

Best plan to carry on
U must be back of it
Doubts discarded
God's service rendered
Eternal interests promoted
Time 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 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.

Contents

Editorial. —"Calendar Reform A Mortal Blow at Religion."—Loyalty.—Who Comes First?—Budget Balanced by Beer?—Dirt, Dust, and Disorder.	673-676
The California Polytechnic	677
Studies in Religion and Good Health	678
Notice to Delegates and Visitors to the Eastern Association.	680
Missions. —Personal Experiences of Doctors Palmborg and Crandall.—Missionary Candidates and Their Training	681-685
Observations	685
Salem Y Gazette	686
Young People's Work. —Our Leisure Time.—Some of My Reasons for Keeping the Sabbath.—Our Worship Out-of-Doors.—Intermediate Topic.—Polly and Paul's Discoveries in the New Church	688-691
Our Worship Articles	691
Children's Page. —How to Be Happy Every Day.—Our Letter Exchange.—Romance of Dandelion	692-694
Teen-Age Conference at Riverside	694
Western Association	695
Alfred Tennyson Stillman—In Memoriam.	696
Our Pulpit. —A Living Dog or a Dead Lion?	697-699
Denominational "Hook-Up"	699
Religious Education. —American Standard Bible to Be Revised	701
Daytona Beach, Florida	702
Deaths.	703
Sabbath School Lesson for June 11, 1932	704

SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next session will be held with the Seventh Day Baptist Church at Adams Center, N. Y., August 23-28, 1932.
President—Corliss F. Randolph, Maplewood, N. J.
Vice-President—Walter L. Greene, Andover, N. Y.
Recording Secretary—Paul C. Saunders, Alfred, N. Y.
Corresponding Secretary—Courtland V. Davis, Plainfield, N. J.
Treasurer of General Conference—James H. Coon, Milton, Wis.
Treasurer of Onward Movement—Harold R. Crandall, 118 Main Street, Westerly, R. I.
Trustees of the General Conference for Three Years—Asa F. Randolph, Plainfield, N. J.; Charles H. Stanton, Westerly, R. I.; George B. Utter, Westerly, R. I.

COMMISSION OF THE GENERAL CONFERENCE

Terms expiring in 1932—George B. Utter, Westerly, R. I.; Asa F. Randolph, Plainfield, N. J.; William M. Simpson, Battle Creek, Mich.
Terms expiring in 1933—Willard D. Burdick, Rockville, R. I.; J. Frederick Whitford, Bolivar, N. Y.; Moses H. Van Horn, Salem, W. Va.
Terms expiring in 1934—Corliss F. Randolph, Maplewood, N. J.; A. Lovelle Burdick, Milton, Wis.; Ralph H. Coon, Boulder, Colo.

AMERICAN SABBATH TRACT SOCIETY

BOARD OF DIRECTORS

President—Corliss F. Randolph, Maplewood, N. J.
Recording Secretary—Winfred R. Harris, Plainfield, N. J.
Assistant Recording Secretary—Asa F. Randolph, Plainfield, N. J.
Corresponding Secretary—Herbert C. Van Horn, Plainfield, N. J.
Treasurer—Mrs. William M. Stillman, Seventh Day Baptist Building, Plainfield, N. J.
 Regular meeting of the Board, at Plainfield, N. J., the second First Day of each month, at 2 p. m.

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

President—Clayton A. Burdick, Westerly, R. I.
Recording Secretary—George B. Utter, Westerly, R. I.
Corresponding Secretary—William L. Burdick, Ashaway, R. I.
Treasurer—Karl G. Stillman, Westerly, R. I.
 The regular meetings of the Board of Managers are held the third Sunday in January, April, July, and October, at 2 p. m.

SEVENTH DAY BAPTIST EDUCATION SOCIETY

President—Edgar D. Van Horn, Alfred Station, N. Y.
Recording Secretary and Treasurer—Earl P. Saunders, Alfred, N. Y.
Corresponding Secretary—Walter L. Greene, Andover, N. Y.
 The regular meetings of the Board are held on the second Sunday of January, April, July and October.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE

President—Mrs. George B. Shaw, Salem, W. Va.
Corresponding Secretary—Miss Lotta M. Bond, Lost Creek, W. Va.
Recording Secretary—Mrs. Oris O. Stutler, Salem, W. Va.
Treasurer—Mrs. Okey W. Davis, Salem, W. Va.
Editor Woman's Page, SABBATH RECORDER—Mrs. Eldred H. Batson, Durbin, W. Va.

ASSOCIATIONAL SECRETARIES

Eastern—Mrs. Herbert C. Van Horn, Dunellen, N. J.
Central—Mrs. Loyal F. Hurley, Adams Center, N. Y.
Western—Mrs. Alva L. Davis, Little Genesee, N. Y.
Northwestern—Mrs. M. G. Stillman, Milton, Wis.
Southeastern—Mrs. Harley D. Bond, Salem, W. Va.
Southwestern—Mrs. Nancy Davis Smith, Fouke, Ark.
Pacific Coast—Mrs. Harry M. Pierce, Riverside, Calif.
Washington Union—Mrs. Cyril A. Crichlow, Washington, D. C.

THE SEVENTH DAY BAPTIST MEMORIAL FUND

President—William M. Stillman, Plainfield, N. J.
Secretary—William C. Hubbard, Plainfield, N. J.
Treasurer—Asa F. Randolph, 240 West Front Street, Plainfield, N. J.
 Gifts or bequests for any denominational purpose are invited, and will be gladly administered and safeguarded for the best interests of the beneficiaries in accordance with the wishes of the donors.
 The Memorial Board acts as the Financial Agent of the Denomination.
 Write the Secretary or Treasurer for information as to ways in which the Board can be of service.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

President—Corliss F. Randolph, Maplewood, N. J.
Recording Secretary—Asa F. Randolph, Plainfield, N. J.
Treasurer—Mrs. William M. Stillman, Plainfield, N. J.
Advisory Committee—William L. Burdick, Chairman, Ashaway, R. I.

SABBATH SCHOOL BOARD

President—D. Nelson Inglis, Milton, Wis.
Secretary—A. Lovelle Burdick, Janesville, Wis.
Treasurer—Louis A. Babcock, Milton, Wis.
Director of Religious Education—Erlø E. Sutton, Milton Junction, Wis.
 Stated meetings are held on the third First Day of the week in the months of September, December and March, and on the first First Day of the week in the month of June in the Whitford Memorial Hall, of Milton College, Milton, Wis.

YOUNG PEOPLE'S EXECUTIVE BOARD

President—Miss Marjorie Burdick, 24 Franklin Ave., Chagrin Falls, Ohio.
Recording Secretary—Miss Virginia Willis, Battle Creek, Mich.
Corresponding Secretary—Mrs. Ruby C. Babcock, Battle Creek, Mich.
Treasurer—Elvan H. Clarke, 229 N. Washington Ave., Battle Creek, Mich.
Trustee of International Society—William M. Simpson, 619 N. Ave., R. R. 3, Battle Creek, Mich.
Editor of Young People's Department of SABBATH RECORDER—Clifford A. Beebe, Marvell, Ark.
Junior Superintendents—Mrs. Nettie Crandall, Mrs. William M. Simpson, Mrs. H. L. Polan, Mrs. Eva Miller.
Intermediate Superintendents—Rev. William M. Simpson, Richard Burdick, Miss Virginia Willis, Miss Alice Virginia Jeffrey, Rev. John F. Randolph.
Senior Superintendents—L. Emile Babcock, A. Russell Maxson, Ellis Johanson, Miss Sara Davis, Miss Floy Clarke, Miss Geraldine Maxson.

ASSOCIATIONAL SECRETARIES

Eastern—New England: Miss Elizabeth Crandall, Ashaway, R. I.
 New Jersey-New York: Miss Wilna Bond, Plainfield, N. J.
Central—Mrs. Iris Sholtz Maltby, Oneida, N. Y.
Western—Miss Elizabeth Ormsby, Alfred Sta., N. Y.
Northwestern—Mrs. Elsie V. Sweetland, Hemingford, Neb.
 Miss Vivian Hill, Farina, Ill.
 Miss Alberta Simpson, Battle Creek, Mich.
 Miss Dorothy Maxson, Milton, Wis.
 Miss Leona Bond, Dodge Center, Minn.
 George Michel, Marion, Iowa.
Southeastern—Miss Greta F. Randolph, Salem, W. Va.
Southwestern—Mrs. Alberta S. Godfrey, Fouke, Ark.
Pacific Coast—Miss Alice Baker, Corona, Calif.
Washington Union—Miss Lillian Giles, Boyd, Md.

SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

Gael V. Simpson, Battle Creek, Mich., Chairman; Paul R. Crandall, Battle Creek, Mich., Secretary; George H. Crandall, Milton, Wis.; Richard C. Brewer, Riverside, Calif.; George R. Boss, Milton, Wis.; John H. Austin, Westerly, R. I.; Winfred R. Harris, Plainfield, N. J.; Moses H. Van Horn, Salem, W. Va.; William Coalwell, Hammond, La.; Royal Crouch, Center Line, Mich.

The Sabbath Recorder

A Seventh Day Baptist Weekly Published by the American Sabbath Tract Society, Plainfield, N. J.

VOL. 112, No. 22

PLAINFIELD, N. J., MAY 30, 1932

WHOLE No. 4,551

"CALENDAR REFORM A MORTAL BLOW AT RELIGION"

A loyal Seventh Day Baptist, vitally interested in the cause of truth and alert to the things that destroy, has sent to us some comments on an editorial appearing in a recent issue of the *Sunday School Times*. The rest of this article is his.

Under the above caption, the editor of the *Sunday School Times*, in the April second issue, discusses the proposed revision of the calendar. This may be a "dead issue," but it affects us as Seventh Day Baptists so much that we should not let any opportunity go by of informing ourselves on the subject, for without doubt it will come up again. We quote the first two paragraphs *in toto*:

"In the secular realm there is no more venerable institution than the calendar that has come down with little change for two thousand years, marking the rise and fall of empires as it rolled along through the centuries. But interlocked with the calendar is the ancient Hebrew time unit, the week. The most distinctive holy days of both Jews and Christians are measured and fixed in terms of this septenary cycle. Thus a sacred institution is involved when calendar change is proposed.

"Who wants to change the calendar, and why? How will it affect holy days? These and other questions come immediately to one's mind. This editorial will endeavor to answer them in order."

He then goes on to show that it is the modern business world which is so anxious to even up the months, so that the volume of business in each can be compared. "So plausible have been their indictments," he says, "that they have persuaded an increasing number of business leaders to believe that something ought to be done about it."

The history of the movement occupies the next few paragraphs, after which comes this: "Now let us examine the relation of religion to this movement. The point where religion makes contact with each of the two plans seriously considered at Ge-

neva is in the matter of the 'blank day' which would be an integral part of each plan." After setting forth the difficulty of the 365 days of the year not being divisible by seven, he says, "And how have the inventors of the proposed calendars solved the problem of this surplus day? By a method so simple that it almost takes your breath away. They would throw it out of the count of the days of the week, making it a blank day so far as the weekly cycle is concerned."

After pointing out the way this proposal would upset entirely the weekly cycle, and that the order of days of the week would not coincide with the new calendar, he comes to the heart of the matter as follows:

"They (the calendar reformers) have endeavored to convey the idea that nothing of vital importance to religion would occur at the close of each year, and that only the Jews and a few Sabbatarian Christians raise any protest. But this attempt to give a sectarian turn to the question is only a subterfuge, a smoke screen to hide the real dimensions of the problem. *This is no petty sectarian question* (italics mine)—unless the weekly cycle is something sectarian. Every man who believes that God set apart as holy a certain day of the week—it matters not whether he believes the first or the seventh day of the week is the sacred day—has a vital interest in this calendar issue.

"The devout first-day Christian would be the first to be confronted with the problem. When he retired on the last Saturday night of the year 1933 he would have to decide whether to follow his life-long practice of recognizing the following day—the first day of the next week, the blank day—as a day of rest and worship. Logic, faith in God's Word, and simple arithmetic would demand such a course. To wait until the newly invented New Year's day of 1934 to worship, simply because that day has been labeled 'Sunday' by some twentieth century calendar inventors, would be to admit that,

so far from God's having set apart a certain definite day of the week, men may annually juggle their sacred days as best suits the interest of the business world. And that juggling would be annual, for at the end of every year there would be a blank day. Think of the confusion worse confounded that would develop!"

Next comes a paragraph describing how the weekly day would shift every year, and then this:

"The simple facts are these: If a man does not believe that God would have us observe a certain day of the week as holy, then he has no religious opposition to the blank-day principle. But if he does believe God would have us honor a particular day of the week, then he is irreconcilably opposed to this scheme that would annually break the continuity of the weekly cycle."

In closing we quote from the last paragraph of the editorial: "The next opportunity that the calendar revisers will have to bring the question to a head will be at the 1935 General Conference of the Transit Committee in Geneva. We may naturally expect that they will work zealously in the interim to generate support for calendar revision. And in no country may we expect their activity to be more pronounced than in America, where a highly efficient propaganda organization has been operating for years . . . with unlimited money behind it. . . . The next few years will probably reveal whether our nation, along with others, will be committed to some plan that will disrupt the historic week. The calendar revisionists have had their innings for a decade; it is time now that all those who oppose such revision raise their voices."

We need not be surprised at this attempt for calendar revision, for it is part and parcel of the exaltation of man and human reason over God and his revealed word, which is so rampant today, and which will "head up" eventually in the reign of anti-christ. The spirit of anti-christ is already striking at the very vitals of our beloved denomination, of whose history we are so justly proud. This upsetting of the weekly cycle would be the proverbial last straw. It is hard enough to hold to our Sabbath even in these days of Saturday half holidays, and of five day weeks. But if it came on a different day of the week every year, it

would be well nigh impossible, and would undoubtedly spell our doom.

Loyalty Strange not only how one's environment molds his character, but how one's vocation colors his views and shapes his convictions.

In a gathering of chaplains of the United States Army, recently—and we throw into a parenthesis, they are a splendid class of men—we find them declaring fervidly against those groups and organizations that are speaking out against war. These groups (not named) are charged with "gross exaggerations" and "unscrupulous misrepresentations" "concerning the cost of war and national defense."

If anyone questions the cost of war, let him consider the aftermath of the World War from which we are at present suffering, the demands the Legion is making for the payment of \$2,400,000,000 bonus, together with the frightful tendency of the nations to larger and more barbarous competitive armament.

In the meeting mentioned, Rabbi Tinter of New York, who presided, is quoted as saying a chaplain should never question the "ethics of a war." It is this that led to our opening sentence. Said he, "While it is the duty of every chaplain in civil life to preach the blessings of peace, it is nevertheless far more important to remember that our duty as chaplains is loyalty to our country and to the men we serve."

No one would commend "loyalty to our country and to the men" whom chaplains serve more than the writer. It is indeed of high importance—but for one to go forward in that assumption only, at the expense of his convictions as a moral and spiritual agent and leader is but to stultify his Christian manhood and weaken the very character that would lead him and hold him in true "loyalty" to his country and the men whom he has promised to serve.

We have no quarrel with the professional defenders of our country. They are needed, just as the police force of a city is needed. Many of the regular army privates and officers whom we have known personally are admirable men. But their closeness to their work not infrequently narrows their field of vision and creates a bias against other points of view. When the army's spiritual advisers drop from high ethical ideals, as that

above quoted, it is time for Christians to protest. True loyalty to God and to one's country are not inconsistent to each other. "Render, therefore, unto Cæsar," said Jesus, "the things that are Cæsar's and unto God the things that are God's." If there comes a conflict between the loyalties, then must we stand for loyalty to God. "We must obey God rather than men." Acts 5: 2b.

Who Comes First? God or—your favorite diversion, your business, the club, the fraternal order to which you belong? If obligations conflict, which do you choose? Which are you putting first in your life? Which do you support most generously?

It is surprising how many Christian people put God and religion last, who not only deny these supreme interests first place, to which they have an inalienable right, but who actually and deliberately put them last. If there is nothing else to do, no household duties, no social engagements, they will go to church—perhaps, if it is not raining, if it is not too cold, or too hot, and they feel just like it. And if there is anything left over after bills are paid, their club dues settled, and weekly contributions to the movies made, and if they are sure, it will not be missed or needed for something else, they may give something to the support of their religion.

Is it right? The Church is God's business, his enterprise, the agency which Christ instituted to represent him and to carry on his work. We neglect it to the peril of our spiritual development. The fact that we are too busy, or too tired, or that we disagree with someone within the organization, furnishes no ground for excuse.

Let us ask ourselves frankly where we stand in this matter. Perhaps we have not thought much about it, and have drifted unconsciously into habits of religious indifference and neglect. If so, it is time for us to do some very serious thinking, and to ask ourselves, not merely what we have or have not done in the past, but what we are going to do from now on. Shall we put God first—or something else? "Ye cannot serve God and mammon."

Budget Balanced by Beer? In an editorial of the New York *Herald Tribune* of April 16, the statement is made that with the re-

moval of the Eighteenth Amendment \$1,000,000,000 will flow into the Federal treasury and at once solve the problem of balancing the budget and "Spartan schedules" taxes will be superfluous. The only argument offered that prohibition is the implied cause of our country's depression is quotations from certain sources that America is the only country so foolish as to get along without excise on liquor, and that the returns from the *Literary Digest* poll show an "overwhelming majority of the electorate desires repeal."

These arguments, if worthy the name, are specious. The first one would seem to prove too much—in that countries having liquor excise are just as "hard up" or in even worse condition than America. England, to save herself, in spite of her liquor consumption and taxes, has had to levy upon her people a tax that would have ruined any but such a hardy and loyal constituency. The *Literary Digest* poll practically proves nothing more than that those mostly vote who are anxious, for personal reasons, to have the amendment repealed. There are some, no doubt, who honestly believe what wet propagandists constantly flaunt before their eyes. It has been repeatedly shown, and without refutation, that only about eighteen per cent have voted out of the one sixth of the population to whom ballots were sent. The *Literary Digest* cares less, apparently, for the result to the country than it does for the publicity of its own publication accruing from the poll.

One billion dollars revenue of liquor! How many drinks does that represent—for in the last analysis that is what is involved—who will drink it? The man who advocates such a source of revenue will not want his boy or girl to drink it. Nor will he want his wife's chauffeur to drink it, nor the train crew that makes his commuting possible. He will not permit it among his employees. Who will drink the many billions of drinks, making possible one billion dollars in revenue?

Who pays this revenue? The brewers and distillers may write the checks, but ultimately it is paid by the man who drinks, and that means that his wife and children pay by the necessities they are forced to give up. Presumably England was in the mind of the editorial writer in the *Herald Tribune*. Here are some facts about Eng-

land — from England herself — “money wasted on beer cannot be spent for milk and other nourishment.” It is pointed out by those authorities “that English milk consumption per capita is less than one half pint a day, while in the United States it is more than a pint a day. The English spend three times as much for liquor as for milk; three times as much for liquor as for bread.” And at that the brewers threaten to increase the beer consumption.

The billion dollar revenue would mean, at least, ten billion to the manufacturers and dispensers of liquor. At least half of this must come out of the pockets of the laboring people of the United States, and the money that now goes for the food and clothes of wives and children in the support of the home would find its way into the pockets of the brewer and distiller. Of course that is what they want. But this expense at a time when every dollar is necessary to meet home emergencies would be, indeed, a real calamity to this country. It would be a tax on the American people of ten billion dollars in order that the government might receive one billion.

No unbiased person for a minute would consider this a sane or a businesslike thing to do. Who, for a moment, would think of or encourage other vices because of tax money they would bring? No well meaning person would think of our government legalizing murder, white slavery, or a traffic in drugs because of the revenue they would afford, or the direct taxation they would decrease.

Dirt, Dust, and Disorder Our genial and efficient janitor came up the stairs armed with vacuum cleaner and dusters. Before his smiling face was withdrawn from the doorway he announced his task was to “defeat dirt, dust, and disorder.” It is a big contract at that. In spite of a new building, an ideal situation, and clean conditions, dirt and dust will collect and settle on floor and walls, in nooks and corners. In spite of careful employees, disarrangement of furniture occurs. If these matters were not strictly attended to daily, dirt and dust would soon take possession and confusion might easily become confounded.

It is a blessing and a comfort to know there is someone whose duty it is to look after this, and that it is someone who cares

for his work, has a real love for the place, and takes great pride in keeping it “as unto the Lord.” We recall that the temple of God of olden time was kept spic-and-span because it was the holy building, dedicated unto God. When people lost regard for the sacred character of work and building, it came to be cluttered up and in no small way contributed to their later discomfiture.

There is a lot of dirt in life. It accumulates, one often knows not how. The dirt of sin defiles and destroys the house of God “whose temple ye are,” as Paul says. We need the cleansing that faith in Jesus and his work affords. “Create in me a clean heart,” cries the Psalmist. Oh, who does not echo that cry, as he thinks of the defilement of sin—the dirt, the dirt!

Dirt prevents the best service. A little in the mechanism of the wind shield wiper prevents its freedom of action in the rain and may cause a collision. Dirt in the carburetor or feed line ruins the action of a wonderful engine. Dirt, debris, in the ditches hinders the flow of irrigating waters. The ditches must be cleared out, the pipes drained, the carburetor cleaned.

Dust is fine particles of dirt that easily collect and mar. Dust in the air makes breathing difficult, obscures vision, spoils a lot of life. Showers of refreshing from above are often needed to clear our spiritual atmosphere and make life sweet and pure. “Send us the showers of blessing,” O Lord.

Dust in the room and home may be wiped out only by the utmost pains and perseverance. Of course people may live and work in accumulated dust, but it has a deteriorating effect on character. Need there is that the little sins, so small as hardly to be noticeable, be painstakingly dealt with, ere the finest character be smudged and scarred and spoiled.

And who has not at times been worried by the disorders of life? There are disorders about us that may concern us and that ought to be thoughtfully dealt with. Especially is this true of those things that clutter our personal lives in our relationship to God and our fellow man. Disorders in our thinking create many a muddle and a world of discomfiture. With painstaking effort and persistent devotion to the task let attention be given to “defeat dirt, dust, and disorder.”

THE CALIFORNIA POLYTECHNIC

SAN LUIS OBISPO

BY BEN R. CRANDALL, PRESIDENT
(Concluded)

Having spent my boyhood on an Allegany County farm, I sometimes fear my agricultural propensities may influence me in favor of the agriculture department. The farm of thirteen hundred acres offers a wide variety of soil and opportunity from the deep rich loam of the flats to the hill pasture on the mountainside. The boys in the agriculture department handle a large proportion of the farm operations. Every boy taking the agriculture course must carry a project along the line of his specialty. This may be growing a wide variety of field crops or beans, in the handling of which he has to learn to operate all the farm equipment from horses to tractors and from hoe to combine. Whatever may be his farm enterprise, he handles it on a regular commercial basis and is permitted to keep all the profits which he can make, with the result that

a good proportion of the boys are paying their entire year's expenses from what they “earn while they learn.”

Closing the season with the Los Angeles Fat Stock Show, the boys in this department bought, fattened, and sold ten carloads of pigs, two carloads of sheep, and eight carloads of baby beef. The money for carrying on these projects was in most cases borrowed in a regular business procedure from the banks with required mortgages, notes, and insurance proceedings. The splendid training in practical business methods, in co-operative buying and selling, and in making substantial gains or sustaining losses is worth far more to these boys

than the funds which they may accumulate.

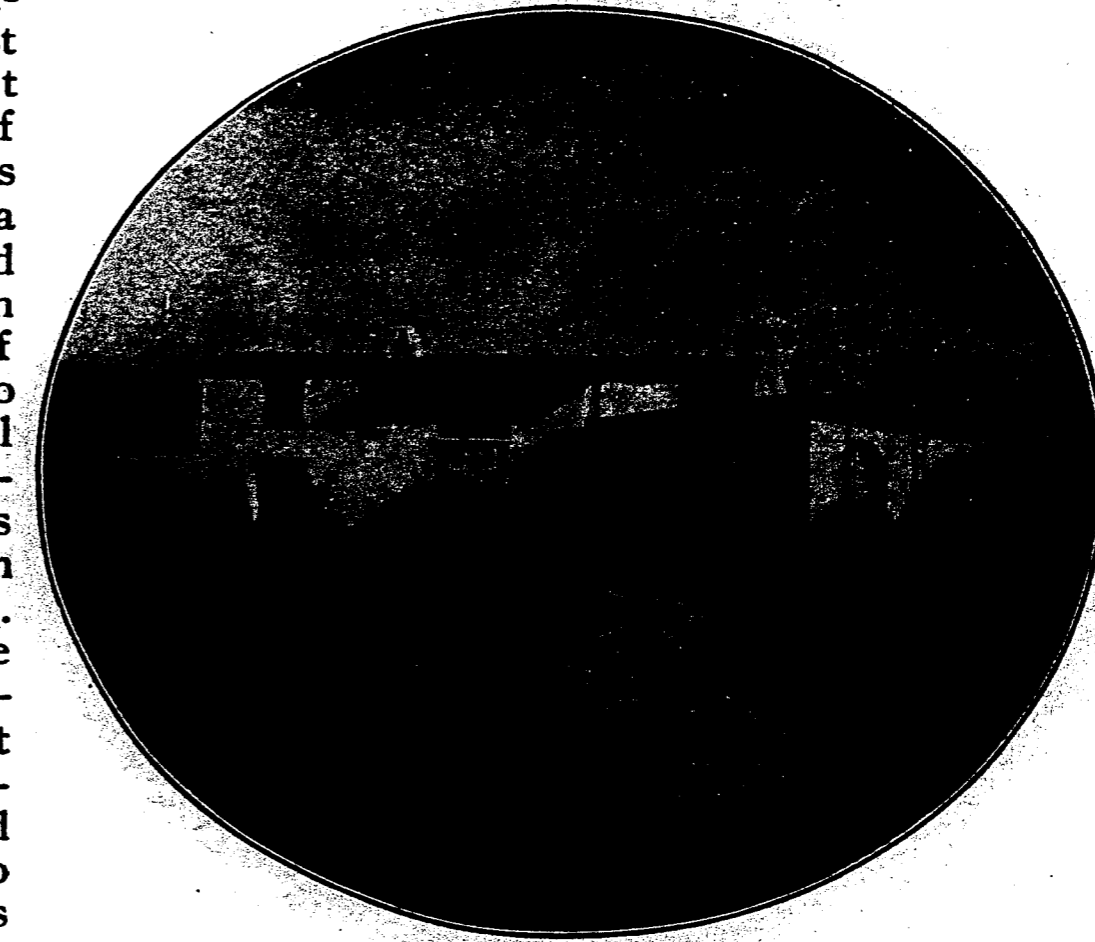
The poultry and dairy should not be overlooked, for the boys in the poultry department cleared some two thousand dollars last year, and four boys worked their way through school by handling the pure bred Jersey, Guernsey, and Holstein herds, bottling some thirty thousand bottles of practically certified milk for their fellow students each month.

Horticulture and floriculture at the greenhouses, and the gardens with their overhead sprinkling system, provide a wide range of activities to meet the desires and inclinations of boys who wish to prepare for their life work.

The most recent addition to the California Polytechnic activities is the concentration of the agriculture teacher training program, formerly distributed between the state university and the state teachers' colleges, at this institution, where cadet teachers are given fine practical experience under private supervision, and where the state final judging contests for the six thousand boys of the state in the “Future Farmers

of America” are held.

The resident students are cared for in five well-equipped dormitories, three of which have been built within the last five years. A faculty man and his wife occupy apartments in each dormitory and the boys are responsible to them outside of school hours. In addition to these there are twelve families living on the campus and farm, although the larger proportion of the faculty have their homes in town. Probably the two most popular buildings on the campus are the dining hall, where the boys are provided three good wholesome meals a day for ninety cents, which with the regular hours of sleep and study cause most of them to



THE HOME OF THE PRESIDENT

develop very satisfactorily and gain in weight; and the gymnasium and social room, where the boys who are not working have plenty of opportunity for a wide variety of exercise, as a full schedule of athletic contests is carried on in both secondary and college departments, and where all parties and social functions are held under faculty supervision. The boys live practically normal, well-planned, systematic sort of lives, with social and Christian influences balanced with school work and student activities, for at all times initiative and the right kind of leadership are encouraged in every way possible.

At the conclusion of this rather lengthy article may I add that "The Home on the Hill" ever has its latch string out to any reader of the RECORDER who may come this way, as it always is to our boys. I assure you that a hearty welcome awaits you from "The Little Mother of the Campus" and myself.

STUDIES IN RELIGION AND GOOD HEALTH

V.

THE HEALING POWER OF SUGGESTION

BY REV. LOYAL F. HURLEY

"Be ye transformed by the renewing of your mind."—Romans 12: 2b.

The mind is a gift of God. And it is a "fearfully and wonderfully made" gift. It is the ultimate basis of pleasure and pain, of joy and sorrow, of success and failure.

"For 'tis the mind that makes the body rich," said Shakespeare. Ah, yes. And it makes the body *poor*, too. Cicero said long ago, "In a disturbed mind, as in a body in the same state, health cannot exist." And again, "The diseases of the mind are more and more destructive than those of the body."

The thoughts we think influence not alone the body, but react upon the mind which gave them birth, either for good or ill. In *Paradise Lost* Milton sings,

"The mind is its own place, and in itself
Can make a heaven of hell, a hell of heaven."

I. The Power of a Thought. Dean Chas. R. Brown expresses it in this way: "Thoughts are things, powerful, dynamic

things! If anyone should tell a man suddenly that someone he loves dearly had met with a fatal accident, he would instantly turn pale, the blood leaving his face. A thought does that—not a drug nor a blow nor any physical agent whatsoever. Tell a man of honor that he is a liar and his face is aflame with indignation and moral resentment as the blood flows into it. It is a thought registering itself in certain physical changes. A thought will cause the blood to flow this way or that way; a thought will work a radical change in the various currents of life. Now if one will utilize this force by intelligent, persistent, systematic habits of thinking, we can see at once how powerful it may become for good."

"The most vital functions we know, digestion, assimilation, circulation, elimination, are all constantly and profoundly influenced by the state of mind. 'A merry heart doeth good like medicine,' the Bible says; a cheerful disposition affects all these vital processes."

"Professor Anderson of Yale University undertook some years ago to demonstrate the power of thought in a scientific way. He had a young man suspended in his laboratory on a perfectly balanced disk. He gave the man, who was a mathematician, a somewhat difficult problem in mathematics and asked him to solve it mentally. As the man began to think hard the nicely balanced disk tipped on the side where the man's head was. The blood flowed to the brain in increased amount and that tipped the scale. He told the man to think of running, for the young fellow had been a football player and interested in track events. As the man began to think of making a hundred-yard dash or of running down the field with the pigskin under his arm, the disk tipped to the side where his feet and legs were. The blood was now flowing more freely into these organs. By asking the man to repeat the multiplication table of nines or sevens the displacement was greater than when he was repeating the table of fives, which is an easier table. The professor found that the center of gravity in a man's body was shifted as much as four inches by merely changing his thought, without the moving of a muscle. Thoughts are things, and their power for good or ill can be accurately weighed and measured."

II. Suggestion. Now if thought is so powerful in affecting the body, we ought to learn how to think in those ways which help our bodily functions instead of those ways which hinder them. And *the mind can be directed*, either by ourselves or others. Suggestion is the term used to mean the power of thought over the body. Sick persons can often be put to sleep by suggestion.

Doctor Worcester says, "When persons are very ill and weak they are very suggestible and they are also keenly aware of the moods and expectations of those who are caring for them. A great many people die simply because they perceive that their friends all expect them to die and they are too polite to disappoint them. It is therefore a matter of the greatest importance to instill into sick persons' minds confident faith and expectation of recovery."

The writer knows a man who was threatened by a very serious nerve-break. His pastor had the good judgment or divine wisdom—whichever you wish to call it — to kneel by his bed and repeat over and over, "Thou wilt keep him in perfect peace whose mind is stayed on thee." "Thou wilt keep him in perfect peace whose mind is stayed on thee." And the crisis passed, and a good and strong man was kept poised and strong for the work of the Lord just by the tremendous power of a mighty truth which was repeated over and over to his mind. Pastors have a rare opportunity often in thus bringing the great spiritual truths to bear upon the lives of those troubled in body or soul.

III. Auto-suggestion. All of us are continually talking to ourselves. And, to a large degree, we either make or mar, uplift or debase ourselves in the process. Many people bring on chronic indigestion by nothing more than continually saying to themselves and others, "My food doesn't digest right; nothing I eat agrees with me." Others condemn themselves to a poor memory by continually reminding themselves that their memory is bad. "I can remember faces all right, but I *never can remember names*." The writer said that for years. Now he is trying to remember to say, "I am remembering names better than I used to." And, "believe it or not," it is the truth. It helps.

In the *Christian Herald* for June, 1931, there is a story by William L. Stidger about one of our recent vocal stars, Kathryn Newman, whose rise to fame reads like a fairy tale. One of the most interesting facts in that career is in the method she used and still uses to overcome timidity. For no one can sing well who is nervous and unstrung. Before she is to appear on the stage she sits in her dressing room repeating the Psalms. Over and over she will say to herself some of those promises of the help of God. "He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him." And out of that habit comes the perfect poise she needs. That is a power that a smart-aleck would call foolishness, a psychologist would call auto-suggestion, and a Christian would call faith in God. Learn how to use it yourself.

When you awaken in the morning, fill your mind with promises of God's help, his guidance, protection, companionship, strength, and peace. At night seek your couch with the soothing, healing promises of God's forgiveness and providence and rest. "Be ye transformed by the renewing of your mind." Cast out of your mind the worry and fear, the jealousy and hate, the envy and lust and greed; and put in their place the beatitudes of the Master. It will take time and effort, but it can be done.

Suggestion, as one writer says, is no substitute for ambition, or sleep, or proper diet, or necessary surgery. But it is one of the greatest forces operating on our lives. *God made you susceptible to suggestion.* Use it.

Now the general principles we have been considering apply so much to the practice of prayer that we ought to think of that in connection with auto-suggestion. Doctor Worcester has a fine chapter on prayer: "Laws and Methods" in his book, *Body, Mind, and Spirit*. But we shall consider only one aspect of the general subject.

Why is it that so many folks pray and pray, but are never helped? Can it be possible that some prayers are a hindrance instead of a help? Yes, indeed. Prayer is a mighty power, which, rightly used, floods the life with new energy and divine grace, but which, wrongly used, reacts upon us to enervate rather than energize, to curse rather than to bless. This ought to be clear

if we recognize that *any* power, wrongly applied, tends to harm, not to help. So the prayers that some people offer for freedom from their sickness and sins and vicious habits, instead of setting them free, *bind the habits the more firmly upon them.*

This is in harmony with what is called the "law of reverse effort." Let us illustrate. If you have to ride a bicycle across a narrow plank which is thrown over a deep ravine, your only safety is to give your attention to the plank, for if you begin to look at the ravine on either side you are apt to fall in. That is, our action tends to be controlled by our attention. One member of the Adams Center Church had a similar experience while riding a bicycle. He had to ride in a narrow path close to some posts. But he began to pay attention to the posts and, as he told the writer, he ran into both of them! Pay attention to the thing you want to do, not what you want to avoid.

Now lots of folks pray *the wrong end to!* They say, "Lord I am such a sinner. Save me from my sin, save me from my sin." "Lord, this temptation is so powerful. Keep me from doing this thing. Keep me from this temptation." Or they pray, "Cure my indigestion. Cure my indigestion." And all the time they are fixing their attention on the very thing they wish to avoid. So all the while the sins and temptations and tribulations grip them the harder. They ought to pray, "Lord, I am a great sinner, but your grace is sufficient to save me. I trust in your pardon and your cleansing." "Lord, this temptation is mighty, but your power is greater. I expect you to help me, my Father." "O God, who didst create the body, I trust thee to heal it." It ought to be clear that one type of prayer sets the *sickness* or the *sin* in the focus of consciousness, while the other sets the *remedy* in the focus of consciousness. And it is the idea that is in the focus of consciousness that tends to control the results. So, in seeking health, fix in mind the great and universal healing powers of nature and nature's God rather than the illness from which you would be free.

We should learn to pray in great affirmations, not in negations. Affirm God's power, love, care, guidance, and holiness—not your weakness, uselessness, failure, sickness, and sin. At the last Conference at

Alfred several people having prominent parts in the programs of the Woman's Board and the Young People's Board testified to the value of such prayer. When they asked help in preparing for their parts on the program they were told to approach their tasks with a prayer something like this: "Father, I cannot do this well by myself, but you have promised help to all who seek it. I believe you can and that you will. I expect your presence and aid." Several told the writer, "He *was* there, and he *did* help."

So learn to pray *for* the health and virtues you need, not *against* the sickness and sins you possess. And pray in great affirmations of faith. "Father, I expect thy help, and I shall depend upon it." Jesus recognized this principle. "So I tell you, whatever you pray for and ask, believe you have got it, and you shall have it." That is, Jesus seemed to urge his disciples to pray somewhat in this spirit, "Heavenly Father, you have promised your help, and I have faith to claim this much. I will take the help you offer for my need." The Master seemed to say that we would get only so much as we would claim.

It is vitally important how you talk to yourself, and how you talk to God. Fill your mind full to overflowing with thoughts of hope and trust and love. Hold fast to great expectations. Rid your mind of fear and worry and complaining by filling it with their opposites. And fill your prayers with the majesty, the grace, and the Fatherly love of God who is more willing to give than we are to ask or receive. And little by little, slowly but surely, you will be changed, in body and soul, "transformed by the renewing of your mind."

NOTICE TO DELEGATES AND VISITORS TO THE EASTERN ASSOCIATION

The Eastern Association meets this year with the First Seventh Day Baptist Church of Hopkinton at Ashaway, R. I., June 9 to 12. We will welcome a large delegation from our sister churches. Arrangements are being made to entertain all who wish to attend, either delegates or visitors. If you are going to be here, and wish entertainment, will you see that word reaches the pastor at Ashaway?

PASTOR CARROLL L. HILL,
Ashaway, R. I.

MISSIONS

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

PERSONAL EXPERIENCES OF DOCTORS PALMBORG AND CRANDALL

IN THE SINO-JAPANESE WAR IN AND ABOUT SHANGHAI AND LIUHO

(Continued)

BY DOCTOR PALMBORG

After Doctor Crandall and her company had gone to the country, my Bible woman and the old lady and I lay down to get a little rest, after I had told the latter that we were going to start in the early morning and she was going with us whether she wanted to or not. We had not yet gone to sleep when there came a terrific knocking at the chapel door. As I had seen Chinese soldiers in the afternoon crashing in the door of the school opposite the hospital, I was afraid they would do the same with ours so I grabbed the candle and ran to the door as fast as I could. There were two soldiers who wanted to come in and cook food for a crowd of them. I told them that we had no Chinese range, that I was a foreigner, and that I and my Bible woman cooked on a small oil stove. He looked at me carefully and said, "A foreigner? I beg your pardon," and went on to the evangelist's house in front. There a big crowd of fleeing soldiers helped themselves to the rice they found and cooked supper. About an hour afterwards I heard a terrible uproar at the electric light station very near us and many trucks of soldiers coming in from Shanghai. I suppose it was the retreating army. I lay down again but did not sleep much. At three o'clock we got up and prepared to go. We had something to eat and at four I mustered all the courage I had and went in through the deserted town to see if I could find our Shanghai evangelist, Mr. Toong, who had been at his home. I found his house intact and upon my calling to him he came to the window. I told him we were going to the country and asked if he wanted to go with us. But he said he would not go. We have learned now that after daylight he did go away but later decided to return,

and a very short time after he had reached his house, the Japanese soldiers entered the town shooting all whom they saw on the streets. Hearing the shooting outside, he stayed quietly in the house and the next day the Japanese soldiers went from house to house searching for people. If no one answered, they broke in the doors and searched the house. Mr. Toong answered and they forced him at the point of the bayonet to work for them. For many days we were very much troubled about him but he has since been allowed to come away.

After I returned to my house, we three went over to the hospital and found the cowman and his son and went to join Doctor Crandall's company by the light of the morning moon.

BY DOCTOR CRANDALL

This same day at about four o'clock in the afternoon, the airplanes went away. It was a little hazy and we thought perhaps they would not come again, although they had kept up their work the night before until after six. We wanted to go back to the hospital and gather up some things to take with us in case we should go farther. We hesitated some time lest we should get away from our retreat and an airplane should come. We had heard little fighting during the day and that quite distant, so we wondered a good deal about what was going on down near the river. It was about time for the cowman to go back to attend to the cows and Doctor Palmberg and I were thinking of going with him, when we saw people running across country from the direction of the river. Some of them said that a small group of Japanese soldiers was coming up the canal, shooting any and everyone on sight. It was not many minutes before we could plainly hear rapid spurts of firing off toward town.

We doubted if a small group of Japanese would dare to come into Liuho. We were thinking of walking out along the road a little way to see if we could find out the truth of the matter, when we saw three reliable-looking men coming from that direction and we went out to ask them about it. One of them proved to be a man we knew. They told us that it was true, that they had seen some of the Japanese near the hospital, shooting at people.

Everybody concluded that if that were the case it was time to move. Such a scurrying as there was to gather up a few things and some bedding! In about five minutes the whole group of houses had been vacated and we were scattering across the country toward the west as fast as we could go. We had talked of trying to get to Lok-doo-jau, a town about six miles distant, to see if we could not find a boat to take us to a town where a friend of We-ze's lives. She had invited us to come to her home. So we started in that direction. For about a half mile it was open country in plain view of Liuho. As we started a plane, with machine gun in action and bombs, began to circle over Liuho.

We made a long string. The cowman and his son were in the lead, their carrying poles loaded with heavy bundles on each end. The rest of us straggled along behind, each with bundles of varied descriptions, anything from tin pails to pairs of shoes. Mr. Dzau was close to the two men, We-ze, Meling, Glenna, our one nurse, and I together; near us our Liuho evangelist, Mr. Woo, struggling along with an unaccustomed load, his wife carrying a baby, his mother carrying a small son, and three other boys, two quite young, struggling along. Doctor Palmborg, her Bible woman, and the wobbling old lady made up the rear, sometimes far behind. The doctor and her Bible woman were trying to carry a too heavy bundle on a pole between them. It would have been funny if it had not been quite so tragic; also if it had not been for that plane which swung toward us and sometimes almost over us. We did manage to giggle a little and that took the edge off.

A little town where we crossed a canal was soon reached. There we found several Liuho friends who tried to help us. One man ran to see if he could find a wheelbarrow for the old lady, another carried Doctor Palmborg's bundles for her. The wheelbarrow did not materialize because someone else had gotten it first, but Mr. Woo fortunately found someone to carry his burden so he could carry one of the little boys, and we pushed on.

The way now lay in a more protected region for we were not in such plain view of Liuho. It began to grow dark. Several families along the way told us that we were

foolish to try to go on farther at night and urged us to stop at their homes, but we thought night was a good time to move so on we went. It grew quite dark but we had lanterns. Finally we saw a big fire off toward Liuho, which I thought must be the auto station, but we found out afterward that it was something else. Also there was a searchlight from a gunboat on the Yangtze sweeping the sky over our heads.

About this time we met a man coming from the opposite direction who told us not to go on to Lok-doo-jau for there were Japanese there also. There was a bridge right near us and he led us across this into a large country house back a little from the path on which we had been traveling. I am sure no one ever met with more thorough hospitality than we met that night. It was a large, important family of the neighborhood. The women and children had gone on a mile or so farther from the towns, but they assured us that we were far enough off the main traveled roads to be quite safe. The men of the family received us like old friends, gave us supper, and found beds for our crowd of eighteen. They said that they would go out and obtain the news so that we would know what was going on. We were very glad for the haven, and rested well.

The next morning in the early light we could see in the distance, through the mist, long lines of soldiers marching toward a large town near Ka-ding. We supposed that they were the Chinese army retreating, but soon learned that they were Japanese and that most of the road over which we had come the night before was full of them, but none of them came near our retreat. Soon airplanes were flying and we could hear machine gun fire and exploding bombs and could see large fires off toward Ka-ding. Most of the day there was the marching of soldiers, the flying of planes, and the sound of machine guns and cannon.

It was said that the Japanese soldiers were compelling the men whom they met on the roads to carry baggage for them, so that the country people were afraid to go out for anything. But later in the morning we heard that the Japanese had been giving out notices for the people not to be afraid but go to their homes as usual, for they were only going to take the towns and would

not hurt the country people. The Japanese use the Chinese language in writing so that their notices were understood by the Chinese. Since our cows had not been attended to since the morning before, we decided to send our cowman back to attend to them. He was very willing to go. We put a badge with the hospital stamp on him and he went about ten o'clock.

We watched anxiously for his return for we feared he might be taken to carry Japanese baggage. But about two he came back safely, telling us that he had no trouble. That made us feel more secure. He reported that the fence had been broken through in one place, evidently by the Chinese before the Japanese had arrived, but that not much had been taken and no one was now occupying the place. When Doctor Palmborg heard that, she was anxious to return to take care of things. Her old ladies were eager to go, too, but Mr. Dzau and We-ze held back. They were afraid to go because we knew that the Japanese had been very ruthless in their treatment of the student class. We also felt that to take them back now would be a risk. I felt that I should stay with them so that if we were separated permanently in any way one of us would be with them; also if the time came when we felt it safe to go back, there would be a foreigner to lead them. As soon as the cowman had eaten his dinner, Doctor Palmborg and her two old ladies returned to the hospital with the two men.

The rest of us stayed in this home until the sixth of March. We had daily word from Doctor Palmborg, telling of her experiences. We hoped every day that word would come that it was safe to go back, at least, I did. We saw troop movements back toward Liuho on the fourth and wondered what it meant. We could hear fighting on two sides of us and could see the airplanes flying. One night in the evening we were at the door when we saw what appeared to be a very large star moving some distance above the horizon. As we watched, it suddenly began to increase in size and brilliance until the place all about us was very brightly illuminated. We knew that it was a light on an airplane but we could hear no sound of a plane. We had heard the Chinese say that the Japanese had planes that made no sound but we knew that this was

because the plane was far away. The light seemed to have the carrying power of a searchlight but spread in all directions.

We were glad when word finally came that Mr. Davis had been out on Friday and would come again on Sunday to take us to Shanghai. Sunday morning when the cowman came I decided that it would be best for us to go back to the place where we went when we first left the hospital so as to be nearer when Mr. Davis really came. We did so and waited anxiously for our summons. Late in the afternoon, although Mr. Davis had not arrived, Doctor Palmborg sent word for us to come back. When we arrived Mr. Davis had just come and we were glad to send Mr. Dzau back to Shanghai with him for we felt that he was in more danger than any of the rest. Also we were glad to get rid of Doctor Palmborg's old woman. The two young girls, Meling and Glenna, also went to enter school which had already opened. The rest of us waited for the coming of two cars the next day. The Woo family remained in the retreat in the country.

(To be continued)

MISSIONARY CANDIDATES AND THEIR TRAINING

REPORT OF OPEN MEETING HELD BY WOMAN'S BOARDS OF FOREIGN MISSIONS

The Federation of Woman's Boards of Foreign Missions of North America held an open meeting on the subject of Missionary Candidates and Training, Friday, April 22, at ten a. m., at the Riverside Church, 122nd Street and Riverside Drive, New York City.

Through the kindness of Mrs. Frank J. Hubbard, an invitation was extended to Mrs. A. J. C. Bond of Plainfield, N. J., and Mrs. E. E. Whitford of New York City to attend this meeting and represent the Woman's Board of the Seventh Day Baptist denomination. The room in which this meeting was held is located on the fifteenth floor in the tower of the church; and the view from the windows is beautiful. We could see the Hudson River for many miles and the new George Washington Bridge.

When the meeting was called to order by Dr. Agnes C. L. Donohugh, the chairman, there were only fifteen ladies present, but after a while the late comers increased the attendance to about twenty-five.

The morning was given up to a round table by missionaries and that was followed by a free discussion of the subjects brought up by the addresses. The three returned missionaries gave very graphic descriptions of their experiences on the foreign fields, and of the elements of preparation in which they were found lacking when called upon in their actual life upon the field. The training that is needed has changed with the development of the work, and a thorough knowledge of what constitutes a necessary preparation can be obtained best from those who have had actual experience.

A short intermission was taken and a luncheon served in the Cloisters Club adjoining the church. The afternoon session was opened by the chairman making a few remarks, and introducing three native students from the countries of India, Philippine Islands, and Burma. These young women were asked to tell us frankly the kind of people they want the missionaries to be. The first speaker was a Mrs. Theodore from India, who was sailing on the Wednesday following to return to her own country. She wore the native costume of a high caste Indian woman, and was a cultured, refined gentlewoman. She said that to speak of the ideal missionary is to say we want ideal human beings. We do not expect super human beings. Conditions in India are changing so fast that we could hardly have believed a few years ago that the things could ever happen that are happening today. The last year before she left India women were taking an active part in politics. She then gave these qualifications to make a successful missionary and I will repeat them in her own words. "First, the Christian enterprise should be supplied with proper men and women. The most vital need of the missionary is that he or she should have a real experience of God. Without that, no one has anything to offer. Second, the missionary should appreciate and know of the culture and everything else that includes the tradition of my country. In England they had most atrocious ideas of my country. In America there are erroneous ideas of my country. Third, a missionary should be free from the consciousness of race superiority. Fourth, missionaries ought to co-operate with their fellow workers."

The next speaker was Miss Abellera from

the Philippine Islands. She began her remarks by saying, "Now, I know when I go back to the Philippine Islands, I shall ask what kind of student you want a Philippine Island student to be?" She then said that a Christian should be called to be a missionary only when he or she had that experience that he could say as an old missionary did, "I have already given twenty-five years of my life to the work. If the Lord gives me another twenty-five years, I will devote that to the work."

The outgoing missionary should feel that he was going with a real joy, as well as in a sacrificing way. Missionaries should have a fund of understanding and patience. They should not be very young, also they should not be very old. They must not have racial superiority. We natives were getting one half as much as the wives of missionary teachers, when doing the same work in the college. The reason given for our lower salaries was that we maintained a standard of living with the amount we had to live on—a very wrong idea to use as a reason for paying natives less.

Ma Sa Tin from Burma was a very attractive little woman from the Baptist College in Rangoon. She said that the time has now come when the natives can see through the missionaries. "We want the best you have to send. Perhaps that is asking too much, but it is such a big thing. We want people who are well intentioned, who are good, who are willing to pioneer with new work, and we want them to have foresight as to conditions in Burma. It would be all to the good of missionary enterprise if we had missionary conventions of all denominations."

The summary of the day's discussion was given by the chairman as follows: Missionaries going to the foreign field need one or two years of extra training. The essentials of this training should be as follows: First, Bible training, real interpretation of the living Bible. Second, study of comparative religions, especially the religions of the country to which they are going. Third, cultural background for themselves and for the people to whom they are going, getting the folk lore, then mythology, and a knowledge of their heroes. Fourth, language study and phonetics. Should study Chinese in America only if there is a very good teacher.

Usually on the field you have to teach your teacher to teach you. A missionary from Siam said she used the same method in teaching English to the adult natives as her teacher had used in teaching her Siamese. Fifth, missionary technique, method, and approach to their work. Sixth, practical and elementary medicine. Seventh, institutions of the country; man in his relations to man. Eighth, world-wide problems of the day. Ninth, home economics; care and feeding of infants; the family unit; home training; preparation for marriage; mental hygiene.

There were women present from most of the leading woman's boards of foreign missions, and they expressed themselves strongly as believing that a supply of young students ready to go as missionaries later should be preparing for the need for more trained missionaries for the foreign field. The natives now ask for the best type of missionaries to be sent to them, to help establish and maintain a Christian civilization in heathen countries.

LILLA E. WHITFORD.

OBSERVATIONS

BY THE CORRESPONDING SECRETARY OF THE
AMERICAN SABBATH TRACT SOCIETY

WHITE CLOUD, MICH.

The drive from Battle Creek to White Cloud was made through rain and mist. The gate of the city was marked with a welcome sign reading, "Where the North begins and the pure waters flow." This slogan proved a fair description, for from an oppressively hot atmosphere of the day before at Battle Creek, frost conditions were experienced in this place. Also pure waters were found abundant. The city supplies the householder all he wants for house and irrigating purposes in the garden at five dollars per year. Many improvements made during the past ten years were apparent as the approach to and the drive through the town was made. The wide main street is cemented, with fine roads north and south, east and west. A huge brick establishment, known as the Road Commission Building, is maintained here by the county. It is of good design. Houses, private and public, are well kept. Homes visited are for the

most part modern and apparently little affected by the times. Still many complain, as elsewhere, and the support of church work seems to be the first point where many begin to think to economize.

White Cloud is the home of Dr. J. C. Branch, for many years, perhaps, the most stabilizing influence in the community. Christian and scholar, physician and preacher, he has for more than forty years in this county mended broken heads and comforted broken hearts.

A comfortable home is provided the pastor. Rev. Robert Wing for the past two years has done a most excellent work. Just now some special meetings are in progress—Dr. Lewis A. Sheafe of Washington, D. C., bringing the evangelistic message in song and sermon. On the first night of these meetings attended by the writer, the main auditorium was fairly well filled, and the people listened with close and appreciative attention. On the following night a large audience listened to the sermon on Redemption by Brother Sheafe, who with argument, Scripture and story impressed the gospel message. As our readers know, Doctor Sheafe is a powerful preacher. People are coming from thirty miles or more to listen to his persuasive words. Illustrations are like windows in a sermon through which the light of truth shines, and the doctor knows well how to use them. He urged that one who sins sells himself for nothing in return, and is like a man who was hired at two dollars a day to do a certain job. Later he was found sitting on the fence watching another do the work. Inquiry revealed that he was paying two dollars a day to the man whom he was watching. His reply to the question as to what he was getting out of it was, "Well, I like to be a boss for a little while." It is a question if the man who wilfully sins gets that much out of it.

Some personal contacts were made and some information personally imparted concerning our denominational work before the secretary departed for Chicago.

CHICAGO

In this city, or more properly speaking, at Oak Park, he was entertained in the hospitable home of Dr. O. E. Larkin, a home that for years has furnished Seventh Day Baptist ministers and other workers a haven of

rest and comfort. With this faithful brother some brief calls were made. In the home of Dr. Allison Burdick we visited with a long-time friend, J. C. Barthoff. Though seriously ill and being cared for by his daughter and her husband, the faith of Mr. Barthoff is undimmed and his enthusiasm for the Seventh Day Baptist cause unabated. His loyalty and words of encouragement were refreshing and stimulating.

A night was spent in nearby Lombard with an overseas Y. M. C. A. friend and his fine family. The Sabbath afternoon service at Chicago must be reported next week.

TREES AND FLOWERS

May time is a beautiful season in which to observe swelling bud and blooming flower. The foliage in central Michigan was quite backward, being in about the stage of that in north Jersey the last of April. Southward from White Cloud the changes appeared quite rapid. At Holland, Mich., a tulip festival had just been celebrated. Thousands of visitors from regions far and near come annually to this Dutch settlement to enjoy the Holland nation's national flower, the gorgeous tulip. Miles of streets and avenues are curb-lined with these handsome blossoms—reds, mauves, yellows, bronzes, pinks, and varying shades of lavenders, purples, and velvety blacks. Fine gardens and park areas were ablaze with challenging glory.

In the city of Lombard, a western suburb of Chicago, people were preparing for a lilac celebration, the third event of its kind for this community. A few years ago, one of the citizens bequeathed to the city a tract of land with his old colonial home, completely endowed, for a park and library. To this several acres were added by the municipality. Artistic landscaping has made of it a floral paradise. William Plum, the donor, was a collector of rare and fine lilacs and had successfully planted and cultivated two hundred forty-eight different varieties of this family. They were in full bloom at this time. To one familiar with only two or three common sorts, it was an amazing revelation and rare treat to meet so many thriving and magnificent varieties. One immense bush or clump, some ten feet high and covering the space of an ordinary ten-room house, was a most satisfying

sight. It was literally covered with rich, red lavender bloom, the foliage being submerged by the full racemes of blossom. That part of the park was scented by its fragrance. The walks and avenues throughout the grounds were lined with deep rows and clumps of tulips in full bloom. More than ten thousand, embracing between eighty-five and ninety named varieties furnished a riot of colors. Many other flowers and shrubs, with rare and beautiful trees adorn "Lilacea" Park. Hundreds of cars lined the adjacent streets on the evening of the writer's visit, and thousands of people are reported as visiting the grounds, daily, and admiring their beauty.

How thankful men should be for a God who loves truth and beauty and has lavished his world with so much of it. It is he who has made us and put within our souls our love for the beautiful and worth while. From him comes the ability of mankind to mix colors and by adaptations and experiments to produce such pleasing variety and combination that satisfy and inspire.

SALEM Y GAZETTE

BY RANDAL STROTHER

The Young Men's and Young Women's Christian Associations at Salem College merged in their program for Thursday, May 5, as a tribute to mothers. Rev. E. J. Woofter, pastor of the Salem First Baptist Church, talked relative to the good work done by mothers. Very special numbers were given for the whole program.

Mr. Woofter declared that a worthy tribute to mother is almost impossible. We draw inspiration from the sweetness of her love. He emphasized that the mother is always faithful, whether the ailment is a stubbed toe or a broken heart. "The one thing that delights a mother's heart is when her son or her daughter succeeds," he declared. "She has built futures for every one of us. She has faith in you and faith in God, even though we may think she is old-fashioned." He summed up his statements by declaring that earnest, honest, clean-cut service is the best tribute one can pay to his mother. It is almost impossible to express the sweetness of a mother's life.

The prelude for the program was by Miss Leah Virginia Davis, of Salem. After this the groups sang "Faith of Our Mothers."

President S. O. Bond gave the invocation. Miss Anne Agnes Payne read the Scripture, and the string quartet played a special selection. Olin R. Harris, of Shiloh, N. J., sang "Mother McCree," just before the benediction.

A large crowd attended the graduation recital in voice for Miss Anita Gene Davis, music supervisor of Lost Creek schools, at Salem College Thursday night, May 5. Miss Davis was assisted in the recital by Robert J. Thomas, student violinist, and Miss Elizabeth Bond, piano instructor.

Following the recital those present adjourned to the home economics rooms of Huffman Hall where refreshments were served by the girls' glee club. Doris Shira, Ruth Riggins, and Ruby Cunningham were in charge of the reception.

Miss Davis is the daughter of Mr. and Mrs. E. O. Davis, of Salem. She was graduated from Salem with the bachelor of arts degree in 1930. She has also been graduated in violin.

Fred G. Bale, special lecturer of the Intercollegiate Prohibition Association and a resident of Columbus, Ohio, discussed prohibition in a lecture before the Salem College student body Thursday morning, May 12.

Mr. Bale declared alcoholic drinks to be extremely poisonous. He emphasized the detrimental effects of liquor socially, merely stating that their economic effects could be proved but that the social effects are of more importance to college students. He thinks that the young people of today are entirely as reliable as those of previous generations; they are wiser in one respect, and that is that they do not allow others to feed them so much so called "apple sauce" as members of previous generations have allowed. Young folks of the present generation weigh matters well before they decide.

Mr. Bale declared that in a court of which he was judge, sixty-five per cent of all the cases that came before him were either directly or indirectly responsible to the liquor traffic. He cited several cases of poverty caused by the traffic, telling of how one particular woman whom he had known had had the best husband in the world until he drank liquor, when he became the worst.

The speaker said that alcohol attacks all cells of the body made up of albumen, and these are the most delicate cells of the body. The social ill effects are not so much concentrated in the present generation as they will be in the generations which are to follow. He also told how alcohol attacks the white corpuscles of the blood.

He asserted that prohibition has not had a fair trial in the United States, because the press has been against it and the people in whose power it lay to enforce the law have opposed it themselves. Nevertheless, he said, figures prove that drinking has stopped at least eighty per cent since introduction of the Eighteenth Amendment. Some want the prohibition law changed, but few want the old saloons back. Those who want a change cannot agree on any particular new method.

In closing his address, Mr. Bale declared that the principal reason for supporting a Christian institution is to make a group of young people with Christian education, and eventually, a Christian world. He said that one critic had said that civilization is a race between education and disaster, but that he would go further in saying that civilization is a race between *Christian* education and disaster.

Following the address before the student body, Mr. Bale talked to the cabinets of the Christian Associations, urging them to go out into various communities with gospel teams and fight for such causes as prohibition. Several cabinet members discussed the matter favorably.

Old loves have left us lingeringly and slow,
As melts away the distant strain of low,
Sweet music—waking us from troubled dreams,
Lulling to holier ones—that dies afar
On the deep night, as if by silver beams
Clasped to the trembling breast of some
 charmed star,
And we have stood and watched all wistfully
While fluttering hopes have died out of our
 lives.

As one who follows with a straining eye
A bird, that far, far off, fades in the sky,
A little rocking speck, now lost; and still he
 strives
A moment to recover it, in vain;
But loves and hopes have left us in their place,
Thank God! a gentle grace,
A patience, a belief in his good time
Worth more than all earth's joys to which we
 climb.

—Edward Rowland Sill.

YOUNG PEOPLE'S WORK

CLIFFORD A. BEEBE
Contributing Editor
MARVELL, ARK.

OUR LEISURE TIME

Christian Endeavor Topic for Sabbath Day,
June 11, 1932

DAILY READINGS

Sunday—Redeem the time (Eph. 5: 15-17)
Monday—Necessary rest (Mark 6: 31)
Tuesday—Time for reading (1 Tim. 4: 13-16)
Wednesday—Time for prayer (Matt 14: 22, 23)
Thursday—Time for good turns (Mark 2: 1-5)
Friday—Pleasure in music (1 Sam. 16: 14-23)
Sabbath Day—Topic: Getting the most out of
our leisure time (John 9: 4)

NOTES FROM THE "STANDARD C. E. QUARTERLY" AND THE "ENDEAVORER'S DAILY COMPANION"

Jesus' time was limited—so is ours. The difference lies in the fact that he realized it, while we so often do not. "I must work the works of him that sent me," is the refrain of his busy life.

Day-time is work-time. Day-time is *now*. For each of us the night-time is coming, when we cannot work. Let us, therefore, use these wonderful golden days while God's golden sunshine is upon us.

Some folks are adept at "killing time." It seems almost tragic that the Lord has given them more time than they know what to do with. And so they invent new methods for killing these God-given moments of time. Everyone of us has time enough to live our life, but none of us has time to kill. If time weighs heavily upon you—if you find yourself at times bored by the dull monotony of dragging hours—you have slipped a cog somewhere. Your "timer" is out of fix.

Questions for Discussion

How do you spend most of your leisure time?

How is your day divided between work, rest, and play? Is the division the best possible?

What are the effects of too much leisure, good or bad?

What could you do with fifteen minutes daily devoted to Bible study?

What could you do for others during your leisure time, that would bring happiness to them?

Why is it that our leisure time is the most dangerous?

What is your time worth? How could its value be increased?

Songs

"Help Somebody Today," "Drifting,"
"Take My Life and Let It Be," "I Would Be True."

"Show me what a man does with his leisure, and I will show you what sort of man he is."

Can you be a Christian when you're resting?

SOME OF MY REASONS FOR KEEPING THE SABBATH

BY GLADYS HYDE

The heaven and earth, the sea, and all that in them is were made in six days, and the seventh day was kept holy and for rest.

The Lord said, "Verily my sabbaths ye shall keep, for it is a sign between me and you throughout your generations. Six days shall work be done, but the seventh day is the sabbath of rest and a holy convocation; ye shall do no work because it is the sabbath of the Lord."

"God blessed the seventh day and sanctified it, because in it he had rested from all his work which God created and made."

"For as the new heavens and the new earth which I will make shall remain before me, saith the Lord, so shall your seed and your name remain; and it shall come to pass, that from one new moon to another and from one sabbath to another shall all flesh come to worship before me, saith the Lord."

Verona, N. Y.

OUR WORSHIP OUT-OF-DOORS

BY MARGARET KIMBALL HENRICHSEN

X.—STARLIGHT

Lonely I wander over the country road,
And in the darkness the stony path is glimmering,
Night is silent, and the plains are whispering
To God, and star speaketh to star.

—Lyermontoff.

Hymn—

"Watchman, Tell Us of the Night."
Midsummer night without a moon, but the stars
In a serene bright multitude were there.
Even the shyest ones, even the faint motes shining

Low in the North under the Little Bear.
When I have said—"This tragic farce I play in
Has neither dignity, delight, nor end—"
The holy night draws all its stars around me,
I am ashamed—I have betrayed my Friend.

—Sara Teasdale.

Prayer—

O wonderful God who art the Creator of this universe, who hast set the stars in their courses and governest them all according to law—yet who art deep in the spirit of each one of us—forbid that by act or word or thought we should betray thee. We do reverence thee as thou art revealed in all the beauty of this world, in all the splendor of the universe. We do believe in thee and in thy power to transform our attitudes and our lives. In the deep silence of the night, our Father, may we feel thy quiet eternal presence and know that thou art God. Amen.

Hymn—

"The Spacious Firmament on High" Haydn

Psalm—

O Lord, our Lord, how excellent is thy name in all the earth! Who hast set thy glory above the heavens.

Out of the mouths of babes and sucklings hast thou ordained strength, because of thine enemies; that thou mightest still the enemy and the avenger.

When I consider thy heavens, the work of thy fingers; the moon and the stars which thou hast ordained;

What is man that thou art mindful of him? and the son of man that thou visitest him?

For thou hast made him a little lower than the angels, and hast crowned him with glory and honor

Thou madest him to have dominion over the works of thy hands: thou hast put all things under his feet:

All sheep and oxen, yea, and the beasts of the field;

The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas.

O Lord, our Lord, how excellent is thy name in all the earth.

Hymn—

"O Worship the King, All Glorious Above."

Poems of Worship—

"Two things," the wise man said, "fill me with awe:

The starry heavens and the moral law!"

Nay, add another wonder to thy roll—

The living marvel of the human soul!

Born in the dust and cradled in the dark,
It feels the fire of an immortal spark,
And learns to read, with patient, searching eyes,
The splendid secret of the unconscious skies.

For God thought light before he spoke the word;
The darkness understood not, though it heard:
But man looks up to where the planets swim,
And thinks God's thoughts of glory after him.

—Henry van Dyke.

"Thou hast taken me into thy tent of the world,
O God,
Beneath thy blue canopy have I found shelter,
Therefore thou wilt not deny me the right of a guest.

"Naked and poor I arrived at thy door before sunset:
Thou hast refreshed me with beautiful bowls of milk,
As a great chief thou hast set forth food in abundance.

"I have loved the daily delights of thy dwelling,
Thy moon and thy stars have lighted me to my bed,
In the morning I have made merry with thy servants.

"Surely thou wilt not send me away in the darkness?

There the enemy Death is lying in wait for my soul:

Thou art the host of my life and I claim thy protection."

Then the Lord of the tent of the world made answer:

"The right of a guest endureth for a certain time,
After three days and three nights cometh the day of departure.

"Yet hearken to me since thou fearest to go in the dark:

I will make with thee a new covenant of hospitality,

Behold I will come unto thee as a stranger and be thy guest.

"Poor and needy will I come that thou mayest entertain me,

Meek and lowly will I come that thou mayest find a friend,

With mercy and with truth will I come to give thee comfort.

"Therefore open thy heart to me and bid me welcome,

In this tent of the world I will be thy brother of the bread,

And when thou farest forth I will be thy companion forever."

Then my soul rested in the word of the Lord:
And I saw that the curtains of the world were shaken,

But I looked beyond them to the stars:
The campfires of my Eternal Friend.

—Henry van Dyke.

Prayer—

We thank thee, O God, that thy universe is too mighty for us to understand. We thank thee that thy love for us passeth knowledge. O God, our hearts are full of wonder and gratitude and love for thee, and most of all for the star

that was seen by wise men in the East. Help us to follow it, our God, even unto Bethlehem. Amen.

Response—

"Oh, star of wonder, star of light, star with royal beauty bright,
Westward leading, still proceeding, guide us to thy perfect light."

INTERMEDIATE TOPIC

WHAT ARE WE HERE FOR?

Topic for Sabbath Day, June 11, 1932

Why do we believe there is a purpose in life?

How may we discover our work in the world?

What is the purpose of life—happiness or character?

DAILY READINGS

Sunday—To develop character (2 Peter 1: 5-11)

Monday—To help one another (Gal. 6: 1, 2, 10)

Tuesday—To become Christlike (1 John 3: 1-3)

Wednesday—To have dominion over nature (Gen. 1: 26-28)

Thursday—To do God's will (John 4: 34)

Friday—Paul's answer (Eph. 2: 10)

Sabbath Day—Topic: What are we here for? (Rom. 8: 28, 29; 12: 1, 2)

POLLY AND PAUL'S DISCOVERIES IN THE NEW CHURCH

A LESSON FOR THE YOUNGER JUNIORS

BY MRS. W. B. LEWIS

6. B's

The next Sabbath afternoon the Brightons had to go inside the church to see what had been done during the week and Mr. Brighton explained to Paul that one of the men helping with the plastering, as well as some of the other workmen, was working without pay so that the church would not cost them so much.

As they found a place outside to sit down, Paul remarked, "The way it looks inside now doesn't give me any ideas of things to do to help take care of it when it is done."

"There is something I have thought about that we must not forget," said mother.

"What is it?" came from Polly and Paul together.

"I'll give you each one guess," replied mother. "I'm thinking of something beginning with B."

"Bank," burst out Paul for that was uppermost in his mind. That morning in

Sabbath school the children had been so anxious to know how much money there was in their furniture fund that their teacher had opened the bank and they had counted six and a half dollars. They had decided that was a good start and that they would add to it as fast as they could.

"Wrong," answered mother. "It's Polly's turn."

"Box," guessed Polly because she knew the box that her teacher kept her supplies in often needed cleaning out and putting in order.

"No, that's not it either."

"Babies," chimed in father.

"Well, they do have a lot to do with it sometimes but it's books," announced mother. "In the first place there are the Bibles that should be kept in a place of their own, not allowed on the floor or other things piled on them. God's Book and God's house are both sacred.

"Once long ago, when only a part of what we have in the Bible had been written and it was called the Book of the Law, people failed to take care of it. It lay neglected in the temple and I suppose other things were piled around it till no one knew where it was. It was lost for so many years that people even forgot what it said. Finally King Josiah sent word to the high priest to repair the house of the Lord, and while they were making repairs the priest discovered the book, and sent it to the king. He was very sad when he read it and found they had not been doing as God had said. So the king called all the people together to hear the Word of God and they promised to keep his commandments with all their heart. We do not want to be guilty of being careless with a Bible.

"Then there are the song books. It is too bad that anyone should mark in them or tear them. This is how the babies have something to do with books. They are often given a song book in church to play with and they bite the pages and tear them. It is really not their fault for they do not understand about taking care of them. They do need something to play with and I wondered if we could not make some scrap books or stuffed oilcloth animals to be kept at church for babies to have during the services. I think it would help save the song books."

"You folks are getting ready for a lot of good work," spoke up father, "and I think your plans add another B to those mother has named. This one is, 'Be thoroughly furnished unto all good works'."

"May I help make scrap books today?" asked Polly.

"Yes," agreed mother. "Babies like bright colored pictures of animals and toys and children. You may hunt up pictures as soon as you like and Paul could draw a pattern for a duck or an elephant or something."

Both children skipped ahead anxious to get home and look for pictures.

Let the children guess what Polly and Paul will add to their list about taking care of books, and next week they will learn what it was.

Make your table untidy before the meeting by a confusion of books, papers, magazines and a Bible hidden by the rest. After the story ask for volunteers to set things in order. If the first ones does not arrange it neatly with the Bible by itself or on the top of other books, try others till one makes that arrangement. If more than one trial is necessary, it will show that they have not profited by the story, so explain further the proper care of the Bible. This would be a good time to show how to open a new book. Use 2 Timothy 3: 17 as a memory verse with the thought that this practice in showing respect for the Bible is learning good work.

Collect all the song books of the church auditorium and separate those that need mending. Some could mend with transparent adhesive while others cleaned and erased marks. This actual care of books will be more effectual than any verbal discourse on how to use them.

If you have several babies in the church perhaps you would like to start some scrap books on muslin. Bring the memory verse into your conversation in different ways while working.

If you wished to work on a poster, the pupils could each be responsible for mending one or more books at home. Choose the activity that is most worth while for your group.

At the top of your poster place a large "B." Under that enumerate four of them.

1. B is for Bible—place above all other books.

2. B is for books—untorn and unmarked.

3. B is for babies—give them linen picture books.

4. B is for (memory verse).

Use the song suggested for lesson four by substituting "and willing hands today we bring," for "and so today clean hands we bring."

367 *Champion St.,*
Battle Creek, Mich.

OUR WORSHIP ARTICLES

BY REV. AHVA J. C. BOND

I want to express my appreciation of two series of articles that have been running in the SABBATH RECORDER recently, both of which are in line with the aims and purposes of the Committee on Religious Life. I refer to the articles by Rev. S. Duane Ogden on "The Use of Hymns and Songs in Worship," and the series of "Out-door Worship Services," by Mrs. Margaret Kimball Henrichsen. I want to make this public acknowledgment of my sincere appreciation of the service thus rendered by these writers, and to express the hope that their ideas and suggestions may be put to practical use in the enrichment of our worship.

In a series of three prayer meeting services in the Plainfield Church we have made use of the service, "Under Big Trees," as one of the themes. Our purpose in this series has been to help us to be more sensitive to the voice of God as he speaks to us through nature in her spring-time rebirth. For one service we studied the experiences of Bible characters which were associated with trees. For the second week we used Mrs. Henrichsen's lesson, and for the third we used two hymn-sets which included for the most part pictures of natural scenery.

Young people especially might enrich their services by a study of Mr. Ogden's articles, and by the use of the out-of-door services. The latter may be used in-doors to advantage where an out-door service is not practicable.

I am sure camp leaders will find helpful material in both series.

CHILDREN'S PAGE

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

HOW TO BE HAPPY EVERY DAY

PHILIPPIANS 4: 4-8

Junior Christian Endeavor Topic for Sabbath
Day, June 11, 1932

BY MRS. NETTIE CRANDALL

Junior Christian Endeavor Superintendent

LAURA TAKES JEAN AS HER PARTNER IN
CHEER

"Let's go skating on Bolton Pond," suggested Caroline to Laura, on their way home from school.

"I'd love to," replied Laura, "but I promised I'd run in and visit Jean a little while."

"Tomorrow will do just as well," whined Caroline, "and it may snow tonight, then the skating will be spoiled."

But no arguments kept Laura from going. "I'm so glad to see you," said Jean, as Laura entered her room. "You are always so cheery and bright, and I get so lonely sitting here alone all day. Mother hates to leave me alone, but she has to earn our living. I try to be patient, but some days when my back hurts terribly and I get very lonesome, I just cry."

At once Laura began to relate all the little interesting and amusing happenings in school and the neighborhood, and soon both girls were laughing happily. When she left she had promised to run in two or three times a week, and Jean's delight and gratitude were unbounded.

TOM PASSES ON CHEER

"Tom," said his mother, "will you take this custard over to Granny Brown? It isn't far out of your way, and she's been sick you know."

Tom took the dish and asked, "How about a blossom off your geranium? That would help to cheer her up."

Mother smiled happily. Tom had not always been so pleasant about doing errands. He always had so many other things to do. But now he seemed to have plenty of time.

"Come in," said Mrs. Brown's feeble voice, when Tom knocked at her door.

"Mother sent you some custard and this geranium," said Tom cheerily.

"Thank her, and thank you, my boy, for bringing them. It is pleasant to have some one think of me. Your mother is such a good cook I know I shall enjoy the custard, and the geranium is so bright and lovely it will cheer my eyes."

"Aren't there any errands a boy like me with two good stout legs could do for you?" inquired Tom.

"As far as getting in provisions go," replied Mrs. Brown, "I order everything I need from the stores by telephone. But," she hesitated, "there is one errand I wish you'd do. I'd like to send part of this delicious custard to little Mike Sullivan, who has a broken leg. His mother does my cleaning and laundry work, and that of several other homes in our village, so little Mike has to sit alone day after day."

"Sure I will," agreed Tom blithely. The custard was safely delivered, and Tom remained a few minutes to chat with Mike. When he went away Mike's face was radiant.

"Cheer surely is a partnership affair," thought Tom happily, as he ran, slid, and hopped over drifts on his homeward way. "Four of us are partners in it this morning—mother, Granny Brown, Mike, and I."

OUR LETTER EXCHANGE

DEAR BOYS AND GIRLS:

Last week I told you about a brave helper whom God chose to save his people from their enemies. I did not tell you his name but left it for you to guess. This week I'm going to tell you some more about him, and you surely can think of his name even if you have not already.

GOD'S HELPER

(Continued)

As soon as God's chosen helper was sure that God wanted him to be the leader of his people, he went right to work to form an army. It took him much longer to gather the soldiers together than it would today because, of course, there were no telephones, newspapers, or any of the ways of spreading news that we have; he couldn't even send out letters. What then did this brave man do? Why, he sent messengers throughout the land and in this way an army of thirty-two thousand was formed.

But when God's helper looked over this army he could see plainly that some of these men would not make good soldiers; he must get rid of them, for they were not brave. So he sent out this message, "Whoever is afraid, let him depart early." And twenty-two thousand returned to their homes. How large was the army now?

Still God was not satisfied with all the men left in the army, so he told his helper to have them all come down to the water to drink. These men he was to divide into two groups; those that lapped the water with the tongue like a dog were to form one group, and those who bowed down upon their knees to drink, the other group. There were only three hundred men in the first group, and these wise, brave men were the only ones chosen by God to form his whole army, which his helper was to lead against the great army of the enemy. Can you tell why these three hundred men would make the best soldiers?

Was not God's helper wonderfully brave to dare to go against the enemy with only three hundred men? The secret of his bravery was that he knew that God was with them. You see he had great faith as well as bravery. If we are not brave enough to undertake great tasks does it not show that we are lacking in faith?

Darkness came down over the camp of the three hundred. At last one man could be seen stealing silently out of his camp; he was followed by another man. Almost noiselessly they crept along over rocks and thickets, coming nearer and nearer, to the enemy's tents. If they made the least noise the enemy might be aroused and then they would surely be killed, so you see they were two very brave men. One of them was the young farmer whom God had chosen to save his people.

At last they were close to the enemy's camp. They could hear one of the soldiers talking to his comrade and this is what he was saying, "Behold, I dreamed a dream, and, lo, a cake of barley bread tumbled into the host of ———, and came unto a tent, and smote it that it fell, and overturned it."

Next week I will tell you what the other soldier said that the dream meant, and what happened soon after; then I will wait awhile

for you to tell me, boys and girls, the name of this brave young farmer.

Do you know, I have not had a single letter from any of you for over three weeks? I'm hoping you are getting some letters and stories ready to send me. Yes—and how about "Bright Sayings"? I haven't one single one this week.

Please write, you, and you, and you.

Sincerely yours,

MIZPAH S. GREENE.

ROMANCE OF DANDELION

BY DEVILLO E. LIVERMORE

Once upon a springtime day,
When the birds were all at play,
Hopping, jumping, running, skipping,
Here and there and yonder flitting,
Dandelion came one day,
Dressed in brightest costume gay.

Donned his cap of golden hue,
Sparkling in the morning dew;
Quickly from the brown turf springing,
While the bobolinks were singing,
Always did just what was right,
To do his part to make earth bright.

It chanced upon a sunny day
A little maiden passed that way.
Gaily came her light steps springing
To the tune that she was singing—
"Oh, a dandy! Oh!" quoth she,
"Is this little chap I see!"

"But you, my dear, I'll not molest,
And on earth's carpet let you rest,
Where the gentle winds are blowing,
Where the clovers sweet are growing.
But my lover you shall be,
And I will often think of thee."

Oft the maiden passed that way,
On her happy joyous way.
There was music in her laughter,
While the loving words came after,
"We'll be happy, dear, together,
Through the shining summer weather."

Again the maid with golden hair
Came to meet her lover fair;
But the darling little fellow,
With his dainty tuft of yellow,
Had grown old that very day,
For his hair had all turned grey.

Then the maiden stopped and sighed,
As the downy head she spied,
"You are not my handsome lover,
I do quickly now discover,
As in the morn of yesterday,
In this merry month of May."

"But, my little maid," quoth he,
 "You seem very strange to me;
 You whose joyous song was ringing,
 Over hills and valleys singing.
 Soon *your* golden tresses bright
 Will be silvered o'er and white.

"When I was young and bright and gay,
 You smiled upon me like the May;
 Sweetest words my heart beguiling,
 And your winsome ways so smiling.
 Now to me you have grown cold
 Or you'd love me when I'm old."

TEEN-AGE CONFERENCE AT RIVERSIDE

The Pacific Coast has just completed its second Teen-Age Conference. We want RECORDER readers to know about it, for we feel we have had a good session.

This year the conference was held in connection with the Annual Pacific Coast Association. Careful planning was necessary, for we wished to support the association, and yet have our own meetings, an aim finally accomplished with one exception.

The young people attended the regular association meetings until Sabbath afternoon, when they conducted a Christian Endeavor meeting open to all. The theme for the week-end was "Service." A debate, with one speaker on each side, presented the relative merits of Social and Personal Service, after which five talks treated five phases of Personal Service, which was the topic. These five subjects were: Accepting Christ, Full Consecration, Prayer, Work and Rewards. The seven speakers, in order, including the debaters, were: Wayne Rood, Duane Hurley, Dora Hurley, Alice Baker, Leta Farrar, Maleta Curtis, and Alice Virginia Jeffrey. Appropriate hymns were interspersed, and the leader, Margaret Davis, is to be commended on her very worth while meeting.

So that the young people might have as much time together as possible, a simple Sabbath night supper was served at five-thirty, followed by a most impressive vesper service planned by Leta Farrar, who led it. The church parlor was specially decorated, and we sat in a circle in the fading light while poems and hymns alternated in directing our thought. The leader was aided in this part of the service by Margaret Davis and Wayne Rood. Two musical numbers deserve special mention: the boys' quartet composed of Duane Hurley, Lloyd Pierce,

Rex Brewer, and Wayne Rood; and a duet by Dora Hurley and Lloyd Pierce. During the latter part of the hour all lights were dimmed and a spotlight brought into prominence Hoffman's picture, "Christ in Gethsemane." Rev. Lester Osborn explained the painting, and then we closed with the candle-light ceremony, when each one, lighting a tiny candle from a large one, spoke a few words, or with bowed head, gave silent testimony. A more impressive service would be hard to find.

The evening meeting, in charge of Rev. Lester Osborn, was open to all. The subject of Life Work was discussed by Rev. W. L. Burdick in his talk on "The Appeal of the Mission Field"; by Alice Virginia Jeffrey, and by Mr. Osborn in his address. The boys' quartet and a girls' quartet composed of Mrs. G. W. Coon, Mrs. Gleason Curtis, Dora Hurley, and Bernice Brewer furnished music.

At six-fifteen Sunday morning the young folks began to gather for the fellowship breakfast. The crowd was taken out about twenty minutes' drive to a woody place where birds and a stream made surroundings pleasant—not to mention the polywogs that delighted the younger boys. After a hearty breakfast, the group assembled on a sidehill, among the rocks or in the huge branches of the twisted old trees, for a half hour of nature poems and comments in charge of Bernice Brewer. The silence between the poems indicated that all were in sympathy with the thought and spirit of this out-of-door worship.

Some time later we assembled again at the church in a separate session while the association business meeting went on. Rev. W. L. Burdick spoke to us concerning problems of the Christian Life before he went to join the other meeting, and a message from Rev. A. J. C. Bond was read before the meeting became an informal discussion group, led by Bernice Brewer, president of the Riverside Christian Endeavor. The discussion was spirited and helpful.

This closed our teen-age activities except for a ten-minute closing period at the end of the last association meeting. The usual friendship circle, the singing of "We Young Folks are Seventh Day Baptists," "Have Thine Own Way," prayer by Rev. Lester Osborn and Rev. W. L. Burdick,

and "Into My Heart" closed the Teen-Age Conference.

Our group here is small. We admitted into the Teen-Age ranks both older and younger people, both because we knew they would enjoy the conference and because we needed the sense of a larger group. We were sorry more could not attend from Los Angeles, but the conference was a success nevertheless.

The work was done by assigning different sessions to individuals, and the co-operation was remarkable. Last year with this Pacific Coast conference it became evident that Teen-Age Conferences had swept the denomination. This one has established the custom here, we hope and believe.

CORRESPONDENT.

LETTER OF GREETING TO THE RIVERSIDE TEEN-AGE CONFERENCE

MY DEAR YOUNG PEOPLE OF THE PACIFIC
COAST:

Recently two state governors flew from Richmond, Va., to Los Angeles in a single day. I wish I might be able to fly from Plainfield, N. J., to Riverside to attend your Teen-Age Conference. But instead I shall have to be content to dispatch this message by the air route.

I was very much interested in the conference you had when Rev. Eugene Davis was with you. He had many good things to tell me about the group there. Then I was glad to see your picture that was taken on Mt. Roubidoux. And I am sure you are going to have another good time, one in which you will strengthen your friendships with one another, and also with the One who is the best Friend of us all.

The great purpose of these conferences of our young people is to help them to be loyal to the Master, to catch more of his spirit, and to become more like him in conduct and character. As you grow older you will find many problems to solve, and many important decisions to make. Of course each of you wants to live a good life, and to do good in the world. Without that purpose life is not worth living. With that purpose you will find life a great adventure—joyous, and altogether worth while.

But if you are to succeed in life's great adventure there is one thing you cannot omit from your life. Without Jesus Christ

in your life you are bound to fail; with him you cannot fail.

One purpose in holding these conferences, of which this one is number forty-one, is to help you to appreciate the Sabbath, and to be more loyal Sabbath keepers. And don't forget that here again, we are following Christ. Because we love the Master we keep the Sabbath, even as he did. And in keeping the Sabbath we come to love him more.

There are many things in the world that would lead us away from the Master, and would cause us to forget God. But God's love is always over us, and Jesus is ever near. The Sabbath is given us, "lest we forget." When the sun goes down every sixth-day evening, then the Sabbath comes, and God says to us "If you will turn aside from your own ways, and do my will on the holy Sabbath day, then will come to you life's richest blessings."

What a privilege it is, then, to be a Sabbath keeper. What a joy to follow the Master in this wonderful way, so that we can know that his blessing is upon us. This makes us humble, but it makes us glad and happy.

May your conference be a great success. May your lives be successful as you follow the Master day by day. May the Sabbath be the means, all through your life, of keeping you in the Christian way, and of bringing you increasing blessing as you hold its hours sacred to the things of God, and therefore to the promotion of happy, wholesome and helpful living.

A. J. C. BOND,

Leader in Sabbath Promotion.

WESTERN ASSOCIATION INDEPENDENCE, N. Y., JUNE 3-5, 1932

OUTLINE OF PROGRAM

Theme: The Sabbath and Evangelism

Friday Afternoon

- 2.30 Call to order by the moderator
Devotions
- Introductory sermon, Rev. Harley Sutton
- 3.15 Business
Reports of officers, delegates and committees
- 3.45 Pastors and Workers' Conference, Rev. A. C. Ehret, leader

Sabbath Eve

- 7.45 Song and devotional service
8.15 Sermon, "By My Spirit," Rev. H. C. Van Horn
Testimony meeting, led by Rev. W. L. Greene

Sabbath Morning

- 10.30 Morning worship, arranged by the Independence Church
Sermon, Rev. Alva L. Davis
11.00 Children's service at the parish house, conducted by Miss May Dixon

Sabbath Afternoon

- 2.00 Song and devotional service, Mark Sanford and musical director
2.20 Young people's program, Miss Elizabeth Ormsby, association secretary
3.30 The Sabbath and How to Promote It, Rev. H. C. Van Horn
Discussion

Evening after the Sabbath

- 7.45 Song and devotional service
8.15 Sermon, "Three I Know," Rev. H. C. Van Horn

Sunday Morning

- 10.00 Song service
Business
10.30 Devotions, Mark Sanford
10.45 Address, "Evangelism in the Church," Rev. A. L. Davis
11.15 Worship and sermon, Rev. E. A. Witter

Sunday Afternoon

- 1.30 Song and devotional service, Mark Sanford and song leader
2.00 Conference on Methods of Evangelism
3.00 "The Sabbath and Seventh Day Baptists," Rev. H. C. Van Horn
Discussion

Sunday Evening

- 7.45 Song and devotional service
8.15 Sermon, "How Shall I Escape?" Rev. H. C. Van Horn
Adjournment

ALFRED TENNYSON STILLMAN IN MEMORIAM

Mr. Stillman was born at Scott, N. Y., April 1, 1864, and entered into the life to come at Alfred, N. Y., May 3, 1932.

He was the son of Stennett and Theresa Clarke Stillman. His father was a soldier in the Civil War from 1861-1865. His home was in Richburg about eleven years, Scott fifteen years, Leonardsville twenty years, and in Alfred, where he was a highly respected citizen, for twenty-two years.

On October 17, 1888, he was married to Miss Lucy A. Prentice, daughter of the late and much loved Rev. Asa B. Prentice, then of Adams Center, N. Y.

He leaves a widow, five children, thirteen grandchildren, and a brother, Allen Paul Stillman, of Howard Beach, L. I. The children are: Mrs. Robert A. Greene, Geneseo, N. Y.; Mrs. Willis Saunders, East Rochester; Mrs. Archie Champlin and Mrs. De Forest Truman of this village; and Asa Prentice Stillman, West Pittston, Pa.

In early youth he was baptized and became a member of the Scott Seventh Day Baptist Church. From that time on, a church was his religious home. He was a student in Cortland Normal School, near Scott.

He was a lifelong and loyal worker in the First Seventh Day Baptist Church of Alfred, N. Y.—an elder and at the time of his death, a trustee. He also served the community as a member of the school board and of the village board.

It looks as if a cerebral trouble developed beyond anything that his friends were aware of, ending in an altogether unexpected death.

There was prayer at the house by Pastor A. Clyde Ehret. The services in the village church, May 5, were brief and simple. Dean A. E. Main offered prayer, Pastor Ehret read well selected portions of Scripture, and President Davis spoke in a friendly and appreciative way of the deceased and read a few verses from Browning.

Many and beautiful flowers around the pulpit and over the casket were a fitting symbol of the beauty of the life beyond. After brief services at the grave, the body of our friend was buried in the beautiful Alfred Rural Cemetery.

The husband, father, brother, friend, is not dead; just the earthly tent he has lived in is taken down, God having provided him a building in heaven to live in, not built by human hands, but eternal.—*Paul*.

There is no death, what seems so is transition.—*Longfellow*.

My times are in Thy hand.—*David, Browning*.

You can kill my body, but you cannot kill me.—*Socrates*.

Alfred, N. Y.

A. E. MAIN.

OUR PULPIT

A LIVING DOG OR A DEAD LION?

BY REV. GEORGE SHAW
Pastor of the church at Salem, W. Va.

Text—Ecclesiastes 9: 4b.

ORDER OF SERVICE

HYMN

LORD'S PRAYER

RESPONSIVE READING

HYMN

SCRIPTURE READING

PRAYER

HYMN

OFFERING

SERMON

HYMN

CLOSING PRAYER

"A living dog is better than a dead lion."

The Book of Ecclesiastes is a suite of five essays broken by miscellaneous sayings. The book may contain the unsatisfying personal experience of the author, or possibly may be a review of the current heathen philosophy of his time. The only escape from the pessimistic point of view, where all is vanity and vexation of spirit, is in the closing words of the book where we meet with a statement of man's duty, that is as lofty and as comprehensive as anything ever written.

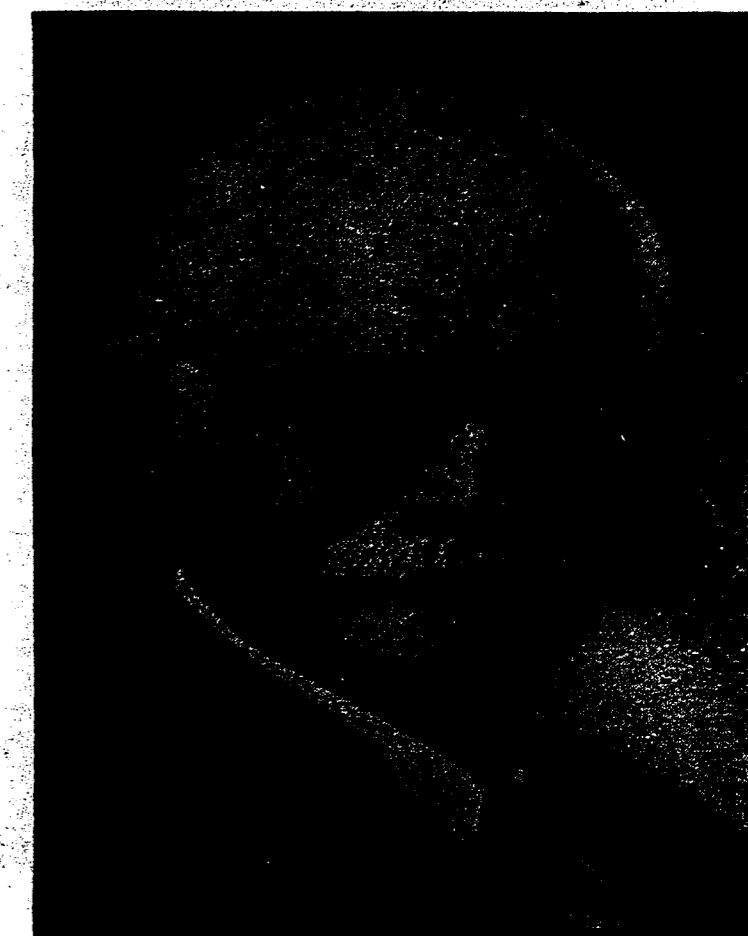
This view of Ecclesiastes makes it a rather unsafe place to mine for theological doctrine, but a good place to pick up suggestive texts.

The text announced is very suggestive—"A living dog is better than a dead lion."

Dogs are mentioned in the Bible about

forty times and always with contempt. The reference to Lazarus' sores and to Job's father are not exceptions. In our day it is not easy to understand the hatred of the Jews for a dog. The only reason that a dog was permitted to live at all was the same reason that now makes it contrary to law in most of our states to kill a turkey-buzzard. They were scavengers.

On the other hand there is the lion,



spoken of about one hundred fifty times, and always in the highest terms. The lion was the symbol of strength, beauty, dignity, and kingliness. The Messiah was pictured as the Lion of the tribe of Judah. The Jews placed the lion very, very high and the dog very, very low. But the text says that "a living dog is better than a dead lion."

In carrying out the suggestions of this text we must not overlook the fact that there are dead dogs and there are live lions, and while there is no doubt that a live dog beats a dead lion, it is still true that a live lion is not to be compared with a dead dog.

The first application of the text is suggested by the first part of the verse from which it is taken, which reads as follows: "For to him that is joined to all the living there is hope." Hope is the expectation of

the desirable. We do not expect all that we desire, and we do not desire all that we expect. Hope varies from a faint gleam to confident assurance. Christian hope is a neglected grace. Christians live far below their duty and privilege in the matter of Christian hope. Hope is the balloon of the soul, the skylark of Christian virtues—hope it may be for heaven, of which we hear so little in these days; hope for the kingdom of heaven on earth, for which Jesus taught us to pray; hope for greater purity, power, and service in our own lives; hope for the family, the church, and the world. Let us cultivate the assurance of hope that is founded on the promises of our covenant-keeping God. The man or woman who is without earthly hope is already half dead; so the Christian who is without this virtue is only half alive. A man is sick and there is no hope—it won't be long now. A business man has failed in business and has lost all hope—it may result in suicide. The pastor or teacher or parent who is simply living along with little or no hope has already surrendered to defeat. This is all wrong, for we should cultivate the expectation of the desirable. While there is life there is hope. This hope is the anchor of the soul in every storm and trial, and faith is the cable. The anchor is firmly attached to the abiding promises of the eternal God. Hope maketh not ashamed. "A living dog is better than a dead lion."

And now let us apply this text to the idea of service. Are there in the church any dead lions and any live dogs? Do not misunderstand me; there may be some live lions and some dead dogs. In financial matters it is not what a man has that helps the church, but what he gives. So it is in the prayer meeting. It is not the man of extra gifts and influence, but the man who attends and takes part that serves the prayer meeting.

The same is true in the matter of attendance at public worship on the Sabbath and the moral support given the church during the week. There is no excuse for not being at least a live dog.

Again the text is illustrated in the matter of Christian hospitality. A big, fine home wide open in Christian hospitality is a live lion, and a small home closed tight to Christian hospitality may be a dead dog.

One of the most valuable homes in a church that the writer has served was small and in a rather out of the way place in the town. Time was when the best financial support of one of our largest churches came from a man who did not own land, but farmed eighty acres for another. One third of what this farm produced went to the landlord, but one tenth of what was left went to the farmer's Lord. The strength of a church is not in the wealth of its members, or in the numbers of names on the record books. Neither is its strength in the education or the social position of its people. History of the achievements of the past may do us good if we remember this text. Those of us who feel that we have but one talent, or at most two, must not fail to keep ourselves alive in matters of service, or we will suffer the fate of the insulting servant in the Lord's parable.

This same thought could be carried out in the case of one who is alive denominationally. The writer will not take RECORDER space to develop this thought, but will let the reader carry on with the matter of subscribing for and reading the denominational publications, the support of all our various interests, the attendance on our gatherings, with unceasing prayer for every kingdom task.

Now what shall be said of those who are alive or dead politically? What about those who do not vote, who take no interest in primaries and elections? Here again the reader is asked to develop and apply the text.

Quite another angle of application is seen in the matter of freedom and life. In these times of exact organization we ought to try to maintain our freedom of action. Especially is this true if we would keep the Sabbath.

Seventh Day Baptists must be trained and disciplined so as to command their own time. The life of a farmer, for example, is said to be a dog's life, and possibly it is, but he is largely free to make his own hours and days of labor. Is not this better than to receive more pay for fewer hours' work, while being the bond-slave of some soulless corporation? The reader is left to develop this thought and to add illustrations.

I have just spoken above of life, by which I mean enterprise. Many a man of

great ability and unusual opportunity has largely failed because of the lack of enterprise. He was not alive and awake. Often it is that a teacher or minister or business man will succeed in spite of handicaps if he is well supplied with that which is said of the dog spoken of in this text.

There was David to whom Goliath the Philistine said, "Am I a dog?" There was Moses with a shepherd's rod in his hand, and the mighty Pharaoh with his scepter. There was Elijah standing alone among hundreds of the priests of Baal, and Paul before the cruel Nero. There was the little maid that waited on Naaman's wife, and the Syrophenician woman who put the disciples to shame. And then there is our Lord Jesus who said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hidden these things from the wise and prudent and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight."

DENOMINATIONAL "HOOK-UP"

ALFRED, N. Y.

Plans are under way for the organization of an auxiliary to the Clawson Infirmary. Changes are being made whereby two more rooms will be available within a short time. The university has very generously arranged that the townspeople may have the privilege of using these rooms.

"To J. Nelson Norwood, who has been both teacher and friend," is the dedication of "Agricultural Depression and Farm Relief in England 1813-1852" by Leonard P. Adams '28. Dean Norwood was also presented with a copy bearing a personal inscription by the author.

The book, which was published in England last month, is a scholarly report on the crises in English agricultural affairs following the Napoleonic Wars. Mr. Adams points out the large numbers of comparisons between that period a century ago and the present post-war depression in so far as they have affected the English farmer. It is interesting to note the similarity between the reform measures presented then and the ones suggested today. Truly, as the author quotes, "History repeats itself." Mr. Adams majored in economics while at Al-

fred and, also, took much work in the history department under Dean Norwood. He is a member of Klan Alpine. After leaving Alfred he went to Cornell, where he is now an instructor in economics.—*Sun*.

ALFRED STATION

Pastor and Mrs. Van Horn left Wednesday for a trip through West Virginia, Ohio, Wisconsin, Iowa, and southern Michigan. Mr. Van Horn is spending the time largely in the interests of the theological seminary.—*Sun*.

NORTONVILLE, KAN.

Nortonville, Kan., "News."—Rev. W. L. Burdick of Ashaway, R. I., spent the weekend at the Jesse Maris home. He spoke at the Seventh Day Baptist church Friday night, Sabbath morning and evening. He was on his way to California to attend the Pacific Coast Association. On his return he will stop at Denver to assist in dedicating the new Seventh Day Baptist church there. A church was organized there only a few years ago and the pastor at Boulder preaches there.—*Alfred Sun*.

SALEM, W. VA.

Dr. George Thorngate gave a very interesting talk yesterday before the Kiwanis club in their meeting at the United Brethren church. Doctor Thorngate recently returned from China, where for the past eight years he has been a medical missionary in charge of a hospital in Shanghai from which point he and his family sailed for the homeland a couple of months ago mid the booming of cannon and bursting of bombs as the Japs harassed the Chinese.

Doctor Thorngate used two maps by which he pointed the location of many towns that were prominent in the war news a short time ago, and told in an interesting way of the events preceding the outbreak over there.—*Herald*.

NORTH LOUP, NEB.

The sixtieth anniversary of the first Seventh Day Baptist service held in North Loup will be observed next Sabbath morning at the church.

Of the little company of pioneers who gathered on the banks of the river for their first worship in a new country, on that May morning so long ago, only five survive:

Chas. J. Rood, Mary R. Davis and A. J. Davis of North Loup; Mrs. Jennie Rood of Milton, Wis.; and Mrs. Babcock of Gentry, Ark.

As many people know, a metal tablet with the date of the service, May 18, 1872, marks the spot on the river east of the village where the first service was held. Elder Oscar Babcock preached and Charley Rood led the singing.

At next Sabbath's service, L. O. Greene will give the recognition in connection with the anniversary observance.

In the afternoon the Christian Endeavor will conduct services at the marker on the river. This will be a union service, and all young people of the church are especially urged to attend. Older people are invited to attend also.—*Loyalist*.

JAMAICA, B. W. I.

From Pastor Hargis.—Your letter came the other day and we sure did enjoy every word. Every one seems to have a peculiar talent all his own and the letters are mighty full of worth to us.

I want to thank you for the generous gift you made toward our car. I know that was a real sacrifice. But you are having a real part in the work in Jamaica. The car is a blessing and very essential to the work and our comfort and health.

The weather here is warm and yet fine because we have a breeze most all the time. We have visited nearly all the larger fields and find the work moving ahead. I have baptized fifteen so far—received into membership over twenty-five—many have confessed their Savior for the first time—and things are looking quite good. We have yet to get acquainted and get some understanding of the needs of the field. People in U. S. A. little realize how frugal the life of people here is. They work for twelve to twenty-five cents a day. The fruits are abundant, hence they can live even if they do not have any income. The families are large and every one seems to have no idea of family limits—they do not hesitate to take in a child to care for and rear. . . .

From Mrs. Hargis. — This is Sunday morning, general cleanup morning at our ranch, but not as strenuous a day as most days of the week. Last Sunday we went to church, but this week we are writing letters.

Just had a general excitement, when Bob found a "whopper" of a roach in his closet, and called the rest of the family to see it, and then have his dad to dispose of it. We have to watch our clothes, for the roaches eat great holes in things if they get in, and we have our closets cleaned every day just as the other rooms. (I've had one dress ruined.) In one of G. D.'s letters he spoke of the fine clothes seen here and how sad it was because I had expected to wear out my old ones. Well, my mind hasn't changed a bit. I still expect to wear out the clothes I had, for they are plenty good enough and I do not think that wearing finery will increase their love for me. Not only that, but we have other things so much more important on our minds than *clothes*.

You would be interested to see the traffic "cops" in these parts. They dress in dark blue uniforms, trimmed with brass buttons and bright red stripes, and are quite a pleasing sight. They have such a flourish to their hands and arms when they direct the traffic—it is really quite amusing to see how much "ceremony" they go through, but I would hate to have it omitted now that we enjoy it so. They are very courteous. They wear what I call "turtle" hats—the kind worn in Africa and tropical countries, white with a sort of "dome." . . .

Dorcas is a busy little body—she follows Charlotte around when she's cleaning, and carries out the rag rugs and wields the mop, which is almost bigger than she is. And every little while she will come in and stand up against me and say, "Jesus loves me," and I say "How do you *know* Jesus loves you?" and she says, "For the Bi-bul tells me so!" She is just a little girl, but she's learning to sing it, and I sing it for her two or three times a day sometimes. Then I show her one of the calendars which I brought with us, and have her tell me where Jesus is in the picture, and she can tell me every one now. I am also teaching her her "A B C's." I made some squares of paper, printed the first few letters in bright colors, large in size, and when she gets these learned, I'll make some more for her to learn. I'll send a picture of her for the Dorcas program, so you can "know" her too. . . .

—*Jamaica Jottings.*

RELIGIOUS EDUCATION

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

AMERICAN STANDARD BIBLE TO BE REVISED

A revision of the American Standard Bible will be published in 1941, according to an announcement made by Dean Luther A. Weigle of the Yale University Divinity School, who is chairman of the American Standard Bible Committee of the International Council of Religious Education.

"The American Standard Bible Committee was appointed in 1929 and has held a number of meetings in the last two years exploring the need of a further revision of the text of the American Standard Edition," Dean Weigle said. "The past forty years have been especially fruitful in the discovery of manuscript materials which constitute resources for the better understanding of the New Testament. At a three-day session held last week-end at Union Theological Seminary, New York City, the decision was reached to undertake a thorough revision of the present text, and the ten-year period until 1941 was set as the time within which the committee hopes to complete this work. No release for publication will be made by the committee before that year. This will be forty years after the publication of the American Standard Edition of the Revised Version in 1901, sixty years after the publication of the Revised Version of the New Testament by the English Revision Committee in 1881, and three hundred thirty years after the publication of the King James Version in 1611."

The revision of the King James Bible was undertaken in 1870 by a committee of sixty-seven English scholars, collaborating with a committee of thirty-four American scholars, who labored for ten and a half years upon the revision of the New Testament and fourteen years upon the revision of the Old Testament. It was agreed that in case of differences between the English and American committees the readings preferred by the English Committee should be chosen,

but the American Committee was left free after a term of fourteen years to issue an edition containing the readings which it preferred. The American Standard Edition of the Revised Version of the Bible containing these readings was published in 1901, being copyrighted to protect the integrity of the text. This copyright is now held by the International Council of Religious Education, an organization of some forty Protestant denominations which are co-operating in all matters affecting Christian religious education, of adults as well as children. The council appointed a committee of fifteen scholars, known as the American Standard Bible Committee, in whose hands it placed full control of the text of the American Standard Edition, with power to make such revision and changes or emendations as its judgment should determine. As in the case of the previous revision committees, all changes in the text must be agreed upon by a two-thirds vote of the total membership of the committee.

The present membership of the committee is: William P. Armstrong, Princeton Theological Seminary; Julius Bewer, Union Theological Seminary; Henry J. Cadbury, Bryn Mawr College; Frederick Eiselen, Garrett Biblical Institute; Edgar J. Goodspeed, University of Chicago; James Moffatt, Union Theological Seminary; J. A. Montgomery, University of Pennsylvania; A. T. Robertson, Southern Baptist Theological Seminary; James Hardy Ropes, Harvard University; John R. Sampey, Southern Baptist Theological Seminary; Andrew Sledd, Emory University; J. M. Powis Smith, University of Chicago; J. R. Taylor, University of Toronto; C. C. Torrey, Yale University; and Luther A. Weigle, Yale University. Ex-officio members of the committee are Dr. Harold McAfee Robinson, chairman of the International Council of Religious Education and Dr. Hugh S. Magill, general secretary of the International Council, who is secretary of the committee.

Revision of the Bible becomes necessary, Dean Weigle pointed out, as English usage changes and modern research in Biblical literature progresses. The aim of the English Committee was simply to "adapt King James' Version to the present state of the English language without changing idiom and vocabulary," and to avail themselves of the fur-

ther knowledge of the original text and its meaning which the growth of Biblical scholarship throughout a period of nearly three hundred years had made possible. They sought to make only such changes as were necessary for "greater accuracy, clearness, and consistency." The Revision of the New Testament was published on May 20, 1881, and two hundred thousand copies were sold in New York on that day.

In 1901, an American Standard Edition of the Revised Version was published containing the readings preferred by the American committee. It is now proposed to revise this American Standard Edition in the light of the manuscript materials which have become available in the last two decades.

—Yale University News Statement.

DAYTONA BEACH, FLORIDA

PLANNING A SEVENTH DAY BAPTIST CHURCH

RECORDER readers are glad to hear about the newly organized Seventh Day Baptist Church at Daytona Beach. This is to be a church home not only for local residents but for all members of our sister churches who will find it possible to spend their winters in Florida after retiring from active business life. Furthermore it will also be a missionary church making its appeal to the working class in Florida as well as to all tourists of education and refinement.

Historical Setting

Seventh Day Baptist Sabbath school services were first held in Daytona Beach in 1875, by people from Plainfield, N. J. In 1884, a church was organized which was maintained for only a few years at that time. But the Sabbath school has met practically every week throughout the fifty-seven years. Recently, both church and Sabbath school services have been held during the winter, at which season the adult congregation is more than doubled by the tourist friends from northern Seventh Day Baptist churches.

The Newly Incorporated Church

Convinced that now is the opportune time for a permanent church to be established, twenty-three charter members have organized and incorporated as "The Seventh Day Baptist Church of Daytona Beach,

Florida." A lot has been purchased near the center of the city with a frontage of seventy-five feet and a depth of one hundred fifty feet. Plans for a church edifice are being drawn up.

Tourist Membership in This Church

In behalf of the tourist members of our congregation, the constitution provides that, upon expression of his wish to do so, any Seventh Day Baptist may receive full membership entitling him to all the voting privileges in the business transactions of this church, without transferring his membership from his home church.

The Need for This Church

There is no other Seventh Day Baptist church in Florida, but Seventh Day Baptists are scattered throughout the state. Up to the present, fifty-five to sixty have attended the Sabbath morning services regularly this season, forty to forty-five of whom will continue throughout the summer months. Of this number about twenty are young children. With the shortening of the working week, an increasing number will be seeking admission into churches observing the Scriptural Sabbath.

Each year thousands of the very best people from almost every state in the Union as well as from Canada and other countries spend the winter in Daytona Beach, enjoy its unusual educational and religious functions as well as its marvelous climate, and carry back to their homes what they gained, not only in health but in inspiration and ideals. Promotion of the principles of Christ's Sabbath here would mean broadcasting this Sabbath thought to thousands of other people and places as well.

The Present Problem

The local residents and all our interested friends are anxious to have a good church building here as soon as possible. We would like to build this fall but we do not wish to be so hasty as to sacrifice quality and attractiveness in our structure or to make any appeals that would hamper other vital interests of our denomination.

There are men without work here now who would give labor that they might not be able to give later. Also other labor and materials could be secured at comparatively low prices now, and we would thus be doing

our bit to help solve the great unemployment problem.

We greatly appreciate the interest of the many friends who have already given invaluable help in the organization of our new church and have contributed most liberally towards the purchase of our lot and in suggestions for our building.

Further communications sent to Dr. M. Josie Rogers or Rev. Elizabeth F. Randolph, 436 Fairview Court, Daytona Beach, Fla., will be gratefully received.

ELIZABETH F. RANDOLPH.

DEATHS

BINGHAM.—Rebecca Lee Bingham was born August 9, 1928, and died at the Seaside Hospital, Long Beach, January 20, 1932, after a very brief illness. "Becky," as she was known, was the only daughter of Dr. and Mrs. Elmer Bingham (Mrs. Bingham was formerly Dorothy Burdick of Milton Junction, Wis.).

Becky was a sweet and lovely child and won as her admirers all who knew her. Farewell services were held in Preston Funeral Home, Riverside, Calif., on January 22, 1932, in charge of Pastor Hargis. Interment was in Olivewood Cemetery. The many friends of her parents join in grief with them because of the early departure of our little friend.

"A little pink rose in my garden grew,
The tiniest one of all;
'Twas kissed by the sun, caressed by the dew,
Oh, little pink rose in my garden,
Oh, little pink rose, 'twas you!

"Oh, little pink rose of your mother's heart!
You have faded, and gone away?
Has the Gardener gathered my little pink rose,
For his loveliest garden today?"

"Did he need one more blossom of your size and hue,
And was that the reason the Gard'ner chose you?
Oh, little pink rose of your mother's heart!
Have you faded, and gone away?"

G. D. H.

DAVIS.—Crales Noble Davis, son of George H. and Hannah W. Davis, was born June 6, 1857, and died April 23, 1932.

He was born on the Davis farm near Shiloh, N. J., and lived there until 1897, when he moved to the village of Shiloh. He was educated at Union Academy, Shiloh, N. J., and at Woodstown Academy, Woodstown, N. J. He was a teacher most of his life, retiring about ten years ago.

In boyhood he was a member of the Marlboro Seventh Day Baptist Church, later transferring

his membership to the Shiloh Seventh Day Baptist Church. He has been in failing health for several years and died after a heart attack. He is survived by his wife Mary Weir Davis, a son George H. Davis, and a daughter Helen W. Davis.

The funeral, conducted by Rev. Herbert L. Cottrell, was held on April 25, 1932, from the Garrison Undertaking Parlor, Bridgeton, N. J., and the interment was made in the Shiloh cemetery, Shiloh, N. J.

H. L. C.

LARKIN.—Lee Erb, son of Frank and Effie Larkin, was born in North Loup, Neb., December 25, 1891, and passed away at the family home in North Loup, April 29, 1932.

There remain, besides his father and mother, seven brothers and one sister: Jay of Boulder, Colo.; Fay of Cashmere, Wash.; Burr of Culver, Ore.; Don of Grand Island, Neb.; Ray, Rex, and Ned of North Loup; and Lottie Larkin Sample of Seattle, Wash. One brother and one sister passed away when they were less than two years old.

Lee was baptized and joined the Seventh Day Baptist Church here in early life.

He enlisted for the World War in 1917, but was injured at the Valley County Fair on Friday, the day previous to the coming of his last call. The injury occurred fourteen years ago last fall. Lee has been unfortunate in receiving serious injuries. He himself said that he had been killed four times. In spite of these misfortunes he has worked hard, doing tasks that many able-bodied men would not do and having a job when some were without. He enjoyed the out-of-doors and was a lover of nature. A favorite pastime was fishing. He like to watch the mother birds bring food to the little ones in the nests as he sat along the creek bank.

Lee has been tenderly cared for through all his illness by his mother. A tortured temple has given release, at the bidding of God, to a spirit whose recent and fresh vision of the Christ will lead to victory.

Farewell services were conducted from the home Sunday afternoon, May 1, by Pastor Hurley S. Warren. Interment was in the North Loup cemetery.

H. S. W.

PERKINS.—Sally Madelia Rogers Perkins, daughter of Jesse Davis Rogers and Mary Anna Eliza Clarke Rogers, was born in Nile, N. Y., June 1, 1869, and died February 25, 1932.

She was married to Eugene Perkins September 17, 1890, by Rev. H. B. Lewis. To them were born three children, all of whom are living: Mrs. Jesse A. Burdick, Richburg, N. Y.; Mrs. Paul C. Baker, Nile, N. Y.; Mrs. E. L. Learn, Buffalo, N. Y. These with the father and four grandchildren remain to mourn the loss.

She was a devoted wife, a loving mother, a respected and honored citizen.

Early in her youth she sought and found the Lord and was baptized in the spring of 1882, by Rev. Charles A. Burdick. A couple of years later she united with the Nile Seventh Day Baptist Church, and from that time to this it may be

said of her that she never knew what it was to decline from her religious interest.

In her younger days for a number of years she was a successful music teacher. Before poor health laid her aside from the activities of this life she always enjoyed giving of her strength and time to the sick and suffering.

This quiet, retired life she accepted cheerfully and the bereaved ones, while deeply mourning their loss, are comforted by the fact that her last days were full of thoughts for others, of hope, and of peace.

The farewell service was held at her home church Sunday afternoon, February 28, conducted by Rev. Harley Sutton. Out of town friends and relatives were present from Alfred, Andover, Buffalo, Bolivar, Olean, Richburg and Independence.

Interment was made at Mt. Hope Cemetery, Friendship.
H. S.

STILLMAN.—Alfred Tennyson Stillman was born at Scott, N. Y., April 1, 1864, and died at Alfred, N. Y., May 3, 1932. See a more extended notice elsewhere.
A. E. M.

Sabbath School Lesson XI.—June 11, 1932

JUDAH THE TRUE BROTHER.—Genesis 44: 18—45: 15.

Golden Text: "Behold how good and how pleasant it is for brethren to dwell together in unity." Psalm 133: 1.

DAILY HOME READINGS

June 5—Judah the True Brother. Genesis 44: 18-34.

June 6—Reuben Helps Joseph. Genesis 37: 18-24.

June 7—Joseph the Loyal Brother. Genesis 45: 1-8.

June 8—Paul Befriends Onesimus. Philemon 8-20.

June 9—Mutual Helpfulness. Romans 15: 1-7.

June 10—Christ Our Brother. Matthew 12: 46-50.

June 11—The Lovingkindness of Jehovah. Psalm 26: 1-7.

(For Lesson Notes see *Helping Hand*)

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

THE SABBATH RECORDER

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

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

L. H. NORTH, Business Manager

Entered as second-class matter at Plainfield, N. J.

Terms of Subscription

Per Year\$2.50
Six Months 1.25
Per Month25
Per Copy05

Papers to foreign countries, including Canada, will be charged 50 cents additional, on account of postage.

All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

Subscriptions will be discontinued at date of expiration when so requested.

All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

Advertising rates furnished on request.

RECORDER WANT ADVERTISEMENTS

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

LETTERS TO THE SMITHS, by Uncle Oliver. Of special interest to young people, but contain many helpful words for parents who have the interests of their sons and daughters at heart. Paper bound, 96 pages and cover, 25 cents; bound in cloth, 50 cents. Mailed on receipt of price. Sabbath Recorder, Plainfield, N. J.

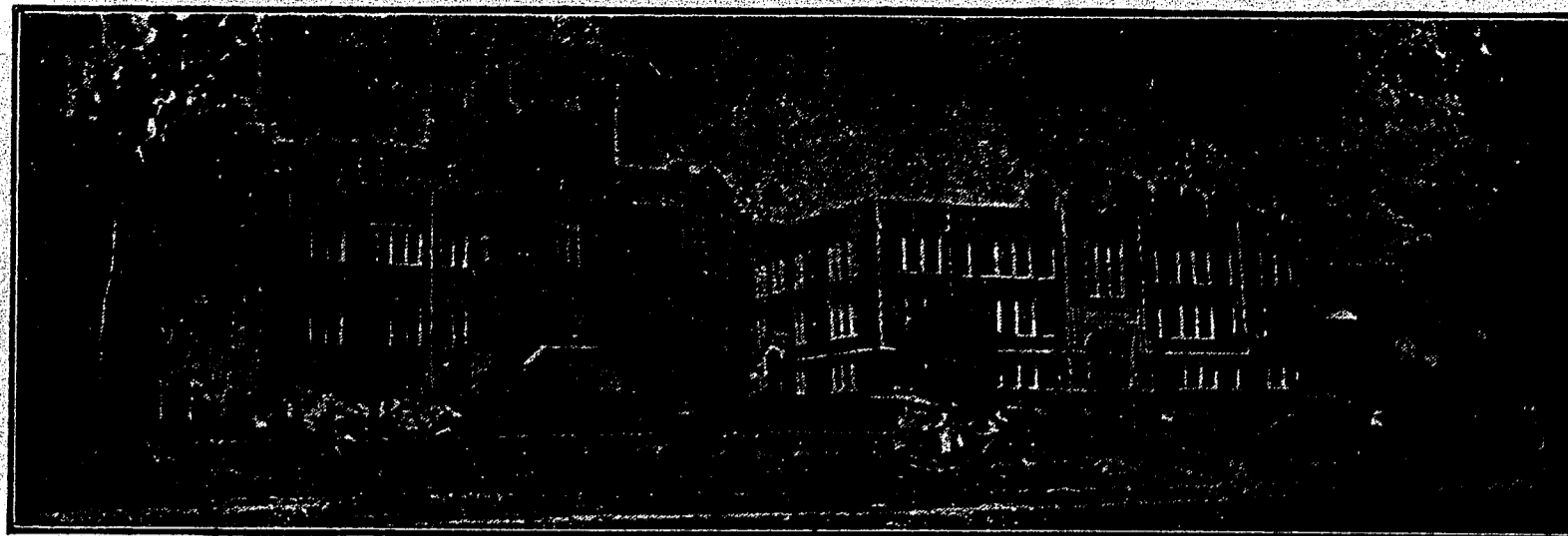
JUNIOR GRADED HELPS, four year course, four parts each year, 15c each. Intermediate Helps, three year course, four parts each year, each 15c. Teacher's helps for Junior lessons, each part 35c; for Intermediate, 25c each. Sabbath Recorder, Plainfield, N. J.

A MANUAL OF SEVENTH DAY BAPTIST PROCEDURE (Revised), is a book of exceptional value to those who would know more about Seventh Day Baptist ecclesiastical manners and customs. Price, attractively bound in cloth, \$1 postpaid. Sabbath Recorder, Plainfield, N. J.

COLLECTION ENVELOPES, Pledge Cards, and other supplies carried in stock. Collection envelopes, 25c per 100, or \$1.00 per 500; denominational budget pledge cards, 30c per 100; duplex pledge cards, 40c per 100. Address orders to Sabbath Recorder, Plainfield, N. J.

FOR RENT.—One-half house in Shiloh, N. J. Pleasant location; close to church, school, post office; lights, running water, bath. Elizabeth Fisher (Mrs. Luther S.) Davis, Star Route, Bridgeton, N. J. lf-5-23

SALEM COLLEGE



Administration Building
Salem College has a catalog for each interested SABBATH RECORDER reader. Write for yours.
College, Normal, and Musical Courses.
Literary, musical, scientific and athletic student organizations. Strong Christian Associations.
Address S. Orestes Bond, President, Salem, W. Va.

ALFRED UNIVERSITY

A modern, well equipped, Class A, standard college, with technical schools.

Buildings, equipment and endowments valued at over a million dollars.

Courses offered in Liberal Arts, Sciences, Ceramic Engineering, Applied Art, Agriculture, Rural Teacher Training, Music and Summer Schools. These include Pre-medical, Pre-dental and Pre-law courses.

Faculty of highly trained specialists, representing the principal American colleges.

Combines high class cultural with technical and vocational training. Social and moral influences good. Expenses moderate.

Tuition free in Ceramic Engineering, Applied Art, Agriculture and Rural Teacher Training.

For catalog and other information address The Registrar, Alfred, N. Y.

BOOKLETS AND TRACTS

THE SABBATH AND SEVENTH DAY BAPTISTS—A neat little booklet with cover, twenty-four pages, illustrated. Just the information needed, in condensed form.

WEEKLY MOTTOES—A Sabbath motto for every week in the year. By Rev. Ahva J. C. Bond, D. D. Printed in attractive form to hang on your wall. Fifty cents each.

A COURSE IN CHURCH MEMBERSHIP FOR JUNIOR BOYS AND GIRLS. By Rev. Wm. M. Simpson. Including fifteen Perry pictures. Fifty cents each.

FIRST DAY OF THE WEEK IN THE NEW TESTAMENT—By Prof. W. C. Whitford, D. D. A clear and scholarly treatment of the English translation and the original Greek of the expression "First day of the week." Sixteen pages, fine paper, embossed cover.

THE SABBATH IN THE BIBLE—All Biblical references to the Sabbath, with titles and comments.

SEVENTH DAY BAPTIST HYMNS AND SONGS—Fifteen cents each.

SEVENTH DAY BAPTIST CALENDAR AND DIRECTORY. Twenty-five cents each.

A SABBATH CATECHISM FOR BOYS AND GIRLS OF JUNIOR AGE.

MAKING THE ANNUAL CANVASS.

SABBATH LITERATURE—Sample copies of tracts on various phases of the Sabbath question will be sent on request with enclosure of five cents in stamps for postage, to any address.

AMERICAN SABBATH TRACT SOCIETY
Plainfield, New Jersey

MILTON COLLEGE

Founded in 1844

A COLLEGE FOR MEN AND WOMEN

Courses leading to the degrees of Bachelor of Arts and Bachelor of Philosophy and to a certificate in music.

Milton College endeavors to maintain the quality and ideals of the American Christian college. Its volunteer Christian organizations are alert and largely influence the campus life. The faculty of twenty men and women are thoroughly trained teachers.

The institution has five buildings and an attractive campus of eight acres. Its graduates have a high rating in graduate and professional schools as well as in public school teaching.

The School of Music provides excellent courses in theoretical music, and affords opportunities for individual study in organ, piano, violin, and voice. Glee Club and Chorus singing are special features.

For fuller information, address

Jay W. Crofoot, President
O. T. Babcock, Registrar
Milton, Wisconsin

Alfred, N. Y.

DEPARTMENT of Theology and Religious Education, Alfred University. Catalog and further information sent upon request.

THE TWENTIETH CENTURY ENDOWMENT FUND Alfred, N. Y.

For the joint benefit of Salem and Milton Colleges and Alfred University.

The Seventh Day Baptist Education Society solicits gifts and bequests for these denominational colleges.

BIBLE STUDIES ON THE SABBATH QUESTION. By Dean Arthur E. Main, D.D., of Alfred University. Third edition, revised, cloth, \$1.00 postpaid. American Sabbath Tract Society, Plainfield, N. J.

COUNTRY LIFE LEADERSHIP. By Boothe Colwell Davis, S.T.D., LL.D. A series of Baccalaureate Sermons Delivered Before Students of Alfred University. Price, \$1.25 prepaid. American Sabbath Tract Society, Plainfield, N. J.

HELPING HAND IN BIBLE SCHOOL WORK. A quarterly, containing carefully prepared helps on the International Lessons. Conducted by the Sabbath School Board. Price 60 cents per year in advance. Address communications to *The American Sabbath Tract Society*, Plainfield, N. J.

S. D. B. GRADED LESSONS
Junior Four-Year Series, per quarter 15c.
Intermediate Three-Year Series, per quarter 15c.
Send subscriptions to American Sabbath Tract Society, Plainfield, N. J.

June Is The Month



If You Have Made
No Pledges, Won't
You Make A Gift
In June?

● when all good Seventh Day Baptists work together to close up the year's denominational program. Despite the difficulties under which our boards have labored the past eleven months, considerable progress has been made and we have much for which to be thankful.



Treasurer Crandall reported about \$19,800 received (budget, special, debt) for the ten months ending April 30. The report for May will be available by next week. But our Budget calls for \$43,000. and unless every Seventh Day Baptist gets behind the Budget with his best efforts, the boards will be forced to come to Conference reporting unusually large deficits.



So let us plan to pay up our pledges as early in the month as possible so that all money may reach the Treasurer in time to be credited in June.

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

The Sabbath Recorder

Vol. 112

JUNE 6, 1932

No. 23

PRAYER

Almighty God, from whom all thoughts of truth and peace proceed, kindle, we pray thee, in the hearts of all men the true love of peace, and guide with thy pure and peaceful wisdom those who take counsel for the nations of the earth, that in tranquillity thy kingdom may go forward till the earth be filled with the knowledge of thy love through Jesus Christ our Lord!

—*Methodist Protestant Recorder.*

Contents

Editorial. —Whence—Whither?—Religious Education and the Sabbath.—The Medicine Show	705-709
Studies in Religion and Good Health	709
Letter from Miss Susie Burdick	711
Northwestern Association and Semi-Annual Meeting	712
Missions. —A Sabbath of Privilege in Hammond.—Personal Experiences of Doctors Palmborg and Crandall	713-716
Elizabeth Patten Ordway	716
The Story of the Book of Micah	717
Story of a Polish Student	718
Woman's Work. —Worship Program for June.—Questions for June.	719
Amelia Pierce Hurley	719
Tract Society—Meeting of Board of Trustees	720
Interchange of New Jersey Pulpits	721
Young People's Work. —How Honest Are We?—Intermediate Topic.—Polly and Paul's Discoveries in the New Church	722
A Story Sermon for the Younger Smiths.	723
Children's Page. —The Meaning of "God Is Love."—Our Letter Exchange.	725
Our Pulpit. —"Such as I Have Give I Thee."	727-730
Denominational "Hook-Up"	730
Religious Education. —Church School Standards and Goals	733
Observations	734
Deaths.	736
Sabbath School Lesson for June 18, 1932	736