

# The Sabbath Recorder

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THE DENOMINATIONAL BUILDING  
A VISION IN MATERIAL FORM  
F. J. HUBBARD, Treasurer  
PLAINFIELD, N. J.

### MONEY SAYS:

Money talks, and it says:

"Catch me and keep me, if you can, but I have wings. Find me and bind me, and I mysteriously disappear. Dig and delve, scratch and scrape, grind and grasp in order to get me, and, lo, I am a broken bauble and a bursting bubble!

"Save me and store me for worthy ends—for budget and bonds, for rainy days, for self-improvement and for service of others, and I will be as faithful a servant as you are honest a master.

"Hide me and hoard me for selfish ends, to see my glitter and glow, to hear my clink and crackle, to feel my pressure and power, and I will canker and corrode in your hands. I will pauperize your mind, poison your soul, paralyze your will.

"Give me and guide me to serve and to save others, to meet and to match entrenched human need with incarnate human love, to share and to spend my brightest and best, and I will come back and crown you with satisfaction and success!"

Money talks, and it says:

"I am you! You will be what you make of me!"—William Hiram Foulkes.

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*"Our Father, grant that the loftiness of our destiny may so control our daily lives that we shall forsake everything that is mean and selfish and live as the children of God, the inheritors of eternal life.*

*"Shield us in temptation's noisome hour! Help us to be on our guard, show us the way of escape! May life find us so attentive, so consecrated, that we shall instinctively choose that which is according to thy will! Amen."*

## The Lutherans Protest Why Not Complete The Reformation?

We are deeply interested in a strong protest now being made by the followers of Martin Luther, against the order of the present pope making the "Feast of Christ as King" come every year on the last Sunday in October, which is the Sunday before "All Saints Day."

The Lutherans object to the claim that the Roman Catholic Church is the kingdom of God on earth, and to the implication that all denominations and all nations should so recognize it and obey the pope's command. They object—and rightly—to the claim that the pope of Rome is the "vicar of Christ on the whole earth"; and they insist that the kingdom of Christ is wholly a spiritual kingdom with no temporal, universal sovereignty.

Evidently the protest is made because the hostile spirit of the pope against Protestants is so evident in his demand that one can hardly avoid the conclusion that it is a master stroke to bring multitudes of Christians back into the Catholic fold. It is regarded as an effort to counteract the influence of the Reformation, started when Luther nailed his theses to the church door at Wittenberg.

Protestants do well to guard carefully the precious principles promulgated by the leaders of the Reformation; for the pope will never rest until Rome wins back the dissenters to the Catholic fold. And with Protestants, their only hope lies in eternal vigilance against the designs of their age-long foe.

The pope has one great advantage over Protestants in the fact that the Reforma-

tion left the Roman Sunday in force, instead of a return to the true Sabbath of Jehovah and of Christ. If the true Sabbath had been restored by Luther as well as the other three great principles of Christianity, the Reformation would have been completed, and Rome would have been robbed of her greatest power over the churches.

So long as the fundamental Sabbath law is disregarded, and the Sunday rest day as changed by Rome is honored by Protestant churches; so long as Baal's day is observed in place of God's holy Sabbath, Luther's claim to the "Restoration of the holy Scriptures" remains a dead letter. And Rome knows this very well. It is a great point gained for her so long as the Christian churches insist on keeping Sunday instead of the one sacred day enjoined by the Bible.

What think you would be the outcome if all Protestant churches should reject Rome's venerable day of the sun, and complete the Reformation by restoring God's holy Sabbath?

## What Better Could He Do?

In a time of great perplexity, when responsibility rested heavy on President Lincoln, he told his friends that time and again he had been driven to his knees in prayer by the overwhelming conviction that there was nowhere else to go for help. It was this devout and conscientious looking for divine guidance that made Abraham Lincoln the great and good ruler of the nation during its darkest days.

As one recalls this well-known characteristic of our martyr president, the question is sure to come, "What better could he have done?"

I have read of a senator who was found on his knees with his neighbors in prayer, on a day set apart for fasting and prayer, during the War of the Rebellion. He had not been seen in church for years, and when a friend found him there he said in surprise, "What, you here?" "Yes," said the senator, "the nation is in a tight place, and it is time we began to look for help somewhere."

People do not need to be told that this



nation was founded by devout men of this type, and that it has been preserved in marvelous ways by men of prayer. Sad will it be for our country if such men are not found in seats of authority and in congressional halls.

The nation is again "in a tight place," and it is to be hoped that the spirit which drives men to the altar of prayer may prevail with those who are called upon to lead, and that the grip of God-fearing conviction may take hold of those upon whom the burden is falling. May the overwhelming magnitude of their task, the far-reaching interests involved, and a sense of inability to meet the needs of the hour alone, again drive men to their knees in prayer, until they can do the right thing for the generations to come.

Yes, indeed, the nation is "in a tight place, and it is time to begin to look for help" from the highest source offered to man. A spirit of rebellion and open disloyalty almost as marked as that which sent Lincoln to his knees, has become rampant in this land, and the higher power that carried Lincoln through is still available.

**"A Propaganda Of Falsehoods"** The April number of the magazine, *Good Housekeeping*, will carry to more than a million homes in America, one of the strongest articles exposing the false propaganda of the "wets" against prohibition. It is written by "Allan Benson, writer and investigator," and shows how the present intense anti-prohibition agitation is only a "propaganda of falsehoods" by which the "wets" are endeavoring to make the American people think that prohibition is a failure and must be repealed!

It is encouraging to find such magazines as *Good Housekeeping*, the *Union Signal*, and some other publications taking strong stand in support of the Eighteenth Amendment, in an effort to overcome the evil influence of dailies and weeklies that flood the country with writings that more than half sympathize with bootleggers, if not openly pleading their cause.

Mr. Benson's leading question at the head of his article is: "Are the newspaper reports of the failure of the Eighteenth Amendment true?" After referring to the systematic, thoroughly organized propaganda of falsehoods and of half-truths so characteristic of the fight being pushed by the

liquor interests in order to deceive the people, he goes on to reveal the truth by exposing the falsehoods. Among the many good things he writes, we quote the following:

We were told in the beginning that "prohibition was put over on us while we were in Europe fighting." "We" is good. By the use of a single two-letter word brewers and distillers array themselves in mud-stained khaki and, for purposes of propaganda, become soldiers.

#### SEVENTY YEARS COMING

The truth is that prohibition had been coming upon the country for seventy years since Maine first adopted it, and had been established by thirty-three states before the Volstead Act became effective. The further truth is that, in this country, nothing can ever be "put over" upon anybody, no matter where he is. This is a representative government and not a town-meeting democracy. What our representatives do is the law of the land. When our representatives in Congress and the state legislatures created the eighteenth Amendment, they believed they were doing only what the people wanted them to do. In refusing to repeal it they are also doing what they believe the people want them to do. The liquor interests, in declaring that the people do not want and never wanted prohibition, are not above suspicion that their opinion is colored by their financial interests. The members of Congress who refuse to initiate the repeal of the Eighteenth Amendment or the alteration of the Volstead Act are open only to the suspicion that, no matter how some of them may feel about the matter personally, they believe their constituents are in favor of prohibition. Congressmen, being desirous of returning to Congress, make a specialty of ascertaining what is dangerous to touch and what isn't. They are not touching prohibition. The majority for it, in each house of the present Congress, is greater than ever. If Congress believed the distillers and brewers were correct in their estimate of public opinion, the Volstead Act would have been repealed before the holiday adjournment, and the Eighteenth Amendment sent to the state legislatures for destruction.

We were told that the Eighteenth Amendment was unjustly enacted because it should first have been submitted to a referendum. Which of the seventeen earlier amendments was submitted to a referendum? The liquor gentlemen do not say. The truth of the matter is that none of them was. The Constitution neither requires such a proceeding nor makes provision for it. All of which the liquor gentlemen know as well as anybody else.

In regard to changing the Constitution the writer says, "Whoever would alcoholize the Constitution must first get the votes." This he says, can not be done, not even by the use of deceptive propaganda. In answer to the question, "Are they succeeding?" Mr. Benson says:

Perhaps they think so. The rat that gnawed the file, beholding numerous white chips, thought

it was succeeding until toothache occupied its attention. They are certainly making a tremendous din. All along the prohibition line the liquor buglers are sounding "retreat." All is lost, they say, including honor. Profits are lost, too, but they don't say anything about them. Yet down in the depths of public sentiment there is calm. Each succeeding Congress is drier than its predecessor.

On another page of this RECORDER we give a portion of Mr. Benson's article which he calls, "The Defeatist Drive," and in which he exposes the satanic attack upon the youth of our land—the fiendish effort to use our boys and girls as a club to drive their parents into opposition to prohibition. You will want to read that.

#### Jesus And The Resurrection

Jesus and the resurrection soon became the watchword of the apostles after his departure and his promise to be with them alway as they preached his gospel. It was a sad day for them when his body was laid in Joseph's new tomb, and they were left alone. They had witnessed the sad scenes of his arrest and trial and crucifixion. They had hoped he would defend himself and overcome his foes. They had heard the taunts of the mocking crowds, "He saved others, himself he can not save!" And when he died they must have felt that all his promises had come to naught and the hope of his kingdom was gone forever—with their beloved leader lying in the cold embrace of death.

Even though the Lord had met the women saying, "All hail!" and sent word for the disciples to meet him in Galilee according to his appointment, they could not believe. The news was too good to be true, and they deeply mourned their loss for a full week. Finally the two with whom he walked to Emmaus surprised them by saying, "The Lord is risen indeed, and hath appeared to Simon!"

Have you tried to realize the fullness of joy that came to them when he showed himself so convincingly that all doubts vanished and they were "glad when they saw the Lord"?

This change from gloom to gladness, the complete revolution in the spirit of all the disciples, gives the best possible evidence of the fact of the resurrection. They had not been looking for it. They had not understood his promise to return. Nothing but the actual fact could have wrought such a

complete and abiding transformation in the spirits of all his followers.

Their conceptions of his mission and of their own part in the work of his kingdom were promptly changed, and I do not wonder that great thinkers have come to look upon the resurrection of Christ as "the Gibraltar of our faith." Whoever holds Gibraltar possesses the Mediterranean, and whoever believes in the resurrection of Christ commands the entire Christian faith,—all the claims of Christ necessarily follow and hold good.

Indeed, the resurrection of Christ was God's acted amen to all that Jesus taught. No wonder that Paul said, "If Christ be not raised, your faith is vain, ye are yet in your sins." No wonder that Peter in his preaching made the risen Christ the climax of all his sermons. No wonder that the early disciples began to preach openly the gospel of the risen Lord, emphasizing his promise to be with them always. Yes, nothing but the well established fact of the resurrection could account for such a change as that which came to the disciples through the raising of Jesus from the dead.

It being God's acted amen to his life teachings, they understood that all Christ's claims were true. He claimed to be sent from God, as a Savior from sins, as a helper and comforter of his followers, and as the one who would prepare a place for them in the many mansions above. He assured them of immortal life, and the resurrection was the one mighty fact to which they could turn for verification of the gospel messages.

I do not wonder that another great scholar who lived many years after the resurrection answered the question, "What think ye of Christ?" in these words, "*Christus si non Deus non Bonus*"—Christ if not God is not good—for he knew that rising from the dead proved the deity of the Lord. He thought with Paul, that Jesus was "declared to be the Son of God with power by the resurrection from the dead."

**The Building Fund Gains \$1,090 This Week** Personal letters show a widespread interest in the growing building fund as reported in the SABBATH RECORDER.

This is the third weekly report since the letters and pledge blanks were sent out, and while the amount pledged is not so large as

in each of the two preceding weeks, it shows that fourteen persons have responded with gifts amounting to \$1,090 since one week ago today. There is one \$500 pledge this week. Probably some who are expecting to be counted among the \$1,000 men have not yet signed their pledge notes, although fully intending to do so soon. Had this week brought one more such pledge, our showing would indeed be fine. As it is, we are glad for the many indications of interest that keep coming to us.

We feel more and more certain that our people are not only able but willing to see this worthy denominational undertaking carried successfully through.

The \$1,090 of this week added to the \$3,942 of the two preceding weeks, makes \$5,032 in three weeks since the blank pledges were sent out. To this add the \$2,600 already in hand, and the result is now—March 30—\$7,632.

The following item from the church notes in the *Brookfield Courier* seems especially timely, and the loyal denominational spirit shown gives us courage.

The time has come for our denomination to complete its headquarters building. The print shop was erected a few years ago, when our publishing plant had to find new quarters. As the building is to be a memorial, it is well to have as many as possible identified with it as actual contributors. The estimated cost is \$75,000. It is proposed that gifts be paid in five installments due May 1, 1926; Nov. 1, 1926; May 1, 1927; Nov. 1, 1927; and May 1, 1928. What will the church do towards this worthy object?

Out of respect for nearly one hundred sixty loyal fathers and mothers who pledged money for a denominational building seventy-three years ago—men and women whose family names are scattered from Massachusetts to California.—I am sure that this good move will not again be allowed to fail.

## SUNDAY AND THE ROMAN CHURCH

G. E. FIFIELD, D. D.

The little pamphlet on *The Origin of Sunday as a Christian (?) Festival* shows that the combination of heathen sun worship and Christianity, when "A pagan flood, flowing into the Church, carried with it its customs, practices, and idols" was what swept Sunday, the "wild solar holiday of all pagan times," as the North British Re-

view calls it, into the Church, and gave it all the Christian (?) character it has.

This change was well on the way before there was a pope, that is, before the bishop of Rome was acknowledged to be supreme over other bishops.

Nevertheless, it was the same apostacy that made the Roman Church, that made also the Christian (?) Sunday. Rome boasts that she made these changes, pointing to the fact that she did make them, as a sign of her power, which Protestants who keep Sunday acknowledge.

The fact is, Rome never invented anything but appropriated everything she has, not found in the Bible, directly from heathenism.

People have wondered why the famous Madonnas of Rome do not have a Jewish cast of countenance. It is because their models were not Jewish, but Babylonian, antedating Mary and Jesus by thousands of years. They go back to Semaramis, the wife of Nimrod, and her son. The mother and the son as an object of worship appear in Babylonia, Assyria, Egypt, and Greece, going through the mythology of all these lands and coming from that mythology into that of Rome.

Rome did not even invent the sign of the cross nor the sacred cracker. Thousands of years before Christ, the ancient sun worshiper, on entering his sun temple, dipped his finger in holy water and made the sign of the cross exactly as it is now done on entering a Roman church. The sign of the cross represented the magic initial letter of their sun god, Tammuz. That initial letter was the cross, and crucifixion originated in a sacrifice to Tammuz. Tammuz, Adonis, Bacchus, Hercules, and Osiris, are all the same sun god under different names in different lands; and the famous twelve labors of Hercules are simply the sun passing through the twelve signs of the zodiac.

The appropriation by Rome of the sun festival, putting it into the place of the Sabbath of the Lord, is only one of many appropriations from paganism. Rome, today, boasts that she had a right to make these appropriations, even though they were contrary to the teaching of the whole Bible and to the teaching and practice of Jesus and his apostles.

In the *Catholic Mirror*, issues of September 2, 9, 16, and 23, 1893, there appeared

four articles on Rome's position concerning the change of the Sabbath from the seventh to the first day of the week. These articles were published under the eye of Cardinal Gibbons, and Rome thought enough of them to perpetuate them in a pamphlet entitled *The Christian Sabbath*, which lies here now, before the writer.

This pamphlet first makes very plain, as Archbishop Reggio did at the Council of Trent, that Protestants claim as their only teacher and infallible guide the Bible, consisting of the Old and New Testaments, the written Word of God, repudiating Roman tradition and the authority of the Roman Church. Then it considers the testimony of the Bible, showing clearly that the only Sabbath known to the Bible is the seventh day of the week, or Saturday. Coming to the New Testament, I quote:

Examining the New Testament from cover to cover, critically, we find the Sabbath referred to sixty-one times. We find, too, that the Savior invariably selected the Sabbath (Saturday) to teach in the synagogues, and to work miracles. The four gospels refer to the Sabbath (Saturday) fifty-one times. In one instance the Redeemer refers to himself as "The Lord of the Sabbath"; but during his whole life, whilst invariably keeping and utilizing the day (Saturday), *he never once hinted at a desire to change it.* (Parentheses and italics theirs.)

His apostles and personal friends afford to us a striking instance of their scrupulous observance of it *after his death*, and while his body was yet in the tomb; St. Luke, twenty-third chapter, fifty-sixth verse, informs us: "And they returned and prepared spices and ointments, *and rested the sabbath day according to the commandment.*"

This action on the part of the personal friends of the Savior, proves beyond contradiction that, *after his death*, they kept "holy" the Saturday and regarded the Sunday as any other day of the week. Can anything, therefore, be more conclusive than that the apostles and the holy women never knew any Sabbath but Saturday, up to the day of Christ's death?

We now approach the investigation of this interesting question for the next thirty years, as narrated by the evangelist, St. Luke, in his Acts of the Apostles. Surely some vestige of the canceling act can be discovered in the practices of the apostles during that protracted period.

But, alas! we are once more doomed to disappointment. *Nine times* do we find the Sabbath referred to in the Acts, but it is the *Saturday* (the old Sabbath).

Thus it is impossible in the New Testament to find the slightest interference by the Savior or his apostles with the original Sabbath, but, on the contrary, an entire acquiescence in the original arrangement; nay a *plenary endorsement* by him, whilst living; and an unvaried active participa-

*tion in the keeping of that day and no other by the apostles*, for thirty years after his death, as the Acts of the Apostles have abundantly testified to us.

The pharisees hated Christ because he did not keep the Sabbath in as straight-laced a manner as themselves. But the pharisees of old kept the *true Sabbath*. Our modern pharisees, counting on the simplicity and credulity of their dupes, *have never once in their lives kept the true Sabbath*, which Christ, their divine Master kept to his dying day, and which his apostles kept, after his example, for thirty years afterward, according to the Sacred Record. And whilst they have ignored and condemned their teacher, the Bible, they have adopted a day kept by the Catholic Church. What Protestant can, after perusing these articles, with a clear conscience, continue to disobey the command of God enjoining *Saturday to be kept*, which command his teacher, the Bible, from Genesis to Revelation, records as the will of God?

The history of the world can not present a more stupid, self-stultifying specimen of dereliction of principle than this. The teacher demands emphatically in every page that the law of the Sabbath be observed every week, by all recognizing it as the only infallible teacher, whilst the disciples of that teacher have not once for over three hundred years observed the divine precept! How truly do the words of the Holy Spirit apply to this deplorable situation! "*Iniquitas mentita est sibi.*"—"Iniquity, hath lied to itself."

The Catholic Church for over one thousand years before the existence of a Protestant, by virtue of her divine mission, changed the day from Saturday to Sunday. We say by virtue of her divine mission, because he has commanded all without exception, "to hear the Church" under penalty of being classed by him as "the heathen and the publican." The command is, "*Let him hear the Church,*" not, *Let him read the Bible.*

Their *pretense* for leaving the bosom of the Catholic Church was for apostacy from the truth as taught in the written word. They adopted the written Word as their sole teacher. *This teacher most emphatically forbids any change in the day for paramount reasons.* The command calls for a "perpetual covenant." The day commanded to be kept by the teacher *has never once been kept*, thereby developing an apostacy from an assumedly fixed principle, as self-contradictory, self-stultifying, and consequently as suicidal as it is within the power of language to express.

This is the official position of the Roman Church on the keeping of Sunday. Protestants can not keep Sunday without thereby repudiating the fundamental principle of Protestantism and accepting the fundamental principle of Romanism. And the fundamental principle of Romanism as here clearly stated, is her right to exalt her authority above the Bible and above the Christ of the Bible. (Italics in all this are theirs, not mine.)



## SEVENTH DAY BAPTIST ONWARD MOVEMENT

WILLARD D. BURDICK, General Secretary  
926 Kenyon Avenue, Plainfield, N. J.

### OUR BULLETIN BOARD

The special historical number of the **SABBATH RECORDER**, April 26, will help you in making out your program for Sabbath Rally day, May 15.

Secretary William L. Burdick kindly permits me to place in this department the historical address that he gave at the General Conference in Ashaway, R. I., in 1922. This will be helpful in making out your Sabbath Rally day programs.

### A SABBATH IN THE CITY OF WASHINGTON

At the meeting of the Commission last December I read a letter from Elder Lewis C. Sheafe, pastor of a Sabbath-keeping colored church in Washington, D. C., and it was the wish of the Commission that I continue the correspondence, and, if I thought best, visit the church.

It was my good fortune to spend five days in Washington early in March, making the home of Pastor Sheafe my headquarters, and calling in different parts of the city, and attending the services of the church.

While my visit was primarily to meet Pastor Sheafe and his church, I took occasion to call on several Seventh Day Baptists and other Sabbath keepers in the city.

I spent Friday afternoon with Dr. D. C. Main at St. Elizabeth's Hospital, where there are over forty-four hundred patients from the army, navy, and the District of Columbia.

Dr. Main has an important position in this institution where the government cares for these people who are mentally afflicted. It was my good fortune to be taken through many of the one hundred ten buildings of this great institution by Dr. Main, and to learn from him much about the institution and its inmates.

I had supper that night in the pleasant home of Dr. and Mrs. Main and had the

pleasure of meeting Mrs. R. J. Maxson, of Gentry, Ark.

On Sabbath eve I attended a Bible study at the church, conducted by Pastor Sheafe. The Book of Philippians has a larger meaning to me because of its unfolding by Pastor Sheafe and the questions and answers of those present.

Sabbath morning I spoke to an audience of about seventy-five, most of whom were colored. Pastor Sheafe then conducted an inspiring conference meeting.

As this congregation is widely scattered, the Sabbath morning service is usually followed, after a brief intermission, by the young people's meeting. Pastor Sheafe announced at the morning service that he had asked me to speak at this meeting of the history, beliefs, and church polity of the Seventh Day Baptists. This I did, answering several questions that the people asked.

I also spoke at the Sunday night service, which usually calls in many who are not members of this church.

The church has been independent for about eight years, and has a membership under one hundred.

It owns a valuable corner lot property at Tenth and V Streets, N. W. The church is a two story and basement brick building in good condition. The audience room is on the second floor, and seats about two hundred fifty. Joining the church on the south there is a fine auditorium that seats three hundred people, for summer evening meetings. One summer Elder Sheafe held evening meetings for five and one-half months. Last summer they had four meetings a week for two and one-half months.

The location of the church and the auditorium appears to me quite ideal for holding evangelistic and Sabbath Reform meetings.

Pastor Sheafe is a graduate of Wayland Seminary (Baptist) and has served as pastor of several Baptist and Seventh Day Adventist churches and has been the pastor of this church for many years.

While in the city I called on Elder H. M. Lawson, a Sabbath-keeping pastor of a Baptist church in the city. I did not expect to see Brother Lawson, as he was seriously sick, but he asked that I be admitted. I was glad to find him improving. He told me that a year ago last June, Pastor Sheafe consented to debate the Sabbath question

with a man who came from another city, and that in the presence of a large congregation Elder Sheafe clearly won in favor of the Bible Sabbath.

The city of Washington has a colored population of one hundred thousand. I am glad to find this Sabbath-keeping church so favorably located and determined to carry on evangelistic and Sabbath Reform work and to build up their own church life.

I received many invitations to return, and I hope that I shall be able to do so sometime.

### HISTORICAL ADDRESS, THE SEVENTH DAY BAPTIST CHURCH OF NEWPORT, R. I.

REV. WILLIAM L. BURDICK

(Delivered at the Two Hundred Fiftieth Anniversary of the Founding of the Seventh Day Baptist Churches of Newport and Hopkinton, R. I.)

History is an unfolding of events. Human history is the unfolding of human events and institutions. What can be more interesting and instructive! God is in history. He is the designer and director of the unfolding we call history, and in the study of history men can see him, hear his voice, and read his will. He must be dull who sees only the past in history; it deals with the past, but it is predictive. This ceaseless unfolding we call history throws a light out into the future, pointing the way, telling us what Jehovah God wants and what he will do.

To those who do not care for history, if any such exist, this address will not be of much interest; but all are interested in history if they only knew it. All are interested in the Bible, yet two thirds of the Bible is history; therein God has graciously preserved for us the experiences of those of other days—the wise and the foolish, the good and the bad, the faithful and the unfaithful—for our instruction. The late President William R. Harper said that no man can lay claim to being educated till he is versed in history, or, to use his own words, "That man is no student who does not study history," and history was not his forte either. The state requires its schools to teach history that its citizens may be helped to act intelligently. Seventh Day Baptists must know their own history as well as that of the church and the world if

they are to build intelligently and efficiently. Had we known our history and its spirit, we would not have made some of our most serious mistakes; if we decide the problems of the present in the light of only a quarter of a century back, we will not do some of the things we are contemplating. We read in the opening words of Exodus, "Now there rose up a king over Egypt who knew not Joseph." This was the explanation of the trouble that followed, he did not know the history of his country. Because we have not known the history of our people, their spirit, and the things they wrought, we have missed much light and stumbled seriously sometimes. This is one of the ways the Holy Spirit of God would use to guide us. One of the dangers arising to our country from the foreign element is that foreigners are ignorant of our history and the way our institutions have come down to us. If Seventh Day Baptists are to build well in years to come, our leaders must know and all must be taught our history. Missions and evangelism are our hope, as they are of all denominations; but the Holy Spirit would have us make the most of our history to advance these and the Sabbath for which we stand—the Bible with its history first, then the history of our own people. To those who have studied it, our history has proved itself most interesting and inspiring. It is a precious legacy.

In the light of these statements two things stand out as plain as day: (1) We need the Historical Society, the youngest among the family of denominational societies, which has arranged the program for this evening, and that for next Monday at Newport. We need it that it may preserve our history and teach it to us and our children. It is an important part of our work. (2) It is well that we celebrate the founding of our Rhode Island churches; it is well that we pause a moment at this time, the two hundred fiftieth anniversary of the founding of our denomination in America, and let the Holy Spirit use the past to instruct us for present duties and throw light out upon the future.

#### CAN ONLY MENTION A FEW POINTS

I have been asked to give the history of the Newport Church and do it in thirty minutes. This is like being asked to give the history of the United States of America in thirty minutes, for it covers about the same length of time, beginning soon after the

founding of our first colonies and extending down to the last of the last century.

I shall attempt no connected or detailed history in the time allotted. All I shall attempt is to mention, in the briefest way possible, a few of the important points along the road that has now stretched out over two hundred fifty years. For a more extended history you are referred to my chapter on the Newport Church in *Seventh Day Baptists in Europe and America*, or the history which is already blocked out for this two hundred fiftieth anniversary.

#### TWO HUNDRED FIFTY YEARS

Two hundred fifty years? Yes, two hundred fifty years! Two hundred fifty years is a long time! We realize something of this when we stop long enough to get a fair view of the changes that have taken place on these rock bound coasts and all the way across the continent, and also when we try to imagine what will be in two hundred fifty years more. Who can picture to himself what will be when Seventh Day Baptists meet and celebrate the five hundredth anniversary of the founding of our people in America, two hundred fifty years hence?

It was two hundred fifty years ago the third day of last January that the first Seventh Day Baptist church in America was established; but there had been Seventh Day Baptists in Newport and the vicinity of this church, the First Hopkinton Church, whose hospitality we now enjoy, six or seven years prior to this. The forebears of the Clarkes, Maxsons, and Burdicks present tonight and all descended from them, who constitute no small portion of this audience, were keeping the Sabbath and holding religious services in Ashaway and Westerly before there was any Seventh Day Baptist church in America; and from that day to this the Sabbath cause has never waned in western Rhode Island.

#### DATES—THE CORRECT ONE

I want to say a word before I go any further regarding the date of the organization of the church. It has generally been given as taking place in 1671, but it was in 1672, as time is now reckoned and as other history throughout Christendom is written. Dates are of small importance, but if they are given they should be given correctly; and further, I wish to justify the celebration in this year, 1922, instead of 1921.

The organization of our first church took place eighty years before the change, on the part of England and the colonies, from the Old Style to the New Style of reckoning time. Without going into an extended history of the calendar we will grasp the situation when we call to mind (1) that the Julian calendar, followed after 46 B. C., made the year too long, so that there was an error of about one day in one hundred twenty-eight years; (2) that the year began March 25; (3) that March was the first month instead of January, and February the twelfth instead of December. By the time of Gregory XIII the error amounted to ten days; and in 1582 he ordered that the correction be made and the mode of reckoning "leap years" slightly changed. The system instituted by Julius Cæsar is called the Julian Calendar, or Old Style; while that instituted by Gregory, sixteen hundred years later, is called the Gregorian Calendar, or New Style. Roman Catholic countries adopted the New Style when instituted, but Protestant countries did not do so at once, and Russia still clings to the Old Style, or did until Bolshevism took possession. In 1751 England ordered that the change should be made September 3, of the following year. The error had then amounted to eleven days; and the Lord Chesterfield's Act "provided (1) that eleven days should be dropped September 3, 1752, making September 3 September 14; (2) that the year should begin January 1 instead of March 25, and (3) that the first month should be January instead of March." In accord with this act when September 3, 1752, came, they called it September 14.

To put together the events before September, 1752, and those after that date without any recognition of the dropping out of eleven days, and the change in the time of beginning the year makes an error—in some cases an error of eleven days, in others of two months eleven days, and in others of one year and eleven days.

It is a small matter to be sure, but writers of American history have taken this into account in dealing with these dates before September 3, 1752, and it is high time that Seventh Day Baptist writers and speakers did. Take a familiar illustration from American history, Washington's birthday. It makes one year and eleven days difference whether we follow the Old Style or

New Style of computing time since his birth. The Washington family Bible gives the date as February 11, 1731; while we following the New Style, say he was born February 22, 1732.

As quoted above, Samuel Hubbard says, in speaking of the organization of the Newport Church, "the twenty-third day of December 1671"; but add eleven days, as called for by the Gregorian Calendar we are supposed to follow, and we have January 3, 1672. The first Seventh Day Baptist church in America was organized, January 3, 1672.

#### THE FIRST SEVENTH DAY BAPTISTS CAME FROM THE PERSECUTIONS IN EUROPE

The first Seventh Day Baptists, or Sabatarians as they were called then, in America were Stephen Mumford and wife, so far as we know. There had been much agitation of the Sabbath question in England and on the continent of Europe for many decades before the founding of Rhode Island, and we have the record of at least eleven Seventh Day Baptist churches that had been established in Europe before this time, Mill Yard, London, being the first, its date being about 1617. Some of the ablest men in England were members of Seventh Day Baptist churches about this time, among whom were Nathaniel Bailey, ?-1742, the eminent lexicographer; Rev. Peter Chamberlain, M. D., 1601-1683, physician to three English sovereigns; Thomas Bampfield, 1654-1693, who was at one time speaker of Parliament; Rev. Francis Bampfield, 1615-1684, brother of Thomas, who during his eminent career was incarcerated many years for his faith and finally died a "prisoner of Jesus Christ"; Rev. Doctor Edward Stennett, the first of four generations of eminent Seventh Day Baptist ministers, and others. Perhaps the most illustrious Seventh Day Baptist of those days was John James, one of the first pastors of the Mill Yard Church—illustrious not because his training and ability were greater than, or equal to, that of a Chamberlain, Bampfield, or the Stennetts, but because of the circumstances of his martyrdom. Mr. James, while preaching to his people, was dragged out of the pulpit by the officers, tried, convicted by a packed jury on the testimony of false witnesses; then he was hanged, beheaded, drawn and quartered, his head placed on a pole on London

Bridge, his heart burned, and the four quarters of his body placed on four of the gates of the city, the four nearest the place where our church worshiped. This was only ten years before the founding of our first church in America, and three years before Stephen Mumford and wife, fresh from the scenes of outrage to Seventh Day Baptists, came to Newport. At this time he was a Seventh Day Baptist of several years' standing.

#### STEPHEN MUMFORD AND WIFE

We do not know much about Stephen Mumford, but from the journal of Samuel Hubbard, his contemporary and second convert, we learn that he was from Tewkesbury, Eng., that he came to Newport in the beginning of 1665, that he joined the Baptist Church of Newport (there being at that time no Seventh Day Baptist church in America), that he and his wife were among the seven constituent members of the Newport Church, and that he returned to England and brought back with him to this country William Gibson, the second pastor of the Newport congregation. He must, we conclude, have been a man of considerable ability and some means. And to him is given the credit of introducing singing in the church at Newport.

Through the zealous efforts of Mr. Mumford several members of the Baptist Church of Newport embraced the Sabbath within a short time of his arrival here. He was not a minister, and from all we know, we conclude that these converts were won through personal work, as there is nothing to indicate that he held public meetings. Doubtless the question of the Sabbath was no new one to many of the New England colonists, for, as we have already noted, the subject had been hotly agitated in England, and the stench of the persecution and martyrdom of members of our churches had been wafted across the sea.

#### FIRST CONVERTS

We are indebted to Mr. Hubbard's journal for the following data bearing on the subject of the way they began Sabbath-keeping:

"My wife took up keeping the Lord's holy seventh day Sabbath the tenth of March, 1665. I took it up one day April, 1665; our daughter Ruth, October 25, 1666; Rachel, January 15, 1666; Bethiah,



February, 1666; our son Joseph Clarke, February 23, 1666."

These were the first to embrace the Sabbath in the new world so far as we know. First, Tacy Hubbard, then Samuel Hubbard, her husband, Ruth Hubbard Burdick, Rachel Hubbard Langworthy, Bethiah Hubbard Clarke, and Joseph Clarke. Three of these were living in the vicinity of Ashaway. From the quotation given above from Mr. Hubbard's journal, it would seem that he cherished this change on the part of himself and family, though it was unpopular and brought them much trouble, the same as he did their birthdays, recording the date of the change of each, with one exception, the same as he did their birthdays. He evidently felt that God had been very good to them to reveal the light of this new truth and rejoiced in it. How different this from those who feel the Sabbath is a burden and tramp upon it when it seems to be in the way of their popularity and advancement.

*(To be continued)*

### "THE DEFEATIST DRIVE"

(Portion of an article written for "Good House-keeping," by Allan L. Benson.)

We come now to the greatest of all the drives against prohibition, the one with which the liquor interests hope to break through the dry lines and bring booze back to the United States—the defeatist drive, the purpose of which is to convince America that prohibition has utterly broken down, can never be enforced, and should be repealed.

In this drive, the liquor interests have brought into action every gun that they can muster. Before we go into the thick of the battle let us survey some of the heavy skirmishing.

At one point upon the front a tremendous attack is being made upon the youth of the land. The boys and girls of this generation are pictured as drunkards. Prohibition is driving them to destruction.

Of course, it isn't so. One has only to use his eyes to see that it isn't. Dr. Charles Alexander Richmond, president of Union College of Schenectady, N. Y., has testified in behalf of college boys and girls. He says there is less drinking at Union College than ever before, and that "the average boy

today is leading a cleaner life than the average boy of thirty or forty years ago." The rest of us know what is happening outside of colleges. Boys and girls are not lying in the gutters, nor are they reeling along the streets. How many drunken boys and girls have you personally seen during the last year? I have not seen one. But I saw drunken boys before prohibition. I saw them on street cars—boys of sixteen and eighteen—late in the evenings, coming home from their evening's dissipation. They were not down and out, but they were noisy and disorderly, apparently from the effects of a few glasses of beer.

#### THE BOYS OF FORTY YEARS AGO

Nor did drinking among boys begin just before prohibition. Common sense should tell us that it began when men began to drink, which was thousands of years ago. Everybody who was a boy forty years ago knows they were drinking then. Not all boys, but some boys. They did not drink as bad liquor as they drink now, but they drank. What is the use of losing our memories? It is nonsense to say that boys began to drink only when prohibition came or that prohibition has made more of them drink. The facts are all against such a conclusion. Before prohibition there were hundreds of places where they could get liquor to every one that is open to them now. In the old days they could not walk a block in some of the cities without passing a swinging door. There was everything that saloons could do to make them drink and only what parents could do to keep them sober. Furthermore, liquor now costs many times more than it did then—and most boys have not much money. When tens of thousands of saloons were wide open and selling liquor to boys, the saloons said nothing about boys' drinking. Now that only a few places are selling liquor to boys or anybody else, the liquor interests are making a great outcry about what is happening to our youth. Why this sudden saloon interest in youth? It isn't interest. It is propaganda. The liquor gentlemen seek only to use the youth of the land as clubs with which to beat down prohibition.

"Opportunity and openings for service, as well as obligation for service, are found in Christian Endeavor."

## MISSIONS

REV. WILLIAM L. BURDICK, ASHAWAY, R. I.  
Contributing Editor

### MISSIONS AND MISSION BOARDS

Mission boards are a modern affair in the work of evangelization, dating back only to the closing of the eighteenth century, about one hundred thirty-five years. Christ commanded his disciples to carry the gospel to the ends of the world, but made no special provision for their traveling expenses and support on the field. The real spread of the gospel commenced at the first Pentecost, when the converts of that great occasion went to their homes in all parts of the known world telling what they had experienced and proclaiming by their lives the wonderful power of the gospel and the transformation through it. In the centuries which followed, many went forth on their own account, as did Philip the deacon; some were sent forth by churches, as were Paul and Barnabas; some were sent forth by interested parties, as was Timothy by Paul; some were commissioned by heads of churches and governments; and others proclaimed the gospel in lands where it was not known as the representatives of religious orders. Thus it was until the closing years of the eighteenth century, when mission boards came into existence and marked a new era in the extension of Christ's kingdom, the era of organized missionary work. The fifty years following 1792 saw the organization of most of the boards now carrying on mission work.

The purpose of mission boards for the most part has been to unite the efforts of churches. The great advantage has been that many churches working together have been able to carry on missionary work more efficiently and economically. The disadvantage has been that it has removed, in some instances at least, the sense of responsibility on the part of local churches. Mission boards have usually been formed along denominational lines; and while this has had its disadvantages, it has been, under the circumstances, the only possible way by which organized work could be carried on.

Mission boards and their members assume

great responsibilities. It is the responsibility of directing for one branch of Christ's army the colossal undertaking of the ages, the task of evangelizing the world. From those who take upon themselves the responsibility of directing the affairs of a mission board may justly be expected certain things: (1) They are expected to bring to their work an enthusiasm for missionary endeavor. For one who is anti-missionary in sentiment or indifferent to missions to accept a place on a mission board is like one who is indifferent or is opposed to missions accepting an appointment as missionary on some important field. (2) The members of mission boards, having accepted the position, may be expected to keep themselves informed as to mission work and methods. How can they plan wisely and use the people's money efficiently unless they are posted regarding every phase of missions? (3) It is incumbent on the members of mission boards that they spend time in attending board and committee meetings, associations and conferences. (4) Mission boards will do well to keep in close touch with the churches whose work they are directing and whose money they are expending. It is their duty to help instruct the people regarding missions, and to learn the wishes of the churches and duly consider the same. (5) It is expected of boards that they meet the crisis on any and every mission field, however difficult it may be and however distasteful a situation the crisis presents. (6) And finally, it may be justly expected of the members of mission boards that they share with the missionaries and the churches the sacrifices necessary to promote the work. Boards have no right to ask others to sacrifice unless they sacrifice.

Boards who take upon themselves such great responsibilities, and do it without compensation, have the right to expect great things from the churches who appoint them and whose work they are directing. Churches have not discharged their obligations toward the world's evangelization when they have delegated the management of mission work to boards. As churches have a right to expect certain things from boards, so boards have a right to expect certain things from churches: (1) The financial support of the work must come largely from the churches. It sometimes appears that boards are expected to carry

on the work over all the earth whether people support it or not, and are blamed for failure when the cause is lack of financial support. (2) Boards must not only have large sums of money to carry on the work, but they must have men, and the churches must furnish these as well as money. Every church should be producing workers; it should never be satisfied unless this is being done. (3) Mission boards must have moral support from the churches. It is a very easy matter to criticise and is often as destructive and senseless as easy. So long as boards are composed of finite men, they will make mistakes; it is human thus to do. But as a rule boards know far better what is best than those who are not struggling with missionary problems and they should have the confidence and moral support of the churches. (4) In face of the great responsibilities mission boards assume and owing to the importance of the work, they should have the prayers of God's people. It is often said that money does not go very far unless the prayer of the giver, as well as his good will, accompany the offering.

### LOPSIDEDNESS IN MISSIONS

There is not another enterprise under heaven known among men so well calculated to stir the human heart as missions. Every real missionary movement sets two currents to running in opposite directions. One flows outward and the other inward. One is the spirit of altruism, and the other selfishness.

The mission enterprise awakens the noblest enthusiasm, but it is often beset by many human imitations. Once it is allowed that we may be in any way influenced by mere human consideration or feelings, we are involved in endless questions of preference. Missions stand in the authority of Jesus Christ. They are a doctrine, not an expediency. For instructions concerning missions, we must go to the law book of the kingdom, the New Testament. From this source we may most surely learn what we need to know as to this liveliest of questions. There are some things we may gather with unerring certainty from the living oracles, and these certain things must be our guides amid the complex of conflicting opinions which divide people into small groups of missionary advocates.

I leave out of consideration in this article the anti-missionary and the omissionary, both obnoxious to the plain teaching of God's Word. I shall discuss lopsidedness in missions, and there is plenty of it to discuss. Before entering on the discussion, I desire to make a few preparatory remarks.

Missions must always be considered from the standpoint of the whole world's conquest to the obedience of faith. The far-reaching meaning of the conversion of any soul is the conversion of other souls, reaching on to the consummation of all things. Every convert belongs to the army of conquest, which is never to stack colors till the reign of Christ is completed in the earth, till the annunciation hymn of the angels shall be a reality. Any view of missions which detaches one part from another is insufficient; any conception which gives to one part a supremacy is worse than insufficient, it is bad. Any plan which limits the efforts and prayers of God's people to a man or a single section is hurtful. The Christ view—"all the world," "every creature"—is the only true view. No Christian, no matter how little or poor or weak or ignorant, can stand for less than all that Christ stands for—all of it, to the outer limits.

But there are many who are for associational missions and no more. These say such is our work, and so it is; but not one particle more their work than is the work in China. To a very great extent our present crippled condition, as a people, comes of lopsidedness in the training of the young churches. The churches concentrated on associational missions till the territory was dotted over with churches. Then, having made no connections leading outward, they ceased their efforts, remained undeveloped, and many have perished as the result of lopsidedness in missions. If we are at all wise, this monumental blunder will be carefully guarded against in the future. Every little mission church of today, from its infancy, should be trained for world-wide missions. If the conversion of one soul means the conversion of other souls in an endless chain of influence, grace, and salvation, so the establishment of a church today means other churches, until over the whole wide world, churches shall grace every landscape and welcome earth's chil-

dren to the fold of the good Shepherd for rest and safety.

Some go as far as state missions and stop. "Is there not as much as we can do in our state?" Maybe there is vastly more than we can do; but, if our eyes are not holden, we will see that we can do the work near far better, if, in our spirit and purpose, prayers and efforts, we go full length with him who loved the whole world. The outflow of the mission spirit to China, to darkest Africa, will make the current run swifter nearer home, provided it be in deed and in truth a genuine mission spirit.

We need a proper standpoint from which to look at the whole question. That standpoint is the cross, where Christ died for the whole world. From Calvary all nations, tribes, kindred, and tongues are equidistant. A world lost in Adam is to be saved in Jesus, through the preaching of the cross. The races of men were made of one blood, and are to be redeemed by the one blood. Territorial divisions do not count in Christ's purposes of grace.

But this round, full New Testament view of missions is sorely marred by lopsidedness in the thither view of things. Foreign missions have to some an attraction, not unmixed with the heroic. There is a charming heroism in people's going far hence on the sublime mission of winning the heathen. Besides this there are various and very specious arguments advanced to show Scriptural and vigorous treatment of eminence in all our plans for world-wide missions, all of which is very shortsighted and lopsided, having neither Scripture nor common sense to support it. Dr. Edward Judson, a son of the apostle to Burmah, in a missionary address in the interest of foreign missions, said with great fire, good sense, and point:

"We must be sure, however, that our foreign missionary spirit is genuine and not a mere fad. The sure test is whether we are interested in everything lying between the heathen and ourselves. To many of us distance seems to lend enchantment to the view. We burn with enthusiasm over the miseries of people far away, but are limp and nerveless as regards suffering close by. We find ourselves greatly interested in foreigners when they reside in their own land, so much so, in fact, that we send our best men as missionaries to them and pay their traveling expenses; but when the Lord puts

it into the heart of these same foreigners to come to our shores, paying their own traveling expenses, instead of rejoicing over their advent, we are sometimes inclined to turn away from them in despair. They do not look so picturesque near by. This is only the semblance of the true missionary spirit—a counterfeit, not the real coin."

There is considerable lopsidedness of this sort among us. It lacks the tone and substance of genuine New Testament missions.

Sometimes workers in one department of missions—home, foreign, or state—become so immersed in that particular part of the work that they can see nothing else. The common sense of the masses of God's people must save us from lopsidedness in one direction or another. Sometime ago, a brother seriously proposed that all foreign mission money be collected without charge, or that the expense be put on other departments of the common work of Christ. This is sheer lopsidedness. Another would induce everybody to give nearly all to foreign missions and only a pittance to home missions. Still another will give largely to state missions and hardly at all to home or foreign. All of it is hurtful, even to the favored mission. No severer blow could be struck at foreign missions, for instance, than for an effort to be made to leave home missions out or nearly so. Where are the funds to come from to support foreign missions? From the home field of course. Suppose we lose our home field, how will that affect foreign missions in the future? No prophet is needed to tell.

Turn it around. Suppose we concentrate on missions at home. What then? We will have denominational stagnation, and, in the end, death in our home churches. The New Testament is luminous along the line of operation. Churches were planted and nurtured through courses of training, not only for themselves and the regions near by, but as sources of supply for operations farther out. The two went together, lengthening the cords and strengthening the stakes. Woe be to those who despise this order.

Undoubtedly the general policy of the convention is the wise one. It only needs to be made effective in the all-round development of our churches to stand four-square to all the demands of the gospel to the end of the world. If we will unitedly follow the true conception of a rounded develop-



ment, Texas Baptists, in this generation, will stand for more than all the South does now for the evangelism of the whole world. Lopsidedness, whether in one direction or another, will hurt the one great mission enterprise in which are wrapped up the hopes of humanity.—J. B. Gambrell, D. D., in "Baptist Standard," published by the Baptist Home Mission Board.

### MODERN GRECIANS AND THE BIBLE SABBATH

ELDER R. B. ST. CLAIR

Most of us are acquainted with the very valuable chart, about eight feet in length, prepared by Dr. Jones and Prince L. Bonaparte, relative to the word used in ancient and modern languages for the seventh day of the week. If you do not have this chart, you may obtain it for \$1.40, postpaid, from *The Sabbath Observer*, 186, High Road, Willesden Green, N. W. 10, London, Eng. The full description of this wonderful chart is: "The Table of Days, or A Chart of the Week, in One Hundred Sixty Languages, prepared by the late W. M. Jones, D. D., assisted in the European Languages by Prince Lucien Bonaparte."

Dr. Jones was a Seventh Day Baptist pastor of the old Mill Yard Seventh Day Baptist Church of London. This church, now over three hundred years old, holds its regular Sabbath services to this day; and from the reports of the many in London who are beginning to look our way, I gather that their brightest days may be yet to come.

The testimony of language to the habits of a people is about as strong testimony as we can summon to our aid, outside of direct Scriptural evidence. Nearly every nation in Europe called Saturday "Sabbath," yet they do not sabbatize on that day. It is striking testimony to the fact that one day in the remote past they did, or, whence the designation?

I have a very good friend in Detroit, Mr. John Anton, of Anton and Bageris, proprietors of the Home Candy Shop at 3730 Mack Avenue. Mr. Anton is an adherent of the Holy Orthodox Catholic Apostolic Eastern Church, popularly known as the Greek Orthodox Church. He is a firm believer in baptism by immersion and has very little time for the Latin or Roman Catholic Church. He points out that the

Church was originally Greek, and that the word "pope" is derived from a Greek root. He wishes to know why an exclusively Latin Church has a Greek title to designate the head officer of its communion.

You will see from this that Mr. Anton is a thinker.

I have directed his attention to the question of the Sabbath, and this is giving him cause for serious reflection. He had the other day a copy of *Atlantis*, the national Greek daily newspaper in America (N. Y. City) before him. I asked him to read the date line carefully. It read: "New York, N. Y., Saturday, March 20, 1926" in English, and "Nea Yorke, Sabbaton, 20 Martioy." Well, I wished to know what this "Sabbaton" meant, and Mr. Anton told me, as, of course, I knew, "Sabbath." Then I asked him the Greek name for Friday, and he spelled it out, "Paraskeve." "And what does that mean?" I inquired. "That means," said Mr. Anton, "'preparation,' 'getting ready,' like getting your trunk packed ready for a journey." "Yes," I replied, "but what does it mean to your people? What are you getting ready, or preparing for?" "Goodness knows," said Mr. Anton, "I do not." "Is it possible that it is getting ready for Sabbaton?" "That," said Mr. Anton, "is the only reasonable interpretation." "Then," I inquired, "why do you have such words or meanings for your days and not act as the titles indicate you should act?" "You've got me," said Mr. Anton, "I am going to see my Greek clergyman and put it up to him. You can go along if you desire. It does seem that something is very wrong."

So Mr. Anton is pondering.

But Friday is the preparation day and Saturday is the Sabbath; both the Bible and the Greek language, ancient and modern, declare it.

A commonplace life, we say, and we sigh:  
But why should we sigh as we say?  
The commonplace sun in the commonplace sky  
Makes up the commonplace day.  
The moon and the stars are commonplace things,  
The flower that blooms, and the bird that sings:  
But sad were the world and dark our lot  
If the flowers failed and the sun shone not:  
And God, who sees each separate soul,  
Out of commonplace lives makes his beautiful whole.—Selected.

## EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH  
CHESTERTOWN, MD.  
Contributing Editor

### DEANS OF WOMEN MEET

DORA K. DEGEN

In the RECORDER of March 22, which has just come, President Paul E. Titsworth has on the Education Society's Page an account of the convention of the Department of Superintendence held in Washington. During a part of that same time, from February 22 to 25, there was held in another part of the city, at the Wardman Park Hotel, the thirteenth regular meeting of the National Association of Deans of Women. President Titsworth has asked me to write my impressions of this meeting for the RECORDER.

The membership of this association is made up of those who are engaged as deans, counsellors, or advisers to women and girls in colleges, universities, normal and high schools. And while its members in attendance at the convention were reckoned by hundreds instead of by thousands, as in the larger meeting of the Superintendence Department, one was conscious here as there of the power of influence in such an organization.

It was the first time I had attended one of the meetings, and I looked forward with eagerness, not only to the meetings themselves, but to the contacts with other women in the same work. I sympathized with the young high school dean from Chicago, herself not long out of college, who told me that her principal had advised her, whatever else she did, to make the most of these contacts as the most worth while thing of the convention. Whenever I saw her during the week I was reminded of a plant absorbing air and sunshine.

Since I started in the work of a dean, I have been interested to have more than a few people outside of college circles ask me "What does a dean do?" In other words many people seem to have a vague idea of the duties of a dean of women. A glance at the program which included such subjects as Personelle Work, Curriculum, Ad-

mission Requirements, School Recommendations, Personal Interviews, Intelligence Tests, Problems of the Mal-adjusted Student, Student Health Work, etc., suggest some of the lines of work with which deans may be concerned.

Like President Titsworth, I was much impressed with the splendid planning and organization which made possible such a well managed convention. I have attended many conventions, but I remarked upon the fact that never had I attended meetings regularly with so little fatigue. The registration of the delegates was accomplished quickly and easily. Arriving soon after luncheon on Monday I had planned to give myself considerable time before the afternoon session for the usually long process of registration. But registration, the paying of annual dues, and making of reservations for special events of the week were so quickly accomplished that there was time to spare before the beginning of the convention. With hardly an exception the meetings began and ended on schedule time, and nearly all of the speakers kept easily within the allotted periods. This all had much to do with the interest and pleasure in the meetings.

The deans themselves were an interesting, I may even say, attractive group of women, ranging in age from women not many years out of college to grey-haired ones long in the service. One could not look at them without feeling that they were in the work because they liked it, that they were every inch equal to it, and that they were as anxious as ever to grow towards the realization of their ideal for it. Their discussions were characterized by a breadth, sanity, tolerance, and harmony that left not a single unpleasant impression from any of them.

The president of the association, Florence Purnington, of Holyoke, is a woman of such dignity, sweetness, and poise that with her in the chair any other attitude from the floor would be put to shame by her presence. She is a splendid representative of the profession and the efficiency of her long service at Mount Holyoke; and the devotion of the college alumnae is testified to by the fact that she is to take a trip around the world next year as a gift of the alumnae.

One of the pleasant features of the week was a luncheon given up to informal small group table discussion of topics not appear-

ing on the formal program. At the time of registration you chose from a list of suggested ones a preferred topic, and at the luncheon were seated with a group of those who had also chosen that topic. I sat with a group of deans representing the states of Ohio, West Virginia, Pennsylvania, North Carolina, Iowa, and New York. It seemed to me to speak well for the interest in the profession that a group of women could go through an entire luncheon, talking animatedly and hardly once wander from the topic or its bearings.

Considerable emphasis was laid in the meetings upon the dean's responsibility to secure ideal health conditions for her students. We are training seekers after truth, one of the speakers said, and there is no truth more fundamental than that of a sane mind in a sound body. We are falling short of our full responsibility if we let our seniors go away from college with no higher health intelligence than they have when they come as freshmen to college.

The Health Committee of the association, which is making a school health survey in co-operation with the Women's Foundation of Health, recommended that a thorough campaign of education regarding the new emphasis in health work—what it may accomplish for young people during their school years and the greater things it may accomplish for them in their later years—be carried on with the administrative officers of colleges, universities, and other institutions of higher education and of our secondary schools. These schools will be urged to round out their student health personnel, space, equipment, etc., so that they may effectively carry out a program of maintained health, by the employment of necessary physicians and assistants and the operation of health clinics where students may secure expert advice at once when a health impairment begins, and so avoid the sickness which so handicaps their work.

The committee also recommends a country-wide co-operative movement on the part of all organizations interested in student health to bring influence to bear upon the school authorities of schools having fifty or more girls in attendance to employ a competent dean or adviser.

They believe that if rapid progress is to be made in bringing perfect health to our students, a knowledge of hygienic laws and

related subjects should be required subjects at every stage in education and that the volume of teaching of these subjects should be increased rather than diminished in our institutions of higher education.

These talks left with us the conviction that we must not only keep our students in good health, but that we must ourselves keep well, indeed, that no dean has the right to have any preventable illness.

One of the things which I liked best was the constant emphasis in papers and discussions upon the thought that it is not our job to turn out young people by mass production, but to give our attention to the individual and her needs. We must not forget, Dean Hawkes of Columbia University said, that we are dealing with human beings. It is the contact with the individual that counts. This, remember, came from the dean, not of a small college, but of one of our largest universities.

In speaking of matters of discipline as a part of the dean's work, it was again Dean Hawkes who said that if we are to do our full duty to the students under our charge, we can not work by rule. The same type of case must be dealt with according to the temperament and need of the student. Most cases have their explanation in some human difficulty, and it is that difficulty that we need to find and remedy if possible. Toward each student whom we have admitted, we have a solemn obligation.

In the discussion of the matters of admission, quite as much emphasis was laid upon character qualifications as upon those of scholarship and upon the fact that it is our duty to know as much as possible about a student before she comes to college, in regard to her character, personality, and background. In regard to background, while we all recognize the advantages which the college student has who comes from a home where books have been a daily topic of conversation, we must not overlook the fact that we want in our colleges not only students with this kind of background but also those who do not have it and to whom we may give that which they lack. It was again Dean Hawkes who emphasized this as true, not only for the sake of the individual but necessary if we are to have national solidarity.

Along with all that was said about the work of the dean, there was much implied

and direct expression of what the dean herself must be; and perhaps I can not better sum that up than to quote the dean of women who said in the convention that the great need of "deandom" is not standardization but individuality.

## THE STOCKHOLM CONFERENCE

XIX

DEAN J. NELSON NORWOOD, PH. D.

AN AUDIBLE SMILE OR TWO

Perhaps I shall be breaking all the precedents that should guide me in reporting a great religious conference for so decorous and correct a publication as our dear RECORDER, if I let myself go a little under the caption chosen for this article. But I am glad that Christians can crack jokes and enjoy it. Our fathers could joke beautifully, but perhaps they were a little less inclined to do so than we are. Our good Dr. Gardiner talks inspiringly of things that happened to him sixty and even seventy-five years ago, so we might get the impression that he is past eighty. Rubbish! that's only his body. I know that in spirit he is only about twenty-five, so I know he will not pull a long face and murder this article with his dreadful editorial blue pencil on account of its alleged levity.

I sat one afternoon in a big restaurant in Stockholm at luncheon. At the same table sat a delegate and his wife, from a church in Southern U. S. A. He got to telling me some of the funny sayings of a negro servant girl they used to have. It was war time and Dr. Chester (the delegate) had been trying to impress on the girl's mind the fact that God is everywhere and cares for us wherever we may be. She replied: "You say dat God am eberywhere? He am here with us? He am in Montgomery with Marse George? He am way off with Marse William in B-B-Brazil? He am with poor Marse Henry in the trenches? Law sakes but he sho do git about some, don't he, Marse Chester?"

Two little girls were quarreling about what was done in a given church they had been discussing, when one of them advanced the conclusive argument: "Well, I think I ought to know what they do; isn't my father a demon in that church?"

Then there was my good friend Dr. Wat-

son of Glasgow—a real Scot with a real burr. This was one of his very best: A Scot lay sick unto death, but he had his ups and downs. One morning he awakened and his good wife asked him how he felt. He sat up with difficulty and said he felt much better. She asked him what he would like to eat. From his bedroom he could look out through the hallway into the kitchen, where he espied a big, tempting ham hanging up. His face brightened and he said, "If you could cut a little bit off that ham and cook it I think I could eat it." "Nay," returned his frugal spouse, "you no can have any of that ham. Do ye no ken that we are saving that for the funer-r-r-r-al?"

My friend Mr. Corder, the English Quaker, beat all in our traveling party. He was as full of jokes and squibs as a tree is of wood. Here are a couple of his best, and he insisted that they are real.

"Here lies at rest beneath these stones  
All that remains of Mary Jones.  
Her name was Lloyd, it was not Jones,  
But Jones was written to rhyme with stones."

"Sisters and brothers have I seven:  
Five alive and two in heaven;  
The two that are dead preferring rather  
To die with mother  
Than to live with father."

Mr. Corder was very fond of telling this story known as the fisherman's prayer. I am sure fishermen will appreciate it, and those of us who are not enthusiastic followers of Isaac Walton will see in it an arresting amount of human nature:

"Oh, suffer me to catch a fish,  
So big that even I,  
In telling of it afterwards,  
Shall have no need to lie."

## WHAT AN ENDOWMENT OF A MILLION DOLLARS WOULD DO FOR SALEM COLLEGE

It would give the college authorities a thrill.

It would give the donors another.

It would give the college new departments which are greatly needed.

It would give the college well-equipped laboratories, and an up-to-date library.

It would give relief to the over-burdened Normal Department.

It would enable the Board of Trustees to increase the number of instructors.



It would make it possible for the Board of Trustees to pay the members of the faculty a living wage.

It would attract from the neighboring counties more of the high school graduates.

It would make it possible to turn out more and better-trained teachers for the public schools.

It would show an appreciation of what Salem College, at a sacrifice, has already done for the state in training teachers for the public schools.

It would show that the patrons and parents in this wide territory are awake to the need of education for the new generation.

It would show that some of the wealthy citizens, especially of Harrison County, are willing and anxious to turn some of their wealth, gotten out of the natural resources of the state when it was young, into the treasury of Salem College for the benefit of the youth of today, as well as of those of tomorrow.

It would mean if the million dollars came from Harrison County alone, only one dollar out of every one hundred forty would be donated at the present assessed valuation of \$100,000,000, which, perhaps, is not one half of the county's real wealth.

An endowment of one million dollars would give the college an annual income of about \$50,000 (no great sum when compared with the incomes of other institutions of learning).

It would permit Salem College to join the North Central Association of colleges and secondary schools. This, the college can not do, until it has an endowment of at least \$500,000; for institutions of learning find a money standard necessary, when it comes to keeping in good society.

It would prove that the friends and alumni of Salem College are just as loyal as the friends and alumni of other institutions.—*Green and White, Salem College.*

Every successful man has learned that success may grow out of failure, seen in its right perspective, just as failure accepted at a wrong valuation tends to discourage one from taking the right road to success. We must even remember that "men may rise on stepping stones of their dead selves" to higher things.—*J. T. Stone.*

### HOME NEWS

HAMMOND, LA.—We realize we have not written since the arrival of our new pastor and his wife, but we all love the Home News.

We all enjoyed a beautiful Christmas tree and a program at the home of Mr. and Mrs. O. D. Crandall, on Christmas eve. A very happy evening was spent.

Pastor and Mrs. L. D. Seager of Albion, Wis., came to us the first of January, and we all appreciate the services they are rendering. Our young people are becoming enthusiastic over their "Sings," and all are taking new interest. With the leadership of the pastor a male quartet has been formed.

A reception was held at the home of Mr. and Mrs. R. J. Mills on the first night after the Sabbath following the arrival of the pastor. There was a very large attendance out to welcome them to their new field of labor. The radio was enjoyed throughout the evening.

Our annual church dinner and regular church meeting were held in the church the third week in January.

Nearly one hundred per cent attendance is at our weekly cottage prayer meetings, and very good interest is manifested.

"Strawberries," is the topic of the day in this locality at this time. A very large acreage is in strawberries this year, and a bountiful crop is promised, but a shortage of pickers.

Sister Albion, we heard you mourning over the departure of your pastor and saying it was like "robbing Peter to pay Paul," and we feel we have been the gainers, but regret our gain left you the losers and without a pastor. We sincerely hope that you and others of our pastorless communities may soon find another good shepherd.

Wishing you one and all best wishes,  
LELA SANFORD COALWELL.

General Secretary Dr. Hugh S. Magill, of the International Council of Religious Education, Chicago, will be one of the principal speakers at the International Convention of Religious Education, to be held in Birmingham, Ala., April 12-19. His subject will be "The Future of Co-operation in Religious Education." This will be a great message from a great messenger.

## WOMAN'S WORK

MRS. GEORGE E. CROSLY, MILTON, WIS.  
Contributing Editor

If you listen, if you lean close  
To the wind-blown, withered earth,  
You can hear faint muffled voices,  
You can hear sounds of mirth,  
For above the running waters,  
Souls of grass and shrub and tree,  
Are now lifting through the darkness  
In a mystic symphony.  
In the shadows of the woodland,  
In the valley, on the hill,  
You can hear the green grass whisper  
To the waking daffodil;  
And anemones are leaning  
To the songs the lilacs sing,  
As the earth lifts from its sleeping,  
In the miracle of Spring.

—*Edgar Daniel Kramer.*

### SUCCESSFUL EXPERIMENTS IN DESIGNATED GIVING

*Actual experiences of individuals who have made special gifts, or who have enlisted the interest of other givers, contain many best method suggestions.*

"Our Lives Against Your Money." The words printed in letters clear enough to be read by every one in the great auditorium were flung out to a convention having an attendance of more than a thousand men.

The streamer with its challenge was held aloft by about a score of young men and women who were volunteers for missionary service but who were detained at home because there was no money with which to send them out.

A wise committee, realizing that some expenditure of money is frequently a requisite for obtaining more money, paid the expenses of these volunteers that they might attend this convention and present their own challenge.

After a genuine interest had been awakened by a program presenting the call of God and the needs of the various fields, the volunteers were introduced. They flung out their challenge, "Our Lives Against Your Money," and held it before the audience until one after another of the laymen, singly or in groups, answered the challenge with pledges sufficient to send the volunteers to the needy fields which waited their coming.

### WORKING IN TWO PARISHES

A young pastor took charge of his first parish. The geography of his life had ended far short of his dreams and expectations. He had thought to serve in some far mission field. Instead of an ocean voyage a short train journey only was required to bring him to the home mission field in a coal-mining section, to which he had been called. Instead of missing his opportunity he doubled it. With Livingstone he discovered that "The end of the geographical feat is the beginning of the missionary enterprise."

It seemed that the end of the geographical feat of his life was within a few miles of his birthplace, but it was only the beginning of his missionary enterprise. There was no doubt of the need and opportunity in his own parish and its outlying territory. As he met that he said to his people, "I can't be satisfied about not being in the foreign field unless I know there is some one else there whose work I am helping to make possible."

Quietly, earnestly and persistently he kept the subject before his people until the support of a second pastor was assumed for a foreign mission parish.

### OPENING UP A FOREIGN BRANCH OFFICE

"Why don't you extend your business and open up a branch office in some foreign land?" said the mission secretary to the man of big business.

"Oh, we have a number of foreign offices," replied the man of big business.

"Anything in Korea?" was the next question.—"I mean anything in the line of your Father's business."

Then in a way that challenged the man of great affairs he told of a new mission station that should be opened up. The result was that he opened up that entire station in Korea providing for all the equipment and the missionaries needed.

### GIVING A MISSIONARY AND SUPPORTING HIM TOO

In many instances the congregation or Bible school or class from which a missionary goes may be enlisted to support him by gifts of money as well as through constant interest and prayer.

A young man from South Carolina went to Japan. To the Young People's society from which he went it was another call of "My Life Against Your Money." The

members who stayed at home pledged their gifts to provide his salary and the frequent communications between Japan and South Carolina resulted in deep interest and fine support on the part of South Carolina and a constant encouragement and help to the representative in Japan.

In another instance a member of a Business Woman's council who accepted a call to home mission work in the mountains of North Carolina was supported by the members of her council who remained at home.

When a member of a Bible school class was commissioned for service in India, the seventeen other members of the class accepted the commission they recognized in their own hearts to go with her through prayer and gifts, and assumed her financial support with the promise that through their prayers they would work with her constantly.

#### MY MISSIONARY FOR A DAY

This plan is not a new one but it is an effective one. When it was presented in one large and listless rural church it suggested a possibility hitherto unheard of. In that congregation the apportionment for missions was considered a burdensome tax levied by designing officers of synod.

A young student returning home from college arranged for the presentation of a series of missionary subjects during a period when the congregation was without a pastor. At the closing meeting of the series he proposed that in addition to the regular gifts for missions the support of a native evangelist in Japan should be assumed. The amount required was \$1.25 a day. Pledging thirty days himself, he asked for volunteers to make this worker "my missionary for a day."

There were few people present who were not earning at least \$1.25 a day. Almost any one of them would volunteer to work for one day during the year in Japan if the difficulties and expense of transportation could be eliminated. The idea of working a day or a week through this plan appealed to them.

In rapid succession hands were raised with pledges for one, two, or more days, for a week or two weeks, or a month until they had provided for the entire year.

#### AN X-RAY FOR INDIA

For many years the doctors in charge of a mission hospital in India longed for an

X-ray apparatus. At a missionary rally in Chicago one of the doctors who was on furlough mentioned this need.

There was no begging for help, no impassioned appeal. She simply told of a need and an opportunity. At the close of the meeting a man came to her saying that he was a dealer in X-ray apparatus and would be very glad to donate a machine to her hospital.

The plain statement of facts and needs in meetings, large and small, and to individuals is one of the best of methods for enlisting special gifts.

#### AT WORK IN BROOKLYN, ALSO IN NORTH CAROLINA

A summer conference; an earnest group of young women delegates; a statement that a girl from a mountain mission church in North Carolina—who had been in college last year would not be able to return this year unless some one provided for her expenses; a pledge from a young business woman of Brooklyn; a bright young girl back in second year in college training for a life of service; a young woman going happily to her business knowing that she is at work in Brooklyn and also in North Carolina every day—that is the sequence in a story of one special gift.

#### "STANDING BY"

When a missionary started to Korea years ago an old college friend said, "Well, old friend, I won't forget you."

Throughout the years he sent newsy, cheering home letters out to his friend in Korea. He seemed to have a marvelous way of understanding what his missionary friend needed most. Money, clothing, and other supplies followed the letters with an occasional shipment of candy for the missionary family. During the years that have passed since those days of beginnings this donor has grown in wealth and in giving also. Last year he gave to one church enterprise \$75,000 and this year he has added \$100,000 to his designated giving. One gift built a school in China, another a missionary home in Korea. In the meantime the dormitory of a mountain school has been erected and many other gifts made for designated purposes.

His right hand has not known what his left hand was doing and scarcely any one knows him as a generous giver. He has

never been impoverished by his large gifts and reminds one always of the man of whom it was said:

"A man there was, some called him mad,  
The more he gave the more he had."

He began his giving with small sums very early in life before he had great possessions. Now he is a very wealthy man and his gifts run into hundreds of thousands.

#### THE SOLUTION OFFERED BY A CHICAGO CHURCH FOR THE BOOK PROBLEM OF ITS FOREIGN PASTOR IN KOREA

One of the great problems of the missionary's life is how to keep fit—physically, mentally, and spiritually. Nor is keeping fit mentally the least of these three difficulties. The number of those who pursue any systematic method of continued mental development from their school days throughout life is few in any land, but there is perhaps more excuse for the neglect when one lives in a foreign mission land where the work is exacting and arduous; the literature such as there is in a foreign tongue; opportunities for stimulating social contact very limited; books and magazines expensive; and public libraries entirely lacking. In the midst of such environment and conditions the missionary must depend largely upon his determined effort in reading and studying good books and magazines, but even if he has the determination, and jealously guards his time, he still has the problem of getting books and magazines. No one, besides himself, is more vitally interested in the well-being of a missionary than the church in America that has undertaken his support. Here in one place the church can help him.

It is common for such churches to furnish magazines, either new ones or second-hand ones, forwarded after they have been read, but the Buena Memorial Church of Chicago, Ill., during the past year has undertaken to supply good books in various fields of interest for its missionary in Seoul, in addition to the magazines it sends. In response to such an offer the missionary sends long lists of books that he desires, adding year by year to the list new books as they come to his attention, and from this list the members of the Buena Church send throughout the year from time to time, and only in such amounts as the missionary can really read and digest, books of their

own selection. This plan preserves the pleasant element of surprise in the gift; insures that only desirable books shall be sent; furnishes the books to the missionary at such times and in such quantities as he can best use them; keeps such a long list of books before the church members as to make it possible for them to find among them some that are already in their own libraries or some books they would love to buy and read before sending; and builds up for the missionary a library that is always up-to-date and available for his own use and the use of other missionaries near him. Thus the gift of a book becomes like the "gift of mercy, thrice blessed"—it blesses the donor, the recipient, and all his missionary friends who may read it.

Are there not many other churches in America that will welcome such a chance to be of real service to their missionary, and through him to the work he is doing?—*Exchange.*

"The Christian endeavorers of the Fulton Avenue Presbyterian Church of Baltimore, Md., recently presented to the Bible school a silver loving-cup. This cup is to be awarded, each month, to that class of the Bible school having the largest percentage of its members as members of one of the three Christian Endeavor societies of the church. At the end of the year, the cup goes permanently to that class which had it the greatest number of times during the year. The first month the cup went to a class in the Junior Department of the school. The second month it was awarded to another class, which had sixty-two and one-half per cent of its members as members of Christian Endeavor."

The obligations of citizenship do not rest solely or chiefly in the exercise of the privilege of voting or in conducting campaigns or in holding offices. Important as are all these duties, their performance will amount to nothing unless our citizens are imbued with the spirit of our institutions, which means respect for a government of law, a sincere desire to better in every practical way the conditions of human life, and the disposition to be kindly and fair in all dealings with one's fellow men.—*Charles G. Hughes.*



## YOUNG PEOPLE'S WORK

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Contributing Editor

### MAKING CITIES CHRISTIAN

Christian Endeavor Topic for Sabbath Day,  
April 24, 1926

#### DAILY READINGS

Sunday—Sinful cities (Isa. 47: 1-15)  
Monday—Prejudiced cities (Acts 19: 23-41)  
Tuesday—A city mission (Jonah 3: 1-10)  
Wednesday—Leavening Rome (Acts 28: 30, 31)  
Thursday—Beginning at Jerusalem (Acts 2: 1-6, 41-47)  
Friday—By preaching Christ (Acts 4: 5-12)  
Sabbath Day—Topic: How can we help to make our cities Christian? (Matt. 11: 20-24, 28-30)

#### SUGGESTIVE THOUGHTS FROM THE "ENDEAVORER'S DAILY COMPANION"

The Church helps. It is light in darkness, a check on evil, salt that preserves the city from corruption.

Our cities will never be Christian as long as their leaders are unchristian. The lack of our day is Christian leadership.

Cities are made up of individuals; hence each individual that lives a truly Christian life helps to make the city just so much more Christian. This is our job.

Christian homes make Christian cities. How are we going to make the home Christian if we have no Christ or religion in it, or religious education?

### A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

Tennyson has said:

Is it well that while we range with Science, glorying the time,  
City children soak and blacken soul and sense in city slime?

The child of today is the citizen of tomorrow. What kind of citizens do we want in our country? The answer is obvious, we want Christian citizens. So if our boys and girls are to become Christian citizens they must receive religious training, and it should start in the home. It seems as if the family altar has disappeared from too many homes. In the hurry and rush of our American life we have but little "time to be holy." We

are neglecting our religious life and too many homes are becoming unchristian. One of the great needs of today is the influence of the family altar in the home. When it has been returned we shall have more Christian homes; and children, who will populate our cities in the future and will be our future citizens, will receive religious training. Then our cities will be better places to live in. The influence of a Christian home in a community can not be estimated.  
*Battle Creek, Mich.*

### JUNIOR WORK

ELISABETH KENYON

Junior Christian Endeavor Superintendent

#### SUGGESTIONS FOR APRIL 24

Another missionary meeting is before us and it should be made one of the most interesting for the juniors. The following program can be made as elaborate or as simple as one wishes. The topic, as you will learn from the article on the Children's Page, is "Work."

Aim: To help the juniors appreciate the value, dignity, and happiness of productive labor under right conditions, and to show how they may share in the work of the Church as it endeavors to provide such conditions.

Devotional period: Song, "Work for the Night is Coming"; Scripture, Proverbs 31: 10-31; explanation of Scripture lesson; sentence prayers closing with the Lord's Prayer; song, "America the Beautiful."

Development of lesson: Call for reports of the prepared assignments, pointing out in each the number of people who work that we might have food, clothing, etc. Who have helped to give us bread? (The pioneers, the farmer, miller, baker, grocer, and even mother who gets it ready to eat.) Is money and the comforts of life all that come from work? What do we learn through work? (Skill in doing things.) What else do we gain? (Satisfaction of doing things worth while, helping others, etc.) Work even develops character, for the missionaries in Africa and India have found it necessary to teach the natives how to work as a means of building character and right habits of living.

The story of the Indian boy who learned how to work is on the Children's Page, and should be told now.

Discussion: What reasons did "Big Buffalo" have for his distrust of the white men? What has our government done in recent years to make amends for the unjust things done to the Indians by the early white settlers? What part have mission schools taken in discharging this debt of honor toward the Indian?

Notebook and poster work: On one page write a list of the many people who work for us that we may have a certain article of food or clothing. On the next page tell "Why Missions Have Taught the Indian to Work." The poster might give the pictures of the "Result of Work," such as schools, churches, good homes, roads, healthy food, sanitary clothing, etc.

Future assignment: Ask the juniors to come prepared to tell how our neighbors help us and to bring a list of things which cause quarrels between boys or girls.

R. F. D. No. 1, Westerly, R. I.

#### JUNIOR SUPERINTENDENTS

Again it has been necessary to change my post office address. Your letters will reach me sooner if mailed to R. F. D. No. 1, Westerly, R. I., than to Ashaway, as previously. If you forget my new address any time a letter sent to Ashaway will reach me all right.

I still have Chinese pens, combs, and soap-stone monkeys left from the package I received from China. The sooner these are sold the sooner the money can be sent to our missionaries in China. If everything is sold the juniors will have at least \$8 clear profit to send back. I am sending in another order for different articles in a few weeks, so if there is anything special your juniors would like, write me immediately.

ELISABETH KENYON,  
Junior Christian Endeavor Superintendent.

### A STUDY IN RACE RELATIONS

MARJORIE WILLIS

From our studies we have noticed that, in order to possess the mind of a world Christian we must frankly recognize the gifts and contributions of other peoples and have a profound expectation that their appropriate capacity for the riches of their Father has no limit. It means that the human nature of a distant people is put on a level of possibility with our own; it means

that we do not begrudge the acknowledgment of the moral and spiritual values which they have already attained; it means that we are drawn on by what through God's grace mankind may become.

For the individual this view involves that in the progressive enlargement of the self he shall learn not merely to tolerate, but to appreciate and admire. He will recognize that each of these peoples has an aspect that they reveal only to those they love.

We look at other peoples through the colored glasses of our own temperaments, but a hard and unsympathetic spirit can never disclose another's inner life. Will it not also take the metallic ring from much of our social service if we pause to acknowledge the diversity of gifts which God has bestowed upon his children? When it is no longer possible to say, "We have no need of thee," then the very phrase "social service" is increasingly displaced by the words, "Christian friendship." And how are we to maintain a keen and sensitive appreciation of the needs of others, apart from a lofty view of their capacities and a genuine reverence for their possibilities? This view, furthermore, will affect the education of our children, for it will remove one of the grounds for arrogant race pride and race prejudice. We will strive to instill in them the spirit of brotherhood as an attitude of mind made habitual through little courtesies to foreigners in street cars or through reactions to world news in the morning's paper.

For our nation it will mean emphasis upon international co-operation and mutual obligation rather than upon mere national exaltation. We have been all too slow in realizing that we have something to learn from the Orient, from Africa, and from Latin America. A readiness to acknowledge the values of other nations ought to be one of the stepping stones to our larger internationalism. The opposite policy of resting back, complacent over our own standards, is what leads to national decay, while exaggerated racial vanity and unfounded national pretension form the very atmosphere of war. And if as a people we have anything to give to other nations, we will succeed better by fixing attention not on their weaknesses, but rather on their capacities for growth. Surely modern philanthropy has

worked out one lesson that must be taken over by the world workers—that if we would do good to another, whether an individual or a nation, we must see in that one a brother, and must emphasize that brother's possibilities. Not to believe in another people and give to them the resulting chance leads to imperialism and autocracy. We shall make little progress toward a world democracy until nations body forth an attitude of mutual respect and sympathy and confident expectation toward one another.

For the Church it will mean the popularization of the evidences of racial capacity amongst our citizens. Just as it was necessary for the Moravians in the early eighteenth century to prove to the Church that Negroes could be uplifted, so now is it necessary for the Church to show the world that backward peoples may become "new creatures." As long as men of big business have the underlying conviction that these peoples are really not worth while, how can we expect them to be interested in serious efforts for their rehabilitation? The facts of the social and religious results of missions must be popularized by the Church. The Church should make every effort to bring the press of Christian nations up to this Christian standard of the international mind. The papers should faithfully mirror the finest spirit and ideals of other peoples. They should be bridges across the Pacific and tunnels under the Atlantic, by means of which the highest interchange possible may eagerly be sought.

But it is not enough to refrain from dwelling on our international dislikes, nor even to become the dispensers of interracial admirations. As Christians with a fundamentally religious conviction of the gifts with which each member is endowed, we have a still more imperative duty. We must call forth and use every worthy faculty in fellow members of the great society. Still more, as Christians in our corporate capacity as a Church we must elicit and utilize the national gifts of other peoples, however despised and ignored by the unchristianized public opinion of dominant Western powers these people may now be. The Church should help the nations to see how many and how varied are the members that go to make up a body and how vital for the common good are aptitudes which we do not

possess. The Church should fire the imagination of mankind with the glorious vision of a democracy of God, into which shall have been brought the life and talents and thought of every section of the human race as transformed by Jesus Christ.

Most stimulating is the expectation of what these gifts may become when transformed and ennobled by him. We shall never apprehend all that Christ is until we see him bodied forth in every nation. All that he signifies is too rich in content to be fully set forth in any single individual or any single race. His full expression in the worth and beauty of countless souls is what Tennyson meant when he used the phrase, "the Christ that is to be." As in a beautiful stained glass window the glory of the whole comes from the different colored bits arranged in thoughtful harmony, so only can the most glorious tribute to our God come from his varied children transmitting through their very being the light and spirit of their Father. Or—to use another figure—I can imagine no more beautiful or wonderful symphony than that made up from the voices of the nations, each with its characteristic note, under the Great Director, Christ.

### SEE BOTH SIDES OF THE WAR AND PEACE CONTROVERSY

L. EMILE BABCOCK

You may have heard of the country judge who did not want to hear both sides of a case because it got him all mixed up. To study both sides of a question and arrive at an independent decision is an essential qualification of a judge. It is just as essential for every American voter, for questions on national and international policies are often decided by the ballot.

A subject of international importance before the American people today is world peace. The number of societies, agencies, and movements for world peace is legion. They are exploring in a new field, and no doubt many of their suggestions are wild, visionary, and impractical; nevertheless they are our best hope in a situation in many ways hopeless. If we study the peace activities alone we will have a false feeling of security.

See the other side. While the peace forces are thus active, the War Department

is promoting a greater program of preparedness than ever before. While the peace forces are exploring in a new, hopeful field, the War Department is following the same old rut that has always led to war. History has proved that the idea that the way to prevent war is to prepare for it, is false. The appropriation for national defense this year will be greater than last year in spite of the fact that the administration is urging economy, the people are anxious for indications of peace progress, and the State Department is trying to bring about another disarmament conference. Nations can not believe that we are sincere in urging a disarmament conference while our preparations for war are greater than ever. All the efforts of the peace forces will be of little avail if the proposed preparedness program is carried out.

A part of this program is the Capper-Johnson Universal Draft Bill which is now before Congress. This bill, according to Frederick J. Libby, secretary of the National Council for the Prevention of War, would enthrone the President as dictator, enslave the nation, and would not take the profits out of war.

We have these two ways squarely before us:

1. We can approve the present program of the War Department and go on building larger armies and navies, loading ourselves down with taxation, and securing the distrust of other nations. This policy will surely lead to war.

2. We can support the State Department and the various agencies for international friendship that call for world reduction of armament by international agreement, education for peace, and the development of machinery to achieve peace.

*Battle Creek, Mich.*

### MEETING OF THE YOUNG PEOPLE'S BOARD

The Young People's Board convened in regular session at the home of Dr. Johanson, at eight o'clock.

The president called the meeting to order and Russell Maxson offered prayer.

The secretary read the minutes of the last meeting.

Members present: Dr. B. F. Johanson, Egmond Hoekstra, Mrs. Frances Babcock,

Lyle Crandall, Allison Skaggs, Mrs. Ruby Babcock, Russell Maxson, L. E. Babcock, Dr. L. S. Hurley, Marjorie Willis.

The report of the corresponding secretary was presented and received. It follows:

Number of letters written, 50.

Number of letters copied, 20.

Rev. Wm. Simpson's booklet, *Church Membership for Juniors*, has been mimeographed and sent to him.

All nonresident superintendents and secretaries were asked for bi-monthly reports. Reports were received from: Rev. Paul S. Burdick, Miss Bertrice Baxter, Mrs. Blanche Burdick, Miss Fucia F. Randolph, Leonard Hunting, Hurley Warren, Miss Hazel Langworthy.

Semi-annual reports have been received from the following societies: Ashaway, Plainfield, Adams Center, Nile, Riverside, North Loup, Milton Junction, Farina, Detroit, Battle Creek, Albion and Little Genesee have disbanded.

Correspondence has been received from: Dr. Daniel A. Poling, E. P. Gates, O. T. Babcock, Mrs. Edna Sanford, Miss Fucia F. Randolph, Rev. A. J. C. Bond, Federal Council of Churches, Rev. Paul S. Burdick, Miss Bertrice Baxter, Mrs. Blanche Burdick, Rev. Wm. Simpson, Mrs. H. A. Franklin, Mrs. Ringrose, Ralph Brooks, L. H. North, Leonard Hunting, Hurley Warren.

Mrs. Ringrose of Allman Town, Kingston, Jamaica, reports a new Christian Endeavor society organized there recently. Two dozen topic cards with Daily Readings were sent to her upon request.

Many of the letters written this month were in regard to the young people's meetings at Conference. Rev. Daniel Poling writes that he will be in Europe at the time of Conference.

Cost of Rev. Wm. Simpson's booklet: Paper \$2.50, stencils \$4.00, postage and wrapping \$1.30, ink and pad 80 cents; total \$8.60.

Notices of the board meeting were sent to the members.

A letter was received from Rev. Mr. Van Kirk, asking for a representative to the Commission on International Justice and Goodwill. Hamilton Whipple of Yonkers, N. Y., was appointed. Rev. Mr. Van Kirk and Mr. Whipple were written concerning this appointment.

FRANCES FERRILL BABCOCK,  
Corresponding Secretary.

Voted that the bill of \$8.60 be allowed for Rev. William Simpson's booklet on "Church Membership for Juniors."

Correspondence was read and discussed from the following: Fucia F. Randolph, Hurley Warren, Rev. John F. Randolph, Hazel Langworthy, Leonard Hunting, Rev. Paul S. Burdick, Mrs. Blanche Burdick, Bertrice Baxter, Rev. Mr. Van Kirk, Ralph Brooks.

The corresponding secretary informally discussed the progress of the Conference



programs for the young people's meetings.

An extended discussion followed on the possibility of procuring a field secretary.

General discussion on various topics concerning our young people.

Reading and correction of the minutes.

Adjournment.

Respectfully submitted,

MARJORIE WILLIS,

Recording Secretary.

Battle Creek, Mich.,

March 4, 1926.

## OPEN LETTER TO A COLLEGE STUDENT

REV. H. D. CLARKE

MY DEAR JOHN HENRY:

I am glad that you are having "the time of your life" in college. You have an un-failing source of pleasure, and in after years you will have such a volume of blessed memories. John Luebrock includes an education among the "pleasures of life," and quotes Bacon, "No pleasure is comparable to the standing upon the vantage ground of truth." When you read Bacon you certainly noticed a difference between mere instruction and education and how much more important it is to "cultivate the mind than to store the memory." Let me quote him again: "To spend too much time in studies is sloth; to use them too much for ornament is affectation; to make judgment wholly by their rules is the humor of a scholar; they perfect nature and are perfected by experience . . . . Crafty men condemn studies, simple men admire them, and wise men use them."

Solomon says that "Wisdom is profitable to direct." President William C. Whitford, of Milton College, said once when my daughters were students there, "Inconceivably precious is the amount of knowledge that a college graduate may acquire in his school life. There comes to be his eternal inheritance the mass of great truths, which, when first applied . . . . have made masters famous and beloved."

You tell me that you want to get into Y. M. C. A. work where you can make the most of yourself and have the largest field for your efforts in life. That is a worthy ambition. But right here I am going to be very bold and say a few things that may possibly seem to you an effort to thwart your purposes. It is hard to tell a friend

one loves, some very plain truths. I trust you have the wisdom to receive kindly what I want to say. You were told that no doubt in going into that work and your intention to devote some of the time to the athletic branch of the work, you would be called to do that more likely on Sabbath day than at any other time. You seemed to admit that. We have had quite a few Seventh Day Baptists who seemed to take no note of that when preparing in college for some vocation. It will at once be admitted that athletics can not be taught and practiced Sabbath days and be called Sabbath observance as God commands. It is strictly secular and out of place on God's holy day. Let me kindly remind you that your parents sent you to what they call a Seventh Day Baptist College, where they felt you would be educated in an environment conducive to better Sabbath observance and the cultivation of a better Sabbath conscience than I fear we average among us as a people. It is to be feared that too many Sabbath keepers are coming to think of the Sabbath as a sort of mere denominational side show and that salvation is not a question involved. Here is where we are beginning to weaken ourselves, until at last many are entirely lost to the Sabbath and to God and the higher things of life. Why, my dear boy, let's get down to business.

You admit that all of the Ten Commandments are binding, one as much as the other. You have read from God's Word that "Sin is the transgression of the law," also that "The wages of sin is death." There can be no other conclusion than that Sabbath desecration is sin. And to violate that command is to bring spiritual death as quickly and surely as other sins. Let us all face that truth. Sabbath desecration is more than the breaking of one link in the chain of laws. James tells us that to break one is to be guilty of all. The Sabbath-breaker is guilty of violating every single one of the commandments of God. He breaks every link in the chain. Ever think of that seriously?

To sin is to put God away and not acknowledge him as our God and Father. That is a breach of the first commandment. We serve other gods in so doing, and when we put away the Sabbath of Jehovah and substitute knowingly another we serve Baal god. We break the second law. Irrever-

ence for sacred things is profanity. To treat God's holy day and his many holy things so lightly and irreverently is breaking the third law. Of course we violate the fourth. Every sinner dishonors his parents. He brings reproach upon the family name, a breach of the fifth commandment. Sin is slow or quick suicide. It injures the body, mind, and soul, a breach of the sixth. The Christian is married to Christ. Christ is the bridegroom and the Church is the bride. It is a marriage relation. Christ's Sabbath can not be desecrated without violating those marriage vows. The Sabbath breaker commits spiritual adultery, seventh command. "Thou shalt not steal." The Sabbath breaker steals God's holy time for his own sinful and his own secular business purposes and breaks the eighth command. If it is a sin to bear false witness against our neighbor, how much greater sin to bear witness against truth and against the law of Jehovah and say by example and acts that we are not obligated to obey God in this great matter. The desecration of God's Sabbath breaks literally the ninth commandment. And all sin is covetousness, selfishness, and that is the tenth. Ah, my friend, Sabbath desecration is vastly more of sin than we usually suppose. Don't suppose that any of us can get by these facts and be guiltless. No matter what one may think or suppose or argue with himself, every kind of sin has the wages of death. How careful ought every college student to be when he enters school to think what he can do and not sin against God in the future plans of life. There are many things a Seventh Day Baptist *can not do* and be a true Sabbath keeper, and with his knowledge of God's law and the matter of obedience he can not be safe and knowingly violate his conscience and the plain teachings of his Savior.

To have a crowd to teach is not always the highest and best ambition, and it does not mean having "a better chance to do good." Sacrificing obedience to God and our principles is not helping us to do a greater work or having a more useful life. It does not count for good, and the most good, merely to occupy a position where one can have a larger following. That is false philosophy and will reap the harvest of sin in the end. Salvation *does* depend upon obedience to God. Faith without obe-

dience is dead. That kind of faith is not acceptable to God. It will not get us into the kingdom.

And so, John Henry, I implore you to study the effects and terrible example of Sabbath desecration. Are there no chances to make good and use your talents among Sabbath keepers? Then *make a place*. Do right though the heavens fall. You are not bound to occupy a position where there is a great crowd. But you are bound to obey God and serve your Savior, even if it compels you to become obscure. There is greater usefulness and greater influence for good in God's service, obeying him in all things, without any exceptions.

Pardon such a long letter, John. I am anxious for you and all our young men and women. There's a place for all somewhere and that place must be where no principle is sacrificed.

### A GARDEN HYMN

I never knew thee, Lord, until  
My garden brought us face to face,  
Revealed thy gracious miracle  
Of sun and seed in little space.

Since I have seen thine alchemy  
Change the earth-brown bulbs to living gold  
Of daffodils, Eternity  
Has seemed a simple truth to hold.

The incense-breath of mignonette  
Has summoned me to vespers too,  
And may I nevermore forget  
To lift my heart, as pansies do!

No dim cathedral is as still  
As twilight in this holy place;  
I never knew thee, Lord, until  
My garden brought us face to face.  
—Molly Anderson Henderson, in the *Christian Century*.

Probably the outstanding topic to be presented at the forthcoming International Convention of Religious Education, to be held in Birmingham, Ala., April 12-19, is the responsibility of the church for building a Christian citizenship. Addresses under this general theme will be given by Dr. Luther A. Weigle, Sterling Professor of Religious Education, Yale University, and Dr. Walter S. Athearn, dean of the School of Religious Education and Social Service, of Boston University. These two leading religious educators of North America will be heard with great pleasure and profit.

## CHILDREN'S PAGE

RUTH MARION CARPENTER, ALFRED, N. Y.  
Contributing Editor

### WORK

ELISABETH KENYON

Junior Christian Endeavor Superintendent  
Junior Christian Endeavor Topic for Sabbath Day,  
April 24, 1926

TOPIC—WORK ("BETTER AMERICANS")

SCRIPTURE LESSON—PROVERBS 31:10-31

A SONG IN PRAISE OF AN INDUSTRIOUS WIFE  
AND MOTHER

(Note: You may use the following condensed story on the topic from "Better Americans, Number Three" or any other which shows how the white men, the Americans of today, taught the red men, the original Americans, how to work and the value of work.)

#### HOW SWIFT ARROW FOUND HIS MARK

"You shall have nothing to do with the white man's school. They are the enemies of our people," said Big Buffalo, sternly.

"But, father," said Swift Arrow, earnestly, "Gray Wolf and Long Eagle go to that school and have learned good ways. Both of them took prizes at the last fair for the things they raised in their gardens. Their houses are good since they learned how to repair them and make chairs and tables."

"I tell you the white man's ways are dark, though his skin be light. The white man drove our fathers from their lands. They gave us only a little money for our lands. They gave us fire-water also, to make weak the hearts of our young men, and taught them to gamble and so took our money back again. I tell you to keep away from the white man's school."

Swift Arrow remained quiet but he knew that not all the white men were dishonest any more than all the Indians were drunkards and gamblers. His chance came, though sooner than he expected. His sister, Red Bead, was bitten by a snake; and the medicine man with his face painted with yellow and black paint, stirring some evil-smelling stuff in an old kettle, making strange motions with his arms, and uttering weird sounds, tried to drive away the bad spirits. Swift Arrow knew what that would mean, and upon learning that the

white doctor was twenty miles away, mounted his pony, Dust Maker, and brought the doctor back just in time to save his sister's life.

Soon after this, Big Buffalo called Swift Arrow to him and said, "Even an old man may be mistaken. You are right, my son; not all the white men are bad. The Great White Spirit has given us back our daughter, and now he tells me that you shall go to the new school. Go, my son, and may you learn good ways."

The days which followed were by no means easy. The strict discipline of the school and its regular routine were sometimes irksome to a boy accustomed to roam the prairies. He was especially keen about his work, though, and soon started a garden at his own home. In spite of his brothers' jeering he worked hard and was patient when at the end of the first year his crops failed. The teacher then sent some of his soil to the state agriculture college and found out what must be done to make it right for crops.

When the teacher came back with the message from the college he told Swift Arrow to be patient and work hard. He also told him stories about his own Indian chiefs which he did not know, and the words of Great Chief Running Bird burned in his heart as the teacher told him the message this chief had left to his children: "I am getting old now, and all I wish at the present time is for my children to grow up industrious and to work. They can get honor, not in war, but by working hard and being good men and women."

"As your fathers," said the teacher, "were skilled with bow and arrow and rifle with which they conquered the wild beasts and their enemies; so you must become skilled with the tools of peace to conquer the foes of the soil and of its fruits."

Swift Arrow thrilled with a new purpose. He worked even harder than before, and this year at the fair the blue ribbon was put on his collection of vegetables. He had also learned how to make things for his home and how to patch its roof.

Again his father came to him and said: "My heart was bitter within me, and I hated the white man and all his deeds. You have shown me that he is good as well as bad. He is showing us the good way of which Running Bird spoke, and you have

walked in that way. I too have talked with this teacher, and he says that you should go to the white man's college and learn more. So be it. You shall go and some day you will return and lead our people on the new trails. Is it well?"

*Ashaway, R. J.*

### MISS KITTY FROM THE CITY

Don was getting scared! His throat kept getting sorer and sorer and his voice, rougher and hoarser every minute, in spite of all that his mother—and most of the neighbors for that matter—were doing for him.

"Oh, I'll never be able to speak tonight!" he groaned to his "Cousin Kitty from the city," as he called her.

"Maybe if you keep on with the eggs," she suggested.

Don shivered all over. Those awful raw eggs! Mrs. Clay next door had said that if he would swallow one whole every once in a while they would help, that is, the inside of course! Don declared he had taken so many that when old Cockle-top came and sang to him, he didn't dare look her in the face!

"If only it were not the last chance!" wailed Kitty. "Don't you s'pose they'd let you try it some other time? They ought to!"

Don shook his head. Two boys or girls had been chosen from each grade to speak for the gold medal. How proud he had been to be chosen from his grade! Now Jim Dickey would have to try, and Don knew that Jim hadn't worked very hard because he knew Don could beat him.

Don felt bad all over, too, but he didn't let mother know. Maybe his voice would get better. If it did, he could stand it till he could speak and come home.

Aunt Katie came over and she had him breathe some steam. That helped a lot, and a dose that Doctor Webster gave him made him feel better, too.

When the boys began to speak that night, Kitty got more and more excited. That first big fellow didn't do half as well as Don could! Kitty knew Don's speech as well as he did; knew just how he said each line. She could say it just like him, for she had tried. My! How it made her heart beat to say, so slow and solemn, "Love and

tears for the Blue! Tears and love for the Gray!"

At last, "Donald Raleigh: The Blue and the Gray," called the principal. Don felt so dizzy and short of breath he hardly knew how to go forward. He opened his mouth. Not a sound came. He tried again. A queer hoarse bark was all. He turned and went back.

Before the principal could quite understand, a little figure in white flew up the aisle from the audience, ran up the steps, and speaking half to the principal, half to the audience cried:

"It isn't fair for Don to lose his chance! Mr. Sutton, he can do his speech just splendid. He took cold 'cause he jumped in the creek to get out a little kitten a bad boy threw in. I know just how he says it. Let me show you!"

Principal Sutton turned to the judges. "How about it, gentlemen? Will you allow Miss Kitty from the city to speak for Don? All in favor say 'Aye.'"

There was a perfect roar of "aye's," for not only the five judges, but everybody in the audience and every boy and girl that was to speak cried it, too! They loved fair play, those East Lake folks!

How they clapped when little Kitty, with her thick black bob and shining brown eyes advanced to the front of the platform! She made a deep bow that she had watched Don practice—and they clapped again.

"By the flow of the inland river," she began, every word slow and clear. It was so still you could hear the big clock tick, as she went on and on through the many stanzas, giving Don's every tone and gesture perfectly.

When she finished, the crowd "went wild." How they did clap and stamp! But really that was nothing to the noise they made when the judges gave their decision, declaring that Donald Raleigh was the champion speaker of the East Lake School, and Principal Sutton pinned the gold medal to the boy's coat!

Don was pretty sick for a day or two, but the first day he was out, he called Kitty and led her to his wheel.

"I wouldn't let you try to ride, Kitty from the city," he said. "I was mean. I thought a girl— Oh, well, never mind what I thought! What I think now is that you're



smarter and—and braver than any boy I know and you shall ride my wheel!"—*Beulah Rose Stevens.*

Jessie, Doris, Lucy, and Marion one Sabbath afternoon in March played after Junior C. E. at Marion's home the game which begins "I am thinking of a Bible character whose name begins with—." Some of the characters guessed in the game were some of Paul's friends mentioned in Romans 16. When Jessie went home she exclaimed, "Oh, mamma, I've learned two new Bible characters this afternoon!" "What are they, Jessie," asked her mother. "Why, one of them is Esophagus, and I can't remember the name of the other."—*Original.*

#### MY GRANDMA USED TO SAY

"Make hay while the sun shines."  
Ask your grandma what she thinks my grandma meant.

#### MY NEW "BUM'BELLA"

We went for a promenade over the way,  
My "bum'bella" and I together.  
The sun came out, but it did not stay,  
For you see it was April weather.

My feet got wet; my hair came down;  
My dress blew in every direction.  
But I did not cry, and I did not frown,  
My "bum'bella" was such a protection.

I've changed my dress and combed my hair,  
And set my "bum'bella" to drying.  
We won't go out till the weather is fair,  
And the pretty blue sky stops crying.  
—*Annie P. Moses.*

#### THE SQUIRREL'S NEST

Sometimes we think that birds are the only wild creatures that build nests, but we are forgetting a large number of our near neighbors. The pretty gray squirrels that become so tame in the city parks are really famous nest builders. I have seen them at work, gathering branches and carrying them into the tree-tops for a summer home, while many people passed quite near them. They show no fear of the curious crowd, but keep steadily at their work.

The summer home of the squirrels is a very important place, for it is to hold the tiny baby squirrels until they are big enough.

to go about. So the parents fashion this nest with much care. They lay a foundation of coarse twigs, which they cut with their own sharp teeth. Inside this outer layer of sticks they place several layers of coarse leaves; then they line it all with strips of bark cut very fine. Over the top they place a roof of leaves, arranged like shingles, to keep out the rain, and at one side they leave a little round doorway just large enough for their own use.

The baby squirrels are very small, and, having no fur, they look like baby rats and mice. They grow very fast, however, and soon look more like their pretty gray parents. The nest in the top of the tree makes a good home unless some one bothers them. In case this happens, the babies are quickly moved to another place for safety. When an unwelcome visitor approaches, the parents hurry away and remain at a safe distance until the trouble is over. But they take no second chance for the babies are moved before another visit can take place.

In the winter the squirrels like a nest in a hollow tree. Sometimes they take possession of boxes built for birds. When none of these can be found, they build a rough nest of dry leaves high in a tree-top. These are not so well built as the summer homes, but they serve to protect the little wild creatures from the storms and cold.—*Ruby Denton in Our Dumb Animals.*

Professor: "What is an oyster?"  
Student: "An oyster is a fish built like a nut."—*Burr.*

A clergyman gave out the hymn, "I Love to Steal Awhile Away," and the deacon who led the singing began: "I love to steal—" but found he had pitched the note too high.

Again he began, "I love to steal—" but this time it was too low. Once more he tried. "I love to steal—" and again got the pitch wrong.

After the third failure the minister said, "Observing our brother's propensities, let us pray."—*Western Christian Advocate.*

Doctor: "Since I've started to attend you, you're not the same man."

Patient: "Good. I hope you will present your bill to the other fellow."—*Pearson's Weekly.*

## DEATHS

**BURDICK.**—Mrs. Malinda Burdick died Sunday morning at the home of her son, John Childears, 924 Walnut street.

Mrs. Burdick, whose maiden name was Miss Malinda Wheeler, was born October 5, 1841, in Lewistown, Ill., and she was married to James Childears in 1856. Mr. Childears died in the Civil War and she was then married to Charles Burdick. This marriage took place in 1866, and Mr. and Mrs. Burdick homesteaded six miles north of Emporia, where Mrs. Burdick had lived until she moved to Emporia last fall. Mrs. Burdick was a member of the Seventh Day Baptist Church.

She is survived by one son, John M. Childears, nine grandchildren, and thirteen great grandchildren. Two sisters and one brother—Mrs. Sue Plaster, of Chandlerville, Ill.; Mrs. Kate Irwin, of Bushnell, Ill.; and Myron Wheeler, of Smithfield, Ill.—also survive.

Funeral services were conducted by Rev. J. Calvin Jones, at the home of her son, 924 Walnut street. Interment in Maplewood Cemetery.

*Weekly Gazette, Emporia, Kan.*

**FULLER.**—Margaret I. Baker Fuller was born at Andover, N. Y., May 2, 1864, and after much sickness and suffering, entered into rest at Bethesda Hospital, Hornell, March 19, 1926. She was the daughter of John and Eliza M. White Baker. Her home had been at Alfred since 1884. She was a loyal member of the First

Seventh Day Baptist Church at Alfred, having joined it in 1893. In 1901 she became the wife of Mr. Olin J. Fuller, who, with six brothers and two sisters, survives her.

She was highly esteemed by all who knew her. Prominent among the qualities of her character were religion, industry, unselfishness, friendly helpfulness, and loyalty.

A. E. M.

#### A PRAYER

These are the gifts I ask of Thee,  
Spirit serene—  
Strength for the daily task;  
Courage to face the road;  
Good cheer to help me bear the traveler's load;  
And for the hours of rest that come between,  
An inward joy in all things heard and seen.  
These are the sins I fain would have thee take away—  
Malice and cold disdain;  
Hot anger, sullen hate;  
Scorn of the lowly, envy of the great;  
And discontent that casts a shadow gray  
On all the brightness of a common day.  
—*Henry Van Dyke.*

They said, "The Master is coming  
To honor the town today,  
And none can tell at whose house or home  
The Master will choose to stay."  
And I thought, while my heart beat wildly,  
What if he should come to mine?  
How would I strive to entertain  
And honor the Guest divine?

—*Emma A. Lent.*

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## SPECIAL NOTICES

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The Seventh Day Baptist Missionary Society will be glad to receive contributions for the work in Pangoengsen Java. Send remittances to the treasurer, S. H. DAVIS, Westerly, R. I.

The First Seventh Day Baptist Church of Syracuse, N. Y., holds regular Sabbath services in the Auditorium, first floor, of the Y. M. C. A. Building, 334 Montgomery St. Bible study at 2.30 p. m. followed by preaching service. For information concerning weekly prayer meeting held in various homes, call Pastor William Clayton, 1427 W. Colvin Street, Phone Warren 4270-J. The church clerk is Mrs. Edith Cross Spaid, 240 Nottingham Road. Phone James 3082-W. A cordial welcome to all services.

The Seventh Day Baptist Church of New York City holds services at the Judson Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. Harold R. Crandall, Pastor, 3681 Broadway, New York City.

The Seventh Day Baptist Church of Chicago holds regular Sabbath services in Hall 601, Capitol Building (formerly Masonic Temple), corner of State and Randolph Streets, at 2 o'clock. Everybody welcome. August Johansen, Pastor, 6118 Woodlawn Avenue.

The Church in Los Angeles, Cal., holds regular services in their house of worship near the corner of West 42nd Street and Moneta Avenue every Sabbath. Sabbath School at 10 a. m., preaching at 11 a. m. Everybody welcome. Rev. Geo. W. Hills, Pastor, 264 W. 42nd Street.

Riverside, California, Seventh Day Baptist Church holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible School, Christian Endeavor, Sabbath afternoon, 3 o'clock. Cottage prayer meeting Friday night. Church building, corner Fifth Street and Park Avenue. E. S. Ballenger, Pastor, 438 Denton St., Riverside, Cal.

Minneapolis Seventh Day Baptists meet regularly each Sabbath at 10 a. m., at the homes. Mr. Lloyd Burdick, 4615 Vincent Avenue South, Superintendent of the Sabbath school; Mrs. William A. Saunders, Robinsdale, Phone "Hyland 4220," assistant. Visitors cordially welcomed.

The Detroit Seventh Day Baptist Church of Christ holds regular Sabbath services at 2.30 p. m., in Room 402, Y. M. C. A. Building, Fourth Floor (elevator), Adams and Witherell Streets. For information concerning Christian Endeavor and other services, call Pastor R. B. St. Clair, 4012 Field Avenue, phone, Melrose 0414. A cordial welcome to all.

The Seventh Day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath in the Sanitarium Chapel at 10.30 a. m. Christian Endeavor Society prayer meeting in the College Building (opposite Sanitarium) 2d floor, every Friday evening at 8 o'clock. Visitors are always welcome. Parsonage, 198 N. Washington Avenue.

The Seventh Day Baptist Church of White Cloud, Mich., holds regular preaching services and Sabbath school, each Sabbath, beginning at 11 a. m. Christian Endeavor and prayer meeting each Friday evening at 7.30. Visitors are welcome.

Services are held each Sabbath in Daytona, Florida, at 10 A. M., during the winter season at some public meeting place and at the several homes in the summer. Visiting Sabbath-keepers and friends are always welcome; telephone 347-J or 233-J for additional information. R. W. Wing, Pastor

The Mill Yard Seventh Day Baptist Church of London, holds a regular Sabbath service at 3 p. m., at Argyle Hall, 105 Seven Sisters' Road, Holloway N. 7. Strangers and visiting brethren are cordially invited to attend these services.

## THE SABBATH RECORDER

Theodore L. Gardiner, D. D., Editor  
L. H. North, Business Manager

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## Sabbath School. Lesson III.—April 17, 1926

THE BEGINNING OF SIN. Genesis 3: 1-24

*Golden Text.*—"For as in Adam all die, so also in Christ shall all be made alive." 1 Corinthians 15: 22.

## DAILY READINGS

April 11—A Definition of Sin. 1 John 3: 4-10.  
April 12—The Beginning of Sin. Gen. 3: 1-12.  
April 13—Consequences of Sin. Rom. 2: 1-11.  
April 14—Christ an Offering for Sin. Isa. 23: 1-12.  
April 15—Acknowledging Sin. Ezra 9: 5-15.  
April 16—Deliverance from Sin. 1 John 1: 1-10.  
April 17—The Righteous and the Ungodly. Ps. 1.

(For Lesson Notes, see *Helping Hand*)

## RECORDER WANT ADVERTISEMENTS

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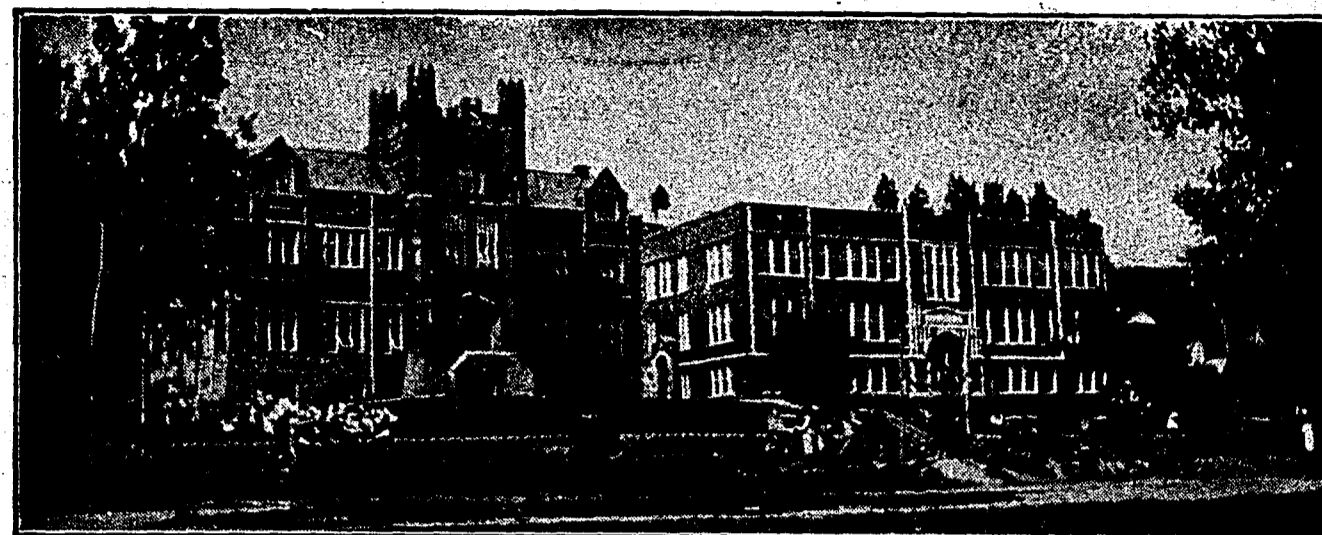
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