

Rev. Herbert C. Van Horn was here one night to present the interests of the SABBATH RECORDER.

The juniors served a supper and the proceeds were used to buy music for the junior choir. The members of the junior choir and their leaders are doing fine work and have sung at several church services.

The members of the church and others in the community raised over \$200 for the Red Cross flood relief fund.

Three young men presented a short play "Emmaus," at a Friday night service just before Easter. For the Easter service both choirs sang anthems. Attendance was very good for this service.

During the quarter the pulpit was on two occasions occupied by members of the church. Principal J. F. Whitford had charge one Sabbath when the pastor was sick, and Mrs. Mary Fairchild, who is working for the National W. C. T. U., presented the educational work being done by that organization. This is the work she is doing in New York at present.

The Allegany County spring Christian Endeavor Rally was held recently in Belmont. The Little Genesee society, with the largest percentage attendance, brought home the banner.

The Salem, W. Va., Glee Club, on a concert tour, sang at the Friday night prayer meeting, April 23, and at the church service the following Sabbath morning.

CORRESPONDENT.

LIFE

Life is made of smiles and tears,
Life is made of days and years;
Life is made of false and true,
Life is made of things you do;
Life is saddened oft with wrong,
Life is cheered oft times with song;
Life has many stony roads,
Life has many heavy loads;
Life holds, too, a lot of cheer
One may gather through the year.
Do not sow of selfish seed
If your heart would never bleed;
Flowers in your path will grow,
If you seeds of kindness sow.

—Reformed Church Messenger.

MARRIAGES

BARKER-FREEBORN.—On March 20, 1937, in Belvidere, Ill., by Rev. J. G. Whiten, Mr. Donald Barker and Miss Florence Freeborn, both of Milton Junction, Wis.

READ-WHITE.—Mr. John H. Read of Rogersville, Mo., and Miss Cornelia White of Rolla, Mo., were married at the Seventh Day Baptist church in Gentry, Ark., by their pastor, Rev. E. R. Lewis. The young people will be at home in Rogersville after May 10.

OBITUARY

HOWARD.—Junius Addison Howard was born in Sampson County, N. C., November 30, 1857, and died at his home in Nortonville, Kan., on April 17, 1937, after a lingering illness of three months following a paralytic stroke.

In 1877 he moved with his parents to Cumberland County, N. C., where he met Miss Nancy Margaret Kivette, whom he married on December 23, 1880. To this union were born seven children, all of whom survive with their mother. There are also seven grandchildren and a sister, Mrs. Ella Kivette of Statesville, N. C.

Mr. Howard was a respected and helpful citizen and neighbor, and a loyal member of the Seventh Day Baptist Church, which he served as a deacon. L. G. O.

SAUNDERS.—Earl P. Saunders was born January 5, 1856, and died April 4, 1937. Extended obituary found elsewhere in this issue.

RECORDER WANT ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of a like nature, will be run in this column at one cent per word for first insertion and one-half cent per word for each additional insertion. Cash must accompany each advertisement.

A MANUAL OF SEVENTH DAY BAPTIST PROCEDURE (Revised), is a book of exceptional value to those who would know more about Seventh Day Baptist ecclesiastical manners and customs. Price, attractively bound in cloth, \$1 postpaid. Sabbath Recorder, Plainfield, N. J.

JUNIOR GRADED HELPS, four year course, four parts each year, 15c each. Intermediate Helps, three year course, four parts each year, each 15c. Sabbath Recorder, Plainfield, N. J.

FOR RENT

APARTMENT FOR THE SUMMER NEAR THE OCEAN

A furnished apartment on a quiet street in Ashaway, Rhode Island, may be secured for the summer vacation. The apartment is on the first floor, and consists of five rooms and bath.

It is located ten miles from Watch Hill and other desirable beaches. A family without children is preferred. For particulars address Principal C. Newton Heath, Box 154, Ashaway, Rhode Island. 5-17-37

The Sabbath Recorder

VOL. 122

MAY 24, 1937

No. 21

LET US TAKE TIME

—for the good-by kiss. We shall go to the day's work with a sweeter spirit for it.

—to speak sweeter foolish words to those we love. By and by, when they can no longer hear us, our foolishness will seem more wise than our best wisdom.

—to be pleasant. The small courtesies, which we often omit, because they are small, will some day look larger to us than the wealth which we covet, or the fame for which we struggled and sacrificed.

—to get acquainted with Christ. The hour is coming swiftly, for us all, when one touch of his hand in the darkness will mean more than all that is written in the daybook and ledger, or in the records of our little social world.

—for the evening prayers. Our sleep will be more restful if we have claimed the guardianship of God.

—to read the Bible. Its treasures will last when we have ceased to care for the war of political parties and fall of stocks, or the petty happenings of the day.

—to get acquainted with our families. The wealth you are accumulating, burdened father, busy mother, can never make a home to the daughter whom you have no time to caress, or chum with.

Since we must all take time to die, why should we not take time to live, to live in the larger sense of a life begun here for eternity?

—From Christian Advocate.

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The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST WEEKLY

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expiration when so requested.All subscriptions will be discontinued one
year after date to which payment is made un-
less expressly renewed.

A Religious Institute The religious institute just held with the Plainfield and Piscataway Seventh Day Baptist churches was helpful, and suggestive of valuable service that might be rendered others of our churches.

The institute consisted of two special meetings and was conducted by Dean A. J. C. Bond assisted by the three junior students of the Seminary Class, Luther Crichlow, Marion Van Horn, and Elmo Randolph.

Others, doubtless, will report the meeting. A few comments and reflections here are merely indulged. In the first place, it is a fine thing for such a group of prospective ministers with their dean, to visit our churches. In this vicinity the "boys" had the opportunity to visit our oldest organized American Church, that of Piscataway at New Market, whose energetic and thoughtful young pastor is Trevah R. Sutton. This church was organized in 1705. The three students conducted the Sabbath evening service there with distinctive credit. Opportunity was afforded also of visiting the Plainfield Church—a much younger, but a daughter church, almost a century

old. It will celebrate its centennial in 1938. The building where this people worships was dedicated in 1894, and is probably the most beautiful, ornate, and most filled with symbolisms of any church among us. Indeed it is conceded the most beautiful and distinguished church building in the city—a city of homes and churches. In this building the institute meetings were held Sabbath afternoon and Sunday morning. The boys also were afforded opportunity of visiting the Seventh Day Baptist Building. Representatives of the New York City Church were present and took part in at least one of the sessions.

In the second place, an opportunity was afforded the people of these churches to meet, become acquainted with, and listen to, some of the future ministers of the denomination. Few went away from the meeting with anything but pleasure, hope, and confidence in the future leadership of our people as exemplified in these splendid young men. Their modesty, poise, thinking, trained modes of precise expression, and evidence of leadership ability made a good impression and showed fine promise.

Behind all this and added to it is the evidence in these young preachers of Christian character, faith in the goodness and purpose of God, love of Christ, and a faith and appreciation of our mission as a people and of the triumph of God's truth in the world. Hope and courage are awakened in our younger people by contacts with such young leaders. Yes, and hope and courage are quickened in the older folks by the enthusiasm and loyalty of youth. Loyalty and faith will not die with our generation, as too many are prone to feel and predict.

The subject of the second session of the institute was "The Sabbath," which was treated from a historic point of view, as based upon Christ's sanction and example, and in our practical relationships. Papers by these identical young men are found in the Sabbath Supplement of the RECORDER of May 10, and contain the basis of the splendid addresses. The papers would bear careful re-reading; for example, here is the fourth conclusion of one of the men: that keeping of the true Sabbath will help to solve many of the world's problems, a conclusion or statement we believe quite right. And another urged that as a gardener will make his best impression by raising a good garden, the Sabbath keeper will make the most telling impression by showing

the Sabbath of most worth while value in his own life.

The panel discussion which was a part of the program and in which several local younger people took part, together with the visitors, brought out many points of our problem and helpful suggestions for practical everyday living. Dean Bond and all of us may well be proud of our coming ministers.

Vacation Time Again Everyone ought to have some time for a vacation, time to get away from the ordinary grind and humdrum of everyday tasks. If it is but for a few days, it helps. Most business and industries now make it possible for employees to get away, recognizing as they do the value as counted in greater efficiency on the part of returning employees.

Our farmers have been among the last to feel this need. But opportunities of Grange or Farm Bureau courses and conferences have been showing the farmer the value of a few days "off."

Change of employment itself may prove a good vacation. Pastors' exchanging pulpits and parishes for a month is being found beneficial. Our own pastors might do more than they do in developing this kind of vacationing. Why not a New York State pastor change with one from New England or West Virginia or New Jersey? Some day the editor of the RECORDER may propose to change his job with the Waterford pastor for a month—why not?

Places of spending longer periods of vacation may require adjustments and considerable planning. Our folks should plan their vacations, if possible, where their children and they can have Sabbath privileges. Often there are opportunities of homes for a season. On another page is a notice of a home or apartment in Ashaway, R. I. One could hardly think of a lovelier community—near the ocean shore and breezes—in which to spend a few quiet weeks, than the one in which the old First Hopkinton Church is located. But no one place is being boosted. It's the idea of a vacation—and one with the right kind of opportunity and privilege—that is being advocated.

Ministers' Habits The *Watchman-Examiner* quotes from a subscriber's letter and comments in a way that would be well for all of us as ministers to heed. The letter read: "I wish you were here to give some hint to our

pastor that he needs to get his clothes pressed, and put on a clean collar, . . . and several other things that we can't say out loud. He is a good man, and can preach very good sermons; but . . . ! And his wife is much the same."

Perhaps Seventh Day Baptist ministers do not need the warning particularly. Yet it is easy for one to let down in his personal appearance and habits. Clean, well polished shoes, and well pressed trousers are not the signs of pride. The slovenly, carelessly dressed preacher is a tragedy. He may be a good man, an able thinker and preacher, but by his thoughtless, careless, untidy appearance make his people ashamed. These habits discount the influence of his work and handicap and weaken the appeal and power of the gospel.

With garden work and other physical labor, made necessary to supplement a meager salary, overalls and grimy shoes are no disgrace. Even at that they may better be kept at home or at the task. Certainly there is no premium upon soiled linen, dirty clothes. The minister, wherever he is, should be a gentleman. As *Watchman-Examiner* says, "It may not always be possible for him to be well dressed, but it will always be possible for him to be clean. Soap and water are cheap, and neatness in dress and person will cover a multitude of defects."

STATEMENT REGARDING THE PROPOSED CALENDAR REVISION

AND AN APPEAL TO ALL RELIGIOUS BODIES THROUGHOUT THE WORLD

[The SABBATH RECORDER gladly gives space and calls attention of our members and churches to the following.]

Proponents of a change in the present Gregorian Calendar seek to make a perpetual calendar of twelve months with equal quarters, which necessitates the use of the "blank day" principle, thus disarranging the order of days in the weekly cycle of Holy Scripture, setting aside the definite historical basis of days conscientiously observed by religious bodies.

In 1931, revised calendar propositions were brought before the League of Nations at Geneva. After due consideration the league voted that the whole matter be "laid on the table." This amounted to a negative action.

Information now comes from Geneva that the proponents of calendar change have re-

newed their appeal to the League Advisory Committee; and that the league proposes to submit to all the national governments the request that as soon as possible each pass upon the calendar question, in order that the league may know whether a majority of the governments approve or disapprove of the proposed calendar change.

In view of the fact that this now becomes a live issue for all religious bodies throughout the world, we, the members of the General Conference Committee of Seventh-day Adventists, assembled in Council, in Washington, D. C. (March 11, 1937) earnestly appeal to all constituted official religious bodies to give consideration to this serious matter touching the historic practice and teaching in observing a fixed weekly day of rest.

We call attention to the following considerations:

1. The proposed plan would alter the present sequence of the days of the week as it has been known through all history. This is the first time except during the French Revolution and later in the Soviet Republics, that any attempt has been made to break the continuity of the fixed days of the week. In all the calendar changes made in the past, no day was skipped in the historic weekly cycle. Only the days of the months and the days of the yearly cycle were affected.

2. As reliable an authority as the *Encyclopedia Britannica* states:

"The week is a period of seven days, having no reference whatever to the celestial motions—a circumstance to which it owes its unalterable uniformity. . . . It has been employed from time immemorial in almost all eastern countries; and as it forms neither an aliquot part of the year nor of the lunar month, those who reject the Mosaic recital will be at a loss, as Delambre remarks, to assign to it an origin having much semblance of probability." Eleventh Edition, Vol. 4, p. 988, in an article called, "Calendar," under "Week."

3. The proposed calendar, which would skip one day in the weekly cycle each solar year, would cause the historic weekly day of rest of each religious body to fall upon a different day of the new-calendar "week" each successive year. For instance, the first day of the historic weekly cycle would fall on the new-calendar "Saturday" one year, on "Friday" the next year, and so on. This would

bring confusion as well as hardship to millions of conscientious Christians. Thus a school teacher, for illustration, who believed that the first day of the week is holy because of the historical event of Christ's resurrection on that day, could no longer teach public school, for his weekly day of worship would fall on school days most years. A similar difficulty would confront him if he were a carpenter working for a contractor who followed the new calendar, or if he were a government employee, or if he were engaged in any line of work where his employer used the new calendar.

The same hardships would confront Jews and certain Christian bodies who observe the seventh day of the historic week as holy time, and Moslems, who regard the sixth day of the week as sacred.

It should be added that in leap years a day would be skipped in the middle of the year as well as at the end, thus creating further difficulty and confusion.

4. The proposed calendar, if adopted, would create opposing groups within religious bodies on the question of a weekly day of rest and worship. For example, among those who observe the first day of the week, one group would keep holy from religious conviction the Sunday of the historic week, the first day of the week, which has come down through time in unbroken cycles of seven. The other group would observe the "Sunday" of the new calendar, which would wander through the historic weekly cycle and which would owe its alleged religious status to an act of secular legislation. To create a true "holy day" or "day of worship" requires more than an Act of Congress, or even an international Act of the League of Nations.

5. The government of France, in its report to the League of Nations, cited the opposition of its leading astronomer, M. Edouard Baillaud, director of the Paris Observatory, as follows: "I have always hesitated to suggest breaking the continuity of the week, which is without a doubt the most ancient scientific institution bequeathed to us by antiquity."

6. The government of Portugal, in its report to the League of Nations, stated the opposition of its leading astronomer, Frederico Oom, director of the Astronomical Observatory of Lisbon, as follows: "It is very inadvisable to interrupt by means of blank days the

MISSIONS

MISS ANNA M. WEST IMPROVING

Many readers of the *SABBATH RECORDER* have learned through local papers and from other sources that Miss Anna M. West, who is home on a furlough, has had a hospital experience recently, and doubtless are awaiting news regarding her recovery. A letter received from Miss West the day this is being written, May 17, states that she is at home, is improving satisfactorily, and hopes to be able to attend the associations so far as they do not collide one with another.

Miss West and her mother plan to start for China the last of August. By this arrangement Miss West cuts off six months from her furlough, that she may be on hand to begin work early in the school year.

SEVENTH DAY BAPTIST CHURCH IN WASHINGTON PRESSING FORWARD

A recent week-end spent with our church in Washington, D. C., convinced the missionary secretary that the church and pastor are pressing into the work with zeal and faithfulness. The church has its problems the same as do all churches, but it is holding up the truths of the Bible and is nurturing its members.

It is worthy of note that one of its promising young men, Mr. Luther Crichlow, a graduate of Howard University, is studying for the ministry in Alfred Theological Seminary. This is particularly encouraging when there is so great need of ministers of the gospel and when so many churches are forgetting that every church should pray that young men enter the ministry.

All will be glad to know that Elder Sheafe's health is improved and that he is endeavoring to meet the appointments of the church.

There are in the city quite a number of baptized Sabbath keepers connected with no church organization. A group of these, called the Gathering Call Mission, meets every Sabbath afternoon. There is a friendly relation between this company and our church and it was the writer's privilege to deliver the sermon at the regular meeting of these Sabbath keepers. This congregation meets at 2 o'clock and plans to spend the remainder of the Sabbath worshipping together.

absolute continuity of the weeks—the only guaranty in the past, present, and future of an efficient control of chronological facts."

7. This proposed calendar did not originate with the League of Nations and is not being advocated by it, but by a group of calendar reformers who have been actively campaigning for a number of years.

OUR APPEAL

In view of the manifold implications of the proposed calendar change, with its "blank day" principle that destroys the continuity of the days of the weekly cycle as established by God in the beginning, we appeal to the religious conviction of all faiths to enter earnest protest.

For alleged advantage in commercial accounting and business, why should ruthless hands be laid upon what has been regarded as sacred to religious worship and observance for generations? We protest not only for ourselves, who believe the Divine Record that the Creator "blessed the sabbath day and made it holy," but we protest in behalf of all who believe that any fixed day of the historic weekly cycle is sacred.

In a time when secularism and materialism are working powerfully to draw mankind away from thought of a living God to whom we owe allegiance, we protest against this calendar proposal as a plan that, in effect, would set aside the authority of the Creator, and put human authority in its place and man-made law in place of the Divine law.

We appeal to the religious bodies of all faiths to consider this matter and to register their protest against any change in the historic weekly cycle with the proper officials of their government who will have the handling of the request that the secretary general of the League of Nations was instructed to submit to the various national governments.

For the General Conference Committee of Seventh-day Adventists,

J. L. McELHANY, *Chairman,*

E. D. DICK, *Secretary.*

Washington, D. C., U. S. A.,
March 11, 1937.

(Note)—In the United States any action taken by the authority of a religious body would naturally be reported to the Secretary of State.

AN IMPRESSIVE ADDRESS

Every year there are many things which witness to the beneficent achievements and triumphs of Christian missions, but seldom do we have as impressive a testimony as is given in the life of Generalissimo Chiang Kai-shek of China. He has been a Christian ten years and not only does the destiny of China depend upon him, but apparently upon his success rests the future of the Orient. His life is not alone a testimony to the triumphs of foreign missions, but it is also an example of what the Christian religion will do for any one who yields himself to Christ's way of life. As all the world knows, he was kidnaped the past winter and was in imminent danger, all civilized peoples waiting breathlessly for news as to the outcome. At one time it was reported that he had been executed by his captors. The Central Conference of Eastern Asia of the Methodist Episcopal Church was held in Nanking the last of March and Generalissimo Chiang Kai-shek, being unable to be present, sent an address which has profoundly impressed the Christian world. The writer is indebted to the Foreign Missions Conference for a copy of this address and permission to publish it. For the purpose of sharing it with the readers of the SABBATH RECORDER, the essential parts of it are given below:

Without religious faith there can be no real understanding of life. Without faith, human affairs, both great and small, are difficult of achievement. Often when face to face with opposition and possible danger we mortals are prone to retreat and to abandon our work half way. Such lack of confidence in ourselves is often due to the absence of a strong religious faith.

I have now been a Christian for nearly ten years and during that time I have been a constant reader of the Bible. Never before has this sacred Book been so interesting to me as during my two weeks' captivity in Sian. This unfortunate affair took place all of a sudden and I found myself placed under detention without having a single earthly belonging. From my captors I asked but one thing, a single copy of the Bible. In my solitude I had ample time for reading and meditation. The greatness and the love of Christ burst upon me with new inspiration, increasing my strength to struggle against evil, to overcome temptation, and to uphold righteousness.

I am, indeed, grateful for all my fellow-Christians who continually offered prayers on my behalf. I was deeply conscious of a strong spiritual support for which I extend my hearty thanks to all Christians, and to which, before you all today, I testify, that the name of God may be glorified.

The many virtues of Christ I cannot possibly enumerate. His utterances from the cross are our spiritual inheritance. Entreating forgiveness for his enemies, he cried, "Father, forgive them for they know not what they do." Truly great is the love of Christ! In all my meditations I found these thoughts returning and providing me with rich spiritual sustenance.

To illustrate, I am going to recount some of my experiences in Sian. Before I went to Shansi on my second trip I was already conscious of perverted thoughts and unusual activities in the army there. I had previously received reports of intrigues and revolutionary rumblings that were threatening to undermine the unity of the State. My immediate associates tried to persuade me to abandon the journey, but I replied: "Now that our country is unified and the foundations of the State established, the commander-in-chief of the armies has responsibilities for direction and enlightenment from which he dare not withdraw. Furthermore, I have dedicated my soul and body to the service of the State, and there can never be any considerations of my personal safety."

According to the record of the New Testament, when Christ entered Jerusalem for the last time, he plainly knew that danger was ahead, but triumphantly, on an ass, rode into the city without anguish, without fear. What greatness! What courage! In comparison, how unimportant my life must be. So why should I hesitate?

My fondness for my troops has always been as great as the love between brothers and this love drew me into the heart of the rebellion. Such disregard of duty in the face of danger caused deep concern to the government, worried the people, and for this numerous prayers were offered by Christian friends. In the midst of it all my understanding increased and my love multiplied.

Following my detention my captors presented me with terms and demands, with tempting words of kindnesses, with threats of violence and torture, and with a public trial by the "People's Front." On every hand I was beset by danger but I had no thought of yielding to pressure. My faith in Christ increased. In this strange predicament I distinctly recalled the forty days and nights Christ passed in the wilderness withstanding temptation, his prayers in the Garden of Gethsemane, and the indignities heaped upon him at his trial. The prayers he offered for his enemies upon the cross were ever in my thoughts. These scenes passed vividly before me again and again like so many pictures. My strength was redoubled to resist the recalcitrants and with the spirit of Christ on the cross I was preparing to make the final sacrifice at the trial of the so-called "People's Front." Having determined upon this course of action, I was comforted and at rest.

Following the settlement of the Sian affair, the rebels knowing their unwise and treasonable actions, were naturally afraid. Remembering that Christ enjoined us to forgive those who sin against us until seventy times seven, and upon their repentance, I felt that they should be allowed to start life anew! At the same time I was

greatly humbled that my own faith had not been of such quality as to influence my followers and to restrain them.

Ever since training the cadets and launching the expedition, I have repeated to my followers these two principles: (1) On detecting the slightest selfishness on my part, or discovering plans contrary to the interest of the country and the people, any one may accuse me of guilt and put me to death; (2) Should my words and actions betray lack of truth and good faith, or indicate departure from the revolutionary cause and principles, any of my subordinates may take me for an enemy and put me to death. I honestly believe that these two sayings were prompted by sincerity and grew out of my religious faith. They are in line with the spirit of Christ, and the forbearance and magnanimity of Dr. Sun Yat-sen.

The life of Christ reveals a long record of affliction and constant persecution. His spirit of forbearance, his love, and his benevolence shine through it all. No more valuable lesson has yet come to me out of my Christian experience.

A MATTER OF LOYALTIES

BY G. O. RESTLE

CHAPTER VII

HAS THE SABBATH BEEN LOST?

"How do you know you are keeping the seventh day?"

"What do you mean by that question?"

"Why, people have lost track of time and changed the calendar on several different occasions, so we can't really tell which day is the seventh, and thus it can't make so much difference which day we keep, just so we keep one seventh of time, and 'keep it holy.'"

Bill Jordan had been helping Miss Pearson put up some botany exhibits, and she had brought up the subject of the Sabbath, which was occupying her mind a good share of the time. Bill noticed that on one wall there were just seven charts in a row.

"Miss Pearson," he asked, "suppose that you told your class to copy the seventh chart over there. And suppose that I were in the class, and would argue to myself that they had been hanging there for some time, and I knew that they had probably been re-arranged and were not in the order which they should be, and I chose to copy the first chart. What would you think?"

The botany teacher said nothing. After a moment Bill asked,

"Would you give me an 'A' on that lesson?"

"No-o-o," said Miss Pearson.

"Even if someone had changed them around, wouldn't you expect me to do as you said and

copy the seventh, though it wasn't the one you thought was in that position?"

"Why, of course I would."

"Well, Miss Pearson, it seems to me that when God says 'the seventh day is the Sabbath' we should keep what to the best of our knowledge and what the world in general considers the seventh day, instead of picking another and saying 'it makes no difference.'"

"It sounds logical. Maybe you're right."

"But to get back to what you said at first. Do you have any idea how many times, and when, the calendar was changed?" asked Bill.

"I don't know all the times, but there are several. There were a Julian and a Gregorian calendar which were different. Then there was a change at the time of the flood, and one before that when the Israelites came out of Egypt, and numerous other times."

"It is true that dates have been changed at times," replied Bill. "But the weekly cycle has never been changed. The order of the days of the week, both in ancient and modern calendars, is and has always been the same, and in over half of them the seventh day of the week is called 'Sabbath.'"

"I never knew that before," mused the teacher.

"As far as the Sabbath being lost in the Old Testament, I think there are three points by which we can establish that this is not true. Do you have a Bible here? I have only my pocket Testament."

Miss Pearson opened a drawer in her desk and brought out a Bible, just as Ruth Stuart looked into the room.

"I was looking for you, Bill! Hello, Miss Pearson!" she greeted.

"Come on in, Ruth," said the teacher. "We'll be through in just a minute."

"Now," said Bill, after Ruth was perched on the corner of the desk, "just turn to Luke 23: 56, and read that."

Miss Pearson read, "And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment."

"Now," continued the boy, "where does that refer to?"

"Back to the Ten Commandments, I suppose."

"Right! To Exodus 20: 8-11. Suppose you turn back to that. Wouldn't you take it that the Sabbath at the time of Christ's death was the same day as the Sabbath in Moses time?"

"I suppose so," said the teacher thoughtfully. "All right. The day of the Sabbath at Calvary was the same as the day of the Sabbath at Sinai. Was the seventh day lost between those two points?"

"Of course not," said Ruth. "The Sabbath of the commandment was the seventh day, and surely Jesus and his followers knew what the seventh day was in their time."

"Sure!" said Bill. "And here's another thing. The Jews are and always have been very exact in their chronology. Their calendar is different from ours, but their seventh day of the week coincides with the seventh day of our calendar. And God showed them for thirty-eight years after Sinai what day the Sabbath was, every week, by withholding the manna on the seventh day. It tells about that in the sixteenth chapter of Exodus."

"It sure wasn't lost in that time, then, when they might have got mixed up while wandering in the wilderness," commented Ruth.

"All right now," said Bill. "Now we are ready for the fourth commandment. Just read the eleventh verse."

"For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the sabbath day and hallowed it." read Miss Pearson.

"Now that takes us back to creation week, doesn't it?"

"Yes, and I know what you are going to say—that God knew which was the seventh day when he gave the commandment and withheld the manna. And it's true, too. No, the day of the Sabbath wasn't lost between creation and the giving of the law."

"I like to picture it this way," said Bill, stepping to the blackboard. "Here is the creation Sabbath. Then here is Sinai and the Ten Commandments. And this is the time of Jesus and his followers keeping the Sabbath 'according to the commandment.' Now, I'll draw a bridge resting on these piers. You see, the bridge carries the day of the Sabbath from creation to Calvary, in two spans, resting on definitely known and solid foundations."

"That proves the perpetuity of the seventh day before the burial of Christ. But how about the nineteen hundred years since?" asked Miss Pearson.

"There are two answers to that," replied Bill. "The first one is the Jewish calendar. As I said, their years and dates are different from ours. But their seventh day coincides

with ours. And so do the seventh days of the calendars of other peoples. Some day I'll bring up a 'Chart of Days' which I have, so you can see it."

"I wish you would, Bill. But what about the change in the calendar—our calendar I mean?"

"That's simple, when you see it. You know that Julius Cæsar made a calendar in 46 B. C., with 365 days for three years, and 366 the fourth. That was used until A. D. 1582 when chronologists found that the length of the year is actually eleven minutes and ten seconds less than $365\frac{1}{4}$ days long. So they gained ten days on the calendar. They didn't know what to do, but after a lot of argument they decided to drop them out."

"Boy! What a mix-up," interrupted Ruth.

"Yes, it was confusing, but worked out all right. But it was merely the day of the month that was changed, and not the day of the week. It was on October 4, 1582, that they changed. The next day they called October 15. But October 4 was Thursday, and the next day was Friday, even though it was the fifteenth and not the fifth."

"I'll have to do some figuring on that," commented the teacher.

"Here, let me show you," said Bill, stepping to the blackboard again. He rapidly blocked out a calendar form, with the names of the days of the week across the top, and "October" above. Then beginning with Monday he filled in 1, 2, 3, 4, up to Thursday, and under Friday he put 15, and continued with 16, 17, etc.

"Why that's simple," said Ruth. "Even I can fathom that!"

"Well! Well!" said Bill good-naturedly, "will wonders never cease!"

"Oh, I'm not so dumb," Ruth thrust back at him, "even if I'm not brilliant like Professor Bill!"

"Here you two! Let's have peace, or at least a truce until I have found out about the rest of this calendar changing," the teacher broke in. "What's the rest of it?"

"Why, that's all there is to it except the change in England, which wasn't made until September, 1752, when Wednesday the second, was followed by Thursday the fourteenth, because by that time they had gained eleven days. That's why we have dates marked 'old style' and 'new style' in some history books."

"He is a regular professor, isn't he, Miss Pearson?" queried the irrepressible Ruth.

"Well," laughed the teacher, "he surely seems to know what he is talking about this time. Well, thanks! Now you two clear out. I have twenty test papers to grade, and the glee-club concert is tonight."

"Goodnight! I'd forgotten that. I'm supposed to be at the auditorium helping decorate. Come on, Ruth, let's get going!"

And out they hurried, leaving Miss Pearson at her desk with Bible and note book in front of her.

"Bill," said Ruth, as they paused at the foot of the stairs, "I'll bet she's arguing just to convince herself that she doesn't have to keep the Sabbath."

"Sounds like it, doesn't it? When they get to the 'can't tell which day is the seventh' they are just grasping at any straw they can find," said Bill, and continued soberly, "but it is tough, Ruth, to think of giving up ideas and the practice of years, and leaving the old church and old friends, and going into a church among strangers—especially a church which is so different, and at which people look with scorn or amused tolerance."

"Yes, besides having folks think she's gone nertz, and giving her the cold shoulder, and saying mean things to her. She sure is a peach!"

"Uh-huh! And an earnest Christian. Give her time to get adjusted, and she'll be a Seventh Day Baptist, and a good one too. I wish she'd go talk to Pastor Nelson."

"So do I. Say, Bill, why is it that converts to the Sabbath are usually more loyal than old-line Seventh Day Baptists? Look at my father."

"Well, I expect that too often Seventh Day Baptists don't teach us younger ones the real meaning of the Sabbath, and the basis for the observance of it. They just grow up and take it for granted, then when they get out away from home influence and the home church, they have no particular ground to stand on—just custom—and think it doesn't matter."

"Guess you're right."

"Hey, Bill," shouted a voice from the top of the stairs. "Can't you break away from that gal long enough to give us a hand?"

"Be right up," answered Bill. "Waiting for me, Ruth?"

"No, can't tonight! Have to press my dress. See you later."

"Well, g'by. I'll be 'round 'bout quarter past seven," and he mounted the stairs, looking back from the top to wave to Ruth as she started away.

Back in the botany laboratory Miss Pearson was sitting with her head in her hands, praying. The door opened, and she looked up to see Miss Sewall.

"Aren't you about ready to go?" asked the latter. "What's all this stuff on the board? Looks like a bridge! Why it's religion! What sort of a class are you teaching, anyway?"

"Oh, those," answered Miss Pearson. "Bill and Ruth were in and we were talking about the calendar."

"Oh, more of that Sabbath business, I suppose!" said the English teacher, with disgust in her voice.

"Yes, Edith, it is. Do you know, I've about decided that these Seventh Day Baptists are right, and that Saturday is the Sabbath after all?"

"Well, what if it is?"

"Why, just this. If it is, then we should keep it as God commanded."

"Della Pearson, are you losing your mind? You couldn't do a thing like that. Do you mean to say that you are serious?"

"Edith, when I accepted Jesus as my Savior and Lord I promised that I would do 'whatever he would like to have me do,' as the Christian Endeavor pledge says. If he would like to have me keep the Sabbath, I can't do anything else."

"Well, all I can say is I thought you had better sense than that. Catch me giving up friends and making myself the laughing stock of the world by doing such a silly thing as that! And what about that young fellow who comes down from the old home town occasionally to take you there for the week-end?"

"I know, Edith, I've been thinking about all those things. I wish you knew the Lord as I know him. Then you'd know how I feel."

"Not for me, Della! I enjoy a good time, too much," said Miss Sewell, flippantly. "Well, are you ready?"

"No, I've got a bunch of test papers to grade. I'll be along after a while."

"All right, I have to go over to see the dressmaker anyway. Good-by."

Saying which, Miss Sewell left the room, pausing a moment after she closed the door to look at it reflectively, shaking her head. Behind the door Miss Pearson was praying again. Finally she said,

"Dear Father, show me a way out. I just can't make that sacrifice. Isn't there some other way? Oh, I want to do your will, but this is too much. It will cost me so much. God, help me."

WOMAN'S WORK

FRIDAY NIGHT

The house is swept and mopped and dusted through,
Small fingerprints wiped from the wood-work too,
And on the fresh scrubbed kitchen shelf,
there lies
A jelly roll and two hot cherry pies.
And down across the garden, through the pines,
The setting sun in benediction shines.
C. S. S., Houston, Tex.

LETTER FROM MRS. HARGIS

DEAR MEMBERS OF THE WOMAN'S BOARD:

I want to write you again, to thank you for the two books sent to me recently for use in the woman's work here. It was surely encouraging to have the help so soon, and to hear from you, and I am ever so grateful to you all.

Our work is progressing this spring in a very encouraging way. My husband has more calls than he can answer (in person) immediately; we do long so much for more helpers from the homeland. If only funds were available for their support, I am sure it would not be hard to find willing ones, if an appeal were made. I often wonder why it is that we aren't able to support more missions, even though we are a small denomination, for it seems as if God has always prospered those who "love him and keep his commandments" enough to carry on his own work. The field here needs four times as many workers as we have. All other missions have workers in numbers; the "Brethren ministers who are the only other strictly evangelical ministers in the island (besides my husband) have increased by three-fold in the five years we have been here, coming from England mostly. They have been carrying on a campaign in Kingston since January 1, which has cost a great sum, and are preaching to about two or three thousand each night. It makes us all wonder whether our teaching of the truth will in the day of accounting be just as much worth while, or

more so, in God's judgment, though we have so few converts, comparatively. I'm not speaking of just Jamaica work, but work of all of our Sabbath keepers throughout the world. We have many discouraging things in our work, fields which are ripe for harvest, but no leaders to take charge and teach and hold those who are interested but have no past knowledge to lean on. We can appreciate, too, the need of fellow workers who understand, because we have no one to talk over our problems with right when we need help. We depend on the Great Leader for guidance, but what a great comfort it would be to talk over the field and its great problems with men and women like those in the States, who have had experience and a Christian background.

This is a very interesting, a very challenging field, but entirely too large to rest on one man's shoulders. The churches are scattered about the island, of course, and each one needs constant attention and careful guidance and instruction.

Our woman's meeting has not increased in numbers as rapidly as I had hoped, but we have some very good times in worship and study. Our next meeting will be in the Verley Woman's Home, next Tuesday evening. It is a home for "genteel women," and has no religious assembly within its walls, except for this group of woman who have been there once before for a meeting. The women in the home enjoyed it so much they begged me to come and hold a meeting every week, but I told them I would ask my group to meet there the last Tuesday evening in each month, as my time is quite filled already. We hope to bring some happiness and perhaps open up the "way of salvation" to some of those lonely women.

We are expecting to move during the coming month, but our address will remain at Half Way Tree (without the present street and number). The post office staff at Half Way Tree—suburb of Kingston—know us, so I think there will be no trouble in receiving mail. We are moving farther out in the hills, for two reasons: first of all, to reduce a little on our rent bill; and second, because it will be cooler for the baby this summer.

The altitude of our future home will be about eighteen hundred feet, and that will help some. Our baby girl is growing nicely, walks, and talks a little, but is still "teething."

She has cut sixteen teeth since last May or June, and has some more on the way now.

The boys have not been home since Easter holidays closed, for there was a case of measles in school and Robert happened to be the one who carried the victim to the ambulance when he went to the hospital thinking he had typhoid fever; the head of the boys' school was afraid the boys would carry the germs to the baby, and that they might have measles again themselves. When the period of "exposure" passes they will come home, if no new cases occur.

I am hoping for better meetings through the year, and will write again when there is anything of interest to report.

Please remember us in prayer, daily, for we need it much. With Christian greetings to all,

Very sincerely,
MARIAN A. HARGIS.

Note—The Woman's Board is sending a year's subscription of the *Missionary Review of the World* to Mrs. Hargis; it is hoped she is receiving her magazines by this time.

AN OPEN LETTER

DEAR RECORDER EDITOR:

I am sending you a few thoughts about "Credo"; if you find them acceptable for publication I shall be pleased, if not, I shall not be offended.

I was sorry to read those sentiments from one of our young people; sorrier, yet, for the too sharp criticisms from the others.

Might it be possible that "Credo" could even prove beneficial to your columns if each critic should state his own sentiments with his proofs, instead of sharply criticizing the publication of such an article? Such responses might be an eye opener to those people outside the denomination who enjoy reading the RECORDER.

Yours truly,

MRS. ISABEL S. BURDICK.

De Ruyter, N. Y.

MY CREED

My creed begins with the first chapter of Genesis and ends with the twenty-second chapter of Revelations. You will, perhaps, pardon me if I do not write it all out. Nevertheless just a few words about "Credo."

Let us not criticize too harshly the writer of this article, but rather let us pray that she may see more clearly the truth. I think she

has offered us a challenge, not as she believes "to think along similar lines," but, if I may read between the lines, a challenge to relieve a troubled mind of confusing uncertainties.

He who accepts the Bible literally is the wisest, safest, and happiest Christian. It is very understandable and needs neither science nor revised version for interpretation; nor yet, the modern minds of theologians who declare much of the Bible has been incorrectly translated.

We are told in Genesis 1: 27, "God made man in his own image, in his own image created he him." If we must accept the statement of science that man evolved from a one-celled animal, *what* must we think of the image of God? How much awe, love, or confidence could a one-celled animal God inspire?

Do science and the Bible conflict? They do. Science is good in its place. It has done many excellent things for the world, materially—but when you pick up your Bible put science under your feet.

"Credo" asks, "Do you believe in eternal life?" Our Savior's teachings here were how to inherit eternal life. We are not asked to have a "conception of such a phenomenon." We are simply told, "I go to prepare a place for you, that where I am ye may be also."

As to the Sabbath, we have our definite command in Exodus 20: 9, 10, 11. If one believes the coming of Christ changed all things, please read Jesus' own words in Matthew 5: 17, 18, 19. Then turn to Hebrews 4: 4, 8, 9, 10.

To doubt the divinity of Christ is to doubt the voice of God; for twice, at least, in the life of Jesus, God's voice spoke from heaven saying, "This is my beloved Son, in whom I am well pleased"—once at Jesus' baptism, Matthew 3: 16, 17; again on a mountain top, when in the presence of three disciples, Jesus was transfigured and the voice of God spoke from a bright cloud, Matthew 17: 5.

Jesus accepted the fact in his early youth, when his mother found him in the temple conversing with the wise men. He answered her rebuke, "Wist ye not that I must be about my Father's business?" And on the cross he said, "Father, forgive them for they know not what they do."

How can we admire or wish to follow the example of a personality; how can we love or fear a God of whom we have to say, "I cannot

'factually' prove his statements, therefore I do not know."

I am very fond of the following quotation and think it much lovelier than the Heathen's Creed because it questions not the divinity of the Savior, and by living it, one must necessarily be like him.

I would be true, for there are those who trust me;
I would be pure, for there are those who care;
I would be strong, for there is much to suffer;
I would be brave, for there is much to dare.
I would be friend of all—the foe, the friendless;
I would be giving, and forget the gift;
I would be humble, for I know my weakness;
I would look up, and laugh, and love, and lift.

—Howard Arnold Walter.

I. S. B.

WHAT THEY SAY

DEAR EDITOR:

In reading the RECORDER there are several articles that especially interest me. One is "Straight-From-the-Heart Talks" to college students, about "Skepticism." I think it is one of the best articles in the RECORDER, written in a pleasing and easily understandable manner. To me it seems the author has given some remarkable advice, especially in view of the fact that the next article, "Credo," deals in beliefs and disbeliefs, or skepticism. The article certainly is a challenge to me and it seems as if I must answer it.

In the first place let me say, that although I am past college age, I believe that I can sympathize and understand some of the problems of youth. I attended Alfred University some twelve or fifteen years ago, and I know that there are things taught that set one to wondering what life and religion are all about, and it sets one to thinking. If we do not carry our thinking *clear through* on some of these confusing subjects, we are lost in a multitude of doubts. In a way, honest doubts are constructive for they set us to thinking. We must not stop when we get part way through on a thought. I can sympathize with this young lady in her line of thinking about evolution, for I have reasoned similarly; then it seemed to sink into my mind that the origin of the Bible is divine, and I again read some of the so-called evidences of evolution and I noticed that many were only theories and not facts, although I believe that some members of plant and animal families have changed—some more, some less—yet I do not believe it changes the fact that in the beginning there

was (and is) a *personal, intelligent* Creator, One who created the heavens (and heavenly bodies) and the earth; One who created the animals and vegetation on land, the fowls of the air, and the fish of the sea; One who created man in his own image—in fact, every living thing. Why couldn't God create an animal or fish or any living thing just as well as a one-celled animal?

The following story is told of Robert G. Ingersoll and Henry Ward Beecher, who were friends:

In the study of the famous minister was an elaborate celestial globe. The globe struck Ingersoll's fancy and he admired it very much. "That is just what I want," he said; "who made it?"

"Who made it, do you ask, Colonel?" repeated Beecher in mock astonishment, "Who made this globe? Why, nobody, of course. It just happened."

I, too, fail to see any conflict between religion and true science. However, I think that *true science* should deal more in facts and not so much in theories.

As for eternal life, I believe there is a life hereafter. As expressed by Rev. Mr. Mills in a recent issue, "We can't prove the life hereafter, but must take it by faith"; and quoting further from J. F. Newton who said, "We do not believe in immortality because we have proved it; we have always tried to prove it because we couldn't help but to believe it." Here is simple faith in the divine origin and inerrancy of the Bible helps to make all clear. I, too, believe that whatever we do—good or bad— influences someone else; so we should try, with God's help, to make our influence for good. But I believe there is more to eternal life than just our influence passing on. I believe there is truly a resurrection of the dead—just what manner I know not. Because I cannot understand, doesn't make it impossible.

Now, concerning the Sabbath, I see that Miss Crandall, whether she belongs to a Sabbath-keeping denomination or not, is really at heart a first day believer, for that is one of the reasons advanced by first day people for not observing the true Sabbath. If it doesn't make any difference which day we keep, why a separate denomination? Surely for more reason than just so we can be a bit exclusive. I believe that it does make a difference whether we do as God says or whether we do as man says or as we wish to do. Let me ask this question:

CHILDREN'S PAGE

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I like to read the letters in the SABBATH RECORDER. I am six years old and in the first grade at school.

I liked the letters from Mildred Whitehair and Rachel English.

I go to New York City to church, and my mother and sister Ruth and I always have lunch afterwards with Grandfather and Grandmother. I think you know them and their names are Mr. and Mrs. Esle F. Randolph.

My birthday is very soon—it really is on the last day of school in June.

Please write us more stories about your cat, Skeezics.

My sister and I also like Miss Fay's stories about her horses.

Your RECORDER friend,
MAY WILLIAMSON.

112 Jerome St.,
Brooklyn, N. Y.,
May 14, 1937.

DEAR MAY:

For several reasons your letter was indeed a very welcome one. It is a good letter, it has gained me another RECORDER friend, I have a great admiration for your dear grandfather and grandmother and so am especially glad to know you, and last of all, your letter is the only one I have received this week.

Pastor Greene and I attended church in New York City two Sabbaths about thirty-two years ago, Pastor Greene preaching while the regular pastor was on vacation. We liked the church and people very much but thought it was quite a trip to the church from the Chipman home at Yonkers, where we were staying.

Our cat, Skeezics, is very active and really kittenish though he will be ten years old in June, quite a bit older than you, and of course a cat at ten years has spent at least half of his natural life, while a little girl of that age has just a good start.

Skeezics spends most of his time in the house in cold weather, but now that it is warmer he likes to be out of doors, especially early in the morning. He climbs on a chair just outside our bedroom door and howls loud and long for me to let him out. If he thinks he has not

If we have a friend who is passing through our town and who sends word that he can stop and visit us Monday night, do we say, "Oh, he can just as well come some other night; I am going to study tonight"? No, we leave all our own plans and make ready to entertain and visit with this friend, who is coming Monday night. Again I say, a belief in the divine origin and inerrancy of the Scriptures will help.

Let me ask as a help to belief in the divine origin of the Bible, "Has any other book ever been written which could foretell future events accurately, time and again?" No one but a Divine Being could inspire anyone to write accurately of future events. Let me give a few examples of prophecy and the fulfillment.

| Prophecy | Fulfillment |
|------------------|----------------------|
| Ps. 40: 6-8 | Heb. 10: 5-7 |
| Dan. 9: 26, 27 | John 1: 41 |
| | Mark 1: 14, 15 |
| Isa. 7: 14 | Matt. 1: 18-23 |
| | Luke 2: 7 |
| Micah 5: 2 | Matt. 2: 1-6 |
| Isa. 53: 4 | Matt. 8: 14-17 |
| Isa. 61: 1 | |
| Isa. 50: 6 | Matt. 26: 67 |
| Isa. 53: 5 | Matt. 27: 38 |
| Isa. 53: 9 | Matt. 27: 57, 58, 60 |
| Ps. 22: 18 | Matt. 27: 35 |
| Gen. 49: 10 | Heb. 7: 14 |
| | Luke 2: 4 |
| 2 Timothy 3: 1-5 | Our own time |

This by no means exhausts the examples and more could be found if one wished to look. However, it is sufficient to show the divine origin and harmony of the Bible. One thing is certain, the fundamental truths of God do not change; they are the same today and tomorrow, as they were yesterday, although we may not have learned them.

It takes courage and a belief and knowledge of the truths of God to stand up for our beliefs in this world of skepticism.

I am very much interested in the story, "A Matter of Loyalties." I am sure Bill Jordan will stand up for his principles. There are just such young people in real life. Perhaps such stories are more encouraging to young people than sermons.

Sincerely,

HARRY S. PARKER.

Truxton, N. Y.

succeeded in waking me up by howling, he gets on the bed and scratches the bedclothes near my face; then if I do not stir he pokes at my chin with his front paws. He does the same when he wants to get under the bedclothes on a cold night. One night I kept still even after he had poked my chin, but not for long, for he suddenly bit me on the nose. I do not know what he would have done if I had failed to pay attention to him then. What do you think?

Skeezics is a great home body and nearly always stays "on our own land," as some of our neighbor children used to say; so he does not often fight with other cats, but woe betide cats that venture "on our land." The other night I heard a very noisy cat fight just outside the front door and found it was Skeezics and a neighbor's cat. What a time I did have separating them. I made Skeezics go into the house in disgrace. This neighbor's cat was the same one that he tried to fight with through the window a short time ago. Just now Skeezics is curled up on the foot of my bed taking a much needed rest as he has been busy out of doors most of the day.

I hope you will write again after your birthday and tell us all about how you spent it and how many and what presents you received.

Your true friend,
MIZPAH S. GREENE.

Andover, N. Y.,
May 16, 1937.

FINDERS, KEEPERS

Once upon a time there were three little sisters named Dolly, Molly, and Polly Clarke. Dolly was seven, Molly eight, and Polly nine years of age at the time of our story, but their birthdays were on the very same day, June twenty-fifth.

Their home was a pretty white cottage in a little village in the Mid-west. It was a very happy home for they had the kindest of parents and a dear little baby brother just six months old whom they, one and all, called the sweetest, nicest, brightest baby in the world. Their dear parents did everything possible to make their days pleasant and worth while.

The three little girls did not spend all their time in play. Oh, no indeed! Besides their school work, each one had her own tasks to do in the home, for "all play and no work" is as bad, if not worse than "all work and no play."

Now Dolly was a very faithful child and always did her share of the work promptly and well; in fact she often did more than her share, for Molly and Polly sometimes took advantage of her good nature and coaxed her into adding some of their own duties to her own, thus giving them more time for play.

When their mother found out what was going on she decided that something must be done about it. She called the three little girls to her and said, "My dears, I have hidden a lovely new doll somewhere about the house. She belongs to the little girl who can find her first."

Then the hunt began. Upstairs and downstairs they went, hunting, hunting, hunting, but no pretty doll could they find.

At last Mother called, "Who will get baby's carriage ready so that I can take him out for a little walk?"

"You go, Dolly," said Molly and Polly in one breath. "We want to keep on hunting for the doll. Wherever can she be?"

"All right," said Dolly cheerfully and ran to do her mother's bidding. She quickly pushed the carriage into the hall and began to straighten the blankets. What was that hard bunch she could feel in the very middle of the carriage? She lifted up the blankets and then began to shout with delight, "Oh, oh! I've found her! I've found her! I've found the lovely dolly! She's the prettiest dolly I ever had in my whole life."

Polly and Molly looked at each other with sober faces. "I guess Dolly deserved the doll," said Polly. "I guess she did," said Molly. "Let's go down and see the dolly."

"She is the most beautiful dolly in the world," said they both.

"We'll all take turns playing with her," said happy little Dolly. "Maybe I found her because my name is Dolly."

"You found her because you *are* Dolly," said Mother.

"She did, she did!" said Molly and Polly.

M. S. G.

SEMI-ANNUAL MEETING

The semi-annual meeting of the New Auburn, Wis., and Dodge Center, Minn., churches will convene with the New Auburn Church on June 18-20, 1937. Pray for its success.

Clerk of the New Auburn Church.

THE THREE C WORK

DEAR EDITOR:

The purpose of the Civilian Conservation Corps is to train the hand of the youth of America by teaching the boys trades that they may follow when they leave camp life to go out into the world to seek vocations.

If a boy desires to become a skilled carpenter, he will be given the opportunity of going into the carpentry branch; or if landscaping, plumbing, construction work, or clerical work appeals to him, he is given a trial in the line that he likes best, and if he makes good he is then promoted until he becomes a leader of the crew in which he works.

Let us take the boy in the carpentry crew. He is taught the fundamentals of carpentry, such as reading squares and handling tools. He is taught how to use the hammer, how to drive a nail without bending it over, how to nail with the grain so as not to split a very thin board; how to care for a saw, the right way to hold it when sawing a board, how to saw at various angles to fit joints neatly. He is taught the use and care of the level, plumb line, squares, chisels, planes, and all other tools used by a carpenter.

Another may want to take construction work or may wish to be a blue print reader. He goes into that particular crew and is taught by the foreman or the leader, the hows and whys of that work.

The boy who wishes to become an auto mechanic may go into the garage when his turn comes and start on the ground floor and work up until he has learned quite extensively the art of the mechanic.

The same with brick laying, plumbing, landscape gardening, and reforestation.

The purpose is to fill the gap that lies between high school and the outside world, or college. Not all people have the opportunity of attending a college or university, but must rely on some trade in order to earn a livelihood. The high school has too much of a general course to teach the boy a trade that will enable him to step right into a job as soon as he is graduated.

The C.C.C. tries to give the average boy the opportunity of being an apprentice in some trade that he likes and desires to follow in later life. It not only affords him an apprenticeship, but he may take up academic subjects that he desires to make up. If he has been obliged to stop school before finishing

high school, he may go on in an evening school class and finish.

Not only does it assist the boy in his high school education, but he may go to a trade school which teaches him the trade that he cannot obtain in camp. When he has finished he gets a certificate that he may present to a prospective employer when he goes out to look for work.

Each camp has an educational adviser who is largely responsible for the many opportunities that the boys have while there. There usually is a classroom where various types of classes are held, and a workshop with equipment for working in metals and at hand craft work. Almost every camp has a photography room where they develop most of their own pictures.

The educational adviser is helped by the office personnel in the teaching. The boys are taught to obey the commanding officer and to have respect for the fellows that bunk near him. They take turns in sweeping and policing the grounds and in keeping the camp looking neat for any visitors that may chance to stop.

PAUL L. MAXSON.

Co. 265 C. C. C.,
Camp Atlantic,
Mays Landing, N. J.

CHRISTIANITY AND THE PUBLIC SCHOOL

CAN CHRISTIAN PRINCIPLES BE SAFELY
TAUGHT IN OUR MODERN SCHOOL SYSTEMS?

BY FERRIS S. WHITFORD

The writer is not attempting to answer this question; however, an account of his efforts along this line may be an encouragement to many who feel as he does: that very little can be accomplished in the line of teaching citizenship and morals without a Christian backing or foundation for such teaching.

I am teaching mathematics, civics, and history in a central school system which has an enrollment of over seven hundred. The junior and senior high school groups are departmentalized with each teacher giving instruction in his major subjects. Two years ago, the eighth grade started the experiment of separating the boys from the girls. My home room consists of thirty-two eighth grade boys. Last year, we started a system of self-government in which a series of officers was

elected monthly who attempted to assume responsibility for the conduct of the grade. The proposition did not work one hundred per cent at first because it was hard for the boys to take orders from each other, but they showed a gain under the system. This year, with a new group, the plan is working so well that it is attracting attention and much favorable comment. The pupils continue control in the absence of the teacher and will start a class and go on with a recitation if he is delayed in returning to the room after hearing a class in another part of the building. They take pride in responsibility. In fact, the room could be classified as a pure democracy. The teacher instructs, suggests, and acts somewhat in the capacity of the court in presiding over a case—this, however, only after a pupil has been duly turned over to him by a written report of the offense, signed by three officers. If the pupil pleads guilty, the case is then in the teacher's hands; otherwise, it requires a majority vote of the room to have him act. An officer cannot bring an accusation until two warnings have failed to check a disturbance. Another project correlating with this democracy plan is the method of teaching arithmetic, civics, and English in the eighth grades. Miniature villages have been constructed (one for the boys and one for the girls) on a scale of fifteen feet to one inch. Real estate is purchased and a vocation or business is assumed. Each pupil starts out with a working capital of \$10,000 mimeograph money with which to purchase homes and start business. Village officers are elected, property is assessed, and taxes are paid. A transfer of property requires a deed, and a loan requires a mortgage or collateral. Two stock companies were formed last year. Insurance, banking, and business principles are taught in connection with the villages. Two newspapers are edited as the English teacher's part of the project. You may wonder how this has anything to do with Christian and moral training. It really has no direct bearing except to promote the civic and unity ideas which are so essential to real progress. The villages contain Seventh Day Baptist, Methodist, and Catholic churches. The bank, which is a separate project used in connection with the community idea, is made from a discarded church organ. So you see we are church-minded.

One year ago last summer, an effort was

made to convince certain parties (not school authorities) that no attempt to teach denominationalism would be made or even considered, but a Christian background of some sort was necessary before any real progress could be made in teaching good morals and good citizenship.

This year, the proposition was presented to the eighth grade boys. It was explained that the reading of stories from "Hurlbut's Story of the Bible," which is non-denominational, would not only give them a very interesting and valuable historical background, but it would develop the concept that anyone who wished to attend a church of his faith could do so with pride and not with the feeling that some of his chums might ridicule. After selling the pupils on the idea, the book and proposition were explained to some of the most influential Catholic parents. Their sanction was obtained and now, each morning at 8.50 a Bible story is started and finished before 9 o'clock, which complies with the law—"not during school hours." The plan is now so firmly accepted by the boys that one of them will come to the front at 8.50 and start the reading from this book, if the teacher is not in the room at the time. . . . Later in the day, following a general assembly in which a few minutes were left before the close of the period, requests came to "Read us some more from that book."

An attempt is also made to develop the purpose and good in prominent observances or practices. To illustrate: on March the seventeenth, the regular history period was devoted to the study of Saint Patrick. Encyclopedias were consulted and Saint Patrick, instead of being famous for chasing the snakes out of Ireland, was found to be the greatest Christian leader of his time, having found Ireland heathen and left it Christian with fifteen thousand baptized and three hundred churches established by him.

Early adolescence is a very receptive age, and boys are as eager to go the right way when they understand as they seem to be to go wrong. This is enough to show that the youth is not so apt to reject efforts to develop his better side as one might think. If no attempts are made to proselyte and people feel that an effort is being made to cultivate respect for all betterment agencies, there seems to be no limit as to advancement along this

line. Common sense, judgment, and tact should be the controlling factors.

As an outgrowth of the developments thus far achieved the boys of the eighth and ninth grades are being organized into a group who will assemble one evening a month in the school cafeteria for a dinner. Each meeting night a speaker of prominence will be present who will leave with the boys something that will incite high aspirations and ideals. This assembly, instead of being like a father and son banquet where the father is a wage earner and can pay fifty cents to one dollar per plate, the son is the host and not a wage earner. For this reason it seems impracticable to tax the boys. The project to be far-reaching will be arranged so that the boys can invite the fathers to the first banquet. It will be known as fathers' night; the second will be son and mothers' night; the third, son and brothers' night (anybody's brother). The fourth of the series will be son and sisters' night (anybody's sister). Mothers' and sisters' nights will be ideal for developing courtesies and personalities. Thus four series a year will be completed and a large part of the community will be included.

Bolivar (N. Y.) Central School.

OUR PULPIT

A TALK TO PARENTS

BY REV. JOHN FITZ RANDOLPH

(Broadcast from Radio Station WCLO, Janesville, Wis., May 14, 1937)

We have spent much thought within the week regarding our mothers—that is, from the point of view of children; and it has been a rich experience, especially as we think of those tender, loving, Christian influences of the home that made early impressions on our life and character. To those of us who are parents, in turn, it is a very natural and profitable transition to let the Mother's Day thoughts proceed to thoughts of parenthood as we experience it in relation to our children. The remembrance of our Christian mothers, our parents, may well cause us to consider our position, our obligations, our success or failure as parents.

Tuesday evening of this week, Rev. Clifford Earle, pastor of the First Congregational

Church of Racine, Wis., spoke to a group of Rock County Christian endeavorers at our church in Milton Junction. He let the Mother's Day sentiment lead him on into a discussion of *The Home*. How these topics intertwine, one with another, in our minds—Home, Mother, Parents. From our parents our thoughts may well turn to our children, our home, and our parenthood.

Mr. Earle told of five "Home Fires" that we must keep burning in our homes, parents and children, each doing his or her part; they are the home fire of love, fidelity, appreciation, sacrifice, and that which prompts and directs them all, *Christian faith*. Where rests the first responsibility for these qualities in the Christian home but with us, the parents?

Paul pictures the responsibilities in the home in this way:

Children, obey your parents in the Lord; for this is right.

Honor thy father and thy mother; (which is the first commandment with promise;)

That it may be well with thee, and thou mayest live long on the earth.

And, ye fathers, provoke not thy children to wrath: but bring them up in the nurture and admonition of the Lord. (Ephesians 6: 1-4.)

We might say: Children, obey and honor your parents as Christian boys and girls. Parents, do not exasperate your children, but bring them up in the discipline and on the admonition of the Lord. This pictures the mutual obligations, mutual respect, and common good of the Christian family; and from point of view of age and experience at least, the first obligation of this happy relationship rests with the parents.

Mr. Earle, in his address mentioned above, made clear the impossibility of neutral grounds, on the part of the parents, as to keeping the fire of Christian faith burning in the home. He mentioned those parents who say that religion is hardly mentioned in their home, because they do not want to influence the children one way or the other. They want to remain neutral, so that the child may come to maturity unbiased by parental influence; so that he may take a Christian stand on his own mature judgment. The fallacy of such reasoning was pointed out. The very *indifference to religion* on the part of parents influences the child to be *indifferent to religion*. Their very neutrality was developing in the child a neutral attitude toward religion. It is impossible for parents to be neutral as to Christian faith.

They exercise an influence for or against, willingly or unwillingly.

The most unconscious influence of the parent upon the child in such matters is illustrated by a story told by Angelo Patri in his little book, "Talks to Mothers." The story states that, "Ben was saying his prayers and mother was 'hearing them.' She was dressed for the theater and the car was waiting, but she, conscientious and loyal, had insisted upon seeing Ben safely and properly into his bed. She had been very particular about Ben's prayers. He said them rather well, she thought—slowly and reverently

"What was her astonishment and horror to hear him this evening fairly gallop through them. His haste was breathless, furious, but still articulate. His shocked mother waited for the last amen. She was about to utter the reproof she had been forming in her mind while Ben jabbered at her knee when the child jumped up and scampered into bed, saying:

"I hurried up, Mother, because I knew you were waiting to go out. I said them as fast as I could."

Patri points out that the child was really trying to help and the mother was about to hurt his feelings with rebuke before she understood. We can see, furthermore, that the quiet, reverent attitude of prayer that she was so carefully cultivating in the child was being counteracted by her own almost unconscious attitude of haste to get the boy in bed and be off to the theater. What little things in the attitude of parents make or mar Christian nurture in the home!

Religious educators keep reminding us of the lessening influence of the home as a factor in religious education. On account of the lack of such training in the home, church schools, trained teachers, boards of religious education are more and more in demand, to make up for the neglect of parents.

As president of the Sabbath School Board of my own denomination I am naturally deeply interested in the development of church schools and the best possible trained teachers for our children. But I still realize that the best of schools and teachers should be a supplement to home training and not a substitute. Few parents may have the training in educational lines that the well prepared teacher or specialist in religious education has; but that is no reason for the parent to resign from the position of first place in directing a child's

physical, mental, and spiritual development. The very interest shown by the parent in religious matters, especially in personal life and conduct, has a lasting effect upon child development. The very efforts toward directing the child's paths in Christian living, even though they be feeble from an educational point of view, are not feeble in the eyes of the child, if those efforts are earnest and sincere. The parent, I have said, holds first place in the direction of a child's character development: first place from the point of view of time, no one can supersede the parent there; first place from the point of view of sympathies and affections of the child, for the parent has that from the first. Some fine teacher may, in time, come close to reaching the place in a child's heart that the parent had and might have kept; but the parent had it first.

Thus parents have had first opportunity to mold child life, as we from Christian homes can testify. Our appreciation of our parental homes testifies to that fact. We have had very dear teachers, but the foundations of Christian character we trace back to our parents. And so it is now. Parents still have an opportunity to create a home atmosphere that tends to bring up the children in the nurture and admonition of the Lord. Teachers of church schools, vacation religious day schools, week-day religious education, and even public school teachers recognize the presence or absence of the influence of this atmosphere upon each child, as he or she comes under his care and training. There is something there to build upon, or he must begin from the bottom with the added handicap of parental indifference.

Let us not permit the rush of present day life to crowd from our experience that miraculous combination of highest duty and greatest pleasure: the opportunity to watch child life develop, and to have a part in shaping those lives in most sacred molds. Obedience and respect of children comes to those parents who create about themselves and their children, by example, teaching, and associations, an atmosphere of Christian faith. Look back to your own Christian parents and judge if that is not so.

From some things I overheard at the board meeting last night, I guess our Sunday School isn't run to suit some of the leading people that haven't got any children in it anyhow.

—*Christian Advocate.*

DENOMINATIONAL "HOOK-UP"

NORTH LOUP, NEB.

Appropriate Mother's Day services were held in the churches of this community. At the Seventh Day Baptist church, the old familiar hymn tunes were used with new words for the occasion. Pastor Hill acted as reader, and the audience gave the responses. A quartet of men sang during the offertory, their selection being "Memories Lane." The ever beautiful "Mother Machree" was played as the voluntary by Mrs. Ava Johnson and Mrs. Nina Johnson. Mr. Hill closed the service by a sermon in which he gave several splendid thoughts for the day.

The supper served at the Seventh Day Baptist church was well attended Tuesday evening and a pleasant time enjoyed. As all the materials for the two-course dinner were furnished by the Farmers Store, a nice sum of money was turned into the treasury of the Nellie Shaw Missionary Society, who managed the affair.

Rev. C. L. Hill gave his lecture, "Trip to the West," before the seventh and eighth graders Thursday afternoon. The lecture, illustrated by colored slides, proved very interesting to the young people, and greatly enjoyable.

Mrs. Bert Sayre received a letter recently from her son, Lewis, who is connected with the Pan American Airway and who has been transferred to Rio De Janerio, Brazil. He, with his wife and two daughters, left Miami, April 25, on the *Clipper*, and expected to arrive at Rio in about a week, as there were many stops. One day they would travel but four and one-half hours. Walter Sayre is on the same route, and will be in the city the twenty-third of each month, so the brothers will be able to see each other often.

—*Loyalist.*

MARION, IOWA

The quarterly meeting of the Iowa and Rock Island churches was held May 3 in the home of Mr. and Mrs. C. B. F. Michel in Marion, Iowa. As there is no pastor on the Iowa-Rock Island field at the present time, Pastor A. T. Bottoms of Farina came to take charge of the meetings. Sabbath morning, Sabbath school and morning worship were held, after which the group partook of the Lord's Supper.

A picnic dinner was enjoyed at noon in the Michel home.

In the afternoon Pastor Bottoms again gave us an inspirational message. We truly appreciated Pastor Bottoms' services, and only wish our group might have been larger.

The following resolutions were adopted:

The churches of the Iowa Quarterly Meeting assembled

Resolved:

1. That we express our appreciation to the Michels for permitting us to use their home for our meeting.

2. That we express our appreciation to the Farina Church for loaning us their pastor, Rev. A. T. Bottoms, for this meeting.

3. We desire a closer co-operation between the Iowa and Rock Island churches and urge the importance of better attended quarterly meetings and closer contacts between the members of the different groups.

4. That we suggest that a copy of this report be sent to each of the four churches, viz., Garwin, Welton, Rock Island, and Marion, also a report of this meeting be sent to the SABBATH RECORDER by the secretary.

MRS. KAY BEE,

Chairman, Resolutions Committee.

The next quarterly meeting of the Iowa-Rock Island churches will be held in Garwin, August 7, 1937.

MRS. GEORGE MICHEL,

Secretary.

STONEFORT, ILL.

A good friend and former associate (who has been away for years) has recently expressed the opinion that this, the Stonefort Church, is "defunct." The impression is wrong. It is very much alive and functioning properly. There is room for improvement and a lively hope for the same. However we take pleasure in reporting: regular Christian Endeavor meetings held Sabbath eve. This is a community interest. The first day young people attend and co-operate, though our Seventh Day people lead the meetings and the management is in their hands. The average attendance, during the year, is more than thirty-five, and is increasing.

Attendance at Sabbath school and church is made up largely from our own people, and not so many are out to these, as quite a number of our people have found employment elsewhere and moved from here.

The acting pastor has a regular monthly preaching date, but also has an opportunity to give a short talk on the other three Sabbaths. We have made a faithful effort to keep the organized work moving forward, training local talent to assume responsibility, accepting

every known challenge to duty. We have made an effort to meet our financial needs, for our own development as well as to allow denominational funds to go to more needy fields. The time of our annual communion meetings is near at hand, and all arrangements for them are about complete. CORRESPONDENT.

ALFRED, N. Y.

Dr. George Scott, of Westerville, Ohio, formerly professor of Latin in Alfred University, was eighty-eight years old on Monday, May 10, 1937. The surviving members of the class of 1887 wired him as follows: "Today England crowns George the Sixth, but today we affectionately crown George the Scott, eighty-eight years old, as the prince of all Latin teachers."

Signed: "Almeron Coon, Martha Avery Coon, Eola Hamilton Whipple, Orlando Jeffrey, and Edwin Lewis."

The Allen Civic-Amandine Club met at the Champlin Club House, May 6, with forty members present. A musical program of spring songs was given by Mrs. Ramon Reynolds. Mrs. Raymond Ellis and Mrs. George Williams presided at the tea table.

As this was the last meeting of the year, the following officers were elected:

President, Mrs. Major E. Holmes; first vice-president, Mrs. G. Stewart Nease; second vice-president, Mrs. Frank Lobaugh; secretary, Mrs. Murray Rice; treasurer, Mrs. L. Ray Polan.

—Alfred Sun.

DE RUYTER, N. Y.

Next Sabbath morning, May 22, is the date set for the special dedicatory service at which the old communion set will be placed in a cabinet, the gift of Mrs. Lilla Whitford, for permanent exhibition in the church. At the same time a new set of communion plates given by Mr. and Mrs. James Alexander, Mr. and Mrs. C. O. Poole, and Mr. and Mrs. H. E. Fish will be dedicated. It is hoped that several of these friends from a distance will be present and have a part in the service.

—De Ruyter Gleaner.

PLAINFIELD, N. J.

The Woman's Society of the Seventh Day Baptist Church elected officers for the coming year at its annual meeting. Mrs. Paul A. Whitford was elected president and Mrs. H. C. Van Horn, vice-president. Mrs. O. B. Whitford opened her home for the regular all-day meeting and luncheon, April 21. A

rummage sale, a spring dinner, and a flower show have recently been held for raising money to carry on the work of the society.

Mrs. H. C. Van Horn has been elected president of the Plainfield Federation of Women's Missionary Societies, for the coming year.

The pastor with several others is working on the idea of having a Vacation Religious Day School this summer. At several of our Friday night meetings the "No-Foreign-War Crusade" has been studied and discussed. Much interest has been shown, and we are learning that the time to prevent war is to begin now and line up with the work of this crusade.

Mother's Day was observed in the church service and Sabbath school on May 8. At the Friday night meeting, May 14, Professor John Reed Spicer of Alfred spoke on the work of the Conference Committee on Vocational Guidance. At the regular church service the following morning Dean Bond of Alfred presented the interests of the seminary.

Several from the New Market and New York City churches joined us in the religious institute held in our church in the afternoon of May 15, and the next morning. Dean Ahva J. C. Bond and Mrs. Bond with the three seminary students were here for that purpose. On Sabbath afternoon Dean Bond spoke on "The Present Outlook for the Christian Church" and conducted a symposium. It was a profitable meeting. Sunday forenoon we were entertained and enlightened by the addresses of the seminary young men on the subject of "The Sabbath." A very interesting panel discussion followed. Then came the luncheon with considerable fun and merriment in singing college songs, etc. CORRESPONDENT.

"The people are the masters and not the slaves of their government."

FOR RENT

APARTMENT FOR THE SUMMER NEAR THE OCEAN

A furnished apartment on a quiet street in Ashaway, Rhode Island, may be secured for the summer vacation. The apartment is on the first floor, and consists of five rooms and bath.

It is located ten miles from Watch Hill and other desirable beaches.

A family without children is preferred. For particulars address Principal C. Newton Heath, Box 154, Ashaway, Rhode Island. 5-17-37

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HOW LINCOLN SPOKE IT

"That government of the people, by the people, and for the people, should not perish from the earth." That is the way the martyred President spoke the last sentence of his now famous Gettysburg address. He did not say "that government of the people, by the people and for the people, should not perish from the earth." An old friend, a Civil War veteran, assures me that on the memorable occasion he stood within fifteen feet of the speaker, heard every word and thrilled at the final climax in which the word "people" was thrice spoken with feeling crescendo. The prepositions were not emphasized as is done in public reading and recitation of that last sentence, but "people" was reiterated and re-emphasized with stressed vigor and power.

—Ralph Marshall Davis,
in Presbyterian Tribune.

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