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THE DENOMINATIONAL BUILDING
A VISION IN MATERIAL FORM
P. J. Hubbard, Treasurer
Plainfield, N. J.

The Sabbath Recorder

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 bear 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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THE SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE
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SEVEN DAYS IN JERUSALEM
A Seventh Day Baptist Weekly Published by the American Sabbath Tract Society, Plainfield, N.J.
Vol. 100, No. 14
Plainfield, N. J., April 5, 1926

Whole No. 4,231

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

“The Protestant 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 recognize it and obey the pope’s command. They object—and rightly—to the claim that the pope of Rome is the ‘viceroy 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 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 give up until Rome wins back the dissenters to the Catholic fold. And if 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 Reformation 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

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 mar­vellous ways by men of prayer. Sad will it be for our country if such men are not found in seats of authority and in congregational 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 President and Congressmen fear the conviction which 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 marvelous 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” 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 favoring them.

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,” and “We are getting out of it.” We are being sold a single two-letter word bootleggers and distillers array themselves in mud-stained khaki and, for purposes of propaganda, become something.

SEVENTY YEARS COMING

The truth is that prohibition had been coming upon the country for seventy years since Maine first adopted it, and was established by thirty-three states before the Volstead Act became effective. The further truth is that, in this case, nothing can “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 want it, are without conviction and are not above suspicion that their opinion is colored by their financial interests. The Congressmen, being desirous of retaining it, refuse to initiate the repeal of the Eighteenth Amendment or the alteration of the Volstead Act. Those who are open only in the matter whether 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. The newspapers are not touching it. The way they fall for it, in each house of the present Congress, is greater than ever. If Congress believed the dis­courses and articles were correct in the estimation 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 have first 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 of all the more important public questions that have ever been submitted to the people, 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, “We believe that 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 about the Eighteenth Amendment being a failure when the bootleggers are sounding retreat.” All is lost, they say, including honor. Profits are lost, too, but they don’t say anything about them. Yet they are 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 “Greatest Drive” and in which he exposes the satanic attack upon the halls 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 always 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 cannot 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 act 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.” But the resurrection of Jesus 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 act amen to his life teachings, they understood that all Christ’s claims were based upon the fact of his resurrection. Christ 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 est non Deus non Bonus.” Were 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 $1,600 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 one week ago today. There is one $500 pledge this week. Probably someone who is expecting to be counted among the $1,000 men have not yet signed their pledge notes, although fully intending to do so. 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 was installed. As the building is to be a memorial, it is well to have as many as possible identified with it as actual contributors. The estimate is $50,000. It is proposed that gifts be paid in five installments due May 1, 1926; Nov. 1, 1926; May 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. FITFIELD, 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 apostasy 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, antithesizing Mary and Jesus by thousands of years. They go back to Semaramis, the mother and 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, and its plain English 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 Sab­ bath 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 con­ trary 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 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 thirty-two times, but that the Sabbath was not observed is evident.

In one instance the Redeemer refers to himself as "The Lord of the Sabbath;" both before and after his death, whilst the Bible, in speaking of the Sabbath on Sunday, never once hinted at a desire to change it. (Parentheses and italics.

His apostles and personal friends afford us a striking instance of their scrupulous observance of the Sabbath day, and 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 Sabbath day," regarded the Sabbath as the "Sabbath;" and regarded the Sunday as any other day of the week.

Can anything, therefore, be more conclu­sive than the fact that the holy women never knew any Sabbath but Saturday, up to the day of Christ's death?

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

But, alas! we are once more doomed to disap­ pointment. The Catholic Mirror, in its issue of Saturday, September 26, 1893, has 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, in the expression of their plans for the Sabbath, they do not even allow it to be violated. The Sabbath, held to be the birthday of the Lord, is only one of many ap­ portionments, among all the Christian (?) character it has.

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. The fundamental principle of Romanism as here reviewed, is clear; her right to exalt authority above the Bible and above the Christ of the Bible. (Italics in all this are theirs, not mine.)
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 Dr. Main'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 those 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 spent 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 meeting 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 others 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 human history, we will not do some of the things we are doing now. 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 and all must be taught our history. Missions are our hope, as they are of all denominations; but the Holy Spirit would have us make the most of our history to advance the Seventh Day Sabbath for which we stand—the Bible with its history first, then the history of our own people. To those who do not know 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 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 of the Sabbath, but shall attempt 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 Church in the "Seventh Day Baptists in Europe and America," or to 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 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 the people of Christendom? The history of the world will then be divided into two parts: that period before the 250th anniversary of the founding of our people in America, and that period after it.

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 and meetings in America for many years before that date. History tells us that in the year 1453, in the reign of the Emperor Constantine XI, the Turks overran Greece, the land of their ancestors, and burned the ancient city of Constantinople, or what is now known as Istanbul. The city was then the capital of the Byzantine Empire, and its history is traced back to the time of the Roman Empire. The fall of Constantinople was a great event in history, and it is said that it marked the end of the Middle Ages and the beginning of the Modern Age. It is also said that it was the end of the Byzantine Empire, and the beginning of the Ottoman Empire.

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 gaining 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 Caesar 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 be made Sept. 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 Sept., 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 America's history have taken the next step 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 the 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 Sabbatarians 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. The first Seventh Day Baptist church in England was organized, being the first, its date being about 1612. Some of the oldest 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 eminence 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 Bunyan, 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. G. Dames, 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 the four gates of the city, the four nearest the place where our church worshipped. 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 scene of outpouring to Seventh Day Baptists, came to Newport. In 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 that he wrote that this was due to the 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, Bethia,
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, their last name, 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"

(Part of an article written for "Good Houses"

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 gurrr 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. 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 made them 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. Who has this great interest in the 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."
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 a want boards know it 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 far unless the prayer of the giver, as well as his good will, accompany the offering.

LOPSIDENESS 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 it is 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 of the gospel kingdom, the New Testament. From this source we may most surely learn what we need to know as to this livést of questions. There are some things we may gather with unerring certainty from the living oracles, and we may be sure that we are 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 introductory 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 he may be, is to be blamed, not until 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 avoided in the future. If we would not make no connections leading outward, we 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 world, churches shall grace every landscape and welcome earth's children 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, as we can do in the world?" Very many more than we can do; but, if our eyes are not helden, we will see that we can do the work near us 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 missionary spirit is genuine and not a lopsidedness. Another would strike 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. This 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 on. The New Testament Church in Jerusalem sent out the apostles to the ends of the earth, as the apostles of the New Testament Church in Bombay send out missionaries to the ends of the earth.

Undoubtedly the general policy of the convention is the wise one. It only needs to be made effective in the all-round development and guidance of our churches and missionary agencies, so as to meet all the demands of the gospel to the end of the world. If we will unitedly follow the true conception of a rounded develop-
MODERN GREECIANS 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: it will be a part of this 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 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 yet be 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. Anton, 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 of the Church.

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 Athens, 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, Sabbath, 20 Martin.” Well, I wished to know what this “Sabbath” 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 Sabbath?” “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 recreation 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—where the world and dark our lot: If the flowers failed and the sun shone not: And God, who sees each separate soul, Out of one same place he makes his beautiful whole.—Selected.

EDUCATION SOCIETY’S PAGE

DEANS OF WOMEN MEET

DORA K. DEGEN

In the Register 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, counselors, 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, her self 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 in having 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 Personnel Work, Curriculum, Ad-

mission Requirements, School Recommendations, Personal Interviews, Intelligence Tests, Problems of the Mal-adjusted Student, Student Health Work, etc., suggest something of the line 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 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, and poise that would put to shame by her presence of many.

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The president of the association, Florence Purinton, 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. She is a splendid representative of the profession and the efficiency of her long service at Mount Holyoke; and the devotion of the college alumna is testified to by the fact that she is to take a trip around the world next year and in the left her for unpleasant impression from any of them.

The education society’s page is a splendid representative of the profession and the efficiency of her long service at Mount Holyoke; and the devotion of the college alumna is testified to by the fact that she is to take a trip around the world next year and in the left her for unpleasant impression from any of them.
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 we 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 amiably without 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, therefore, 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 health survey in co-operation with the Women's Foundation of Health, recommended that a thorough campaign of education regarding the health of all students 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 maintaining health, by and through which there is no need of 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.

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 background 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 life is not composed only of books and what was done in school. It is the contact with the individual that begins, and so avoid the discouragement and failure that may result.

It is the contact with the individual that is so needed 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

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. Gardner is especially careful of things that have 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 years old. 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 each one, no matter where we may be. She replied: "You say dat God am everywhere? He am here with us? He am in Montgomery with Marso George? He am way off with Marso William in B-B-Brazil? He am with poor Marso Harry in the trenches? Law sakes but he sho do git about some, don't he, Marso Chester?"

Two little girls were quarreling about what was done in a given church they had been discussing, when one of them advanced the opinion that she felt better. She asked him what he would like to eat. From his bedroom he could look out through the hall way 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-ra?"

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 remain 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 my adventures, 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 enable the Board of Trustees to increase the number of instructors.
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 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 a very good interest is manifested.

"Strawberries," is the day and 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 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 Cooperation in Religious Education." This will be a great message from a great messenger.

WOMAN'S WORK

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

If you listen, if you lean close To the whispering wind that cloaks The vast, green, verdant earth, You can hear faint musical voices. You can hearken sounds of mirth, For above the running waters, Souls of grass and shrub and tree, Are now lifting through the darkness A mystic symphony, In the shade, in the woodland, In the valley, on the hill, You can hear the green grass whisper To the wind; 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 speaker with his challenge was held aloft by about a score of young men and women who were volunteers for missionary service 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 la ymen, 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 consistently 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 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 enlist 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 church the support 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 in the absence of the 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 this day 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 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 for the 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 a special gift.

"STAYS NATIVE.

When a missionary returned 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 next and in that need he found the secret of being native. 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; a young woman 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 difficulties. The number of those who pursue any systematic method of continued mental development from their school days throughout life is very 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, III., 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, but of their own selection. This plan preserves the pleasant element of surprise in the gift; insurest 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 every day.

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 endeavours 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 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 who 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 much less, if at all, unless they 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.
**MAKING CITIES CHRISTIAN**

**Christian Endeavor Topic for Sabbath Day, April 24, 1920**

**DAILY READINGS**

Sunday—Sinful cities (Isa. 47: 1-15)

Monday—Prejudiced cities (Acts 19: 23-41)

Tuesday—A city mission (John 3: 1-10)

Wednesday—Leaving 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 and 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.

**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 pionneers, 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 Buf-falo” 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 postcard 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 may show 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 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. 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 letter sent to Ashaway will reach me all right.

I still have Chinese pens, combs, and soapstone 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 the peoples and have a profound expectation that their aspirations and propitiatory 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 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 Endeavor.” 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 which our people have to breathe if they are ever 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
work 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 evidence 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 many glorious 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 most spiritual and noble characteristics 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 important is it to see that the unity of the Church is not merely a form of common 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 be able 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 emboled 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. One to use another figure—I can imagine the most beautiful and dainty 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 BACOCK

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 educated American youth, 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 prepare for 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 aims 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 Secretary A. J. L. Emile Babcock, 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 disfrust 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. Johnson, 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. Johnson, Egmond Hoekstra, Mrs. Frances Babcock, Lyle Crandall, Allison Slagse, 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. W. Simpson told Dr. Babcock, 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, Mrs. Hazel Langworthy.

Annual reports have been received from the following societies: Ashaway, Plainfield, Adams Center, Nile, Riverside, North Loup, Milton Junction, Farina, Detroit, Battle Creek, Alliance and Little Genesee, have failed to report.


Mrs. Ringrose of Yonkers, N. Y., reports a new Christian Endeavor society formed and ennobled by him. We shall have been brought the life and talents of the fact that 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 prepare for 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 aims of the peace forces will be of little avail if the proposed preparedness program is carried out.

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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.
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.
Adjourned.
Respectfully submitted,
M. W. 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 more important than the standing upon the vantage ground of
truth." When you read Bacon you certainly noticed a difference between mere in
struction and education and how much more important it is to "cultivate the mind
than to adorn it." Education is of paramount importance, and to you as a student it is
comparable to the standing upon the vantage ground of truth.

John Luebrock's quote about education is reminiscent of the advice given to young
people by many wise men throughout history. The importance of education cannot be
underestimated, as it is a foundation for personal and professional growth.

John Henry, the advice given by John Luebrock is timeless. It reminds us of the
value of education and how it can shape our future. As you continue your journey in
college, remember to value the knowledge you are acquiring and the experiences you are having.

Respectfully,

John Henry

A GARDEN HYMN

I never knew the Lord, until
My garden brought us face to face,
Revealed the gracious Savior's face.
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 vases 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 the 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. Weigel, Sterling Professor of
Religious Education, Yale University, and Dr. Walter S. Atkearn, dean of the School
of Religious Education and Social Service, of Boston University. These two leading
educators of North America will be heard with great pleasure and profit.
WHITE DOCTOR

THE SABBATH RECORDER

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, earn­
ingsly, "Gray Wolf and Long Eagle go to
that school and 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.

"Tell you the white man's ways are dark,
tho' little, 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
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 drunk­
ards and gamblers. His chance came,
tho' 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 evil­smelling stuff in an old kettle, making
strange motions with his arms, and uttering
weird sounds, tried to drive away the
bad spirit. 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 daugh­
ter, and now he tells me that you shall go
to the new school. Go, my son, and may
you learn good and useful trade.

The days which followed were by no
means easy. The strict discipline of the
school and its regular routine were some­
times irksome to a boy accustomed to roam
the prairies. He was especially keen about
his work, though, and soon started a gar­
den at his own home. In spite of his broth­
ers' 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 Ar­
row to be patient and work hard. He also
told him stories about his own Indian chieftains
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 pres­
ent 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
\nput on his collection of vegetables. He had
also learned how to make things for his
home and how to paint 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 trail. Is it well?"

Ahasway, R. I.

THE SABBATH RECORDER

MISS KITTY FROM THE CITY

Don was getting scared! His throat
kept getting sorer and sorer and his voice,
rough, 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 Cockle-top came and
sang to him, he didn't dare look her in
the face.

"If only it were not the last chance!
waived 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 when the judges gave their decision;
Principal Sutton pinned the gold.

"How about it, gentlemen? Will you allow
Miss Kitty from the city to speak for Don?
Do 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 be­
egan, every word slow and clear. It was
so still you could hear the big clock tick,
as she went on and through the many stanzas,
giving Don's every tone and gesture per­
fec tly.

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 Don Raleigh was the cham­
pion 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 Esopagus, and I can't remember the name of the other.”—Original.

MY GRANDMA USED TO SAY

“What 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. Peoples.

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 live 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 my 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 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 1854. 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 fear 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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Theodore L. Gardner, D. D., Editor
L. H. North, Business Manager

Entered as second-class matter at Plainfield, N. J.

The Seven-Day Baptist Missionary Society will be glad to receive contributions for the work in Papua, New Guinea. Send remittances to the treasurer, S. H. Davis, Westville, N. J.

The Seventh-Day Baptist Church of Syracuse, N. Y., holds regular Sabbath services in the Auditorium, first floor, of the Y. M. C. A. Building, 314 Montgomery Street, at 11:30 a.m. and 2:30 p.m., followed by prayer meeting for information concerning weekday prayer meeting held in various homes, call Rev. William Warren, 2770 S. Seventy.

The church clerk is Mrs. Edna Green, 860 Washington Boulevard. A cordial welcome to all.

The Seventh-Day Baptist Church of New York City holds services at the Judson Memorial Baptist Church, Washington Square, on every Friday evening at 1:30. A cordial welcome to all.

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 3 o'clock. Everybody welcome. August Johnson, Pastor, 6118 Woodland Avenue.

The Seventh-Day Baptist Church of Los Angeles, Calif., holds regular services in their house of worship near the corner of West 42nd Street and Olive Street, at 10 a.m. Everybody welcome. Phone "Hyland 4250." Assistant. Visitors cordially welcomed.

The Detroit Seventh-Day Baptist Church of Christ holds Sabbath services in their house of worship, in Room 402, Y. M. C. A. Building, Fourth Floor (elevator), afternoon, 7:30 p.m., every evening at 7:30 p.m., on Lord's Day, a cordial welcome to all.

The Church in Los Angeles, Calif., holds regular services in their house of worship near the corner of West 42nd Street and Olive Street, at 10 a.m. Everybody welcome. Phone "Hyland 4250." Assistant. Visitors cordially welcomed.

The Seventh-Day Baptist Church of Battle Creek, Mich., holds regular Sabbath services in the Seventh Day Baptist Church, Battle Creek, Michigan, at 10 a.m. Everybody welcome. Phone "Hyland 4250." Assistant. Visitors cordially welcomed.

The Seventh-Day Baptist Church of White Cloud, N. Y., holds regular Sabbath services in the Seventh Day Baptist Church, White Cloud, N. Y., at 10 a.m. Everybody welcome. Phone "Hyland 4250." Assistant. Visitors cordially welcomed.

The Mill Yard Seventh-Day Baptist Church of Logan, Ohio, holds regular Sabbath service at 8 a.m., at Argyle Hall, 105 Seven Sisters Road, Holloway N. 7, Kensington, London, England. The brethren are cordially invited to attend these services.

CONTRIBUTIONS to the work in Papuan, Java, will be gladly received and forwarded by the American Sabbath Tract Society to

FRANK J. HERBART, Treasurer, Plainfield, N. J.

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CHARACTER MORE THAN EDUCATION

In this country we rightly pride ourselves upon our system of widespread popular education. We most emphatically do right to pride ourselves upon it. It is not merely of inestimable advantage to us; it lies at the root of our power of self-government. But it is not sufficient in itself. We must cultivate the mind; but it is not enough only to cultivate the mind. With education of the mind must go the spiritual teaching which will make us turn the trained intellect to good account. A man whose intellect has been educated, while at the same time his moral education has been neglected, is only the more dangerous to the community because of the exceptional additional power which he has acquired. Surely what I am saying needs no proof; surely the mere statement of it is enough, that education must be education of the heart and conscience no less than of the mind.

I enter a most earnest plea that in our hasty and rather bustling life of today we do not lose the hold our forefathers had on the Bible.

I wish to see Bible study as much a matter of course in the secular college as in the seminary.

No educated man can afford to be ignorant of the Bible; and no uneducated man can afford to be ignorant of the Bible. — Theodore Roosevelt.

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