

## BIG SHIPS

### FELLOW - - SHIP

"Ye—called unto the fellowship of His Son Jesus Christ our Lord."

"That I may know the fellowship of his suffering."  
= OPPORTUNITY.



### PARTNER - - SHIP

"If thou count me therefore a partner"

"My partner and fellow helper"

"We . . . workers together with Him."

= RESPONSIBILITY.



### STEWARD - - SHIP

"As every man hath received the gift, even so minister the same to one another as good stewards of the manifold grace of God."

"First gave their own selves to the Lord."

"Therefore, as ye abound in everything . . . abound in this grace also."

= ACCOUNTABILITY.

God is the owner of these ships. We are the captains.  
**THE UNITED BUDGET** makes it possible for others to take the Kingdom Voyage.

*Published by the Committee to Promote the Denominational Budget.*

# The Sabbath Recorder

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No. 19

**AND HE SAID UNTO THEM, THE SABBATH WAS MADE FOR MAN, AND NOT MAN FOR THE SABBATH: THEREFORE THE SON OF MAN IS LORD ALSO OF THE SABBATH.**

—Mark 2: 27, 28.

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# The Sabbath Recorder

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## GOOD SEVENTH DAY BAPTIST DOCTRINE

For many years Seventh Day Baptists were the only exponents in this country of the truth concerning the seventh day of the week, the Sabbath of Jesus, the Bible, and of God. Well pleased are we indeed that there are many other defenders and promoters of this neglected truth today. There are many different denominations, sects, and groups who are interested in it. It is well, for there are many opponents and those who seek to change seasons. Anti-Biblical and anti-Christian forces are at work to tear down not only the Sabbath but the whole fabric of Christianity.

We believe there never was a greater need in the world and in the Christian Church for a real and true Sabbath than exists today.

Following is a reprint begun in this issue of the SABBATH RECORDER of an article appearing in the *Present Truth*, recently. "Is Sunday the Christian Sabbath?" is written by Dr. J. D. Roberts, a Sabbath keeper and a professor in Columbia University. The paper was sent to the editor, not long ago, by one of our alert Seventh Day Baptist ministers. The discussion is so good we are glad to give it as wide a reading as possible. It is rather long for one paper, but will be completed next week. Every reader of the SABBATH RECORDER should give it careful consideration. It contains good Seventh Day Baptist doctrine.

IS SUNDAY THE CHRISTIAN SABBATH?  
THE TRUTH REVEALED BY THE BIBLE AND HISTORY  
BY J. D. ROBERTS, OF COLUMBIA UNIVERSITY

In my early childhood my father, who had read the Bible through many times, taught me to observe the Sabbath. He explained that as he understood it, through some ancient change of the calendar, the seventh-day Sabbath of the commandments had become the first day of the week, and that we should, therefore, observe Sunday as our day of rest and worship. Moreover, he would say as the sun went down Sunday evening that, according to the Bible, the Sabbath was over.

This early teaching concerning the day which we should remember and keep holy went with me through my academy and college days, and I am very grateful to God for parents who conscientiously instructed me. Later, when I had become a minister in the largest Protestant denomination of the world, I accepted the general teaching of that church as to how the first day of the week has become the Christian Sabbath. When any one raised the question as to why we had changed from the seventh-day Sabbath to the first day, I advanced the usual arguments concerning how Jesus rose on the first day of the week, and of how the New Testament makes reference to those who met to break bread on the first day, and of how the name, the Lord's day, has become associated with the first day of the week. Sometimes I indulged in the argument that we are Christians and not Jews, as though that were a good reason why we should observe a different day from theirs.

### A Great Need

After spending nearly twenty years in the ministry I began to see that the Christianity we represented was not functioning as effectively as it should, and it became more and more obvious to me that our great need was to get back to Christ, and to the power of the Spirit which he gave to the early church. In my preaching I began to emphasize this conviction, and as my trumpet gave forth no uncertain sound, some of the sleepers began to awake and to rejoice with me in hope of a great revival; but other members resented being thus awakened, and so it came to pass that I was thought of by district superintendents as an unsafe man to have in a church. My voluntary resignation from the church and the ministry followed. However, instead of repudiating my religion, I became more convinced than ever that the only way to attain salvation is to find the real Christ, and to be baptized with his Spirit.

At present I am on the staff of a great university, and as Paul while in the school of Tyrannus had freedom to preach and to teach, I have freedom to study and to think without the restraints of ecclesiastical interference. Through one of my studies concerning the practices and teachings of the early church I have come across the Sabbath question, and the new information on this matter I have found radically different from what I was formerly taught. In the following paragraphs I shall give an account of my findings, and make



some comments on them. But let me say first that I am not a member or an attendant of any seventh-day church, and that my information has come from the great scholars of the church of other denominations.

#### *When Christians First Kept Sunday*

My first reference is to an article on "The Christian Sabbath," in "A New Standard Bible Dictionary," published by Funk and Wagnalls Company, 1926. The article was written by Prof. A. C. Zenos, who is apparently a believer in the first-day Sabbath, so that his historical findings have all the more weight. His article reads:

"When Christianity was established as a distinct faith, its adherents, following the example of Jesus, observed the Sabbath with the evident intention of using it as a means of spiritual edification. At the same time, the custom arose among them of meeting on the first day of the week in commemoration of the Master's resurrection. Acts 20: 7; 1 Corinthians 16: 2. This was called the Lord's Day. Revelations 1: 10. For a time, the two days were observed together, but for very distinct and different reasons. They were not rival or antagonistic to each other, neither was the Lord's day substituted for the Sabbath. And yet it was inevitable, as Christianity became more and more clearly differentiated from Judaism, that two days so nearly alike in purpose should be unified and assimilated. This took place in the early years of the fourth century of the Christian era when the ideal Sabbath of Jesus was identified with the Lord's day, and the Jewish Sabbath fell into disuse, and the conviction grew that it had been abrogated."

#### *A Letter From Professor Zenos*

Desiring further light, I wrote to Professor Zenos, and received the following reply:

"The change from the Jewish Sabbath to the Christian Lord's day took place at a period from which we get little direct light on the question. About the end of the second century we read in Tertullian, 'We keep the first day of the week because our Lord arose from the dead on that day.' Similar testimony is found in Minucius Felix (A. D. 210) and Cyprian (253). Earlier sources give vaguer data and are: Ignatius (A. D. 100); Barnabus (A. D. 100); Justin Martyr (A. D. 140), First Apology, par. 67; The Teaching of the Twelve (A. D. 120), chap. 14; and Origen (A. D. 185), Hom. 23."

"The full drift of these testimonies is that after the beginning of the third century Christian usage on the Sabbath wavered. In all probability the Christians up to this time observed the seventh day as a day of rest with the Jews, and the early morning of Sunday as a time of worship, going to their work after the hour of worship. As the third century advanced, the rift between Christian and Jew becoming wider and deeper, the Christians neglected the Jewish Sabbath and transferred their period of rest to the Lord's day, which also began to be called the 'Christian Sabbath,' following Tertullian. At the end of the third

century, according to Socrates, the church historian, the Christians came to feel and to teach that the very fact that the Jews observed the seventh day as the Sabbath was good ground for them to discard it. This latter fact I found while translating Socrates' 'Ecclesiastical History' for Philip Schaff's edition of the Nicene and Post-Nicene Fathers."

#### *No Sabbath Change for 150 Years*

In other words, the finding of the historian seems to indicate clearly that for at least one hundred fifty years after Christ's death and resurrection the Christians were united in keeping the seventh-day Sabbath of the commandments, and that any reference in the New Testament or in the writings of the early Fathers concerning meetings for the breaking of bread on the first day of the week is by no means to be interpreted as meaning that the seventh-day Sabbath had been supplanted by the first day. It is evident also that in observing Sunday as the Sabbath we are not following Jesus or the apostles, who were taught by him, or any teaching found in the New Testament. What we are following is tradition which comes from vague data and questionable sources.

If we ask what our attitude toward tradition should be, we have Jesus' own answer. Read the first nine verses of the fifteenth chapter of Matthew, or Mark, seventh chapter, verses six to thirteen inclusive. Jesus said: "Full well ye reject the commandment of God, that ye may keep your own tradition. . . . Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye."

*(To be continued)*

**Special Editorials** During the next few weeks there will appear in the editorial department special editorials written by contributing or department editors. They will carry the names of the writers. In order that the editor might have as much freedom as possible from his editorial duties while carrying on as corresponding secretary on the field, a large amount of RECORDER material was prepared and assembled before leaving the office.

Department editors have been invited to contribute one editorial apiece during these weeks. Some of the editors, because of extra press of duties or sickness, may not be able to furnish such assistance. We are pleased that others have promised to do so. In this issue is an editorial, entitled "Children and the Sabbath," that is appealing and practical. Mrs. Greene for some years has been carrying on a very helpful department for and by the children. We owe her much. Our official hat is "off" to Mrs. Greene.

**Children and the Sabbath** It was on Sabbath eve, it seems but yesterday, that I, a child of scarcely six, hurried through the half open door of my grandmother's room, and climbing into her lap begged for the Bible stories she so enjoyed relating to me in this evening hour which I had learned to call "Grandma's Story Hour." No one in all the world, I was sure, could tell Bible stories one half as well as this dear grandmother of mine.

On this evening she told me of the Sabbath; of how it was the blessed gift of God in the beginning, to the peoples of all lands and in all places; that Christ and his disciples taught by precept and example that "The seventh day is the Sabbath of the Lord." She made the Sabbath seem very real and precious to me, and no childish tale or romance had near the attraction for my young mind that she inspired as she told me of God's people of old who had suffered martyrdom and even death for the sake of the Sabbath. The lessons I learned then I have never forgotten; they will go with me through life, and the Sabbath of which my grandmother taught me so long ago, the Sabbath of the Bible and of God, is my Sabbath for all time.

As the Sabbath made such an appeal to me as a child, might it not impress other children in the same way, and become a very real and changeless part of their lives? "Train up a child in the way he should go and when he is old he will not depart from it."

As soon as a child is old enough to enjoy stories he is old enough to learn of the Sabbath and how it should be kept, if it is brought to him in simple language which he can understand and appreciate. I can imagine that as Christ gathered the children into his arms and blessed them that he must have taught them many wonderful truths in story form and that doubtless the Sabbath was one of them, for we know how much he used stories or parables in his teaching and preaching even to his children of older growth. Can we do better than follow the example of Christ in the teaching of the Sabbath and other Christian truths?

The Sabbath is the day of all days toward which every child should look forward with pleasurable anticipation; not a day to dread because of its restrictions. Let us imagine

two little girls talking of the Sabbath. Says the first, "I just hate Sabbath day, for all I hear is, 'Don't do this and don't do that.'" "Oh, I love it," says the other. "It's the very nicest day in the whole week. For breakfast I always have one of my favorite dishes, and for lunch and dinner the deserts I like best of all. And mother saves the very nicest stories for the Sabbath, sometimes lovely Bible stories; and we play Bible games."

"But don't you have to go to church?" asks the first child.

"Yes, of course," cries the other. "But I like to go. The pastor has a fine sermon specially for us children, and at Sabbath school our teacher tells us some more interesting Bible stories. Then, too, we have such a nice time singing hymns. Oh! I do love Sabbath day!"

Cannot all children be taught to love the Sabbath as was this child, and does not their feeling for the Sabbath depend to a great extent upon the attitude their parents and other grown-ups take toward it? Are they careless in the way they keep it themselves? Do they speak of Sabbath keeping as a hardship and of church going as a task to be neglected if a possible excuse can be found? Do they use so many "don'ts" that children find the Sabbath a bugbear?

Can we not make the Sabbath a day of joy and blessing to the children without detracting from its impressiveness or holiness or making it any less—

A day of respite from all stress and strain  
And constant seeking after earthly gain;  
A day of sweet communion with our King.  
A day for gathering before the throne  
Of him who claims each suppliant as his own  
And fervently to praise and pray and sing?

MIZPAH S. GREENE.

**Trained for World Service** Seventh Day Baptists in many activities have always stood for progress, and its leaders have been men prominent in national, political, religious, educational, and other circles. They have been known and respected in their lines by their fellows as Seventh Day Baptists. The Stennetts in England repeatedly represented the Baptists before the king. Doctor Chamberlen was physician to the king's family in England. Governor Ward held high place in the colonies, and years later George B. Utter served in the United



States Senate. Time would fail to tell of the Greenmans, Cottrells, the Babcocks, the Potters, the Spicers, and Rogerses in the business world. While we remember the giants in education who have helped found and build up our own schools, we are not unmindful of scientific men like Professor Rogers, Albert Crandall, and others who made their contribution to and impress upon other great institutions.

The principles of Seventh Day Baptists are fundamentals in the success in any noble calling or career. We must not feel that we have failed even when some or many men go out from us to noble achievement under other church banners. Seventh Day Baptists contributed something of success to the late Dr. Everett E. Tomlinson. We wish he had remained with us, but his noble writings that have inspired multitudes are a part of the Seventh Day Baptist contribution to the ages. How glad we would be had Dr. Judson Titsworth remained to build up the faith of our own denomination. But his touch and influence upon a great western city have been ennobled, we believe, by the courage and conviction of his Sabbath-keeping forbears.

Seventh Day Baptists have many avenues open for real, consecrated service. "He that loseth his life for my sake shall find it," may find illustration in us — at least we may be encouraged to make deep and abiding contributions to the world's richest life.

But we are especially gratified when we think of the rich contributions made by our leaders who have remained stalwart Christian Seventh Day Baptists. We think of Charles C. Chipman, the architect, and of our present co-worker, Alexander Vars, the engineer. We think of insurance men and lawyers and judges; of school superintendents and principals and teachers. We are glad one of our educators is filling so acceptably the presidency of Washington College. Seventh Day Baptist conviction and courage and vision contribute to his success. We are proud he is a loyal Seventh Day Baptist. These same remarks apply, too, to one of our men, Dr. Ben. R. Crandall, head of the California Polytechnic, a state school of vocational training. He too is a loyal and staunch Seventh Day Baptist. All hail to such men of the past and the present. Our readers will enjoy reading

Doctor Crandall's story of the school at San Luis Obispo, beginning on other pages of this issue. We are indebted to him for his contribution which he has willingly made at the request of the editor, and for the cuts of the beautiful buildings and campus.

### GENESIS ONE CONFIRMED BY SCIENCE

BY REV. LESTER G. OSBORN

Ever since I found that the Sabbath school lessons for the new quarter are to begin with the first chapter of Genesis, I have felt led of the Spirit to set down a few notes on the confirmation of the Biblical account of the creation by modern science. While I am not a scientist myself, I am capable of reading and understanding the published results of the investigations of scientists.

Science is classified, verified knowledge. It deals with *facts*. There is much pseudo-science which goes beyond fact into the realm of conjecture. Such adventuring into the regions of the uncertain is fascinating, and sometimes leads to the discovery of more facts, but it is not science, and should not be taught as such. We will endeavor to confine our discussion to facts, and avoid wandering into enticing byways of speculation.

The Bible is not a scientific Book, but *where it touches upon natural phenomena, its statements are correct*. In fact it tells many scientific truths centuries before these truths were discovered. The *facts* known to modern science confirm the Bible over and over again. This is true of the Scriptural account of the origin of the universe.

The first verse of Genesis gives us five facts. Let us analyze it. "In the beginning God created the heavens and the earth." (1) We have here the statement of the *fact* of a *creation*. (2) The *factor*, according to this verse, is *God*. (3) The *object* created is the *material universe*. Science has discovered ninety-two elements, which in different combinations form everything which we know. Science has advanced several theories as to the origin of the universe, the most plausible being the Nebular hypothesis. One by one they have passed into discard, even this one, and new ones are suggested. Scientists are coming more and more to admit that the universe "bears

marks that stamp it as a manufactured article." As Rimmer says, "When the parts of an automobile will produce themselves and assemble into a perfect car without aid . . . we may ascribe to nature such powers nowhere in operation at present and deny the Creator." No matter how far back science pushes her conjecture, ultimately it reaches a point beyond which it cannot go. It has never discovered the origin of matter. It must admit a first cause—a cause which it cannot name. The first verse of Genesis names it—the *First Cause is God!* (4) The order as stated in Genesis 1: 1 is scientifically correct. *First, the heavens; then the earth.* The ancients believed the earth to be the center of the universe. Modern science knows that the earth is dependent upon the "heavens." The Bible, an exceedingly ancient Book, is in agreement with modern science at this point. (5) Last, we have here the *time* of creation. It was not on "October 23, 4004 B. C., at 9 o'clock in the morning"; not 6000 years ago, nor six hundred thousand, nor six million, but "*in the beginning.*" Learned men have "guessed" as high as ten billions of years as the age of the earth. There has been a marked tendency to lower the estimate during the last fifty years. Honest scientists admit that they do not and cannot know. The Bible tells us all that we need to know, all that we can know. It was "in the beginning."

In studying the six days' work described in the first chapter of Genesis, one is struck by the orderliness, and the fact that this order is that which has been discovered by modern science. They agree—heavens, earth, light, atmosphere, vegetable life, seasons, animal life in the water, in the air, and on land, and as the climax, man. We recognize four kingdoms—mineral, vegetable, animal, and human. The mineral must come first—the heavens and the earth—composed of ninety-two elements. Before there could be vegetation upon the earth, there had to be light and atmosphere, for without these it could not exist. Science tells us that there are three stages in vegetable life—grass, herbs, and trees—the Bible order. Animals demand protoplasm for their existence, but cannot manufacture it. Plants produce it from the elements in air and water. Vegetable life must precede animal life—the Bible order again. Modern

science has discovered that the first animal life was in the water, the next in the air, and the last on land. These are the "kinds of flesh" of 1 Corinthians 15: 39. This is the order in Genesis one. Man depends upon the whole of creation. Were any of these three kingdoms removed, he could not survive for long. The world was prepared first, and then man was put into it.

Notice next the statement of Genesis 2: 1—"Thus the heavens and the earth were finished, and all the host of them." Creation was *finished*. According to this, there will never be a new planet or star, nor a superior heavenly body developing from one which existed before. To date, science has never seen such a thing. According to this statement, there will never be a new species of plant or animal, nor will a superior or higher species develop from a lower. Science has never found any evidence of such a thing happening. There are many variations *within* each species, but never a new species. Creation was *finished* at the end of the sixth day.

The first chapter of Genesis tells us that the different forms of life were given power to reproduce each "after his kind." To this day the species remain separate. Science tells us that while there can be "crossing" within a species, it is very seldom that two different species can be "crossed." And where this is done, as for example in the case of the horse and the ass, the offspring is sterile, unable to reproduce. These are scientific facts which confirm the Biblical statement.

This is particularly evident in the distinction between man and the animals. The Bible here, and elsewhere, teaches that the creation of man was a distinct and separate act. Science has never found a "missing link." Why? For the simple reason that there is none. There is an impassable gulf between man and the animals. All races are "of one blood," and no matter how different, they may inter-marry. But man may not mate with the animals. It is biologically impossible. Then, too, consider the chasm between them in other things. The very lowest type of mankind can hear, heed, and respond to the gospel, and are thereby raised to higher levels. Missionaries are sent to the very most "primitive" peoples, and they become Christians. How long would one



have to preach to a cage of lions—the king of beasts—or to a group of highly trained chimpanzees, before one of them would accept Christ? It is implied, too, in the mastery of man over animals. The Bible says of man, "Let them have dominion." Science shows that this has been a fact. The fact that man is a separate creation is obvious in the moral and religious nature of man. He knows right from wrong; he can be appealed to, and will respond; he can be taught.

Genesis teaches the unity of the human race—that is, that all are descended from one pair of ancestors. This is confirmed by other Scripture. Besides the fact that no matter how different the races, science cannot tell which blood comes from white, black, yellow, or red veins, we have archaeological evidence. This branch of science produces testimony to show that the race descended from one pair of ancestors in central Asia.

There are many more scientific facts in Genesis one, such as the "waters above the firmament," of which science tells us there are millions of tons; the "setting" of the sun and moon, or rather the "adjusting" of the earth to the heavenly bodies on the fourth day, of which science tells us that the sun is not in the exact center of the earth's orbit, but four days off. But we must not take more space for them. Enough have been mentioned to show that modern science confirms the Biblical account of creation—that the references to natural phenomena in Genesis one are correct.

Most of these truths are of comparatively recent discovery by science. Genesis was written centuries before the investigations of the scientists were made public. The ancient cosmogonies are gross and inaccurate, full of things which modern science has shown to be untrue. Moses wrote in the time of the ancients. How did he know the scientific truths which he put down here? Did he get them from the "universities" and libraries of Egypt? No, for those ancient scholars taught something entirely different. Neither could he have "borrowed" them from Babylon, for their "science" was not facts, classified and verified, but myths. There is just one answer, just one source, from which Moses could have obtained this modern information. Genesis one is "God-breathed"—it is the Word of God!

## DEDICATORY SERVICE AT VERONA, N. Y.

(Concluded)

MR. AND MRS. EDGAR SEYMOUR BENNETT

The window nearest the choir in the auditorium is dedicated to the memory of Edgar Seymour Bennett and Sarah E. Williams.

Edgar S. Bennett was born October 14, 1841, in the town of Verona, where his long and useful life was spent. At the age of thirty-one he chose for a helpmeet in life's joys and sorrows Sarah E. Williams and for forty-seven years they bore in happy companionship the privileges and responsibilities of that sacred union.

A few years later he accepted Jesus as his personal Savior and was baptized by Elder C. M. Lewis, an uncle of Mrs. Bennett, and became a member of the First Verona Seventh Day Baptist Church, of which he remained an active and faithful member until his death. During the most of this period of Christian service he was the efficient chorister of the church. He was superintendent of the Sabbath school for many years and also teacher of a large class of young people, who now bear affectionate testimony to his helpfulness in the study of God's Word.

After several months' illness with dropsical disease of the heart, at an early morning hour of June 4, 1919, he responded to the silent messenger and passed away.

Sarah Elnora Williams was born at Verona Mills, N. Y., December 16, 1843. Early in life she was baptized and joined the First Verona Seventh Day Baptist Church, retaining her membership until her death.

In early married life she lived only a mile from the church, and many were the visiting ministers and new pastors with their families that were entertained in this home. In 1900, they moved onto a large farm near State Bridge, but although it was a ten mile drive with horses, both summer and winter they were regular and early attendants of all church appointments as long as health permitted. After being an invalid for nine years, on Sunday afternoon, June 12, 1921, Mrs. Bennett passed on into the light of the life beyond.

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, and house not made with hands, eternal in the heavens." 1 Cor. 5: 1.

## MISSIONS

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

### REALIZING OUR MISSIONARY VISIONS

Our highest impulses are always prompting us to the attainment of the highest and the best. By virtue of these, there arises before us a picture of things high and most worthy to be attained and there is a voice calling us to strive for their realization. This picture is what is spoken of as a vision, and the endeavor to realize it is called following the gleam or the light. No one can afford to forget his visions or to refuse to follow the higher leadings of his soul.

Our visions take on different forms. There arises before us that which we ought to attain in character, and it is ours to work towards that end. No matter how many times we may fail, the struggle should never be given up.

Not only does there arise before us what we ought to be intellectually, morally, and spiritually, but also the Spirit holds before us what we should accomplish for others. We are constantly prompted to help those around us and aid them to attain the best. This reaches out to all men in a vision of making all the world better. Here is where missions come in. The purpose of missions is to help all peoples and help them to the noblest and best in character. Who has not had a vision of this kind?

This impulse to reach out to others and to give them the great and good things Christ brings to his true followers is the mark of a true disciple. We must seriously question our own standing if we find ourselves indifferent regarding helping others to Christ's way of living and its boundless blessings. One may have an enthusiasm for missions and not be a true disciple, but it is inconceivable how one can have the Spirit of Christ and not be missionary to the core.

Doubtless every redeemed soul in the first experiences of his Christian life had the missionary vision and passion, but it so often happens that other things come in to destroy the passion and a false philosophy of life takes away the missionary vision.

This is not good. We must always keep our hearts aglow with the Spirit of Christ which is the spirit of missions, and we must always endeavor to realize our vision for others and for a sinless world through Christ's way of life.

### FOOD FOR THOUGHT

A few days past, Bishop Leonard, according to newspaper reports, made some statements regarding evangelism before the Board of Bishops, which were of more than usual interest.

There has been much criticism of the old methods in evangelism, and these criticisms seem to be not without some foundation; but many have been confused, not because old methods were criticized but because the critics gave no plan for evangelism in the place of that which they would destroy. Their criticism was not constructive.

Whether we agree with Bishop Leonard or not, his words set us to thinking and his program for evangelism is suggestive to all who are interested in the work of the Church. After declaring that, "there is no need for inferior singing or spectacular methods designed for front page consumption," and that "many persons of higher intellects avoid evangelistic services because such methods offend their sense of dignity in religion," he divides his program of evangelism into four periods and is reported to have explained it as follows:

The first period, in which co-operating churches of all denominations in a community may join, is devoted to a canvass of the neighborhood. There are no requests for money or pledges, but the persons visited are invited to attend the services during the second period.

In addition to the subdued service, the preaching mission movement omits the practice of raising the hand or going to the altar to profess religion. Instead, prospective converts receive cards which they may sign and every effort is made to avoid embarrassment. Bishop Leonard said the reaction of an emotional convert is a mixture of shame, chagrin, and a feeling that somehow he is being cheated.

Visitation takes up the third period, under the direction of the pastor. Those eager to continue with the church are invited to the Holy Communion services.

The fourth period, of indefinite duration, continues through the time required for the pastor to consolidate by personal contact his enlarged congregation. The type of new church member gained, according to Bishop Leonard, has justified the value of dignified evangelism, and from the increase in church membership by this method



he drew the conclusion that there are many men and women anxious for a spiritual life in these years if their approach is not confused by antics he described as "repellant."

### NEWS FROM THE HOME FIELD

GLEANED FROM QUARTERLY REPORTS AND LETTERS

*Stonefort, Ill.*—Services are held regularly on the Sabbath under the leadership of Deacon Oliver Lewis. Also a Sunday night service is held. Pastor Claude L. Hill, Farina, Ill., comes occasionally, holds two or three meetings, and does pastoral work.

*Welton, Iowa.*—Pastor James H. Hurley, in addition to serving the church at Welton, goes once in two weeks to Marion, Iowa, where there is a company of Seventh Day Baptists and other Sabbath keepers.

*Garwin, Iowa.*—Pastor John T. Babcock writes: Our little group of people are quite regular in all services that they are in the habit of supporting, and in addition are finding much pleasure in one or two social evenings per month in the homes of some of the members.

*Jackson Center, Ohio.*—During the last quarter the church has conducted a series of evangelistic meetings, Pastor Wilson being assisted by Rev. Erlo E. Sutton. Nine took their stand for Christ for the first time and one rededicated her life. Ten united with the church. Though not by any means perfect, the work is good and encouraging. It is hoped that the weak points may be made strong.

*Hammond, La.*—Pastor Powell writes that the church rejoices over additions and the abiding interest manifested in the services. The parsonage is being rented and most of the money goes to the Onward Movement.

*Fouke, Ark.*—On the whole, writes Pastor Severance, the services have been supported in a commendable manner; but so long as there is not one hundred per cent loyalty to the church program, we face a need.

*Little Prairie, Ark.*—Pastor Clifford A. Beebe is leaving Little Prairie, but reports that early in March a ten days' meeting in which he was assisted by general missionary, Ellis R. Lewis, was held with good results, including three conversions.

*Gentry, Ark.*—Ellis R. Lewis, general missionary in the Southwest, writes: The

report of this month contains nothing of unusual interest. The routine of the work has been kept moving forward toward a certain pre-determined objective, which at best is no more than approximated, and at the worst—bad. One trip of over five hundred miles had to be duplicated, which makes the expense account heavier than it should have been. Interest on the field remains generally good.

*Boulder and Denver, Colo.*—Under the leadership of Pastor Ralph H. Coon, the work is progressing in the Colorado field. A program requiring strenuous activity on the part of the people, old and young, as well as the pastor, is being carried out. The Denver congregation has bought a church, is making extensive repairs, and will rededicate it soon.

### NEWS FROM JAMAICA—EXCERPTS FROM LETTERS

*From Mr. Hargis:*

I have already entered into my report to you the coming together of the two groups of people here in Kingston under one name. It is Kingston Seventh Day Baptist Church at Charles Street.

At present our weekly program in Kingston is prayer meeting Friday evening, Bible school 9.30 Sabbath morning followed by church service (preaching). At 3.00 Bible study, 4.00 Junior C. E., and at 5.00 vesper. Christian Endeavor is held on Wednesday evening.

We have been trying to get over the island and encourage the leaders and churches. Our first trip was to Bath, March 11, spending three days there. The services were all well attended—about sixty inside the booth and a like number outside. A class is in training for baptism when we return in the latter part of this month. Seven people were received into the church and one young man stepped out for Christ. The foundation of the new church is in (cement 45 x 35). We go there April 27 to lay the cornerstones.

We made a trip to Luna, where we laid the cornerstones for the new church there. The building is up (frame and on cement foundation and floor). Rain fell all day and we were handicapped. A grand view is to be had from the front door of the church. It sits on the top of the world,

so to speak. A good crowd there. Membership is around thirty at present.

We visited Post Roads on Sunday, April 3. Rain enroute and while there. They worship in a booth. Brother Mignott was present and acted as chairman. Mrs. Smikle is the leading figure in the church. A good crowd attended the service. The company is small as to membership. We went on to Lower Buxton and found Brother Edwards adding a lean-to room to his booth. Also a foundation wall about four to six feet high is already in and to be added to until wall height is reached, where ceiling timbers will be placed. He is building of white stone — walls about twelve inches thick.

We went on to Wakefield and found Brother Lyons and wife. Brother Lyons has a neat little booth built by himself about 14 by 24 and on the main road on a level lot. He had five girls ready for baptism, and I examined them and instructed them further, and early the next morning took them to the river and baptized them.

Our last trip was to Bowensville last week-end. We found a good sized crowd and fairly well organized. Ground is broken for a new building there (45 by 25). The membership is around eighty. Three were ready for baptism, and on Sabbath morning I went to the river about a half mile away and baptized them. I am making it a practice to instruct at length all candidates. I am surprised at the unusual perception of the mind of these people. I received into fellowship of the church five new members.

We spent one afternoon at Wallingford with Brother Benjamin—a small group and a splendid booth, well made and neat—made of bamboo and cocoanut.

Communion services held since coming, at Kingston, Bowensville, and Wallingford.

I am working for self support in all fields. I believe, Brother Burdick, that if I could have a dozen or so of the Seventh Day Baptist manuals it might help some.

I am planning to get the pastors together for a conference each month and will get the leaders and pastors together each quarter for conference. I believe it will strengthen the fellowship and tie the churches to the Seventh Day Baptist program.

This will let you know how we are working. The news is contained in the *Jamaica Jottings*, that I understand you are receiving from Riverside. I will appreciate any counsel at any time. Kindest of thoughts for you and your work are ours.

*From Mrs. Hargis to Friends in Riverside:*

The queerest thing happened yesterday. Gerald was in town, parked by a garage where he has a friend who honors or certifies his checks, and as he got into his car a man stepped up and said, "I am from the Christian Church. We have a group of Quiet Hour young people whom we would like to have you speak to next Sunday morning at six-thirty." Gerald was so surprised and said, "Why I am a stranger here. What do you know about me, and how do you know I could speak to your young people?" He pointed across the street to a man in an office window and said, "Why, that doctor over there said he knew who you were and that you were a man who could give our young people a real message." Gerald never saw the doctor before to his knowledge, so we still have the mystery to unravel. I suppose someone has been at our church, but as so many strangers come in we are really not able to tell who many of them are.

How much I wish you could see our dear little three-year-old kiddie, Dorcas (a native child living with the family in the servant-house). She is too cute for words. I love her—and she loves me so much she hangs around a lot when I'm busy outside on the lawn. Sometimes when I'm writing letters she'll come and stand up against my arm and just stand as still as a mouse for fifteen or twenty minutes, not saying a word. I look down at her and smile and she grins and hovers a little closer. She calls me "Ladee," and "Nice ladee!" and has become so much a part of our daily life I don't know how we'd do without her.

I have given her a little picture card or something once in a while when she has done little errands for me, and she lugs them around with her all over the place. She loves music and comes in evenings at our prayer hour to hear us sing. At seven-thirty every night (except Friday and Sunday, when we have meetings) we have our family worship. We gather in the living



room and sing hymns and songs with marimba for "backing" and then we have a Scripture reading and kneel down for prayers. I thought it would be nice to invite Zilla and the children (Lloyd and Dorcas) in, if they'd like to come, so the family agreed and they come in with us regularly. Dorcas gets so sleepy some nights, but she won't go to bed "till I've been in the ladee's house to sing." Last evening we had callers from four till nearly eight and Dorcas went to sleep on the floor of their room. When the men left, I told the family we'd have to have prayers before we ate our supper, which we hadn't on account of the callers, for in another half hour it would be a physical impossibility for Dorcas to attend our worship. So they consented and we had prayers, and she went away smiling and happy, though she had been crying when she came in, because she thought Zilla was going to put her to bed without coming in first.

*From Bob Hargis (ten years) to a friend in Riverside:*

Dear Arden: I enjoyed your letter very much and hope that you will enjoy mine. I know that I miss you all very much. Next time you see Hallie, Loren, Leonard Brewster, Steve, Mickey, or Junior Pierce, tell them to write to me. Hallie has written me once, and I hope to get a letter from Loren soon, and the rest of you.

Here in Jamaica they call a drug store a doctor's shop. I go to Calabar College, which is also a boarding school and an elementary school. The desks are made of hard wood, the tops lift up. We (I mean Calabar School) have been having a sports contest with the other schools on the island for a silver cup. Calabar has held the cup for three years. The sports were over Friday, and Calabar won the cup for the fourth year. Write to me soon.

*From Don Hargis (eight years) to a friend in Riverside:*

Dear Dora: The books we found in the house are "The Tree Dwellers," grade readers, eight and nine, graded literature book, fifth reader, Jones' fourth reader, "Bonnie Brier Bush," "The Prince of the House of David," and my own book, "Story Hour." We go to Calabar. We start at seven-fifteen, because school begins

at eight-ten. We go on the bus. The names of our school studies are arithmetic, spelling, poetry, writing, and Christian Bible. I wish you were at our house. With lots of love.

## THE USE OF HYMNS IN WORSHIP

NO. IV

BY REV. S. DUANE OGDEN

### LEADING IN HYMN APPRECIATION

The habit of singing hymns thoughtlessly is perhaps even more widespread than the careless selection and ordering of songs in the service. Many of the most familiar hymns are so carelessly sung as largely to miss the message contained in them.

How to have more thoughtful and appreciative participation in the hymns used in the worship services of the church is the concern of many pastors and leaders. The practice of reading the verse to the congregation before the hymn is sung is helpful, if well done and if it does not become a formality. Probably this is most effective when done only occasionally.

Some leaders exhort the members of the congregation thoughtfully to observe the message of the hymn, as they sing it, striving to share the experience and enter into the spirit of the writer. This, too, is most satisfactory when it is not the usual thing, since people tend to become less responsive to this suggestion as they grow more accustomed to it.

Many pastors have greatly enriched the hymn singing of their congregations through brief sketches, setting forth the history of the writing of a hymn or some story of how the song has been employed in an exceptionally effective way or under particularly interesting circumstances. There is a rich fund of usable historical material and anecdotes connected with familiar gospel songs and hymns which often is neglected by pastors. Such volumes as "One Hundred and One Hymn Stories," by Carl F. Price (Abington Press), made up of material written expressly for this purpose, prove very usable for pastors, church school superintendents, leaders of young people's groups, and others.

Brief biographical sketches of the hymn writers, particularly where their life histories or Christian experiences clearly influ-

enced the writing of the hymn, are usually effective. "The History and the Use of Hymns and Hymn Tunes," by D. R. Breed (Revell), and "The Story of the Hymns and Tunes," by Brown and Butterworth (Doran), are good general books for the study of hymns.

Usually the more informal services of the church are best suited to hymn studies, such as the worship service of the church school, the church mid-week or prayer meeting, young people's meetings, and the meetings of women's societies or men's clubs.

In addition to sketches on the history of the use of hymns, many give valuable studies in appreciation of hymns. Such a hymn as "Nearer My God To Thee" is fully as suggestive as the best of the Psalms and much richer in meaning for modern experience than many of the songs from the Psalter. A brief exposition or appreciation can greatly enrich the singing of such a hymn.

In "Nearer My God to Thee," the second to the fourth stanzas are inspired by the account, in the twenty-eighth chapter of Genesis, of Jacob's dream and experience of God. These stanzas alone are suggestive of a most interesting brief appreciation of the hymn, which could be developed into a whole sermon, if desired.

Whittier's "Dear Lord and Father of Mankind" is so rich in suggestion and allusion and so apt in application to typical experience that the fullest appreciation of the hymn by the ordinary person requires at least a brief exposition of its thought and figure.

In the first stanza the dramatic restoration by Jesus of the unclothed maniac of the tombs suggests our need of being restored to our rightful minds, in danger, as we are, of being unbalanced by the feverishness of our hurried lives.

Dear Lord and Father of mankind,  
Forgive our feverish ways!  
Reclothe us in our rightful mind;  
In purer lives our service find,  
In deeper reverence praise.

Follow, then, the allusion to the calling of the first apostles by the shores of Galilee and the prayer that we, even as they, might willingly follow Jesus.

In simple trust, like theirs who heard,  
Beside the Syrian sea,  
The gracious calling of the Lord,

Let us, like them, without a word  
Rise up and follow thee.

Then the lesson from the Sabbath rest of Jesus as, surrounded by the calm hills of Nazareth and in silent communion with God, he learned to interpret the great heart of the Father through love.

O Sabbath rest by Galilee!  
O calm of hills above,  
Where Jesus knelt to share with thee  
The silence of eternity,  
Interpreted by love!

To refer to but one other of the rich stanzas of this hymn, there is the allusion to Elijah's experience on Horeb as he learns the lesson of listening to the voice of gentle stillness, learning then to curb fierce passion and cultivate calmness and serenity.

Breathe through the pulses of desire  
Thy coolness and thy balm;  
Let sense be dumb, its heat expire:  
Speak through the earthquake, wind, and fire,  
O still small voice of calm!

What a hymn for today! How full of meaning and how beautiful! Yet how often is much of this value lost as the stanzas are sung with little or no thought.

An entire service, including the sermon, is sometimes devoted by some pastors to the study and singing together thoughtfully of a single hymn. A suggestive volume has recently been published by the Abington Press entitled "The Music of the Gospel," by Hunter, which is a collection of twenty-six such sermon studies by as many preachers.

In thoughtful study and appreciation of hymns lies one of the finest opportunities for real enrichment of worship. At the same time such study points a way to profoundly influence lives that might remain relatively uninfluenced by other efforts and activities in the church.

## A SABBATH WORSHIP SERVICE

PREPARED BY NEAL D. MILLS

FOR MAY 14 AND 21

### PRELUDE

### DOXOLOGY

### CALL TO WORSHIP

*Leader*—Thus saith Jehovah, Keep ye justice, and do righteousness; for my salvation is near to come, and my righteousness to be revealed.  
*People*—Blessed is the man that doeth this, and the son of man that holdeth it fast, that keepeth



the Sabbath from profaning it, and keepeth his hand from doing any evil. (Isaiah 56: 1, 2)

## LORD'S PRAYER

## RESPONSIVE READING

*Leader*—And on the seventh day God finished his work which he had made; and he rested on the seventh day from all his work which he had made.

*People*—And God blessed the seventh day, and hallowed it; because that in it he rested from all his work which God had created and made. (Genesis 2: 2, 3)

*L*—Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work;

*P*—But the seventh day is a sabbath unto Jehovah thy God; in it thou shalt not do any work. (Exodus 20: 8-10a)

*L*—I am Jehovah your God; walk in my statutes, and keep mine ordinances, and do them; and hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am Jehovah your God. (Ezekiel 20: 19, 20)

*P*—But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they rejected mine ordinances, and my sabbaths they greatly profaned. (Ezekiel 20: 13)

*L*—And I commanded the Levites that they should purify themselves, and that they should come and keep the gates, to sanctify the sabbath day. (Nehemiah 13: 22)

*P*—If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, and the holy of Jehovah honorable; and shall honor it, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words:

*L*—Then shalt thou delight thyself in Jehovah; and I will make thee to ride upon the high places of the earth; and I will feed thee with the heritage of Jacob thy father: for the mouth of Jehovah hath spoken it. (Isaiah 58: 13, 14)

*P*—And he came to Nazareth where he had been brought up: and he entered, as his custom was, into the synagogue on the sabbath day, and stood up to read. (Luke 4: 16)

*L*—And he said unto them, The sabbath was made for man, and not man for the sabbath: so that the Son of man is lord even of the sabbath. (Mark 2: 27, 28)

*P*—And they asked him saying, Is it lawful to heal on the sabbath day? that they might accuse him.

*L*—And he said unto them, What man shall there be of you that shall have one sheep, and if this fall into a pit on the sabbath day, will he not lay hold on it and lift it out?

*P*—How much then is a man of more value than a sheep! Wherefore it is lawful to do good on the sabbath day. (Matthew 12: 10-12)

*L*—Think not that I came to destroy the law or the prophets: I came not to destroy but to fulfil.

*P*—Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach them, he shall be called great in the kingdom of heaven. (Matthew 5: 17, 19)

*L*—But whoso keepeth his word, in him verily hath the love of God been perfected. Hereby we know that we are in him:

*P*—He that saith he abideth in him ought himself also to walk even as he walked. (1 John 2: 5, 6)

*L*—There remaineth therefore a sabbath rest for the people of God.

*P*—For he that is entered into his rest hath himself also rested from his works, as God did from his.

*L*—Let us therefore give diligence to enter into that rest, that no man fall into the same example of disobedience. (Hebrews 4: 9-11)

HYMN—Safely Through Another Week

SCRIPTURE—(To be selected by the pastor)

PRAYER—(Followed by response sung by choir or people)

## ANTHEM

## ANNOUNCEMENTS

## OFFERTORY

HYMN—God of the Sabbath

## SERMON

HYMN—Majestic Sweetness

*People*—Let the words of my mouth, and the meditations of my heart, be acceptable in thy sight, O Lord, my strength and my Redeemer.

## BENEDICTION

**BURDICKS AHOY!**

You will find elsewhere in this issue an advertisement of interest to all Burdicks and Burdick descendants. Since a goodly number of Seventh Day Baptists come in this category, it is thought that the pages of the RECORDER would be a good place to bring this matter to their attention. When this work is completed and published, as we hope it may be, it will be of help to all students of Seventh Day Baptist history, and those interested in the history of other Seventh Day Baptist families.

Mr. Harcourt, who was a Burdick descendant, took a great interest in collecting records while he was alive, and Mrs. Johnson, another descendant of the Burdicks, has spent a great deal of time and effort in bringing the records up to date. She deserves the hearty co-operation of all to whom this history is dear. The work is so far advanced that the records still missing mostly relate to the present generation, their fathers, mothers, and grandparents. These are records that could be supplied from memory by many people now living.

The date of publication has not been set, but it is hoped that it may not be delayed very long. Your response will help materially in bringing about an early completion of its preparation.

P. B.

**YOUNG PEOPLE'S WORK**

CLIFFORD A. BEEBE

Contributing Editor

MARVELL, ARK.

**MUSIC IN WORSHIP**

Christian Endeavor Topic for Sabbath Day,  
May 21, 1932

## DAILY READINGS

Sunday—David's orchestra (2 Sam. 6: 5)

Monday—Songs in the soul (Eph. 5: 19)

Tuesday—A chorus choir (1 Chron. 25: 6, 7)

Wednesday—Musical praise (Ps. 81: 1-6)

Thursday—A song of faith (Ps. 121: 1-8)

Friday—A prayer psalm (Ps. 90: 1-17)

Sabbath Day—Topic: How to use music in worship (Ps. 43: 3-5)

BY SARA DAVIS

Since the topic is one pertaining to music, it would be a good plan to sing hymns of praise to open the meeting. Try to choose your hymns to fit the occasion. Here are a few suggestions:

"Praise Him, Praise Him."

"O Worship the King."

"I Will Sing the Wondrous Story."

"Oh for a Thousand Tongues to Sing."

"I've Found a Friend."

"The Solid Rock."

"There Is no Name so Sweet on Earth."

Hymns are written with a definite meaning. If we are to sing hymns for worship, let us sing the words as if we believe what we are singing. It is no better to sing hymns we do not believe than it is to speak things which we do not believe.

Special numbers may be given if they bring the listener to a worshipful attitude, rather than bringing glory to the performer.

Hymns can be used nicely in connection with prayer. Before sentence prayers, sing with bowed heads and closed eyes the consecration hymn, "Have Thine Own Way."

Some other consecration hymns are:

"Jesus, I My Cross Have Taken."

"Open Mine Eyes."

"I Gave My Life for Thee."

"Take Time to Be Holy."

"I Need Thee Every Hour."

A good closing hymn is "A Parting Hymn of Praise":

"Savior, again to thy dear name we raise  
With one accord our parting hymn of praise;  
We stand to bless thee ere our worship cease,  
Then, still delaying, wait thy word of peace.

"Grant us thy peace upon our homeward way;  
With thee began, with thee shall end the day;  
Guard thou the lips from sin, the hearts from shame,  
That in this house have called upon thy name.

"Grant us thy peace, Lord, through the coming night,  
Turn thou for us its darkness into light;  
From harm and danger keep thy children free,  
For dark and light are both alike to thee.

"Grant us thy peace throughout our earthly life,  
Our balm in sorrow, and our stay in strife;  
Then, when thy voice shall bid our conflict cease,  
Call us, O Lord, to thine eternal peace."

*Battle Creek, Mich.*

## QUIET HOUR THOUGHTS

BY LYLE CRANDALL

Just how much attention do we give to music in our church services? We sing hymns and hear beautiful anthems sung by the choir. Do we catch the spirit of the music? Do we actually worship in it?

I think that too often we sing a hymn without thinking about the thought expressed in the words. Perhaps there are words which we do not understand. In the junior department of our Sabbath school our superintendent, who is a talented singer, always explains words which the children do not understand in the hymns they sing, and she tries to help them in getting the thoughts expressed in the hymns. I am sure that, in this way, the hymns mean much to the children.

Music has worked miracles in the lives of many people. It has often completely changed a life, for it has led many souls to Christ.

I heard a story of a noted opera singer who wandered into a city mission one evening, having been attracted by the singing. She gave her heart to Christ. She had signed a contract to sing in a certain theater on a certain evening. But since this change came into her heart and life, she felt that she could not fill her engagement. Finally, after having been coaxed by her father, she said she would sing on the theatre stage for the last time. When she was announced on the evening program, she faced her audience and, to their utter



amazement, sang a beautiful hymn. Many in the audience were weeping at the close of her song, and I am sure hearts were touched deeply. Oh! the influence of a beautiful hymn! Let us truly worship God in our music.

### OUR WORSHIP OUT-OF-DOORS

BY MARGARET KIMBALL HENRICHSEN

#### VII.—EVENSONG

*Hymn—*  
Day Is Dying in the West.

*Poem of Worship—*

In the cool of the evening when the low sweet whispers waken,  
When the wanderers turn them homeward and the weary have their will,  
When the censers of the roses o'er the forest aisles are shaken,  
Is it but the wind that cometh o'er the far green hill?

For they say 'tis but the evening wind that wanders through the heather,  
Rustles all the meadow grass and bends the dewey fern,  
They say 'tis but the wind that bows the reeds in prayer together  
And fills the shaken pools with fire along the shadowy burn.

In the beauty of the twilight in the garden that He loveth,  
They have veiled His lovely vesture with the darkness of a name,  
Through His garden, through His garden, it is but the wind that moveth,  
No more, but oh the miracle, the miracle is the same—

In the cool of the evening, when the sky is an old story,  
Slowly dying, but remembered, aye, and loved with passion still—  
Hush! The fringes of His garment in the fading golden glory,  
Softly rustling as He cometh down the far green hill.  
—*Alfred Noyes.*

*Hymn—*  
The Shadows of the Evening Hours.

*Prayer—*  
O God, in the stillness and beauty of the evening we would worship thee. Thy presence is here about us, in the loveliness of thy world, in the seekings of our minds, in the deep longings of our hearts. Many times we have failed thee, our Father, yet thou knowest that we want to reach up and out beyond ourselves to thy service. Make us conscious of our failures, O God, but more conscious of our opportunities. Help us to know our own limitations, but to know better our possibilities, and in the light of these possibilities to recognize thy call to our best service. The world needs our best, O God! Keep us steadfast in our purpose to meet that need, we pray. Amen.

*Hymn—*  
Dear Lord and Father of Mankind.

*Litany—*  
A new commandment I give unto you, that ye love one another, as I have loved you that ye also love one another.

By this shall all men know that ye are my disciples, if ye have love, one to another.

Let not your heart be troubled, Ye believe in God, believe also in me.

In my Father's house are many mansions. If it were not so I would have told you. I go to prepare a place for you.

And if I go and prepare a place for you I will come again and receive you unto myself, that where I am there ye may be also.

And whither I go ye know and the way ye know.

I am the way, the truth, and the life. No man cometh unto the Father but by me. If ye love me keep my commandments.

Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also, and greater works than these shall he do because I go unto my Father.

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

*Hymn—*  
Follow the Gleam.

*Prayer—*  
Consecrate us now, our Father, to thy service. Make clear before us the vision of the way. May we hear the still small voice that shall call us on to greater tasks. And now may the words of our mouths, and the meditations of our hearts, be acceptable in thy sight, O Lord, our strength and our redeemer. Amen.

*Hymn—*  
Now the Day Is Over.

### PAPERS FROM VERONA

Mrs. John Williams of Verona, N. Y., has sent us the worship program for their Sabbath school, given on Sabbath, January 23, 1932, by her class of girls, together with the papers presented at that time. We are giving here the program and the first of the papers; the others will follow later.

C. A. B.

THE SABBATH WORSHIP PROGRAM FOR  
FIRST VERONA SABBATH SCHOOL, JANUARY 23, 1932

Song—"I Love to Tell the Story"

Scripture—Questions on the Sabbath answered by Scripture

Prayer—Teacher

Song—"Safely Through Another Week"

Talk—"Some of the Early History of the Sabbath"  
Alta Dillmann

Talk—"The Origin of the Seventh Day Baptists"  
Geraldine Thorngate

Talk—"How Did Jesus Keep the Sabbath?"  
Eula Lennon

Song by the girls—"Sweet Sabbath Bells"

Talk—"Why Should We Keep the Sabbath?"  
Gertrude Hyde

Song—"My Master's Way Is the Best Way"  
Talk—"Some of My Reasons for Keeping the Sabbath"  
Gladys Hyde

#### SOME OF THE EARLY HISTORY OF THE SABBATH

BY ALTA DILLMAN

The earliest history of the Sabbath is found in Genesis and Exodus. It is first mentioned in the second chapter of Genesis, the second and third verses, where it says, "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it: because that in it he had rested from all his work which God created and made."

Also in the Ten Commandments it was given as a law to Moses. But even before this, Moses and his people kept the Sabbath, for on the sixth day of the week they prepared twice as much food to last over through the seventh day.

In Isaiah 66: 23 we find that it was intended for us to keep it in the years to come for he says, "And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord."

### THE GOOD NEWS

A DIALOGUE BY FOUR GIRLS  
PREPARED BY H. L. MIGNOTT

(This dialogue was given by the Jamaica young people at the reception of Rev. and Mrs. G. D. Hargis by the Jamaica Association, and has been furnished for publication in the Young People's Department.—C. A. B.)

Participants: Tessie Lorton, Maggie May, Ina May and Minnie Weldon.

Maggie and Ina (knocking outside).

Tessie Lorton: Who is there? Come in. Well, well, well! Girls, you've given me a very pleasant surprise. Have a seat. You seem so very tired.

Maggie and Ina: Yes, we are. For the fifteenth mile pole is at your corner, and we've hurriedly walked all that distance to bring you *the good news*.

Tessie Lorton (hastily): Pray, what is that?

Maggie and Ina: As you will remember, some time ago we wrote and told you that we saw in the SABBATH RECORDER that Rev. G. D. Hargis and family were to come to Jamaica to labor among us; and while we were reading the *Gleaner*, today, we saw where mention was made of their arrival. And this is the good news that sent us flying over those fifteen miles of rough roads, not knowing whether you had read of their arrival.

Tessie Lorton: True, girls, we did not read the *Gleaner*, but not long after their arrival we had the privilege of reading their happy countenances.

Maggie and Ina: Girls, is that true?

Minnie Weldon: More than true; for they are right here with us.

Maggie and Ina: Wow! Girls, where are they?

Tessie Lorton: Just use your peepers a bit.

Maggie and Ina (looking around; then in an audible undertone they say): Aren't they a fine bunch? Look at their two wee bairns (pointing to their two children).

Tessie Lorton: (Introducing Maggie and Ina to the pastor and family, then all resuming their former positions).

Tessie Lorton: Now girls, what should we do to make our missionary and family feel happy among us? I would be glad to hear your suggestions.

Minnie Weldon: Well, I should like to take them to the movies for a few evenings, and let them see and hear our wonderful talkies, so that they might know that we have *the best in the world*. After that we should take them to the Bournemouth Bath a few mornings for a swim; and if they do not know how to swim, then we would teach them; for we Jamaicans are the best swimmers in the world. Wouldn't that be fine fun for them? And they could also enjoy a little dancing, too; such as the tango, the fox trot, and a little jazz. And they have a fine jazz band there.

Ina May: No, Minnie! It seems as if you're becoming rather worldly. It may be that some missionaries would find time for doing what you recommend, but we do not think that our pastor would enjoy all that you have mentioned. But to make them



feel real happy, at this juncture, I would propose that we take them for a walk to the Blue Mountain Peak in St. Thomas Ye East. As you know, it is the highest mountain in the world. From its summit, as I've been told, one is able to view all parts of the world. And they would be able to look *way down* to Riverside in California from whence they came, and talk a little to their friends there, and let them know that they are right here in our beautiful island, safe and sound. Of course, I do not think that anyone should blame me for my recommendations wherewith we could make our pastor and family happy.

Maggie May: Well, I won't blame you, though your suggestions seem to be somewhat tedious. But I think that nothing would make them feel so fine as taking them to our Botanical Gardens at Bath, Castleton, and Hope. These gardens are the best in the world, and that is the general talk of the tourists who visit our beautiful island. Girls, what do you say?

Tessie Lorton: My suggestion is this: Instead of taking them to the movies, or to the summit of Blue Mountain, or to the Botanical Gardens (as we should leave those to their option), let us co-operate with them in all their missionary efforts. Our churches everywhere need both spiritual and numerical upbuilding. Let us therefore pledge ourselves to that end. Beginning in this city, let us visit the homes of the great and the small, and extend to all an invitation to our services; and then pray Jehovah to bless our efforts therein. Girls, what do you think about my proposals?

Maggie, Ina, and Minnie (in concert): Tessie, we heartily agree with every word of your resolution; therefore *we are for it*, and *we are in it*.

Tessie Lorton:  
 "From the fields so white with harvest  
 We may glean the golden grain,  
 For the Master seeketh reapers:  
 Hark! I hear him call my name."

Maggie May:  
 "He the friend of dying sinners  
 To my rescue quickly came;  
 Now he bids me seek for others:  
 Hark! I hear him call my name."

Ina May:  
 "Gladly do I haste to aid him,  
 He who bore my sin and shame;  
 Great the harvest, few the lab'ers:  
 Hark! I hear him call my name."

Minnie Weldon:  
 "See the harvest still is waiting,  
 Shall the Master plead in vain?  
 Sons of earth, cease your debating:  
 Hark! I hear him call *your* name."

### INTERMEDIATE TOPIC Sabbath Day, May 21, 1932

#### FRIENDS OF OTHER RACES

How do we treat other races in our town?  
 How have other races treated us?  
 How can we show good will to other races?

#### DAILY READINGS

Sunday—God's command (Exod. 22: 21)  
 Monday—Good-hearted people (Matt. 25: 35)  
 Tuesday—A welcome (Ruth 2: 1-9)  
 Wednesday—A kindly deed (Mark 7: 24-30)  
 Thursday—Jesus and foreigners (John 4: 1-14, 42)  
 Friday—A helping hand (Luke 10: 30-35)  
 Sabbath Day—Topic: Being friends with persons of other races (Acts 17: 22-28. Home Missions)

### POLLY AND PAUL'S DISCOVERIES IN THE NEW CHURCH

#### A LESSON FOR THE YOUNGER JUNIORS

BY MRS. W. B. LEWIS

#### IV.—A CLEAN CHURCH

"See," said Paul as they neared the church site the next Sabbath afternoon, "with the frame all up and part of the siding, we can begin to tell what it will look like."

They discussed the building for a few minutes and what had been done during the week, then Mrs. Brighton asked, "Who is ready today with a plan for taking care of our church?" Both children answered, "I am," at once.

"Shall we let the smaller tell hers first?" she questioned, looking at Paul.

"We always give the ladies first turn, don't we, son?" spoke up father.

Paul smiled and waited for Polly, who burst out with:

"Teacher chose me to pass the basket for waste papers all this week at school and she said I was real neat. I thought that I might pick up things that were dropped on the floor in church. Wouldn't that be taking care of God's house?"

"That's splendid," agreed mother. "I never like to see a church look mussy with papers or books lying around. I knew of a little girl whose Sabbath school room had

leftover carpet stored in the corner and its tables and chairs were so dirty they soiled her dress. She asked her mother when she was cleaning house why no one cleaned God's house. It does have to be picked up and cleaned! Are there other ways of keeping our church neat and clean?"

"A boy in our class this morning had such dirty hands that he made dirty finger marks on our picture," said Polly. "I guess he forgot to get ready for church."

"Another good suggestion," commented mother, "for clean hands would help to keep clean all the doors, chairs, tables, and pictures or whatever you handle."

"When it rained the other day," Paul joined in, "it was all muddy inside the door at school and it got tracked into the room. We wouldn't want our church to look like that. We could remember to clean our feet before we went in or to take off our rubbers."

"You are right, Paul. Clean hands and clean feet show our respect for God and for God's house. He wants all who enter his house of worship to have clean hearts too."

"I know how to have clean hands and feet," said Polly, "but I do not know how to clean my heart."

"My little girl does have a clean heart," mother told her, "when she is happy and kind. It is when you are angry and cross that your heart is not right. God looks on a heart full of love as clean."

"I know of another way to help," began Paul.

"Don't go too fast," said father. "I think we ought to make a list of these things to do or we will forget some of them," and he pulled out a pencil and paper from his pocket. "Shall we put at the top, 'Our Church Needs—'. What shall we begin with?"

"Money to pay for it," said Paul.

"Why not word it, 'Our offerings to help in its work'? That will mean paying for it and other things besides."

"Put down clean hands and clean feet," added Polly.

"And clean hearts," said mother.

"There," as father finished, "we will take this list home and pin it on the wall to watch it grow while we watch the church grow."

Allow all who feel the need to wash their hands, if possible, before they sing to the tune of "Our Gifts," used last week:

Our heavenly Father's house we know  
 Needs many kinds of care;  
 And so today clean hands we bring,  
 To help to do our share.

Substitute "feet" for "hands" and repeat. The memory verse, Psalm 51: 10a, could be used as a prayer.

You could paste a daintily colored baby's picture on your poster and under it write, "Be clean as a baby when you go to church." Or you could draw around the cleanest pair of hands, and by them write the above verse, also paste on a picture of a pair of shoes and use the second verse with that.

367 Champion St.,  
 Battle Creek, Mich.

### THE CALIFORNIA POLYTECHNIC SAN LUIS OBISPO

BY PRESIDENT BEN. R. CRANDALL

Nestled in a beautiful valley and surrounded by high hills and rugged mountains, about six miles by airline from Morro Bay and the Pacific Ocean, lies the campus of one of California's unique institutions — The California Polytechnic. It is the state school for vocational training on secondary and junior college levels. Under the immediate supervision of the state director of education in the same manner as the teachers' colleges, it offers vocational and technical training in agriculture and its various phases, and the trades and industries.

The school day, from eight to four, is divided into two distinct parts. Aside from one period in the forenoon, when every student is either in assembly or taking up some type of student activity — band, military, glee club, physical education, or orchestra — half the day is spent in classroom, laboratory, and library, and the other half day in the shop or on the farm, learning by actual participation the skill and management of his chosen vocation.

Possibly a swing around the wide-flung campus will give a good idea of the opportunities offered to the boys attending the institution. They are a cosmopolitan and a rather individualistic group, representing homes from Alaska to Colombia, South



America, and from the Hawaiian Islands to Ohio, including eight states and three foreign countries.

The well and modernly equipped print shop provides an excellent training for the boy who has the inclination and ability to follow this very interesting occupation. From hand type to cylinder press he begins at the bottom and finishes on the linotype, and in the course offered works on every conceivable type of job from football dodger to the school annual, including thirty thousand copies of the school catalog. Along with this go the courses and practical experience in English and journalism.

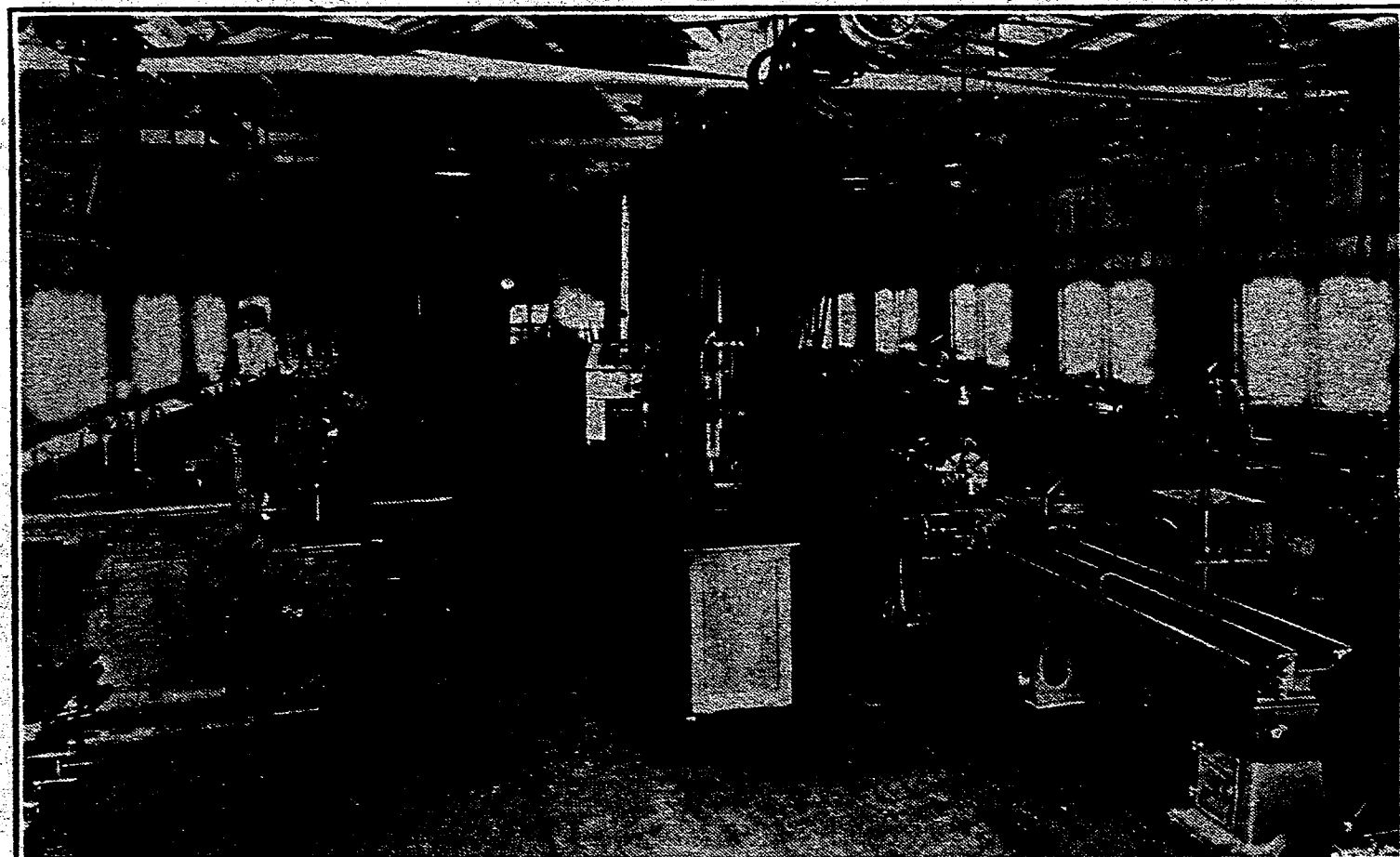
Since the crop of Model T Fords is fast disappearing, the auto shop is not as popular as formerly. However, the boys get a thorough training here in the care, repair, and design of automobiles. With a fleet of state cars and trucks to keep in running order, besides their individual second-hand purchases which they are eager to rejuvenate, the boys get a wide experience, from greasing to acetylene welding and reboring cylinders.

The boys in the carpentry shop have the annual "epidemic" for making cedar chests for their "sisters" or some other fellow's sisters, but in addition to the cabinet work they get a pretty thorough training in the

construction of smaller buildings about the campus and doing their share in repairing the some thirty buildings of almost every type of construction about the farm and campus. In connection with the training offered in the drafting department, these boys go out not only as high class carpenters and architects but also as contractors.

Every boy who takes a mechanical course must serve his time in the well-equipped machine shop where he runs the gauntlet from pounding his fingers, learning to hold a chisel, to running a high-speed lathe or making some intricate part on the milling machines. The boys get the benefit of doing the intricate work in making and tempering, which cannot be done in the shops of the neighboring communities. In addition to the skill required in the handling of machinery, the boys are also developed in tact and in the qualities of leadership when they are given the job of "straw boss" and foreman on the jobs in the shop and out.

The next shop to which we will introduce you is called "Young Hades." When the twenty-four forges are all aglow and the boys are doing their very best to make their first "weld," you are led to believe that Vulcan had nothing on this department. It seems almost miraculous that the wonderful repair work and beautiful artistic wrought-



MACHINE SHOP OF THE CALIFORNIA POLYTECHNIC.

iron work are turned out by these boys in these rather unpretentious surroundings. Then, too, the boys are given thorough courses in acetylene and also electric welding. The demand for skilled workmen in these two lines is particularly keen. Then, too, the boys get a good deal of pleasure as well as experience out of the foundry, as they turn out articles both great and small, some of which make excellent Christmas presents.

An adjunct to this department is the sheet metal shop, where everything from funnels to skylights and from eavespouts to beautiful art pieces is produced. It is extremely interesting to see the correlation in so many boys who have never "found themselves" when they get the opportunity to combine these two great inclinations — creative art and structural ability.

*(To be continued)*

#### TRACT SOCIETY—MEETING OF BOARD OF TRUSTEES

The Board of Trustees of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday, April 10, 1932, at 2.00 o'clock, President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, William C. Hubbard, Alexander W. Vars, Herbert C. Van Horn, Winfred R. Harris, Asa F. Randolph, Mrs. William M. Stillman, William M. Stillman, Orra S. Rogers, Esle F. Randolph, Jesse G. Burdick, Irving A. Hunting, Edward E. Whitford, Franklin A. Langworthy, Courtland V. Davis, Mrs. Herbert C. Van Horn, Everett C. Hunting, and Business Manager L. Harrison North.

Visitors present: Miss Dorothy P. Hubbard and Mrs. Irving A. Hunting.

Prayer was offered by Rev. Herbert C. Van Horn, all standing meanwhile.

The minutes of the last regular meeting of the board, held March 13, 1932, were read.

The report of the corresponding secretary, Herbert C. Van Horn, was presented and adopted as follows:

##### REPORT OF CORRESPONDING SECRETARY TO THE AMERICAN SABBATH TRACT SOCIETY

Some inquiries and requests for tracts and concerning our beliefs from first day people have been received and answered.

Correspondence from Joseph Booth furnishes

the information that he finally succeeded in transferring title of the missionary property in Nyasaland, British East Africa, to Pastor Makwinja.

An interesting bit of correspondence has been received from Denmark through an equally interesting communication from Dr. Maurice A. Levy, secretary of the Northern Baptist Convention, who recently got in touch with us through Mr. Courtland V. Davis, corresponding secretary of the General Conference. The Denmark letter is from one Pastor Emil Avnsbaar, a Sabbath keeper by the grace of God through his own independent study of the Bible. He writes to know about Seventh Day Baptists. I have written him, answering his questions, asking some in turn, and have forwarded to him literature including some recent SABBATH RECORDERS, the *Conference Year Book* for 1931, the *Sabbath Calendar*, the *Seventh Day Baptist Manual*, a copy of the *Helping Hand*, and Doctor Bond's, *The Abiding God and His Holy Day*.

The Eastern Association requests the American Sabbath Tract Society to furnish a one hour program Sabbath afternoon of its annual meeting to be held at Ashaway, R. I., June 9-12, 1932. Your secretary has written that the society will be pleased to co-operate as requested. If this action is approved, the secretary wishes to know how the board wishes this hour to be used.

The Western Association will meet at Independence, N. Y., June 3, 4, 5, 1932. It is arranging a program around Sabbath Promotion and Evangelism, and invites the American Sabbath Tract Society to send its corresponding secretary, if possible, to this meeting, he to have charge of two periods devoted to the society's work, and to preach three evangelistic sermons. These dates fit into the corresponding secretary's western itinerary, if the board wishes him to attend.

The plans for the western trip are practically completed, dates being fixed for the Brookfields, De Ruyter, Detroit, White Cloud, Battle Creek, and Chicago.

Since last board meeting the secretary has spoken on Sabbath day in the churches of Shiloh, Marlboro, and Plainfield.

A short time ago a communication was received concerning our society's putting on an exhibition of our work at the Chicago International Exposition in 1933. I have a reply to my inquiry which will be at least of interest to the board.

Sincerely,  
HERBERT C. VAN HORN,  
Corresponding Secretary.

April 10, 1932.

The Tract Society's programs of the Eastern and Western associations were referred to the corresponding secretary with power.

The question of an exhibit at the coming World's Exposition at Chicago was referred to the Advisory Committee and corresponding secretary to consider and report later to the board.

The regular quarterly audited report of



the treasurer, Mrs. William M. Stillman, was presented and adopted.

Chairman Jesse G. Burdick, of the Committee on the Distribution of Literature, submitted and read his report which was received as follows:

The Committee on Distribution of Literature herewith submits the following report for the month ending April 8, 1932.

One meeting of the committee was held in the office of the corresponding secretary April 3, at which time future plans for carrying on the work for the coming year were discussed. (1) The amount of appropriation to be asked for the work of the committee for the coming year. We have not yet reached a decision and will report on this at the next meeting of the board.

The committee decided to put on an exhibit of denominational literature in co-operation with the business manager at the General Conference at Adams Center, to be in charge of some one representing the board during the sessions of the Conference. The statistical report of the committee for the month is as follows:

Number of tracts sent out .....	1,577
Number of RECORDERS discontinued .....	31
Number of new RECORDER subscriptions.....	6
Net Loss .....	25

There are orders in the office for 6,445 copies of our publications to be mailed to Rev. G. D. Hargis in Jamaica, Mrs. Knights of Georgetown, and Mr. Jeffers of Racine, Wis. These will be shipped some time the early part of the week.

Respectfully submitted for and in behalf of the committee,

JESSE G. BURDICK,  
Chairman.

April 10, 1932.

Chairman Alexander W. Vars for the Advisory Committee reported that for the five-month period just ended the publishing house has operated at a profit; whereas, for the corresponding period of last year, there was a loss.

The treasurer reported that the last will of Silas G. Burdick, late of Allegany County, N. Y., who died about the year 1928, provided:

"First, Whatever mortgages I may have at the time of my death and notes, to be given, transferred to the SABBATH RECORDER Publishing Company for the Publishing House, Plainfield, N. J., and also, whatever unpaid notes I may be the owner of at that time, also what money I may have in the First National Bank of Olean, N. Y., after paying expenses of sickness and burial, all shall go to the Seventh Day Baptist Publishing Co., Plainfield, N. J., except \$100, one hundred dollars, each to Elvira and Adaliza's children each."

That in 1929 Myron C. Irish, the executor, executed and sent this board assignments dated November 9, 1929, made to SABBATH RECORDER

Publishing Company, among others the following mentioned four mortgages:

1. Mortgage for \$1,700, given by T. W. and Ira H. Morrell, dated October 1, 1897, received Book 63, page 263, covering E.½-S.W.¼ Sec. 26-49-9 W.

2. Mortgage for \$1,000, given by T. W. Morrell, dated January 1, 1909, recorded Book 93, page 318, covering all of E.½-S.W.¼ Sec. 26-49-9 W. except 37.26 acres.

3. Mortgage for \$400, given by T. W. Morrell, dated January 2, 1912, and recorded Book 119, page 161, covering all of E.½-S.W.¼ Sec. 26-49-9 W. except 37.26 acres.

4. Mortgage for \$1,400, given by Ira H. Morrell, dated January 2, 1918, recorded Book 119, page 430, covering 11.4 acres in N.E. corner of N.E.¼-N.W.¼ Sec. 35-49-9 W.

That T. W. Morrell, in his letter dated October 11, 1929, wrote, "All mortgages given S. G. Burdick by myself or brother, Ira H. Morrell, have been fully paid and satisfied on the county records, except the one—set forth as No. 4, above—No. 2 above and No. 3, above were paid off at time No. 4 was given by Ira H. Morrell. No. 1 was released November 23, 1907."

The executor was unable to find any record showing payment or otherwise. No notes accompanied any except mortgage No. 4 for \$1,400. Our only proof of payment of mortgages No. 1, No. 2, and No. 3, are letters received from Mr. Morrell.

Mr. Morrell asks that we execute satisfaction of mortgages No. 1, No. 2, and No. 3, also asks that we accept his new note and mortgage for the \$1,400 loan for a period of three years at six per cent interest, continuing No. 4 above.

Wherefore, after consideration, the proper officers were authorized and instructed to execute and deliver proper discharge of all the above four mortgages, upon receiving payment in full of the \$1,400 loan and interest.

Minutes of the present meeting read and approved.

Adjournment.

WINFRED R. HARRIS,  
Recording Secretary.

### A HARGIS LETTER

DEAR RECORDER FRIENDS:

The addition of one more church building to the houses of worship in Jamaica is worthy of your attention. The day set for the laying of the cornerstones of the Luna Seventh Day Baptist church was March 27. The day dawned fair and about noon we pointed the Plymouth toward the hills. A bus load had already gone from Kingston at nine in the morning. We reached the site of the church about two o'clock in the afternoon. We had a gradual climb all the way

from Kingston and when we arrived we were sitting on the top of the world.

Seventh Day Baptists do not have a church anywhere in the world with so gorgeous a panorama as this church. It is reached off the main road about a mile or so on what is called in Jamaica "a parochial road." The road is narrow, unimproved, and purposed to get out to the main road the bananas by cart, etc. We met several showers on the way up but not until we were in the church did the much needed rain begin to come down in earnest. It rained all during the service.

Brother Finn has labored long and well and much credit is due him. The church has a willing spirit and has gone ahead assisting in the work. A program of music and recitation was enjoyed by a good crowd. The sermon was my privilege. The laying of the cornerstones had to happen in spite of rain, so we did—four in number—two in each side of the front corners. Brother Mignott acted as chairman and things moved along with a good spirit. When we remembered we were to be in Kingston at the evening service and that our car sat in mud outside, we wondered; but when the service was dismissed, with some spinning and once with some praying, when the rear wheels spun near an edge that dropped many feet below and the slant favored the drop, we rolled out of the mountains and homeward.

Several churches are in the process of construction in Jamaica. Having a place of worship that you can be proud of lends a lot of loyalty and faithfulness to hours of worship.

We are having all kinds of experiences here, and many of them will be brought to your attention from time to time. Pray God's blessing on the new fields of work and on our feeble efforts for him.

G. D. HARGIS.

5 Grafton Road,  
Vineyard Pen,  
Kingston, Jamaica,  
April 11, 1932.

### WHO CHANGED THE SABBATH?

ANSWER OF THE BELLS

Who changed the Sabbath?  
Is the question asked today  
By honest-hearted people  
Who seek to know the way.  
Not I,

Chimed the Episcopalian bell;  
It must have been—ah, well!

I cannot say  
Just who did change the Sabbath day.

Who changed the Sabbath,  
The fourth command, so deep and broad.  
Fixed by the firm decree  
Of the eternal God?

Not I,  
Rang out the Methodistic bell;  
The Bible, it must be, will tell;  
I cannot say,  
But think that Jesus changed the day.

Who changed the Sabbath,  
An institution well designed  
To keep the Creator's works in mind?  
Not I,

Came the sound from another steeple;  
Don't charge that sin to the Baptist people;  
We only say  
It makes no difference about the day.

Who changed the Sabbath,  
That day of holy rest,  
Which God not only sanctified, but blessed?  
Not I,

Rang out in lusty tones a bell;  
I've no faith in Sabbaths, or a burning hell,  
Don't dare to say  
The Congregationalists ever changed the day.

Who changed the Sabbath,  
The day that Christ adored,  
And said, 'twas made for man,  
And he its Lord;  
The day the Marys kept  
While Christ lay in the tomb;  
The day the disciples spent  
In their own upper room;  
The day which martyred hosts  
Observed 'midst scorn and jeers.  
On which they sealed their faith  
With earnest cries and tears;  
The day that now is kept  
By many to their loss,  
By many noble men who bear  
The burden of the cross?

I!—I!—I!  
Rang out at last a bell.  
I changed the Sabbath, and that so well  
That nearly all the sects agree  
That I have power to thus decree;  
I, Church of Rome, did change the day,  
And this I do not shrink to say,  
Search the Bible's inspired range,  
You'll find no text that proves a change  
From seventh to first by God's command.  
A fact well settled in every land.

I!—I!—I!  
I am he  
Who changed the Sabbath—  
The Papal Sec.

—Selected.

"Christ was a joy kindler, not a joy killer; a grief chaser instead of a grief maker."



## CHILDREN'S PAGE

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

### OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I love to read the "Children's Page," and wish to be enrolled as one of your "Jamaica friends."

Lilian and I are in the same class at elementary and Sabbath school. She is my little friend.

I have a little sister who goes to school with me; her name is Wilimina. My big brother, Leslie, is a member of the Seventh Day Baptist Church and secretary of our Sabbath school. My mother does not attend the services but sends my sister and me with our brother.

Brother N. A. Edwards is pastor and has instructed us to write. As I want to be one of the Lord's jewels, I am attending school regularly to learn more about him. I am ten years old.

I am yours sincerely,

CLARISSA McINNIS.

Lower Buxton,  
Brown's Town P. O.,  
St. Ann, Jamaica,  
17-4-32.

DEAR CLARISSA:

I am proud to enroll you as another of my good Jamaica friends who have written me such interesting letters, and I am expecting to hear from you often so that I may become better acquainted with you. I thoroughly enjoy the messages from the children of Jamaica.

Nothing can bring greater joy than to become one of the Lord's jewels, and I rejoice that you would join this wonderful band.

It must make you very happy to have such a fine, helpful big brother who is also a servant of Christ.

I hope you may always be able to attend Sabbath school regularly, for it is one of the very best training places for girls and boys.

Sincerely your friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

I have noticed the letters of different children and your answers to them in the SABBATH RECORDER. Now, being interested, I have written this my first, trusting others will follow.

I attend the Lower Buxton elementary day school. My teacher is Miss Edith Williamson. I am in the third class. I want to enter the fourth class after examination, so I am working hard.

My brothers, Gerald and Charles, are members of the Seventh Day Baptist Church and I go to service every Sabbath. I am a member of the Sabbath school and love to read my Bible. My mother will soon be a member of the church. She attends regularly and will soon be baptized.

I have four brothers and two sisters. My biggest sister does not go to church with us. I will tell you more in my next letter.

I am your new friend,

LILIAN BROWN.

Lower Buxton,  
Brown's Town,  
St. Ann, Jamaica,

DEAR LILIAN:

I think it was lovely for you two little friends to begin writing for the SABBATH RECORDER at the same time, and I was very happy to receive your letters. Jamaica does not seem nearly so far away since I have received so many letters from children there.

Your parents must be very proud of such a nice large family of boys and girls. What fine times you must have together.

I do not doubt that you will succeed in getting into the fourth class, for conscientious work brings success every time.

It is good news to hear that so many of your family attend church and I hope your big sister will be able to go soon. I am pleased that your dear mother is so soon to join the church. Will it not be splendid when every member of your family becomes a church member?

Your sincere friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

I am entering the SABBATH RECORDER with my first letter. I am five feet two inches tall, have light hair and blue eyes. I am thirteen years of age and in the seventh grade.

I go to Sabbath school almost every Sabbath if I am able. My Sabbath school teacher's name is Mrs. George H. Trainer; she is a dear little lady whom we all love.

I enjoy reading the SABBATH RECORDER, especially the "Children's Page."

I will close.

Love,

FREDA JOHNSON.

Salem, W. Va.,  
R. F. D. 3, Box 77,  
April 28, 1932.

DEAR FREDA:

Welcome to the "Children's Page." We are pleased to recruit from Salem, the town of beautiful hills and friendly, warm hearted people. In just one short week I learned to love it and am looking forward to the next Conference there. I, too, love your dear Mrs. Trainer.

I am so glad you enjoy our Children's Page and hope you will show your appreciation by writing very, very often.

Of course, you are enjoying these pleasant spring days. Our lawn is as green as in the midst of summer and is beginning to need the services of the lawn mower very badly. Mr. Greene has been filling in the back lawn and then planted grass seed along with a little oats. He just looked out and remarked that a large flock of pigeons were picking up the oats as fast as they could. We are never without our pigeons, even though we have shut them out of our church belfry.

From your true friend,

MIZPAH S. GREENE.

### BRIGHT SAYINGS OF CHILDREN

Little Bobby was spending a few days at grandpa's farm. The second morning grandma told him to take a little pail out to the barn and ask grandpa to fill it with nice, warm new milk.

"Oh, grandma!" cried Bobby, "I don't believe he can find any more milk. I saw him take all the milk the cows had last night."

\* \* \*

Mary (watching a funny little red and white calf in a pasture near the road: "Isn't that a sweet little cowlet?")

Dick: "Oh, no! I think it's a bullet."

Bessie (bragging about daddy's new car to a playmate): "Why, you could run it into that telephone pole over there and smash the old pole all to pieces, and it would keep on going just as good as ever."

\* \* \*

Grace (on hearing the noon whistle): "Is that a fire?"

Auntie: "No, that means it is twelve o'clock."

Grace (putting her fingers in her ears): "I could tell that without making such a splintering noise."

### OBSERVATIONS

BY THE CORRESPONDING SECRETARY OF  
THE TRACT SOCIETY

#### In Central Association

Accompanied by Pastor Polan, the corresponding secretary drove from Brookfield to Verona on Friday morning, and the rest of the day was spent in calling and visiting with the people of this vigorous old church. A brief tour was made of one or two departments of the Oneida "Community Silver" plant. Here some intensely interesting machinery and processes were observed, from the stamping of spoons, through the cleansing baths of hot soap suds and chemical solutions where racks of suspended tableware passed through by means of endless screws and series of chains from one bath to another, and finally where perfectly clean and chemically pure, they were put through vats of silver suspended chemical solution. Later they went through certain polishing operations and were sorted and packed—processes which we did not see. About one thousand men are employed in this widely-known plant in normal times. An active member of the Verona Church, Raymond Shultz, is a chemist employed here. It was he whom we called to see. Later we took dinner with him and his wife, a niece of Brother Polan's, in their cozy home. They drive twelve miles to get to church. This is true of several other families who are regular and faithful attendants at Verona.

A fine herd of cattle, high producers, was seen in the barn of Brother T. Stuart Smith. We were reminded again of the problem—yet unsolved—of equitable distribution of farm products and the great dis-



parity between the meager price the farmer has for his produce and that which the consumer, especially in the metropolitan areas, must pay by the time it reaches him.

Brother Smith is a deacon of the church, especially interested in organized work of religious education, and father of three girls, two in Milton College and one in the normal school at Cortland, N. Y., and a younger son in high school at home. Deacon Smith was in the field harrowing for corn planting, and his good wife was improving the bright sunshine of the April day by "airing" some bed quilts on the line. My attention was attracted at once to a beautiful woven coverlet with the family name skillfully worked into the ground of white with dark blue yarn, and the date, 1852. I wonder that some of this kind of work is not more generally patterned after and produced commercially now. Perhaps it is.

I believe our folks generally will be glad to learn what we were told about the sad, accidental death of the late Pastor Sorensen. It was this—that the bell at this dangerous crossing, on this day was out of commission, and the man who was working on the repairs was at his lunch at the hour the accident occurred. Mrs. Sorensen is remaining at the parsonage and is bravely recovering from her own terrible condition. We were disappointed in not seeing her, as she was out when we called.

A pleasant and profitable two or three hours were spent with Missionary Royal R. Thorngate and family at Oneida. Supper was enjoyed with them. They are on Randell Road, but their hearts are on the Pome-roon, South America, and at Georgetown. How our hearts ache for the faithful who have been forced to give up a cherished task by breaks in health, and for the men, women, and children of whom they tell who are so hungry for the gospel and stand calling, "Come over into Macedonia and help us."

A fine group gathered at the church for the service soon after the Sabbath was ushered in by the going down of the sixth day's sun. After a brief, inspiring worship service by Brother Polan, the secretary frankly laid upon the hearts of the people something of the burden being carried by boards and Conference officials, and spoke from the words of Thomas, "Except I see

in his hands the print of the nails, I will not believe." How much of sacrifice and suffering does a skeptical world see in our lives—in the amounts we pay for our church and denominational work when compared with what we use for our own needs and pleasures? The thing which will convince the world is a Christianity that is marked by evidences of self-denial and sacrifice for Christ's sake. "If any man would come after me let him deny himself and take up his cross and follow me."

The Verona Church was organized in 1820. Recently they laid beautiful new floors, redecorated the interior, and dedicated lovely memorial windows. They are looking hopefully for the acceptance of a call recently extended for a new pastor. It was a spiritual refreshment to the writer to meet again with this earnest, consecrated people.

#### A Union Service

Sabbath morning a congregation made up of the three Brookfield churches greeted the writer. A large group with Pastor Burdick and family came over Beaver Hill from Leonardsville and some from West Edmeston. Pastor Polan in a fine feeling way introduced the writer, who just twenty-one years ago that Sabbath had preached his farewell sermon, before beginning a pastorate at Ashaway, R. I. One hundred five people were reported present. Not only was the opportunity here given to present our interests, but the time of a large part of the Sabbath school hour, later, was given to tell of the Tract Society work—while at a special social hour at eight o'clock a chance was afforded to answer interested questions concerning denominational activities.

There is a loyal church at Brookfield, loyally and ably pastored by Rev. Herbert L. Polan. The secretary was interested to learn of the tract distribution carried on through the primary department of the Sabbath school by the superintendent, Mrs. Polan. The children are given tracts, one at a time, with explanations and careful emphasis placed on "our" papers and books. Many go in this manner into homes where one or another of the parents is not a Sabbath keeper. The children are encouraged to preserve these tracts and to make them up into booklets. There may be a suggestion here helpful to others. The hours spent

in the pastor's home and in the homes of "my folks" of other days were pleasant, and passed away all too soon.

Today, Sunday, we will visit with Pastor Paul Burdick's family at Leonardsville enroute to De Ruyter, where services will be held tonight. Then "Westward, ho!"

#### DENOMINATIONAL "HOOK-UP"

ALBION, WIS.

Mrs. C. S. Sayre, Mrs. Charles Thorn-gate, and Mrs. Fred Palmiter are sponsoring the "Community Sing" to be held during Music week. The missionary society gave a "Hard Times" social in the basement of the church April 10. Those wearing fine apparel or jewelry were duly fined. Refreshments consisted of hulled corn and milk, sandwiches, fruit cakes, and coffee. The fifteenth wedding anniversary of Mr. and Mrs. Lester Kelley was celebrated by a group of friends at their home, April 15. The many friends of Mr. and Mrs. Peter Swenson surprised them at their home, April 14, in honor of their fortieth wedding during the past week.—OBSERVER.

ALFRED, N. Y.

President Boothe C. Davis, Dean J. Nelson Norwood, and Dr. J. Wesley Miller of Alfred University, speakers and guests of honor at alumni banquets in Hornell and Olean last week, will be honored in the same manner at Chicago, Buffalo, and Rochester within the next month.

ALFRED STATION

Mrs. E. D. Van Horn attended the Western District Federation of Home Bureaus, last Monday, in Hornell. The meeting was well attended and a program of real merit was presented. Mrs. Van Horn was re-elected vice-chairman of the district.—Sun.

WESTERLY, R. I.

A Mothers and Daughters' banquet, sponsored by the women of the Protestant churches, was served in our church by the women of our societies, April 21. More than two hundred were present. The speaker of the evening was Mrs. Charlotte Fraser Snyder, of New York City. Her subject was "Americans in the Making." Mrs. Snyder is a most interesting speaker.

—CORRESPONDENT.

Rev. W. D. Burdick of Rockville, R. I., and Rev. Everett T. Harris of Waterford, Conn., were the speakers at the meeting of the Seventh Day Baptist Christian Endeavor Union of New England, held at the Pawcatuck Seventh Day Baptist church last evening. Representatives were present from Rockville, Ashaway, Westerly, and Waterford, Conn.

Mr. Burdick referred briefly to disarmament and the moral and spiritual progress of the country. Mr. Harris led a praise and devotional service. Miss Marion Crandall, president of the union, presided at the meeting. A social time was enjoyed after the meeting.—Sun.

VERONA, N. Y.

Reverends J. C. Reichert, Judson Davis, and James Coote have supplied the pulpit in our church very acceptably for several Sabbaths. Sermons from the SABBATH RECORDER have also been read. Next Sabbath a prayer meeting will be held during the hour for the regular church service. The ladies' society met with Mrs. Edith Woodcock, April 24. They are outlining blocks for a friendship quilt for Mrs. Sorensen. She is staying in the parsonage and continues to improve.

Rev. H. C. Van Horn of Plainfield, N. J., will speak in our church Friday evening, April 29. Two from our church have received credit from the Religious Training School held in Oneida last week.

—PRESS COMMITTEE.

WALWORTH, WIS.

Several from our church attended the quarterly meeting at Milton Junction, April 15, 16.

The executive committee of the Sabbath school has begun making plans for a Religious Day school to be held this summer.

—CORRESPONDENT.

MILTON, WIS.

The first formal function of the year took place on Monday evening, April 18, when President and Mrs. J. W. Crofoot entertained twenty-two members of the senior class, Professor and Mrs. W. D. Burdick, Mrs. Anna Crandall, and Mrs. Kenneth Camenga at dinner.

The president's home, distinctive in its oriental atmosphere, was unusually attractive with bowls of sweet peas and daffodils.



At seven a four course dinner was served, the junior girls acting as waitresses. Following this much enjoyed hour the president provided each guest with a "blue book" in the form of an autograph album, and gave three tests which did not prove very difficult to minds accustomed to coping with orals. The remainder of the evening was spent in exchanging autographs and singing songs.

The first senior function of the year was a very pleasant one, but it reminded members of the class of the few short weeks which intervene before the last will take place.

Hendrina Ameyden and C. B. Davis, who were unable to attend because of illness, enjoyed the dinner in their own rooms.—*College Review.*

Circle No. 2 of Milton Seventh Day Baptist Church is sending the following report to our RECORDER. On December 8, 1931, we were saddened by the death of one of our old and faithful members, Mrs. E. F. Davis, known by her intimate friends as "Aunt Laura." Since the New Year, 1932, we have had reason for much encouragement with the addition of six new members coming to join us. These are six young women of our church who came into the circle March 22, and are showing a fine interest and helpfulness in all that is open for them to do.

We have quilted three quilts since January 30, and expect to start on three more soon. Some of this work is sent to us from Battle Creek and Madison, and adds a considerable amount to our treasury account. Since January 1, \$50 has been paid to the Onward Movement, also \$50 on our pledge to College Development Fund.

We joined with Circle No. 3 on March 16, when the church and community supper was given to help clear expenses on the redecoration of the church, which with its new rich finishings is a great satisfaction to everyone. On April 20, we held our monthly birthday tea at the home of Mrs. George Boss. Interesting programs have been put on at these meetings for the last year by Mrs. Skaggs (efficient chairman of the program committee) and Mrs. Vine Clark who, we regret to say, is ill in Madison at

the present time. With our usual devotional and business meeting first, Mrs. Skaggs then presented the life and sketch of Fannie Crosby "The Blind Writer." From the many hymns she composed we find sixty-six in our hymnal used in the Sabbath school services. Several were used in the program, two as duets and one played as a violin duet by two new members.

We realize quite an interest and attendance at the teas each month. There is a serving committee of four ladies and the average attendance is between thirty-five and forty.

We would mention in closing, two or three of our beloved members. Mrs. Metta Babcock, or more commonly called "Aunt Metta," who has been ill and absent several months, was with us again April 20, also Mrs. Sylvia Landphere, who has been absent a long time. Then we think of our one shut-in member, Mrs. Emma Landphere, who though not able to attend our meetings, always shows to her friends who see her a cheery interest in the work of Circle No. 2. Officers in the circle at present are: Mrs. Jessie Noey, president; Miss Alice Wolf, vice-president; Mrs. Mabel Emerson, secretary; Mrs. Alice Davis, treasurer.

—CORRESPONDENT.

"MILL YARD" CHURCH, LONDON, ENG.

The services of the "Mill Yard" Church were conducted during the last quarter as usual by Pastor McGeachy, except during the two Sabbaths on which he was absent, having gone to Glasgow. The pulpit was filled on those two occasions by Rev. Winston Haines and Pastor Dugger. The mission superintendent's trip to the north occupied the last fortnight of January. The outward journey was broken at Carlisle where a pleasant stay of two days was made at the home of Brother and Sister Bolam.

A few meetings were held in Glasgow, but owing to circumstances the opening of a mission hall there has been postponed, and the territory of the colporteurs rearranged. Brother Archer has gone to Aberdeen for a few weeks, after which he will work in the north of England for a time.—*The Sabbath Observer.*

SALEM, W. VA.

Miss Anita G. Davis will give her graduating recital in voice at the college auditorium next Thursday evening, May 5, at eight o'clock.

Dr. George F. Evans, superintendent of the state tuberculosis sanitarium at Hope-mont, and Dr. George Thorngate, recently returned from hospital work at Liuho, near Shanghai, China, were interesting speakers at Wednesday's meeting of the Salem Kiwanis Club, held at the Seventh Day Baptist church.

Doctor Thorngate is the son-in-law of Rev. and Mrs. Geo. B. Shaw, pastor of the Seventh Day Baptist Church. He and his wife and children have just returned from China where they have been in missionary work for the past eight years. Doctor Thorngate is head of the Grace Hospital at Liuho, which is near Shanghai. He told of some of the conditions there, particularly since the Japanese occupation of the district. The Japs have taken possession of Doctor Thorngate's hospital, in a manner of speaking, but are not occupying it. He was obliged to move his patients to the concessions at Shanghai for safety.

The Thorngates left Shanghai the latter part of February. They arrived on the west coast sometime ago and have just reached here, where they are visiting Pastor and Mrs. Shaw.—*Herald.*

ENCOURAGING NEWS FROM HAMMOND, LA.

We are glad to have Rev. Mr. Powell's daughter, Miss Helen, here again. She has been visiting in Florida the past year and arrived here March 9. We are also happy that Mrs. Sally June and two children have decided to remain here.

Mr. and Mrs. Aden Clarke and son arrived last week from Brownsville, Tex. They are camping at the O. D. Crandall farm and plan to stay here during the strawberry season. We enjoy their presence at church and Sabbath school.

Our cradle roll has a new member, little Miss Marjorie Belle Campbell, who arrived at the home of Mr. and Mrs. John Campbell, March 20.

Mrs. S. S. Powell entertained her Sabbath school class with a social at her home

in Ponchatoula, March 19. All present had a jolly time.

Last Sabbath afternoon the church people gathered at the Tangipahoa River, east of Hammond, and witnessed the baptism of Rev. and Mrs. Powell's two grandchildren, Catherine and Randall Stillman. It was a beautiful day and a happy occasion for all. Their parents, Mr. and Mrs. Everette Stillman have also joined the Hammond Church.

These events strengthen "the ties that bind our hearts in Christian love" and help to encourage us.

—CORRESPONDENT.

JAMAICA, B. W. I.

FROM PASTOR HARGIS:

This is a formal letter going out to all donors on the car to say thank you for your generous help. We surely appreciate the thought of friends more than we can express and the car is a real investment in missions, for the work simply could not be done without a car.

The car is a real asset and we are able to get around to such advantage and to serve so much better. Sunday we go to Post Roads, Lower Buxton, Wakefield, about three hundred miles. I am going to get away some copy for advertising for I believe we can ship it in cheaper than we can have it done here. Prices are high, paper poor, and service undependable. We'll experiment soon, as we plan to hold meetings here in the latter part of the month. Last Sunday we had a full day beginning at 6.30 a. m., speaking to a quiet hour Christian Endeavor group at the Christian church, driving to Luna, twenty miles away on top of a high mountain range, for laying of the cornerstone. It rained while there, mud resulted, a hard run home, and an evening service here. We are liking things more and more. Problems are many and high as the sky, but they will work out. . . . It was 91 yesterday by the thermometer—not bad though, as we had a breeze all day long. I knew something was wrong but couldn't decide until the paper came out this morning. . . . Dark clouds loom and I have a feeling that it will rain one of these days. Just so it waits until we are at home and not on the road.—*Jamaica Jottings.*



## OUR PULPIT

### THE SABBATH A TIE

BY REV. HAROLD R. CRANDALL  
Pastor of the church at Westerly, R. I.

SERMON FOR SABBATH RALLY DAY  
Text—Ezekiel 20: 20.

### ORDER OF SERVICE

HYMN

LORD'S PRAYER

RESPONSIVE READING

HYMN

SCRIPTURE READING—Ezekiel 20: 1-44.

PRAYER

HYMN

OFFERING

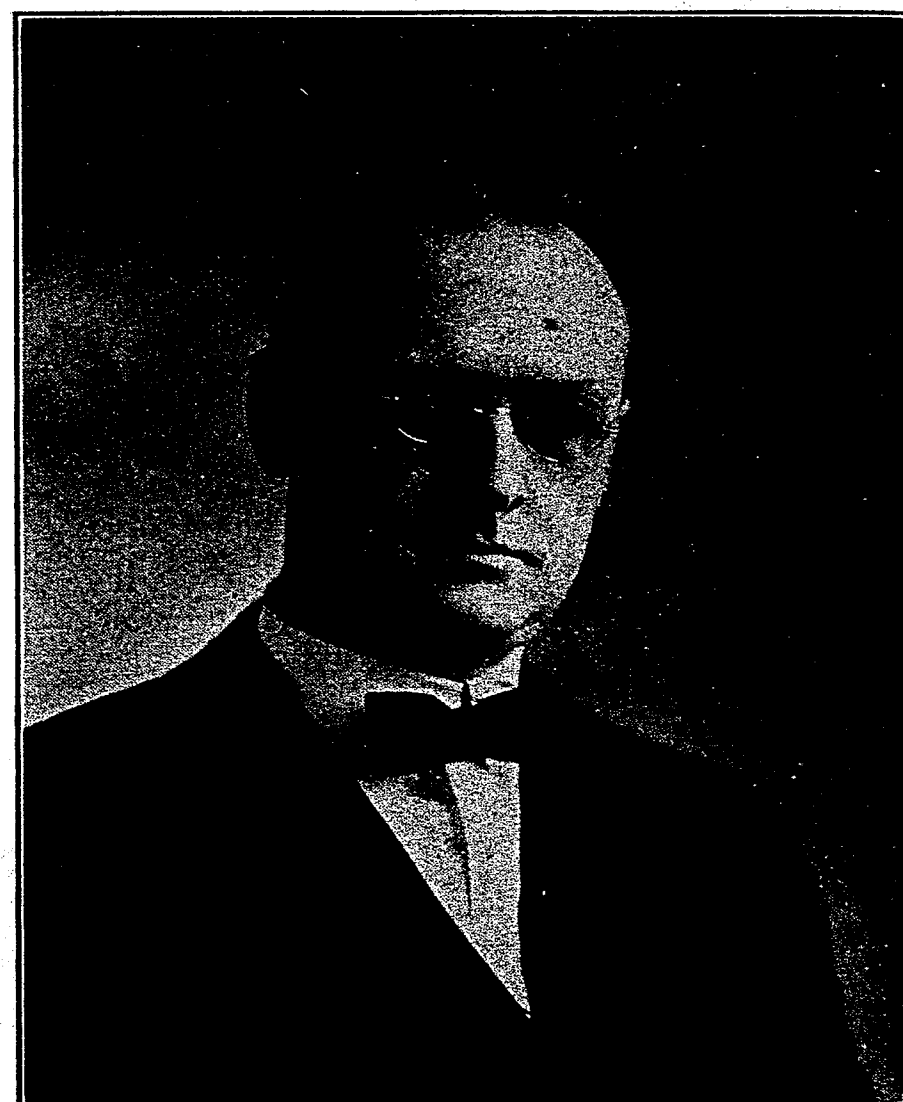
SERMON

HYMN

CLOSING PRAYER

The bondage of the children of Israel in Egypt, in itself, was a terrible thing. But I dare say that there is no Jew or Christian in all the world who would not acknowledge that, though no other good outcome were taken into consideration, the man Moses, and his accomplishments under God, intellectually and religiously were worth all the cost—and more.

The exile of Ezekiel had an advantage. It enabled him to make some comparisons



Keep my sabbath sacred and let it mark the tie between us. (Moffatt.)

\* \* \* \* \*

It is difficult to realize the possibility of good in adversity. And yet many times one can look back through the perspective of the years and realize that good has come out of adversity. Jacob said at one time, remembering his troubles, "Few and evil have the days of the years of my life been," but as he neared the end of life he could see the good from the vantage point of the years. Then he could say triumphantly, "the God which fed me all my life long unto this day, the Angel which redeemed me from all evil."

and to see the difference between the civilization of a people without a Sabbath and with one. He could readily see that the Sabbath idea was not a hardship, but a privilege.

The nation of Israel rightly using the Sabbath was unique. Through the patriarch Abraham on down through, that people had a better conception of God than all the peoples round about. None other had so keen a sense of the presence of God. A deep satisfaction was theirs because of these things. The nation with the Sabbath must experience the same benefits now as well as then. There is nothing like it in heathen-

dom. The godless homes in America are not concerned with "idols"; but they are tainted by self-indulgence, they are self seekers for amusement, they are concerned for business all for self. Thus do they obscure heaven's supreme privilege of service, just for self. Abraham Lincoln said, "Lose the Sabbath and you lose man's best hope."

How shall we show our appreciation of the blessings brought through the Sabbath? Every man needs "change," but it should be a change upward and not downward. Pure holidayism means empty Sabbaths. Those things are necessary which shall lead to higher ground in thought and action. Man can really grow only as his soul grows. Physical strength is nothing; a giant intellect is a curse to one's self if the soul be stunted.

The Sabbath "secures an appointed season for religious worship, and if it was necessary in a state of primeval innocence how much more so now, when mankind has a strong tendency to forget God and his claims!"

Rev. C. H. Bloom of Brooklyn says, speaking of Whittier's beautiful poem in which occur these lines,

"O Sabbath rest by Galilee,  
O calm of hills above"

"Nothing will ever take the place of that. It is in the divine program and that program stands. Everything else has been tried, and people are tiring of others' programs. Our splendid folks are crying out, 'Give us back the old-time Sabbath day—the grace at breakfast, the drive to the meeting house, the charm and the thrill of the great congregation. 'Until I went into the sanctuary of God; then I understood.' There is life cleared of its questions; there our snarls are unraveled; there our problems are solved; there is wrought the miracle of Christian character.

"We are standing with the Quaker author of this hymn on the shores of Galilee on a Sabbath afternoon, under the calm of the overhanging hills, where our Lord Jesus Christ once stood and shared with his great Father the secrets of the silence of eternity. And now you must interpret for yourselves. There are thoughts which cannot be forced into words. Language breaks. Let me not spoil this line by attempting to explain it. 'Remember the Sabbath day—keep it holy.' And you, too, will share with God the secrets of the eternities, never to be known by a noisy, puzzled world."

In the early days of St. Louis, Mo., the boast was often made that "the Sabbath never had crossed and never should cross the Mississippi." The Sabbath (note I do not say a sabbath) is an integral part of Christianity. It was used in the above quo-

tation as standing for Christianity and the Christian religion. If the Sabbath is lost, Christianity eventually will be lost. The Sabbath is vital.

The Sabbath is a matter of choice and not of force. Worth while things are always matters of choice. God has provided eternal life. We must choose between life and death. We must choose to serve God or the devil. All are privileges. Privileges must be chosen. The Sabbath is not forced upon us. It is a privilege.

We have tremendous responsibilities. We are responsible for the choices we make. Seventh Day Baptists have an important mission. Whether we fulfill that mission is entirely a matter of choice. It is a privilege, and remember privileges are always matters of choice. People before us have been faithful in preserving and interpreting the revelations and experiences which have been theirs. Where would we be were it not so? We have a truth which we believe is vital to the life of Christianity. Remember that when we say Seventh Day Baptists are responsible for the choice they make as to preserving and interpreting, we mean every individual composing the membership of our denomination. The privilege is *yours*. The choice is for *you* to make. Whether the denomination fulfills its mission is for *you* to say.

"Live by my rules, observe and obey my regulations, keep my Sabbath sacred, and let it mark the tie between us—to teach you that I am the Eternal your God."

### COMMUNION OF THE GOLDEN RULE

A GRACE BEFORE MEAT, BY HENRY VAN DYKE

Thanks be unto thee, O Giver of our daily bread,  
For this communion of the Golden Rule.  
May this plain food strengthen our bodies;  
And the loving cup of kindness refresh our souls.  
Bless the great multitude of homeless children,  
Whom we greet in spirit at our table today.  
Orphaned, may they find in thee a Father;  
Helpless, may they find in us true helpers.  
In their hunger we would feed them,  
In their nakedness we would clothe them,  
In the prison of man's cruelty we would visit them.

Grant, O Father most merciful and loving,  
That our hearts may hear the benediction  
Of our Lord and Savior, Jesus Christ;  
Inasmuch as ye have done it unto the least of these,  
Ye have done it unto me. Amen.



## RELIGIOUS EDUCATION

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

### THE RELIGIOUS EDUCATION FAMILY

We think of a family as consisting, not of a single individual, but of a group of individuals. It is just so when we think of the work of religious education in the church. We may think of the different departments of work as members of the church family, among which may be named the Sabbath school, the Vacation school, the Week-day Church school, the Christian Endeavor, brotherhoods, and so on. Each of these has a peculiar duty to perform. In this department, however, we must confine ourselves largely to the first three.

While the departments named above, as well as others, are all members of the family, the three best recognized members of the religious education family are the Sabbath school, the Vacation Church school, and the Week-day Church school. While each member is a unit and may legitimately claim a distinct personality, they all have common objectives and share a common heritage, but each has a unique function to perform in the total task of guiding growing persons into religious experience.

The Sabbath school offers the best opportunity for stimulating normal denominational loyalty and teaching the distinctive doctrines which that particular church, or the denomination it represents, feels are essential. The Sabbath day suggests worship. But all too often, the day suggests worship for adults only. When our conception of the work of the church is enlarged to include children, we will provide helpful services of worship for the various age-groups of the church.

What is the unique function of the Vacation Church school? Perhaps a brief review of the history of the movement will be helpful. Daily Vacation Bible schools were first organized in 1901 as a sort of home missionary agency to utilize idle churches and idle church workers in meeting the needs of idle children on the hot city streets. It almost at once became an

interdenominational agency of religious education and social welfare of children. After about ten years, many denominations incorporated Daily Vacation Bible schools into their programs and effectively promoted them. But the process that has developed the Vacation school to the high place it now occupies was rather slow. Many in high positions frowned upon the progressive procedure followed, feeling that it would interfere with the regular Bible school work. Gradually its unique value was recognized and most denominational boards made it a part of the regular church programs. In fact it has only been during the past year or so that the boards of foreign missions have taken official notice of this now recognized member of the religious education family. It had not occurred to some that the million and more boys and girls enrolled in Vacation Church schools in this country constituted an opportunity for missionary education. Next summer a world friendship program through Vacation schools will seek to enlist "A million adventurers in sharing," inviting boys and girls in more than ten thousand Vacation Church schools to support the missionary extension of the Daily Vacation Church school. It is both an important educational institution and a missionary agency, providing additional time for religious education for the regular children of the church and reaching the unchurched in America as well as the non-Christian on foreign fields. It seems strange that missionary workers have not recognized this member of the religious education family.

As a means of evangelism of the best sort, the value of the Vacation Church school can hardly be estimated. Teaching was Jesus' way of winning men for the kingdom—just living with folks and sharing his great insights into reality with his friends and comrades. It is surprising to see how many of the great teachings of Jesus can be traced to actual life situations or vital problems of his group. It seems strange that after nearly two thousand years of catechizing and dogmatic instruction, we should just recently begin to approach the method of Jesus through these three members of the religious education family—the Sabbath school, the vacation Church school, and the Week-day Church school.

## DEATHS

CRANDALL.—Mrs. Elmina Crandall was born July 15, 1846, and died April 11, 1932. She was the daughter of Josiah and Sally Berry Sherman, and was born in Alfred, N. Y., where she has spent the greater part of her life.

On October 9, 1872, she was married to James R. Crandall, and to them were born three children: Ernest, who died in infancy; Winfield, who died September 10, 1930; and Blanch. Mr. Crandall died February 8, 1911. For a number of years she has made her home with her daughter, Blanch, Mrs. William H. Thomas.

In early life she united with the First Alfred Seventh Day Baptist Church. She was always interested in the affairs of the church and other organizations of the village that were for the betterment of the community. She was highly respected by the people of her community and was ever ready to do a neighborly kindness to any and all who were in need.

She is survived by her daughter and two grandchildren, Roger and Helen Thomas.

Funeral services were conducted by her pastor, from the home of her daughter, in the presence of a large number of friends, and she was laid to rest in the Alfred Rural Cemetery.

A. C. E.

DUNHAM.—F. Adelbert Dunham, son of Randolph and Keziah Clawson Dunham, was born in Plainfield, N. J., July 20, 1851, and died at his home in the same city, April 18, 1932.

His wife, who was Miss Flora E. Clark, died September 25, 1919. He is survived by a sister, Mrs. Theodore Leber of Woodbridge, N. J., and an adopted daughter, Mrs. Alvah Connant of Worcester, Mass. Mr. Dunham started in civil engineering more than sixty years ago, and during practically all those years has maintained offices in Plainfield, although he did some rather extensive work meanwhile in New York State and in Tennessee.

Many engineers got their start with F. A. Dunham. While many of them from the point of years can no longer claim a place in that category, to the very last he referred to them as his "boys."

Dr. Dunham was a life-long member of the Plainfield Seventh Day Baptist Church of Christ, and was a faithful attendant at its services, and was a liberal supporter of its work. He was a Mason, and for a number of years was a member of the Lions Club.

Fold up the tent!  
Its tenant would be gone,  
To fairer skies than mortal eyes  
May look upon.  
All that I loved has passed,  
And left me at the last  
Alone! Alone!

Fold up the tent!  
Above the mountain's crest  
I hear a clear voice calling, calling clear—  
"To rest! To rest!"  
And I am glad to go,  
For the lamp burns low,  
And rest is best!

—John Oxenham.

Funeral services were held in the late home April 20, conducted by his pastor, Rev. Ahva J. C. Bond, and interment was made in Hillside Cemetery, Plainfield.

A. J. C. B.

JOHANSON.—Marilyn Martha Johanson, daughter of Dr. and Mrs. B. F. Johanson, was born at Battle Creek, Mich., August 27, 1923, and died at her home there April 11, 1932.

Marilyn was a brilliant pupil in grade 3-2 of the Ann J. Kellogg school, a regular attendant at church, Sabbath school, and Junior Christian Endeavor. Her death, following an illness of only twelve hours, came as a very great shock to the family and their many friends. She is survived by her parents, a brother Dr. Ellis C. Johanson, a sister Miss Ila B. Johanson, a grandmother Mrs. Sylvia Thomas, all living at 82 Howland St., Battle Creek, Mich., and her other grandmother Mrs. Martha Johanson, who lives in South Dakota.

Funeral services were conducted at 4 p. m., April 13 by Pastor William M. Simpson and Chaplain H. N. Jordan, with burial in Memorial Park.

"No, not cold beneath the grasses,  
Not close-walled within the tomb;  
Rather, in our Father's mansion,  
Living in another room."

—Robert Freeman.

W. M. S.

KENYON.—Frank W. Kenyon was born near Nile, N. Y., January 13, 1860, the son of Clark and Martha Lanphere Kenyon. He moved with his parents to Nortonville, Kan., when eleven years old. Here he grew to manhood, loved and respected by all.

In 1878, he was baptized by the late Samuel R. Wheeler, and united with the Nortonville (then Pardee) Seventh Day Baptist Church. He was ordained deacon of this church on March 19, 1902. He moved to De Ruyter in April, 1914, when he transferred his membership to the Seventh Day Baptist Church of this place.

He was united in marriage with Miss Mae Henry. There were two sons born to this union: Ernest, of Detroit, Mich.; and Orla Henry of Nortonville, Kan. There were six grandchildren. Soon after coming to De Ruyter, and becoming a member of the church here, he became a deacon of the church, serving efficiently in that capacity. During his residence at De Ruyter he has made an enviable reputation for himself by sturdy manliness and reliability of character among his fellow citizens.

For a number of years he has been in failing health and his final sickness kept him from his place of worship for the last three months. His final departure came quietly on the afternoon of March 21, 1932. In his going, the church and



community have lost a faithful member and a loyal citizen, but he has left for them the inspiration of an unsullied character and efficient service.

A few weeks before his death Deacon and Mrs. Kenyon had moved into the home of Mr. Delacie Benjamin to care for this aged gentleman, and on Wednesday afternoon the funeral was held from this home. The pastor officiated, Rev. W. T. Edds of the Congregational Church assisting.

T. J. V. H.

**Sabbath School Lesson VIII.—May 21, 1932**

JACOB AND ESAU RECONCILED.—Genesis, Chapters 32, 33.

Golden Text: "Be ye kind to one another, tenderhearted, forgiving each other, even as God also in Christ forgave you." Ephesians 4: 32.

## DAILY HOME READINGS

May 15—Jacob and Esau Reconciled. Genesis 33: 1-11.

May 16—Dealing With Offenders. Matthew 18: 15-22.

May 17—The Unmerciful Servant. Matthew 18: 23-35.

May 18—Kindness Enjoined. Zechariah 7: 8-14.

May 19—Forgiveness Enjoined. Colossians 3: 5-14.

May 20—Winning Our Enemies. Luke 6: 27-38.

May 21—God's Forgiveness. Matthew 6: 9-15.

(For Lesson Notes see *Helping Hand*)

There is only one way to be happy and that is to make somebody else so.

—Sidney Smith

What do we live for if not to make the world less difficult for others?

—George Eliot.

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MRS. FRED L. JOHNSON

57 Birdsall Street, Norwich, N. Y.

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THEODORE L. GARDINER, D. D.,  
Editor Emeritus

REV. H. C. VAN HORN, M. A., Editor

L. H. NORTH, Business Manager

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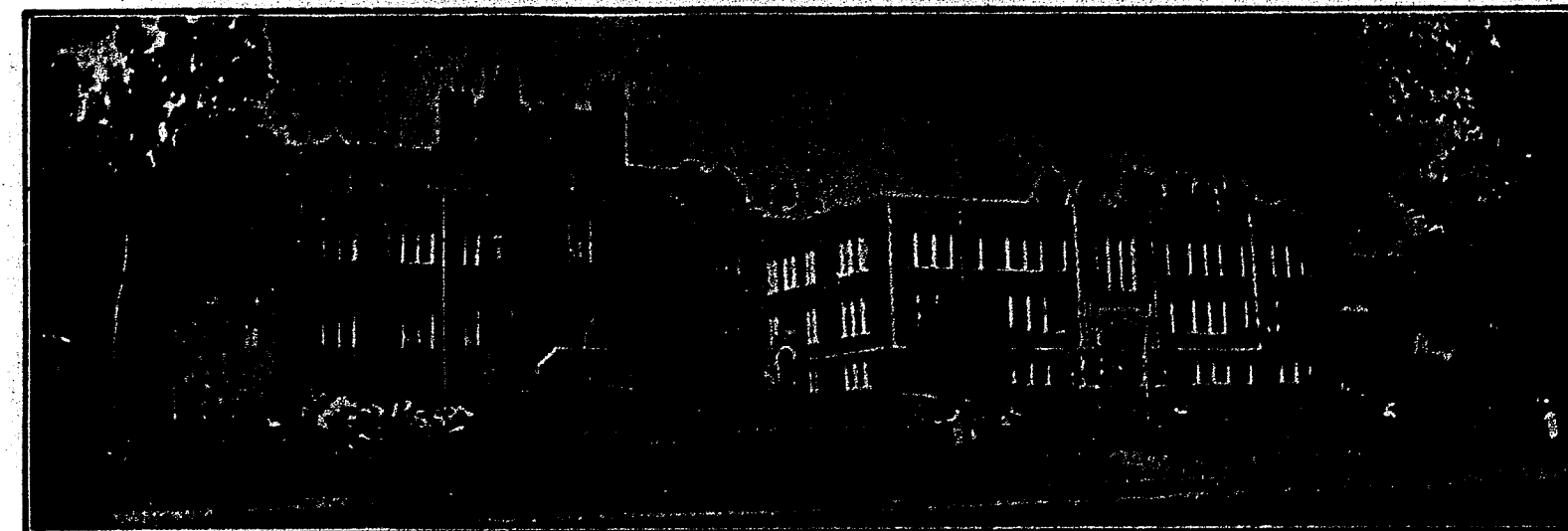
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## BIG SHIPS

### FELLOW - - SHIP

"Ye—called unto the fellowship of His Son Jesus Christ our Lord."

"That I may know the fellowship of his suffering."  
= OPPORTUNITY.

• • •

### PARTNER - - SHIP

"If thou count me therefore a partner"

"My partner and fellow helper"

"We . . . workers together with Him."

= RESPONSIBILITY.

• • •

### STEWARD - - SHIP

"As every man hath received the gift, even so minister the same to one another as good stewards of the manifold grace of God."

"First gave their own selves to the Lord."

"Therefore, as ye abound in everything . . . abound in this grace also."

= ACCOUNTABILITY.

God is the owner of these ships. We are the captains.

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# The Sabbath Recorder

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## Remember the Sabbath Day, to Keep it Holy

Six days shalt thou labor, and do all thy work; but the seventh day is the sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.

—Fourth Commandment.

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