

**B**est plan to carry on  
**U** must be back of it  
**D**oubts discarded  
**G**od's service rendered  
**E**ternal interests promoted  
**T**ime yet to raise it

● *If we all  
 get busy*



*Conference Year closes  
 June 30*

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

# The Sabbath Recorder

Vol. 112

MAY 23, 1932

No. 21

## A PRAYER

Spirit Father, with thanksgiving in our hearts and upon our lips for all your unfailing providences which have followed us through another week, we come again to the place of prayer, the place of song, the place where by divine spiritual intercourse we set again our compass by your Son, our Fixed Star.

Save us from haphazard navigation. Help us here to lay anew our course consistently toward the harbor which you have taught us by faith to look for, and be pleased ultimately to bring us safely into it. Amen.

—Lloyd R. Watson, Ph.D.

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# The Sabbath Recorder

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PLAINFIELD, N. J., MAY 23, 1932

WHOLE No. 4,550

## YOUR NAME

We often hear quoted the line, "What's in a name?" We are inclined to think there is a great deal. The statement is sometimes made, "A rose would smell as sweet under any other name." Probably it would. There is a name we love to extol—"Sweetest name on mortal tongue, Jesus, precious Jesus."

Jesus was the name given to the Savior even before his birth. But the name of Christ was bestowed because of his character. By nature, development, and revelation he was the Messiah, Christ.

The custom, not prevalent among us now, was to give some name characterizing the person in some way. The Indians so named their children from some event or experience — thus, "Rain-in-the-Face," "Sitting Bull," "Minnehaha" (laughing water). Jacob was the name given to the younger of Isaac's twins—meaning "heel-catcher" or "heel-tripper." Later it was changed as his character changed, to Israel, prince of God. The sons of Zebedee were called "Boanerges" (sons of thunder), while Simon's name became "Peter" (rock). It is said that Jesus knew what was in man. He knew the possibilities latent in Simon and declared, "thou shalt be called Peter."

If one is to be known by a name characteristic of him, what will it be? One's fellows soon attach a nickname to him, usually with keen appreciation of his appearance or character. Especially is this true with school and college fellows. The writer recalls yet, with embarrassment, the youthful cognomen, "Scaly"—not, he hopes, a mark of his youthful character, but fastened to him because of the looks of the skin on his face roughened by the prairie winds.

But if known by character designation, what will it be? "Faithful" "Reliable," "Friendly"? Does some service mark you? Some weakness? Some deep seated purpose? Should our friends call us by something given expression in our lives, what will it be?

"A good name," the old Book says, "is rather to be chosen than great riches." It is better than houses and lands, honorary or earned degrees, political or military titles.

What is your name? A writer in the *Christian Endeavor World* expresses a good thought when he says that one's real name is that which is built up "through the years by patient toil and constant service." A man may well remember the good inheritance in the name of his parents and other ancestors, but by his own efforts and achievements he must make a deposit himself that will become self-revealing—in weakness or strength, in helpful service or injurious obstruction. What better than to "Take the name of Jesus with you. . . . It will joy and comfort win you; take it then where'er you go." The promise is to him that overcomes—"I will write upon him my new name." "Precious name, oh, how sweet!"

**The Army Chaplain** A valuable man, whose real worth to the army and humanity may never be fully appreciated, in time of war is the chaplain. The interests of his men are upon his heart. Their burdens and sufferings are his. Many of these officers, to the personal knowledge of the writer, were deeply concerned with the spiritual life of the soldiers.

While for a few days encamped at Passavant in the edge of the Argonne Forest, Captain Snyder, chaplain of the Third Battalion of the One Hundred Forty-third Infantry, asked the Y. M. C. A. secretary to conduct a preaching service for some of his men. Said he, "I have many Protestant boys who do not like my kind of service. They need help. Will you not do this? You are one to whom they will listen." It was a pleasure to co-operate in such a way with this good officer.

Many were the disheartening and harrowing experiences of these officials in the round of their duties as non-combatants, but they

were present and sympathetic through all the vicissitudes of war.

Many may wonder what the chaplain finds to do in peace times. Many criticize a minister of the gospel for lining up for service with military forces. But certainly a man of God is needed in the army. Some of the following statements are taken from a quarterly publication called "The Army Chaplain"—the official organ of the Chaplains' Association of the Army of the United States.

The peace-time duties of an army chaplain are numerous and diverse to a degree that church people and even clergy in general do not appreciate. Practically all the customary activities of the minister's calling are a part of the chaplain's life, and others as well. For such tasks he must be adaptable, resourceful, patient, and devoted. He preaches, he conducts Bible classes and Bible schools. He visits, encourages, and prays with the sick, and conducts funeral services. At the army posts he ministers to the resident families; promotes Boy Scout activities and other young people's work.

He is a member and consultant of the staff of his commanding officers. He must be every inch a true soldier. The writer recalls a chaplain of that type. He was rather under height, but of noble bearing, loved and respected, looked upon with affection and favor by men and officers.

To do all in his power to prepare the enlisted men for a better citizenship on the expiration of their term of army life, we are told, is the duty and desire of the army chaplain.

A school for chaplains is maintained at Fort Leavenworth, Kan., supervised by the "commandant of the command and General Staff School of the Army." Two chaplains—one a Protestant and the other a Catholic—are assigned to this post for duty and also operate as instructors in the school.

**The Linotype Machine** "The proper study of mankind is man," is a great truth learned in playing a game of "authors" many years ago. Who plays such quiet games now? The age we live in is against it, but the above statement lingers in memory.

Man is so common that we often fail to realize how wonderful he is. Just stop some day, on the street, and watch a man pick

up a pin or a steel bar. Can a dog or a horse do that? Watch the fingers so trained as to reach around and grasp the object. The power and use of the trained hand are emphasized if one watches the crude, unskilled effort of a baby attempting to pick up a pin or a feather. Notice the flexibility of the body and the ease with which muscles are brought into play as your workman toils.

Of course that is only one aspect of the study of man. It may rightly be said that the proper study of mankind is the machine which he makes and operates. From the simplest form of tools based on the principles of the lever, inclined plane, and the pulley, man has developed some of the most marvelous machinery, challenging the admiration and wonder of the ages.

In our own printing shop is an equipment that would have caused Benjamin Franklin to exclaim and Johann Gutenberg to stare with incredulity. Perhaps the most wonderful of our machines is the linotype. We have three, requiring skilled men to use them. We leave the "Brief Description of Operation of the Linotype" to one of our reliable operators, Mr. J. W. Bannister. The editor does not tire of recording the interest and loyalty of the workers who help in producing the SABBATH RECORDER. Mr. Bannister's description follows:

Linotype derives its name from the slug it casts. Most people are familiar with hand type. Imagine a line of this fused together on the sides, you have a counterpart of a linotype slug. A mechanically driven keyboard has six rows of keys, fifteen to the row, any one of which keys lightly touched by the operator releases a matrix, familiarly known as a "mat." A series of hidden operations was called into play to produce this result, but it is very rapid and mats fall into the assembler in a steady stream. The mat is a small brass die containing a sunken impression of a letter; a line of these mats is assembled to a predetermined length. Each word has a steel wedge between it, called a spaceband. After the operator sends the assembled line away, the machine takes care of all future operations in producing the line, while the operator assembles the next line. Carried by the machine to the casting mechanism, the line of mats descends between two jaws; a slotted mold comes forward and is pressed tightly against the mats, and at the same time the wedges between the words are driven upward and automatically space out the line to its full width. A pot full of molten metal (an alloy of tin, antimony, and lead) advances and makes an airtight connection to the rear of the slotted mold. The pump in the metal pot drives a stream of metal into the slot, taking a cast of the line of mats. Several things happen

simultaneously at this point: the pot withdraws, the mats rise, the line turns in the mold die and is trimmed at the bottom by a knife over which it passes. The mats are then transferred to an arm which carries them to a distributor box; then they are lifted one by one onto a distributor bar having a series of combinations corresponding to those of the various mats; screws carry the mats along, and as each mat and combination correspond the mat drops off into the magazine to be used again.

Meanwhile the slug has been carried round to its final position where it is pushed out between two knives which trim its sides, thence out onto a galley where it is jogged up to make room for the next line. Such is a cycle of the linotype carried out six or seven times a minute. Four lines at a time are dealt with by the machine: number one is being distributed, number two is casting, number three is waiting to go to casting position, number four is being assembled by the operator.

Production equals about five times hand composition, and being solid lines save much time in handling. A number of safety devices protect the machine from serious damage in case of accident. By many observers the linotype has been described as almost uncanny in the way it performs its various functions. Almost all newspapers, many magazines and periodicals, books, and job work are linotype set. For certain classes of work, particularly tabular work and magazines having a great number of illustrations of odd sizes, the monotype is more suitable. This machine, as its name denotes, casts each letter separately and resembles hand type.

### THE SEVENTH DAY BAPTISTS

BY A. J. C. BOND

When English Christianity was divorced from Rome under Henry VIII the atmosphere became charged with the spirit of religious freedom. By many the authority of the Church was denied, and in certain congregations religious orders were dissolved. A new amalgamation was taking place, and the lodestone was the Bible; a new authority in religion was being recognized—the holy Scriptures interpreted and obeyed in harmony with one's own knowledge and conscience. This spirit gave birth to the independent churches. Those who accepted the doctrine of believers' baptism, and baptized by immersion, were called Baptists. At the very beginning of Baptist history we find those whose interpretation of Scripture and whose loyalty to truth as they saw it led them to the observance of the seventh day of the week as the Sabbath.

The first Baptist Church composed of Englishmen was founded by Rev. John Smyth, who with his followers had gone to Holland. Members of his congregation in Holland evidently came to America, and for a century and a half in England and in the American colonies Baptists played an important part in the development of Biblical Christianity and its legitimate offspring, modern democracy. Helwys, an associate of Smyth's, returned to England and established a church of General Baptists in 1611. Another congregation of dissenters organized a church in London in 1616 and having accepted the Baptist position sent one Blount, who "understood Dutch," to Holland to be baptized. On his return he baptized others, and there was established the first Particular Baptist Church. At about this same time a "Sabbatarian Baptist" Church was organized in London, the old Mill Yard Church, which has a continuous history to the present time.

There were not only "Calvinistic" and "Arminian" Baptists, "Particular" and "General" Baptists, and "Sabbatarian" Baptists; but there were almost as many kinds of Baptists as there were individual churches. For instance, there were "hymn-singing" and "non-hymn-singing" Baptist churches. One local church attempted to arrange its program so as to accommodate both those who believed in hymn singing and those who did not. It was decided to have a hymn sung at the close of the service for those who desired to use this method of public worship, it being expressly stipulated that those who did not believe in that form of service might "go freely forth." Those who did not believe in the singing of hymns, however, could not tolerate any such heresy in the church, and so they withdrew and organized a "non-hymn-singing" Baptist Church.

In this connection it may be of interest to note that Benjamin Keach was the first Baptist to write hymns for use in the churches. His immediate successor as Baptist hymn writer was Joseph Stennett, and the latter's hymns are in common use today. Stennett wrote "Another six days' work is done; Another Sabbath has begun," in which he had reference to the seventh day Sabbath. There was one congregation in

London known as the "Leg-o'-Mutton Baptists." They were so designated because they took their lunch with them to church and spent the whole day in the sanctuary. This was a "Sabbatarian" Church which was presided over by Rev. John Maulden.

#### CHRISTIAN MARTYRS

While there were present in the beginning these differences of belief, all held the fundamental doctrines of local church autonomy, believers' baptism administered by immersion, religious freedom, separation of Church and State, and the priesthood of all believers. They soon associated themselves together for certain common purposes, especially that of disseminating the Baptist doctrine of the authority of the Bible. "Sabbatarian Baptists" took their place along with others, often taking the position of leader and spokesman. The learned Joseph Stennett on more than one occasion addressed the king on behalf of all dissenters. Dr. Peter Chamberlen, physician to three English sovereigns, was in a position to render a like service. These were both Seventh Day Baptists, as were Thomas Bampfield, speaker of the House of Commons in Cromwell's time, and Nathanael Bailey, author of the first English lexicon. No dissenters ever suffered more on account of their non-conformity than did these Sabbath-keeping Baptists, and no roster of Christian martyrs is complete that omits the name of John James, the pastor of a London Seventh Day Baptist Church, who was beheaded by Charles II. All early Baptist historians describe with much detail this gruesome execution, which was designed to strike terror to the hearts of all dissenters.

#### BLAST COMPELLED ATTENTION

Theophilus Brabourne wrote a book in 1632 entitled, "A Defence of That Most Ancient and Sacred Ordinance of God's, the Sabbath Day," dedicating it to King Charles I. This was his second book on the subject and Gilfillan says that "if on neither occasion the author sounded the first trumpet to the fight, yet by his second publication he blew a blast in the ear of royalty itself which compelled attention and provoked immediate and lasting hostilities." As

might have been expected, Brabourne's book stirred the ire of the powers that be, and he was called before the court of the High Commission. Just what transpired there is not clear from this distance. He is reported to have recanted, with this final word to his accusers: "Nevertheless, if Sabbatic institution be indeed moral and perpetually binding, the seventh day ought to be sacredly kept."

This remark reminds us of the familiar one uttered in the same year by Brabourne's Italian contemporary, Galileo. When forced to abjure belief in a solar-centric universe around which the earth revolves, he is said to have stamped his foot on the earth indignantly muttering, "Yet it moves."

Whether Brabourne, the Sabbatarian, showed the impatience alleged to have been evinced in the action of Galileo, the astronomer, we may not say. He seems to have revealed the same tenacity for truth as he saw it, for he is accredited with the following judicious and self-revealing statement: "Take your choice. But in keeping the Lord's day and profaning the Sabbath you walk in great danger and peril (to say the least) of transgressing one of God's eternal and inviolable laws, the Fourth Commandment. Otherwise you are out of all gunshot of danger."

#### AN EDUCATED PEOPLE

The first Seventh Day Baptist Church in America was organized at Newport, R. I., in 1671, by members who withdrew from the First Baptist Church for that purpose. Among the constituent members were Samuel and Tacy Hubbard, intimate friends of Roger Williams, with whom they were associated in the cause of religious freedom. The Hubbards had been persecuted first in Massachusetts and then in Connecticut. They finally went to Rhode Island where they enjoyed religious freedom and helped to establish the political principle of religious liberty. In later years this church included in its membership Samuel Ward, the governor of Rhode Island colony, who refused to enforce the stamp act, and who was a member of the Continental Congress. Mr. Ward did not live to sign the final Declaration of Independence, having died while in Philadelphia, March, 1776. But his name is attached to the secret pact signed by

members of the Congress and which now reposes in the Congressional Library in Washington.

Seventh Day Baptists are an educated people and throughout their history have been interested in the promotion of education. In their early westward movement across the country they established academies in many states. Most of these institutions served as centers of culture in their communities during the pioneer period and then gave way to the public high school. Three of them developed into colleges. These are located at Alfred, N. Y.; Milton, Wis.; and Salem, W. Va.

#### A MISSIONARY PEOPLE

Seventh Day Baptists have always been a missionary people. The first missionary society was organized in 1818. In 1844 the society began to agitate the question of foreign missions, and in 1847 the first missionaries, two men and their wives, were sent to China. Being a small denomination, their missionary efforts have not been widely extended, but the character of their workers and the quality of their work have been of a high order. One of their earlier missionaries in China was chairman of a committee having charge of the translation of the Bible into the native language. They maintain two mission stations in China at present, and have missions in Jamaica, South America, and Java. They have always been active in support of home missions.

In the field of co-operative Christianity, Seventh Day Baptists have taken an honorable part. They have been active in Christian Endeavor from the beginning of that movement. For a number of years they have had a member on the board of trustees of the United Society and they have furnished at least two state presidents, and many other state and district officers. They are active in the Council of Religious Education, having a member on the lesson committee of the International Council, and on other committees of the international and of several state councils.

#### SPURGEON PLUS SABBATH

Seventh Day Baptists were present at the preliminary meeting in 1905, and at the organization meeting in 1908 of the Federal

Council of the Churches of Christ in America, and have been closely allied with the council and its work through all the years of its splendid service. They sent a delegate from America to the Conference on Life and Work at Stockholm in 1925, and a delegate from America and one from Holland to the World Conference on Faith and Order held at Lausanne in 1927.

The object of this article is to acquaint Baptists in general with something of the history and character of the smallest member of the great Baptist household. In distinguishing themselves from other Sabbath-keeping denominations, Seventh Day Baptists emphasize the fact that they are Baptists, historically and doctrinally, with *one* distinguishing religious practice. A beloved state Baptist missionary used to say to his Seventh Day Baptist friends of his state, "There is just a day between us." Rev. Pieter Taekema of Holland made a strenuous effort at Lausanne to inform a delegate with respect to his denominational connection, struggling with the problem of a difference of language, and with the further fact that the enquiring delegate had never heard of the particular denomination of which Mr. Taekema was a member. Finally the light broke upon the countenance of this interested gentleman as he exclaimed, "Oh yes, Spurgeon plus the Sabbath." Mr. Taekema was entirely satisfied with the results of his effort.

Wherever Baptist and Seventh Day Baptist churches have existed in the same community the most cordial relationships have prevailed. For years Dr. Samuel Stennett of London preached for a Baptist Church on Sunday, having as one of his most appreciative hearers John Howard, the great prison reformer. This practice has prevailed in America from Revolutionary days to the present time, especially in Rhode Island. For many years in a certain community in central New York the two congregations have owned jointly one meeting house, with satisfaction to all.

The question might be asked whether Seventh Day Baptists should not be represented in the Baptist World Alliance. Such a relationship would be in keeping with the early history of English Baptists, when all the churches were associated together in the work of promoting the fundamental prin-

ciples for which all Baptists stand, and would be in harmony with present trend toward Christian unity, which to the mind of a Baptist is something other than church union.—Taken from *The Baptist*.

### SUPPOSED "TRACES" OF FIRST-DAY OBSERVANCE IN THE NEW TESTAMENT

BY REV. LESTER G. OSBORN

(Concluded)

Passing now to the early apostolic history as recorded in the Book of the Acts, we find one passage (chapter 20: 7) which is used, perhaps more than any other, to prove that the early church observed the first day of the week. And small wonder, for it is the *only* meeting for worship on that day which is mentioned in the New Testament! The verse reads, "And upon the first day of the week, when we were gathered together to break bread, Paul discoursed to them, intending to depart on the morrow. . . ."

Several questions arise in regard to this passage. In the first place, when did this meeting occur? From verse eight we see that it was at night, for there were "many lights." Then, too, we read that Paul preached until midnight, was interrupted by the accident of the young man falling out of the window, continued his talk until day-break, and then set out on his journey across the isthmus to Assos, to which port his companions had preceded him with the ship. According to the method of reckoning time in use then, the day began at sunset. This meeting, then, was held on the dark part of the first day, which corresponds to our "Saturday night," and Paul walked nineteen miles that Sunday. If the first day had been the regular day of worship, would Paul not have remained with the church for their weekly service? And if he had considered the day as sacred in any way, would he have taken such a long, tiresome walk on it? No, he would have made his plans to spend the day with the assembled Christians so as not to dishonor the day. It seems much more reasonable to deduce that Paul remained over so as to spend the Sabbath with them, as was his custom, and that in view of his intended departure on the morrow, the Christians came together again that night for a "fare-

well service," bringing their evening meal along with them, and concluding with the observance of the Lord's Supper, as was customary. They wanted to have as much time with Paul as possible.

Another question is concerned with the meaning of "break bread." Was it or was it not a religious act—the Lord's Supper, and if so, was it peculiar to one day in the week? We find the phrase in Acts 2: 42 and 46. In the former it is almost certainly the Lord's Supper. In the latter it may mean either. The verse reads, "And day by day, continuing stedfastly with one accord in the temple, and breaking bread at home (or 'from house to house')." But this question is of minor importance. We favor the Lord's Supper as the meaning. What concerns us here principally is whether the celebration of the Eucharist was peculiar to one day in the week. This has already been answered in the reference to Acts 2: 46, where we read that it was a daily occurrence. Therefore, even if this meeting had been on Sunday, the partaking of the Lord's Supper has no bearing on the sacredness of the day. This leads us to ask what claim the first day could have on the Lord's Supper anyway? It commemorates nothing that happened on that day. There is no command to have it on that day. And, besides, as we have seen, it was celebrated every day. Neither is there any significance in the fact of a meeting on the first day, for undoubtedly they held meetings every day. Certainly Paul did not remain idle from one week's end to another for the purpose of preaching on just one day.

We must conclude then that this most important passage that can be advanced as evidence of first-day observance is not by any means a rock foundation, but one of sand. The meeting was not on "Sunday" but on "Saturday night," and Paul spent "Sunday" in traveling, not in a worship service. The breaking of bread, if it was the Lord's Supper, and not an ordinary meal, did not belong specifically to "Sabbath" worship, nor was it limited to any one day in the week. This meeting seems to have been only incidental. Certainly we cannot base so important a change as that of the day of worship upon such a weak and crumbling foundation as this passage.

The eighth and last time that the phrase, "first day of the week," occurs in the New

Testament is in Paul's first letter to the Corinthians (chapter 16: 2), and reads, "Upon the first day of the week, let each one of you lay by him in store, as he may prosper, that no collections be made when I come." How this passage can be interpreted as proving meetings for worship on the first day of the week is a mystery. The Greek phrase is literally "by himself lay up, making a store." The Greek "by himself" corresponds to the French "chez lui" and the German "zum Hause." It means "at home." So far from proving that the first day was one for assembly for worship, this verse makes it a day of individual book-keeping *at home*. What Paul wished was to escape an intensive "every member canvass" when he visited the church.

Another alleged "trace" of first-day observance is the coming of the Holy Spirit on the day of Pentecost. But there is nothing remarkable in the fact of their being gathered together on that day, even if, as is claimed by some, the day of Pentecost did fall on Sunday that year (on which point there is difference of opinion, as the fifty days may or may not be reckoned to include the sabbath of the Passover) for they were abiding together all along. We have seen this already in Acts 2: 46. What more natural than that these early Christians, with all their Jewish inheritance, should meet together on Pentecost, whatever day of the week it may have been. The descent of the Holy Spirit was not connected with a day of the week, but with an annual day.

Let us now summarize the place of the "first day of the week" in the apostolic times, as recorded in the New Testament. We find the phrase just eight times. Six of the passages refer to the same first day, the one on which the resurrection was discovered. Once it refers to a farewell service and "love feast" on "Saturday night" with Paul, who walked nineteen miles that "Sunday." Once it refers to first days in general. Only two specific first days are mentioned. In these passages there is no allusion to a regular custom of observing the first day by religious assemblies either for general worship or for partaking of the Lord's Supper, or for commemorating either the resurrection of Jesus or any other event.

"The Lord's Day"—Revelation 1: 10.

So far we have found no evidence of the observance of the first day of the week by the Apostolic Church in New Testament times. One more alleged "trace" remains to be examined. In Revelation 1: 10 John says, "I was in the Spirit on the Lord's day." Does he refer, as so many hold, to Sunday?

The argument for a specific day is that John is here dating his vision—place, isle of Patmos; time, the "Lord's day." From a historical point of view Sunday *might* fit, for we find Sunday called "Lord's day" less than a century after John wrote the Apocalypse. But when we look into the Scriptures, Sunday will not fit at all, for in the Bible only one day is claimed by God—the seventh day, the Sabbath, which he calls "my holy day" (Isaiah 58: 13; Exodus 20: 10; etc.). And of only one day does Jesus call himself "Lord"—the seventh day, the Sabbath. So if John meant any specific day, it was certainly the Sabbath, and not Sunday. Then too, in the gospel, written later than the Revelation, John speaks of the first day of the week as such, and not as the "Lord's day."

However, there seems to be no reason for John's mentioning any specific day. The Book of Revelation deals particularly with the period of the consummation of all things, with what is called "the day of judgment," and the "day of the Lord." The context, then, favors the interpretation of "Lord's day" as referring to this period of time, and not to any specific day. In other words, John is speaking of himself as being projected forward, in his vision, into that end time of which he writes.

There is one more argument advanced, however, in favor of the specific day—of the "Lord's day" meaning Sunday. It is that John uses a peculiar Greek form, a substantive, and not the ordinary possessive that is always used elsewhere, in referring to the day of judgment. Most scholars, even those who hold that John means Sunday, admit the possibility of the other interpretation. The peculiar form is used in later writings in referring to the first day of the week. If it were never used in any other sense, the case for Sunday would be strengthened. But Jewish scholars refer to this substantive form as meaning day of

judgment (Compare Huidekoper: *Judaism at Rome*, page 70; and *Jewish Encyclopedia*, Article "Sabbath and Sunday," page 604). And most significant of all, we find at least one writer who does use it in this way. Origen, who wrote about A. D. 225, in his "Commentary on John" (X 20) says that "the whole house of Israel shall be raised in the great Lord's day," using the same peculiar form as John does in the Revelation.

These things force us to the conclusion that "the Lord's day" in Revelation 1: 10, means not Sunday, nor any other specific day, but the "day of judgment," a period of time that is still future. So this "trace" also disappears.

#### Deductions.

We have now examined all the references which allegedly support the observance of the first day of the week by the New Testament Church. There are just six which by any stretch of imagination can be advanced. To say that the Apostolic Church worshiped on Sunday is only an assumption, based on a superficial glance at a few passages, which, on deeper study are seen to be no evidence at all. There is neither command nor precedent for it in the New Testament writings.

To put these six so-called "traces" over against the plain teaching of the New Testament that the early Christians observed the seventh day, the Sabbath, is to pit a pigmy against a giant. There are many, many references which tell of meetings on the Sabbath, not incidental meetings, but regularly over periods of time, one as long as a year and six months (Compare Acts 13: 14, 15, 42-44; 15: 11-13; 17: 2; 18: 1, 4, 11). Besides, we have Paul's own testimony that he "offended" nothing against the laws of the Jews and the customs of the fathers (Acts 25: 8; 26: 4, 5; 28: 17b; Philippians 3: 6). And not only must these be ignored, but also the fact that we hear nothing from the Jews, who, in their zeal to discredit Paul and his work, would certainly not have let such a glaring departure from the settled custom go unchallenged.

So far as the record shows, there is no sanction for first-day observance either in a command of Jesus Christ, or of Paul, nor any other apostle, nor in the practice of any leader of the Church or of the Church itself. Post-apostolic writings show that the

observance of Sunday did not begin in the Church until the middle of the second century, and then only on a compromise basis, without divine sanction. But that is another story. There is no "trace" of it in the records of the New Testament, which is our final and only authority in matters of faith and practice.

## THE STORY OF THE BOOK OF MICAH

BY PASTOR EVERETT T. HARRIS

PART ONE

### Chapter I.

The sun was shining warm and bright upon the hills and upon the houses in the little village of Moresheth in southwestern Judaea. Everything was quiet and peaceful and it seemed impossible that cruel, heartless, grasping men could exist or that an inevitable doom could even now be creeping down upon this quiet village. But one man, Micah, saw that sure doom coming. In Moresheth the peasants looked upon Micah, the prophet, as a little bit queer, and in the larger town of Gath which was quite near, he was usually met with jeers and taunts. However, Micah had had his call from God and he knew himself to be a prophet and able to read the signs of the times aright. Consequently Micah went on his way and even though the poorer people did not understand him, he championed their cause denouncing the thieving ways of the rich land owners because he had seen those "cannibals" driving many of his friends and relatives from their homes or exacting great taxes from them.

On this particular day Micah was filled with hot indignation at some new sins he had noted in the people of Israel, the northern sister state to Judaea. Finding a few listeners, he burst into condemnation of the sins of the people of Samaria, the capital of Israel. Like an earthquake Jehovah will reduce that city to ruins, unless the people repent of their sins. The sin he condemned was the worship of images and idols. These impotent images will be seized by the Assyrians and carried away to their temples, and then the same ruin that spread over Israel will threaten Judah. At this point Micah's deep feelings overcame him and he

(Continued on page 670)

## MISSIONS

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

### LETTER FROM REV. G. D. HARGIS

DEAR BROTHER BURDICK:

I am anxious to write all the details of the work but time seems to fly by and still nothing is written. We have been able to visit most of the larger fields and all of them want us to come back and spend some time with them. We plan to do that very thing, but find it is not advisable until all fields have some attention.

Our big job of work is with the Kingston Church, for it is Jerusalem to all the work of the island. A wonderful spirit is coming into the life of the church. Our interests are becoming island wide, and I am trying to get every church to feel an interest in every other church, and Kingston to feel that she is mother of all. Our week-end services are growing in interest and intensity. The Sunday night meetings are attended by many outsiders and there seems to be real disappointment when other things stand in the way of our being present.

Our visit in early April took us to the northwestern corner of the island. We traveled over three hundred miles, and such scenery as we enjoyed! Words are simply helpless to picture some of the panoramas that we were privileged to look upon. I am frank to say that never in my life have I been so spellbound as when viewing the blue Caribbean from the mountains just behind St. Ann's and from the summit of Mt. Diablo.

We visited Post Roads church first on Sunday, April 3, and after wandering around in the rain for some time, we found the home of Sister Smicle. Brother Mignot was there and they were waiting lunch for us. After refreshing ourselves from her generous hospitality, we then loaded the Plymouth to capacity and drove to the new cocoanut booth that had been built for the occasion, and found that the rain had seeped through the roof and it was unwise to hold services there. We decided to send

out word that services would be held in the cocoanut booth on the church lot; it was smaller, but a good roof made it dry. Services started about five o'clock and a very interesting program was rendered. Our welcome was generous and we were in a bank of flowers, arranged in what was called a garden. This unique arrangement was made possible by the brilliant colored shrubs gathered from the mountains and inserted into vases made of sections of bamboo. After the program I preached to them and it was nearly eight o'clock when we separated. Our car was parked in the rain on the side hill just back of the booth. Sleeping in the car was a bit problematical that night. Enough to say, Marian said we would never park on a hillside again for the night's repose.

The next morning after taking some pictures and partaking of Mrs. Smicle's bananas and oranges, we headed toward Brownstown. I tried to get gas for the car twice and each time the chap inserted the hose of the pump into my gas tank and began to turn and in seeming blank astonishment appeared surprised that there was no gas. All this caused me to decide to carry a full tank at all times. I find prices are higher outside of Kingston and here we pay thirty-five cents per gallon.

We reached Lower Buxton near Brownstown soon after lunch and we were welcomed by Brother Edwards and others. They had prepared a room for us to stay in but, sleeping in the car, we just cooked our meals and dressed in the room. Rain was still falling and we found that the red soil of this section of the country was very slippery. We both seemed doomed to fall; twice I found myself a victim, and each time a bruise or two to remember the fact by. We found Brother Edwards adding an extra section to the cocoanut booth, covering it with zinc roofing that he plans to use later in the new church. The booth is located on a piece of ground given by Brother Edwards' father before he died, for this purpose. It will be deeded to the church by the mother who is still living. The white stone walls with red mortar are up on three sides of the booth about four or five feet. These walls are about twelve inches thick and the structure promises to be a splendid church edifice. The congre-

gation is growing and promise lies in the fact that many young people are among the group. In the evening service, the building gradually filled to capacity and I preached to an intensely interested audience. We left the next morning to go on to Wakefield, taking with us as far as Brownstown both Brother and Sister Edwards.

We arrived at Wakefield early in the afternoon and found some of the sisters of the church holding up every car in hopes it would be us. We were pleased to find a neat cocoanut booth and Brother and Sister Lyons a happy pair. We decided to camp on the church lot, even though a room had been prepared for us; but we could not drive near the house, and sleeping in the car almost demands that the car go along with us everywhere. In the evening the church was filled to overflowing. In fact, the crowd outside the church exceeded the crowd inside the church. After a spirited song service I preached and a live testimony service followed. Five girls, candidates for baptism, were given more instruction. Early the next morning we made our way about a mile and a half and, in a beautiful setting, baptized the five. We were soon off for home by the way of Montego Bay. The drive, as I have said, was most beautiful and that evening found us at home — happy to have been used for Him.

On April 9 and 10 we had promised to go to the Bowensville church, and on Friday afternoon we journeyed there. The Devil's Race Course is a continuous ascent or descent, rounding curve after curve, with a precipitous drop near at all times. A room was provided right across from the cocoanut booth and we made ourselves at home. A good crowd attended at evening meeting and I preached for them. Sabbath day we had an early beginning by going about one-half mile to a stream and baptizing three candidates. We walked back in wet clothes and bare footed. Sabbath school was a warm discussion on the lesson. Preaching service followed and I spoke to them again. I received into the fellowship of the church five new members. Communion service followed.

In the afternoon, taking three of the brethren, we drove to Wallingford, where Brother Benjamin is the leader, for another service. A neat booth is the home of this small group. I preached again and we had

the communion service with them. Then a short Christian Endeavor service followed, after this the vesper hour and I spoke again. Rain had been falling all during this service. We were told later that it rained in that end of the valley every day. We went back to Bowensville, a distance of six miles one way. On Sunday evening (afternoon) at about three, a program, arranged for the general public, began. The talent shown in this program was unusual. We enjoyed all to the full. After this service, with a brief breath and refreshment, we held an evening service and I preached for them again. A large crowd of people were willing listeners. We decided to drive home that night, forty-four miles and over the Devil's Race Course. We arrived at about midnight at our door in Kingston.

On these trips we carry our full equipment—bedding for bed in the car, two folding chairs, trunk on the back of the car for groceries and tracts, song books, as the people have not books to sing from, and the folding organ. Let me say here that that organ is indispensable and a blessing to the work. We also carry violin, gasoline stove, boiled water in thermos jug, a first aid kit, and a spray gun full of fly-tox. Marian thinks the latter is the most important. Let me say here that my wife is a help in every service, that I could not get along without her. People love music and that is her delight.

God is blessing his work here and we are praying for wisdom to serve to the best of our ability. Much hardship is here, but much that is a delight, for the people are so lovable and kind. We were loaded with fruits and eatables of various kinds wherever we went.

The work goes on—pray for us.

Sincerely for Him,

G. D. HARGIS.

5 Grafton Road,  
Vineyard Pen,  
Kingston, Jamaica.

#### A CONSECRATED FIGHTER

"Prohibition at its worst is immeasurably better than license ever was at its best." So says Dr. Daniel A. Poling, leader of the coast to coast campaign which the Allied Forces for Prohibition are conducting to crystallize support for the Eighteenth Amendment.

Doctor Poling believes this, because he has seen what conditions were under the old saloon system, and he has studied conditions under enforcement. Eight months on the prohibition battlefield have corroborated his belief that the majority of the people want prohibition, but feeling that the cause stands in jeopardy unless all its friends are rallied to its support, he has thrown himself into this great educational campaign in an attempt to stimulate an organized effort in its behalf.

Doctor Poling talks from two to three times a day, and along with the other speakers who are making the tour, has visited nearly four hundred cities, crossing and recrossing the country, frequently by airplane. Recently, while the Campaigners were in California and neighboring states, Doctor Poling has had to make a flying trip across the country each week-end in order to be in New York for a Sunday afternoon broadcast which he conducts in the interests of young people and vocational guidance.

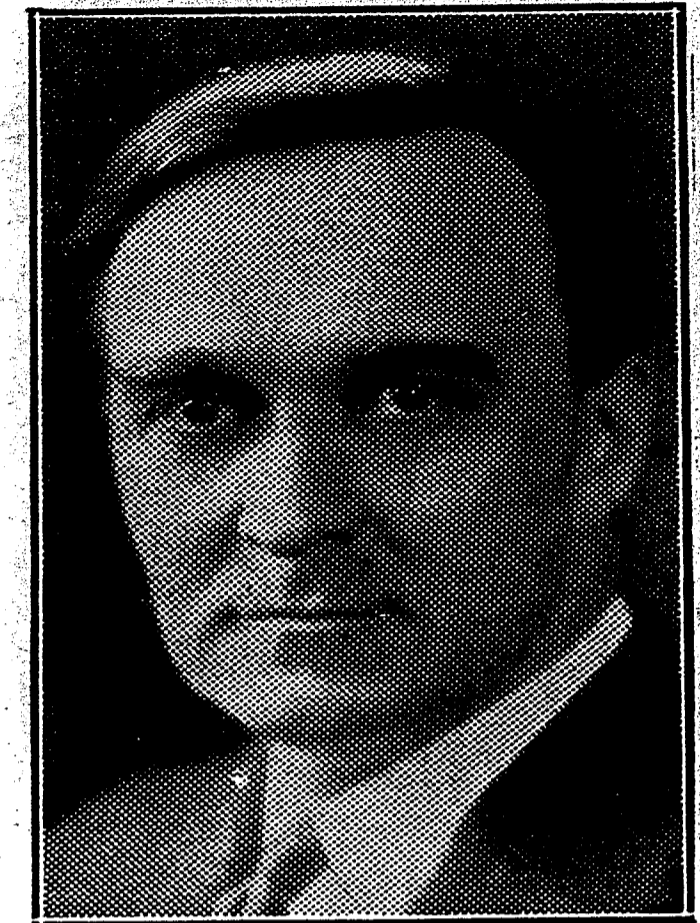
He has long been a leader of youth. He gave up a life pastorate at the famous Marble Collegiate Church in New York to devote his life to young people, and today, as president of the International Society of Christian Endeavor and the World's Christian Endeavor Union, is the leader of an army of 4,000,000 young people.

"Our young people are not drunken or dissolute as some would have us believe," he says. "The great majority are as sound mentally, morally, and physically as any generation that ever lived. I have seen some drinking by young people in public places, but God pity the man who on a few instances would build a general indictment."

Doctor Poling has traveled over much of the world, attending conventions in all the leading cities of Europe, and wherever he goes, he champions the cause of youth.

His Sunday radio talks bring him 200 letters a day from boys and girls who seek his advice—some 73,000 a year—and all of these must be answered. A staff of fourteen persons is employed to do this work alone, and it is all done under Doctor Poling's personal direction.

Meanwhile, he finds time to carry on his work as editor of the *Christian Herald*, often in hotel rooms two or three thousand



Dr. Daniel A. Poling, who is leading the nationwide speaking tour of the Allied Campaigners. Doctor Poling is editor of the "Christian Herald," president of the World's Endeavor Union and a widely known radio speaker as well as a writer of note.

miles away from headquarters or while traveling back and forth across the country. Doctor Poling has never been one to let time pass idly. Even illness won't deter him. Once he was incapacitated in an automobile accident, and while recuperating occupied his time by writing a successful novel. This he has followed with others. In addition to his novels, he has published a number of volumes of sermons, two important social documents, and several books for young people.

He was a Prohibition National Convention delegate when hardly out of school, and later ran for governor of Ohio on the Prohibition ticket. For fifty-nine consecutive days, he made seven speeches a day. He was only twenty-seven and couldn't have taken the office if he had been elected, but it was the principle of the thing that appealed to him. Moreover, 48,000 people voted for him, or 46,000 more than the Prohibition party polled in the previous election.

Since the beginning of his career, he has seemed to possess an insatiable desire to increase his good works, constantly reaching out for more responsibility. In addition

to his other duties, which would appear to require his presence in at least two or three places at the same time, he is director of a number of foundations and enterprises.

Now, completing a nine months' tour of the nation with the Allied Campaigners, one recalls his remark made at the outset of the campaign, which seems to symbolize his attitude toward everything he undertakes. "I don't know whether we'll win," he said, "but I'll fight as hard as I possibly can for the thing I believe is right—the thing which will best promote and conserve the manhood and the womanhood and the youth of this nation. I can do no more, and when I am through my conscience will be clear."

His is the winning spirit, and with his rich background of experience, his pleasing personality, and his great dynamic power as a speaker, he moves men to action.

### THE BEGINNING OF SEVENTH DAY BAPTISTS

*The Sabbath Recorder,*  
Plainfield, N. J.

DEAR SIRs:

We had the opportunity of sending the enclosed write-up to the State University of Arkansas, through the kindness of a senior student, in answer to one of her questions in "Outlines of Sociology."

The Seventh Day Baptist Sabbath school at Gentry voted for it to be sent to the RECORDER for publication.

Respectfully,  
MRS. ORA LOWELL.

Decatur, Ark.

### DEVELOPMENT AND PROGRESS OF THE SEVENTH DAY BAPTIST DENOMINATION

Before the time of Christ the Sabbath held a prominent place in the life of God's ancient people. The grounds of its institution—Genesis 2: 2, 3. A sign—Ezekiel 20: 12. Observance of, and taught in New Testament — Mark 2: 23-28. Therefore Christ and his teachings are given first place. He is supreme authority as to the interpretation of the Ten Commandments. He did not come to destroy the law but to fulfill, Matthew 5: 17-19. What Christ said and did concerning the Sabbath were by way of pruning it—as one prunes an over-

growth from a vine, thus purifying it from formalism and false traditions and laws concerning it, that it might be fitted for its place in the new dispensation.

Christ kept it and the apostles kept it. With the death of the apostles and the passage of Christian history westward from Palestine, the men of culture who became associated with Christianity were nearly all from the ranks of Grecian and Roman pagan philosophers, and there sprang up an anti-Jewish prejudice, beginning with Justin Martyr, about the middle of the second century. Then Constantine, the Roman emperor, in 321, passed a law for Sunday keeping. These pagan leaders said, "The Sabbath was for the Hebrews only." Thus the struggle went on for four or five centuries, until the full development of the Roman Catholic Church, thus annulling the Sabbath in the Roman branch of the Christian Church.

Then reformers sprang up. Luther, Calvin, Knox, and many others from 1483 to 1570. Then followed the time known as the Dark Ages, a time of great persecution, scattering the Sabbath keepers all over Europe, Asia, and some in Africa. In 1533, John Fryth assisted William Tyndale in the translation of the Scriptures. He was born in 1505, in England, and was martyred in 1533, for keeping the Sabbath, as he was a staunch defender of it, and there were many others in England. Thus sprang up our present denomination, known as Seventh Day Baptists, who are scattered all over the world at the present time.

*Addendum:* It was also voted that the following statement should be incorporated with the above: That we derive our name from John the Baptist, and that we can trace an unbroken line of Sabbath-keeping Baptists from John's time to the present.

CORRESPONDENT.

### NOTICE OF SEMI-ANNUAL MEETING

The semi-annual meeting of the northern Wisconsin and Minnesota churches will be held at Dodge Center, Minn., June 3-5.

The sublime vision comes to the pure and simple soul in a clean and chaste body.

—The Poet.

## WOMAN'S WORK

MRS. ALBERTA DAVIS BATSON  
Contributing Editor

### NOTICE

Just a reminder that all contest papers should be in the hands of the corresponding secretary of the Woman's Board by June first. Is your paper ready? We are counting on you.

### MINUTES OF THE WOMAN'S BOARD

The Woman's Board met Sunday, May 8, 1932, at the home of Mrs. Okey W. Davis, Salem, W. Va.

Members present: Mrs. George B. Shaw, Mrs. G. H. Trainer, Mrs. Earl W. Davis, Mrs. O. T. Davis, Mrs. Okey W. Davis, Mrs. Oris O. Stutler.

The meeting was called to order by the president. After the reading of Luke 5: 1-11, Mrs. Trainer offered prayer.

The treasurer gave the following report which was approved:

FRANCES E. DAVIS (Mrs. Okey W.)

In account with the  
WOMAN'S EXECUTIVE BOARD OF THE SEVENTH  
DAY BAPTIST CONFERENCE

#### Receipts

Balance on hand, April 10, 1932 .....	\$120.72
H. R. Crandall, Onward Movement .....	15.08
	<u>\$135.80</u>

#### Disbursements

Missionary Society .....	\$100.00
Balance on hand May 8, 1932 .....	35.80
	<u>\$135.80</u>

Salem, W. Va.,  
May 8, 1932

Correspondence was read from Mr. M. R. Swinney, Niantic, Conn.; Corliss F. Randolph, president of General Conference, Maplewood, N. J.; Mrs. Bessie T. Hubbard, Plainfield, N. J.

Voted that the corresponding secretary remind the associational secretaries that the contest papers should be in the hands of the

corresponding secretary of the Woman's Board by June first. Also that our editor mention same on the Woman's Page of the RECORDER.

The questions for May were read.

The minutes were approved.

Adjourned to meet with Mrs. G. H. Trainer in June.

MRS. GEORGE B. SHAW,  
President.

MRS. ORIS O. STUTLER,  
Secretary.

### CONVENTION OF FEDERATED CHURCH WOMEN

The National Council of Federated Church Women will hold its fourth annual convention in Detroit, Mich., June 15 to 17, 1932. Hotel Statler will be the official headquarters.

A program has been prepared which will present the interests of church women as related to the great questions of our time in their national and international implications. Speakers of world-wide reputation will participate on this program. Discussion groups with suggestions of factual materials for the building of programs will be a prominent feature.

Mrs. Ralph Ferguson, 29 Collingwood, Detroit, Mich., is the chairman of the local committee which is ready to furnish information as to hotel rates and all plans for physical comfort, as well as esthetic and spiritual culture.

This convention promises to be one which will furnish unusual interest, information, and inspiration.

MRS. JOHN FERGUSON,  
President.

National Council of Federated  
Church Women.

### STUDIES IN RELIGION AND GOOD HEALTH

IV.

CHRISTIAN SCIENCE

BY REV. LOYAL F. HURLEY

"As a man thinketh in his heart, so is he."  
Proverbs 23: 7.

No study of faith healing would be complete without at least a look at Christian



Science. It is the most widespread and, in some respects, the best known of all the so-called healing cults.

In discussing it the writer claims no originality, for he is not an authority. He has read the story of its founder in the book *Mary Baker Eddy* by Powell. He has studied *Science and Health*, the Christian Science Bible. He has a relative who is a Christian Science practitioner, and who is a much better character than before he became one. He has friends who have accepted this teaching and they are better folks than when they were nominal Seventh Day Baptists. There are people in Adams Center who have found health and poise and peace through Christian Science.

Let us look at Christian Science. When we quote excerpts from its teachings we shall quote verbatim from the copy of *Science and Health*, which lies here on the desk. But we shall bring you principally the ideas as to the advantages and disadvantages of the cult as given by Dean Chas. R. Brown, who is himself a licensed Christian Science practitioner. Dean Brown studied under Mrs. Eddy herself and paid \$300 for his instruction, so his opinions ought to have weight.

#### ADVANTAGES OF CHRISTIAN SCIENCE

1. It cures many people of imaginary ills. Now a large share of our troubles are imaginary. Doctors often give "dough" pills to their patients. Mrs. Eddy says in tones of authority, "There is nothing the matter with you. Forget it." And it works! It would help some folks we know!

2. It cures many functional ills. Quite a proportion of such ills are caused originally by mental attitudes that are wrong—bad psychology we often say now. In turning the mind off one's symptoms and giving a different interest, Christian Science must inevitably help a lot of folks suffering from such causes. Doctor Worcester frankly says that it cures some cases of organic disease as well. But in many forms of functional disease it just naturally *must* be effective.

3. It makes folks better morally. The writer has known folks who could scarcely live in the same house on account of their quarreling while they were nominal Seventh Day Baptists, yet who learned to be pleasant and congenial when they turned to Christian

Science. Mrs. Eddy stresses love, forgiveness, serenity, faith, Bible study, prayer, peace. Of course, anybody will be "transformed by the renewing of the mind." That is possible for every Seventh Day Baptist, but a lot of us fail to avail ourselves of it. The writer is frank to say that one would better be a good Christian Scientist than a poor Seventh Day Baptist.

4. It interests a lot of folks in religion who, otherwise, might not become vitally interested in religion at all. It has an appeal that leads Protestants and Catholics and Jews to embrace it. It definitely trains those who really accept it in the habits of Bible study and prayer. It develops joyousness, and serenity, and devotion to the church. It develops a type of reverence by stressing the idea of God as Mind, and teaching that the human mind when "spiritualized" becomes to that extent divine. In the writer's opinion it is a "spiritualized" mind that is really powerful to influence the body.

But some are asking what Christian Science really teaches. It has four fundamental propositions out of which all its teachings arise. They are:

1. God is All-in-all.
2. God is good. Good is Mind.
3. God, Spirit, being all, nothing is matter.
4. Life, God, omnipotent good, deny death, evil, sin, disease. Disease, sin, evil, death, deny good, omnipotent God, Life.

It would seem that the following would be a fair explanation of that.

God is All-in-all. But God is *Spirit*. Then *matter* is not real.

God is All-in-all. But God is *Good*. Then *sin* is not real.

God is All-in-all. But God is *Harmony*. Then *sickness* and *pain* are not real.

God is All-in-all. But God is *Life*. Then *death* is not real.

Christian Science is not propagated by its absurdities, but rather by its successes. Because *some things* about it work, people swallow its falsity and absurdity. But that is also true, to a greater or less degree, of every religion and sect and cult in the world. What is wrong in it?

#### DISADVANTAGES OF CHRISTIAN SCIENCE

Doctor Brown says that some of its teachings are false, some absurd, some inhumane, some dangerous to society, and some inimical

cal to the mental life of its devotees. The writer would add that it is insulting to God.

1. *Its Conceited Claims*. It claims to be the only true Christian religion. "Christian Science is unerring and divine; the human sense of things errs because it is human." "Beyond the frail premises of human beliefs, above the loosening grasp of creeds, the demonstration of Christian mind-healing stands a revealed and practical science. It is imperious throughout all ages as Christ's revelation of truth, of life, and of love, which remains inviolate for every man to understand and to practice." Going the Pope of Rome one better in authority, Mrs. Eddy decreed that in services of Christian Science worship, aside from certain selected passages from the Bible, nothing should be read or said except selections chosen by herself from her own book. She is dead now, so someone else must do the choosing, but it is still Mrs. Eddy who speaks in the Sunday services. No other religious leader makes such arrogant demands.

2. *Its Unscientific Teachings and Methods*. It objects to the principles of scientific medical procedure. "Treatises on anatomy, physiology, and health, sustained by what is termed material law, are the promoters of sickness and disease. It should not be proverbial, that so long as you read medical works you will be sick." It criticizes competent diagnosis. "Physicians examine the pulse, tongue, lungs, to discover the condition of matter, when in fact all is Mind." It advises a disregard of hygiene. "Obedience to the so-called physical laws of health has not checked sickness. Diseases have multiplied, since man-made material theories took the place of spiritual truth." "The less we know or think about hygiene, the less we are predisposed to sickness." It denies that disease has any reality or origin, organic or mental. "Man is never sick, for Mind is not sick and matter cannot be."

3. *Its Callousness*. Folks with all kinds of diseases are told that there is nothing the matter with them. In the chapter on Christian Science Practice in Mrs. Eddy's book there are found whole pages of explicit directions on how to make folks believe just that. "Argue at first mentally, not audibly, that the patient has no disease, and conform the argument so as to destroy the evidence of disease." "Show them that the conquest over sickness, as well as over

sin, depends on mentally destroying all belief in material pleasure or pain." The writer knew of a young man being treated by Christian Science, who died in agony begging to the last for something to relieve his pain. Is it humane to tell such folks that there is nothing wrong with them?

4. *Its Danger to Society*. It teaches that poisons are not dangerous—it is only wrong thinking that is dangerous. "If a dose of poison is swallowed through mistake, and the patient dies even though physician and patient are expecting favorable results, does human belief, you ask, cause this death? Even so, and as directly as if the poison had been intentionally taken. In such cases a few persons believe the potion swallowed by the patient to be harmless, but the vast majority of mankind, though they know nothing of this particular case and this special person, believe the arsenic, the strychnine, or whatever the drug used, to be poisonous, for it is set down as a poison by mortal mind. Consequently, the result is controlled by the majority of opinions, not by the infinitesimal minority of opinions in the sick chamber." If we can only get a majority to say so, prussic acid will be harmless as water. Its teaching regarding contagious diseases is a menace to society. "Truth handles the most malignant contagion with perfect assurance." Think of trying to handle scarlet fever, diphtheria, or small pox with mere denial!

5. *Its Damage to the Mental Life*. Doctor Brown says, "Imagine the effect upon the unfolding mental life of children where they are drilled Sundays and week days, at the places of worship and by the conversations of their homes, in such statements as those which I have quoted!" And here is an illustration of how it carries over into mature life. After the Conference in Riverside in 1928, our party on the return trip were in Seattle, August 7. In driving through one of the parks our large bus came to a very sharp turn where, in order to get around at all, the driver had to take about the whole road. He blew his horn and started around. Before he could swing back to his own side of the road a Ford coupe smashed into the bumper. The man driving was not so seriously hurt, but the lady in the Ford was terribly cut by broken glass. Her face was in shreds, nose partly cut off, upper lip largely severed, besides

many other serious cuts. She bled like a slaughtered animal. When we jumped out and asked where was the nearest hospital she anxiously replied, "Oh, don't call a doctor or take me to a hospital. Call my practitioner at No. . . . , and I shall be all right." Shades of Jupiter! Absent treatment when one is bleeding to death! What makes a mind act like that?

6. *Its Insult to God.* In about the same breath Mrs. Eddy says that God is Good and Truth and Love, and also that he has created his noblest creatures so that all their senses lie to them! Sight, hearing, touch, taste, smell, and reason are all arch deceivers! P. T. Barnum was supposed to be the last word in colossal humbug, but he is a mere novice by the side of God! What sort of Deity do you call that which could perpetrate such a crime on his creatures? Create them with senses which *pretend* to give them reliable information, but which cheat and delude the owners! Why, that makes of God an infinite, celestial monster! How far must derogative speech go to be blasphemy?

And yet Christian Science helps lots of folks. It has some good in spite of its absurdity. And if you find good in it, feel free to accept it. But one can get all of its value without bidding good-by to his reason. If you will thoughtfully study your Bible an hour a day, as many Scientists do, and learn how to pray with faith; if you will fill your mind with pure, kind, hopeful, serene thoughts; if you will learn to love the spiritual rather than the material; if you believe that God still "healeth all thy diseases," you will be helped in body as well as in mind and heart. But don't forget this—physical health is not life's greatest boon. There are still "uses of adversity." God may yet enable you through some "thorn in the flesh."

### IN MEMORY

God in his infinite wisdom and love has seen fit to take away our dear sister and co-worker, Mrs. Jane Fisher.

In the passing of Mrs. Fisher our society has met with a great loss. "Aunt Jane," as she was affectionately called, was a charter member of the Marlboro Ladies' Aid society.

She was always interested in and supported the society and church activities. The Lord's work and the welfare of his people were close to her heart.

At Aunt Jane's home was the trysting place for her many friends who always found a kind word and a welcome smile.

Although she has gone from our midst, the memory of her Christian life and sturdy faith will be to us a precious heritage, and an inspiration to carry on.

The stream is the calmest when it nears the tide,  
And flowers are sweetest at the eventide;  
And birds most musical at close of day,  
And saints divinest when they pass away.

MRS. MABEL H. DAVIS,  
MRS. ELSIE HARRIS,  
MRS. MARGARET COTTRELL,  
*Committee.*

### IN MEMORY OF MRS. ROSA FURROW ROOD

The Woman's Missionary society has another sister in the heavenly home. We are thankful that Rosa Furrow Rood was for so many years one of us; that her sweet motherliness extended beyond her own family, who all "rise up to call her blessed," but took in neighbors and friends, and is one of our dearest memories; that her native wit, which carried her bravely over the hardships of life, will be an inspiration to us all to look on the bright side of life instead of the cloudy.

We extend our sympathy to the husband and children in their sorrow.

ESTHER E. BABCOCK,  
JESSIE T. BABCOCK,  
*Committee.*

*North Loup, Neb.*

Dean Main's book on "The New Psychology, Behaviorism and Christian Experience," of over forty pages, will be sent to any address, post paid, for fifty cents.

A. E. MAIN,  
Alfred, N. Y.

2-29-14w

## YOUNG PEOPLE'S WORK

CLIFFORD A. BEEBE  
Contributing Editor  
MARVELL, ARK.

### HOW SHOULD WE PRAY?

Christian Endeavor Topic for Sabbath Day,  
June 4, 1932

#### DAILY READINGS

Sunday—Pray in faith (Mark 11: 20-24)  
Monday—Pray in a kindly spirit (Mark 11: 25, 26)  
Tuesday—Pray humbly (Luke 18: 9-14)  
Wednesday—Pray persistently (Luke 18: 1-8)  
Thursday—Pray earnestly (James 5: 13-20)  
Friday—Pray for definite things (Acts 12: 5)  
Sabbath Day—Topic: How should we pray? (Matt. 6: 9-15. Consecration meeting)

#### SOME THOUGHTS AND SUGGESTIONS

Make a special study of the Lord's Prayer in this meeting, to determine what are the elements of true prayer. Consider it a clause at a time.

Jesus emphasized the true spirit of prayer; unless our heart is right, we cannot truly pray to God—not even for forgiveness, unless we ourselves have a forgiving spirit (verses 14, 15).

One of the most startling as well as the most revealing things that Jesus said about prayer is in Wednesday's reading. God is not like an unjust judge; but the argument is true. If the widow prevailed with an unjust judge, through persistence, how much more shall we prevail with a just God.

It is easy to overwork a chain or circle prayer, especially since it may be embarrassing to timid ones, or to those who are not Christians. However, as this is a Consecration meeting and a prayer topic, it might be helpful, if it can be done without embarrassment, to join in such a prayer.

C. A. B.

#### FROM ENDEAVORER'S DAILY COMPANION

When Moody was asked the secret of prevailing prayer, he said that he made one or another of God's promises the basis of his prayers. "Plead the promises" was his principle.

How often should we pray? Why? Should we pray for anything about which we are uncertain?

What are some proper subjects for prayer?

### HOW DID JESUS KEEP THE SABBATH?

BY EULA LENNON

While it is not easy to tell another just how the Sabbath should be kept, Jesus taught very clearly certain definite truths concerning Sabbath observance. He declared that necessary work connected with religious worship is justifiable; that mere formal observance of the letter of the law is not sufficient; and that the law of love is greater than blind obedience. In substance, Jesus said to the Pharisees: Your strict outward observance of the Sabbath counts for nothing with the Father, since you do not show love, mercy, kindness, and sympathy toward your fellow men. God wants both Sabbath keeping and love, kindness, mercy, and sympathy. In fact, true Sabbath keeping is not possible without these.

Again Jesus declared that it was lawful to do good on the Sabbath day; to engage in works of necessity, love, and mercy. "The sabbath was made for man," for his benefit, for his highest and best good. Jesus taught us by his own example of Sabbath observance, the value of religious services on the Sabbath day.

God, in his Word, says, "Remember the sabbath day to keep it holy." Jesus gave us the interpretation, "The sabbath was made for man," "It is lawful to do good on the sabbath day." Then he showed us by his own life how God wants us to keep the Sabbath. We can place our faith firmly upon Christ's teachings and example as to how the Sabbath should be kept. Some ways in which Sabbath day should be thought of are:

"The Sabbath should be one of loving, unselfish service for others. It is lawful to do good on the Sabbath. The real spirit of the Sabbath keeping is the Sabbath living. There are the discouraged to strengthen, sad ones to comfort, and lost ones to save.

One verse in the Bible that applies to this topic is: "And he came to Nazareth,

where he had been brought up: and as his custom was, he went into the synagogue on the sabbath day and stood up to read" (Luke 4: 16). This verse shows us what Jesus did on Sabbath days.

Verona, N. Y.

## WHY SHOULD WE KEEP THE SABBATH?

BY GERTRUDE HYDE

Exodus 20: 8 says, "Remember the sabbath day, to keep it holy." People ask the question, When is the sabbath? You will find in Genesis 1: 1 that "In the beginning God created the heavens and the earth," and in the fifth verse that God called the light day, and the darkness he called night. And the evening and the morning were the first day.

Luke 4: 16 says, "And he came to Nazareth where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read." In Matthew 12: 12 it tells us how to keep the sabbath; it reads: "How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath day." Luke 23: 54 says that we should prepare for the sabbath drawing nigh and in Exodus 16: 22 it says that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses.

Exodus 20: 10 tells us that 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 maidservant, nor thy cattle, nor thy stranger that is within thy gates." In Isaiah 58, verses 13 and 14 it reads: "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." Leviticus 23: 3 says that "Six days shall work be done: but the seventh day is the sabbath of rest, an holy convocation; ye shall do no work

therein: it is the sabbath of the Lord in all your dwellings."

Therefore are not all these passages of the Bible proof of how we should keep the Sabbath?

Verona, N. Y.

## OUR WORSHIP OUT-OF-DOORS

BY MARGARET KIMBALL HENRICHSEN

IX.—FRIENDS

Invocation—

"O God, we come to thee today thankful for our friends. They mean more to us than we can really understand, our Father. Help us to live up to them we pray." Amen.

Hymn—

"Come Thou Almighty King"

Credo—

I believe in the deep blue sky and the smiling water.

I can see through the clouds and I am not afraid of the waves of the sea.

I believe in the loving friendships given by the flowers and the trees: outwardly they die but in the heart they live forever.

Little paths through green woods I love, and the sound of the leaves on the ground, or of a nut falling, or even of a broken twig.

I believe that the days that are to come already feel the wonder of the days that are passed, and will permit the wonder to endure and increase.

I believe in, and love my belief in, and my love for, all these things, and, most of all, I believe in and love the source of my belief and my love.

—Chinese—2000 B. C.

Chant—

"May We Be Faithful to God and All Man-Kind."

—Girl Scout Song Book.

Poems of Worship—

A quince, a peach, and a plum, were the gifts which to me you made,

And I gave you an emerald back, with a ruby and piece of jade.

Do I measure the value of gifts which pass between me and you?

No! Friendship is greater than gifts, when friends are faithful and true.

—Shin-Chang—500 B. C.

"From quiet homes and first beginnings

Out to the undiscovered ends,  
There's nothing worth the wear of winning  
But laughter and the love of friends."

Blessed is the man that beholdeth the face of a friend in a far country;

The darkness of his heart is melted in the dawning of day within him;

It is like the sound of a sweet music heard long ago and half forgotten;

It is like the coming back of birds to a wood when the winter is ended.

I knew not the sweetness of the fountain till I found it flowing in the desert,  
Nor the value of a friend till we met in a land that was crowded and lonely.

The multitude of mankind had bewildered me and oppressed me,

And I complained to God, "Why hast thou made the world so wide?"

But when my friend came the wideness of the world had no more terror,

Because we were glad together among men to whom we were strangers.

It seemed as if I had been reading a book in a foreign language,

And suddenly I came upon a page written in the tongue of my childhood;

This was the gentle heart of my friend who quietly understood me,

The open and loving heart whose meaning was clear without a word.

O thou great Companion who carest for all thy pilgrims and strangers,

I thank thee heartily for the comfort of a comrade on the distant road.

—Henry van Dyke.

Hymn—

"Hymn of Joy"

Beethoven.

Prayer—

"O God, we want to understand what friendship really means, what we can do for our friends, how we must act to live up to the best that our friends expect of us. We thank thee, our Father, that thou art our best Friend, and we pray thee that we may feel thy great love for us so deeply that it will be reflected in all our friendships with those about us. Make us worthy of thy trust in us, O God, for thou hast trusted us with the great task of being friends." Amen.

## INTERMEDIATE TOPIC

WILLING TO SERVE

Topic for Sabbath Day, June 4, 1932

What can we do to serve Christ?  
How may we serve the church?  
How may we serve friends and acquaintances?

DAILY READINGS

Sunday—A good worker (Job 29: 12-16)

Monday—What God requires (Deut. 10: 12)

Tuesday—Serving Jesus (John 12: 26)

Wednesday—Our work set for us (Mark 13: 34)

Thursday—Humble service (John 13: 1-15)

Friday—The Endeavor spirit (1 Cor. 15: 58)

Sabbath Day—Topic: An endeavor is willing to serve (Rom 12: 3-13 consecration meeting)

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

A LESSON FOR THE YOUNGER JUNIOR

BY MRS. W. B. LEWIS

5. Working Together

"Our fund for chairs and things in our

new room is growing," said Paul as the Brighton family sat beside their partly finished church on another Sabbath afternoon. "The teacher brought a bank to put our money in and nearly everyone put something in each week."

"I am glad everyone is helping," responded Father Brighton.

"But you know," continued Paul, "that we had some new desks in our room at school and teacher found one of the boys marking all over his. She had him get soap and water and clean it and every day this week she kept him after school to report to her how his desk looked. You can bet he didn't like to scrub it and he hasn't marked it since. Some of the old desks are all cut up, too. We do not want our new chairs at church to be used that way."

"I think it might help," suggested mother, "If you discussed in Sabbath school beforehand how to take care of the furniture of the church and that the care you give it is one way of showing respect and love to our heavenly Father. They might agree that they would all try to keep things clean and unmarred. Perhaps a reminder card saying, 'We love our new church and want to keep it looking new,' would help."

"And hang it on the wall like our list," put in Polly.

"Yes, and that brings us back to our list of ways in which little folks can help take care of the church," said mother. "What were you going to have us add to it today, Paul?"

"Why, that is just what I have been talking about—taking care of chairs and things. We can keep from scratching them, cutting them, and marking on them."

"That's the right spirit," rejoined father. "I am proud to have my boy study to work with his hands and train them to do only good. Shall we put on our list today that our church needs, 'Helpers to care for the furniture'? For

"Christ has no hands but our hands  
To do his work today,  
He has no feet but our feet  
To lead men in his way."

"I've been thinking of the churches of long ago," remarked mother. "What furniture do you suppose there was in them?"

"Beds," piped up Polly.

"Why, Polly, such a funny notion!"

"You told us of a boy who stayed at a church and took care of beds and a lot of things," replied Polly.

"You're right, I did. But the rooms where the priest and his family lived were built along the side of the church and their furniture was not in the church itself. All the people who came to church stood in an open space or court so there were no chairs at all. It was like that at the temple in Jerusalem where Jesus went, too. But at the churches in the smaller towns they had seats.

"You remember, Paul, about the Pilgrims who were among the first people to settle in this country? Their churches had long benches and the children sat on these for hours with the grown-up folks to listen to the sermon. It has not been so very many years that churches have been having small chairs to fit small people. With separate rooms for the children, sunlight, and low tables and chairs our churches have become very pleasant places."

"I want our room just like that," breathed Polly.

Use part of 1 Thessalonians 4: 11 as your memory verse, "Study . . . to work with your own hands." Give them something to do with their hands for their church. At a week-day session chairs and tables could be washed; chairs might need mending or painting; seats in the auditorium could be cleaned and scratches removed with furniture polish. If the repair work is too difficult, they could be responsible for finding an adult who would help. Be sure the children "study" out what is needed and make suggestions themselves.

For the poster you could have a new chair and a broken one (pictures or drawings) and above them the words, "Which do I want in our church?"

I love thy church, O God:  
For her my prayers ascend;  
To her my cares and toils be given,  
And hymns of love and praise.

(Adapted from, "I Love Thy Kingdom, Lord," by Timothy Dwight.)

As this tune is too difficult, it can be used very nicely with the tune of "Jesus With Thy Church Abide."

### OBSERVATIONS

BY THE CORRESPONDING SECRETARY OF THE  
TRACT SOCIETY  
ABOUT DETROIT

The fourth city of America in population, Detroit, is what it is because of the automobile industry. To the writer were pointed out the immense establishments of Cadillac, Chrysler, De Soto, and Plymouth, Hudson, Dodge Brothers, and Ford. Many others are here. Many things were heard and observed. Underneath all, however, were the Ford plants and Henry Ford. The privilege of visiting and inspecting the Fordson works, known as the Rouge River Plant, was appreciated. It is located some fifteen miles or so from the heart of the city on the Rouge River as it empties into the Detroit. The river at its mouth has a channel deep enough for the lake steamers to dock. Here, the ships purchased from the government after the war were brought and dismantled, cut up or "down" with powerful acetylene torches, and converted into automobiles.

Courtesy was shown the visitors who were conveyed by bus from the administration building and were conducted through the shops by special guides. Engine blocks were seen taken from foundry and followed through the various processes of finishing and the motors assembled. As hosts of others before us, we walked along by cars being assembled, filled with gas, oil, and water, and rolled away able to proceed under their own power, though not actually doing so. But, quickly as a car is put together, it often has been seen more quickly demolished.

The automobile industry is probably the greatest mechanical industry in America. But of greatest interest is the human element required to make it possible. Machinery is interesting; even more so are the men behind it. Yes, people. And in the city of Detroit are people — the high, the low; the rich, the poor; the well fed and the undernourished; the man with a job and the unemployed. According to reports, Ford employs eighty-nine thousand.

I talked with several men who expressed a wish to secure a Ford job, but without a chance, as they had never worked for him before. Six dollars per day is the minimum wage on a five day week basis. One does

not wonder that men covet these jobs when he talks with some in other or allied works who, for instance, spray lacquer on car bodies at nineteen cents per hour. Thousands of unemployed flock daily to the Ford plants. The Rouge works were the scene of a distressing riot a few weeks ago. The day I visited this place hundreds of men were lined up at the gates awaiting a chance to make their application. Their attitude was one, largely, of dejection, but they were orderly. Many mounted police and some police cars were constantly alert. Where do these folks live? How many helpless women and little children are dependent upon them? One's heart aches in helpless sympathy. The papers tell of a sadly depleted city relief fund, and nothing in sight ahead for some months. It is too bad — people in need in a great land of plenty. We are glad for the wheat that is being contributed and converted into flour and bread. Men in need; men wanting only a chance to earn their living, and no employment! The times seem sadly out of joint. America is overindustrialized; our civilization is top heavy and breaking down in the middle. It will be one far seeing and wise who can lead us out. If these times will but encourage us to a closer touch and walk with God and a larger consecration to Christ and his way of life, all may yet be well. Are we allowing ourselves to be so led?

### BATTLE CREEK

A three hour drive from Rouge River Plant brought the corresponding secretary to the city made famous by a health sanitarium, a breakfast food, and "Postum." Soon he was comfortably visiting with Pastor Simpson in a beautiful, modern parsonage located in a slightly place about a mile from the new memorial church. This pastor has just uniquely offered to accept the call for another year without stated salary, taking whatever in the offerings is marked for him. This unselfish action is prompted by the times of low wages and unemployment. We venture a guess that the church will not be willing for him to carry its burdens in this way. This valuable pastor and good people will be able, we feel assured, to work out sympathetically and satisfactorily the answer to the problem of adequate moral and spiritual support and methods of finance.

We were at once interested, in this home, in a mimeographed booklet prepared by Pastor Simpson's Intermediate young folks. "Learn to Know God" is the title. The front cover carrying this theme as a ray of light from a high lighthouse tower shows a city's illuminated skyline. It bears also the legend, "A Book of Poems by the S. D. B. Intermediates." The project covers the graded lessons of the Sabbath school course of the last quarter of 1931. The work of the Sabbath school class was coordinated with that of Endeavor on "Becoming Friends of God." In the introduction which was written by one of the pupils, we read, "Everyone in our department was asked to write a poem on some topic growing out of these courses. We have found that there is poetry in all our pupils and teachers. This booklet is the result."

The two following poems, taken from the booklet, are by a pupil and a teacher.

### MY GUIDE

"The work of thy hands is upon me, O God";  
"Thou'rt acquainted with all of my ways";  
O'er triumphs and failures thou "stretchest thy rod";  
Thou wilt guide me throughout all my days.

As forward I press in life's great noble race,  
Oh, forbid that I stumble and fall;  
But guide me on upward with sure, steady pace,  
As thou lead'st let me follow thy call.

So help me to find my right place in the race,  
And when I have found, give my best;  
That when I have finished thou wilt smile on my face,  
Because others by me have been blest.

—Lucile Simpson,  
Age 16, Mrs. Boehm's class.

### I WONDER

I wonder what this place was like  
Before mankind was here;  
And what the seasons might have been  
With forests far and near.

I wonder where the blue-print is  
Of all the universe;  
And if God wrote the key to it  
In flowing, rhyming verse.

I wonder what mankind can do  
To help God make the earth  
A place where friendship ever dwells  
With glowing joy and mirth.

I wonder what my life can give  
To help this world along.  
I'll ever gladly toil and bear  
In helping man know God.

—Floyd Clarke,  
Teacher of younger girls.

If space permitted we would be glad to include more. Pastor Simpson is to be congratulated on his success in achieving such results with his young people. It is largely with the youth that our future lies. The pastor who can gain and train the youth is not always easy to find and keep, and should have the loyal and sympathetic support of every member interested in real religion.

## MEETINGS AT BATTLE CREEK

The Sabbath began with a flawless sunset, followed by the gathering of some seventy people for a carefully prepared and well carried through vesper service. The subdued tones of a fine organ led us at once into the spirit of worship. Sabbath songs and other hymns of faith and praise with the "Missionary Lullaby," prepared some years ago by Mrs. Theodore J. Van Horn, and appreciatively interpreted by Miss Lucile Simpson, led directly into the spirit of the sermon of the evening.

An audience of one hundred fifty-one, Sabbath morning, challenged the corresponding secretary to do his best in presenting his message on "The Sabbath and Seventh Day Baptists." The service was closed with the baptism of three young people, two of whom were from another church but wished immersion by Pastor Simpson. He has still other young people awaiting the ordinance, following a course of preparation in church membership. An observer can but feel pleased to see so much pains taken in thorough instruction in the meaning of church rites, practices, beliefs, and duties preparatory to membership. Too often it has been the experience of young and old, "born again" to be left on the church steps in the cold and not knowing where to go or what to do. Too often the early Christian's only experience has been the sense of sins forgiven, and then being left with little guidance and encouragement to struggle on, perhaps finally to perish by the way.

A fine Sabbath school session with departments well organized and graded was held before the church hour of worship. The writer was impressed with the large number of children and young people of and near intermediate age. With the finest and best adapted plant for religious education among us, so far as the writer personally knows, with an unusual field, and with

many well trained and consecrated workers, there is no reason why the Battle Creek Church should not become one of the largest and strongest churches in the denomination. With people from various other organizations and of varying shades of belief and practice, as well as differing types of old line Seventh Day Baptists, gathered in one group, as at Battle Creek, a pastor is bound to be confronted with problems and difficulties such as other churches may be free from. Rare wisdom, tact, fortitude, and Christian sympathy and insight are demanded. Who is able for the great tasks, anyway? We must fall back upon divine help, and experience that which made possible the work done by the Apostle Paul, who said, "Not I, but Christ in me." People everywhere, as at Battle Creek, must sink jealousies, selfishness, and seek to overcome personal biases; they must consecrate their lives and efforts to the bringing in of the kingdom of God. Souls can then be saved and the church built up.

The heavy indebtedness in building is a distressing drag upon the friends of Battle Creek. The present situation makes it rather difficult just now. But we feel confident that all will come out right in the end, and all be the stronger for having pulled together through the stress and strain of extreme difficulties.

An evening meeting after the Sabbath was attended by fifty or more. The matters of denominational interest were at this time more fully discussed and our problems laid before the people. Many intelligent questions betrayed the deep interest of those present. The American Sabbath Tract Society's work came in for large consideration and the distribution of tracts and the SABBATH RECORDER, its publication and distribution, were emphasized. The depth of the people's interest in these matters was further revealed by the reluctance of many to disband after the service, and by their other questions and conversation in obtaining added information. In all, it was a most enjoyable and encouraging twenty-four hours' conference. When these lines reach the RECORDER office the writer will be in the midst of meetings at White Cloud.

Every evil to which we do not succumb is a benefactor.  
—Compensation.

## CHILDREN'S PAGE

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

## "THIS IS MY FATHER'S WORLD"

MATTHEW 6: 25-30

Junior Christian Endeavor Topic for Sabbath  
Day, June 4, 1932

BY MRS. NETTIE CRANDALL  
Junior Christian Endeavor Superintendent

To be recited by two or more juniors:

What is so rare as a day in June?  
Then, if ever, come perfect days,  
Then heaven tries earth if it be in tune,  
And over it softly her warm ear lays.

The cowslip startles in meadows green,  
The buttercup catches the sun in its chalice.  
And there's never a leaf nor a blade too mean  
To be some happy creature's palace;  
The little bird sits at his door in the sun  
Atilt like a blossom among the leaves,  
And lets his illumined being o'errun  
With the deluge of summer it receives.

We sit in the warm shade and feel right well,  
How the sap creeps up and the blossoms swell;  
We may shut our eyes, but we cannot help know-  
ing

That skies are clear and grass is growing;  
The breeze comes whispering in our ear  
That dandelions are blossoming near,  
That maize has sprouted, that streams are flowing,  
That the river is bluer than the sky,  
That the robin is plastering his house hard by.

Joy comes, grief goes, we know not how;  
Everything is happy now,  
Everything is upward striving;  
'Tis as easy now for the heart to be true  
As for the grass to be green or skies to be blue  
'Tis the natural way of living.

—Lowell.

## THE HAPPY SQUIRRELS

BY AUNTIE

A mother squirrel had a home  
Right in a hollow tree,  
And there her baby squirrels slept  
As cozy as could be.

Oft in the day she'd skip away  
To win their daily food;  
For day or night, 'twas her delight  
To feed her pretty brood.

So th' wee, small squirrels grew, and grew;  
And then they grew some more;

Until one day in happy play  
They peeped out at the door.

And saw blue sky, and singing birds,  
But heard their mother chatter,  
"Go back, dear ones! I'm coming fast  
To see what is the matter!"

From limb to limb she quickly leaped  
And to her babies ran.  
"Oh, let us in the sunshine play!  
Please, mother, say we can!"

So she led them to the open,  
Taught them to run, to climb,  
To gather nuts for winter too,  
'N' be happy all the time.

At set of sun, with work well done,  
Oh, see them skip with glee  
For the home nest, to sleep and rest  
There in the hollow tree.  
Center Berlin, N. Y.

## BRIGHT SAYINGS OF CHILDREN

Jean and Dorothy had just started for school when the bell began to ring.

"Let's kneel right down, Dorothy, and ask God to get us there on time," said Jean.  
"Oh, no!" cried Dorothy. "Let's run just as hard as we can and pray all the way."

Away they ran, praying as they went, and were just in time.

\* \* \*

Little Cordelia's grandmother had an old-fashioned way of measuring a yard by holding one end of the goods to her nose and then stretching the piece at arm's length. One day Cordelia found a bit of ribbon. Carrying it to her grandmother, she very gravely requested, "Grandmother, smell this and see how long it is."

\* \* \*

Little Florence Mingus' father was having a hard cough so thought it best not to attend church, but, without changing his clothes, brought his family to church. He stepped out to help the rest out and Florence cried in great dismay, "Get right back in the car, pa; don't you know you've got on your old clothes?"

\* \* \*

Clifford, aged two and a half, was lonely this morning, since mama was so busy and brother in school. So he slyly climbed up to the telephone, took down the receiver and called, "Ello! Free blind mice!"

Little Mary was very proud and happy, for mother had come to visit the second grade room which the little girl had just entered. After a few minutes Mary raised her hand and asked to speak to her mother. With her lips close to mother's ear she whispered, "Oh, mother! You look very pretty. Now try to act very smart."

\* \* \*

John and Willie were so quiet that mother was afraid they might be getting into mischief, so she inquired, "What are you doing, John?"

John: "Nothing, mother."

Mother: "And what are you doing, Willie?"

Willie: "Helping John."

\* \* \*

### GOD'S HELPER

Once upon a time there were some people who were very poor. They did not live in comfortable homes such as we have, but had to live in caves where they could hide from their cruel enemies who were always trying to make trouble for them. They even had to hide all their food in these caves, for they had learned by sad experience that their enemies would wait until they had their crops all ripe and gathered, when along they would come and take everything these poor people had if it were not safely hidden. You see their enemies were so much stronger in numbers than they that they would steal all their cows and sheep as well as every bit of their crops and if the poor people tried to defend themselves they would only be killed.

Now these unfortunate people were quite a bit to blame for all this trouble and persecution they were having, because for years they had not been serving God as they should and were not trusting him to help them in their difficulties. They were depending upon gods of wood and stone to help them, which we know was very foolish and wrong.

At last they began to realize that it was really their own fault that they were having such terrible trouble. "We haven't been true to God as we promised and so he has forsaken us. If we show that we are sorry for our unfaithfulness and do our best to

be true to him and trust him in everything, will he not forgive us and help us?"

Then they prayed to God earnestly, and because he never forgets his children or ceases to love them, God forgave them in his wonderful goodness and mercy for he saw that they were really sorry for their sins and ready to do his will. He not only forgave them but went right to work to help them.

The first thing God did was to choose a man to help them, for you see God has a very good and wise way of using people for his helpers—men, women, yes, and boys and girls as well. Did not a boy help Jesus feed five thousand people? And have we not heard of a little girl who, by speaking a word in time, helped to cure a great captain who was sick unto death?

The helper whom God chose this time was a young farmer who was known to be good and brave. This young man, safely hidden away from his enemies, was threshing his wheat, when a messenger from God came to him telling him that God was depending on him to help save his people from their enemies,

At first the young man thought that since he was not a soldier but only the youngest son of a poor farmer that he could never do such a great work as that; that it would take a man much braver and stronger than he to undertake so great a task. But God promised him that if he would do his best that he would help him to conquer his enemies even as one man, and at last when the young man was persuaded that this was his duty, and his alone, he decided to do the best he could with God's help. He blew the trumpet as loud as he could to let his countrymen know that they must gather for battle as their enemies were preparing to march against them, and the men began to gather under his leadership.

Dear boys and girls, can you guess the name of this brave young helper? Later on I am going to tell you more about him. God wants each one of us to be his helpers, too, trying to make those around us happier and better and doing everything we can to lead people to love and serve God.

M. S. G.

Not in nature, but in man is all the beauty and worth he sees. —*Spiritual Laws.*

## OUR PULPIT

### "YE MUST BE BORN AGAIN"

BY REV. RALPH H. COON

Pastor of the churches at Denver and  
Boulder, Colo.

Text—John 3: 7.

### ORDER OF SERVICE

HYMN

LORD'S PRAYER

RESPONSIVE READING

HYMN

SCRIPTURE READING—John 3: 1-18

PRAYER

HYMN

OFFERING

SERMON

HYMN

CLOSING PRAYER

The third chapter of John is probably as well known as any other chapter in the Bible. We hear that wonderful sixteenth verse emphasized more than any other verse in the Word of God, but there is one thought that the Savior dwells on as being very essential before he comes to that great statement of the nature and scope of God's love. He states it as an absolute necessity that "Ye must be born again." I believe our Master has underscored these words for us. How we enjoy going through the Bible of some departed loved one to see what passages have been underlined or marked. Did you ever think how wonderful it would be if God himself had given us the Bible with the passages he thinks most important underscored? He probably knows that we

would miss much of the blessing from the parts not underscored, so he did not give the Scripture that sort of emphasis. There are many passages, however, that are repeated again and again in the Word. Is there any question about the Lord's desire to emphasize these passages? There is another method of underscoring different verses, that is used especially by the Lord Jesus. Did you ever think of his words, "Verily, verily," before a statement as being equivalent to underscoring that statement? This thought of the necessity of the new

birth is emphasized in both of these ways. Notice not only the repetition and the "Verily, verily" but the strong, positive character of the statements: "Verily, verily, I say unto thee, Except a man be born again he cannot see the kingdom of God. . . . Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. . . . Ye must be born again."

We shall find it helpful to consider for a moment the man to whom our Lord was speaking when he uttered these words that are so strongly emphasized. Nicodemus must have been an exceptionally good moral man. He was a member of the strictest sect of the Jews, and the Jews were the most moral and the strictest race of the ancient peoples.

He was not like most of those of his group, self-satisfied and more concerned about the appearance of righteousness than he was about things of the heart. This is shown by the fact that he came to Jesus seeking for the truth. The fact that he came at night need not be construed as showing that he was afraid. He may have known that that was the only time he could find the great Teacher at liberty to talk in this personal way about spiritual things. He was not afraid to speak a word for Jesus, even before the sanhedrin when they were chiding the officers for their failure to arrest Jesus as they had been instructed to do. I am sure it took much more courage for Nicodemus to come to Jesus by night than it did for the fishermen to come to him at any time. As a further indication of his character let me point out that there were only two men who seemed to care enough about Jesus to want to see that he had a good burial after the crucifixion. One of these men was this same Nicodemus. This was the man to whom Jesus was speaking when he said, "Ye must be born again." Like Dwight L. Moody, I am so glad that the Master spoke these words to Nicodemus rather than to the sinful woman of Samaria in the following chapter. Friends, if Nicodemus had to be born again in order to enter into the kingdom of God, you and I and every other person in this world must be born again before we can enter in.

It is just as hard for us today as it was for Nicodemus to say with the Prophet Isaiah that "all our righteousnesses are as filthy rags." I may say that I have a reputation for being as honest as the day is long; I have controlled my temper; I have always tried to help others when I saw the opportunity. Is this nothing but filthy rags? Let us walk with the Lord Jesus through Galilee and observe his extreme humility, his sympathy for everyone in physical, mental, or spiritual trouble, and his complete failure to ever consider his own comfort. Let us stand beside the cross and see how he willingly partakes of all of the suffering and shame. Let us hear the words, "Father, forgive them for they know not what they do." Then let us look down deep into our own hearts. Does that not help us to see that "all our righteousnesses are as filthy rags"? Yes, you and I must be born again.

We have "all sinned and come short of the glory of God."

Alexander Maclaren says, "There is in every heart a dark chamber. There are very, very few of us that dare tell our thoughts and show our inmost selves to our dearest ones. The most silvery lake that lies sleeping amidst beauty—itsself the very fairest spot of all—when drained off, shows ugly ooze and filthy mud, and all manner of creeping abominations in the slime. I wonder what we should see if our hearts were, so to speak, drained off, and the very bottom layer of everything brought into the light! Do you think you would stand it?" After all, as far as God is concerned, it is not so much what we do externally as it is what we are at heart. When we look at the matter in this light I think we will agree with God's Word when it says in Jeremiah 17: 9, "The heart is deceitful above all things and desperately wicked." The deceitfulness of it is that the one who has not been born again seldom looks into the very depths. It takes the Holy Spirit himself to convince a person of the truth that "Ye must be born again."

"Except a man be born again he cannot see the kingdom of God." Thank God there is a happy side to this great truth. We can be born again and start over. This is illustrated by the following little story which I will use for today's object talk. I have in my hand some briars which I obtained from the thick brush on the hillside. Once a briar like this grew in a ditch beside the road. One day a gardener came and very carefully dug it up and transplanted it into his beautiful garden. The briar said, "How foolish he is. Doesn't he know that even if I am in this beautiful garden and most of my thorns have been broken off I will never be anything but a briar?" Then the gardener came again and cut deep into the briar's heart and there placed a piece cut from a beautiful rosebush. That bud grew and when summer came beautiful roses like the one I have here were growing on that briar. The gardener said, "Your beauty is not due to that which came out of you but to that which I put into you." How wonderful it is that Jesus can trim away all the thorns of sin from our lives and place in our very hearts a new life born of the spirit that will, under his care, grow up into a beautiful life

like his own life that will shed joy and fragrance to all around. That life is not only like his life but it *is* his life for he put it there. Yes, we "must be born again," and when we are born again we must let him care for the tender plant that it may grow up into his likeness.

The natural man cannot understand this. It is so foreign to his experience and life. People today are saying, as Nicodemus said, "How can these things be?" My Christian friends, it is up to us to demonstrate by the unselfish lives we live and by the victorious joy we have in Christ to show the world that these things can be. We must remember that this life is not what grows up from ourselves but what the Master Gardener has put in and is constantly nourishing.

As we read on in the chapter we see that the truth, "Ye must be born again," is only part of the Savior's message. In the twelfth verse he says, "If I have told you earthly things and ye believed not, how shall ye believe, if I tell you of heavenly things." He says he has been telling of the earthly things, in other words, man's side of the transaction. Man must let God plant the new life in his heart in order to enter into the kingdom of God. "Ye must be born again." Even though the earthly things are not understood the Lord Jesus must go on and tell of the heavenly things of God's side of the great transaction. As there is a "must" for man, there is a "must" for God also. Notice: "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." Sin is such a terrible thing, that in order to prepare this briar and make it a fit place for the new life to be placed, God himself must bear the sin and its punishment. In the person of his beloved Son he must be lifted up. That this refers directly to the crucifixion is shown by a passage in the twelfth chapter of John where the same expression is used. In the thirty-second verse we read, "And I, if I be lifted up from the earth will draw all men unto me." And in the next verse the inspired apostle explains, "This he said, signifying what death he should die." The only thing that can overcome sin is its opposite, love. It is evident that human effort and human love cannot overcome sin. It takes God's superhuman infinite love to defeat sin. Infinite love can only be mani-

festated by an infinite sacrifice. That is the sacrifice of the cross. Notice the effect of the word "so" in John 3: 16: "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

This brings us to the final and most important fact of all for the man or woman or boy or girl who has not been born again. It is a fact the statement of which the Lord himself underscores by repetition. It is repeated four times in this chapter and at least once in some form in every other chapter of the Book of John. The statement, "Whosoever believeth in him should not perish but have eternal life," of the fifteenth verse is repeated practically word for word in the sixteenth verse and then repeated again in the eighteenth and thirty-sixth verses. If this great fact has not had a chance to grip you, I beg of you that you study through the whole Gospel of John to see how it is emphasized. This belief shows us where man's power of free choice comes in. God could not go any further in bringing eternal life to us and have us remain human beings. As long as we are men with the power of choice, and we would not be men if we did not have that power, we must either choose or reject this great gift of eternal life through Christ Jesus. My dear friend, which are you doing, accepting or rejecting? You are doing one or the other. I beg of you that you accept God's gift and know that you have accepted. Because if you believe the gospel, that is accept it, you can know from God's promise repeated again and again that you have eternal life.

One thing more: if you are sure you have accepted it, are you sure enough that you have eternal life so that you want everyone else to have it too? If you are not that sure then study God's Word with its almost innumerable promises and its wonderful examples of those who have believed, until you have that assurance and with it comes the strong desire to make that message clear enough to others so that they will accept the gift too.

To be what we are, and to become what we are capable of becoming, is the only end of life.

—Robert Louis Stevenson.

## CALIFORNIA POLYTECHNIC

SAN LUIS OBISPO

(Continued)

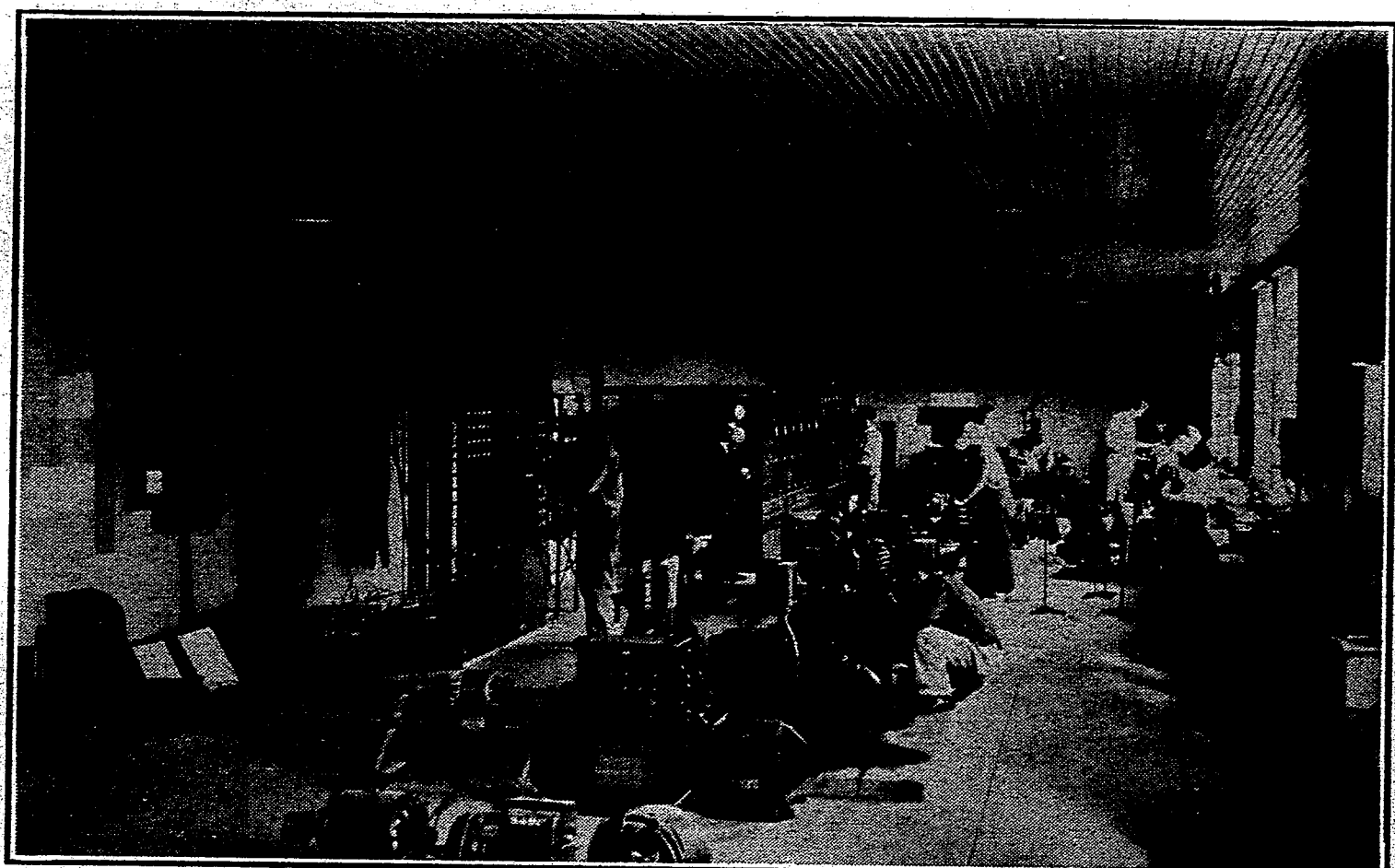
BY BEN R. CRANDALL, PRESIDENT

We hope you will be able to keep your feet on the ground when you visit the next shop. The California Polytechnic is very proud of its aeronautics department. It is one of the two public schools in the United States to be recognized and licensed as a construction and repair shop by the Federal Government Department of Commerce. Three airplanes have been designed and constructed by this department. The first one is now in commercial service in Long Beach. The second one, also a four-passenger cabin ship, was flown by the head of the department through the East last summer, taking with him his wife and two daughters. The last plane designed and built is a two-passenger speedster constructed for two of the older boys in the department. The only materials bought ready made for the ships were the engines, propellers, and wheels. From the commercial tubing to the finished paint job and the upholstery in the cabin, the boys designed and executed the planes. In addition to this, some twenty ships have been repaired and rebuilt by the department.

Every boy who enters this department must have taken a thorough training in the various shops and become a highly skilled mechanic before he can handle the torch to weld the fuselage or make the marvelously light but strong ribs for the wings, all of which must be of maximum strength with a minimum weight and of faultless construction.

The electrical and civil engineering courses are particularly attractive to boys who are interested in the power and light problem. The institution is independent in the matter of heat, light, power, and water, with three distinct generating units from 200 H. P. boiler to the ten thousand dollar Diesel engine and generator. Every boy who is graduated from this department must be able to operate the plan and be thoroughly familiar with every phase of the work from power plant to sub-station and to distribution and wiring of every conceivable nature. With this fine technical and practical experience behind them it is not to be wondered at that General Electric and Westinghouse pick these graduates up for their special training courses. The two outstanding and most deserving boys in the department work their way through school each year as morning and night operators.

(To be continued)

ELECTRICAL ENGINEERING LABORATORY,  
CALIFORNIA POLYTECHNIC

## DENOMINATIONAL "HOOK-UP"

LEONARDSVILLE, N. Y.

At our service last Sabbath morning, friends were present from Brookfield and West Edmeston to assist in the program of rededication of the church. Pastors Polan, Truax, and Dodge of neighboring churches spoke, and a historical paper was read by Miss Bernice Rogers, describing earlier days of the church, and the history of the old organ and success of our efforts to secure the new one.

On Tuesday evening of this week a musical program was given at which friends were present from several neighboring communities as well as a goodly number from our local community—*Brookfield Courier*.

DE RUYTER, N. Y.

Mr. Leon Maltby, wife, and little daughter, who were motoring from Philadelphia, Pa., to Verona to visit relatives, were Tuesday night guests of Rev. and Mrs. T. J. Van Horn at the Seventh Day Baptist parsonage. Mr. Maltby has been called to the pastorate of the Seventh Day Baptist Church at Shiloh, N. J.

Rev. T. J. Van Horn left this morning on a business trip to New Jersey. He will occupy the pulpit of the New York City Seventh Day Baptist Church next Sabbath morning.—*Gleaner*.

ASHAWAY, R. I.

Mr. and Mrs. Thomas T. Larkin are quietly observing their fifty-third wedding anniversary today. They were married May 10, 1879, by Rev. Henry Clark in the house in which they are still living. Of the fourteen guests present at the wedding only three are now living: Mrs. A. R. Stillman and John Stillman of Westerly; and Clarence H. Maxson, who is with his daughter in Jeanf, Ga. Mr. and Mrs. Larkin had two children, Miss Alice Annette Larkin, and Albert Clarence Larkin who passed away at the age of fourteen years.

The final regular monthly meeting of the Hopkinton Parent-Teacher Association will be held in the school auditorium, Wednesday evening. The program will be in charge of Rev. Carroll L. Hill and the subject of the evening is "Parents Must Grow."

The regular meeting of the Ashaway-Potter Hill W. C. T. U. was held Thursday afternoon with Mrs. Carroll L. Hill.

—*Westerly Sun*.

NORTONVILLE, KAN.

About twenty, mostly young people, drove to Oskaloosa recently to hear a lecture by Rev. Chas. M. Sheldon, of Topeka.

At the morning service Sabbath day, April 23, the ladies of the church gave the Biblical play, "In His Strength." By request it was repeated the following Sunday night with the congregations of the other churches in town invited.

Our Sabbath school will unite with the other denominations of the village in holding a Vacation Bible school. Teachers will be furnished by the schools represented.

At their last meeting before discontinuing for the summer, the Brotherhood held an open meeting in the church basement. A program, followed by refreshments, was enjoyed by all.

CORRESPONDENT.

NORTH LOUP, NEB.

T. C. Davis, known to early settlers as "Tommy" Davis, passed away recently at his home in Oneida, N. Y., it is learned by his nephew Rolla Babcock. Mr. Davis was the brother of Mr. Babcock's mother.

T. C. Davis was one of the early settlers, arriving here in April, 1872. His claim was on the land near the water tank at Scotia Junction.

He was one of the charter members of the Seventh Day Baptist Church of North Loup which was organized March 23, 1873, with thirty-seven members.

As those who have had occasion to look at a plat of North Loup know, Mr. Davis' name is preserved in the T. C. Davis addition to North Loup. He had several of the first houses built in North Loup. The house now occupied by Mrs. Mary Davis was built by Mr. Davis, also the house on the corner just east of the E. E. Davis residence.

Mr. Davis left Nebraska a good many years ago and for several years has been living with his children in the East.

—*Loyalist*.



JACKSON CENTER, OHIO

Another new member has been added to the church recently.

The church will observe Sabbath Rally week beginning Sabbath day, May 14.

Recently the pastor's family was surprised with a "pound" social. A number of useful articles were received and greatly appreciated.

CORRESPONDENT.

## THE STORY OF THE BOOK OF MICAH

(Continued from page 648)

burst into loud and bitter wailing. The terrible Assyrian force would take his own beloved Judah because of their sins. The God whom Micah worshiped was no petty national God but a God of inner righteousness who would destroy his own people if provoked by sin.

### Chapter II.

Having censured the false worship and the false confidence in material things, Micah continued by laying bare the moral and social abuses of his time.

He pictures the rich men planning on their beds at night how they can rob the poor people next day. But God too has a plan. He will bring upon them a disaster, inescapable and crushing, a war which shall come upon Judah and conquer and spoil her lands and wealth. Their own shall be taken from them by one even mightier than they.

The people replied scornfully to all this, saying in substance, "Are we not Jehovah's chosen people? Has he not promised to deal graciously with us? Don't prate to us of things like these."

"As for you," the prophet replied, "you are no longer Jehovah's chosen people, you are actually enemies. You strip the garment from peaceful unsuspecting wayfarers as if it were booty of war. You drive the women of my people away from their children. You exact cruel pledges."

But the picture is not entirely black. Micah continues by saying that Jehovah will gather together the scattered flocks of Israel like sheep into the fold. He will demolish every obstacle so that the sheep may follow. He will lead them as a king leads his people.

Having delivered these prophecies concerning Samaria which led into a condemnation of Jerusalem also, Micah brings his first discourse or group of discourses to a close.

(To be continued)

## DEATHS

**HUTCHENS.**—Charles R., a son of Andrew and Rachel Hutchens, was born at Lake Town, N. Y., April 6, 1846, and died at the home of his oldest daughter, at Grand Island, April 12, 1932.

Both his parents died while he was very young, and he was adopted by Deacon and Mrs. James Boze, though he always retained his own name. When seventeen years of age he enlisted in the army in the Civil War, February 14, 1862, and reenlisted July 28, 1863, under George C. Whitcomb, Company B., Independent Battalion, Volunteer Hatches Cavalry, and was honorably discharged June 9, 1866.

He lived some years in Wisconsin and Minnesota, where he married Miss Ada Harrison of Crystal Lake, Minn., April 25, 1867; and in the spring of 1873, he drove through to the Loup Valley. He settled first near what is now Elyria, and then across the river near Calamus. Here he and his wife and little family, and his foster parents, lived the life of pioneers, going through all the hardships known only to the old settlers—fighting rattlesnakes, drouth, and other calamities—yet he always called those his happy days. He was always friendly with the Indians and never had any fear of them. Mr. Hutchens was more of a teamster and hunter than farmer. When Fort Hartsuff was built, he and Herman Babcock did most of the teaming, and for several years he kept the garrison in fresh meat. He was always glad to share the results of his hunting with less fortunate neighbors.

He was baptized September 4, 1892, and joined the Seventh Day Baptist Church at Calamus, which church was later absorbed by the North Loup Seventh Day Baptist Church where he was still a faithful member at the time of his death.

Five children were born to him and his wife: Ada; Carl C., who died May 15, 1890; Minnie Mae Beauchamp of Grand Island; Maud E. Bryan of North Loup; Eddie B., who died February 21, 1911; and Van H., who died in infancy.

He moved back to Minnesota for a few years, where his faithful wife died at Dodge Center, December 12, 1903. Nine years later he married Mrs. Abbie C. Coon, of Calamus, who died April 18, 1927. Since then he has made his home alternately with his two daughters. Besides these daughters who mourn the passing of a loving father, he leaves eleven grandchildren, fourteen great-grandchildren, and many friends.

Farewell services were conducted from the North Loup Seventh Day Baptist church Wednes-

day afternoon, April 13, by Pastor Hurley S. Warren. The Ord. G. A. R. Post conducted a brief ceremony. Interment was in the North Loup cemetery.

(Sketch prepared by Mrs. E. J. Babcock.)

It is striking that both Mr. Hutchens and Mr. Robbins were born in New York State, served in the Civil War, and were laid to rest on the same day at the same place. Mr. Robbins passed away at the age of eighty-five years and four days, and Mr. Hutchens at the age of eighty-six years and six days.

H. S. W.

**JOHNSON.**—At her home in Clarkston, Wash., April 15, 1932, Mrs. Paul W. Johnson, in the fifty-fifth year of her age.

Lura M. Burdick was born September 2, 1877, in the township of Lima, in the vicinity of Milton, Wis. Her father was Silas Greenman Burdick, son of Ethan Burdick. Her mother was Hannah Hull Burdick, only daughter of Rev. O. P. Hull. Her grandmother Burdick was Amy Allen, and her grandmother Hull was Emma Davis.

When Lura was a little girl she publicly accepted Jesus Christ as her Savior, and was baptized by Elder Nathan Wardner. She has been a member of the Milton Junction Seventh Day Baptist Church for forty-three years.

After being graduated from high school she attended Milton College for a time and then became a successful teacher of rural schools. She spent some time in the home of her sister, Mrs. Geo. B. Shaw, in New York City and in Plainfield, N. J.

In 1903, she was married to Dr. Paul W. Johnson, son of Elder F. F. Johnson. In 1904, they located in Clarkston, Wash. The doctor's office is across the river in Lewiston, Idaho.

She is survived by her husband and by three daughters and a granddaughter: Elizabeth, wife of J. Paul Greene of Salem, N. Y.; Marjorie, wife of George H. Day of Seattle Wash.; Helen, who is a student in Milton College; and little Helen Ruth Greene.

Mrs. Johnson was the only sister of Mrs. Shaw, and Deacon H. M. Burdick, of Milton Junction, was an only brother.

She was loyal to the Seventh Day Baptist denomination, to its publications and its schools, and to the local church of which she and her family were members. But this loyalty did not hinder her becoming a trusted leader in the social, civic, and cultural activities of the city in which she lived. She was broad and liberal without being shallow. Her friends were as many as her acquaintances.

A funeral service was held in the late home in Clarkston, conducted by Rev. David Brown, pastor of the Presbyterian Church. To this service were brought more than fifty floral pieces; some were from those classed as domestic help.

Doctor Johnson and his daughters came to Milton Junction, Wis., where the funeral was held, and where burial was made. The funeral service was conducted by Rev. Geo. B. Shaw of Salem, W. Va., assisted by Rev. John Randolph, pastor of the church, and by Rev. Edwin

Shaw. Mrs. Leland Shaw played the pipe organ, and the Milton College male quartet sang.

The writer may be pardoned for adding that for his own four daughters, their "Aunt Lura" was an ideal woman.

G. B. S.

**ROBBINS.**—Frank Beeson, son of Hosea and Lucinda B. Robbins, was born in Brownsville, N. Y., October 29, 1846, and died at St. Cloud, Fla., November 2, 1931.

He enlisted in Company B., Twentieth New York Cavalry, when a lad of seventeen years and continued in service for the duration of the Civil War.

On September 10, 1865, Mr. Robbins was married to Celia L. Williams, and to this union four children were born: one daughter, Hattie Clement of Geneva, Ill.; LaVerne W. of North Loup; LaMonte E. of Delavan, Wis.; and Henry, who passed away when thirteen years of age.

Mr. and Mrs. Robbins came to Nebraska from Wells, Minn., in 1883, and North Loup has been the family home since that time. Mrs. Robbins passed away May 19, 1919, after many years of invalidism during which she was devotedly cared for by her husband.

On July 6, 1920, Mr. Robbins was again united in marriage with Mrs. Emma Williams Agens of Milton Junction, Wis. They have continued their residence at the family home in North Loup except during the winters which they have spent at their home in Florida.

Mr. Robbins was a member of the North Loup Seventh Day Baptist Church and took an active interest in the affairs of his denomination. He was a regular attendant at church services until the day of his death.

Besides his wife and children he leaves eleven grandchildren and six great-grandchildren. His granddaughter, Celia Hoshaw Moulton, was raised in his family from a small child and resided there until her marriage. An only sister, Alida L. Robbins, residing in Janes-Harrison Home, Minneapolis, also survives.

Mr. and Mrs. Robbins arrived at St. Cloud, Fla., on his eighty-fifth birthday. This was Mr. Robbins' twentieth trip to Florida, having gone about eight times before the death of his first wife and twelve times since his marriage to Mrs. Agens. There were one or two winters that Mr. and Mrs. Robbins remained in North Loup.

On October 30, 1931, Mr. Robbins wrote to the members of his family telling of their pleasant trip, of having no illness to discomfort them on their journey, and said that they were feeling fine after their arrival. Cards bearing these messages reached North Loup the same morning that a telegram came giving word of Mr. Robbins' sudden death. His passing was due to a clot of blood on the brain. The body was embalmed and placed in a vault until such time as Mrs. Robbins should return to North Loup.

Mr. Robbins was an active member of the large G. A. R. Post of St. Cloud. Services for the late veteran were conducted by the Post from the undertaker's parlors.

Brief services, arranged by V. W. Robbins, were held at the North Loup home by Pastor

Hurley S. Warren Wednesday morning, April 13, 1932. Interment was in the North Loup cemetery.

(Much of this sketch appeared in the *Loyalist* of November 6, 1931.)

H. S. W.

ROSE.—Addie Lawrence Rose, wife of Marion Rose, was born in Grant County, Wis., February 20, 1884, and died in the hospital of her home town, Edgerton, Wis., May 1, 1932.

She was the daughter of Adam and Ida Lawrence. She was married to Marion Rose, July 15, 1908, at Albion, Wis., by Rev. T. J. Van Horn. She is survived by her husband and three children: Kenneth, Ruth (Mrs. Leonard Hamele, of Portage, Wis.), and Lawrence. An infant daughter, Janette, died April 29, 1926.

Funeral services were held in the home at Edgerton, Wis., May 3, 1932, conducted by Rev. Edwin Shaw, and burial was made in the Rock River Cemetery.

E. S.

### Sabbath School Lesson X.—June 4, 1932

JOSEPH THE WORKER.—Genesis, Chapters 39-41.

Golden Text: "Seest thou a man diligent in business? he shall stand before kings." Proverbs 22: 29.

#### DAILY HOME READINGS

- May 29—Joseph Promoted. Genesis 39: 1-6.  
 May 30—Joseph Exalted. Genesis 39: 19-23.  
 May 31—Joseph the Worker. Genesis 41: 46-57.  
 June 1—Working and Praying. Nehemiah 4: 1-6.  
 June 2—Diligence Rewarded. Deuteronomy 11: 13-17.  
 June 3—A Good Conscience. 1 Peter 3: 8-17.  
 June 4—Faithfulness Rewarded. Luke 19: 11-23.

(For Lesson Notes see *Helping Hand*)

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 To take the gospel free and let another foot the bill,  
 Or sign a pledge and pay toward church expenses!

To give, to pay—aye, there's the rub, to pay,  
 When on the free-pew plan, a man may have  
 A sitting free and take the gospel, too,  
 As though he paid, and none be aught the wiser

Save the finance committee, who—  
 Most honorable of men—can keep a secret!  
 "To err is human," and human, too, to buy  
 At cheapest rate. I'll take the gospel so!

For others do the same—a common rule!  
 I'm wise, I'll wait, not work—I'll pray, not pay,  
 And let the other fellow foot the bills,  
 And so I'll get the gospel free, you see.

—*The Baptist.*

## THE SABBATH RECORDER

THEODORE L. GARDINER, D. D.,  
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REV. H. C. VAN HORN, M. A., Editor

L. H. NORTH, Business Manager

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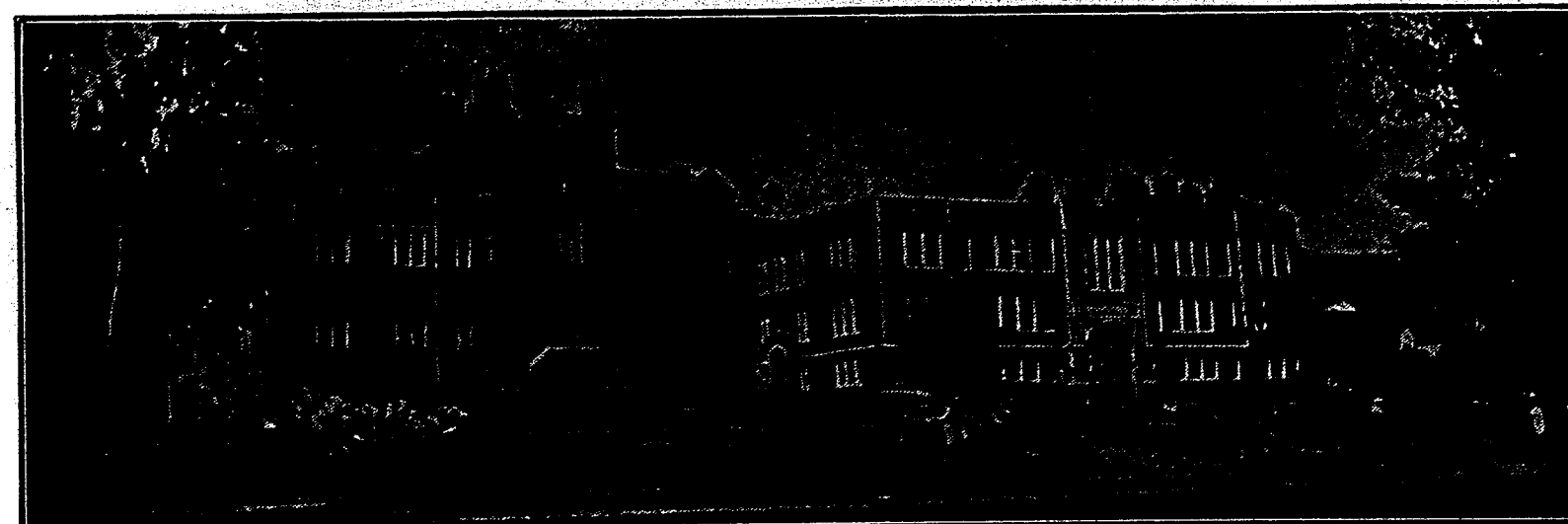
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**U** must be back of it  
**D**oubts discarded  
**G**od's service rendered  
**E**ternal interests promoted  
**T**ime yet to raise it

● *If we all  
 get busy*

*Conference Year closes  
 June 30*

*Published by the Committee to  
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# The Sabbath Recorder

Vol. 112

MAY 30, 1932

No. 22

Prayer is not an easy way of getting God to do for us things that we can do for ourselves. It does not release us from the use of means and our utmost endeavor. It is not a blind trust and does not lull us into a false security, but awakens and energizes all our powers and makes them more alive and alert than ever. It hitches our wagon to God's star, but we must still look after the wagon.

—Selected.

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