

Pastors, Officers, and Fellow Members of our Denomination

OF COURSE we will raise the Budget for 1932. The needs of the field, the welfare of the workers, the cause for which we stand—require it.

● The last General Conference cut down the Budget, including the needs of current activities and the amount of our indebtedness, from more than \$61,000 to less than \$42,000. This represents actual living needs, with many of our usual activities seriously curtailed.

● The Seventh Day Baptist denomination is more than two hundred fifty years old. Born with the great Baptist Movement, it has suffered persecutions and even martyrdom. Nourished by sacrifices, it has survived opposition and hardships. It has never grown large, but it has grown deep. It has heartened and encouraged its people through periods of loss and depression. It has planned and carried into successful execution a statesmanlike program of education, evangelism, and missions.

● Blood and spiritual children of men and women who have refused to be overcome or stalemated by difficulties and discouragement, we must continue to be worthy of our forefathers and to be loyal to our Christ, as they were to theirs.

● Of course we must raise our Budget. To do less points to suicide. To raise it spells advancement of the whole Sabbath truth and cause.

● The Budget represents the united work of the church. It educates our people touching our various activities. It provides an intelligent program of giving. It gives every member of the church his opportunity to carry his fair share of the load.

● We are challenged to do our best: to re-assert the quality and value of our faith in God and the truth of the Sabbath. God calls us to "prove me now herewith." He challenges us to tithe our incomes and to bring the tithe with our offering in the expectation that he will "pour out a blessing" upon us.

● Your Finance Committee believes that there are stout-hearted pastors and people in every church, and that they will do this hard and challenging task of financing the program in 1932.

The Sabbath Recorder

Vol. 112

APRIL 18, 1932

No. 16

THE VALUE OF PRAYER

Lord, what a change within us one short hour
Spent in thy presence will avail to make!
What heavy burdens from our bosoms take!
What parched grounds refresh as with a shower!
We kneel, and all around us seems to lower;
We rise, and all, the distant and the near,
Stands forth in sunny outline, brave and clear;
We kneel, how weak! we rise, how full of power!
Why, therefore, should we do ourselves this wrong,
Or others—that we are not always strong—
That we are ever overborne with care—
That we should ever weak or heartless be,
Anxious or troubled—when with us is prayer,
And joy and strength and courage are with thee?

—Richard C. Trench,
In Federal Council Bulletin.

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SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next session will be held with the Seventh Day Baptist Church at Adams Center, N. Y., August 23-28, 1932.
President—Carliss F. Randolph, Maplewood, N. J.
Vice-President—Walter L. Greene, Andover, N. Y.
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Terms expiring in 1933—Willard D. Burdick, Rockville, R. I.; J. Frederick Whitford, Bolivar, N. Y.; Moses H. Van Horn, Salem, W. Va.
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 Gifts or bequests for any denominational purpose are invited, and will be gladly administered and safeguarded for the best interests of the beneficiaries in accordance with the wishes of the donors.
 The Memorial Board acts as the Financial Agent of the Denomination.
 Write the Secretary or Treasurer for information as to ways in which the Board can be of service.

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(INCORPORATED, 1916)

President—Carliss F. Randolph, Maplewood, N. J.
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WORLD MINDED

These words mean something vastly different from the words, "worldly minded." A world minded church is alive not only to its own needs, but visions needs elsewhere and is keen to enlarge its service abroad. Enriched by its own experience in the love of Christ, it is gladly and zealously obedient to Christ's behest, "Go into all the world and preach the gospel." When a church answers to such a challenge, her life is stirred with zeal—volunteers urge on the work, the local life thrills and grows, financial support is adequate for near needs, and money pours in for far-reaching projects. At such times opportunities for sacrifice and service are looked for, and spiritual resources drawn upon appear inexhaustible.

Are the churches other than world minded? Present trends would so indicate. Hundreds of missionaries have been recalled from foreign fields by the denominational boards—Methodists, Baptists, Presbyterians, and others. Work has been discontinued on home fields. We believe it is not lack of vision on the part of men manning the boards, or lack of interest on their part. It must be realized that the circumstances governed by the times in which we live have had an undue depressing effect. But largely the cause of the slump arises from a shift in popular doctrine—the drift being away from world mindedness on the part of the rank and file of Christian people, to local church mindedness. It may be stated thus: "Our first duty is to ourselves and we really owe nothing to the rest of the world." True, local needs are imperative. Not less so is the call to go into "all the world." Grave peril lies in the path of a people who seeks only to save its own life. To some perhaps the missionary enterprise seems a mistaken venture—a noble but futile gesture. Not so, however, when widely viewed. The faith and courage of the early church, whose people went everywhere preaching the gospel of Jesus, has been vindicated through 1,900 years. What spirit-

ual abandon was manifested when the "Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed and laid their hands on them they sent them away." The whole history of civilization has been changed by that faith and that obedience to the Holy Spirit. "Where no vision is, the people perish." The Church today can ill afford to be "disobedient to the heavenly vision." Unless individuals and churches willingly and gladly think in terms wider than those involved in their local enterprises; unless they enlarge their vision to cover other than their own selfish interests, failure must be written over that institution bearing the name that is above every name.

If we have allowed ourselves to be selfishly minded—worldly minded—let us on our knees confess our sins. "Be not fashioned according to this world; but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God." "Have this mind in you which was also in Christ Jesus . . . taking the form of a servant . . . humbled himself . . . obedient . . . even the death of the cross." The heart and mind of Christ were for the world which he loved with the Father, and for which he made the supreme sacrifice. Can we get that vision, reveal that love, and be willing to pay the price?

Of What Value The Church? What is the Church worth to you? Did you ever stop to think of that? In spite of the fault that may be found with the Church, there are few people who would want to live in a community without it or in a country bereft of its influences. There are many evidences of intangible values of the Church, many values that cannot be estimated in dollars and cents. Some of these are of larger worth than monetary value.

Some interesting statements are found in a book by Dr. W. F. Weir—"Giving the Men a Chance." The doctor tells, in it, of an eastern lawyer who puts a high value on the Church. He regularly set aside for local church purposes the amount of \$2,000 each year, which approximately represents the income on an investment of \$35,000 at six per cent.

The returns from this investment are summarized as follows: (1) The church makes the community orderly. This is worth \$1,800 a year to him. (2) The religious training the church gives his little girl is worth \$400 a year. (3) The social uplift through the church and allied institutions he estimates at \$1,000 a year. (4) The philosophy of life he receives from the church is worth \$520 a year. (5) The good friends who are Christians cannot be measured by money. (6) His church training that enables him to meet temptation is worth \$15,000 a year. (7) The church's fight against war, \$500 a year. (8) The way in which the church prepares him to meet death, he can place no value on.

Your estimates of values and figures might vary from these, but it would be interesting for others to know what the Church is worth to you and me. Let us think it over.

"Is Your Lantern Lighted?" A writer of an article in a recent *Presbyterian Advance* tells the story of a flagman at a dangerous railroad crossing—a serious accident had occurred there. In the examination of the watchman the lawyer had questioned closely about his conduct. Was he there at the time of the accident? Did he wave his lantern? He was, and he did. After the trial, the old man is reported to have said, "I was afraid the lawyer would ask me if my lantern was lighted." He probably would have broken down at that point.

There is a lot of swinging of unlighted lanterns in the world—signals that should tell of danger, but no longer glow with a warning light. There are many lamps with no lights burning. We have them in the church and in the home.

Is your lantern lighted in the home? The editor is just back from a union service where the ministers of the city churches

have been speaking on the "Words From the Cross." He who spoke on "Son, behold thy mother," laid stress to the truth that love of Christ is tested in the home, and reaches out in widening waves until the "last man on the rim" is touched. Is your lantern lighted in the home? Are you there so "true and faithful to the vows you have made that your own wife and little ones know of a surety that Jesus is the King of your life?" Is not the severest test of a man's Christian love and profession found here? At home a man is tempted, perhaps as nowhere else, to let down, to speak the unkind word, to indulge in the ungracious act. One's testimony from the back door may go a long way farther than from the prayer meeting. Is your lantern lighted?

Is it lighted in the church and community? It is so easy to maintain "form of godliness but deny the power thereof"—to be able to speak the words but miss the spirit.

The lighted lantern is needed by those whom we meet. The face lighted with a smile from a heart in which Jesus' love shines is a joy and encouragement to all about us.

Danger and death may be averted by the light of your lantern. "Let your light so shine before men that they, seeing . . . may glorify your Father who is in heaven."

Common Worship On another page is a letter from a member of the Commission concerning the order of church worship.

In the writer's time there has been some progress made in many of our churches in the enrichment of the worship period. However, the advancement has not been made that should be expected and lack of progress cannot be laid altogether at the door of the smaller churches.

The extreme swing away from the ritualism of the Catholic and some other churches is a part of the protest of Protestantism—but is now being softened along with a beautiful church architecture.

Twenty-five years ago it was not uncommon to find "waiting" past the hour "for the people to assemble" going hand in hand with the mental attitude of "preliminary services" and "opening exercises."

But for the most part Seventh Day Baptists are getting away from that conception. While the sermon, still in the minds of most people, is the central part of the morning period, it is more becoming the prevailing mind that "worship" is at least very important. Where sermon, the readings, the prayers and responses, the hymns, anthem, and offertory blend consistently together to induce worship, the people go away comforted, radiant, and strengthened for the stress and burdens of the week to come.

The writer has for long felt the hindrance to worship pointed out in the letter referred to. Whispering, subdued conversation, unbowed heads, rustling printed "orders of worship" are not conducive to worship. Hymns of the ages and of age-caliber are most helpful to worship spirit and attitude. We appreciate the articles by S. Duane Ogden recently printed in the *RECORDER*.

A common form of worship, if adaptable to the varying conditions among our churches, would be extremely valuable. Great care, of course, must be observed in such compilation. It is to be hoped that the committee will succeed in bringing forth a form of worship which the churches will gladly accept and use.

Religion and Good Health On another page will be found an article by Rev. Loyal F. Hurley, for many years the successful and dynamic pastor of the Adams Center (N. Y.) Church. He needs no introduction to *SABBATH RECORDER* readers. He is well and favorably known as a careful thinker, and a writer who is able clearly to express his views and beliefs.

The article is an introduction to a series of studies in "Religion and Good Health," the first of which will appear next week. Pastor Hurley has done a real service by making it possible for us to have the results of his research in a convenient and interesting presentation.

Religion and good health ought to be synonymous. But they are not always so considered. On the contrary, in fact, emaciation and poor health have stood, in the minds of many, as evidence of spirituality. Said a woman one time to the calling missionary, "I am so glad you came; I always feel religious when I have the headache."

Such a view is doubtless the relic of the days when men withdrew themselves from the world to "crucify the flesh."

No one has a better right to abounding, vigorous, physical life than the Christian. Well may the Church concern itself not a little with the physical health of the world. Pastor Hurley's discussions are timely and will be followed and studied with care and appreciation by many.

Vote on Church Union Every *RECORDER* reader can vote on church union if he wishes to do so. On another page of this issue and in last week's *SABBATH RECORDER* will be found a ballot on which the reader or another may register his convictions on this question.

This is a serious attempt of a commission of the Federal Council of Churches of Christ in America to discover what church laymen are really thinking on the question of church union. There are some in the council of the strongest kind of conviction that church union is highly desirable. There are probably just as many of the council with convictions just as strongly opposed.

What do we as Seventh Day Baptists think on this subject? We hope no one will be afraid to vote or will hesitate to do so. Mark the questionnaire according to instructions and send your ballot as directed to 230 Park Avenue, New York City. The result of the vote does not commit the denomination either way. It will help to clarify the situation.

STUDIES IN RELIGION AND GOOD HEALTH

BY REV. LOYAL F. HURLEY

For some years the writer has felt that the Christian Church was neglecting to teach its membership the vital power of religion in the realm of health. Why was the Christian Science movement growing by leaps and bounds unless people were seeking a religion that gave vital promise of results in effective daily living? As his own questions began to grow insistent, he noticed the same questions voiced by others. Baptists, Methodists, Congregationalists, and Episcopalians were saying that, if the regular Christian Church taught what she should about faith and normal healthy life, there would

not be so many leaving our regular churches for the Christian Science fold.

Thus began a study, from late writings of earnest Christians, of what is really being accomplished today by faith and prayer, psychology and sound common sense. The volume *What to Preach*, by Henry Sloane Coffin, accelerated this study somewhat and broadened its scope. In preparing a course of sermons for his own church, the writer studied *Faith and Health*, by Dean Brown of Yale; *Body, Mind and Spirit*, by Worcester; *Scientific Spiritual Healing*, by Walsh; *About Ourselves*, by Overstreet; *Psychology and Morals*, and *The Psychology of Power*, by Hadfield; and a few others; since that time *The Wonders of The Kingdom and More Psychology* and *The Christian Life*, the former by Shafto and the latter by Pym, have come into his hands. Out of this study have come some more clearly defined beliefs in regard to religion and health, as well as some noticeable improvements in his own health—nothing marvelous, yet real and definite, nevertheless.

In response to various requests, a series of articles is planned, following in general the sermons preached to his own people, in which will be brought together the facts and teachings that have proved of most help and inspiration to the writer. While he shall write what he himself believes, the list of books above will clearly indicate the source of those beliefs—or, shall we say, the means of clarifying them.

The subjects to be discussed were determined in part by the outline of *Faith and Health*, by Brown, and in part by suggested sermon themes in *What to Preach*, by Coffin. The writer will be free to follow the teachings of any of these authors. He is seeking, not to display any of his own wisdom, which would be useless, but rather to bring to our good people what he hopes will be genuinely helpful. The subjects discussed will be as follows:

1. The Healing Miracles of Jesus.
2. Modern Faith Cures.
3. Christian Science.
4. The Healing Power of Suggestion.
5. Fatigue and Power.
6. Relieving Nervousness and Sleeplessness.
7. The Antidote for Worry and Fear.

8. Meeting Emergencies and the Inevitable.

Our heavenly Father is a good God. His wisdom and power create everything from the electron to the Milky Way. His beneficence and care sustain all he creates from the tiniest microscopic cell to the mighty planet in its far-flung orbit at the farthest reaches of the light-years. His healing can be seen everywhere. Plants are constantly being healed from the wounds of animals and insects and storms. Animals are constantly being healed from cuts and bruises, diseases, and broken bones. And man is in constant need of healing. Doctor Kellogg of Battle Creek says that all healing is divine healing.

In this series of studies the writer will try to under-state, rather than over-state, what he believes to be possible; but he believes there are vast reservoirs of healing for body, mind, and soul which remain unused, just because we have not learned how to tap their supply. He hopes that all may be helped to believe that God is very powerful, and very near, and very good. And may these articles help someone to that faith!

DEDICATORY SERVICE AT VERONA, N. Y.

REPORTED BY ZILLA T. VIEROW

On January 30, 1932, stained glass windows were dedicated with impressive services in the Verona church.

The hymns for the day were "The Church's One Foundation" and "Faith of Our Fathers." Gladys and Gertrude Hyde sang "My Mother's Bible," while "The Lord Is My Shepherd," was sung by Mrs. Iva Davis and Miss Sylvia Babcock.

Biographical sketches of those for whom the windows were dedicated were read. At the conclusion of the service Rev. J. C. Reichert delivered a short address.

The window nearest the pulpit in the auditorium was given by the church members in memory of our dear pastor, George S. Sorensen, a sketch of whose life has recently been published in the RECORDER.

The following — An Appreciation to Those Who Have Passed on to Their Reward and to Those Who Are Carrying on — was read by an older member.

"We love and cherish the memory of the sainted fathers and mothers, who by their lives of devotion and sacrifice made *this church* possible. We covet their faith, their strong convictions of right and wrong, their loyalty to God and the church. They have left us a glorious heritage. May we, in turn, pass it on to our children; and though all their names are not engraved on these windows, they are deeply engraved upon our hearts.

"We wish at this time to express our thanks and appreciation to Welford C. Perry, who has given us many days of hard work to beautify this church. We fully realize that we could not have had this attractive place of worship without his efficient leadership and the help of those who willingly gave their services to aid in this work of love. We are justly proud of our church and we, its members, are grateful to all who have helped make this pleasant and attractive room possible."

A TRIBUTE TO MY FATHER

It is always difficult to discuss the sacred things in life. Parenthood is indeed sacred! Living parents speak for themselves, and how eloquently do the lives of many of the parents in this church speak. If one's parents have gone on, the heart-strings tug painfully as memories flood over us.

Arthur A. Thayer was born at Verona Mills on January 14, 1848. From early childhood he was religiously inclined, but did not make a public profession until 1875, when he was baptized by Rev. D. H. Davis, who was then pastor. In 1886, he united with this church.

For several years father acted as superintendent of Sunday schools at Higginville and at Stacy Basin. He taught an adult Bible class in our Sabbath school some thirty-five years, and was superintendent and church deacon for many years. Father was an ardent believer in the importance of family worship. He felt it a duty to attend all church appointments. He was ever keenly interested in the spiritual and financial condition of the church, giving them much time and thought.

Upon many occasions I recall his being asked to give the "Welcome" at the Town Council of Religious Education. At other times the "Response" fell to his lot. One

of these responses I recently found among father's papers.

Father was a student with a natural liking for mathematics, English, and history. How often has he come in late from "chores" to help me solve some difficult problem (in arithmetic or algebra) over which I had been unhappily struggling.

He loved the beautiful in literature and would recite whole poems which he had memorized as a young man. His spelling was unquestioned, also his ability to select the proper word. Many times, after his passing, did I catch myself about to ask father the right word to best express my idea.

On October 10, 1924, he was called home. He is survived by his wife, Ida Warner Thayer; a son, Arthur Warner; two daughters, Mrs. Edith Woodcock and Mrs. Zilla Vierow.

But, enough of personalities. Let it be sufficient to say that the lives of these who have gone on have had a lasting influence for good upon this church. May we, like them, endeavor to follow the teachings of St. Paul. Let us "fight the good fight of faith" and "lay hold on eternal life."

May we who are left to carry on the work of these departed ones, for whom these windows are today dedicated, emulate their virtues, consecrate our lives, even as theirs were consecrated, remembering that we, too, have "a charge to keep," "a God to glorify."

In closing, I would quote a verse from "Thanatopsis," a favorite of my father's.

So live that when thy summons comes to join
The innumerable caravan, that moves
To that mysterious realm, where each shall take
His chamber in the silent halls of death,
Thou go not, like the quarry-slave at night
Scourged to his dungeon; but, sustained and
soothed

By an unflinching trust, approach thy grave
Like one, who wraps the drapery of his couch
About him, and lies down to pleasant dreams.

ANGELINE WARNER

Angeline Williams — wife of William Warner and daughter of Harry and Amy Williams—was born in the town of Verona, N. Y., February 22, 1830. She was a direct descendant of Roger Williams. In early life she was baptized and united with this church. She remained a faithful and devoted member until her death.

Angeline Warner loved the church and all it stood for, and was rarely absent from any of its services. On the twenty-ninth of March, 1907, she answered the call, "Come ye blessed of my Father, inherit the kingdom prepared for you, from the foundation of the world."

EFFIE I. SHOLTZ

This memorial for Effie I. Sholtz will ever be a reminder of one whose life was of highest Christian character, and of a faithful servant in church work.

She was born April 10, 1874, at North Loup, Neb. She became a Christian while young in life, being baptized when about thirteen years of age and joining the Long Branch Church at Humboldt, Neb. Later her membership was changed to the church at Grand Junction, Iowa, when the family moved to that place. In 1905, she moved to Nortonville, Kan., and joined there.

The last twelve years of her life she was a member of this (Verona) church. During almost the entire length of that time she taught a Sabbath school class, whose members grew from junior age to young people during the time of her teaching. Always interested in the welfare of the church, she never shirked her duty and many were the ways she assisted.

Hers was a life of cheerfulness and energy; always looking on the bright side of life, she made life happy for those about her. And she, herself, was never happier than when busy at something. The fact that she was a mother of six children, all of whom are members of this church, reflects her strong Christian character. It is hoped that impressions made by her kind, sweet influence will be passed down through the future of this church by the lives of these children, and her grandchildren, which number ten.

Remembrances of a pure life like hers may prove a valuable incentive to increased faithfulness, encourage hope in the hour of depression, and give fresh inspiration in Christian life.

MR. AND MRS. ORVILLE WILLIAMS

Orville A. Williams was born July 12, 1824, and died November 30, 1910, aged eighty-six years. During all these years he attended services here, as did his parents

before him. His father, Ray Williams, was a cousin of the seven Williams brothers who founded this church.

Early in life he became a member of the church. He had a genial nature, was given to hospitality, and was very conscientious and unswerving in principles he believed to be right. His interest in his church and denomination was unabated till the last.

Margaret Senn Williams was born August 16, 1839, into a deeply religious home; her parents belonged to the Evangelical denomination. When quite young she was converted and became a member of that faith.

She was conscientious and when her attention was called to the Sabbath she was convinced that that was the day to keep and became a loyal Sabbath keeper. Later she was baptized by Rev. C. M. Lewis and joined this church and was always interested in its welfare. She died January 26, 1922, aged eighty-two years.

Theirs was a home where the question was never asked Sabbath morning, "Who is going to church today?" We looked forward to the Sabbath as the day of all the week the best. All of their descendants—children, grandchildren, and great-grandchildren numbering twenty—are regular attendants at Sabbath services.

"To live in hearts we leave behind is not to die."

MR. AND MRS. ARTHUR G. NEWBY

Arthur G. Newby, son of Josiah and Hannah Newby, was born in Birmingham, England, October 25, 1844.

He came with his parents to this country when three years of age. When eighteen years of age he enlisted in the Union army with Company C, Fiftieth Division New York Volunteer Engineers, and served three years until June, 1865, when he was honorably discharged.

He always stood for the principles of America, the country he loved. Early in life while residing in Lee Center, he was converted and joined the Methodist Church. He was a Bible student and read the Bible through many times. September 12, 1865, he was united in marriage to Lois M. Huested. She was born January 10, 1846, and was also converted to the Methodist faith early in life.

Some forty-eight years ago she and father embraced the Sabbath truth, through reading of literature and studying the Bible.

Four years later mother was baptized and joined the church, of which she remained a faithful and interested member until her passing, March 7, 1914. Father also joined this church. Though in poor health for a number of years, he was always interested in the church and the work of the kingdom.

(Continued next week)

IS THE "DIGEST" POLL AN INDICATOR OF REPEAL?

Wet leaders in both political parties and a goodly portion of the daily press point to the returns in the *Literary Digest* poll as a positive proof of the growing wetness of the country to such an extent that makes it practically mandatory upon the political conventions to favor a repeal plank, and on Congress to resubmit the Eighteenth Amendment.

If the *Digest* poll were a correct index of the "inroads made by repeal sentiment" over the country, the dries might well feel more apprehensive than they now do in meditating upon the poll.

The *Literary Digest* of April 2 reports a total of 3,715,630 votes cast out of 20,000,000 mailed out. This means that only 18 per cent have voted out of the one-sixth of the population to whom ballots were sent.

The last *Digest* states that "well-informed people, both wet and dry, respect its soundness," referring to the poll. A similar view was expressed as to the 1930 poll.

An analysis of the vote in three representative states—New York, Illinois (both wet), and Iowa—cast in the 1928 presidential and 1930 congressional elections showed the following wet percentages: New York 49 per cent wet when 52.7 of the adults voted, and 54 per cent wet when 37.1 per cent of adults voted while the 1930 *Digest* poll promised 62 per cent wet when 13 per cent voted. The 1932 poll shows New York to be slightly more than 85 per cent wet.

In Illinois in the same elections 42 per cent voted wet when 66.1 per cent of the adults voted, and 54 per cent wet when 40.8 adults voted, while the 1930 *Digest* poll

promised 71 per cent wet with 8 per cent voting. The current poll shows Illinois slightly more than 81 per cent wet. In Iowa, in the same elections, 37 per cent voted wet when 66.6 per cent of adults voted, and 39 per cent wet when 35.1 per cent of adults voted, while the *Digest* poll of 1930 promised 59 per cent wet when 7 per cent of adults voted. Iowa registered wet to date by a little less than 64 per cent.

The clearest fact developed by these independent, non-binding, commercialized wet-dry polls is that the smaller the percentage of adults voting the greater relatively is the wet strength shown. The dry strength, conversely, is stronger in proportion when a bigger vote is cast.

In Ohio the *Literary Digest* poll in 1922 showed Ohio overwhelmingly wet. The same fall Ohio had a popular vote on what might be considered a most innocent modification proposal to permit beer and wine but not saloons, and this was defeated by a vote of 189,000 majority.

A comparison of the *Digest* poll with the ballots actually cast at elections where the wet-dry issue enters, seems to furnish conclusive evidence that the potential wet votes are cast in straw ballots, while the dries do not participate in meaningless ballots in as great numbers as they do when a definite result is to be accomplished.

In determining the conclusiveness of a poll like that of the *Literary Digest*, several factors must be taken into consideration. This latest poll does not disclose the source of the lists to whom the ballots were sent, but the former ones were said to be taken from telephone directories, city directories, automobile license lists, and the like. All these lists furnish a very negligible part of the woman vote, which is practically fifty per cent of the electorate. Thus the registered "head of the family" alone gets a ballot, as a general rule. On the other hand, it is a known fact that many men have received more than one ballot. In numerous church congregations and similar meetings all over the country the question of ballots in such polls has been raised, and very often it has been disclosed by rising or a show of hands that a small percentage of those present in such representative assemblages has received these ballots.—*National Prohibition Board of Strategy*.

MISSIONS

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

SAND IN THE BEARINGS

For the smooth running of machinery oil is required; otherwise friction is produced and the bearings are seriously damaged. If sand or other hard foreign substances for any reason get in, irreparable damage takes place, even though there is abundance of oil. The bearings are cut to pieces.

The prevention of friction is essential in mission and church work as well as in the running of machinery. The oil of love, patience, forbearance, fairness, and co-operation is necessary. When contention is present, very little good can be done and oftentimes efforts are worse than nothing. On the other hand, it is amazing what can be accomplished when friction is absent.

Among the chief causes of contention in missions and missionary churches, as well as elsewhere, are lack of respect for the opinion of others, desire to put something over at any cost, driving sharp deals, fostering of social castes, and practicing deceit. These and other things cause friction and are not in harmony with the spirit, teaching, and example of Christ.

A good illustration of the Christian way to accomplish things in Christ's kingdom came under the observation of the writer not long ago. It was the annual meeting and dinner of a church. About two hundred were present and in due course of time the business meeting was reached. In this meeting, though there was wide difference of opinion, freely expressed over a period of thirty minutes, about one or two matters, yet there was no sign of a desire to carry a point against the wishes of the majority or to put forth specious arguments. All seemed to respect the opinions and feelings of others and to desire to arrive at the best solution. There was not a word indicating contempt or ill feeling, and when a decision was finally reached there was remarkable co-operation shown in trying to perfect measures to carry out the policy adopted. To a bystander who had been in

the thickest of all manner of meetings for four decades, the whole transaction was deeply interesting, elevating, and inspiring.

Mission fields, mission churches, and missionaries should guard carefully against sand in the bearings. The question, "Will this cause friction?" should always be given due consideration, and the prayer that the peace of God may abound should always be present.

THE MORAVIANS AN EXAMPLE TO THE WORLD IN MISSIONS

The Moravian Church was founded in 1457, by followers of John Huss, the Bohemian reformer and martyr. It suffered cruel persecutions, and was forcibly overthrown by Ferdinand II. Though overthrown it was not extinguished and a remnant remained in Bohemia, Austria.

In 1722, some of these people emigrated to an estate of Count Zinzendorf in Saxony, Prussia, and founded Herrnhut Colony. In course of time Zinzendorf accepted their faith and became an ardent promulgator of the gospel and of missions.

Seventh Day Baptists may well be especially interested in the Moravians, first, because of Zinzendorf, of whom Dean Main wrote in the *RECORD* of April fourth; and second, because they were zealous missionaries when other denominations were taking very little or no interest in missions as we understand the subject. Professor Vedder in his book entitled, *Christian Epoch-Makers*, speaks of the missionary work of the Moravians as follows:

The most weighty lesson taught by their history is the place that missionary effort ought to occupy in the thought and life of every church and denomination. That place is the supreme place. When the consciences of the people of Herrnhut were once aroused, when their minds were once enlightened on this matter, the fulfillment of the Great Commission became to them the chief end of their lives. And such it has remained to this day among all Moravians. This is the characteristic feature of their church; it is in the world, not to defend a theology, not to practice a rite or a system of rites, not to maintain a polity, but to proclaim the glad tidings of the kingdom of God. Of all the Christian people I have ever met, the Moravians seem to have preserved most of the spirit of apostolic Christianity. They put to shame other Protestant and evangelical Christian bodies in this: that they have no missionary societies, with their jealous and rival agencies to distract the interest and contract the benevolence of their members, but

the whole church, in all of its organization, is a missionary society. It exists in the world for no other purpose than the proclamation of the gospel and the gathering of God's elect from among the nations. This is no theory, of the sort that looks pretty on paper and sounds well in religious addresses, but is totally disregarded in practice. It is the actual working of the Church for almost two centuries. In missionary method, as well as in missionary spirit, the Moravians are fitted to give lessons to all the Protestant world—if it would only consent to go to school to them, which it is too proud and obstinate ever to do.

The Moravians were the first to preach the gospel to the enslaved Negro. They first told the story of the cross to the Eskimos. They first made the gospel known to the Indian tribes of Central and South America. They established the first Protestant hospital among the lepers. And in most such cases they were not only the first—for a long time they were the only workers in these fields, and in some of them they still have no helpers—for I will not say rivals. Numerically they have ever been a feeble folk, and their wealth has not surpassed their numbers, but in missions they have won successes proportionate to their ardent faith and splendid devotion.

LETTER FROM CHINA

Dr. W. L. Burdick,
Ashaway, R. I.

DEAR SECRETARY BURDICK:

You, the board, and the people at home will be glad to know how we all are in Shanghai. The days have been full and we have not known what to write, things were changing so rapidly. Others have written and I have written twice or three times since January 28.

At present there is no one at the hospital, and on the seventeenth we were out and found that the buildings and contents were not much disturbed. It looked as if someone had been inside, but in the short time we had we did not discover much gone.

We understand from the letters that everyone at home thought everyone was away from Liuho. By now my letter will have reached you telling about the doctors remaining. When the Chinese army withdrew from Shanghai, we knew that there must have been trouble in Liuho. It had been more than a week that we had heard nothing from our friends there. In company with Mr. Lacy of the American Bible Society, we made the trip and found Doctor Palmberg at the hospital. They will doubtless write you of their experiences. After

calling on the Japanese in charge of the forces in Liuho, arrangements were made to abandon the hospital and they were asked to protect the property. A letter was written to the American consul telling him that we were coming away. The town is full of Japanese troops and almost no Chinese. Mr. Toong, the evangelist, is still in Liuho and he says the Japanese are unwilling for him to come away. We have not pressed the matter of his being held for we have felt that his life might be in danger. I have seen him each time I have been out. These have been anxious days and the end is not yet. The Girls' School is open and the Boys' School is opening tomorrow. When we can again open the hospital depends upon when the Chinese are allowed to return. Will write more later.

Sincerely,

H. EUGENE DAVIS.

23 Route de Zikawei,
March 21, 1932.

COMMITTEE ON MINISTERIAL RELATIONS

At the General Conference in 1930, a Committee on Ministerial Relations was created. The duties of this committee are set forth on page 35 of the 1931 *Year Book*. It was the intention that some effort should be made to advertise the work of the committee. Though this has not been done, for eighteen months the committee has been doing much work. That its willingness to help may be kept before the people, perhaps it is time to call attention again to the purpose of the committee.

1. The purpose of the committee is set forth in the first recommendation, which reads, "That a committee, to be known as the Committee on Ministerial Relations, be appointed by Conference, which shall act as an agency through which churches may secure information regarding ministers who may be available and through which ministers may secure information regarding churches looking for pastors."

2. By the second recommendation the missionary secretary is made ex-officio chairman of the committee. This does not mean that the committee is a committee of the Missionary Board or that the work of the committee is in any way whatsoever under the direction of this board or subject

to it. The missionary secretary was made ex-officio chairman because the duties of his office give him information not attainable by others regarding churches and ministers, particularly regarding missionaries, missionary pastors, and the missionary churches. This entire statement regarding the Committee on Ministerial Relations does not belong in the Missions Department unless it be to make clear that the Missionary Board has no connection with the work of this committee.

3. The articles creating this committee instruct it to gather information and to hold confidential all information from whatever source gathered. From the very nature of the case the committee cannot publish a list of available men and their qualifications. Neither can it publish a list of churches wanting pastors. All this information, however, can be had by corresponding confidentially with the committee. Some time ago a list of ministers available was published by others. This list was incomplete. It did not include all. If churches or ministers desire full information, they can have it by corresponding with any member of the committee. The members of the committee at present, aside from the missionary secretary, are: Perley B. Hurley, Riverside, Calif.; A. Lovelle Burdick, Milton, Wis.; M. Gardner Davis, Salem, W. Va.; Esle F. Randolph, Great Kills, N. Y.

4. As indicated above, the purpose of the committee is to give information and not to dictate. Upon request the committee might advise, but there are reasons why this should be done very cautiously.

5. The Ministerial Relations Committee stands ready to serve churches and ministers in the manner intended by the General Conference when it created the committee, and will do so judiciously and in fairness to all to the best of its ability as opportunity offers.

THE PLAINFIELD SEVENTH DAY BAPTIST CHURCH OF CHRIST

THE PASTOR'S ANNUAL REPORT

This date marks seven and one half years of service in the present pastorate of the Plainfield Church. In submitting his eighth annual report, the pastor wishes first of all to acknowledge the goodness of God and

the gracious manifestation of his divine favor during the year now closing. While it has been a year of unusual stress and strain, a condition that has been felt by us all more or less, still we are able to look back upon it as a year which has brought us blessing and can feel assured that the Holy Spirit has been leading us.

I wish also to express my appreciation of the loyal support of the members of the church, given in many ways. In doing so I desire to acknowledge my failure to measure up to my own conception of what a minister of Christ should be able to do, trusting him for strength. Your encouragement and support, and your fine Christian spirit and loyal service to the church have helped to fill up that which was lacking in my own humble efforts.

While the auxiliary organizations of the church have made their own reports, I wish to speak a word of commendation for the splendid work they have done throughout the year. Not that they need any such words from me; their reports commend them. But I want their officers and the entire congregation to know that I have observed their work with keen satisfaction and appreciate the efficiency with which they have carried on their varied activities. It is through these organizations that a great share of the real service of the church is accomplished. Through them the members of the church express their interest and loyalty, and here they find opportunity for kingdom service.

As usual, my time has been divided between the church and the work with the Tract Board, much the larger share of the time, of course, being devoted to the church. During the summer months and in the early autumn my work for the Tract Board took me away for several Sabbaths. However, I have not been absent from the services of the church since last October.

The following Plainfield ministers have preached one Sabbath each when I have been absent: Rev. Parker B. Holloway, pastor of the First Methodist Church; Rev. Henry L. Bell, associate pastor of the First-Park Baptist Church; Rev. Walter J. Swaffield, former pastor of the Park Avenue Baptist Church; and Rev. Roland Bahnsen, pastor of the Grant Avenue Presbyterian Church. Rev. James K. Shields of the Anti-Saloon

League spoke on one occasion, and the Women's Society for Christian Work and the Young People's Society of Christian Endeavor each had charge of one Sabbath morning service. On the Sabbath following the General Conference, which was held at Alfred, N. Y., and which was attended by thirty members of the church, reports of the sessions were given by Mr. William C. Hubbard, Mr. Courtland V. Davis, and Mrs. William M. Stillman.

We have had the privilege of having an unusual number of our own ministers and denominational representatives as guest speakers during the year. The list is as follows: Rev. H. Eugene Davis, missionary at Shanghai, China, at home on furlough; Rev. Erlo E. Sutton, director of religious education, representing the Sabbath School Board; Dr. Paul E. Titsworth, president of Washington College, Chestertown, Md.; Rev. Jay W. Crofoot, president of Milton College; Rev. Lewis C. Sheafe, pastor of the People's Seventh Day Baptist Church, Washington, D. C., who was with us for Race Relations Sabbath; and Rev. O. P. Bishop, representing Salem College.

Services were suspended on Sabbath morning during August. The pastor preached thirty-five sermons, taught a Sabbath school class regularly, and led the weekly prayer meeting, and has often attended the young people's meeting. Church prayer meeting has been held throughout the entire year. The average attendance has been about twenty-five, and the interest has been unusually good, especially during the fall and winter. I wish to acknowledge my indebtedness to those who have led the meeting in my absence; also to the young people who have helped in the singing, both with the hymns and with special music; and to the young men who have aided in the use of slides when pictures have been used in certain of the services. Others have given special help also, and we are grateful.

The statistics for the year are not very encouraging if we are to make much of numbers, and of course numbers do count. The church has experienced a net loss of six members. There have been five deaths in the membership, and two have been given letters to join elsewhere. One new member has been received by letter. Those who have died are: Arthur L. Titsworth, Mrs. Cor-

nelia B. Spicer, Deacon Abert Whitford, Mr. Frank D. Randolph, and Mrs. Josephine North. Three of these deaths were natural translations on account of age. They filled up the full measure of their years, left their record and their memory to continue to bless us. One member had been inactive for a number of years. The other death was a happy release of a beautiful spirit incurably bound by a sad malady. Two non-resident members were given letters to join other Seventh Day Baptist churches, one a church just being organized. These were Mr. Irving F. Niles, and Mrs. Pearl H. Hulin. One new member has been added to the church by letter, Mr. Trevah R. Sutton, who is finding a place of service both in the Sabbath school and in the Christian Endeavor society.

I am reminded here of what someone said recently with regard to our denomination. "It has never grown large, it has grown deep." I trust that has been the case with respect to the Plainfield Church during the last year. And I feel sure substance has been given to this hope. Friendly visiting as suggested by the president of the General Conference and encouraged by the Committee on Religious Life, has been participated in by some, and we feel sure their efforts are bearing fruit. Again, not only in the regular church services, but in other organizations of the church, worship has been emphasized, and in some instances at least has been directed to the deepening of our devotional life.

As always, we hope for better things in the new year, and it is a hope accompanied by faith and purpose. Shall we not all join in that hope, thus supported?

Faithfully submitted,

AHVA J. C. BOND,

April 3, 1932.

Pastor.

WOMEN'S SOCIETY FOR CHRISTIAN WORK

Our women's societies should "contribute to Christian services, and the upbuilding of our personal lives." Our president, at the first meeting of the year, said this is what our society should stand for.

The present officers are: Mrs. Frank J. Hubbard, president; Mrs. A. J. C. Bond, vice-president; Mrs. Irving A. Hunting, recording secretary; Mrs. Asa F. Randolph,

corresponding secretary; and Mrs. Alexander W. Vars, treasurer

The society has fifty-five active members and fifteen names on the associate list. Two honored associate members, Mrs. Cornelia B. Spicer and Mrs. L. H. North, have passed on to the heavenly home since the last annual meeting. We have been very glad to welcome to active membership two more of our young married women. Last autumn our society was busy sewing for the sale. Garments were also made for a worthy colored family in Plainfield, and lately the work has been for the Charity Organization society. There has been a choice of sewing, quilting, or work on surgical dressings for Muhlenberg Hospital.

The luncheons at our all-day meetings have been well attended and there have been several interesting speakers, thirty-eight being present at the March meeting when Mrs. Horace Van der Beek told us of Chinese Christians and their homes. The speakers after other luncheons have been our pastor who spoke of our Teen-Age Conferences; Mr. Courtland V. Davis on the subject, Our Denominational Organizations; Mrs. Asa F' Randolph conducted the Washington's Birthday program; and Miss Josephine Petrie gave us a graphic picture of Women's Work in Other Sections of Our Country.

The June picnic, held on the lawn of our president, was very enjoyable, and at the lawn party at the home of Mr. and Mrs. N. E. Lewis it was a great pleasure to have Rev. and Mrs. H. Eugene Davis and their family with us. A reception was also held for them in the church, when it was a privilege to hear them tell of their work in China.

At the get-together supper in October Mr. and Mrs. Orra S. Rogers gave a most entertaining account of their trip abroad last summer.

The Thanksgiving dinner and sale were successful, the dinner adding \$35 and the sale \$175 to our treasury.

The Christmas festivities, with a vesper service late Christmas afternoon, and a Yuletide party Sunday evening, radiated the Christmas spirit.

Christmas letters were written to our missionaries in China; gifts, flowers, and fruit were sent to those who were ill or shut-ins.

A Christmas gift of \$15 was sent to one

of our pastors on the home mission field, and also two boxes of good used clothing to be distributed.

In February a supper and Washington commemoration program were much enjoyed. The spring dinner was held in March.

The missionary committee has arranged for three missionary teas. The first was held at the home of Mrs. William M. Stillman; Mrs. N. E. Lewis spoke on Missions—Our Heritage. We were invited to Mrs. Stanton Davis' home for the next tea, when Miss Mildred Greene gave a résumé of the mission study book, "A Cloud of Witnesses." This was illustrated by tableaux.

The needs of the poverty stricken areas in the West Virginia coal fields aroused our sympathy; \$25 was donated toward relief work, and four boxes of excellent used clothing and three boxes of second-hand school books were collected and sent to Mrs. Elilia Grant, to be distributed. We have received several appreciative letters of thanks. One hundred twenty-five dollars has been given to the student loan fund of Milton College; \$10 was donated to the Salem College Aid society; and \$50 to Lewis Camp; \$25 to the Onward Movement; and \$10 toward the school lunches for poor children in Plainfield. One hundred fifty dollars has been set aside toward our pledge of \$200 toward the Sabbath school floor coverings.

During the year many calls have been made, and flowers and notes of sympathy sent. Our devotional services and inspirational talks have brought us personal uplift, and we have tried in these various ways to give Christian service.

Respectfully submitted,

IDA S. HUNTING,
Recording Secretary.

THE REPORT OF THE YOUNG PEOPLE'S
CHRISTIAN ENDEAVOR SOCIETY

Since so many of our members were away at school, the attendance has been greatly decreased in Christian Endeavor this year. But in spite of the few numbers, the society has been active.

The number on roll is fourteen and the average attendance has been about ten. The prayer meeting committee has appointed a leader for every meeting Sabbath afternoon, and each member has led several times.

During the year some of the outstanding leaders in the denomination have spoken during our Sabbath afternoon prayer meeting to which the rest of the church congregation was invited. Dr. and Mrs. H. Eugene Davis told us of their work in China; Rev. Ralph H. Coon talked to us about his work; Rev. D. B. Coon told us about Jamaica and his work there; Rev. H. C. Van Horn gave us a talk on World Peace during a vesper service conducted by the Christian endeavorers; and Rev. Lewis C. Sheafe of Washington, D. C., told of some of his Christian experiences. Mr. Frank Terhune, boys' secretary of the Y. M. C. A., spoke to us during a meeting conducted by Miss Dorothea Hamilton in commemoration of Federation week. The Sabbath day of Christian Endeavor week, the young people planned and took part in the morning service during which our pastor preached, by their request. They also conducted a vesper service that evening.

Since there have been so few people, the socials have been less frequent. There have been four, including a breakfast provided by the social committee after the singing of Christmas carols Christmas morning.

The society has aided the church by sending out bulletins each week to absent members, and by helping in the flower decorations for the morning services.

One of the most impressive services attended by the society was the Easter sunrise service at Washington Rock. The sun peeped through the clouds just long enough for the service, and then disappeared for the rest of the day. The program was well planned, and I am sure everyone was inspired by it.

Respectfully submitted,

WILNA BOND,
Secretary.

(Report of the Sabbath school will appear next week.)

HELEN KELLER SAYS "THANK YOU"

In acknowledging the arrival of a new Braille Bible in twenty volumes, Miss Helen Keller recently wrote the American Bible Society:

I was at dinner when the new Bible came Tuesday evening. I could hardly wait to finish my dinner before undoing the wrappings.

When I did finally put the volumes into the bookcase, I sat down beside them, caressing them with loving pride.

Forty years long I have loved the Word of God, and now I am happy to have it so conveniently and beautifully bound. I am pleased with everything about it—the covers, which my friends tell me suggest the Lord's green pastures, the excellent printing on both sides of the sheet, the lightness of the books, the numbering of the verses, which is the best I have ever had, and the well-marked title on the back of each volume.

I feel the blessed pages under my hand with special thankfulness as a rod and a staff to keep firm my steps through the valley of the shadow of depression and world calamity. Truly, the Bible—the teaching of our Savior—"is the only way out of the dark." If the wealth of things which we have possessed in abundance has not knocked on our selfish hearts and opened them to the central message of Jesus, "Love ye one another," perhaps these days of widespread suffering will be the pointed instrument that will "stab (our) spirit broad awake."

During 1931 the number of volumes of embossed Scriptures distributed by the American Bible Society to the blind was nearly forty per cent greater than in any one of the ninety-seven years during which the society has been providing Scriptures for persons denied the precious gift of sight. A total of 5,790 volumes was sent out in English, French, Spanish, German, Italian, and Portuguese. Requests for more than 600 additional volumes had to be temporarily delayed, due to the exhaustion of the funds donated for this specific work.

GOOD NEWS

We of the seminary have been made very glad by a letter from a Milton College senior stating that he and a classmate expect to enter the seminary next fall. Are there not other young people, young women or young men, who can send us similar welcome news? It is very significant that even some of the more conservative denominations are opening the door to both young women and young men to the Christian ministry.

The writer is thankful that a good Providence placed him in the ministry, but he deeply regrets that he has not been more faithful and efficient.

DEAN ARTHUR E. MAIN.

Alfred, N. Y.

WOMAN'S WORK

MRS. ALBERTA DAVIS BATSON
Contributing Editor

NEWS FROM ALFRED

Ever since the writer has been acquainted with the Woman's Evangelical society of the First Alfred Church, Washington's birthday has been considered their day for sales, suppers, and entertainments. This year being the bicentennial of the birth of Washington, it was decided to introduce some special features in addition to the usual sale of fancy articles, candy, aprons, quilts, etc. Instead of the usual grab-bag the articles to be "grabbed" were wrapped in red paper to represent cherries and were hung on a tree.

Supper was served by the ladies. The tables were very prettily decorated with red, white, and blue candles and silhouette busts of George and Martha Washington at each end of the tables. Cherry decorations were used on the ice cream and cakes, and all of the cookies were hatchet shaped.

George and Martha, in colonial costumes, personified by Pastor Ehret and Mrs. Waldo A. Titsworth, were quite in evidence.

Quite a substantial amount was realized from the sale and the supper, from which the society finished paying its pledge to the Onward Movement.

Mr. Neal D. Mills, a young theological graduate, who has just accepted a call to the pastorate of the New Market Church, was presented with a sum of money by the society on his departure for his field of labor. On Sabbath night before his departure Dean and Mrs. Main gave a reception for him at their home. Those invited were requested to bring a list of "dos" and "don'ts" for the guidance of a young pastor. These were read during the evening, and provoked considerable merriment. Some of the "don'ts" were: "Don't spend your salary before you get it." "Don't forget that thirty-nine minutes and forty seconds is the exact time for a ministerial call, and don't make this call at meal time." "If

there is a baby in the family where you are calling, don't refer to the child as 'it.' " "Don't leave the cage too long without a bird." Much helpful advice was given to the young "dominie" by the older people present. Dainty refreshments were served by the hosts. Professor Harold O. Burdick led in singing "Blest be the Tie That Binds," after which prayer was offered by Rev. R. C. Shergur, pastor of the Methodist Church in Andover, who is taking work under Doctor Main.

Few pastors take as much interest in their people as do Doctor and Mrs. Main in the students in the seminary. Their home is always open to them, and their help, whether spiritual, social, or financial, is always given.

CORRESPONDENT.

"THE FOREIGN MISSIONARY DOLLAR AND WHAT IT DOES"

At a recent meeting of the Evangelical society of Alfred, N. Y., the missionary program contained a dramatization which was unique, interesting, and instructive. The society was so pleased with it that it felt that other societies should know about it, and sent the information to the Woman's Board for publication in the SABBATH RECORDER.

No doubt many societies will be glad to investigate this play, and perhaps use it in their own organizations. Your contributing editor appreciates the interest the Alfred society has in passing something which it values on to other societies.

The following is the information regarding the dramatization as sent to us by Mrs. Phebe H. Polan, secretary of the Evangelical society:

Name—"The Foreign Missionary Dollar and What it Does."

Published by—Woman's Missionary Society of the United Lutheran Church in America.

Address—844 Drexel Building, Philadelphia, Pa.

Price—Two cents each or twenty cents a dozen.

The exercise requires ten persons to represent the dimes in the "Missionary Dollar," and another to give the introduction and conclusion.

LADIES' AID SOCIETY, MILTON JUNCTION, WIS.

(From the secretary's report for 1931)

The Ladies' Aid society of Milton Junction, Wis., has forty-four resident members and six nonresident. The meetings and work of the society progressed under the leadership of quarterly committees. A twenty-five cent birthday dinner with birthday dues was a regular feature for each quarter. Other projects for raising funds consisted of free-will offering bags, a benefit trip through the Janesville Calvin's Bakery, a benefit basket-ball game, the serving of supper to the Fortnightly Club, luncheons to the Lion's Club, two banquets, bake sales, and the annual fall supper and bazaar.

The sunshine committee ably fulfilled its mission to the shut-ins and to those stricken in sickness and sorrow.

The society met the last payment of its pledge of a thousand dollars to Milton College; fifty dollars was given on Anna West's salary; and one hundred dollars was sent to the Onward Movement.

Paper and paint were purchased for parsonage improvements. A Christmas gift was made of the society's new comforter, and donations of used bedding and clothing were given.

Miscellaneous items accomplished through the help of personal financial donations and the added efforts of the society include: the disposal of old dishes to the Salvation Army and the purchase of new dishes; the addition of city water and a kitchen sink to the church basement, and remodeling of the church kitchen to enable more efficient serving of public and church dinners.

Officers for the present year are: president, Mrs. Blanche Sutton; vice-president, Mrs. Edith Randolph; secretary, Mrs. Luella Whitford; treasurer, Mrs. Olga Hull.

SECRETARY.

AMERICAN SABBATH TRACT SOCIETY—RECEIPTS

Treasurer's Receipts for January, 1932.

GENERAL FUND	
Contributions:	
Mrs. S. A. B. Gillings, Akron, N. Y. \$	50.00
Onward Movement	321.98
	<u>\$ 371.98</u>
Income from invested funds:	
William C. Cookman Bequest05
Susan Loofboro Gift	1.75
Electra A. Potter Bequest	3.59
Mrs. H. Gillette Kenyon Gift	1.05

Seventh Day Baptist Memorial Fund:	
American Sabbath Tract Society...	33.90
Charity L. Burdick Bequest	12.53
Dayton and Mary A. Coon Bequest	3.58
Delos C. Burdick Bequest	176.25
Delos C. Burdick Farm	13.23
Eugenia L. Babcock Bequest	263.33
E. K. and F. Burdick Bequest	150.00
George H. Babcock Bequest	1,149.59
Harriet Burdick Bequest	1.19
Mary E. Rich Fund	25.50
Penelope R. Harbert Bequest	42.00
Sarah P. Potter Bequest	30.00
Southampton, Ill., Church fund	1.66
Wm. Riley Potter Bequest	2.12
Estate of Edward W. Burdick	49.84
	<u>1,961.16</u>

Receipts from publications:	
"Sabbath Recorder"	\$ 403.10
"Helping Hand"	45.27
Outside publications	5.26
Junior Graded Helps	13.75
Intermediate Graded Helps90
Calendars	18.50
Tract depository	6.26
	<u>493.04</u>
Contributions to Special Sabbath Pro-	
motion work	125.01
	<u>\$2,951.19</u>

DENOMINATIONAL BUILDING FUND

Contributions	\$ 322.00
Income:	
Interest on note, Silas G. Burdick	
estate	21.00
	<u>343.00</u>

MAINTENANCE FUND

Rent from publishing house	125.00
Total	<u>\$3,419.19</u>

Treasurer's Receipts for February, 1932

GENERAL FUND	
Contributions—Onward Movement	\$ 215.35
Mrs. R. Tirzah Cook, Danville, Vt.—Special	
for publications	20.00
Receipts from publications:	
"Sabbath Recorder"	\$ 516.60
"Helping Hand"	271.95
Outside publications	4.48
Junior Graded Helps	11.95
Intermediate Graded Helps	1.35
Calendars	88.26
Tract depository	4.51
	<u>899.10</u>
	<u>\$1,134.45</u>

DENOMINATIONAL BUILDING FUND

Contributions	108.34
MAINTENANCE FUND	
Rent from publishing house	125.00
Total	<u>\$1,367.79</u>

Treasurer's Receipts for March, 1932

GENERAL FUND	
Contributions:	
Receipts from publications:	
"Sabbath Recorder"	\$264.81
"Helping Hand"	84.65
Junior Graded Helps	5.70
Intermediate Graded Helps	1.20
Outside publications	1.75
Calendars	64.50
Tract depository	3.75
	<u>426.36</u>
DENOMINATIONAL BUILDING FUND	
Contributions	520.00
MAINTENANCE FUND	
Rent from publishing house	125.00
Total	<u>\$1,071.36</u>

TRACT SOCIETY—TREASURER'S REPORT

For the Quarter Ending March 31, 1932

ETHEL T. STILLMAN, *Treasurer,*
In account with the
AMERICAN SABBATH TRACT SOCIETY
Dr.

To balance on hand January 1, 1932:	
Denominational Building Fund	\$ 463.88
Maintenance Fund	1,174.62
	<u>\$1,638.50</u>
Less Overdraft, General Fund	3.47
	<u>\$1,635.03</u>

To cash received since, as follows:

GENERAL FUND	
Contributions:	
January—Onward Movement	\$ 321.98
Individuals	50.00
February—Onward Movement	215.35
March—Onward Movement	251.42
Income from invested funds:	
January	1,961.16
Receipts from publications:	
“Sabbath Recorder”	1,184.51
“Helping Hand”	401.87
Outside publications	11.49
Junior Graded Helps	31.40
Intermediate Graded Helps	3.45
Calendars	171.26
Tract depository	14.52
Special contributions:	
Special Sabbath Promotion work	125.01
“Special for publications”	20.00
	<u>4,763.42</u>

DENOMINATIONAL BUILDING FUND	
Contributions—January	\$ 322.00
February	108.34
March	520.00
Income—January	21.00
	<u>971.34</u>

MAINTENANCE FUND	
Rent from publishing house	375.00
	<u>\$7,744.00</u>

Cr.

By cash paid out as follows:

GENERAL FUND	
Sabbath Promotion work:	
Holland—G. Velthuysen—appropriation	\$ 150.00
British Isles—Mrs. T. W. Richardson—appropriation	25.00
Special Sabbath Promotion work:	
A. J. C. Bond—salary	150.00
Traveling expenses	57.16
Stationery, postage, etc.	16.75
Stenographic work	25.00
	<u>\$ 423.91</u>
Expenses of publications:	
“Sabbath Recorder”	\$2,971.69
“Helping Hand”	5.04
	<u>2,976.73</u>
General printing and distribution of literature:	
Junior Graded Helps	\$ 4.00
Intermediate Graded Helps	.74
Tract depository (including postage)	77.11
Proportionate cost of Year Book	113.03
Calendars	9.71
Outside publications	4.77
Distribution of tracts by M. G. Marsh, Kelson, Tenn.	20.00
New Testaments for distribution, by E. S. Maxson	12.00
	<u>241.36</u>
Miscellaneous:	
President's expenses—traveling	\$ 19.46
Clerical assistance	11.80

Treasurer's expenses:	
Clerical assistance, etc.	65.00
Telephone	5.25
Auditing quarterly report	5.00
Corresponding secretary:	
Salary	325.58
Telephone	5.45
Traveling expenses	71.76
Compensation insurance	1.00
Stationery, etc.	1.00
Income, Annuity Gifts	447.50
“Recorder” subscription—J. C. Kenyon (on account)	2.05
Interest on loans	115.00
	<u>1,075.85</u>

DENOMINATIONAL BUILDING FUND	
Electric clock for board room, and installing	\$ 14.15

MAINTENANCE FUND	
Coal	\$ 157.86
Janitor service, etc.	42.00
Plumbing repairs	14.15
Compensation insurance, janitor	1.70
Awnings	8.00
Transfer of funds to savings account	800.00
	<u>1,023.71</u>

By balance on hand:	
General Fund	\$ 42.10
Denominational Building Fund	1,421.07
Maintenance Fund	525.91
	<u>1,989.08</u>
	<u>\$7,744.00</u>

E. & O. E.
ETHEL T. STILLMAN,
Treasurer.
(Total amount of indebtedness—General Fund Notes—Plainfield Trust Company—\$7,500.)
Plainfield, N. J.,
April 1, 1932.

Examined, compared with books and vouchers, and found correct.
J. W. HIEBELER,
Auditor.
Plainfield, N. J.,
April 9, 1932.

DENOMINATIONAL BUILDING FUND	
<i>Dr.</i>	
To total amount contributed, and income, to January 1, 1932	\$79,612.45
To contributions received during quarter	950.34
To income—interest on note, S. G. Burdick Bequest	21.00
	<u>\$80,583.79</u>
To loan from Permanent Fund	\$8,485.00
Less amount repaid	2,185.00
	<u>6,300.00</u>
	<u>\$86,883.79</u>

Cr.

By expenses of building to January 1, 1932	\$83,448.57
By expenses during quarter	14.15
	<u>\$83,462.72</u>
By loan account Equipment Notes	\$7,000.00
Less amount repaid	5,000.00
	<u>2,000.00</u>
	<u>\$85,462.72</u>
By balance on hand	1,421.07
	<u>\$86,883.79</u>

YOUNG PEOPLE'S WORK

REV. CLIFFORD A. BEEBE
Contributing Editor
NADY, ARK.

FINDING MY PLACE IN LIFE

Christian Endeavor Topic for Sabbath Day,
April 30, 1932

DAILY READINGS

Sunday—Dedicating a boy (1 Sam. 1: 11)
Monday—A place for all (Rom. 12: 1, 2)
Tuesday—Using one's gifts (Rom. 12: 3-8)
Wednesday—Foreordained to good (Eph. 2: 10)
Thursday—Seeking God's will (Heb. 10: 5-7)
Friday—Daniel led by Providence (Dan. 1: 3-16)
Sabbath Day—Topic: Finding my place in life (John 21: 15-17)

BY REV. CARROLL L. HILL

Brutes find out where their talents lie;
A bear will not attempt to fly,
A foundered horse will oft debate,
Before he tries a five barred gate.
A dog by instinct turns aside,
Who sees the ditch too deep and wide.
But man, we find, the only creature,
Who, led by folly, combats nature;
Who, when she loudly cries, “forbear!”
With obstinacy fixes there,
And where his genius least inclines
Absurdly bends his whole designs.

—Dean Swift.

One great investment every person makes—must make; each of us must invest a life. Some invest thoughtlessly, as if it did not matter. Some invest carelessly, taking in return the first thing that comes along, without regard to the outcome. Some are decided in their investment by the promise of ease, the pleasantness of work, and the certainty of financial return.—Walker and Boorman.

Things to think about:

Can a good minister help the world more than a good lawyer?

Can a person of executive and administrative ability be of more use to the world through philanthropic organizations than he could through business or industry?

Is a good teacher of more use than a good farmer?

Helps in choosing a vocation:

What is the future of the work I am considering? What will be my probable

future if I enter this work? What will be my hours? Who will be my companions? Will I be in-doors or out-of-doors? How much will I earn? At what age will I be unfit for further work of this kind?

What preparation will I need? How long will it take to get this preparation? Will this preparation force me into debt? Will this work allow me to contribute anything to society? Will it allow me to keep on growing?

Can I remain a Seventh Day Baptist?

A suggestion for the meeting:

Get the advice of members of representative professions. Get a doctor, a banker, social worker, minister, musician, teacher, business man, a home maker, or others to present the privileges and the demands of their respective callings. Face your life work honestly and seriously. Consult your abilities, your friends, and God.

QUIET HOUR THOUGHTS

BY LYLE CRANDALL

“Lovest thou me? Feed my sheep.” These are the memorable words of Jesus to Simon Peter, when he was testing his loyalty to him. Jesus taught him the great lesson, that if he loved him, he must serve others. He must live a life of service.

It is not always easy to live a life of service, but the joy and satisfaction which come to one when he feels that he has done something to lighten the burdens of others and point them heavenward, are worth the trial. One of the happiest moments in my life was when a person said I had helped him to live a better life.

In finding your place in life, let “Others” be your motto. Ask the Lord to guide you in the choice of your life work, and help you to find the place where you can do the most good. Then when you have to give up your work, it can be said that the world is better because you have lived in it.

POLLY AND PAUL'S DISCOVERIES IN THE NEW CHURCH

A LESSON FOR THE YOUNGER JUNIORS

BY MRS. W. B. LEWIS

I. Starting to Build

“Oh, mother,” cried Paul, as he dashed in from school at noon, “they have started our new church!”

"Started the church," replied mother Brighton, "how can that be? There was nothing done yesterday."

"Well, one of the workmen told me they were digging to make a place for the foundations, and I call that starting the church."

"What's foundations?" asked six year old Polly who had come in just in time to hear Paul's last remark.

"Let's go over and watch the work for a while after school tonight," suggested mother, "and then we can understand better what the foundations are." Both were eager, and soon after school they were watching the men and horses and big shovels busily dragging out the dirt to make room for the basement and outer walls, which must be straight and strong to hold up the rest of the building, as their mother explained to the children.

"Do you know that many years ago God's people did not have churches?" Said Mrs. Brighton. "They would make a pile of stones which they called an altar and on that they placed the gift which they were offering to God. Their first church was not at all like ours, either, for it was made of curtains much like a tent."

"Like the one we slept in last summer?" Polly questioned.

"Not just like that, dear, as it was several times larger than ours and the curtains were blue and purple and red and some were fine linen embroidered in colors."

"I remember about that," interrupted Paul. "Moses told them how to make it after they had escaped from Egypt."

"Good for you, Paul. And it was many years after the children of Israel had made their home in the land of Canaan before they built a real church. Solomon used the best materials to be had for the house of God. Parts of it were even covered with gold within and without. How the people must have loved their church, which spoke to them of the glory of God as it glistened in the sun! Our church will not be as large or beautiful as some, but we will love and care for it just the same. Now we had better go home before daddy gets there for his supper."

"See, that man is going away," said Polly. "I am glad he helped."

"Can you sing the song that says so?" inquired mother.

And Polly sang earnestly,

"Thank you, Mister Workman!
Thank you now, we say,
For the help you give us
Ev'ry, ev'ry day."

Song—"Our Helpers." The words, "mason," "carpenter," etc., may be substituted for "workman."

A series of posters may be made to picture the thought of these lessons. This first poster could be in the shape of a church, your own church, or a picture of your church mounted on the poster. The title could be "God's House." The letters could be cut from colored paper rather than printed from crayon, if you wish to give more hands a chance to help. Use your own ideas on these posters, as Mrs. Crandall, the Junior superintendent, would like them for an exhibit of children's work at Conference.

Encourage some to draw a picture of their own church or room. You might want to use that. Or let some represent the church by sticks or blocks. During this period talk about your church—how long it has been built, who were children then, whether it has a cornerstone, and take them where they can see the foundations.

Sing, "Our Helpers." A prayer of thanks that you have a church could be offered whenever the spirit of the group shows that attitude. Prayer and offering will be left for you to plan and adapt to your own group.

Tell the class they will hear more about Polly and Paul next week.

367 *Champion Street*
Battle Creek, Mich.

INTERMEDIATE TOPIC

For Sabbath Day, April 30, 1932

What purposes shall we all follow?
How may we know when our purposes are worth while?
Why do so many drift along?

DAILY READINGS

Sunday—A purpose outlined (Exodus 3: 7-10)
Monday—Going into training (Acts 16: 1-3)
Tuesday—Weak decisions (Luke 9: 57-62)
Wednesday—God's purpose for all (Romans 8: 29, 30)
Thursday—Following father's trade (Matt. 13: 54, 55)
Friday—A question to ask (Acts 9: 6)
Sabbath Day—Topic: An endeavor is purposeful. (Phil. 3: 13-16. Vocational emphasis)

(Note. — The Christian Endeavor topic for April 16, in the April 4th SABBATH RECORDER, may furnish material for this meeting.)

OUR WORSHIP OUT-OF-DOORS

BY MARGARET KIMBALL HENRICHSEN

IV.—RAIN

Hymn—

"Now Thank We All Our God."—*Kruger.*

Poems of Worship

Oh! she is good, the little rain, and well she knows our need,
Who cometh in the time of spring to aid the sun-drawn seed.
She wanders with the friendly wind through silent nights unseen,
The furrows feel her happy tears, and lo! the grass is green.
Last night cloud shadows gloomed the path that leads to my abode,
And the torches of the river boats like angry meteors glowed.
Today fresh colors break the soil, and butterflies take wing
Down brodered lawns all bright with pearls, in the garden of the King.

—*Tu-fu—Japanese, A. D. 712.*

Now the mother earth
And the father sky,
Meeting, joining one another,
Helpmates ever, they,
All is beautiful,
All is beautiful,
All is beautiful, indeed.

Life-that-never-paseth,
Happiness-of-all things,
Meeting, joining one another,
Helpmates ever, they,
All is beautiful,
All is beautiful,
All is beautiful, indeed.

—*Navajo—translated by Natalie Curtis Burlin.*

Lovely! See the cloud, the cloud appear!
Lovely! See the rain, the rain draw near!
Who spoke?

'Twas the little corn-ear
High on the tip of the stalk
Singing while it looked at me
Talking aloft there—

"Ah, perchance the floods
Hither moving—
Ah! May the floods come this way!"

Yonder, yonder the fair rainbow,
See the rainbow brightly decked and painted!
Now the swallow bringeth good news to your corn,
Singing, "Hitherward, hitherward, hitherward,
rain,

Hither come!
Hither come!"

Now hear the corn-plant murmur,
"We are growing everywhere!
Hi, yai! The world how fair!"

—*Zuni—translated by Natalie Curtis Burlin.*

Hymn—

"Like as a Father."

Poems of Worship

When I crept over the hill, broken with tears,
When I crouched down in the grass, dumb in despair,
I heard the soft croon of the wind bend to my ears,
I felt the light kiss of the wind touching my hair.

When I stood lone on the height my sorrow did speak,
As I went down the hill I cried and I cried,
The soft little hands of the rain stroking my cheek,
The kind little feet of the rain ran by my side.

When I went to thy grave, broken with tears,
When I crouched down in the grass, dumb in despair,
I heard the sweet croon of the wind soft in my ears,
I felt the kind lips of the wind touching my hair.

When I stood lone by thy cross, sorrow did speak,
When I went down the long hill, I cried and I cried,
The soft little hands of the rain stroked my pale cheek,
The kind little feet of the rain ran by my side.
—*Dora Sigerson Shorter.*

He is the lonely greatness of the world—
(His eyes are dim)
His power it is holds up the cross
That holds up Him.

He takes the sorrow of the three-fold hour
(His eyelids close)
Round Him and round, the wind—His spirit—
where
It listeth blows.

And so the wounded greatness of the world
In silence lies—
And death is shattered by the light from out
Those darkened eyes.
—*Madeleine Caron Rock.*

He came and took me by the hand
Up to a red rose tree,
He kept His meaning to Himself
But gave a rose to me,
I did not pray Him to lay bare
The mystery to me.
Enough, the rose was heaven to smell,
And His own face to see.
—*Ralph Hodgson.*

Hymn—

"O Love That Wilt Not Let Me Go."

Benediction—

Peace I leave with you, my peace I give unto you,
Let not your heart be troubled, neither let it be afraid.

SALEM Y GAZETTE

BY RANDAL STROTHER

Dr. A. L. Davis, pastor of the Seventh Day Baptist Church in Little Genesee, N. Y., discussed "The Spiritual Meaning of a College Education" before the Salem College student body Friday morning, April 8. Doctor Davis discussed various phases of an education. He outlined the good and bad reasons why students attend college. He commended greatly those who attend for a worthy cause. Doctor and Mrs. Davis came to Salem to spend a few days with their son, George Davis, who is a freshman at Salem.

Miss Nannie R. Lowe, professor of public speaking at Salem, talked on the powers of the voice, at the meeting of the Young Women's Christian Association, April 7, discussing various influences which speaking has on the life of the individual. Miss Lowe did graduate work at George Washington University, Washington, D. C., the first semester this year. She is adviser for the dramatic club.

Humorous letters of Frank Bancroft, Y. M. C. A. missionary, read by Marvin Foster at the April 7 meeting of the Young Men's Christian Association, were much enjoyed by the members.

Speaking on the subject, "Desirable Qualities in a College Man," Miss Cleo Margaret Gray, home economics department head and adviser for the Young Women's Christian Association, spoke to the members of the Young Men's Association March 24.

Miss Gray outlined a number of very valuable qualities in young men, citing several instances where young men had been polite or impolite. The address in part follows:

Do young men have wisdom? Wisdom is more to be desired than precious stones. Solomon prayed for wisdom, for an understanding heart. Wisdom is different from book learning. Illiterate people may have wisdom. Our business while in college is to grow in wisdom and understanding.

If a young man is wise, he sets his aim for good health, thrift, power, personality, and culture. A wise man makes all efforts to build up a strong physical body. He wants to have strong muscles and great power of endurance. Lincoln, as a youth, could sink an ax deeper into a tree than any other man in the community. He could out lift, out work, and out wrestle most other men.

One must show wisdom in the choice of books and friends. These help to promote the finer qualities of life. Any man should be fine mannered. Let your dress be quiet, neat, and not too fashionable. To have a prosperous appearance helps you inwardly and helps the business.

A gentleman never acts smart. Another desirable quality in a college man is justice. If you are true to yourself, you will be true to others. The essence of justice consists in treating people as persons with interests and ends of their own and not as mere tools or machines. To ignore this brings unpopularity. The test of justice is not to be found in society. It is to be found in our dealings with our room mate, our associate, and our friend. Our real character tells what we are when we are not under compulsion.

Honesty and loyalty are other forms of justice. Courage is another desirable quality. True courage is the executor of the orders of wisdom and justice. The wise and just college man who knows what he wants, and is bound to get it at all costs, is the only man who can be truly brave. It takes courage to take responsibilities. If you have promised to do a certain job, do it. Do not shirk responsibility, not with anyone, even if you know you will not be reprimanded. Often we are cowards. We do not stand steadfastly for the principles that are right, nor do we try to correct those that are wrong. Some students have their lives ordered for them, much as a sandwich or drink is ordered. Is it not a privilege to be the master of your own fate, the captain of your soul?

The last desirable quality for consideration this morning is temperance or self-control. A temperate man will not do anything that injures himself or others. I believe it is mockery to have anything but a single standard of honor for men and women.

Do you have the vigor of manhood that comes through wisdom, justice, courage, and self-control? These will help put the baser things under our feet and lift us up to God. These are some of the important qualities to be found in real men. To the extent that you possess these is the measure of your success. Some succeed because they have just that something "more."

We hold it to be contrary to sound public policy for the United States, while protesting the violation of treaties, to permit its nationals to supply the military instruments employed in their violation. Our government should, we believe, forbid the exportation of arms and munitions to China and Japan and condemn loans to either country which might be used to assist in military operations. And we urge the churches of other nations to recommend similar action by their governments.

—Administrative Committee of the Federal Council.

CHILDREN'S PAGE

MRS. WALTER L. GREENE, ANDOVER, N. Y. Contributing Editor

HOW THE CHURCH BEGAN

ACTS 2: 1-4, 41.

Junior Christian Endeavor Topic for Sabbath Day, April 30, 1932

BY MRS. NETTIE CRANDALL

Junior Christian Endeavor Superintendent

No organization lives very long unless it fulfills a need. Let us see what the needs for an organization were at the time that Peter started the first church. Before this time Jesus had been the leader, but he is crucified and the disciples find themselves without a leader. How then is the kingdom of God to come?

But Jesus had provided for that. He had said, "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." But he knew that the disciples who had looked to him as a leader would miss him, so he promised that the Holy Ghost should come upon them and give them power. He told them that they must carry on the work which he had begun.

It was for this purpose that the Church was started. And it is for this same purpose that we have the Church today. It is a great commission and we must remember that it is our commission. God depended upon the disciples to carry out this command, but what if they had failed? He is depending upon us.

Fill in the following:

THE GREAT COMMISSION

Go

- Who?
Where?
Why?
What?
To whom?

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

It has been a long time since I have written to the SABBATH RECORDER so I thought I would like to once more. I do enjoy it a lot.

I wonder if you remember seeing me at Conference. I enjoyed it very much and hope I can go next year.

Our high school orchestra, of which I am a member, is hoping to go to Jacksonville, Fla., to broadcast. I would love to go.

Your friend,

EARLINE MAIN.

110 Marion St., Daytona Beach, Fla.,

DEAR EARLINE:

Of course I remember you from other pleasant experiences as well as Conference, and if I had any idea of forgetting you, which I have not, Eleanor would bring you to my mind, since she often speaks of you and the good times she had with you and the rest of "the bunch" at the Alfred Conference. It is good to hear from you again.

I hope you may go with your orchestra to Jacksonville and that if you broadcast I may know the time and station and be able to listen in; it would make you seem nearer I am sure. It is the violin you play, is it not?

I hope you will not delay writing so long next time. I am hoping to hear from your sister, too, before long.

Your sincere friend,

MIZPAH S. GREENE.

DEAR CHILDREN:

The following letters were written by the boys in Miss Margaret Lowther's Sabbath school class, and how pleased I was to get them.

M. S. G.

DEAR MRS. GREENE:

I am eight years old and I am in the second grade. My teacher's name is Miss Lanphere.

I have a cat. I have a pair of stilts. My name is Joe.

Your friend,

Milton, Wis.,

JOE STEVENS.

DEAR JOE:

It is good to receive these nice letters from Milton boys. I am so glad Miss Lowther persuaded you to write! I don't believe you needed much persuading either.

I am glad you have a nice cat for I think kitties are great fun. Does your cat ever

get the biting habit? Our cat, Skeezi, likes to bite my ankles when I am using the telephone, and then he runs and hides.

Stilts are fun, too, but I'm afraid I would not be a very good stilt walker now, although I used to enjoy them, I'll not tell you how long ago. Sincerely your friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

I am seven years old. I am in second grade. My teacher's name is Miss Lanphere. I have a pair of stilts.

Your friend,

Milton, Wis.,

NORMAN BOWERS.

DEAR NORMAN:

Do you and Joe and Philip go on stilt walks together, and are the stilts high enough to make you at least six foot tall? That's how high my brother tried to be, but he was never that high except on stilts, and since he is quite a bit over fifty now you see he never will be.

I hope you boys will write very often.

Your sincere friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

I am seven years old. I have a cat on the farm.

My teacher's name is Miss Snyder.

I have a pair of stilts.

I have a pair of skates.

From a friend,

Milton, Wis.,

PHILIP COON, JR.

DEAR PHILIP:

Do you live on the farm or it is just your cat who lives there? At any rate, I think a farm is a fine place for both cats and boys; in fact, a farm is the best growing place in the world. Don't you think so?

Have you had much chance to use your skates this winter? I hope you have had more than we have had here or you couldn't even get in practice. I went out alone to a little pond behind our farm house in Walworth, when I was some older than you, and taught myself to skate. Do you know, that night I couldn't count all my black and blue spots, but I was as happy as anyone could be.

Your true friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

I am eight years old. I was born in Leap Year, but my birthday is March 1, the same day as Rev. E. D. Van Horn's.

I took piano lessons last summer of my mother. I have two brothers, Curtis nearly seven, and Claire nearly three. Papa had a load of ground feed and Claire said, "That is papa's brown bread."

We go to church every Sabbath. Claire will soon come down to Sabbath school with us. He sings, "Jesus loves me."

We have six tiny kittens at the barn. We had such a nice dog, Lindy, but he was poisoned last week. We have a horse named Twinkle that Curtis and I like to ride.

We like our Children's Page very much.

Your little friend,

CLAUDIA WHITFORD.

Milton Junction, Wis.,

April 4, 1932.

DEAR CLAUDIA:

It's lucky for you that your birthday didn't come one day earlier, isn't it, or your birthdays would have been almost as scarce as hen's teeth. Ask mother how many teeth a hen has.

I am glad you have a brother Claire, for I am very fond of that name. You see I have a brother Claire, and a son Claire. Your Claire must be a very cunning little fellow and a musical one, too. I hope some day I can hear him sing, "Jesus loves me." If he loves Jesus he will surely grow to be like him. I'll have to tell you a funny thing my son Claire said when he was some over five. I laughed because he was sitting on a plank with his feet in the mud and he said, "What did you 'spect I'd do, sit in the mud and put my feet on the plank?"

I am glad you like the Children's Page and hope you'll write often.

Sincerely your friend,

MIZPAH S. GREENE.

DORCAS AND HER "BABY"

Boys and girls, do you remember the story about little orphan Dorcas and how she told her name? Dorcas is a little three-year-old adopted girl in the family of our missionaries in Jamaica. Here is another little story about her, as told by Mrs. Hargis in a letter to a young friend in this country.

Dorcas was very quiet and lonesome the first evening she was with us. I had a little rubber doll, about eight inches tall, which was rather cute, so I'd stuck it in my trunk when I left Riverside. I got it out and gave it to her. She hugged it close and has been carrying it about constantly, day and night. It hadn't any clothes on, but she said she didn't want a dress on it.

Then yesterday I saw that it was very dirty, so I said, "Dorcas, if you will bathe your baby and get her all clean and sweet, you may bring her in my house and I will make her a dress." An hour or two later she brought it to me, the rubber fairly shining, so I sat down and made a little print dress for day, and a nice clean white nightie, and then I called her. Pleased? She was so happy, and she brought her to me last night to see, all ready for bed. Some day when I can spare the money I will buy some more kodak films and I'll take a picture of little Dorcas and of Lloyd, the nephew (twelve years old), who has lived with Zilla since he was a baby.

They live in the servants' quarters which are connected to our back porch. So if we count them in our family, we now have nine in our family—we five, and Zilla, Dorcas, Lloyd, and Charlotte, a young lady who comes and works every day except Sabbath. We have her help Zilla because Charlotte needs money to live on, and has to support herself. She is one of our church members and is a sweet girl.

Thank you, Mrs. Hargis, for the interesting stories about Dorcas, and the others, and we hope you will send us some more.

TO THE READER: There is wide-spread uncertainty as to what is actually being thought about church unity by the rank and file of ministers and church members and by others seriously concerned about modern religion. Does the relatively small number of professional leaders who are discussing this subject accurately represent their constituencies, or not? Do laymen agree with ministers? Do young people agree with older people? Do the main differences of opinion follow denominational lines or do they cut through denominations, dividing them into more conservative or less conservative wings?

Because nobody in America really knows the answers to such questions, the Institute of Social and Religious Research of New York is asking the constituencies of the religious press of all denominations to give individual replies to four

crucial questions; and agrees to give an unbiased statement of results to the public at the end of the study.

DIRECTIONS: Read carefully the questions to be voted on and check your answers in the brackets provided.

QUESTIONS: If you had to decide now what the religious people of the United States should do about church union—

(1) WOULD YOU)

(Check Which)

- (a) Adopt some form of permanent and binding federal union of denominations, after the analogy of the states and federal government in the United States _____ () ;
- (b) Continue essentially the present system of separate denominations—() ;
- (c) Unite the various church bodies into one church _____ () ?
[If you have checked (c), cross out any of the following which you do not mean to include: 1. Christian Scientists; 2. Jews; 3. Mormons; 4. Negro churches; 5. Pentecostal sects; 6. Roman Catholics; 7. Spiritualists; 8. Unitarians.]

Without reference to the question whether or not there should be general union,

(2) WOULD YOU

Get churches belonging to the same denominational families to unite?

() Yes () No
(Check Which)

Name: _____

If you prefer to remain anonymous, leave this space blank; but in order that answers from persons of different age, sex, denomination, etc., may be properly compared, please, without fail, fill in answers to each of the following questions:

Age (Check Which): () under 20; () 20 to 30; () 30 to 60; () over 60.

Sex: () male; () female.

Denomination: _____

Resident of what type of community (Check Which): () city; () town; () country.

Status in church (Check Which): () minister or theological student; () lay church officer; () lay member not holding office; () not a church member.

CUT OUT AND MAIL PROMPTLY to the Institute of Social and Religious Research, 230 Park Avenue, New York City. Thank you!

Opportunity for Comments or Explanations. Letters will be welcomed making any comment or explanation of your ballot which you think necessary.

OUR PULPIT

RELIGION AS A LIVING AND GROWING FORCE

BY ROSCOE I. MAXSON

Of the Chicago Seventh Day Baptist Church

(Submitted by Dr. O. E. Larkin)

ADDRESS FOR SABBATH, APRIL 30, 1932

ORDER OF SERVICE

OPENING PRAYER
DOXOLOGY
INVOCATION
RESPONSIVE READING
OFFERING AND NOTICES
HYMN
SCRIPTURE
PRAYER
HYMN
SERMON
HYMN
BENEDICTION

Consider religion in the light of history. This is a history of change and growth like the history of laws, communities, and nations—a record of change and adaptation to new conditions to meet more fully the needs of people.

Why don't we follow the ceremonial system of the early Israelites as prescribed by Moses? The ceremonies that Aaron and the high priests performed were full of splendor; they were impressive and stimulative to those shepherds who spent much of their time alone in the pasture and who had plenty of time to think and meditate. This visual stimulus was a balance to their quiet existence among their flocks. The tithes of their flocks and atonement offerings that were brought to be sacrificed gave them a personal part in their religious worship. But conditions changed. Israel became a nation with a king. The people were engrossed in national pride and the pomp and splendor of royal display. The land was better populated so that they had more com-

munity social contact and they did not need the ceremonies at the tabernacle to bring them together. Their sacrificing became only a duty and a form.

We read from Isaiah 1: 11, 13, "To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats."

"Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting."

These old forms of worship were changed, not because they were wrong or because they were imperfect, but because conditions changed; they were outgrown; new modes of worship could better satisfy their spiritual hunger.

Jesus was our great example in abolishing man-made laws and regulations that hindered Christian living. His simple rule is to believe in himself and God and love one another. He left the method of showing our obedience to these rules and the forms of worship we use, to be created by us as conditions required and according to our conscience. But he gave us examples, like the story of the good Samaritan, and many others, to guide us in practical Christian living.

To me, Christ was a modernist. I do not mean a radical modernist. He broke away from the petty, narrow customs of Jewish tradition by doing good on the Sabbath, preaching and worshiping outside of the synagogue, being friendly to sinners, or changing any custom that hindered his ministry to the people he came to serve.

In the nineteen hundred years since Christ, we have a long and more complete history of religion, of doctrinal change and growth. Early Catholicism gave people a satisfying religious code to follow. The Catholic priesthood claimed divine authority to interpret the Bible and judge people and give them definite assurance that they would inherit a place in a better kingdom after life on this earth was over, which gave the unlearned individual a pleasant sense of security without any mental effort or moral uncertainty of conscience. Those people were conscientious and doing

the best they knew. But when thoughtful people gained access to education they could not accept prescribed Catholicism. Abuses of power by unscrupulous priests were too apparent to be ignored, causing them to question the divine authority of priests. When Protestants broke away from the old order, that was a challenge to the assurance of salvation held by faithful Catholics; and to keep their peace of mind, they must strongly oppose Protestantism, or study the situation for themselves. But the Catholic Church forbade any questioning of Catholic doctrine, holding this as a great sin, and grounds for excommunication, which meant damnation to the Catholic. Is it to be wondered at that it took so long to gain the religious freedom which is the fundamental of personal Christianity?

There always has been opposition to any change in concepts of doctrine, due mostly to misunderstanding and unwillingness to admit that I may be wrong or partly wrong, and unwilling to study the question. We rationalize by saying, "New methods may be acceptable, but we should respect tradition." Pride in tradition is a human characteristic that naturally fits man's religious nature like love and good will toward his neighbor.

Customs and traditions are beautiful enrichments of our lives; they are showing respect to our ancestors, their ideals and accomplishments; they are a sense of being a part of the past that we are proud to uphold and carry on. But they can become a goal instead of the means to help us get the richness and best out of life and do the most for Christian civilization.

Time mellows and enriches many things that are of a different nature, as a college, a family history, literature; and many people claim that time enriches and improves concrete substances the fastest, such as wine or similar beverages. It does make them more effective, but we question whether it improves their value.

We will admit that tradition is detrimental when it keeps us from using better ways and means for getting along in the world. Yet at times it is very hard to give it up, and everyone must decide for himself whether a new method or new idea is worth breaking tradition in order that the new idea can be used. Denominations have always put

strong emphasis on tradition, and often have forgone an opportunity to co-operate in a worthy undertaking because of minor details of their doctrine. Because people do not have the same religious view is no reason why they should not work together for common good. Wilbur Chapman states that, "It is for contact and not conversion that the church is responsible." To create a strong church with a high membership is not an objective. It does make it easier for that church to reach its goal of contacting people, so that these people can choose for themselves the value of Christianity and the method and doctrine they shall follow.

Religion must grow to be most useful to man. The attempt to preserve unchanged the doctrines with which evangelism operated successfully in former centuries leads to formidable difficulties in an age when mode of thought and feeling have markedly changed. The divine right of kings to rule is not upheld. We believe in a democracy where any competent man can be granted power to rule, by the consent of the people. Church and State are separate. Coercive obedience to religion has been abandoned. Specific remedies for wrong doing are being substituted for the general plan of salvation. That is, we try to discover why a boy brought up in a certain environment becomes a criminal. We then attempt to change that environment instead of preaching righteousness; if he fails to heed, for whatever cause there may be, we punish him by the hand of the law.

The appeal to God for help occupies a decreasing place in modern practice. There was a time when the only hope of stopping an epidemic was by prayer. Now we appeal to man's own effort and skill in medicine. His success at helping himself leads to non-theological thinking. God seems less vitally necessary and is easily forgotten.

Fifty years ago people were induced to readjust their lives by the sensational feelings aroused in evangelistic or revival meetings, but in the past twenty-five years there has been a gradual, yet continual, decrease in the effectiveness of such meetings. One reason is that people are more accustomed to, and less affected by, any emotional stimulus. Because of broader education, people respond to intellectual stimuli better. We

must readjust our methods to fit changed conditions and try again to help people guide their lives to a satisfying Christian experience.

One new place and means for young people to readjust their lives is the college campus, especially the denominational college. The college is the child of the church, but many wonder, "Does college tend to create religious interest, or cause the student to lose interest?" I believe it does create religious interest. As with the revival meetings, only a minority respond, but those who do find a very personal and real doctrine for Christian experience. Here are the opinions of some college professors: R. B. Stevens of Elmira College (SABBATH RECORDER)—The result of a survey of fifteen small denominational colleges in the Middle West shows that:

Students and graduates were very definitely of the opinion that the influence of the college was the greatest single factor in formulating definite purposes or better ideals, or in lifting them out of chaos with respect to life purposes. About three-fourths of the students believed that they had a better understanding of the Christian life and a greater desire to live it, and a still larger proportion believed that they had not lost their former religious faith without getting a more rational, practical, and social faith which they considered more valuable. The great majority believed that their appreciation of and desire for the Christian life had been greatly increased. The desirable changes in the field of religion are due to the attention given to religious and moral questions by the faculty in connection with curricular work, to the personal influence of faculty and administrators, to the religious influence of student organizations and fellow students, to the general religious influences of the college, and to the religious influences outside of the college which are encouraged by the college.

Dr. Alfred E. Whitford in an address at Conference stated that he believed "young people were conscientious but confused."

Neal D. Mills in an article in the SABBATH RECORDER on Religion in Denominational Colleges states:

The medieval church provided it (education) chiefly for its clergy, believing that the common people had little need of it. But with Protestant emphasis upon individual interpretation of the Scriptures, came the necessity for universal education, and the Church took up the task. . . . Being less under the supervision and dictation of the Church may not make a college less religious or any less valuable as a Christian institution.

As a matter of fact the church-founded col-

leges for the most part still claim to be Christian and denominational though non-sectarian. Their bulletins take pains to mention "a warmly religious atmosphere." The question is, are these claims well based or are they true only in a broad and general way? Is the "religious atmosphere" dense enough to support religious life, or is it too rarefied to exert any pressure?

We must recognize that religious concepts are changing. Dogmatic intolerance is melting away, and, although religious indifference and apathy are taking its place for many people, there is a growing pragmatic spirit, and religion is being judged less by its creed and rituals and more by its results in personal character. There is less interest in theological niceties, but a demand for the fundamental principles that will guide in daily life.

We can expect, then, that the Christian college will exert a positive influence for the development of Christian character and personality, and the establishment of a sound philosophy of life. It is not difficult to discover that this is being done in most denominational colleges quite creditably. Christian teachers, missionaries, and social workers come very largely from these colleges. Eight out of ten preachers come from church schools. Of our own Seventh Day Baptist ministers and missionaries, more than thirty come from Milton College, about twenty from Alfred, and a dozen from Salem.

Students usually form a theology of their own and different from that of anyone else, but that is real personal Christianity, if it engenders their sincere endeavor to live it and be useful citizens. It is disappointing to many who feel no need of a change of theology and have found such satisfaction in their own denominational doctrines, to see young people they are interested in turning to something different. But how different is their new religion? They use new terms, take greater religious freedom, and have more tolerance toward ideals of others. This appears as a laxity in their convictions, but the fundamental of love thy neighbor is there, and perhaps their convictions are not as different as they seem. Before condemning modern college youth, consider their works, compared with the average of any other period. The results may be surprising, for history of religion is a series of changes to meet more fully the needs of man and serve him better.

Modernism has a tendency to carry advancement and change past the bounds of reason and experience. Religion is not opposed to advancement that proves its worth, that fills the need for deeper personal Christian living.

DENOMINATIONAL "HOOK-UP"

VERONA, N. Y.

On Sabbath morning, April 2, Mrs. R. R. Thorngate gave a very interesting account of the work of Mr. Thorngate and herself while on the mission field in Georgetown, British Guiana. At the close of her talk Miss Geraldine Thorngate sang a solo which was very popular with the congregation there.

The health of Rev. R. R. Thorngate is somewhat improved.

Mrs. Sorensen is slowly improving. She and the children are living in the parsonage. Mrs. Florence Stukey is with them.

PRESS COMMITTEE.

ROANOKE, W. VA.

Rev. Eli F. Loofboro, pastor of the Lost Creek and Roanoke churches, was with us at the regular Sabbath morning services, April 2. His sermon was very practical and helpful — on the theme, "Sinning Against Yourself." He was accompanied by other Lost Creek people.

L. MAIN BOND.

DODGE CENTER, MINN.

The Seventh Day Baptist Church Ladies' Aid held another of their all-day socials last Sunday at the home of A. N. Langworthy. A bountiful picnic dinner was served at one o'clock to over forty people, and later all went home feeling they had enjoyed a very pleasant time. A number of visitors were present.—*The Star*.

BROOKFIELD, N. Y.

A special program was enjoyed by the Seventh Day Baptist people a week ago, for Easter. Among the special numbers were the following: "I Know That My Redeemer Liveth," from Handel's "Messiah"; an anthem, "See From the Morning Land"; a solo, "In the Hall of Judgment"; an anthem, "A Joyous Morn"; a solo, "That Old, Old Story is True"; and motion songs by the children—"Easter Message" and "Christ the Lord is Risen."—*The Courier*.

WESTERLY, R. I.

The annual dinner of the Pawcatuck Seventh Day Baptist Church was held for the members of the church and congregation and their families in the church par-

lors last evening with nearly two hundred in attendance. The tables in the parlors were handsomely decorated.

After the dinner Rev. Harold R. Crandall, pastor of the church, presided. The speakers were Rev. W. L. Burdick of Ashaway and Rev. Clayton A. Burdick, pastor emeritus. Dr. Edwin Whitford read a poem which included the surnames of all the members of the church.

There was a musical program in charge of Miss Jessie Utter, church organist, William H. Browning leading the singing.

At the annual meeting of the church, which followed, reports were given by the officers of the church and societies. The officers elected were as follows: president, George B. Utter; treasurer, E. Howard Clark; clerk, LaVerne D. Langworthy; trustees, Charles P. Cottrell, Howard M. Barber; collector, Mrs. Elisabeth K. Austin; auditor, Karl G. Stillman; ushers, William Healey, Charles B. Barker, Hiram Barber, Jr., Wilfred B. Utter, Karl G. Stillman, Alexander Austin, Cyril Kenyon, and Carroll Hoxie.

Members of the music committee are Karl G. Stillman, Mrs. Walter D. Grenolds, and Mrs. Jessie Ferguson. The committee on nominations includes Ira B. Crandall, Karl G. Stillman, and Allen C. Whitford.

It was decided to conduct an every-member canvass before the first of May, and a committee consisting of Dr. Edwin Whitford, Ira B. Crandall, and Karl G. Stillman was appointed to have charge of this work.—*Westerly Sun*.

TITHING SURPRISES

The Christian who begins to tithe will have at least seven surprises:

At the amount of money he has for the Lord's work.

At the deepening of his own spiritual life.

At the ease of meeting other obligations with the nine-tenths.

At the new sense of stewardship in all of life.

At the ease of going from one-tenth to larger giving.

At the satisfaction in the stewardship of time and talent.

At himself for not adopting the plan sooner.

Try it; It won't hurt you any; Give it a chance.—*C. E. News Bits*.

RELIGIOUS EDUCATION

REV. ERLO E. SUTTON
Director of Religious Education
Contributing Editor

CHILDREN'S PERSONAL COMMITMENT TO CHRIST

The problem of the religious life calls for instruction, study, and discussion. An intelligent comprehension of the meaning of the Christian religion is important for the acceptance of Christ and the nurture of the finest spiritual life. The learner should be directed to the accumulated stores of racial experiences as an aid to the interpretation and control of his own personal experience. There are many helpful materials, but the Bible is the incomparable source of material. The pupil in his daily recreational and service activities in the Vacation Church school will be faced with the necessity for decisions which should be made in accordance with the rules of life he is learning to live. The questions of "What is right?" "What is the thing Jesus would do?" should be raised when any point of discipline, questions of the best form of activity, and similar matters need decision; these should at all times be referred to the pupils for study, instruction, and discussion for final settlement, especially in the case of juniors and up.

The total time devoted to religious instruction, study, and discussion in the Vacation school should be as extensive as possible, consistent with a balanced program, and in any case should not be less than one and a half hours per daily session. Study and instruction should include Bible knowledge, character building, story telling, memorization, dramatization, and other expressional activities, as well as such special features as missionary education, social and patriotic attitudes. Such a program of religious instruction as this will give ample time during a half day session for the play and worship periods.

There is available in Biblical material, text books prepared for this specific purpose, and in history and literature the accumulated experience of the race. This

material for the most part will be found in the manuals that have been suggested for the use of teachers in the Vacation school. These manuals and many supplemental books have been carefully listed in the "Syllabus" prepared by the Sabbath School Board, copies of which may be obtained by writing the director of religious education. In the use of all this material care should be taken that the proper material is used for each age group.

The materials used in the Church school, whether in the Bible school, the Vacation school, Christian Endeavor, or some other form of religious education, are not ends within themselves, but means to an end. Religious education is failing in its task if it is not doing one of two things, leading the pupil to a personal acceptance of Christ, or if he is already a Christian, to spiritual growth. Pupils should not merely know about the Christian way of life but should actually and consciously adopt it. They should be brought to a definite acceptance of Jesus Christ as Lord and Master, and then instructed in such a way that there will be spiritual growth. The question of personal commitment to Christ should be made one of definite discussion in personal interviews with pupils through the intermediate department and up. Many feel it should begin in the junior department. The Vacation Church school should work in close harmony with what is being done elsewhere in the church in order that all children for whom the church has responsibility may have guidance in this matter. In most schools the pastor should have one period with the intermediates for instruction in church membership. This class should include those who are not Christians as well as those who are just beginning to live the Christian way of life.

After personal commitment to Christ, the pupil should become identified with the church. The development of participation in the life and work of the church is an educational task of the church just as much as leading to an acceptance of Christ, and is therefore a responsibility of the school. Personal decision and public confession of the conscious acceptance of Christ should express itself in definite acceptance of the responsibility and privileges of church membership. The pupil must be led from the

very beginning to feel his membership not merely in the Church school but in the life and program of the church as a whole. The idea of church membership as something deliberately taken up at a definite time or about the intermediate period should not be allowed to imply that before that time the pupil is not a member of the church family. On the other hand, the Vacation Church school should not fail to bring to definite consciousness the significance of this relationship.

CORRESPONDENCE

BOLIVAR, N. Y.

DEAR FRIEND VAN HORN:

. . . . I have given several addresses upon the subject of worship, comparing our own with that of other leading churches. Loyal Hurley has, also, including his address before the last Conference. The Commission appointed us and President Davis a committee of three to draw up a revised order of worship to be submitted at next General Conference upon endorsement by Commission. . . .

The Seventh Day Baptists are not in the habit of letting Conference or the Commission dictate; and too much "home rule," plus great variety of worship, plus ninety-nine per cent preacher-doing-the-worshiping-for-congregation in some churches, has, in my opinion, been a contributory cause of some of our young people becoming "lukewarm" and later leaving us for churches with more real worship evident in their services. I went with a young man from one of our Seventh Day Baptist churches to a low Episcopal service. After it was over, the young man said: "If we had worship like *that*, our young folks wouldn't sit back between the doors and have to apologize for their church." In that service he saw *everyone* who entered a pew, kneel quietly in a short prayer before sitting; he saw no one whisper or talk; he saw congregational participation; he saw stained glass windows with symbolic and suggestive helps to worship; he heard the pipe organ sound the call to worship and heard it play softly, "Blessed Hour of Prayer," while all heads were bowed and all was silence directly following the main prayer.

In our own churches far too often there

is whispering upon entering the pew, if not talk in an undertone; folks staring straight ahead with heads erect during prayer. Children race and run in the church with little thought of reverence or that it is God's house. You will remember Hurley's statement as to his own feelings when one of his teachers upon being asked to attend his church replied: "I don't want to hurt your feelings Mr. Hurley, but really I wouldn't feel as if I had worshiped, if I attended your church." Now, please don't think me a pessimist, but I have very strong convictions on this important subject.

In a conversation with a Catholic friend, I said: "Doesn't your service in Latin, uniformly the same week in and week out get monotonous?" His reply was in substance: "Good Catholics know the English for every Latin phrase and sentence in the mass; as to its uniformity, that, we call its strongest point—you can attend our church service in South America, China, Germany, France, or America, and despite the fact you might not be able to understand the priest's sermon or talk with the folks after getting out of the church, you could and *would* understand all in the church service and could worship there as well as at home." Not so bad?

In our own denomination I feel a uniform Sabbath morning service might not come amiss. If a visiting preacher enters a pulpit of another Seventh Day Baptist church, if the order of service is mislaid, isn't he "at sea"? If an enriched and satisfactory order is adopted, would not the people look upon the idea as one of mighty opportunity for better and more satisfying worship and real church betterment? Anyway, here is hoping some good may come from it all.

Sincerely and fraternally,

.....
An old woman hobbled into the Probate Court, and, going up to the judge's desk, asked:

"Are you the (re) probate judge?"

His honor replied without a smile, "I am."
"Well," continued the woman, "my husband died detested, left me a couple of little infidels, and I want papers to be their executioner."

And the judge quickly fixed it so that she could be the executor of the estate.

—Selected.

DEATHS

BABCOCK.—Charlotte A. Odell Babcock, daughter of George and Susan Teft Odell, and widow of Hermon Babcock, was born July 20, 1842, near Almond, N. Y., and died at the Rock County Home, near Janesville, Wis., March 28, 1932.

She came to Wisconsin in 1852, living with her parents on a farm near Utica. She married Hermon Babcock January 1, 1861, who died October 2, 1891.

Mr. and Mrs. Babcock were baptized March 28, 1863, and united with the Utica Seventh Day Baptist Church. For a short time she was a member of the Milton Church, but transferred her membership October 17, 1895, to the Milton Junction Church, where it remained until her death. There were no children. Farewell services, conducted by Rev. Edwin Shaw and Rev. John F. Randolph, were held at the Milton Junction church on the afternoon of March 30, and burial was made by the side of her husband in the Milton Junction cemetery. E. S.

BABCOCK.—Fred H. Babcock, 65, died at his home in Adams Center, N. Y., March 7, 1932.

He was born in Rutland, November 17, 1866, the son of Chester and Sarah Babcock. He was married four times. His first wife, Shirley May Hills, died in 1902, leaving three motherless children. Eight years later he married Jennie Stedman who died in 1915. He married Mrs. Ella Stoddard Maxson in 1916. She died in 1925, and in 1926 he married Mrs. Letha Greene Hovey, who survives him.

Besides the widow he leaves three daughters, nine grandchildren, two sisters, three brothers, two step-children, and several nephews and nieces.

Mr. Babcock was a good man and a kind neighbor who will be missed greatly by his many friends. He joined the Seventh Day Baptist Church about four years ago, transferring his membership from the Baptists. In recent months he seemed to be growing in his appreciation of prayer and faith in God.

A service of prayer at the home, and funeral services at the church were held March 10, and the body was laid to rest in the cemetery at East Rodman. L. F. H.

CLARKE.—John A. Clarke was born in Milton, Wis., June 30, 1853, and died March 5, 1932, at the age of 78 years.

At the age of twenty-one he joined his father and brother in the pioneer colony at North Loup, Neb. Here he endured and enjoyed the hardships and privations of a pioneer's life. As the colony grew and prospered he with his brother engaged in the livery business for several years, following which they went south into Mississippi and Louisiana.

In 1890, he was united with Gertrude Davis in marriage at Beauregard, Miss. This union was

blessed with three children, Mildred, Marian, and a son who died at the age of three years.

He removed with his family in 1904, to Boulder, Colo., returned to North Loup in 1913, and from here to Kearney in 1921, where he has since resided.

Mr. Clarke was a man of strong integrity and deep-seated religious convictions. At the time of his death he was a member of the Seventh Day Baptist Church at Boulder, Colo. He was ever a loyal defender of the Seventh Day Sabbath and his faith in a loving Savior sustained him in his long months of suffering. His daily life was sufficient testimony of his beliefs.

Although of a jovial disposition which won him friends wherever he went, his chief interests centered in his home, and his greatest pleasure came from his comradeship with his family.

Farewell services were conducted from the home in Kearney by Rev. Mr. Coon of the Baptist Church on the afternoon of March 7, after which the body was brought to North Loup where services were held from the home of Mr. and Mrs. Arthur H. Babcock by Pastor Hurley S. Warren of the Seventh Day Baptist Church on the afternoon of March 8. Interment was made in the North Loup cemetery.

(Sketch prepared by Mrs. John A. Clarke.)

H. S. W.

LUPTON.—Charles Washington Lupton, only son of Charles and Elizabeth Ott Lupton, was born in Bridgeton, N. J., August 27, 1852, and died at Shiloh, March 28, 1932.

When a boy, he attended with his parents the old Broad Street Presbyterian church of Bridgeton, where he spent his boyhood and youth.

On December 27, 1871, he was married to Beulah D., daughter of Lawrence and Louisa Davis Harris. To this union were born two sons and three daughters. His wife died ten years ago and he later married Mrs. Sadie A. Ayars.

After a faithful study of the Bible he accepted God's Sabbath and on February 18, 1881, he was baptized with a number of others by Dr. T. L. Gardiner at Davis' mill pond and united with the Shiloh Seventh Day Baptist Church.

He was always faithful to the Sabbath, of a kind and indulgent disposition, and a great lover of music of all kinds, especially singing; one of his greatest joys was the singing of old songs, of which he knew a great number, with the members of his own family.

He is survived by his wife, Sadie Ayars Lupton, his five children: Mrs. George Lykens, Archibald S. Lupton, Harry C. Lupton, Mrs. Wade Allen, and Mrs. Earl Bowen; and one sister, Mrs. Elizabeth Elwell. He also leaves ten grandchildren and two great-grandchildren, who with his children will mourn the loss of a beloved father and grandfather.

The funeral services, which were conducted by Rev. Herbert L. Cottrell, were held from the residence of Harry C. Lupton, the son of the deceased, on Wednesday morning, March 30, and the interment was made in the Shiloh cemetery. H. L. C.

NEWTON.—Miza S. Pettengill, daughter of Eastman and Caroline Sayles Pettengill, was born in Henderson, N. Y., October 6, 1853, and died in Adams Center, N. Y., January 10, 1932, at the age of 78 years.

Beginning at the age of fifteen she taught school for several years until her marriage to Willis Nutting. Mr. Nutting died about twenty years ago.

In May, 1930, she was united in marriage to Walter F. Newton who survives her.

Mrs. Newton had been a Baptist, but after her marriage to Mr. Newton she had accepted the Sabbath truth and united with the Seventh Day Baptist Church in Adams Center. Until her failing health prevented she was a faithful attendant at the worship of the church. During her last illness she realized that she could not recover and expressed her readiness to meet her Lord. "We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord."

Funeral services were conducted at the church January 12, and the remains were interred in Elmwood Cemetery at Adams. L. F. H.

ROOD.—Rosa Pauline Furrow, daughter of John and Esther Babcock Furrow, was born near Peoria, Ill., August 1, 1856, and passed away at her home at North Loup, Neb., April 4, 1932.

Her own mother died when Rosa was a baby, leaving four children. Her father married twice afterwards, and she had five half-sisters and two half-brothers. One half-brother, Darwin Furrow, of Orofino, Idaho; and two half-sisters, Mrs. John Daland, of Milton, Wis., and Mrs. Daisy Furrow Allen, of Greeley, Colo., are still living.

When she was about a year old her father moved his family to Welton, Iowa, where she grew up and joined the church under the leadership of Elder Varnum Hull. At the age of fifteen her family moved to Long Branch, Neb., and in the fall of 1872, they came to North Loup. She was one of the constituent members of the North Loup Seventh Day Baptist Church, of whom only two remain in North Loup—C. J. Rood, and Mrs. Mary R. Davis.

Rosa, with the others, endured and enjoyed the hardships of pioneer life. During the "April blizzard" their dugout was entirely covered with snow. At another time her father was delayed on a trip to Grand Island for supplies, and the family was forced to live on parched corn four days.

On October 30, 1875, she was married to Charles J. Rood. To this union were born ten children: Mrs. Henry Williams, Byron, of Milton, Wis.; Mrs. L. L. Lewis, Mrs. Martin Nelson, of Walworth, Wis.; Mrs. Hugh Whitford, Marcia, Carrie, Bayard, of Milton; Elsie and Eunice.

Mr. and Mrs. Rood started house-keeping near the school-house where Mr. Rood was teaching, in what is now Ord. Then they homesteaded west of North Loup. The present North Loup cemetery was given to the church by Mr. Rood. While the children were growing up the family

lived on a timber claim at Pleasant Hill. Later they moved to North Loup.

Mrs. Rood was a natural story-teller, and could supply any type of story her children wished. She also sang songs from memory to her little folks. She loved fun and more than "held her own" with her children. She was a member of the Woman's Missionary society, sang in the choir, and helped in the Sabbath school for many years. She was an invalid for ten years and almost helpless for about a year. She has been patient and cheerful in her suffering, while she was tenderly cared for by her daughters. Through all her life she was led by the "still, small voice."

Her passing is the third in the Charles J. Rood family—an eight-year-old granddaughter, Julia Nelson, being called in 1923, and a son-in-law, Hugh Whitford, in the fall of 1931. She leaves her husband, ten children, ten grandchildren, and three great-grandchildren, besides many other relatives and a host of friends to hold her in sacred memory.

Farewell services were conducted from the North Loup Seventh Day Baptist church, following a brief service at the home, Wednesday afternoon, April 6, by Pastor Hurley S. Warren, assisted by Rev. Claude L. Hill of Farina, Ill. Interment was made in the North Loup cemetery.

H. S. W.

Yes, there are dragons. They not only resemble physically their supposedly mythical pictures, but breathe fire under water. Anyone who fancies that this is romancing can read the words of Dr. William Beebe, a scientist of wide repute, representing the New York Natural History Museum. He has seen dragons in the Atlantic, he says, in the course of his scientific deep-sea fishing, and he expects to go hunting for them this year.

"During the work of our expedition last summer," he says, "we saw huge, slimy shapes that came floating up from the depths. No one has seen them before, and I feel sure that further work at deeper levels will reveal the presence of unknown monsters.

"We have already found creatures that answer all the descriptions of medieval dragons. These things shoot a luminous substance out of their mouths. They are covered with spines, and are altogether fearsome."

Evidently the Chinese, with their "dragon throne" and their general penchant for dragons as an artistic motif, have known what they were about, even though we may not admire their taste.

—Westerly Sun.

Sabbath School Lesson V.—April 30, 1932

ISAAC AND HIS WELLS.—Genesis 26: 12-25.

Golden Text: "A soft answer turneth away wrath; but a grievous word stirreth up anger." Proverbs 15: 1.

DAILY HOME READINGS

April 24—Isaac and His Wells. Genesis 26: 12-25.

April 25—A Treaty of Peace. Genesis 26: 26-33.

April 26—The Covenant of Beer-sheba. Genesis 21: 22-34.

April 27—The Better Way. Proverbs 16: 19-33.

April 28—The Supremacy of Love. 1 Corinthians 13: 1-13.

April 29—The Rule of Peace. Colossians 3: 12-17.

April 30—The Beatitudes. Matthew 5: 1-12.

(For Lesson Notes see *Helping Hand*)

We strongly endorse and support the position taken by Secretary of State Stimson in making it known to the world that the United States will not recognize the legality of any title or right gained in violation of the pledges contained in the Kellogg-Briand Pact and the Nine Power Treaty. We earnestly hope that the other governments of the world will join with the United States in support of this policy. We believe that the general acceptance of the principle of nonrecognition of national advantages gained by military means in violation of peace pledges will go far toward preventing resort to war.

—Administrative Committee
of the Federal Council.

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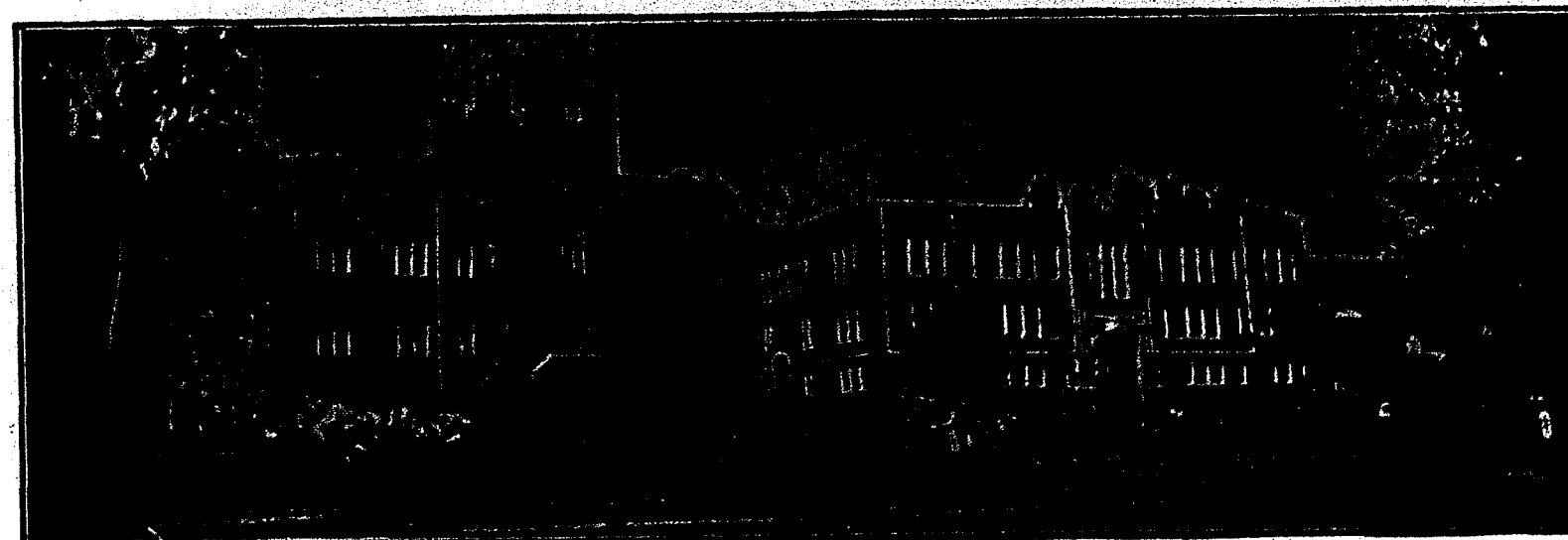
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The Sabbath Recorder

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COMPENSATION

Dwarfed, and twisted, and dark with thorns,
The old crab apple tree on the hill
Stands through the years as a testament
Of God's compassionate will
Nothing too ugly, and nothing too bleak,
No desolation so great, but he
Compensates for its blight—its hurt—
Even this old gnarled tree
Becomes more beautiful than a dream:
Unutterably lovely, when the spring
Petals it, and transforms each bough
Into an exquisite thing.

Oh heart, remember, oh heart, be still!
Out of your grief, some beauty may
Blossom at last, as delicate pink,
And white as a crab apple spray.

—By Grace Noll Crowell.

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