



HE plays safe
 who seeks
 not his own life
 -- but to help
 others.

The Church plays
 safe that supports
 not only its own
 work but the task
 represented by the

UNITED BUDGET.

*"He that seeketh his own life shall lose it,
 But he that loseth his life for my sake, the
 same shall find it."*

**Two months
 till the close of the
 Conference Year**

Published by the Committee to Raise the
 Seventh Day Baptist Onward Movement Budget

The Sabbath Recorder

Vol. 112

APRIL 25, 1932

No. 17

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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WHOLE No. 4,546

THE TEST

On a recent Sabbath, in our church pews the worshiper found a message of encouragement from the Conference Finance Committee. "Of course," the leaflet states, "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 Budget represents the entire program of the denomination. To think of the Budget and the promotion of the task of raising it as merely a matter of finance is a gross mistake. Its value and implication are highly spiritual. The Sabbath morning offering is as spiritual a part of the service of worship as the pastoral prayer, the hymns, or the sermon. In fact, an adequate individual offering is a high test of one's spiritual integrity and loyalty to the Master who said, "it is more blessed to give than to receive."

Similarly, it may be pointed out that raising the Denominational Budget is a spiritual service and an indication of our love and devotion to the cause entrusted to our hands. During this year, little emphasis has been placed directly by the Commission on the financial side of the work. Those matters considered more *spiritual* have been stressed.

Nine months of the Conference year have now passed. For this period Treasurer Crandall reports \$17,074 paid in. This is \$54 more than for the first nine months last year. But if the optimism of the committee is to be justified, if the conservative Budget assembled by the last Conference is to be realized, \$8,342 a month must be paid in for the next three months—more than four times as much, monthly, as received in March.

This is not an easy situation to meet, especially when we realize how little farmers are receiving for produce, that many are unemployed, and that some churches are in debt and perhaps in arrears on pastors' sal-

aries. But it may be another case of "the sword of the Lord and Gideon"; who of us will dare declare it, and use the means the Lord has placed in our hands?

According to the figures used by our Conference president in a recent letter to the churches, our aggregate possible indebtedness for this year will exceed \$32,000. That does not mean our boards have been extravagant or that no retrenchments have been made. Work in South America has been abandoned, workers from China recalled, tract distribution cut down, editorial duties and duties of corresponding secretary of the Tract Society put upon one man, and advance work in various fields has not been undertaken. It must be borne in mind that not a cent included in the Budget is designated for any indebtedness, and that there was reported at last General Conference an aggregate indebtedness of a little more than \$18,000. It should be said in passing, too, that in the years the debts have accumulated, not a cent has been spent by boards or workers more than authorized by Conference—much less in fact. It should also be remembered that not all the work planned has been attempted and that would be possible with a one hundred per cent Budget realized.

We have faced crises before. Perhaps we were never called upon to meet a more critical situation than we find today. Our very future as a people and our spiritual life as individuals are at stake. It is a challenge for us to do our very best, urges the committee, "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. Let us meet that challenge with zealous consecration, with whole-hearted surrender.

Items of Interest The Salvation Army in the United States fills a great need in that it serves people many of whom are untouched by any church or other agency. During 1931 they report having conducted 122 boarding homes, which will accommodate 9,826 men and women; 117 industrial homes with a capacity of 4,652 people; 45 rescue homes and hospitals caring for 2,992 persons; 9 settlements and nurseries. Their prison work is outstanding; 1,025,346 hours were spent by their officers carrying forward this work. They report, for 1931, 129,646 converts. — *From the Missionary Voice.*

SUNDAY LAWS ENFORCED

Some weeks ago, Baltimore authorities arrested air pilots for flying on Sunday, both for pleasure and profit. Since then, moving picture men of Plainfield, N. J., have been arrested and fined for running their "shows" on Sunday. In both instances the local ministers' organizations were the instigators of the movements for Sunday law enforcement.

Many find ourselves lining up in our thinking with the flyers and picture men. Why pick on these particular lines of activity? Why single out the airmen? Why is it any worse to fly through the air than to race for pleasure or profit over the highways? Why is it any worse to open the picture houses than candy shops and soda grills? Why is it more sinful to fly a plane than to sell gasoline? Sunday movies, like Sunday journals, have much to condemn them other than the time of opening — namely their character.

A wide-awake magazine reports a story from the *Republican*, a Springfield (Mass.) paper. It seems this city has a law that makes it a punishable misdemeanor to "shine" shoes after 11 a. m. Sundays. A policeman of a reform vice squad went to a certain shoemaker (name given with address) and had a "shine" after 11 a. m. He immediately secured a warrant and arrested the offender, who was at once tried before the court and fined \$5 for shining shoes after 11 a. m., on Sunday. Well does the journal ask, "Under what pretext is a man a criminal for shining shoes on Sunday at 11 a. m., and a good citizen if he shines shoes before 11 a. m., on Sunday?"

INTOLERANCE AND THE PRESIDENT

Liberty, "A Magazine of Religious Freedom," has in its first quarterly number of 1932, an article, "An Attempt to Dictate the President's Religion." We give it here:

The "Window Seat" man, W. D. Jamieson, a former Iowa Congressman, in a recent issue of the *Fairhope* (Ala.) *Courier*, says:

"President Hoover evidently did a lot of Sunday work to prepare his statement of apology for signing the Grundy tariff; he rushed it through just in time to get it into the hands of the radio announcer for the Sunday night program. Someway I wish the President of our country would set a little more strict example for the fourth commandment."

In the first place, we would like to inform the "Window Seat" man, since he has become so critical, that "the fourth commandment" does not enjoin the observance of the first day of the week, but the seventh day. Nowhere in the Bible is there a commandment or an injunction to be found enjoining the observance of the first day of the week. There is no Biblical sanctity whatever attached to Sunday.

In the second place, who has made one man the judge of another man in religious concerns? The Apostle Paul expressly admonishes Christians not to judge one another in religious matters, for says he:

"Who art thou that judgest another man's servant? to his own master he standeth or falleth. . . . One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind."

SALARIES

"Babe" Ruth has signed a year's contract for \$75,000, a reduction of \$5,000 from the amount he has been receiving. His salary is now the same as that of the President of the United States. We pay our Vice-President \$15,000, and the Chief Justice of the Supreme Court \$20,000.—*Selected.*

Getting Inspiration The late Mr. Edison claimed that genius was ninety-five per cent hard work. We hardly believe that hard work accounted for so large a part of the genius he manifested, but no doubt the long, painful hours he spent in the laboratory were greatly responsible for the success he achieved.

The Presbyterian *Banner* tells us of the answer of a successful novelist and literary writer when interviewed by newspaper reporters. The question had been concerning the coming of inspiration. Did he wait for it and seize it at the happy moment of

its arrival? His reply was negative, that if he waited for it to come he would probably wait a long while. His rule seems to be to attack at once any literary task on hand and plod on, inspiration or no inspiration. It appears, however, that when once a task is begun "interest does usually begin to revive and then swells into a tide of inspiration," carrying him to great heights.

How often we wait upon inspiration that never comes, when that which is needed is a resolute attack of the job in hand. Shall the minister await inspiration to prepare his sermon? The Sabbath will often overtake him with empty heart and head. But with mind put upon his subject and effort concentrated, the theme begins to unfold and our preacher is ready to stand in the holy place with a message inspired and warm for his people. A young pastor, the other day, quoted Dean Main, "read your mind full and write it empty," words strangely familiar as we went back to our student days under this able man's tuition.

We think of the books of the Bible written by men inspired — and they were — but often do we forget or fail to realize the long hours and years, perhaps, these men spent in labor and sacrifice and suffering — the experiences out of which were wrought the great truths which they enunciate. Straight thinking, hard work, persistent effort, laborious pains merit inspiration and will usually find it. "They that wait upon the Lord shall renew their strength; they shall mount up on wings as eagles, they shall run and not be weary, they shall walk and not faint."

Sabbath Study Book In the fall of 1930, a series of Sabbath studies prepared by Rev. Lester G. Osborn were run in the SABBATH RECORDER. Considerable favorable comment on these helpful studies was elicited.

Mr. Osborn is planning to publish a small but neat book containing much of this material, with a fitting introduction together with two or three more chapters, making ten studies in all. He wants the book for handy use in his own classes and entertains a hope that other pastors, Sabbath school superintendents, and teachers may want it for their schools and classes. The author is publishing the book as a personal enterprise, and will proceed with it if in-

terest on the part of others warrants. The price will probably be twenty-five cents a copy post-paid, cheaper in lots of five or more. It is hoped, if the publication is made, that enough will be sold to pay the initial cost, leaving a considerable number for free distribution. Such topics will be discussed as:

- The Origin and Purpose of the Sabbath.
- The Sabbath in the Law and in Jewish History.
- Jesus and the Sabbath.
- Paul and the Sabbath.
- The First Day in the New Testament.
- The Christian's Relation to the Law in the Dispensation of Grace.
- The Origin of Sunday Observance.

Any interested reader who wishes to encourage such a venture will do so by writing Mr. Osborn and stating how many copies he can use. Address Rev. Lester G. Osborn, 1715½ Miramar Street, Los Angeles, Calif.

The Power of the Gospel The gospel is still potent in the lives and hearts of men. Give it a chance and the hardest hearts will be softened and criminals will be changed into useful and dependable citizens. Penal institutions are necessities in civilization, and with human nature as it is, the abolishment of corrective institutions seems a long time in the future. However, not enough serious consideration is given to the value and power of Christ's redeeming grace in the hearts and lives of men.

This morning's paper (April 12) carries a front page story of a convict who has just returned, voluntarily, to Sing Sing Prison to take his "medicine," and all because the love of Christ had laid hold upon him with full saving grace.

He was one of five to make a spectacular escape from prison in 1910, and the only one not recaptured and returned within a few years. He served in the Canadian army during the World War in a worthy manner, and afterward followed the painter's trade in New York City under an assumed name. For twenty years he has lived an exemplary life. Not long ago in a down town mission — the Macauley Cremorne — he came under conviction of sin and became a Christian. Not long could the love of Christ and the memory of his wrong against society unconfessed and unatoned abide to-

gether in his heart. He went to the superintendent of the mission and confessed fully, with the expressed determination to return to prison and serve the remainder of his term. The superintendent accompanied him to Sing Sing.

After recovering from the shock of the convict's return and story, the warden looked up the records, verified the account of the escape, and declared, "If a man does regularly what he is supposed to do to rehabilitate himself, I think something should be done for him." He at once applied to Governor Roosevelt for the man's pardon. We hope it will be granted. After all, the primary importance of a prison sentence is the reclamation of a man gone wrong. If that purpose has been achieved in some other way, there is then no further need of the punishment.

The case is interesting though not unique. It may be unusual and striking in these "perilous" times. It is encouraging to realize anew that the love and grace of Jesus Christ will still work in lives where opportunity is offered. "I am not ashamed of the gospel of Christ; for it is the power of God unto every one that believeth."

Sabbath Rally A Sabbath Rally week is advocated this year. That will embrace two Friday night prayer services and two Sabbath days. It is hoped that every pastor will preach a special Sabbath sermon in his own pulpit the first Sabbath, and preach the same sermon the second Sabbath in a pulpit with an exchange pastor.

This may not be feasible for some of our churches—those at long distances apart. But for many of our groups it can quite easily be worked out. For example, the Jersey pastors could make an exchange, if they cared to. So could the Rhode Island and Connecticut churches, the Central Association and the Western, the Michigan churches and those in southern Wisconsin. The workers in Sabbath Promotion would be gratified and feel the spirit of co-operation if officers of the different associations would assure the success of such an effort by working out a suggestive program of exchange and advising churches and pastors.

The Sabbath dates are May 14 and 21. The SABBATH RECORDERS containing special sermons and material will be May 9 and 16.

It is hoped that something will be made of Rally week in special prayer meetings, Sabbath schools, Christian Endeavor services, socials, get-together suppers.

May 15, is being featured by many churches as Pentecost. Evangelistic efforts are being put forth, and prayers and plans offered for a large ingathering. Well may Seventh Day Baptists swing into the spirit of Pentecost and promote a movement for better Sabbath keeping among themselves, a larger loyalty to the task God has entrusted to them, and a more zealous, earnest effort to extend the blessings of the Sabbath to others. The SABBATH RECORDER, the leader in Sabbath Promotion, A. J. C. Bond, and the president of Conference will be very glad to encourage the rally in every way possible.

STUDIES IN RELIGION AND GOOD HEALTH

II.

THE HEALING MIRACLES OF JESUS

BY REV. LOYAL F. HURLEY

"And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people." Matthew 4: 23.

"The crucial question with which all discussion of the supernatural must start is this: 'Has God exhausted himself in the universe, or has he powers in reserve?'" It is thus that Charles Wishart begins his discussion in *THE GOD OF THE UNEXPECTED*. After showing that what we term natural law is only the habitual method of God's activity, he argues that God is still free to change that method. He quotes Chesterton: "It is no argument for unalterable law (as Huxley fancied) that we count on the ordinary course of things. We do not count on it; we bet on it. We risk the remote possibility of a miracle as we do that of a poisoned pancake or a world-destroying comet. We leave it out of account, not because it is a miracle, and therefore an impossibility, but because it is a miracle, and therefore an exception." To show that a person is not necessarily bound by his habits, Wishart says: "If I get up at eight o'clock three hundred and sixty-four days in the

year, and on the three hundred and sixty-fifth day get up at six, that would not be impossible—it would be an exception." "God has his habitual way of doing things, to be sure. But if even a man can break in on his own habits, is there less freedom in God? Given a proper insight into the real nature of law as the expression of the personal will of God, the idea that miracles are a violation of law reduces to sheer absurdity. The only possible violation of law would be that which defied God's will. The miracle is only a higher and more direct and exceptional manifestation of that will. In fact, the size of a man will be judged by his ability to do the exceptional thing when the occasion demands. God is the Infinite. *He is the God of the unexpected.*"

The problem of the miraculous has never troubled the writer since the night that God changed the direction of his life, set him free from evil habits destructive of body, mind and soul, filled his heart full of love for things he used to hate, and opened his eyes to beauty that he had never seen before, so that "every common bush was afire with God" as he walked home in the moonlight down the old familiar road. If God changes the whole life of a man in five seconds, what is to hinder him from quickening the activity of a nerve atrophied by disease, or improving the work of a stomach?

Since most who read these words have likewise had an experience in which God has changed their lives, we shall spend no time arguing as to what God can or cannot do. Let us think about what Jesus did with disease, remembering the purpose of his activity. As Shafto says, "Jesus wanted men to know that God cared for them. Doing things was a way of showing that this was so; he declared a Father who cared for his children and his deeds were evidences in support; not simply exhibitions of power, but of the truth about God and the purpose of God."

Jesus spent much of his time in healing disease. In Mark alone are recorded thirteen different cures of disease which include fever, leprosy, paralysis, deafness, dumbness, blindness, epilepsy, and the death or trance of Jairus' daughter (Jesus distinctly said she was not dead), besides cases of demon possession—however that is to be understood.

Besides the specific references to special diseases there are more than forty indirect references to miraculous deeds in the four gospels—many being parallel accounts—most of which were the healing of disease. Mark says, "And wheresoever he entered, into villages, or into cities, or into the country, they laid the sick in the market-places, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole." This is typical of many similar accounts in all of the gospels.

Now, these stories of mighty deeds are either fact or fancy, history or hocus-pocus. And modern students of psychology are increasingly recognizing that there is little use in denying their historicity.

Doctor Worcester quotes Professor Mc Dougall as follows: "Successful therapeutic suggestions and actions that effect definite tissue changes are especially significant in the present connection; for in all such cases we have definite evidence of control of bodily processes which, though unconsciously effected, must be regarded as psychical. Of the limits of this power of mental control over the organic processes of the body we are altogether ignorant, and new evidence, most of it ill reported and therefore valueless, but much of it above suspicion, repeatedly warns us against setting up any arbitrary limit to what may be effected in this way." He also quotes J. Arthur Hill, famous for psychical research, who says: "All the miracles of the New Testament are credible to anyone who has done much psychical investigation, for he comes across more or less similar things; things at any rate sufficiently similar to warrant the belief that when the modern phenomena fall short of the ancient, the reason is that in the case of these latter a higher and more powerful Personality was concerned." "Thus we may conclude," says Doctor Worcester, "that New Testament scholarship and modern psychological medicine join hands in *putting the healing ministry of Jesus beyond all reasonable doubt.*"

Encouraging as such testimony unquestionably is, some of us whose faith is based on personal experience with the transforming power of our Lord do not need it in order to believe the records of the gospels.

But *how* did Jesus heal disease? What was his method? Or did he work without method? Was it magic? Or some supernatural power that we may never hope to use or learn? Did Jesus violate the laws of health and life and God in his healing ministry? Or did he operate with law?

Modern psychology can do *some* of the things Jesus did by learning some of the laws of the mind and obeying them. But it is a mistake to hold, as some do, that Jesus was only a Master Psychologist. He was a Psychologist, and then a whole lot besides! "He knew all men, and required no evidence from anyone about human nature; well did he know what was in human nature." John 2: 24b, 25.—*Moffat*. Doctor Worcester is inclined to picture the Lord as just a Psychologist; but let us follow, in general, his explanation of the method of Jesus' healing.

1. Faith. Our Lord made much of the attitude and atmosphere of faith. When it was absent he was practically powerless. "And he could there do no mighty work," says Mark in speaking of Jesus' return to Nazareth, "and he marveled because of their unbelief." Mark 6: 5, 6. Compare Matthew 13: 58. When the disciples inquired why they were unable to expel the demon from the epileptic boy, Jesus explained it very simply, "Because of your unbelief." Faith must be present in both healer and patient. To the two blind men he said, "Believe ye that I am able to do this?" "Yea, Lord," they replied. And he assured them that the results would be according to their faith. When he went into certain homes in trouble he would allow no one to accompany him except those who knew his power and would carry an atmosphere of sympathetic faith. Mark 5: 40. And he used means to arouse and stimulate faith in those he wanted to help. One can scarcely believe that Jesus attached any curative value to human spittle; but the people of his time did, and he used that which they believed had virtue, thus taking advantage of psychic laws which we are just beginning to understand. At any legitimate cost he must arouse faith. "All things are possible to him that believeth."

2. Instrumentalities. Besides using means to stimulate faith, the Master used the power of the hand, the power of the eye, and the word of command or encourage-

ment, besides the dynamic power of his personality.

(a.) The Hand.—After calling attention to the well-known fact that one's character is more or less clearly shown by his handshake, Doctor Worcester says, "Through the contact of the hand of one individual with that of another, a pathway is opened up between soul and soul, will and will. Now there are some the touch of whose hand can dissipate headache, induce calmness of mind, and restore lost sleep. Account for the fact as we may, it is indisputable. One of the most remarkable instances of the hand's healing influence is recorded in the brilliant autobiography, the *Story of San Michele*, of Doctor Axel Munthe. This distinguished physician offers no explanation of the phenomenon, but contents himself with describing it as a gift at which he never ceased to be surprised. He writes: 'Why did they all (his patients) obey me; why could I so often make them feel better, even by a mere touch of my hand? Why even after the power of speech had gone and the terror of death was staring out of their eyes, did they become so peaceful and still when I laid my hand on their foreheads? Why did the lunatics in the Asile Ste.-Anne, foaming with rage and screaming like wild criminals, become calm and docile when I loosened their straight-jackets and held their hand in mine? Why could I lance the abscess in Leonie's foot and pull out the splinter of wood that had made the big lioness tramp about restlessly on three legs for a week in agonizing pain?' Surely, if men today have such power in the touch of the hand, is it hard to believe that the hand of mankind's supreme Master could heal by a touch? Mark has many references to the healing touch of the Lord. Read Mark 5:41; 6:2, 5; 7:32 8:22; 9:27.

(b.) The Eye. How expressive must have been the look of Jesus! When the rich young ruler came, Jesus "looking upon him loved him." When the hardened hearts in the synagogue would withhold healing from the man with the withered hand "he looked round about on them with anger." Apparently he would not look at the woman taken in adultery until her accusers had been shamed out of her presence, for he "stooped down and with his finger wrote on the ground, as though he heard them not." But

it must have been a look of pitying mercy which he finally turned upon her. And Peter with his cursing denial was sent out into the night broken and repentant as the Master turned and looked upon him. We are surely justified in believing that Jesus' look of sympathy and power must have filled the souls of the sick with faith and hope.

(c.) The Spoken Word. Jesus commonly accompanied his healing work with short, decisive speech. "I will; be thou clean," he said to the leper. "Son, thy sins are forgiven. Rise, I tell you, lift your pallet and go home." "Hold thy peace and come out of him." "Deaf and dumb spirit, leave him, I command you, and never enter him again." Doctor Worcester points out that Jesus used no magical formulas or incantations as the exorcists of his day were in the habit of using, but used the simple method of a master conscious of his power to overthrow the works of evil. "With the power of his bare words he confronts the kingdom of mental and moral evil, and that word is 'quick and powerful and sharper than a two-edged sword.'"

3. Personality. Behind our Lord's faith and behind all the means he used to arouse faith in others, behind his hands and his eyes and his words, stood the world's perfect Personality. Modern healers cannot do so much as he. Even if we were able to learn all about the methods Jesus used, we would still lack his power, for, as Richter said, "He is the holiest among the mighty and the mightiest among the holy." We lack his character and his motive, and, as Shafto remarks, "it may be that we shall find that such things as he did are only to be achieved under like conditions of character and motive in the doer."

I have said that Doctor Worcester, along with others, is inclined to regard the Lord altogether too much as just a Great Psychologist. Largely, I think, that is true. But in one beautiful passage Doctor Worcester says more. "What is this mysterious quality in Jesus which still excites our wonder? We cannot penetrate the sanctities of his soul but we can see this, that there was divine power at work in him, using every faculty and gift, and raising it to the highest level of vitality and effectiveness. Once in history there appeared on this planet a human body as the organ of the divine, reveal-

ing, so far as flesh and blood is capable of revealing, the beauty, grace, goodness and compassion of God. Conjoined to the purity of his motives, and the ethical integrity of his life, were gifts of a super-normal kind, such as clairvoyant and telepathic powers, though most writers of the life of Christ fail to recognize this fact and therefore render much of his activity unintelligible. We can, in a measure, understand how such a personality by his very presence would unconsciously breathe a unifying and healing influence through his looks, tones, and gestures, on the distressed, dissociated, disordered men and women who came to him for help. Every neurologist knows that in the great class of disorders where moral and psychic factors are at work, it is impossible to exaggerate the uplifting and unifying impression of personality. We have but to keep this in mind and then think of the matchless vital endowment with which the Lord Jesus came into the world, to find the inference most credible that the unique psychical quality of that life should have unique psychical and psychophysical results."

Whether Jesus, in his spiritual presence instead of his physical presence, is engaged in bodily healing is a question that will be answered in varying ways by those who seek to interpret his mission. Probably most folks would agree that Jesus did not come primarily to bring bodily ease or comfort. Rather he came to heal the world's soul. Yet, in so far as a diseased body might hinder the life of the soul, Jesus will always be interested in bodily health. He wanted a perfect society of perfect folks. And many can still testify to the fact that Jesus is a healer, not only of the souls of men, but also of the bodies in which those souls dwell.

THANKFULNESS

It is a blessed thought that from our childhood God has been laying his fatherly hands on us, and always in benediction. When this feeling is awakened, the heart beats with a pulse of thankfulness. Every gift has its return of praise, . . . and all our whole life is thereby drawn under the light of his countenance and is filled with a gladness, serenity, and peace which only thankful hearts can know.

—H. E. Manning,
in *Watchman Examiner*.

MISSIONS

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

BALANCING BUDGETS

Balancing budgets is a very popular term these days. It means so conducting affairs that the income shall equal the budget.

Balancing the budget becomes a necessity with denominational boards, as well as with governments. With them, as with a state, if the income does not equal the expenditures, two courses are before them; namely, they must increase their income or reduce the budget. The latter we speak of as retrenchment.

For two or three years it has seemed that some of our boards must retrench, unless there were an increase in their incomes, and it appears almost certain now that retrenchment cannot be much longer delayed, as dire as the consequences may be.

When boards turn their attention to retrenchment they are attempting a delicate and hard task. It is very difficult to decide the manner in which retrenchment shall be undertaken. Among the plans which are advocated are these:

- (1) Abandon some fields entirely.
- (2) Withdraw some workers from all fields.
- (3) Employ all workers part time.
- (4) Cut salaries a certain percentage.
- (5) Cease aiding small churches in the support of their pastors.

The question of retrenchment is so serious and the methods so perplexing that a thoughtful person will be very slow to say what plans shall be followed if it must come. The problem demands the most careful and prayerful study. Retrenchment, if inevitable, should be undertaken systematically, not in a haphazard, spasmodic way. In some cases it cannot in fairness be put into effect at once. With a Unified Budget the problem of retrenchment should be worked out unitedly. It will neither tend to unity nor efficiency if every board attacks the problem independent of others.

About two months more and the Conference year will come to a close. It is pos-

sible for our people yet to raise the budget adopted by the last Conference and remove the necessity for retrenchment. If this is done, those who have plenty must give liberally, for some are in want. The opportunities are urgent and the blessings to those who achieve in Christ's kingdom are boundless now and in all time.

TRUSTS

Soon hundreds of young people will be receiving degrees from institutions of learning. Usually when one receives a diploma, a new sense of responsibility comes to one. There is a feeling of greater or less depth that the honor of the institution is vitally connected with his life and a new impulse to do well comes to him. Some of us can never forget the new sense of obligation which came to us as we received the honors of our alma mater.

This, however, is an illustration of the various trusts of life which come to us, some sought and some unsolicited. The natural endowments given by the Creator lay upon us the duty of making the most of every power and faculty. We have nothing to do in coming into possession of these gifts, but we cannot avoid the responsibility for their proper development and use.

We find ourselves in the midst of churches and other beneficent institutions, and there is a sacred obligation resting upon us to give our time, strength, and thought to these as far as possible. If we fail we have proved unfaithful to the trusts and lost a great privilege. Denominational organizations come in here for consideration. It is wise for churches to unite into denominations, and denominations to be efficient must have what we call boards. To accept a position on a board—mission, publishing, or education—is a great privilege; but there is more to it than this. It becomes a trust, laying sacred obligations upon those who accept such positions. We should not allow ourselves to become members of boards unless we are willing to give our best to them, and when we have accepted such positions, the interests of the boards should be put ahead of every other consideration in connection therewith.

We accept Christ and Christ's way, and enter upon a new life called the Christian

life. The experiences, divine power, and worthy character attendant upon the Christian life become a sacred trust. We are duty bound to develop our personal religion and to propagate it. These two stand or fall together. If we fail to enrich our experiences in fellowship with Christ, we make it impossible to carry Christ to others. If we fail to give to others the religion that has blessed our lives, we lose it. To cherish position for position's sake is sordid at the best. To accept positions for the sake of service and to perform our duties with loyalty is noble and Christlike. "Moreover it is required in stewards that a man be found faithful."

A DANGER

One of the serious consequences of the World War which has been particularly hampering the Church of Christ is the antagonism which it created among Christ's followers. There immediately came to be a very bitter feeling on the part of the people on one side of the conflict against those on the other. This was true with the followers of Christ as well as with others, and has had a most damaging effect upon the united work of the Church and its missionary program.

The same is going to be true in regard to the Sino-Japanese trouble unless great care is taken. Christianity is being established in both Japan and China. If the Christians in one of these countries come to possess and demonstrate bitterness and hate against the other, it is going to result in retarding the progress of the churches and all mission work in both. It is encouraging to know that this fact is recognized by the leaders of Christ's followers in both Japan and China and that they are making commendable efforts to keep the Christians in these two countries united in Christian love and activity, as will be seen from the following item given in the April number of *Far Horizons*.

Newspaper dispatches have reported that three missionaries and three Japanese Christians are visiting Shanghai now, their expenses being paid by a Japanese Christian, for the purpose of obtaining direct information regarding the situation there. A cablegram from one of these Japanese Christians confirms this report. This is evidence of independence and courage that we cannot easily match.

One of the things that causes bitterness in times of war and the years that follow is the practice of laying the blame for the conflict upon one another. It is desirable that the real source of blame be known and recognized. If both nations are to blame, this fact should be understood, but the Christians on neither side should indulge in hot denunciations—at least not till all the facts are known. This applies to Christian people in the United States. There are in our midst many nationals from both Japan and China and we have a duty in regard to the preventing of bitterness between the peoples from these nations dwelling with us.

MEETING OF THE MISSIONARY BOARD

At the regular quarterly meeting of the Board of Managers of the Seventh Day Baptist Missionary Society, held in Westerly on Sunday, April 17, the Committee on China announced that at the next meeting of the board a policy of radical retrenchment will be proposed.

This announcement was made by Dr. Edwin Whitford, and comes as the result of the climbing debt of the Missionary Society, and the inability of the **Onward Movement** to furnish the necessary funds to meet the appropriations made at Conference.

Karl G. Stillman announced that there had been an increase in the indebtedness of the Missionary Society since the first of January of over \$3,500. The net indebtedness of the society at the present time is \$24,876.17.

The meeting of the board was one of the largest held in recent years, there being only two residents of Westerly absent, and one from Dunellen, N. J., and one from Plainfield, N. J., who were not present.

The minutes of the meeting are as follows:

The regular quarterly meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held in the Pawcatuck Seventh Day Baptist church in Westerly, R. I., Sunday, April 17, 1932.

The meeting was opened by prayer offered by I. B. Crandall. The members present were: Rev. Clayton A. Burdick, George B. Utter, Rev. William L. Burdick, Samuel H. Davis, Ira B. Crandall, Albert S. Babcock, Charles H. Stanton, Rev. Willard D. Burdick, Corliss F. Randolph, Rob-

ert L. Coon, John H. Austin, James A. Saunders, Edwin Whitford, Rev. Harold R. Crandall, Mrs. Clayton A. Burdick, Allan C. Whitford, Mrs. Elisabeth K. Austin, Walter D. Kenyon, Karl G. Stillman, Mrs. Anne L. Waite, Morton R. Swinney, Rev. Carroll L. Hill, Charles E. Gardner, Everett E. Harris, John S. C. Kenyon.

Visitors present were: Mrs. Allan C. Whitford, Mrs. Harold R. Crandall, Mrs. W. D. Burdick, and Mrs. Nellie Grant.

The quarterly report of the treasurer, Karl G. Stillman, was received and ordered recorded. It follows:

QUARTERLY STATEMENT

JANUARY 1, 1932, TO APRIL 1, 1932

KARL G. STILLMAN, Treasurer,
In account with "THE GENERAL FUND"
THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

Receipts

Balance on hand January 1, 1932	\$ 54.22
Memorial Board income	924.62
Permanent Fund income	1,466.42
Onward Movement	2,411.75
Loans	4,500.00
Interest	8.29
For specials	82.50
For Debt Fund	34.00
For home field	13.34
For other fields - Jamaica	60.00
For General Fund	255.90
	<u>\$9,811.04</u>

Disbursements

Corresponding secretary, traveling expenses, clerk hire, supplies, etc.	\$ 767.27
General missionaries and traveling expenses	657.15
Churches and pastors	1,125.00
China field	4,226.70
South American field	10.00
Holland field	375.00
Other fields - Jamaica	1,123.06
Specials	117.34
Treasurer's expenses	60.00
Interest	379.79
Loans	500.00
Balance on hand April 1, 1932	469.73
	<u>\$9,811.04</u>

Net indebtedness January 1, 1932 \$21,291.68

Increase in debt for first quarter, 1932 3,584.49

Net indebtedness April 1, 1932 \$24,876.17

SEVENTH DAY BAPTIST MISSIONARY SOCIETY

STATEMENT OF CONDITION AS OF MARCH 31, 1932

The Society owns:

Cash:	
In Checking Accounts:	
Washington Trust Company	\$ 469.73
Industrial Trust Company	173.50
In Savings Accounts:	
Washington Trust Company	2,086.88

Investments:	
Stocks, bonds, notes, etc	158,291.00
Real Estate:	
In China	55,829.86
In Georgetown	2,500.00
In Jamaica	6,000.00
In Nebraska	1,000.00
In Westerly	5,500.00
	<u>\$231,850.97</u>
The Society owes:	
Notes Payable:	
Washington Trust Company	\$ 24,000.00
Ashway National Bank	2,000.00
Anne L. Waite	500.00
Permanent Fund savings account	2,895.50
Mortgages Payable:	
Washington Trust Company	1,700.00
	<u>31,095.50</u>
The Society owns - net	<u>\$200,755.47</u>

Representing:	
Funds - Principal Amounts:	
Boys' School Fund	\$ 1,244.99
Girls' School Fund	1,616.64
Permanent Fund	157,330.66
Alice Fisher Relief Fund	3,480.00
H. C. Woodmansee Ministerial Relief Fund	425.00
Ministerial Education Fund	2,134.36
F. F. Randolph Memorial Fund	33.43
Funds - Unexpended Income from Principals:	
Permanent Fund	409.23
Alice Fisher Relief Fund	351.65
H. C. Woodmansee Ministerial Relief Fund	235.80
Ministerial Education Fund	40.02
Real Estate Equities	58,329.86
	<u>\$225,631.64</u>
Less - Deficit	24,876.17
	<u>\$200,755.47</u>

The report of the corresponding secretary was received and ordered recorded.

CORRESPONDING SECRETARY'S QUARTERLY REPORT

Immediately after the last board meeting I spent some time in completing arrangements for the sailing of Rev. G. D. Hargis and family to Jamaica and in securing Power of Attorney for Mr. Hargis. The first Sabbath in March I visited our church in White Cloud, Mich., and the week following spent three or four days in Battle Creek, Mich., holding conferences regarding denominational matters. From Battle Creek I planned to go to Jackson Center, Ohio, but was prevented by an attack of the flu. One week ago tonight I gave an address in connection with the annual dinner and business meeting of our church in Westerly. The duties of the office seem to increase every year and this winter I have not done much field work, but I now have appointments in the West which will take my time till the latter part of June, during which time I have planned to visit nine churches, assist in the dedication of a church in Denver, and attend the Pacific Coast and Northwestern associations. Much time has been spent on the work of two conference committees, material has been provided weekly for the Missions Department of the SABBATH RECORDER, and the correspondence conducted as usual.

Respectfully submitted,

WILLIAM L. BURDICK,
Corresponding Secretary.

April 17, 1932.

John H. Austin, chairman of the Missionary-Evangelistic Committee, made a verbal report that the committee was making a study of the equalization of salaries abroad and at home. The committee reported progress. His written report was as follows:

In accordance with the wishes and recommendations of our last Conference that the Missionary Board encourage all honest and normal efforts for evangelism in all our associations, the Missionary Board desires to co-operate in every possible way with the pastors and churches in your association in evangelistic effort.

The subject is vital and the need urgent. The board will, through its corresponding secretary, Rev. William L. Burdick, help furnish picked men who have gifts for evangelistic work, if it is desired, to aid pastors in the associations. We urge that this matter be brought before the executive committee of each association. The Missionary Board is pleased with the good work that has already been done along this line in some of our associations.

Voted that the report be approved and recorded.

Several communications from the home field were presented. Secretary Burdick reported that money had been received from the congregation at Marion, Iowa.

Voted that the board pay James H. Hurley \$5 for each trip made in his auto, not to exceed \$10 a month, the same to be charged to the traveling expense of the home field.

Voted that we accept with thanks the contribution of ten per cent of his salary from Rev. Ellis R. Lewis of Gentry, Ark., effective April 1, 1932, for the balance of the year.

Rev. Carroll Hill, for the American Tropics Committee, reported that Rev. G. D. Hargis has arrived on the Jamaica field. Secretary Burdick read a letter from Mr. Hargis, concerning the need of repairs on the Jamaica church, and other matters of interest to the board.

Dr. Edwin Whitford, chairman of the Work in China committee, said that the committee had decided that it would present a report at the next meeting, which would advocate a radical retrenchment policy. He said that Miss Susie Burdick is on the way home on furlough. Dr. George Thorngate and family have returned, and also are on a furlough. We must not neglect the home field. Doctor Whitford said he personally felt more strongly than ever that there should be a curtailment, particularly since he had heard the report of the treasurer as

presented today, showing an increase in the debt on account of the inability or the possible unwillingness of the people to support the Budget.

Voted the recording secretary be instructed to search the records of the board so as to determine what policy has ever been established regarding the status of standing committees.

The minutes were approved.

The meeting adjourned.

GEORGE B. UTTER,
Recording Secretary.

DEDICATORY SERVICE AT VERONA, N. Y.

REPORTED BY ZILLA T. VIEROW

(Continued from last week)

MR. AND MRS. IRA GREEN

Ira Green was born December 19, 1806, and died March 30, 1887. He was one of the pioneer settlers of this section and a descendant of the Williams founders of this church.

In 1836, he, with Ichabod Williams and Daniel Williams, was appointed delegate to Brookfield, N. Y., to organize the Central Association.

On February 4, 1830, he was married to Nancy Perry. Four daughters were born to them: Harriet Perry Green, Caroline Susan Stark, Mary Ann Prentice, and Flora Eliza Palmiter.

The family always went to church and took their neighbors with them—in the summer, in a three-seated wagon; in the winter, in a big sleigh.

Their hospitable home was always open to company and the ministers found a second home there. He was converted under the faithful labors of Amos Wells at the age of thirteen years. He was of a genial nature and optimistic temperament, a friend of young as well as old, as he was young in heart.

After a week's illness, he died from pneumonia, "with the harness on," as he had often wished to do.

Rev. Joshua Clarke preached the funeral sermon.

Nancy Perry (wife of Ira Green) was born August 22, 1805, and died March 11, 1885.

She had two sisters, Mary Perry and Eliza Sherman; and two brothers, Thomas and Joseph Perry.

When the children were small her mother was left a widow. She afterwards married Ray Williams and to this union were born Franklin, Orville, and Orrin Williams.

HARRIET PERRY GREEN

Harriet Perry Green, eldest daughter of Ira and Nancy Green, was born in the town of Verona on November 27, 1830. She lived on the Green homestead practically all of her life.

She was always greatly interested in all the work of the church and was a teacher in the Sabbath school for many years. She was a charter member of the Ladies' Aid and its treasurer from the time of its organization until her death. She was instrumental in procuring the parsonage.

She died March 17, 1897.

CARRIE GREEN STARK

Carrie Green Stark, second daughter of Nancy and Ira Green, was born December 27, 1834.

She attended school at DeRuyter Institute, and while there was baptized and joined the Seventh Day Baptist Church. Later her membership was transferred to the Verona Church by letter.

She was united in marriage to Jabez H. Stark, October 6, 1864. After they were married her husband built the house near Higginsville, which continued to be their home during his lifetime. Three children were born to them: Susie Belle, Courtland Green, Mary Lucile. Courtland died at the age of three years and Lucile at the age of twenty-one.

Her sunny disposition and ability to see the humorous side of life, her ready wit and sympathetic nature made her a delightful companion.

She always made a great effort to attend church and was interested in all that pertained to the work of the church.

She was called home October 13, 1923.

MARY GREEN PRENTICE

Mary Green Prentice, third daughter of Ira and Nancy Green, was born October 22, 1837.

She was of a thoughtful, religious nature and joined this church at the age of fifteen. She attended Alfred University and was graduated from that institution.

On March 14, 1877, she was married to Rev. Asa B. Prentice and was a loyal helpmeet. She spent twenty-five years of loving service as a pastor's wife at Adams Center.

From Adams Center Rev. Mr. Prentice was called to the North Loup, Neb., Seventh Day Baptist Church, where he acted as pastor until the time of his death.

Mrs. Prentice had strong Christian courage and faith, and in her last illness looked forward with glad anticipation to the home beyond.

She was called home November 5, 1916.

FLORA PALMITER

Flora Eliza Green, youngest daughter of Deacon Ira and Nancy Perry Green, was born December 25, 1847, on the Green farm about one and one-half miles from this church. The town of Verona was always her home and during the latter part of her life several years were spent in the house where she was born.

A part of her education was received at Alfred University, where she roomed with Miss Sara Gardiner who later became the wife of Rev. D. H. Davis and went with him to China. The sweetness of this intimate friendship continued throughout their lives.

She was baptized probably by Elder Charles M. Lewis and united with this church March 28, 1868, of which she remained a faithful member until called to her heavenly home.

She was ever a lover of the beautiful in nature and in literature. She was fond of poetry and among passages of Scripture especially dear to her were Psalms 90 and 91. Her loyalty to the church which she loved was shown by her keen interest in all that pertained to its welfare.

For nearly forty-seven years she was permitted to share the joys and sorrows of her husband Deacon Hiram W. Palmiter, and was laid to rest just a year from the day of his death, January 23, 1924.

Two daughters came to this home—Carrie Eliza, who married T. Stuart Smith, September 18, 1906; and Leila Gladys, who married H. Arthur Franklin December 9, 1908. Both are members of the Verona Church.

LEILA FRANKLIN.

DEACON HIRAM PALMITER

Hiram Wells Palmiter, who was born February 10, 1850, in the town of Verona, was one of six children of Flora Maria Wells and John Palmiter. Only one sister, Alice, besides himself lived to the age of maturity. His mother followed the milliner's trade for some years in Oneida, while his father was a carpenter.

He was left fatherless at the age of twelve and the work of the fifty-acre farm, upon which they were living devolved mainly upon him. One winter was spent in school in Oneida.

Pardon me if I go back a little in family history to tell of his mother, whose people came from Connecticut, where she was brought up in a Presbyterian home of the strictest type. Being of an open mind and a seeker after truth, she became a Methodist, feeling that their belief was more in accord with the teachings of Scripture. The observance of Sunday as the Sabbath had not seemed right to her as a child, for many times have I heard her tell of one Sunday morning in her early years when she was standing beside her father repeating the Ten Commandments before starting for church. When she came to the fourth, she asked, "Pa, why do we keep Sunday when the commandment says the seventh day is the Sabbath?" Her father replied, "We consider the work of redemption greater than the work of creation." She wanted to say, "Did God tell us to?" but in those days children were taught that they should not ask questions, so she refrained but was always sorry afterward. Later in life when she learned that Seventh Day Adventists were observing the Bible Sabbath, she gladly accepted it and became a member of that denomination.

So it was that my father was taught to keep the Sabbath of the fourth commandment, but he was not affiliated with the Seventh Day Baptist Church until his marriage to Flora E. Green, which occurred on June 13, 1876. The record shows that he joined this church March 17, 1877.

In September, 1878, he with Frank H. Williams, was chosen to the office of deacon, but as Mr. Williams felt that he could not accept this position, another election was held on July 6, 1879, when J.

Frank Stilson was selected. These two were ordained on the first Sabbath in October, 1879.

When the hour for worship on Sabbath morning arrived, it was his joy to be in his place on time, although it necessitated leaving home at eight-thirty in the morning and returning at two-thirty or three in the afternoon. In those days we had the morning service at ten o'clock and Christian Endeavor after Sabbath school. He was a lover of music and sang in the choir. For years he taught a Sabbath school class and served the church in various other ways. He was interested in all its activities and was a regular attendant as long as health permitted.

He passed from this life January 23, 1923.

LEILA FRANKLIN.

RUBY DAVIS

Ruby B. Davis was born April 1, 1884, in North Loup, Neb. When she was a small child the family moved to Des Moines, Iowa, where she lived until she was fifteen years of age, and thence to Nortonville, Kan. That summer she was baptized by Rev. George W. Hills and joined that church. She was active in the Sabbath school as teacher soon after that and always sang in the choir. While in training in the Battle Creek Sanitarium she joined the Battle Creek Seventh Day Baptist Church, sang in the choir, and also taught a Sabbath school class.

When she came to Oneida in 1922, she joined the Verona Seventh Day Baptist Church May 27. She taught the cradle roll class in the Sabbath school and the kindergarten in the Vacation Bible school for a number of years.

She specialized in primary and kindergarten work in the Bible school and had a certificate from the American Baptist Society and also from the International Council of Religious Education with twelve credits in primary and kindergarten work. She devoted much time to the music of the church the last eight months of her life, and had it planned for the remainder of the year. Hers was a life of service for the Master whom she loved and trusted.

The window in her memory was given by the Sabbath school.

WOMAN'S WORK

MRS. ALBERTA DAVIS BATSON
Contributing Editor

MINUTES OF THE WOMAN'S BOARD

The Woman's Board met Sunday, April 10, 1932, at the home of Mrs. George B. Shaw. Members present: Mrs. George B. Shaw; Mrs. Okey W. Davis; Miss Lotta Bond; Miss Conza Meathrell; Mrs. Edward Davis; Mrs. Earl W. Davis; Mrs. S. O. Bond; Mrs. Harley D. Bond; Mrs. E. F. Loofboro; Mrs. O. T. Davis; editor, Mrs. Eldred H. Batson; and Mrs. Oris O. Stutler.

Visitor: Mrs. O. L. Bohrbough, Salem, W. Va.

The meeting was called to order by the president. The first Psalm was repeated, followed by the Lord's Prayer.

The minutes of the last meeting were read.

The treasurer gave the following report which was approved:

FRANCES EDWARDS DAVIS
In account with the WOMAN'S EXECUTIVE BOARD
OF THE SEVENTH DAY BAPTIST GENERAL
CONFERENCE

Receipts

Balance on hand March 13, 1932	\$ 99.84
Harold R. Crandall, Onward Movement..	20.88
	\$130.72

Disbursements

There were no disbursements	
Balance	\$130.72

Salem, W. Va.,
April 10, 1932.

Correspondence was read from "A Century of Progress," Chicago, Ill.; Rev. G. D. Hargis, Kingston, Jamaica; Corliss F. Randolph, president of General Conference, Maplewood, N. J.; Editor H. C. Van Horn, Plainfield, N. J.; Mrs. Bessie T. Hubbard, Plainfield, N. J.

Voted that the president act as chairman and appoint other members of the program committee to arrange for the woman's hour of General Conference.

Voted that Mrs. E. F. Loofboro, Mrs. Harley D. Bond, and Miss Lotta Bond be a committee to prepare a program for a

mid-week get-together meeting during Sabbath Rally week, May 13-21.

Voted that Mrs. Bessie T. Hubbard be asked to write an article for the RECORDER concerning work among foreign students.

Voted that we send \$100 to the Missionary Board.

The minutes were read and approved.

Adjourned to meet with Mrs. Okey W. Davis the second Sunday in May.

MRS. GEORGE B. SHAW,
President.

MRS. ORIS O. STUTLER,
Secretary.

REPORT OF THE PLAINFIELD SABBATH SCHOOL

ANNUAL REPORT OF THE SECRETARY
MARCH 27, 1932

The Sabbath school has held forty-six sessions, including the Christmas service on Friday evening, December 25. The school held no sessions during August, as the church was closed during that month, with the exception of prayer meetings, and we decided to conform to the action of the church.

In June, the school received the resignation of its capable superintendent, Miss Bernice Brewer, and it was reluctantly accepted, with the understanding that Miss Brewer remain in charge until her departure for California, September 1. At her departure for her home, the first of September, the school tendered her a vote of appreciation for her services as its head for the past year and a half and wished her a safe journey and a return to us at no far distant time. Since then the school has been presided over by the assistant superintendents, Mr. L. H. North and Mr. Everett C. Hunting, until December, and Mr. North for the balance of the fiscal year.

The school voted to send two delegates to Blairstown Summer School of Religious Education, and Miss Evalois St. John and Miss Lucy Whitford were appointed as delegates. Substitutes were to be appointed by them if they could not go. Since there was no one able to go this year, it was voted later to rescind the motion and to reserve the money for prospective demands on the treasury.

Children's day was observed by the school on June 20. Pastor Bond giving a short address to the children. Rev. H. Eugene Davis, our returned missionary from China, presented the major theme. A demonstration of a primary session was given by the children following Doctor Davis' address.

Anticipating an appeal from the Sabbath School Board for a contribution towards the Dr. Theodore L. Gardiner Fund being raised to cover the deficit in the Onward Movement, the school voted to contribute \$50 for the year ending June 30, 1931.

The Rally day exercises were held October 3, at which time we listened to a very inspiring address by Rev. Henry L. Bell, assistant pastor of the First-Park Baptist Church, and as our director of religious education, Rev. Erlo E. Sutton, was present, he brought us greetings from the Sabbath School Board. Special music was given by the girls' quartet.

Our annual Sabbath school picnic was held October 4, at the farm home of Mr. and Mrs. George M. Clarke. There were eighty people present, and everyone had a good time.

By vote of the executive committee, the Sabbath school's celebration of Christmas and that of the Woman's Society for Christian Work were held jointly this year, Mrs. Nathan E. Lewis and her committee having charge. On Friday, December 25, a story hour for the primary and children of all ages was arranged for the twilight hour. The Sabbath morning services were of the usual Christmas order. Sunday evening, one would hardly have recognized the Sabbath school room with its baronial trappings, its people in quaint costumes, and the supper served by the men folks, all done in an old English period. Much praise was accorded Mrs. Lewis and her committee for the very novel and enjoyable occasion.

We were represented by four of our members at the local Religious Institute held on Tuesday evenings beginning January 12, for six weeks in the First-Park Baptist church, and the school paid their expenses.

On February 11, the executive committee held a supper conference. There were twelve members present. A very interesting evening was enjoyed in answering questions pertaining to the ideals of a Sabbath school.

The teaching force has remained the same, except that Mr. Courtland V. Davis has been most acceptably substituting for Mrs. William C. Hubbard, during her enforced absence.

In March an innovation was made in the music of the school, a choir of five wind instruments leading the singing. These are played by Charles and David North, Kenneth Lewis, Trevah Sutton, and Nathan Randolph.

We have an enrollment of 95, divided as follows: officers, 9; teachers, 11; scholars main school, 49; scholars associate, main school, 20; Primary department, 14.

The average attendance for the year has been fifty-seven. More of our young people who were regular attendants have gone to college. The John Reed Spicers have moved to Toledo, Ohio, and Don and Mary Bond Lewis are residing in Washington, D. C. Bernice Brewer is now in Riverside, Calif. We have lost our faithful member, Deacon Abert Whitford, who was never absent from Sabbath school unless detained for some very good reason. He was called to his rest December 7, 1931, and we miss him from our midst. Thus we have lost six of our members from our roll.

Jacob Bakker again registers one hundred per cent in attendance, and three of our faithful teachers, Mrs. A. W. Vars, Frederik Bakker, and Evalois St. John, as well as our superintendent, Mr. L. H. North, and Janet Whitford missed only one session of the school.

Respectfully submitted,
DOROTHY P. HUBBARD,
Secretary.

Our superintendent in his annual report at the meeting last Sunday evening gave an excellent résumé of what a Sabbath school should accomplish. Since many of you were not there I venture to repeat these:

The final test of the work of the school is the extent to which it leads pupils in learning to live the Christian life. We should keep in mind at all times the following fundamental questions on which we evaluate the work of our school.

1. Does it lead the pupil into a personal relationship with God?
2. Does it give the pupil an understanding and appreciation of the life and teachings of Jesus, lead him to accept Christ as Savior, Friend, Companion, and Lord, and lead him into loyalty to Christ and his cause?

3. Does it lead to a progressive and continuous development of Christlike character?

4. Does it lead into enthusiastic and intelligent participation in the building of a Christian community and world?

5. Does it develop the ability and desire to participate in the life and work of the church?

6. Does it give a Christian interpretation of life and the universe?

7. Does it give a knowledge, understanding, and love of the Bible, and an intelligent appreciation of other records of Christian experience?

Won't each of you help the School to attain these standards?

JUNIOR DEPARTMENT

It does not require any effort to say that our junior department is composed of five wide-awake, keen, happy, interesting girls and boys—Ahvagene Bond, Annis Langworthy, Mary Whitford, Robert and Hartwell Clarke. Neither is it difficult to enumerate the lessons we have studied, or the number of sessions held.

But to report to you what has been really accomplished, what seed has been sown that shall bear fruit, is something that can never be put on paper.

For those who may not be in touch with our department, I can say we are studying from "Westminster Graded Lessons." In less than an hour each week, we have three periods — our worship service, including songs from our *Junior Hymnal* and sometimes a service arranged by the children; a lesson or story period; and a period in which we work out some project relating to our lesson. Sometimes a project continues for several weeks, sometimes for one. It may consist of blackboard work, the use of the sand table, map making, painting or crayoning, making loose leaf books, simple dramatization, a study of hymns, or any one of many ways which appeal to active children.

Perhaps you would like to know what we have been studying this year. We had a unit of lessons on "Ambassadors of Friendship," in which we visited Japan, India, Porto Rico, Siam, China, and Alaska. We had one unit on "Our Church," in which we tried to develop a sense of appreciation of the church today, through an understanding of the love and loyalty of those who lived and died for it, and our happiness in being a part of and working for it. Just

now we are starting a unit on "Good Will Around the World."

With this bare outline, can you or I, or anyone, estimate the value of such lessons taught to children of impressionable age? Can peace on earth, good will to men ever be realized unless it comes as a natural outgrowth of friendly understanding, instilled in the hearts of youth everywhere, growing to a natural fruition of world friendship?

This is one of our junior hymns:

"In Christ there is no East or West,
In him no South or North,
But one great fellowship of love—
Throughout the whole wide earth.

"In him shall true hearts everywhere,
Their high communion find,
His service is the golden cord
Close binding all mankind.

"In Christ now meet both East and West,
In him meet South and North,
All Christly souls are one in him,
Throughout the whole wide earth."

ELIZABETH A. LEWIS,
Junior Superintendent.

PRIMARY DEPARTMENT

Our primary department is made up of fourteen children, three teachers, and one assistant. We do not have the room for separate departments and so we include in this division the children of primary age, a beginners group, and a nursery class. It is our aim as teachers not only to develop a consciousness of, a gratitude toward, and trust in, the heavenly Father, but also to assist the children in making habitual the Christian type of response in action and attitude.

Following church we have a free period, in which the children who have attended the morning service may relax. We play a game perhaps, draw pictures, color. This gives us an opportunity to learn to play and work together happily. Then comes a short worship period and classes.

Thanksgiving time we express our gratitude toward the heavenly Father by each bringing a vegetable, some fruit, or canned goods. A well-filled basket was carried to a needy family by two of our group chosen by the children as their representatives. We all were Santa Claus' helpers at Christmas time. The Christmas tree lights were peeping out at us before we made our last call

and I think each boy and girl had a very merry Christmas indeed, because he had left a well-filled stocking at the home of some child less fortunate than he.

EVALOIS ST. JOHN,
Superintendent.

PASTOR'S REPORT TO RITCHIE CHURCH

Through the infinite mercy of God, it has been his pleasure to put into your minds the thought to call us to his service in this part of the moral vineyard. He has made it possible for us to accept the call and move to your community.

The past year has been crowded with pleasure in his service in co-operation with the members of Ritchie Church. Had it not been for this co-operation on your part the results could not have been attained.

I have preached seventy-six sermons, have made three hundred fifteen calls, have baptized seven, and have several others waiting for baptism in the spring, have conducted one funeral, and assisted Pastor Shaw in conducting one. I have assisted also in conducting the boys' camp at Middle Island, our Daily Vacation Bible school, and our revival, which began November seventh with the ordination of your pastor, continuing three weeks.

During the revival sixteen took a definite stand for Christ and a large number were built up in faith. We were all greatly helped by the forceful sermons delivered by Rev. Erlo Sutton.

My sermons at Upper Otter Slide school through the summer, on the first and third Sunday evenings, were well attended and were much enjoyed by your pastor, as was the sermon preached at Oak Grove in Wood County.

During the last year our church has been increased by letter, six; by baptism, six; and has been decreased by letter, three; and by death, two, giving us a net increase of seven members.

We have had to meet with us during the year the Teen-Age Conference of the Southeastern Association, which was in charge of Pastor A. J. C. Bond of Plainfield, N. J. This conference was very encouraging for our young people.

The Ritchie County Christian Endeavor Union met with us for their spring rally.

Sixteen of our young people attended the State Convention of Christian Endeavor at Moundville, W. Va. Several others attended the last day.

A large delegation from our church attended the Southeastern Association at Salem last summer; also three of our members attended General Conference at Alfred, N. Y.

May God increase his power through us that greater results may be attained in our community, and may he bring conviction to the hearts of many lost ones, is the prayer of your pastor,

A. T. BOTTOMS.

THE VOICE OF SPRING

BY DEVILLO E. LIVERMORE

Dear old world, I've come back to you,
With breezes soft and blossoms new;
The faithful sun has lent his rays,
To drive the chill from the April days.

Dear old world, you have waited long
For the bluebird's call and the robin's song;
We'll tend the gardens on a thousand hills,
And water the valleys with a thousand rills.

Out in the forest grim and bare,
Countless germs are unfolding there;
Far and near o'er the wooded crest,
Beds of dainty spring beauties rest.

I wonder why God placed them there
In all their wondrous beauty fair?
I wonder why, in lonely places,
The bright flowers bloom in all their graces.

Oh, yes! I know; it was the Father's love
Sent as a blessing from above,
To brighten the way his children trod
And fill their minds with praise to God.

A momentous decision, which may determine the course of history for decades ahead, faces the United States and the other nations. The present conflict in the Orient, whatever the technicalities, is virtually war. In our judgment, the United States should co-operate with the other nations in the closest possible way, using every available method of peace for maintaining the integrity of the Pact of Paris. Under no circumstances whatsoever should the United States allow itself to be drawn into a war with either China or Japan nor should it join with the other powers in any measures of military coercion.

—Administrative Committee
of the Federal Council.

YOUNG PEOPLE'S WORK

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

OUR PARENTS

Christian Endeavor Topic for Sabbath Day,
May 7, 1932

DAILY READINGS

Sunday—Mother Love (Gen. 21: 14-21)
Monday—A mother's teachings (2 Tim. 3: 14-17)
Tuesday—An appreciative daughter (Ruth 1: 6, 14-18)
Wednesday—Obedience in the home (Luke 2: 51, 52)
Thursday—A self-willed boy (Luke 15: 11-32)
Friday—If we are wise (Prov. 15: 20)
Sabbath Day—Topic: Appreciating our parents (Eph. 6: 1-3. Mother's day)

BY GRETA RANDOLPH

Someone has said that the tendency of the young people of the present time is toward indifference, lack of appreciation, and even willful disobedience in the home. If this is a true statement, this situation should be a challenge to us to try to overcome this tendency by careful study of the love, the thoughtfulness, and the sacrifice of our parents. From our earliest existence through our helpless years they tenderly care for us. In childhood and youth, the formative period of ideals, they patiently guide us. Throughout life they ever live for us, never ceasing to rejoice at our successes. Does not such love of parents merit obedience and appreciation on the part of the children?

SUGGESTIVE THOUGHTS FROM THE DAILY READINGS

Paul reminds Timothy of his mother's teaching and enjoins him to continue in the things which he has learned as a child, remembering of whom he has learned them.

Ruth furnishes us an excellent example of an appreciative daughter who willingly gave up her home, native land, and all things dear that she might go with her mother.

Jesus himself gives us a remarkable example of obedience in the home, as he returns from the temple, realizing the greatness of his life work, to take his place, as a boy of twelve, in the home where he was subject unto his parents.

By way of contrast, we gather a lesson from the selfish life of the prodigal son who willfully withdrew from the helpful home influence to later learn through suffering to appreciate the blessings of home.

MOTHER'S DAY QUOTATIONS

If you have a mother, take care of her. Your mother is asking for bread today. Don't give her a stone.—*Gypsy Smith.*

All I am, or hope to be, I owe to my angel mother.—*Lincoln.*

A mother's love is indeed the golden link that binds youth to age; and he is still but a child, however time may have furrowed his cheek or silvered his brow, who can yet recall, with a softened heart, the fond devotion or the gentle chidings of the best friend that God gives us.—*Bovee.*

A man never sees all that his mother has been to him till it's too late to let her know that he sees it.—*W. D. Howells.*

Lord Jesus, thou hast known
A mother's love and tender care,
And thou wilt hear, while for my own
Mother most dear I make this birthday prayer.
Van Dyke.

QUIET HOUR THOUGHTS

BY LYLE CRANDALL

I heard a young man tell his mother once that she is not a mother to be proud of. Knowing this mother, as I did, I felt sure that she did not deserve such a statement from her son, even though she was not a Christian mother. Someone told me once of a young man who said in regard to his father, "I guess the old man will never die. He's going to live forever."

Is it a fact that the lack of respect for parents is increasing today? I often think that it is true. Then, why does this condition exist?

After analyzing the situation, I believe that both parents and children can be blamed for this lack of respect. In our nation there is a lack of respect for our laws simply because they are not enforced. I have seen many homes where the laws of the parents were not enforced, and consequently there was a lack of respect for the parents.

I have known many homes where love ruled, and where Christ was the head. It is always a pleasure to be in such homes and see the happiness there. The children

reared in such homes usually appreciate their parents, and live lives which are a credit to them.

Let us realize the sacrifices our parents have made for us, and let us show that we appreciate them by trying to be the men and women they wish us to be.

INTERMEDIATE TOPIC

Topic for Sabbath Day, May 7, 1932

OUR BEST FRIENDS

How do our parents help us?
How may we repay our parents' care?
Who are our "next-best" friends?

DAILY READINGS

Sunday—A father's blessing (Gen. 28: 1-4)
Monday—A mother's love (2 Sam. 21: 8-10)
Tuesday—A mother's sacrifice (1 Sam. 1: 24-28)
Wednesday—An ambitious mother (Matt 20: 20-23)
Thursday—A father's love (2 Sam. 18: 31-33)
Friday—Faithful to the last (John 19: 25)
Sabbath Day—Topic: Our best friends, father and mother (Eph. 6: 1-3)

POLLY AND PAUL'S DISCOVERIES IN THE NEW CHURCH

A LESSON FOR THE YOUNGER JUNIORS

BY MRS. W. B. LEWIS

2. How a Boy Helped

The next Sabbath afternoon, as soon as dinner was over, Polly and Paul asked that they might go over to the lot where the church was being built.

"You come too, Dad," urged Paul, "and tell me how it is going to be."

So they all went together. Mr. Brighton and Paul passed on to inspect the work being done, while Mrs. Brighton and Polly seated themselves on a pile of lumber to enjoy the warm sun and the quiet of the day. Polly was delighted with the songs of the birds which had so recently returned from the South. A squirrel was frisking around the ground and came nosing around the very lumber pile on which they were sitting.

"I wonder," said mother, "if he buried a nut here and now it is covered up so he cannot find it."

"I wish I had one for him," spoke Polly sympathetically.

"Paul finds," remarked Mr. Brighton coming back, "that it is a man's job to construct a building."

"Yes," agreed the boy who at eight always wanted to help in making things, "I thought maybe I could do something. But it all looks so hard."

"There may be more things that boys can do for the church after it is built than there are in helping to build it," suggested mother. "Do you remember a boy as small as you who helped every day about the church?"

"Tell us," put in Polly, ever ready for a story.

"Hannah was so glad," began mother, "when the baby Samuel was born that she wanted to do something to show her thankfulness to the heavenly Father. So, when Samuel was old enough, she took him to the church that he might be God's helper. There were several rooms in the church and Samuel lived there with Eli, the priest, helping to take care of God's house.

"There must have been errands to run for Eli, the lights to be kept trimmed and clean, the doors to be opened each morning and closed at night, beds to be made, and everything kept fit for God's Holy Presence.

"Once a year Samuel's mother made a trip to the church to take him a new coat which she had made for him, and every year she saw how much he had grown and was glad for the many things her boy had learned to do for God in his church.

"Let us put on our thinking caps this week and see how many things we can think of to do for our new church when it is done," continued mother. "Even a child maketh himself known by his doings. If you can think of things to do, it will show that you want to help and we will be ready to do things when the church is ready."

"How long before the church will be done?" asked Paul, eager for the time when he could prove his willingness.

"It will be along in the summer," answered father. "There will be time enough for you to think of a lot of things that boys and girls can help about."

* * * * *

Study the picture, "The Boy Samuel Helping Eli," if obtainable. Explain that the Bible was once written on scrolls, and show how they were used. Note the lamp, the form of dress, and that Samuel is going gladly. Use the verse Proverbs 20: 11. Each child could name one thing children do

that makes them known as helpers at school or home or church.

Song—"My Work," by Elizabeth McE. Shields, or second verse of "Morning Hymn."

If any of you do not have wall space for posters, it would be better to make a class book with a good sized page or two to a lesson. The title of this poster could be, "How Samuel Cared for the Church." Have pictures of Samuel and things he may have helped about. This verse could be used:

"I want to be a helper
Ev'ry, ev'ry day,
Doing little things for others
In a happy way."

Boys would be interested in making a scroll, or lamp or candlestick of clay.

OUR WORSHIP OUT-OF-DOORS

BY MARGARET KIMBALL HENRICHSEN

V.—THE ETERNAL HILLS

Invocation—

"God mastering me:
Giver of breath and bread;
World's strand, sway of the sea;
Lord of living and dead;
Thou hast bound bones and veins in me, fasten'd me flesh,
And after at times almost unmade me with dread,
Thy doing; and dost thou touch me afresh?
Over again I feel thy finger and find thee."

Hymn—

"Awake My Soul Stretch Every Nerve."

Psalms—

"I will lift up mine eyes unto the hills from whence cometh my help.
My help cometh from the Lord who made heaven and earth.
He will not suffer thy foot to be moved. He that keepeth thee will not slumber,
Behold, he that keepeth Israel shall neither slumber nor sleep.
The Lord is thy keeper. The Lord is thy shade upon thy right hand,
The sun shall not smite thee by day nor the moon by night.
The Lord shall preserve thee from all evil, he shall preserve thy soul,
The Lord shall preserve thy going out and thy coming in, from this time forth and even forevermore."

Beatitudes—

"And seeing the multitudes he went up into a mountain, and when he was set his disciples came unto him, and he opened his mouth and taught them, saying—
Blessed are the poor in spirit for theirs is the kingdom of heaven;
Blessed are they that mourn for they shall be comforted;

Blessed are the meek for they shall inherit the earth;

Blessed are they which do hunger and thirst after righteousness for they shall be filled.

Blessed are the merciful for they shall obtain mercy;

Blessed are the pure in heart for they shall see God;

Blessed are the peace-makers for they shall be called the children of God;

Blessed are they which are persecuted for righteousness' sake for theirs is the kingdom of heaven.

Blessed are ye when men shall revile you, and shall persecute you, and shall say all manner of evil against you falsely for my sake.

Rejoice and be exceeding glad, for great is your reward in heaven, for so persecuted they the prophets which were before you."

Hymn—

"Lord of All Being."

Prayer—

"Our Father, we do lift our eyes unto these eternal hills, for we know that from them cometh help—steadiness and assurance and trust in thee, for thou dost protect us from ourselves. As we go from this service down into the plains of everyday life, O God, may we keep something of the far vision, of the broader horizons which thou hast shown to us. In our daily service to thee may there be something of the inspiration that has come from this hour. O Lord, we would truly enter into the spirit of our Master just now, and as we use his words wilt thou truly teach us to pray—

"Our Father, who art in heaven, hallowed be thy name.

Thy kingdom come, thy will be done on earth as it is in heaven.

Give us this day our daily bread, and forgive us our trespasses

As we forgive those who trespass against us.

And lead us not into temptation, but deliver us from evil,

For thine is the kingdom, and the power, and the glory forever.

Amen."

Hymn—

"To the Hills I Lift Mine Eyes."

HOLY FLAME

Isaiah mourned the passing of the king,
And to the temple came to muse and pray.
Dark was the kingdom's future on that day,
Beset with greed and every evil thing.
No spokesman of the Lord was there to sting
The conscience of the mob, or lead the way
To gallant victories in Jehovah's fray
With sin and strife, with self and suffering.
God gave Isaiah then the vision high;
His unclean lips were purged with sacred fire;
Out of the smoke a Voice in challenge came;
Unhesitant, he answered, Here am I.
Again the days are dark, the outlook dire;
Lord, touch thy prophets now with holy flame.

—George Harkness,
In *Christian Century*.

CHILDREN'S PAGE

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

WORKING WITH OUR PARENTS

EPHESIANS 6: 1-3

Junior Christian Endeavor Topic for Sabbath
Day, May 7, 1932

BY MRS. NETTIE CRANDALL

Junior Christian Endeavor Superintendent

NO TIME TO HELP

"I can't go to the store," growled Dick. "I want to practice on my new violin before school. You know I want to play in the school orchestra."

"But, Dick," remonstrated his mother, "you have been up a long time and you are just beginning now to think about your violin. You know when I called you this morning I told you that you would have to run to the store for butter and eggs, if I am to make the cake you asked me to have ready for you to take to the Junior party tonight."

Dick flushed guiltily, for he knew he had been so absorbed in finishing the thrilling story he was reading that he had forgotten everything else. But he kept on fiddling vigorously, if not tunelessly.

"Put away that violin," said his mother in a tone that Dick knew meant obedience. "and go at once for the things I need from the store."

Dick laid down his violin, muttering, "It's nothing but work, work, work! I never have time to do anything I want to," and he stalked off in a rage to do his errand. But things didn't go very well with Dick. He dropped the butter, and while rescuing that, broke one of the eggs, and finally went off in a huff to school.

Conduct a brief discussion by asking: Was Dick's mother right or wrong in asking him to help her? Was his excuse a good one or a poor one? Was his mother unfair to settle the matter as she did? Why do you think so?

TO EVERYONE HIS WORK

"The Andersen family is the happiest, merriest lot I ever saw," declared Anna.

"I'm glad I'm going there for dinner tonight, for I want to learn their secret."

Alma noticed that Anna, after she had removed her hat, was looking at a card stuck in her mirror, which read, "To everyone his work."

"That's our family motto," explained Alma. "We call ourselves The Andersen Company, in which each of us is a partner with special work to do."

After dinner Anna saw how the system worked. One washed up the pots and pans, and cleaned the sink for further action; another girl gathered up and rinsed all the silver, another the plates, another the glasses, until all the table was cleared. Then while the girls washed, dried, and put away the dishes, the boys removed and folded the table-cloth, arranged a linen square and vase of flowers on the table, put the chairs in their places, and the entire room in order.

"I've discovered the secret of your happiness," declared Anna. "It's only another instance of the truth of the old proverb that 'Many hands make light work,' but it's because you all so faithfully do your share that you all are so happy."

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I am six years old. I am in the second grade. My father has a store in Brookfield.

I have an electric clock.

I have a brother thirteen years old.

I am writing on the typewriter. Frances is telling me how to spell some hard words. Frances is the girl who helps me.

I like to go to Christian Endeavor. I like to go to church and Sabbath school.

I must close now.

Your friend,
MURIEL CURTIS.

Brookfield, N. Y.,

April 7, 1932.

DEAR MURIEL:

I think Frances is a pretty good friend of mine to help so many children with their letters as well as to write so often herself. Don't forget to thank her for me, for I was very much pleased to receive your letter. You see, I remember you when you were a baby, although of course you do not re-

member me. Your typewriting was very good.

You must enjoy your electric clock; I wish I could see it. You can keep the correct time for the whole family, can't you?

I am glad you like to go to church, Christian Endeavor, and Sabbath school, for in that way you are learning to be like Jesus who was, we know, a faithful church attendant.

I remember your brother, too, and perhaps he remembers me. I wish he would write for the RECORDER, too.

Truly your friend,
MIZPAH S. GREENE.

DEAR MRS. GREENE:

I am glad to hear from you again. I am sorry Sister Coon had to leave us, for it is she who used to correct my mistakes in my letters when I was writing to you. But anyway there is another lady just as nice to take her place and she has two little boys so I have some one to play with.

Miss Fay wrote and told me that there was not much snow this year. I don't know that it is the same where you live, but I hope so.

These last few weeks our Sabbath school is growing. Last week we had twenty-three children.

I am having one week for my Easter vacation. I am having a fine time of it with my two friends. I hope to hear from you soon.

I remain your friend,
LLOYD JONAS.

5 Grafton Road,
Vineyard Pen,
Kingston P. O.,
Jamaica,
December 3, 1932.

DEAR LLOYD:

It was nice to hear from you again from far-away Jamaica. You are the only one I hear from in Jamaica although quite a number of other children there have written me in the past. I wonder if you can get them to begin writing again and also get still other boys and girls to write.

We had very little snow during the winter but it has snowed enough during March and April to make up for it; however most of the snow has gone now and it is beginning to seem quite springlike, though still cold.

I am glad you have the Hargis boys to play with, and I know you cannot help but like the Hargis family very much. Their friends in this country miss them very much, but we are glad they are doing so much good in your country.

Your sincere friend,
MIZPAH S. GREENE.

DEAR MRS. GREENE:

Maybe you cannot read my writing because I write left handed. I am nine years old and my birthday is October 25. My brother's name is Robert Emmett Ramsey. My teacher's name is Miss Marjorie Hoover. I wrote a story out of my imagination. The teacher says it is good and she is going to send it to the county paper.

Our kittie's name is Tom. My play horse's name is Tony. He is a wooden horse. I have a nice drum. I drum in daddy's orchestra. Daddy's name is Charlie Ramsey. Good-by,

Your little friend,

CHARLES DONALD RAMSEY.

Botna, Iowa,
April 13, 1932.

DEAR DONALD:

I am sure your writing is just as easy to read as any right handed writing, for it's very good writing for a nine year old boy and I hope to have many more letters from you. I can write with both hands (on the typewriter) and can use the pen with my left hand some, but it goes pretty slow. I'm sure your left hand does better work than mine.

I'm hoping you will send your story to the RECORDER. Please do. I wish more of the children would try their hand at writing stories for the RECORDER. We should all like to read them as well as the many fine letters.

I know your wooden horse is great fun; an improvement on the brooms my brother and I used to call our horses, but we had a fine time playing with them.

I'd like to hear you play your drum; I imagine I couldn't keep my feet still.

Your sincere friend,
MIZPAH S. GREENE.

DEAR MRS. GREENE:

I am eleven years old and am in the fifth grade. I have one sister and four brothers.

Neva and William finish high school this spring. Howard is a high school freshman this year.

My dollie's name is Fanny, Mrs. Ellen Ramsey is my grandma.

I have a nice playhouse out by our garage.

We walk one mile and a half to school. It is a long, cold walk in winter, and daddy takes us sometimes in his car.

I can cook dinner all alone, and supper, too.

I like to write letters. Good-by.

Your friend,

DORIS ELIZABETH RAMSEY.

Botna, Iowa,
April 13, 1932.

DEAR DORIS:

You surely belong to a nice large family, just the kind I like. And how I did enjoy getting letters from three of them all in one envelope. I hope they will come often.

Of course you have fine times in your playhouse and do a good bit of entertaining there. What fun I used to have with my playhouse under a big oak tree in the corner of the fence, south of our old farmhouse in Wisconsin, and such tea parties as I did have.

You surely have a long walk to school though it must be very good exercise in fine weather with other boys and girls to keep you company. I lived very near school when I was your age so I missed that pleasure.

You must be a great help to mother since you can cook. My daughter Eleanor likes to turn me out of the kitchen sometimes and get the meals. I enjoy that and the meals taste twice as good to me.

Your true friend,
MIZPAH S. GREENE.

DEAR MRS. GREENE:

This is the first letter I ever wrote to you. Donald is writing to you. I will be eight years old on May 24. I am in the third grade. My teacher is Miss Marjorie Hoover. My Bible school teacher is Miss Lillian Spear and she is nice. My granddad is Harry Ramsey.

Our dog's name is Spotty. My wooden horse is Speedy. Donald and I tie our horses in granddad's barn. We have wooden cows, too.

I am left handed just like Donald. Well, good-by.
Your little friend,

ROBERT EMMETT RAMSEY.

Botna, Iowa,
April 13, 1932.

DEAR ROBERT:

I have always found that left handed people are pretty good writers. I once had a pupil (a boy) in Chicago who was left handed and he could not only write beautifully but draw beautifully. He is now an artist and doing well.

I think your wooden horses and dogs must afford you and Donald a good deal of fun, but I think I should enjoy Tom and Spotty most of all because they can take their good part in the fun, and I imagine you do.

I wish I could learn to know you all well; it will help a lot to that end if you write often.

Your true friend,
MIZPAH S. GREENE.

AN ADDRESS

BY EDWIN SHAW

(On the occasion of the funeral of Mrs. Charlotte A. Odell Babcock)

I little thought, fifty-one years ago, while I was working on a farm near Utica, and on my way to the Corners used to pass by the place where Mr. and Mrs. Herman Babcock lived—I little thought that I should ever be called upon to take charge of the farewell service for Mrs. Babcock, Aunt Lottie, for it was by that name that she became known to me. The house was painted white, square in shape and in roof, standing a bit back from the road, opposite the schoolhouse, and adjoining the village church, which stood on ground a little higher. A neat, attractive, well-kept place it was, a rather large lot, I should say several acres of yard, garden, and small pasture. Mr. Babcock put up a small building out by the road and kept there a small stock of goods for sale, a sort of country store. If my memory does not fail me, the place belonged to Aunt Lottie's father, Mr. Odell, and they were taking care of him in his rather feeble old age after the death of his wife. I can remember just how Herm and Lottie looked as they walked out from their front door, along the path to the road, turned a few steps to the left, and then went up the slope

to the church on Sabbath mornings—I standing on the front steps with other young working-men waiting for the last bell to ring for the service of worship.

I little thought, I say—but none of us then even in our wildest imagination ever pictured the wonderful, strange, marvelous changes that have come in this half century. She was ten years old when her parents, George and Susan Teft Odell, came to Wisconsin in 1852, for she was born July 20, 1842, near Almond, N. Y. The family made a brief stay at Johnstown, but soon moved to a farm two or three miles east of Utica Corners, where she lived until she was married, January 1, 1861, to Hermon Babcock. Those were pioneer days. I presume that her folks were weeks making the journey over-land from the East, most likely with ox-team conveyance; while now the then-never-heard-of concrete pavement, gasoline, and internal combustion engine almost annihilate time and space. Aunt Lottie lived in a wonderful century; she was almost ninety years old, and it was hers to witness the coming and to enjoy the use of the telegraph, the telephone, electric light, radio, and so many, many other devices for our use and comfort which man has made by his partial mastery over some of the forces of nature.

Her death occurred March 28, 1932, on the sixty-ninth anniversary of the baptism of herself and her husband, both joining the Utica Seventh Day Baptist Church. Where they were immersed I do not know, for sometimes we went to First Lake, sometimes to Koshkonong Creek, and sometimes we dammed a nearby little stream and made a temporary pool for the purpose of baptism. After the death of her father they moved from Utica and purchased a place in Milton, the property now owned by Wilmer J. Saunders and his mother and sister; but only three weeks after they moved in Mr. Babcock died, October 2, 1891, and for over forty-one years Mrs. Babcock has lived a widow, the first four years at Milton, and the rest of the time here at Milton Junction. She was for a short time a member of the Milton Church, but in 1895, October 17, she transferred her membership to Milton Junction where it remained until her death. She was a faithful Christian woman, not what

one calls a leader, but a loyal supporter, both by her life and moral influence and by her generous gifts of money while her property lasted, for in the helplessness of her declining years, and especially after a fall which dislocated her hip, what little means she had left were soon gone, and the last two years, or almost two, she has been at the Rock County Home, where she passed away about a week after having a paralytic stroke from which she never regained consciousness, the end coming March 28, 1932. I am told that her interest in church work was rather above that of the average church woman, and that through the reading of the SABBATH RECORDER and other sources she kept herself well-informed in reference to denominational matters, an interest that did not slacken or abate even up to the time of her last illness, and that her faith in the wisdom and divine direction of the Lord was such that it led her to say, only a few days ago, that the missionary workers in China would be cared for and that their work there would be continued, if it were for the best, and she felt it would be that way.

Mrs. Babcock had no near surviving relatives. An only sister, Mary Odell, married Amos Crandall, and their only child, Mrs. Babcock's nephew, George Amos Crandall, is now living in the State of Washington. They had no children of their own. Her mother's name was Teft, and there were Tefts, relatives of hers, living in Minnesota, whom my mother used to visit when I was a boy, her acquaintance with them having been formed in her girlhood days in Utica and Albion. The late Mrs. Lewis A. Platts, Emma Teft, was also a relative, an own cousin, I am quite sure. A sister of her father married a man named Emerson, several of whose descendants living near Beloit are here this afternoon at this service. But practically she was alone, the last leaf on her family tree; and those of her generation also have gone on, most of them. I think I could almost count on the fingers of one hand all that are left in this community of her generation, like Grandma Julia Saunders and Uncle Henry Williams. However, we can calmly and confidently, but not sadly or regretfully say with the Hebrew poet of long ago—we can say of those who have passed on, "like sheaves of

well-ripened grain they have been gathered in in their season."

On Mr. Babcock's side there are quite a number of nephews and nieces, but only one family living in this community, that of Henry Babcock of Milton. Two other nephews and a niece live in Waupun, Wis.

And so the death of Aunt Lottie takes away another of those few surviving links that tie so many of us to the generation of our parents. It is but a little thing, of course, but it has a meaning to me. That place in Utica, of which I made mention, Mr. Babcock traded with my father towards the farm which father owned over here by Fulton. Neither of the men ever lived on these new places; they were soon sold, but that little fact has a significance for me. And so it is with so many almost trifling matters that bind us to the times of our parents, and the going of Aunt Lottie removes one of the last links in the chain of connections between us and the years gone by. Let me read to you a few lines from a book of poems called "Wind - Swept Wheat," the particular poem named

THE SPINNER

The spinner twisted her slender thread
As she sat and spun.
"The earth and the heavens are mine," she said,
"And the moon and sun;
Into my web the sunlight goes,
And the breath of May,
And the crimson life of the new-blown rose
That was born today."

The spinner sang in the hush of noon,
And her song was low;
"Ah, morning, you have passed away too soon,
You are swift to go.
My heart o'erflows like a brimming cup
With its hopes and fears;
Love, come and drink the sweetness up,
Ere it turns to tears."

The spinner looked at the falling sun.
"Is it time to rest?
My hands are weary, my work is done,
I have wrought my best.
I have spun and woven with patient eyes,
And with fingers fleet.
Lo! where the toil of a lifetime lies
In a winding sheet!"

If these last two lines told the whole story it were not enough. These lines also have a meaning:

"Fading away like the stars of the morning,
Losing their light in the glorious sun,
Thus would we pass from the earth and its toiling,
Only remembered by what we have done."

"Shall we be missed though by others succeeded,
Reaping in fields we in springtime have sown?
Yes, for the sowers may pass from their labors
Gladly remembered by what we have done."

"Only the truth that in life we have spoken,
Only the seed that on earth we have sown;
These shall pass onward when we are forgotten,
Only remembered by what we have done."

"Oh, when the Savior shall make up his jewels,
When the bright crowns of rejoicing are won,
Then shall his weary and faithful disciples
All be remembered by what they have done."

FROM THE MARCH ISSUE OF "DE BOODSCHAPPER"

There is something else by which we can displease God immensely. He comes to us with his commandments and we may truthfully say, "His commandments are not grievous."

God's purpose in giving us these commandments is not to get glory for himself but to benefit mankind, and he surely may expect that these commandments may not only be considered holy, but also dear, and that men may be able to say, like David, "How I do love thy law."

Yes, God might expect this, but in reality it is not so. People love man-made institutions far more, and these direct their lives to a far greater extent than do divine laws.

Just hand a lady a last year's hat or gown and the chances are that she will object to being seen in public with such old-fashioned apparel, but the same person will, without any objection whatever, resist—the same a last year or ten years ago—the love of God or break his commandments. Man-made rules are of much more importance to her than the laws of the grace of God.

Who, in these days, dares to go contrary "to public opinion"? One is almost impelled to answer, "Nobody!" But many go contrary to God's law, not only in secret, but also in public.

Oh people are afraid of men, but not of God! We do what people want us to do, but what God asks us to do is not being heeded at all.

Let us be careful not to displease God in our every-day life, but let it be a hymn of praise for his glory!

(The above is part of an article written for a daily calendar by a Sunday-keeping minister of Holland, but is also very good Seventh Day Baptist teaching. It was translated by Jacob Bakker.)

OUR PULPIT

FAITH THAT SAVES

BY REV. JAMES L. SKAGGS

(Given in the Milton church February 27, 1932, and requested for publication by vote of the congregation)

SERMON FOR SABBATH, MAY 7, 1932

Text—Luke 7: 50.

ORDER OF SERVICE

HYMN

LORD'S PRAYER

RESPONSIVE READING

HYMN

SCRIPTURE READING—Luke 7: 36-50

PRAYER

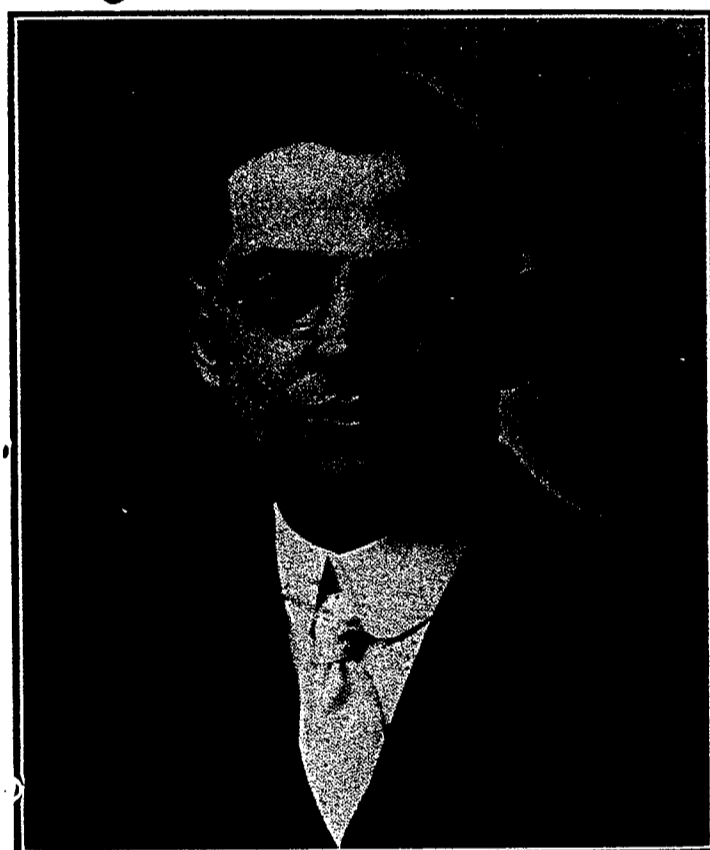
HYMN

OFFERING

SERMON

HYMN

CLOSING PRAYER



whatever they may have been, were forgiven; that she was "saved" from her sinful life and ways.

Faith is a much used word, and is used to convey a variety of meanings. To some, faith is a symbol of marvelous and mysterious powers; to others it is baffling; to others, an object of ridicule; to still others, a very helpful experience.

Faith is a great word in the Christian religion. Jesus often used it. He taught that without faith it is impossible to please God. It is like the vital principle in a grain of

mustard seed. When his disciples were fearful, it was because of a lack of faith. It was the secret of power in the saints of earlier days, who had wrought righteousness, subdued kingdoms, and accomplished many wonderful things. It was by faith that the disciples of Jesus were to work onward toward the consummation of his purpose in the world.

The use of faith is not limited to the field of religion. Faith in our social and material world is as an electric current turned onto a motor. It starts action. There are few things that we can do without faith. And only as we have faith in each other can we work together and serve our mutual welfare. There must be faith in the home or else it is destroyed. There must be faith in

"Thy faith hath saved thee."

These words were spoken by Jesus to a woman who had a reputation in the community of being a degraded and sinful character. It was upon an occasion when he was a guest in the house of a Pharisee, who had not extended to him the usual comforts and courtesies which a guest had a right to expect. But this woman, doubtless conscious of her sinfulness, had knelt at the feet of Jesus and had anointed his feet, washed them with her tears, and wiped them with her hair. The Pharisee would have rebuked the woman, but Jesus said unto her, "Thy faith hath saved thee."

We may safely assume that Jesus saw genuine penitence in the heart of the woman. And his statement indicates that her sins,

our government and in our courts or else the integrity and solidarity of our country suffer. Destroy a man's faith in his business, and he might as well shut up shop. Our present financial difficulties are largely due to a lack of faith in ourselves, our fellow men, our industrial and banking institutions. Faith may not be all that we lack, but it is undoubtedly an important part.

According to the writer of the letter to the Hebrews, "faith is the assurance of things hoped for, a conviction of things not seen." Faith is an experience which makes men reach out toward that which is not yet seen or realized in tangible form.

We ought to maintain a distinction between belief and faith, which terms are often confused. We are celebrating the two hundredth anniversary of the birth of George Washington. I have been reading with much interest concerning his early life, his growth in power, influence, and service. I suspect that in the main the stories concerning the youthful surveyor, his leadership against the French and Indians, in the Revolutionary War, and as President are true. There may be some inaccuracies; but in the main I suspect the stories are true. But my intellectual attitude toward these records should not be called *faith*. It is only a matter of belief. In common with my friends, I *believe* there was such a man as Washington and that he did many remarkable things.

For many years I have heard much about the Seventh Day Baptist mission in Shanghai, China. I believe there is such a mission and I believe many people whom I could name have labored there in a most devoted manner. I believe our friends are there now in the midst of all this war and turmoil. Information and acquaintance make me believe they are all true and devoted people. Therefore I have faith in them. I have faith that they will do all in their power to advance Christ's kingdom in China; and that faith moves me to want to do my bit to sustain and help them. I have faith that there is permanent value in what they are doing and that the value of the work will increase with passing years. I do not know that; but I have faith that it is true. "Now faith is the assurance of things hoped for, a conviction of things not seen."

Belief rests upon knowledge, evidence, probability. Faith looks mainly to the future

and is a potent outreach toward the good for which we hope. Faith is vastly different from what one may believe about facts of history, whether that history is found in the Bible or out of it.

By faith Jesus grasped the deeper truths about God and man and the possibilities of the spiritual life. Jesus faced a world in spiritual chaos, but by faith he reached out to a power which was able to co-ordinate, direct, and give purpose, growth, and fruit. Wherever he saw men turning away from a dead or sinful past and aspiring toward purity, goodness, usefulness, he found confirmation of his faith, a belief established by clear evidence. And he could say to the penitent woman, "Thy faith hath saved thee."

Such faith does not find its objective in an ancient past; but it finds its objective in a present God, a living Christ, and an abiding hope. There seems to be a persistent tendency to try to reach back over thousands of years for our religion. We try to dig it out of a dead past. We would go with Moses to the burning bush, or into the midst of the thunderings of Sinai. We would go with Joshua to the Jordan and to Jericho. We would go to Bethlehem, to Gethsemane, and to Calvary. Indeed, we find the confirmation of our faith in reading about the faith of others. But the experiences which other men had in those far-off days are not for us. If we find God and Christ, it must be by the exercise of faith in our own day and by the outreach of our own souls.

Is it not in this realm of personal faith that we find our great need today—the faith of reliance, trust, and fellowship with all that is divine and good; faith that our finest ideals and fondest hopes for ourselves and for the world may be realized? When we lose our faith in God, faith in ourselves, faith in our fellow men, faith in the possibility of a better world, we lose all that gives life its high meaning. We may not be able to prove, but we can assert an attitude of faith.

The Bible brings to us the record of the spiritual experiences of men who lived a long time ago. They felt that they had come in some measure to know God, that they had perceived something of his will, that their faith in God had sustained them, and in the Bible they have borne testimony of their

experience. If we are a people of corresponding faith, we shall thrill as we read their story. Our faith is sustained and quickened by their testimony. If we are not people of living, present-day faith, we may enjoy reading of the faith of others, but we are not necessarily made better by it.

There may be realms of experience in which man may get along very well with second-hand goods, but not in the realm of Christian faith. We inherit physical bodies from our parents, and they may give us houses and lands and money, but they cannot give to us their faith. Every man's faith must be a new-born personal thing between himself and God. The testimony and teachings of Biblical writers, the teaching, training, and influence of Christian parents, should be a help. The children of good Christian parents sometimes go wrong. The children of wicked parents sometimes become people of great faith. In the final analysis, faith is a very personal thing.

Christian faith holds that God is a present and vital force in the world in which we live; that he is just as near his people now as he has ever been; that we today hear his voice and feel the leading of his hand. Indeed, Christian faith is "the assurance of things hoped for, a conviction of things not seen." And there is no lack of testimony as to the power or rewards of such a faith.

Jesus said to the woman, "Thy faith hath saved thee." And I am very sure that for us, Christian faith has a very practical value.

Faith today saves people from foolish, wasteful, sinful living. When a man has faith, as Jesus spoke of it, he is brought into a working relationship with God—a God who works for honesty, goodness, helpfulness, love. Another unit of power has been added to the divine power which is operative in the world.

Christian faith saves people from cynicism, despair, hopelessness, and fills them with expectations of all that is highest, noblest, best. The fine things of human life and relations may be delayed by the wickedness and sinfulness of men, but they are sure to come. When we see such things as are now going on in Shanghai, faith refuses to be cast down and discouraged. Faith proclaims that love and brotherhood will eventually be triumphant. Faith leads men to bury life, as Jesus did, "in the rich soil of

humanity," that righteousness may spring forth.

Yes, I know the demands of Christian faith are sometimes baffling, that they seem to go against facts which cannot be ignored; but what of it? The same is true in every field of human experience. Paul could rise up and say that the things which are seen are temporal, and that the things which are unseen are eternal.

Our hearts rise in acclamation of true and unwavering faith wherever it appears. Jesus is the world's outstanding figure. And Joseph Fort Newton says of him: "It is the fact of Christ—the fact that out of the darkness of the universe, out of the tragedy of humanity, out of the waste and welter and woe of life such a figure arose, such a face shone, such a voice spoke, such a life was lived and still lives. There are many beautiful things in the world. There are sunsets that are sacraments, songs that set us dreaming, flowers that touch us with a wild, sad joy, and faces that are gospel books. But the one ineffable beauty of the world, the sublimest possession of humanity, is the vision of God in Christ! Once we see it, nothing is too good to be true, no ideal is too high, no hope is too radiant."—*Christian Century*, 2-3-27.

Is not the fact of Christ and his faith sufficient ground for our own faith? As faith rises, the shackles fall, and we become free in active, serving fellowship with God in Christ.

As Jesus looks upon us in our needs and perplexities, may he be able to say, "Thy faith hath saved thee."

DENOMINATIONAL "HOOK-UP"

DODGE CENTER, MINN.

The church has been cleaned and repaired the past week. Lester Green, a member, did the papering, while the cleaning was done by volunteer labor.

Mr. and Mrs. Walter L. Lewis have recently returned to their home from North Loup and a more extended western trip.

The all-day socials are still being held, two being recently given by committees of men.

CORRESPONDENT.

NORTH LOUP, NEB.

Rev. C. L. Hill, of Farina, Ill., preached for us at the Friday evening meeting and at

the Sabbath morning service. At the evening service the boys' quartet — Richard Babcock, Ralph Sayre, Edwin Johnson and Claude Barber—sang, and at the morning service a mixed quartet—Mrs. Esther Babcock, Mrs. Elva Hill, Archie Moulton, and Dell Barber—provided extra music. A good crowd was out, glad to hear Claude Hill speak, and his mother, Eva Hill, sing again. In the evening, a social was held in the church basement where friends, old and new, could meet them socially. The time was spent in visiting and singing. Mr. Hill and his mother sang twice, and a men's chorus helped to entertain.—*The Loyalist*.

WESTERLY, R. I.

Corliss Randolph of Newark, N. J., was in attendance at the quarterly meeting of the Seventh Day Baptist Missionary Society Sunday, held at the Pawcatuck church.—*Sun*.

ALFRED, N. Y.

UNVEILING BUST OF PRESIDENT DAVIS

A bust of Dr. Boothe C. Davis, president of Alfred University, designed by one of the students in the State School of Ceramics was presented to the university in behalf of the board of trustees at a recent student assembly.

In presenting the bust, Chaplain McLeod said in part:

Over a year ago one of the students of our university, whose background of life and culture pre-eminently fitted him for the task, began to mold from clay the bust of our president. Dante Vezzoli has revealed himself as an artist in his own right, a sculptor of more than average ability. The finished product so pleased members of the board of trustees, that they decided it should be cast in more permanent form.

It only seems proper that this permanent likeness of President Davis should have been made from clay by one of the students of the Ceramic School, for all who know the school realize that it was through the genius of President Davis that such a school was established as a part of Alfred University. It has been through his tireless efforts that it has become, if not the best, certainly one of the best schools of this type in the United States.

It is not with President Davis' encouragement that this figure is being unveiled. Those of us who know him well know that personal honor and praise are not and never have been his goals in life. Perhaps it is superfluous to have this permanent resemblance of him, for all about us we have evidence of his genius and tireless energy in working for Alfred.

Thirty-seven years of his life have been given without stint to building Alfred from a small, struggling school to a university known throughout this broad land, with alumni scattered to many points of the globe. Yet it seems particularly fitting that this man who has done so much to mold the character of youth for nearly four decades should now have the pleasure of having one of his students, trained in a school which he has made possible, mold from clay this bust of him.

Then after introducing President Davis' grandson, who drew from the bust the Alfred banner covering the statue, the formal presentation was made.

Rev. A. J. C. Bond, pastor of the Seventh Day Baptist Church of Plainfield, N. J., spoke before the assembly on the methods of obtaining a more completely satisfying "Philosophy of Life."—*Sun*.

WELTON, IOWA

HOME NOTES

Mr. and Mrs. Willard Van Horn of Milton, Wis., were recent visitors at the home of her brother, Deacon U. S. Van Horn, and other relatives, and attended our Sabbath morning services on February 20.

Rev. James Hurley motored to Marion where he preached on January 30 and February 27. The latter date was such a fine day that Mrs. Hurley was permitted to accompany him.

Upon the evening of February fourteenth, a few friends gathered at the home of Mr. and Mrs. U. S. Van Horn to help them celebrate their thirty-ninth wedding anniversary. After an evening of sociability and reminiscent conversation, the guests departed wishing Mr. and Mrs. Van Horn many more such anniversaries. DUO.

MILTON, WIS.

In one of the most impressive religious chapel periods of the year, Thursday, April 7, Dr. Edwin Shaw presented some deep original thinking which he supplemented with Scripture and poetry. His sermonette consisted of two texts, the first of which was, "The heavens declare the glory of God," and the second, "The Spirit of God moved over the earth." Using personal reminiscences of his teaching experience, he also read some of his own exceptionally inspiring poetry. —*College Review*.

(Continued on page 542)

RELIGIOUS EDUCATION

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

REPORT OF THE DIRECTOR OF RELIGIOUS EDUCATION

FOR THE QUARTER ENDING MARCH 20, 1932

The first three weeks of the quarter were occupied in completing lesson material for the "Helping Hand" for the second quarter of 1932, and the regular routine of the office. In addition to the regular work of the office, much of the time during the latter half of January and the first week in February was taken up with work on a new syllabus for Vacation Religious Day Schools, several meetings of the publications committee being held. The manuscript was finished and mailed to the RECORDER office the first week in February. One thousand copies have been printed and were mailed March 17.

A meeting of the Improved Uniform Lesson Committee was attended in the Stevens Hotel, Chicago, February 8 and 9. Following this the annual meeting of the Educational Commission of the International Council of Religious Education, and various sections connected with the council, were held in the same place. The director divided his time between the leadership training and vacation school sections. The annual meeting of the council itself was held February 15 and 16.

These meetings were the most thorough going and far-reaching of any yet held, showing the progress that has been made in religious education during the past decade. It was disclosed that several denominations were successfully working out an integrated program of religious education for the entire church. In order more successfully to carry out such a program, some of the larger denominations have merged their various agencies interested in religious education. A strong committee was appointed by the council to co-operate with a similar committee from the United Society of Christian Endeavor, more closely to integrate the work.

On Sabbath day, February 13, the director spoke for our people in Chicago.

On the evening of February 19, a series of special meetings were begun at Jackson Center, Ohio. These were continued until the evening of March 6. As a result of these meetings ten young people offered themselves for church membership at the Sabbath morning service, March 5. In appreciation of this work, made possible through the Sabbath School Board, a free-will offering of \$10 was taken for the board.

Since returning home on the evening of March 7, the director has been occupied with necessary correspondence and writing material for the "Helping Hand" for the third quarter of 1932.

Sermons and formal addresses delivered during the quarter twenty-four, two of these being outside the denomination.

Respectfully submitted,
ERLO E. SUTTON.

A NEW VACATION SCHOOL SYLLABUS

The Sabbath School Board has just published a new Vacation School syllabus, copies of which have been mailed to all pastors in the United States and to some in foreign lands. Free copies will be mailed to others interested who will write for them.

Due to past experience in this work, we feel the courses are much better planned than in the past, and that the expense of books will be less than formerly as no text books will be needed for children in the grades.

Several of the books formerly used as text books will now be used as supplemental material. These may be purchased at half the list price from the director of religious education. There are also a number of other books of children's stories, etc., that may be purchased at the same rate.

DENOMINATIONAL "HOOK-UP"

(Continued from page 541)

SALEM, W. VA.

Announcement has been made that the board of directors of Salem College has definitely decided to build a gymnasium as soon as possible to replace the one burned last month.

The construction of the new building will be in the hands of a building committee and an advisory council, which bodies will

choose an architect, decide on the type and size of the new structure and a location.

The building committee is President S. O. Bond, George H. Trainer, E. O. Davis, M. Wardner Davis; Darwin M. Davis of Clarksburg, Oscar J. Andre, L. D. Lowther, and Rev. O. P. Bishop.

The advisory council is T. Edward Davis, Samuel C. Kistler, Henry L. Ash, Earl J. Culp, and Fred Diddle.

More than a hundred fifty persons were in attendance at the all-day local institute conducted by the W. C. T. U. at the Seventh Day Baptist church Tuesday. Scores of children in the Salem public schools had parts in the program. Dr. O. P. Bishop was the principal speaker. At noon a covered dish luncheon was enjoyed by all present. Mrs. Howard H. Shahan is president of the local union. —Herald.

Among the students of Salem College who received "Honorable Mention" at the end of the first semester was Pastor Ary T. Bottoms of Berea.

Pastor Shaw, who has been going about on crutches and canes for two months, reports himself as good as new.

Miss Marjorie Burdick is spending two weeks in West Virginia in the interests of the young people. CORRESPONDENT.

LEONARDSVILLE, N. Y.

A social time was enjoyed by a group of young people from the Christian Endeavor societies of Brookfield and Leonardsville at the home of Mr. Will Palmer on Sunday evening. After a brief program and games, maple syrup was served. —The Courier.

DEATHS

BATSON.—At St. Mary's Hospital, Clarksburg, W. Va., March 19, 1932, Barbara Jo Batson, aged three days. She was the daughter of Eldred and Alberta Davis Batson of Salem.

Brother and Sister Batson have the sincere sympathy of a large circle of friends in their great disappointment.

Burial was at Lost Creek.

G. B. S.

ORDWAY.—Elizabeth Patten was for over forty years the widow of Albert K. Ordway, to whom she was married February 19, 1880. He was the only son of the late Mr. and Mrs. Ira J. Ordway. She was the daughter

of Charles and Rebecca Patten and was born in Boston, Mass., December 25, 1858, and died April 7, 1932, at the home of her only child, a daughter, Mrs. Joseph Schertz, Oak Park, Ill.

Most of her life was lived in Chicago, but she spent a few years with her parents in Minneapolis, Minn. The last twelve years she has been with the daughter, Elizabeth, in Oak Park. As a young girl she identified herself with the Methodist Episcopal Church, and maintained that relationship until her death; but her connection with the Ordway family brought her into close and vital social and religious relations with the Seventh Day Baptist people, and she always gave to their work her loyal, sincere, and hearty support and happy service. She leaves, to survive her, the daughter's family—Joseph and Elizabeth Schertz and two grandchildren, Elizabeth and Joseph; and a sister of her husband, May Ordway Maxson, widow of the late J. Murray Maxson.

Funeral services were held at the home in Oak Park on Sabbath afternoon, April 9, 1932, conducted by Rev. Edwin Shaw of Milton, Wis., assisted by Rev. Mr. Stewart, pastor of the Baptist Church of Oak Park. The high esteem in which Mrs. Ordway was held was shown by the host of friends in attendance, the regular Sabbath service of the Chicago Seventh Day Baptist Church being suspended for the occasion. The people of this church, together with many other friends and neighbors, filled the home to overflowing. There was a profusion of beautiful floral tributes. Miss Anne Post sang two selections, "Abide with me," and "Lead kindly light." Interment was made at Oakwoods Cemetery, South 71st Street, where Mrs. Ordway's mother is buried. E. S.

STILLMAN.—Frederic L. Stillman, son of Christopher L. and Elizabeth Kerr Stillman, was born in Westerly, R. I., September 14, 1863, and died at his home in Plainfield, N. J., April 3, 1932.

When a young man Mr. Stillman came to Plainfield to work for the Charles Potter Printing Press Manufacturing Company. He was among their earliest employees in Plainfield, and remained with them until within very recent years. On March 28, 1886, he was married to Miss Anna M. Garrettsen of Plainfield, who survives him. They lived a quiet life, beautiful and happy, recently celebrating the forty-sixth anniversary of their marriage. There are living five children and five grandchildren. The children are: Mrs. Norman L. Wyckoff, of Elizabeth, N. J.; Mrs. John L. Bartlett, of Roselle, N. J.; Mrs. Arthur E. MacDonald, of Newark, N. J.; and Ernest L. and Harold F. Stillman of Plainfield.

In early life Mr. Stillman was baptized into the membership of the Pawcatuck Seventh Day Baptist Church at Westerly, R. I., and upon coming to Plainfield joined the church of that faith in this city.

Mr. Stillman cherished high ideals of life, and lived up to the true and lofty principles which he held. His personal integrity was unimpeach-

able, and he was loyal to his religious convictions. He endeavored to imbue his children with those same principles. All would agree with the words spoken by one of the daughters, "He was such a good father."

The children, who have always been very thoughtful for their parents, will miss him, but she will miss him most whose life for nearly fifty years was shared with his so intimately and so happily.

Funeral services were conducted in the home, April 6, by his pastor, Rev. Ahva J. C. Bond, and interment was made in the Presbyterian Cemetery in Plainfield.

A. J. C. B.

Sabbath School Lesson VI.—May 7, 1932

ESAU SELLS HIS BIRTHRIGHT.—Genesis 25: 27-34.

Golden Text: "Every man that striveth in the games exerciseth self-control in all things." 1 Corinthians 9: 25.

DAILY HOME READINGS

May 1—Esau Sells His Birthright. Genesis 25: 27-34.

May 2—Belshazzar Sells His Kingdom. Daniel 5: 17-28.

May 3—Appetite and Christian Liberty. 1 Corinthians 8: 1-13.

May 4—Self-Denial for Others. Romans 14: 13-23.

May 5—Rewards and Penalties. Jeremiah 35: 12-19.

May 6—The Woes of the Drunkard. Proverbs 23: 29-35.

May 7—Warning From Esau's Folly. Hebrews 12: 14-17.

(For Lesson Notes see *Helping Hand*)

I am not sure it is a great mistake always to know enough to go in when it rains. One may keep snug and dry by such knowledge, but one misses a world of loveliness.

—Knapp.

A friend who is never in need is a friend indeed.—*The Pathfinder*.

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A. E. MAIN,
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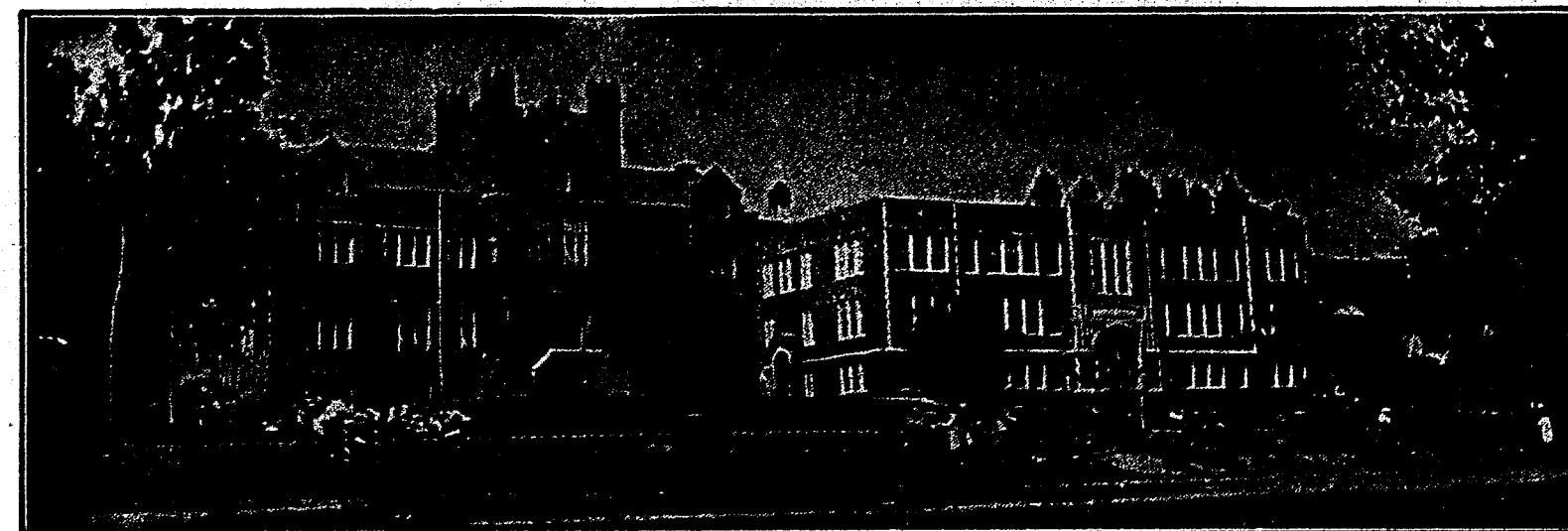
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The Sabbath Recorder

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MAY 2, 1932

No. 18

A PRAYER FOR MOTHER'S DAY

Lord, I thank Thee for the tender care and constant prayer of a godly mother. May the "unfeigned faith" that dwelt in her, dwell in her son also. Help me to keep ever before me the high ideal of service and character which she impressed upon the mind of my youth. Help me to make bright the sunset of her days and by my life and faith to be a living answer to her prayer: and when I mourn "as one that mourneth for his mother," may her memory still be with me, a star to guide me on my journey through the broken and uneven ways of life till traveling days are o'er. In the name of Him whose last earthly thought was for His mother, when He said to that disciple whom He loved, "Son, behold thy mother." Amen.

—Selected.

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