MARRIAGES

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

BARTLETT-BARTLETT.—In the church, April 2, 1937, Mr. and Mrs. Frank W. and Miss Ellen Bartlett, both of Milton Junction, Wis.

Read-White.—Mr. John H. Read of Rogersville, Mo., and Miss Corinna White of Rolla, Mo., were married at the Seventh Day Baptist church.

The parents of the bride, Rev. E. R. Lewis, will have people in their home at Rogersville after May 10.

OBITUARY

Howard.—Junius Addison Howard was born in Sampson County, N. C., November 30, 1857, and died at his home in Nortoville, Kan., on April 17, 1937, after a lingering illness of three months following a paralytic stroke. In 1877 he moved with his parents to Cumberland County, N. C., where he met Miss Nettie Margaret Kivette, whom he married on December 23, 1880. To this union were born seven children, all of whom survive with their mother. There are also seven grandchildren and a sister, Mrs. Ella Kivette of Statesville, N. C.

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

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

RECORIDER WANT ADVERTISEMENTS

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

A MANUAL OF SEVENTH DAY BAPTIST PROCEDURE (Revised), a book of common practice value to those who would know more about Seventh Day Baptist ecclesiastical management and customs. Price, attractively bound in cloth, $1.00 postpaid. Sabbath Recorder, Plainfield, N. J.

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APARTMENT FOR THE SUMMER NEAR ASHWAY, RHODE ISLAND.

A furnished apartment on a quiet street in Ashway, Rhode Island, may be secured for the summer at a reasonable rate. The apartment consists of five rooms and bath. It is located within walking distance of all other desirable beaches.

A family with children is preferred. For particulars address Principal C. Newcomb, Box 164, Ashway, Rhode Island.

LET US TAKE TIME

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

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

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

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

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

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

— to get acquainted with our families. The wealth you are accumulating in a widened father, busy mother, and a merry little army of children to the daughter whom you have no time to care for, or aunts.

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

—From Christian Advocate.

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A SEVENTH DAY BAPTIST WEEKLY

Published by the American Sabbath Tract Society, Plainfield, N. J.

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A Religious Institute

The religious institute just held institute with the Plainfield and Pacatoway Seventh Day Baptist churches was helpful, and suggestive of valuable service that might be rendered by other religious organizations.

The institute consisted of two special meetings and was conducted by Dean A. J. B. Bond, assisted by the Rev. Mrs. Bond of the Seminary Class, Luther Chrichton, Marion Van Horn, and Elmo Randolph.

Others, doubting, will report the meeting.

A few comments and reflections here are merely indulged. In the first place, it is a fine thing for such a group of prospective ministers and laymen of our church in the vicinity the “boys” had the opportunity to visit our oldest organized American Church, that of Pacatoway, New Market, whose energetic and thoughtful young pastor is Treshav R. Sutton. This church was organized in 1707. The three students conducted the Sabbath evening service there with effective credit.

Opportunity was afforded also of visiting the Plainfield Church—a much younger, but a daughter church, almost a century old. It will celebrate its centennial in 1938. The building where this people worship was dedicated in 1884. It is probably the most beautiful, ornate, and most filled with symbols of any church among us. Indeed it is conceded the most beautiful and distinguished church building in the city—a city of homes and churches. In this building the institute meetings were held Sabbath afternoon and Sunday morning. It was afforded opportunity of visiting the Seventh Day Baptist Building. Representatives of the New York City Church were present and took part in at least one of the sessions.

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

Behind all this and added to it is the evidence in these young preachers of Christian character, faith in the goodness and purpose of God, love of Christ and appreciation of our mission as a people and of the triumph of God’s truth in the world. Hope and courage are awakened in our young people by contacts with such young leaders.

Yes, and hope and courage are quickened in the older folks and young men and women of youth. Loyalty and faith will not die with our generation, as too many are prone to feel and predict.

The subject of the second session of the institute was “The Sabbath,” which was treated from a historic point of view, as based upon Christ’s and another urged that in our practical relationships. Papers by these identical young men are found in the Sabbath Recorder Supplement of May 19-9. May they contain the basis of the splendid addresses.

The papers would bear careful re-reading; for example, here is the fourth conclusion of one of the men: that keeping of the true Sabbath will help to solve many of the world’s problems, a conclusion or statement we believe quite right. And another urged that as a gardener will make his best impression by raising a good garden, the Sabbath keeper will make the most telling impression by showing the Sabbath of most worth while value in his own life.

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

Vacation

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

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

Change of employment itself may prove a good vacation. Pastors’ exchanging pulpits and parishes for a month is being found beneficial. One, that pastors might more than their in developing this kind of vacationing.

Why not a New York State pastor change with one from New England or West Virginia or New Jersey? Why not the Waterford pastor for a month—why not? Possibilities of special events of vacation may require adjustments and considerable planning. Our folks should plan their vacations, if possible, where their children and they can be in as near, as possible to clean.

Soap and water are cheap, and neatness in dress and person will cover a multitude of defects.

STATEMENT REGARDING THE PROPOSED CALENDAR REVISION

AND AN APPEAL TO ALL RELIGIOUS BODIES THROUGHOUT THE WORLD

[The Sabbath Recorder gladly gives space and opportunity to our members and churches to the following.]

Proponents of a change in the present Gregorian Calendar seek to make a perpetual calendar end of twelve months with equal quarters, which eliminates the use of the “blank day” principle, thus disarranging the order of days in the weekly cycle of Holy Scripture, setting up a base of days consecutively observed by religious bodies.

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

Information now comes from Geneva that the proponents of calendar change have re
newed their appeal to the League Advisory Committee; and that the league proposes to submit to all the national governments the request that as soon as possible each pass upon the calendar changes. In other words, the league may know whether a majority of the governments approve or disapprove of the proposed calendar change.

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

We call attention to the following considerations:

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

2. As reliable an authority as the Encyclopaedia Britannica states: "In the history of seven days, having no reference whatever to the celestial motions—a circumstance to which it owes its unalterable uniformity. . . . It has been employed from time immemorial in almost all eastern countries; and as it forms neither an aliquot part of the year nor of the lunar month, those who reject the Mosaic rectil will find, as Delambre remarks, to assign to it an origin having much semblance of probability." E. E. Epp, in an article called, "Calendar," under "Week." No plan that would break the continuity of the historic weekly cycle and which would owe its alleged religious status to an act of secular legislation can be a true "holy" day. The "day of worship" requires more than an Act of Congress, or even an international Act of the League of Nations.

3. The proposed calendar, which would skip one day in the weekly cycle each solar year, would cause the historic weekly day of rest to fall on a different day of the new-calendar "week" each successive year. For instance, the first day of the new year, which would fall on the new-calendar "Saturday" one year, would be a "Saturday" the next year, and so on. This would bring confusion as well as hardship to millions of conscientious objectors. Thus a school teacher, for illustration, who believed that the first day of the week is holy because of the historic event of Christ's resurrection on that day, could no longer teach public school, for his weekly day of worship would fall on school days most years. A similar difficulty would confront the workman who was a carpenter working for a contractor who followed the new calendar, or if he were a government employee, or if he were engaged in any line of work where his employer used the new calendar.

4. The proposed calendar, if adopted, would create opposing groups within religious bodies on the question of a weekly day of rest and worship. For example, among those who observe the first day of the week, one group would keep holy from religious conviction the Sunday of the historic week, the first day of the week, which has come down through time in unbroken cycles of seven. The other group would observe the "Sunday" of the new calendar, which would not be consistent with the historic weekly cycle and which would owe its alleged religious status to an act of secular legislation. It is evident that any proposed plan that would break the continuity of the historic weekly cycle requires more than an Act of Congress, or even an international Act of the League of Nations.

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

6. The government of Portugal, in its report to the League of Nations, stated the opposition of its leading astronomer, Frederico Ocon, director of the Astronomical Observatory of Lisbon. This authority inad- vertently was able to interrupt by means of blank days the absolute continuity of the week—the only guaranty in the past, present, and future of efficient control of chronological facts.

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

Our Appeal

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

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

In a time when secularism and materialism are working powerfully to draw mankind away from the living God to whom we are begotten, is it right to propose against this calendar proposal as a plan that, in effect, would set aside the authority of the Creator, and put human authority in place of, and muzzle the voice of, the Divine Law?

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

For the General Conference Committee of Seventh-day Adventists:

J. E. McElmorny, Chairman.
J. S. Dike, Secretary.

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

MISSIONS

MISS ANNA M. WEST IMPROVING

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

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

SEVENTH DAY BAPTIST CHURCH IN WASHINGTON PRESSING FORWARD

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

It is worthy of note that one of its promising young men, Mr. Luther Chirchlow, a graduate of McCormick Theological Seminary, is pastor of the church for the ministry in Alfred Theological Seminary. This is particularly encouraging when there is so great need of ministers. To carry on the work when so many churches are forgetting that every church should pray that young men enter the ministry.

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

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

AN IMPRESSIVE ADDRESS

Every year there are many things which witness to the beneficent achievements and triumphs of Christian missions, but seldom do we have as impressive a testimony as is given in the life of the seventh day, just来临 (translated as “sacred Book”) to me so interesting was during the weeks. Never before was I able to take a critical and searching view of the sacred text as I studied the pages of the Bible. I was able to see the light of the Spirit of God shining through the pages, and I came to a new appreciation of the divine inspiration of the sacred text.

To illustrate, I am glad to recount some of my experiences in Siam. Before I went to Shanit, I had many perplexed thoughts and unusual activities in the mind. I was filled with anxiety about the fate of my captors and the prospects of intrigues and revolutionary rumblings that were threatening the stability of the State. My immediate associates tried to persuade me to abandon the journey, but I replied: “Now that our country is unified and the foundations of the State established, the commander-in-chief has charged me with the responsibility of enlightening and enlightening from which he dare not withdraw. Furthermore, my presence can only bring benefit to the soul and body to the State of the Service, and there can never be any consideration of my personal safety.”

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

My fondness for my troops has always been as great as the fear that the enemy of the love that drew me into the heart of the rebellion. Such dislike as I have ever had of danger has been caused deep concern to the government, worried the people, and for this generous act, this was offered by Christian friends. In the midst of it all, my understanding increased and my love multiplied.

Following my detention my captors presented me with testaments, with aggrieved words of kindnesses, with threats of violence and love, and what public trial by the “People’s Front.” On every one of the many occasions, which I had no thought of yielding to pressure. My faith in Christ in this strange predicament I distinctly recalled the forty days and nights of my captivity that was standing to government, his prayers in the Garden of Gethsemane to part me from him I will not pretend upon him at his trial. The prayers he offered for me were prayers of faith in the God, which I was occupying her mind a good share of the time. Bill noticed that on one wall there were just seven charts in a row.

“Miss Pearson,” he asked, “suppose that you told your class to copy the seventh chart over there. And suppose that I were in the class, and these scenes you have already been up for the same thing, and hung the chart there for some time, and I knew that they had probably been re-arranged and were not in the same chart as they were, and then I chose to copy the first chart. What would you think?”

The blank teacher said nothing. After a moment Bill asked, “Would you give me an ‘A’ on that lesson?”

“I’ll give you an ‘A’ on that lesson,” said Miss Pearson.

“Why then, Bill, I am greatly impressed with the fact that my own faith has not been of as great influence as I thought it would be.”

Greatly impressed, I went on, that I thought that I would like to be able to answer. And I saw, for myself, that I was not the only one who was not able to answer.

So, I have been reading the Bible, and I am glad to say that there have been many interesting things that have happened to me, and I am glad to say that I have written them down in a book, and I am glad to say that I have been able to show that the Bible is the Word of God, and that it is the Word of the Lord Jesus Christ.

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HAS THE SABBATH BEEN LOST?

“How do you know you are keeping the seventh day?”

“If you mean by that question, ‘Why, people have lost track of time and changed the Sabbath, I think the reason is that we have forgotten what it is for, and we have forgotten the reason for keeping it.’

But the weekly chart, which I have been watching, been a help to me in my studies, and I thought that it would be interesting to show you what I have found.

Bill Jordan had opened a drawer in her desk and, after reviewing the Bible, just as Ruth Stuart looked into the room.

“I was looking for you, Bill! Hello, Miss Pearson, you have been busy studying the Bible?”

“Come on in, Ruth,” said the teacher.

“We’ll be through in just a minute.”

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

“Miss Pearson read, ‘And they returned, and according to the custom of the commandment; and rested the sabbath day according to the commandment.’

“Now,” continued the boy, “where does that refer to?”

“Back to the Ten Commandments, I suppose.”

“Right! To Exodus 20: 11-11. Suppose you turn to the fourth commandment and read it.”

Miss Pearson opened the book, and after reviewing it, she said, “The Sabbath at the time of Christ’s death was the same day as the Sabbath in Moses time?”

THE SABBATH RECORDER

greatly humbled that my own faith has not been of as great influence as I thought it would be. And I saw, for myself, that I was not the only one who was not able to answer.

So, I have been reading the Bible, and I am glad to say that there have been many interesting things that have happened to me, and I am glad to say that I have written them down in a book, and I am glad to say that I have been able to show that the Bible is the Word of God, and that it is the Word of the Lord Jesus Christ.

The many virtues of Christ cannot possibly enumerate. His utterance from the cross are our spiritual inheritance. Entreaty for forgiveness for his enemies and for his captors, and for they know not what they do. Truly great was the love of Christ to his captors. I found these thoughts returning and providing me with the sense of His presence and His constancy. To illustrate, I am glad to recount some of my experiences in Siam. Before I went to Shanit, I had many perplexed thoughts and unusual activities in the mind. I was filled with anxiety about the fate of my captors and the prospects of intrigues and revolutionary rumblings that were threatening the stability of the State. My immediate associates tried to persuade me to abandon the journey, but I replied: “Now that our country is unified and the foundations of the State established, the commander-in-chief has charged me with the responsibility of enlightening and enlightening from which he dare not withdraw. Furthermore, my presence can only bring benefit to the soul and body to the State of the Service, and there can never be any consideration of my personal safety.”

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So, I have been reading the Bible, and I am glad to say that there have been many interesting things that have happened to me, and I am glad to say that I have written them down in a book, and I am glad to say that I have been able to show that the Bible is the Word of God, and that it is the Word of the Lord Jesus Christ.
"I suppose so," said the teacher thoughtfully.

"All right. The day of the Sabbath at Calvary was the same as the day of the Sabbath at Sinai. On the seventh day lost between those two points?"

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

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

"Tut, tut!" said Miss Pearson. "Don't be so critical.

"It sure wasn't in that time, then, when they might have got up and wandered in the wilderness," commented Ruth."

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

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

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

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

"I like to picture it this way," said Bill, stepping to the blackboard. "Here is the creation story. Then here is Sinai and the Ten Commandments. And this is the time of Jesus and his followers keeping the Sabbath 'according to the law.'"

"Now, I'll draw a bridge resting on the pier. You see, the bridge carries the day of the Sabbath from creation to Calvary, in two spans, resting on definitely but different foundations."

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

"There are two answers to that," replied Bill. "The first one is the Jewish calendar. As I said, their years and dates are different from ours. But their seventh day coincides with ours. And so do the seventh days of the calendars of other peoples. Some day I'll bring up a 'Chart of Days' which I have, so you can see it.

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

"That's simple, when you see it. You know that Julius Caesar made a calendar in 46 B.C., with 365 days for three years, and 366 the fourth. That was used until A.D. 1582 when the new calendar was introduced. It's not a change in the length of the year actually a few minutes and ten seconds less than 365 1/4 days long. So they gained ten days on the calendar.

"They didn't know what to do, but after a lot of argument they decided to drop them out."

"Boy! I'm not going to 'mix-up', interrupted Ruth.

"Yes, it was confusing, but worked out all right. But it was merely the day of the month that was changed, and not the day of the week. It was on October 4, 1582, that they changed.

"The next day they called October 15. But October 4 was Thursday, and the next day was Friday, even though it was the fifteenth and not the fifth."

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

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

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

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

"Oh, I'm not so dumb," Ruth thrust back at him, "even if I'm not brilliant like Pro- fessor Bill Sewell."

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

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

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

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

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

"And out they hurried, leaving Miss Pear- son at her desk with Bible and note book in front of her."

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

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

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

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

"So do I, But I feel that what converts to the Sabbath are usually more loyal than old-line Seventh Day Baptists? Look at my father."

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

"Guess you're right."

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

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

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

"Well, g'by, I'll be 'round about quarter past seven, and I'll have the sexton looking back from the top to wave to Ruth as she started away."

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

"What's about ready to go?" asked the latter.

"What's all this stuff on the board? Looks like a bridge! Why it's religion! What sort of a class are we teaching, anyway?"

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

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

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

"Well, what if it is?"

"Why, just this. If it is, then we should keep it, too, I guess."

"Della Pearson, are you losing your mind? You couldn't do a thing like that. Do you mean to say that you are serious? Do you mean to say that you are a thorough Christian and that young fellow is you're my Savior and Lord and I promised I would do whatever he would like to have me do, as the Christian neighbor pledges says he would like to have me keep the Sabbath, I can't do anything else."

"But I can say is I thought you had better sense than that. Catch me giving up friends and making myself the laughing stock of the world by doing such a silly thing as that. And I say that young fellow comes down from the old home town occasion- ally to see you there for the week-end!"

"I know, Master Edith, but I've got to talk to him. He's ready to go?"

"Saying which, Miss Sewell thinking about all those things. I wish you knew the Lord as I know him. Then you'd know how I feel."

"I bet you do, and you take them, too, much," said Miss Sewell, flippantly. "Well, you are ready?"

"No, I've got a bunch of test papers to grade. I'll look a little later."

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

"Saying which, Miss Sewell thinking about having left the room, pausing a moment after she closed the door to look at it reflectively, shaking her head. Behind the door Miss Pearson was praying again. Finally she said,
DEAR MEMBERS OF THE WOMAN’S BOARD:

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

Our work is progressing this spring in a very encouraging way. My husband has more calls than he can answer (in person) immediately, so we do long so much for more helpers from the homeland. If only funds were available for their support, I am sure it would not be hard to find willing ones, if an appeal were made. I could not have been better pleased to find there weren’t enough to support more missions, even though we are a small denomination, for it seems as if God’s own providence has prospered those who love and help and support missions. One of these is receiving magazines by the voice of Revelation. She has cut sixteen teeth since last May or June, and has some of this way now.

We are expecting to move during the coming months, but as our address will remain at Half Way Tree (without the international street and number). The post office staff at Half Way Tree—suburb of Kingston—know us, so I think they will be in receipt of your mail. We are moving farther out in the hills, for two reasons: first of all, to reduce a little on our rent bill; and second, because it will be cooler for the baby this summer.

The altitude of our future home will be about eighteen hundred feet, and that will help us breathe better. We will walk, and walk a little, but is still “teething.”

Marion A. Hargis.

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

AN OPEN LETTER

DEAR READER EDITOR:

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

I was sorry to read those sentiments from one of your readers, yet, for the too sharp criticisms from the others.

Might it be possible, that “Credo” could even prove beneficial to some of you, for the too sharp criticisms from the others.

Might it be possible, that “Credo” could even prove beneficial to some of you, for the too sharp criticisms from the others.

Mistakes should state his own sentiments with his proofs, instead of sharply criticizing the publication of such an article? Such responses might be to encourage others to read some of these denominations who enjoy reading the Recorder.

Yours truly,

Mrs. Isabel S. Burdock.

De Ruiter, N. Y.

MY CREED

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

Let us not criticize too harshly the writer of this article, but rather let us pray that she may see more clearly the truth. I think she should have deleted some of the things in this “Credo.”

We are living in a world where there is much need of understanding, love, and cooperation among all people. Our prayer should be that we may do all we can to help bring about a better understanding and cooperation in the world we live in.

J. W. R.

June, and has some of this way now.
If we have a friend who is passing through our town and who sends word that he can stop and visit us Monday night, do we say, "Oh, he can just as well come some other night? I am going to the movies. No, we don't leave all our own plans and make ready to entertain and visit with this friend, who is coming Monday night. Is this a belief in the divine origin and inerrancy of the Scriptures will help.

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

Prophecy Fulfilment
Ps. 40: 6-8 Heb. 10: 5-7
Dan. 9: 26, 27 Matt. 1: 14, 15
Isa. 7: 14 Matt. 1: 18-23
Luke 2: 4
Micah 5: 2 Matt. 2: 1, 6
Isa. 53: 4 Matt. 8: 14-17
Isa. 53: 11
Isa. 53: 9 Matt. 27: 38
Ps. 2: 9 Matt. 27: 58, 60
Matt. 27: 35
Gen. 49: 10 Heb. 7: 14
Luke 2: 4
2 Timothy 3: 1-5 Our own time

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

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

I am very much interested in the story, "A Horse and His Boy." I am sure Will Jordan will stand up for his principles. There are just such young people in real life. Perhaps such stories are more encouraging to young people than sermons. Sincerely,

Harry S. Parker.

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

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

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

Your true friend,

MIZPAH S. GREENE

Andover, N. T., May 16, 1937.

FINDERS, KEEPERS

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

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

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

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

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

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

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

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

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

Polly and Molly looked at each other with sober faces. "I guess Dolly deserved the doll," said Polly, "and I think you should do it, Polly. Let's go down and see the doll."

"She is the most beautiful doll in the world," said Dolly.

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

"You found her because you are Dolly," said Molly.

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

M. S. G.

SEMI-ANNUAL MEETING

The semi-annual meeting of the New Auburn Women's Christian Missionary Alliance churches will convene with the New Auburn Church on June 18-20, 1937. Pray for its success.

Clerk of the New Auburn Church.

THE SABBATH RECORDER

THE THREE C WORK

DEAR EDITOR:

The purpose of the Christian Conservation Club is the health of the youth of America by teaching the boys trades that they may follow when they leave camp life to go out into the world.

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

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

Another boy is taught to construct work or may wish to be a blue print reader. He goes into that particular crew and is taught the fundamentals of drafting, the leader, the hows and whys of that work.

The boy who wishes to become a skilled mechanic may go into the garage where his training is in machine shop. He will learn the use of the lathe, the grinder, the drilling press, and the various tools used by a mechanic.

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

I am teaching mathematics, civics, and history in a central school system which has an enrollment of over eight hundred. When he has finished his studies he gets a certificate that he may present to a prospective employer when he goes out to look for work.

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

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

PAUL L. MAJORN

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

CHRISTIANITY AND THE PUBLIC SCHOOL

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

BY PERES S. WHITFORF

The writer is not attempting to answer this question; however, an account of his efforts along this line may be an encouragement to many who feel as he does: that very little can be accomplished in the line of teaching citizenship and morals without a Christian backing or foundation for such teaching.
electing monthly who attempted to assume responsibility for the school. The nomination did not work one hundred percent at first because it was hard for the boys to take orders from each other, but they showed great improvement. Now that each new group is formed, and with a new group, the plan is working so well that it is attracting attention and much favorable comment. The pupils continue control in the classrooms, and the boys continue to keep every part of the class clean and go on with a recitation if he is delayed in returning to the room after hearing a class in another part of the building. They take pride in responsibility. In fact, the room could be classified as a pure democracy. The teacher instructs, suggests, and acts as a counselor in a very professional manner. The pupils in preceding over a case—this, however, only after a pupil has been duly turned over to him by a written report of the offense, signed by three officers. If the pupil pleads guilty, the case is then in the teacher's hands; otherwise, it requires a majority vote of the room to have him act. An officer cannot bring an accusation until two warnings have failed to check a disturbance. Another project correlated with this democracy of the classroom is the method of teaching arithmetic, civics, and English in the eighth grades. Miniature villages have been constructed (one for the boys and one for the girls) on a scale of fifteen feet to one inch. Real estate is purchased and a vocation or business is assumed. Each village has a bank, a theater, a newspaper, and taxes are paid. A transfer of property requires a deed, and a loan requires a mortgage or deed of trust. Two large companies were formed last year. Insurance banking, and business principles are taught in connection with the villages. Two newspapers are edited as the publication of the projects. The village has a working capital of $10,000 in mineeigm money with which to purchase homes and start business. Village officers are elected, and if one is dismissed, another is appointed. The project is a success, and taxes are paid.

One year ago last summer, an effort was made to convince certain parties (not school authorities) that to teach democracy and nationalism would be made or even considered, but a Christian background of some sort was necessary before any real progress could be made. The communities are being taught good morals and good citizenship.

This year, the proposition was presented to the entire school. The plan is working so well that the reading of stories from "Hurlbut's Story of the Bible," which is non-denominational, would not only give them a very interesting and valuable historical background, but it would develop the concept that anyone who wished to attend a church of his faith could go and would feel the feeling that some of his chums might ridicule. After selling the pupils on the idea, the book and proposition were brought to some of the most influential Catholic parents. Their sanction was obtained and now, each morning at 8:50 a Bible story is started and finished before 9 o'clock, which complies with the law—"not during school hours." The plan is now so firmly accepted by the boys that one room comes to the front at 8:50 and start the reading from this book, if the teacher is not in the room at the time.


O U R  P U L P I T

A T A L K  T O  P A R E N T S

BY REV. JOHN FITZ RANDOLPH

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

We have spent much thought within the week regarding our parents—that is, the parents who are organized into the home, and are the home, of our children. You may wonder how this has anything to do with Christian and moral training. It really has to do with patriotism; civic and unity ideas which are so essential to real progress. The villages contain Seventh Day Baptist, Methodist, and Catholic churches. The bank, which is a separate project used in connection with the community idea, is made from a discarded church organ. So you see we are making the best of things.

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They exercise an influence for or against, willing or unwilling.

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

"What was her astonishment and horror to hear Ben, as she was fairly swaying them, his haste was breathless, furious, but still articulate. His shocked mother waited for the child about two minutes, then turned and reproved her. She had been forming in her mind while Ben jabbered at her knee when the child jumped up and scrambled into bed, saying:

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

"Darly points out that the child was really trying to help and the mother was about to hurt his feelings with rebuke before she understood. We can see, furthermore, that the quiet, reverent attitude of prayer that she was so carefully cultivating in the child was being counteracted by her own almost unconscious attitude of hurrying.

"Thus parents have first opportunity to mold child life, as we from Christian homes can testify. Our appreciation of our parental homes testifies to that fact. We have had very dear teachers, but the foundations of Christian character we trace back to our parents.

"And so it is now. Parents still have an opportunity to create a home atmosphere that tends to bring up the children in the nurture and admonition of the Lord. Teachers of church schools, vacation religious day schools, week-day religious education, and even public school teachers recognize the presence or absence of the influence of this atmosphere upon each child, as he or she comes under his or her care and training. Let them therefore, build upon, or he must begin from the bottom with the added handicap of parental indifference.

"Let us not permit the rush of present day life to crowd from our experience that miraculous combination of highest duty and greatest pleasure: the opportunity to help in child life development, and to have a part in shaping those life molds. Benedict's world-renowned wise states: "The way persons are born, who create about themselves and their children, by example, teaching, and associations, an atmosphere is the atmosphere of Christian faith. Look back to your own Christian parents and judge if that is not so.

"From some things I overheard at the board meeting last night, I guess our Sunday School isn't run to suit some of the leading people that haven't got any time to learn, any way.

Christian Advocate.
Northern. Comlllent F'rom aJl.day Whitford opened her home ing be Mrs. Alle set the President, Mrs. following members present.

Avery

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

As this was the last meeting of the year, the following officers were elected: President, Mrs. Major E. Holmes; first vice-president, Mrs. G. Stewart Nease; second vice-president, Mrs. Frank Lobaugh; secretary, Mrs. Murray Rice; treasurer, Mrs. L. Ray Polan.

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

APARTMENT FOR THE SUMMER NEAR THE OCEAN

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

ranmunge sale, a spring dinner, and a flower show recently had been held for raising money to carry on the work of the society. Mrs. H. C. Van Horn has been elected president of the Plainfield Federation of Women’s Missionary Societies, for the coming year.

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

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

Several from the New Market and New York City churches joined us in the religious institute held in our church in the afternoon of May 13. At morning, Dean A. J. C. Bond and Mrs. Bond with the three seminary students were here for that purpose. On Sabbath afternoon Dean Bond spoke on “The Present Outlook for the Christian Church” and conducted a symposium. It was a profitable meeting. Sunday forenoon we were entertained and enlightened by the addresses of the seminary young men on the subject of “The Sabbath.” A very interesting panel discussion followed. Then came the luncheon with considerable fun and merriment in singing college songs, etc.

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

HOW LINCOLN SPOKE IT

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

—Ralph Marshall Davis, in Presbyterian Tribune.