

June Is The Month

when all good Seventh Day Baptists work together to close up the year's denominational program.

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.

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

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

The Sabbath Recorder

VOL. 112

JUNE 13, 1932

No. 24

LET US PRAY

Oh God, the way is dark,
Our eyes are blind;
We grope, we stumble on our way,
Our path to find.

Oh God, our days are drear,
Our skies are gray;
Oh come, and with thy love transform
Our night to day.

Oh God, the future holds—
We know not what;
But do thou still be merciful,
Thou God forgot!

Thou wast our fathers' God,
Thine aid didst lend;
Be thou our own, our children's God,
Unto the end.

By Rev. Frederick A. Reiter,
in "Presbyterian Advance."

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Write the Secretary or Treasurer for information as to ways in which the Board can be of service.

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The Sabbath Recorder

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

VOL. 112, No. 24

PLAINFIELD, N. J., JUNE 13, 1932

WHOLE No. 4,553

DO WE GIVE THE CHURCH TOO MUCH?

"Yes," say some, but a negative answer comes from the vast majority of Christian people who thoughtfully reply to the question asked above.

In balancing church budgets together with trying to balance the United Budget of the denomination, the average church man may become pessimistic and be tempted to feel he is asked for too much. It is not at all unfair, however, for one who professes to love God and follow the Master to consider what he contributes to the Lord's work, that is, what he gives the church in comparison with what he uses for himself.

The *Christian Century* reviews a pamphlet, headed "Would you dare to answer these questions?" published by a Presbyterian Church in Washington, D. C. In commenting on the subject of giving to the church, the *Christian Century* says: "The usual approaches of church people to the subject of money for religious uses are either by the way of the law or the way of the rummage sale—pay to the church the tenth you owe, or give what you can spare as easily as your last year's hat." The discussion of the subject is not, however, what we would pass on, helpful as it is, but some of the questions and answers. Here is the first witness:

Q. Do you personally feel that you are getting your money's worth from the church?

A. Very much more than my money's worth.

Q. How do you arrive at the sum total of your gifts to all religious and benevolent purposes?

A. Well, I don't know that I can answer that categorically. The only definite thing I do is to set aside ten per cent before I get it.

Q. What do you think of the argument that one who is very able to pay should hold back in order to make others bear their part of the load?

A. I have heard that argument made, but I do not believe in it. . . . I was astounded to learn that those who do not make a pledge are giving an average of four cents per week, whereas those who do pledge are giving an average of fifty cents per week.

Q. Do you personally ever go without something you want badly in order to give to the church?

A. No, I don't think that in all my life I ever went without something I wanted or needed badly in order to give to the church. All my life I have been giving to the church in a way that caused me no material sacrifice, and that is still true.

Q. Do you think that the average family in our church deprives itself of anything it really needs in order to give to the church?

A. I think some families do, but I do not think they constitute, at the outside, more than fifteen per cent.

Q. What is your honest opinion as to whether most of us spend more on amusements than on our religion?

A. I think that if we include in amusements, vacations and other forms of recreation, the average church family spends more on amusements than on God.

Q. Would you be willing to give everything you have for your religion if you believed that it was necessary to save Christianity from disappearing?

A. If it were necessary to save Christianity from disappearing from the earth, I think I would give everything I have.

Q. Would you give your life?

A. I think I would give my life. I might lack the courage at the last moment, but I don't think I would.

Here are a few questions, and answers of the second witness:

Q. Do you contribute to the church?

A. Slightly.

Q. Do you ever sit down and figure out what percentage of your total income you give to your church?

A. I have a hard time figuring what my income is. I try to give ten per cent, but it does not work out that way all the time.

Q. Do you personally ever go without something you want badly in order to give to the church?

A. No, I do not.

Q. Do you believe in the principle of depriving yourself of things you badly want in order to give to the church?

A. Yes, I believe in it, but I just can't do it.

Q. Do you play golf?

A. I try to play.

Q. What are the dues annually?

A. I think it is nearly \$150.

Q. Do you use a caddy?

A. Yes.

Q. Counting all amusements, golf, movies, parties, vacation trips, etc., do you think it is a fair statement that we are spending more for these things than for religion?

A. I am sure we do, but it should not be so.

It would be interesting to have the whole pamphlet before us. However enough is quoted to show that these two men, who may be considered a fair cross section of almost any church, have not strained themselves particularly in discharging their financial obligations to religion.

This Washington church in its efforts to balance its budget had proposed a "cut" in the pastor's salary. However, the congregation saw, "when the resources of its constituency were uncovered, that even in a time when . . . 'some of our people have been operating in the red,' the pastor's modest salary need not be cut."

At least before a man decides his church is costing him too much, he should consider what it does for him and his family, and then what he spends for other things.

Making Seventh Day Baptists The chief aim of every church should be to make Christians. But when that is said, we believe we are justified in claiming that the church ought to aim to make good Sabbath keepers. If Seventh Day Baptists want to be and are trying to be what they ought to be—and if there is any justification in their separate existence — they ought to aim at and work toward making Seventh Day Baptists. Certainly we ought to improve the quality of Seventh Day Baptists.

To do this, stress must be laid upon better Christian Seventh Day Baptist homes; better training in the homes; exaltation of higher ideals; larger loyalties to home and Jesus; deeper reverence for God. This should all be carried on up through Sabbath school and church and throughout all our social, business, and racial relationships.

We may well reiterate the principles upon which we stand. Let us say: Seventh Day Baptists stand for the Bible. It contains their belief and is the foundation of their faith in God and in his Son Jesus Christ, the needed and appropriated personal Savior.

Seventh Day Baptists stand for the Sermon on the Mount as a practical and possible working basis of life and conduct, and are seeking for that consecration of life and

purpose that will encourage them to pay the price of fellowship with Jesus.

Seventh Day Baptists stand for regeneration, or "birth from above," as a basis of church membership.

Seventh Day Baptists stand for believers' baptism, the immersion of the believer in obedience to Christ's command, as a symbol of the death of the old life and the resurrection to the new.

Seventh Day Baptists stand for the Sabbath, the seventh day of the week, the day whose Lord, Jesus claimed to be; the Sabbath with all the sanctions and purifying influence of Jesus' own life, conduct, and teaching; the Sabbath of the apostles and the early church; the Sabbath of the Decalogue with its roots in the beginning bedded in the soil with the holy marriage relationship instituted by Almighty God; the Sabbath sanctified and blessed by the God of the creation—our heavenly Father.

Seventh Day Baptists stand for the separation of Church and State and for the largest measure of civil and religious liberty.

Seventh Day Baptists stand for education, evangelism, and world-wide missionary endeavor.

Of such a position we need not be ashamed. We believe it has the sanction of Almighty God and the benediction of his blessed Son, together with the peace and presence of the Holy Spirit.

Let Seventh Day Baptists stand fast and go forward with courage and zeal to win others to its ranks.

Thinking Double I have just been reading about the Lake Avenue Baptist Church of Rochester, N. Y. The matters impressing me are not so much the size of its membership, or the number of its paid local workers and missionaries, as that its people "think in double terms—missions and current expense." I note that last year while its local expenses were about \$42,000, its benevolences were more than \$79,000. Two or three years ago the finance committee asked for an increase of \$2,000 for current expenses. Nothing was said about any increase on the benevolent side of their pledge cards. However, "when the results were tabulated, it was found that \$4,000 had been secured." Here is a church of 2,772 members, paying for missions, yearly, more than twice as much as Seventh Day Baptists,

with about three times as large a constituency. I wonder if it would not be well for us if we were a people thinking "in double terms"—Onward Movement and current local expenses.

"We Want Beer" This slogan met the eyes of the writer, recently, on a traffic congested street as he managed barely to evade a huge oncoming truck. The placard was pasted on the front of the truck. Just what would have happened if the truck driver had imbibed what he advertised to want, is easily conjectured. The writer would probably be lying in the hospital—or worse.

And now a plane is "barnstorming" the nation with "We Want Beer" written on it in great letters. One wonders who would want to ride in it with a pilot "full" of what he advertises as wanting. The *Literary Digest*, carrying the picture with the beer sign, reports some pertinent replies of dry leaders to its invitation to speak on the Bingham beer bill. The measure is offered as the road back to prosperity and to righteousness.

"We cannot drink ourselves into prosperity," is one dry reaction. Another quoted by the *Digest* is, "The revenue and unemployment arguments behind the Bingham bill are without foundation." A third is, "If you tax liquor for revenue, you increase the price so bootlegging without paying the tax will be profitable." Dr. Dan Poling says, "Whatever arguments there may be for beer, they are not economic. We would do well to wait until we have a fuller demonstration of the power of beer to bring back prosperity to Germany." Senator Morris Sheppard of Texas declares, "The enactment of the Bingham measure would mean the repeal of the Eighteenth Amendment by a congressional statute." But of course repeal is what the "We Want Beer" people want.

Friends of law, order, and sobriety must not hide their heads in any dry sands of complacency. They must be alert, and actively face the situation which confronts them.

A Century of Progress Many of RECORDER'S older readers will remember the great World's Fair, or Columbian Exposition, held at Chicago in 1893, celebrating the quadricentennial of the discovery of America. It was generally conceded, up to that

time, to be the greatest and most successful world exposition ever held. To visit it was the great event of years in many lives, and memories of days spent there are still cherished. Many shows and fairs of national and international interest have been held since.

Keen interest is now being awakened in the staging of another exposition of at least national interest. By "A Century of Progress" will this international exposition be known. It will be open to the public for five months, from June 1, 1933, to November 1.

"Progress," the weekly news bulletin of A Century of Progress, reports that progress is rapidly being made along all the lines of the exposition's preparation. The Federal government has recently made a million dollar appropriation through an agricultural bill. Co-operation is being furnished by many societies and a vast number of various organizations. "Forty States Plan for Participation," "Business Leaders Optimistic About Future of Nation," "Foreign Interest in Exposition Growing" are some of the headlines of the interesting bulletin.

The site is on the reclaimed water front of Chicago, extending from "Northerly Island," of Grant Park, southward more than three miles to Thirty-ninth Street. General Motors Truck Company and Greyhound Corporation will handle the intramural transportation service and are preparing to care adequately for the handling of fifteen thousand to twenty thousand passengers per hour. Many agencies in social sciences are co-operating for a helpful exhibit. "Plans are nearly complete for the Hall of Religion, where the social contributions of various church groups will be shown . . . a committee of prominent churchmen is making plans."

Seventh Day Baptists have been invited to participate in this endeavor by using enough floor space to make an exhibit of their contribution to a hundred years of progress.

It does not seem feasible to accept the invitation, however. The expense entailed does not appear justifiable to the Tract Board, to whom the matter was referred. It is regrettable, as the opportunity for giving publicity to Seventh Day Baptist activities, especially in promoting the Sabbath, is a real one.

MISSIONS

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

THE WEST GIVES ENCOURAGEMENT

In the last few weeks the missionary secretary has made an extensive trip among the churches in the West. A volume might be written, but following his usual custom, he forbears except to say that he has found much to encourage.

All the churches and fields visited are feeling the depression and have their problems, but there is good evidence in every case that they are going to be victorious. The fine group of active young people in Nortonville, Kan., is always an encouragement and the fellowship among all classes is a delight. The annual session of the Pacific Coast Association, held at Riverside, Calif., had been well planned and was at high tide throughout. Perhaps the Teen-Age Conference, held in connection with this meeting under the direction of Miss Bernice Brewer, was the crowning work of the association. A Sabbath with the church in Los Angeles found about forty present, and it was stated that twenty-one had been added to the little church in the last five years. A visit to San Luis Obispo, Calif., for a conference with President and Mrs. Benjamin R. Crandall gave particular encouragement as to the future. An all day service in connection with the dedication of a church in Denver was an occasion long to be remembered, and will be reported by others. Our church in Boulder, under the leadership of its young pastor, Rev. Ralph H. Coon (who is also pastor at Denver), occupies a strategic place for us in this university town, and is united and aggressively pushing the work in all departments. In connection with numerous conferences and more than two score visits and calls, expressions of loyalty to the cause were almost universal, and a determination to surmount all difficulties was heard on every hand.

DISCUSSING RELIGION WITHOUT A RELIGIOUS EXPERIENCE

One of the things which has characterized the Christian religion is a religious experi-

ence. The inevitable result of yielding oneself to God as revealed in Christ is an inner experience more or less marked.

How marked this experience is depends on a number of things, and chief among them is the natural temperament, the past life, and the sacrifice made in accepting and following Christ's way of life. The Christian religion requires sacrifice. It is said of Christ, "Who for the joy that was set before him endured the cross, despising the shame, and is set down on the right hand of the throne of God." It has often been said, "No cross, no crown." These expressions grow out of the fact that the Christian religion is one of profound and abiding experiences.

People often talk about religion and undertake to teach it who have never had any venture with God. This is folly and is soon detected. In listening to a speaker discourse about any phase of religion, the first question in the mind is, "Is he sincere?" and closely connected with this question is this, "Has he experienced that of which he speaks?"

One is no more qualified to speak of religion without having experienced it than one is to lecture on foreign travel till he has traveled. Much of the confusion today comes because this fact is not observed. An article appeared in a recent number of a magazine entitled, "What College Did For My Religion." The vagaries of the article lead one to believe that the author had never had a religious experience, and that a much better title for what he wrote would have been, "What College Did For My Theology." It is inconceivable that any man who had enjoyed the inner experiences of fellowship with Christ could write as this youth did. He pretended to be writing about spiritual experiences, when in fact he was dealing with intellectual phenomena, and had never known anything beyond these.

There are experiences in the Christian religion real, deep, and abiding. No one is entitled to deal with these, whether he be minister, missionary, Bible School teacher, parent, or neighbor, till he has made them his own. It is the purpose of missions to lead men into this new and unique inner experience and only those who have had this adventure with God can be used in this service.

LETTER FROM MISS SHAW

NURSE IN GRACE HOSPITAL, LIUHO, CHINA

DEAR SECRETARY BURDICK:

At mission meeting this week it was suggested that I was the only one who had not given account of himself to the RECORDER recently. After all the patients had been removed from the hospital, Mr. Davis came once more and took me with the nurses who did not live in Liuho or in the country to Shanghai. We applied for work at the Municipal Council office and were sent out to vaccinate refugees. Some days Miss West, Miss Burdick, or some Chinese teachers helped us. I believe Mrs. Davis wrote about the camp where we were sent. The crowds from Chapei were herded into the stalls of an unfinished market building, fed rice twice a day, given straw to sleep on and bedding if they had not been allowed to bring their own. A school was held for the children, play rooms conducted by the scouts, sewing classes were opened for the women, and many Bible women and men visited and read with the refugees. Excellent work was done in getting these multitudes sent to their ancestral homes or put to work. We had a strenuous time for five days searching the crowds for the unvaccinated and arguing with the old ladies and mothers of small babies. We listened to many sad stories those days and marveled how happy these people seemed just to be fed and sheltered and out of Chapei.

The day after the Thorngates sailed I was walking out near Grace School, saw a Red Cross sign, went into the temporary hospital in a school, applied for a job, and in half an hour was on duty in the operating room where I worked for two months. For a week we had wounded soldiers brought in daily from the battles at Kangwan. I was the only foreigner connected with this hospital, so there was much curiosity about where I had come from and especially why I chose to give my time caring for wounded Chinese. I had not foreseen making so many friends for the cause and country I represent. At first I was exhibited as one of the seven wonders of this efficient Red Cross unit, but later enjoyed being taken in as one of them. I ate Chinese lunch each day and enjoyed it very much.

After the first month the afternoons were not busy, so I employed a teacher for eighteen hours each week to study Chinese. I read The Acts, Corinthians, and studied in Shanghai conversation and dropped some of my Liuho country accent.

Ten days ago I heard that the American lady who independently conducts a settlement for unfortunate children and women was alone, carrying the extra burden of twenty-five severe cases of measles. I asked leave from the Red Cross for a few days and went for part time, returning to study each evening. But the need was so great that I packed up my bed and bedding and hear I am still. Besides the hundred of her regular family, Miss Henderson's mother heart had taken in sixty refugees, many formerly her students or their relatives. I don't believe anyone was ever turned away from this gate, but often one has to wait a long time, for Miss Henderson is the busiest person I ever knew. She is busy because every individual here—feeble minded, insane, deaf, blind, shiftless, unpleasant, or just unfortunate is considered by her as a mother considers her only child. "Grandma" is the only Chinese name I have heard for her. She is never too tired to be patient, to personally pass out crackers to the babies at evening prayers, or to sit down and "spoil" Patricia, the little orphan, one of the three "precious" ones to share her own tiny bedroom. She worries over the Lindbergh baby as if he were her own.

Since the thirty-fifth case, we have had no new one. Only one death occurred, but many have been dangerously ill with pneumonia, mastoid trouble, and many other complications common this year in China. There is no hospital including the contagious hospital that will receive measles, because it is considered too common and unimportant! Isn't it fortunate for these poor little children that God made one heart as great as Miss Henderson's?

I have seen or heard from all of my nurses whose homes were in the war area. I find it hard to be patient until the time comes, as I trust it will, when I can call them together again.

Yours in his service,
MIRIAM SHAW.

Liuho, Ku, China,
May 1, 1932.

MISS BURDICK, EN ROUTE, WRITES REGARDING BIBLE LANDS VISITED

Rev. Wm. L. Burdick, D. D.,
Ashaway, R. I., U. S. A.

DEAR SECRETARY BURDICK:

Your letter sent to Shanghai and forwarded to me in Jerusalem is not at hand, so I cannot give the date, and the one of April seventh have both been received and greatly appreciated. The April seventh one did not come until we had left Jerusalem, but was forwarded to Beirut where we took this steamer on May first. After we reached Port Said there were three changes of steamers on this line, and instead of the *Pierre Loti*, as we expected, it has been the *Patria*. We were given a rather sad promise about this, but it has turned out better than the prophecy. It's very steady and has made good time.

We certainly had an interesting time in Palestine and I trust profitable as well, and since coming on this steamer we have made some most interesting stops. The first, Tripoli, three hours after leaving the place of our departure, Beirut. We did not go ashore. With the exception of Constantinople we have anchored out in the harbor and have had to go ashore in small boats. At Tripoli it was rough. Passengers came out but no one seemed to count it a joy to go ashore. The next day we stopped at Alexandria. I had a great longing to go to Antioch from which city St. Paul started out in his missionary journeys, but it was not practicable. It was pointed out that the Antioch of St. Paul's day would be buried under much debris, the result of war and earthquakes. The next day as we were sailing along south of Asia Minor, the mountains not far away, one did get a thrill when he thought of how St. Paul and his companions must have sailed these waters and looked upon those mountains. We saw the island of Coos, but Patmos was passed during the night.

The hours at the island of Rhodes were most interesting. The beauties of the bays and mountains and the traces of the Crusaders, in such fine condition after so many years, gave us much pleasure. A night's trip and we were stopping, early in the morning, at old Smyrna. Rhodes is under the Italians, but Smyrna the Turks control.

It was interesting to see the fez disappear, and few women with covered faces were in evidence. There was not time to go to Ephesus nor to Pergamum, expeditions of much interest we are told.

The run through the Dardanelles was long before daylight. Several got up, hoping to see the monuments to the British and French soldiers who lost their lives in the World War. We passed the spot by daylight on the way back, and there were three blasts as a greeting, and those who were in the late war gathered to pay tribute to those who suffered so much here and lost their lives.

To tell of the day at Constantinople or at Athens would take too many words and too much of your time. One good thing which does not come to everyone was the trip up the Bosphorus and back again before the steamer anchored. There is a party of tourists in the first class who drew that prize, and we just had to share it with them if we were not in the first class. It was a beautiful day and every bit of the way had something of especial interest and beauty. It was only a little more than an hour before we came in sight of the Black Sea. The trip back was in less time.

Two more nights and one day after this and we will be leaving the steamer at Naples.

Thank you for the addresses. I had written Mr. Velthuysen while in Jerusalem, but to quite a different address from the one you have sent. It will be something more than a month before I can hope to reach home. I'm looking forward to finding letters at Naples and Rome. We have had so little wireless news on these French steamers I find myself quite behind the times.

Thanking you again for your letter.

Very sincerely yours,

SUSIE M. BURDICK.

M. M. "Patria,"
(Between Athens and Naples),
May 10, 1932.

WESTERN ASSOCIATION

We are often saying, "There never was a finer morning, greener hills, or more beautiful foliage," yet that was just the feeling of the secretary as he changed trains early Friday morning at East Salamanca.

Every morning spent in western New York impressed anew this emotion upon him.

The ninety-seventh annual session of the Western Association was held with the Independence Church, a church that will celebrate its first centenary in 1934. The church is beautifully located in a little vale, way up at the top of the Allegheny hills, in the midst of a wide-spreading farming community. Dairying and raising potatoes are the chief agricultural industries. The writer did not see any bees—but he did see many evidences of the maple sugar industry which would point this place as a land equal to any "with milk and honey blest."

The first session of the association was opened by Moderator Rev. Harley Sutton, with less than a dozen present. The writer arrived just as the introductory sermon was being concluded by the moderator. His theme and text were:

"FISHERS OF MEN"

MATTHEW 4: 19

Evangelism means being fishers of men. The term "fisher" indicates that there is sin, and men need to be caught from its destructive power.

It means the transformation of all of life, turning the head and hands as well as the heart. It means that the spirit of Jesus is given an opportunity to work in the life. Evangelism means the transformation of social, national, and international life.

There is great need today for this transformation, to meet such problems as crime, war, and the waste of life. We need more workers in the field of God's work. We need to save people from the useless life of sin to the useful life of the Christian. It is an obligation of every Christian. Jesus said, "Follow me, and I will make you fishers of men," so we must do something about it.

Prayer is most effective in any method of evangelism. Souls are saved through the prayers of friends. Nothing can take the place of personal work in winning men. We must be willing to give our life for a life. We must be filled with the spirit of Jesus if we would win men.

Some results of winning men to Christ are happiness and joy for us and joy in heaven.

The reason for this discussion is to create more desire to see men brought to Christ, and to arouse in us determination to be channels through which the spirit of God may work.

If we are to become fishers of men we must rely on Jesus' words that he will make us such if we follow him and surrender our will to his.

A helpful discussion was introduced and conducted by Pastor A. Clyde Ehret of Alfred, on some of the problems confronting

pastors and other church workers. He urged that the church must be sympathetic, instrumental, and organic. Its great work must be to correlate various legitimate interests and activities with itself. One of the problems introduced was minimum requirements of church membership. More can be done for a man within the church than can be done for him outside.

Meals during the association were served at a minimum price by the Independence ladies. If anyone left the bountifully supplied tables hungry, it was surely his own fault.

The Sabbath evening meeting was opened with a helpful worship service conducted by Pastor Greene, assisted by the local choir and an Alfred ladies' trio, whose members are the Misses Betty Stillman, Maxine Armstrong, and Jane Lou Vincent. Their contributions were sweet and inspiring.

Rev. Herbert C. Van Horn preached from Zechariah 4: 6, the first of a series of three evangelistic sermons. The lesson impressed upon the Prophet Zechariah in 520 B. C., is a lesson we need to learn in 1932; namely, the work of the Lord must succeed because it is his; and the things that are spiritual are of greater importance and value than those that are material. The world has always been slow to believe this, and every generation has to learn the truth for itself. "Not by might nor by power, but by my spirit saith Jehovah." A helpful service of prayer and praise followed the sermon, led by Pastor Walter L. Greene. This meeting was attended by people from Independence, Andover, Alfred, Alfred Station, and Nile, about sixty-five in number.

A beautiful morning greeted all those who fared forth from Little Genesee, Main Settlement, the two Hebrons, Nile, Scio, Wellsville, Alfred, Alfred Station, Andover, Richburg, and Hartsville to meet with the Independence folks for the Sabbath service.

The inspiring worship period was conducted by the pastor, Rev. Walter L. Greene, assisted by the moderator and Rev. E. Adelbert Witter of Walworth, Wis. At eleven o'clock the children withdrew and held their own services, led by Miss May Dixon.

The message of the morning was brought by Rev. Alva L. Davis of Little Genesee. His theme was, "An Empty Symbol or a

Living Presence," with text, "Let us fetch the ark of the covenant of Jehovah, that it may save us." We hope Doctor Davis will find time to write out this sermon for the Pulpit Department. Meanwhile our RECORDER readers will be interested in a summary of this splendid discourse:

The ark was described and its symbolism pointed out. A material thing, it temporarily pointed to spirituality. Thus humanity deals with unseen presences; it makes visible vestments for the unseen, garments that can be touched.

Present day symbolisms were illustrated by patriotism—with its flags, etc. The robes our judges wear, regalias, badges, etc., represent ideas of authority and are visible representatives of unseen forces and powers.

So in the early morning of history God's presence was represented by the ark. It helped to satisfy men's hunger for a material symbol to represent the unseen, the eternal, and spiritual.

The character of symbols depends upon the character of men. As men become better, symbols become enriched; as men deteriorate, symbols become degraded. This principle is seen in our language, our words, our estimate of the flag, etc. That is, man may become so debased in character that these great symbols may become as mere empty shells along the seashore—empty, lifeless forms. Herein is one of life's paradoxes: When our feelings and enthusiasm have deteriorated and the symbols have lost their life, we are prone to hug the empty shells, delude ourselves into belief that empty symbols can do for us what can be done only by a living Guest. Crucifixes may be worn by criminals—precisely is the significance furnished by our text, "the ark will save us." Israel, decadent and forgetful of their God, hoped by bringing the ark that they might be saved from their enemies.

More or less this superstition is shown by some today in their dust-covered Bibles, their use of symbols and forms. There is a mental temperament which betokens a spiritual degeneracy among Christians today.

The Israelites sent for the ark, the symbol of religion—not to aid them in attaining a nobler character, but to save them from the Philistines. Symbols purpose to bring us closer to God. They must not be used, as the ark was, to obtain a sort of magical protection, or deliverance from captivity of sin.

Protestants are in as great danger as any Catholic. How about the cross itself, symbol of sacrifice? Are we not subject to this danger in our regard of the Sabbath? Has it become for many of us a mere empty shell? When we come to look upon the Sabbath as a holy sacrament, may we expect the experience of Isaiah 58: 13, 14?

All too often prayer is thus degraded. A man's prayer is answered when he rises from his knees a better man. The divine purpose is forgotten when used as a spell to save us from poverty, loss, danger—but not from sin.

Let us not use prayer as a sort of a shield for our bodies, but as means to *purify* our souls.

The Lord's Supper and baptism were used by Doctor Davis to illustrate his theme and impress the vital truths involved. In closing, the speaker urged that the use of these symbols, beautiful and holy in their implication, must help us to realize the presence of God and the Master. May they be known in our midst as a sanctifying, quickening presence—turning indifference into spiritual hunger, breathing upon us, converting smouldering zeal into ardent piety, illuminating our minds, changing our minds, chasing away every paralyzing fear, making us to be filled with his own joy, and free with the glorious liberty of the children of God.

More than one hundred fifty people ate at the parish house, following the sermon, while others went home, and many ate their own picnic lunches near by. A sharp shower in the afternoon cleared the atmosphere and laid the dust of the roads.

YOUNG PEOPLE

The young people's program, arranged and conducted by Mrs. Elizabeth Ormsby, of Alfred Station, was of high order and again made us well pleased with Seventh Day Baptist youth. Papers were read by Miss Bernice Bliss of Little Genesee, Albert Davidson of Nile, and Miss Ruth Kenyon of Hopkinton, R. I. These papers will be found in the RECORDER, soon. A fitting closing address was given by Mark Sanford of Little Genesee. A brief summary follows:

YOUTH AND THE SPIRIT OF EVANGELISM

Any one of these three words—youth, spirit, or evangelism—would furnish a worthy topic for much greater minds than mine.

Youth is enthusiastic, optimistic, and open minded. Youth seeks the truth. Youth demands realities. Youth is spiritual and demands that our religion be a religion of spirit and not mere formalities.

Evangelism is carrying good news, and if we do not so consider it we have failed. We must feel that the faith we have is a thing worth having. We must feel that it is a blessing which others need, and that it is good news to them.

It seems to me that in our teaching of law, both civil and religious, we have often placed the cart before the horse; we have too often said that the law should be obeyed simply because it is law, when we should say, it is law because it is best for us. We should not think of law as something to hold us down, but as a rule of co-operation whereby we can reach the greatest amount of true freedom. It is a guide to help us reach the best there is in life for us. I doubt if any of us enjoy

seeing a detour sign along the road, yet that detour sign is placed there to help us around an impassable spot. If one knows where he wants to go and will follow the road markers, he will have little trouble in reaching his destination; but if we start out and simply take the best looking road at each turn, we are soon lost and know not where we go.

There are those who would guide youth by the letter of the law and ignore the spirit. But youth sees that all too often those who are most strict in the letter of the law—those who lay down the most rules—are not always the best neighbors. Youth demands a spirit that makes the life worth following.

On the other hand, there are those who say to youth, "Go ahead, do as you please. Sow your wild oats if you choose." We might as well tell the traveler to drive by the detour sign at sixty miles per hour—"Go ahead as long as the road ahead looks good to you." Thousands have done this and plunged into the river from which there is no return.

When Christian men and women demonstrate by their living that there is a reality in their religion, that the spirit of Christ dominates their lives and makes them the kind of men and women that we like to be with and deal with, then we will have little trouble with youth; and youth will throw its enthusiasm and its strength into the cause of evangelism and go out to win the world.

An interesting feature at the close of this part of the program consisted of sacred music rendered by the Ferris Whitford family of Little Genesee. Father, mother, two young men, and a nine-year-old son produced some splendid music. The nine-year-old, with trap drum, showed a keen appreciation of music, and with sparkling eyes performed his part with great credit.

The corresponding secretary of the American Sabbath Tract Society led a conference with an address on "The Sabbath and How to Promote It." The program of the Tract Society was stressed, together with the importance of the support of the work by pastors, other individuals, and organized churches. The interests of the SABBATH RECORDER and its place in our homes was urged.

Between the afternoon and evening services the writer with Pastor Greene drove to Alfred and spent an interesting hour with Dean Main. This grand leader, preacher, and teacher, though of feeble health and unable now to use his eyes, is still alert and keen mentally as ever. He keeps some three persons busy writing for him and reading to him. How our hearts bounded as he talked with us about the prospects for the ministry and the work of the seminary. We remem-

ber, nearly thirty years ago, he said to us he had a hope that for ten years he might be spared to lead young men in the preparation for the ministry. Under the blessing and grace of God, he has been spared to this ministry for three times ten years. "Praise God from whom all blessings flow."

SUNDAY MORNING

People living on the highlands of the Alleghenies breathe the pure air above dust and smoke of lowlands. They ought to be the finest of God's people—and certainly the Independence folk are among them. A fine night's rest on this rolling plateau put the people in a fine spirit for the good contributions of the morning service.

After a brief business session and an inspiring devotional service, led by Brother Mark Sanford, Rev. Alva L. Davis brought a dynamic message on "Evangelism in the Church."

Evangelism may be made so broad in its inclusions as to lose sight of the Evangel.

Evangelism is the divine work of leading men to a saving knowledge of Jesus Christ as the Son of God, the Savior of men. "I am not ashamed of the gospel," said Paul, "it is the power of God unto salvation to every one that believeth." The word "gospel" means good news—especially is it the good news or tidings of salvation, the salvation through Jesus Christ.

Evangelism is profound yet simple. Evangelism in the church is telling the good news by those who compose the church—you and me.

This good news was first projected upon a hard, horrid background of sin—sin real and dreadful. Man is a sinner needing salvation, needy but not hopeless. For "God being rich in mercy, for his great love wherewith he loved us, even when we were dead in our trespasses, made us alive together with Christ, and raised us up with him, made us to sit with him in the heavenly places in Christ Jesus."

The Church, much criticized, deserves much of it—yet as never before is the Church needed today. The world with all of its great problems—economic and social—needs, basically, the message—the evangel of the Church. The cure for our ills is to be found only in Jesus Christ.

The validity of evangelism rests upon the fact of (1) a world in sin, (2) the love of God, and (3) the divinity of Christ.

Too prone are we to minimize sin and the power of God's love. Too much is the Church placing Christ only on equality with other religious leaders. If Jesus is only one great Teacher, a good man among many good men, then would it be unnecessary to preach Christ at all; evangelism then would not be a necessity. But as he stands before us—the anointed

One, the Christ, resplendent, surviving the criticism of long, dark centuries—we must be constrained to live, preach, teach the gospel. It is an urgency laid upon us by One who has every right to command.

Thank God for the expectancy of evangelism, for aspiring hearts, praying for "seasons of refreshing from the presence of the Lord," who sense the "sound of marching in the tops of the mulberry trees." Men are crying out, "Why tarry the wheels of his chariots?" Yet the pity that many think that evangelism, revivals, are antiquated. This is no day for the Church to stop *thinking about* revivals—stop believing in revival of religion. No. The Church needs it—she needs to confess her sins. The Church has become static, cold, not deeply moved or stirred by great emotions, to intense endeavor. She has been wrapped up in Laodicean comfort and custom until eternal fires of spiritual passion have burned low. Yes, the Church needs the revival for herself—if she would save the world. Multitudes of our members have met the church clerk, but know not the Christ.

Let the fires be lighted at the foot of the Christ—"Lord, increase our faith, baptize us with thy holy spirit." For the Church to neglect or abandon evangelism will prove fatal indeed. The need must drive us to the Bible, to prayer, and to use every means of grace to quicken our love and loyalty to our Christ. Not only the "fringes" of the Bible must be taught, but the force of its whole impact; roots as well as blossomtime, must be felt and yielded to. Ignorance of the Bible must be overcome. The pulpit message must be magnified; the Sabbath school must drive home Bible truth; the prayer meeting made a more appreciated and better supported power in evangelism. Numbers are not always evidences of the work of grace—the crowd has no conscience to be stirred, no heart to be broken, no soul to be saved. Evangelism must be promoted through individual contacts and by individuals. It is a fundamental law of God—souls are found by souls.

If the Church of Jesus Christ only becomes thoughtful, prayerful about its work—if we will make use of the means of grace, the best possible use of our resources—what a glorious day will dawn among us. The call is, "Sanctify yourselves; for tomorrow the Lord will do wonders among you."

An inspiring sermon by Rev. E. Adelbert Witter followed—"The Sabbath and Evangelism." This sermon appears in "Our Pulpit" of this RECORDER.

SUNDAY AFTERNOON

Showers, refreshing, a pleasantly prolonged dinner hour, with friendly Seventh Day Baptist conversation delayed the opening of an interesting session. One of the most valuable by-products of our associational gatherings is the good coming out of

our social intercourse. We regret a little the passing of the leisurely opportunity afforded when we had time to drive to the meeting place and stay through all the sessions. Time was spent in the homes and real visits made. The cumulative influence through the attending of all the sessions is not felt now, when one can go for a session and hurry home again the same afternoon or morning.

The Western Association again reaffirmed its policy of non-exchange of delegates until the Conference Committee on Denominational Readjustment has made its final report to Conference, and general action has been decided upon. We publish here the letter adopted by the association.

To Sister Associations,

CHRISTIAN GREETINGS:

The Western Association, meeting with the Independence Church for the ninety-seventh session, is drawing to an end. Our general theme has been, "Sabbath and Evangelism." Inspiring messages have been given at every session.

We have given special attention to the work of the Tract Board, having with us the corresponding secretary of that board, Rev. Herbert C. Van Horn, who in addition to presenting the interests of the board, has given heart-searching evangelistic messages each evening. We have also been inspired by the presence and message of Rev. E. A. Witter.

We reaffirm our willingness to co-operate with our sister associations in sending a delegate to the southwest or to any other needy fields. We do not feel that the problem of exchange of delegates is settled, but do feel that the former method was not satisfactory. The experiment of the past two years has demonstrated the value of having fewer delegates or representatives, and giving those whom we do have, time and place more adequately to present their interests.

We assure you of our interest in, and prayers for, your associational meetings as they convene.

Yours for Christian service,
WESTERN ASSOCIATION,
MRS. MARK R. SANFORD,
Corresponding Secretary.

"Method of Evangelism" was taken up and the question discussed by Rev. A. Clyde Ehret. The interest in the question was manifest by the part others took in the discussion. No one method may be said to be the exclusive one. Any method that will reach men, old and young, win them to the Christ and a better life, has its value in the kingdom of God.

The address, "The Sabbath and Seventh

Day Baptists," by Secretary Van Horn, drew out some helpful questions and discussions.

The closing services of association came Sunday night, with some of the community attending who had not attended earlier sessions. Inspiring worship services consisted of responsive readings, songs, special music, Scriptures, and prayer—all by the fine local young people. "Like arrows in the hands of a mighty man are the children of youth. Happy is the man who hath his quiver full of them," sings the Psalmist. Happy the church possessed of such splendid, well trained young people as those of Independence.

Rev. Herbert C. Van Horn brought the third evangelistic message of the series delivered by him, from the text containing a rhetorical question—"How shall we escape if we neglect so great salvation?" The benediction was pronounced by Pastor Walter L. Greene.

SCIENCE, THE ANCIENTS, AND THE BIBLE

BY REV. LESTER G. OSBORN

As stated in a previous article, the Bible is not a scientific book, and yet, wherever it touches upon natural phenomena, its statements are in accord with the teachings of modern science. More marvelous still, Scriptures reveal many scientific truths centuries before their discovery by scientists. The great facts which we now know concerning nature were unearthed at a comparatively recent date. Let us take just three examples.

The ancient cosmologies taught that the earth was flat. Modern science has shown that our earth is spherical. A favorite argument against the inspiration of the Bible is that it teaches that the earth is flat, and is contradicted by science. As in most cases, this attack is based on ignorance of the teaching of the Scriptures. The Hebrew word "chug" occurs just three times in the Old Testament. It means "circle," "sphere," "globe." In Isaiah 40: 22, written about 700 B. C., we read, "It is he that sitteth on the circle ('chug') of the earth." Solomon, in Proverbs 8: 27 says, "When he set a compass ('chug') upon the face of the depth" (same word as in Genesis 1: 2). This was written around one thousand years before Christ. In Job 22: 14, written some thousand years before Proverbs, we find,

"He walketh in the circle ('chug') of heaven." Certainly the Bible teaches not what the ancients thought, but what modern science has discovered: *the earth is a sphere or globe.*

Another error of the "scholars" of olden times was that the earth is stationary, being the center of the universe. We know from our present-day scholars that this is not true, but that the earth is moving in relation to other bodies in the universe, particularly our sun. Some two thousand years before Christ, in what is probably the oldest book in the Bible, Job, we read, "It (the earth) is turned as clay to the seal; and they stand as a garment" (Job 38: 14). The Bible is in agreement with modern science, and at variance with the ancients, in this point too, teaching plainly that *the earth turns.*

According to ancient Grecian belief the earth has roots like a tree. Other nations believed that it rested upon an elephant, or a turtle, or the shoulders of a giant. Even as late as the Koran (c. 700 A. D.) we find the belief that it was anchored to the mountains. In the light of the discoveries of modern science these things seem ridiculous to us. We know that the earth is suspended in space—and yet it is "anchored" in its place. Jeremiah, about 625 B. C., wrote (31: 33) "If heaven above can be measured, and the foundations of the earth searched out beneath. . . ." (just where one would naturally look for them), implying the impossibility of finding any such "foundations." If the teaching of the ancients seems ridiculous to us today, how the statement of Job 26: 7 must have affected the contemporaries of the author some two thousand years before Christ. What a daring statement when he says, "He . . . hangeth the earth upon nothing." The Bible is free from this error which modern science has corrected. Scripture teaches that *the earth hangs in space.*

The authors of the Bible lived in the days of the ancients, yet they wrote down truths which the ancients did not know, which have been discovered by science in comparatively recent times. How did these men know these things when their contemporaries did not? There is just one answer, "All scripture is given by inspiration of God" (2 Timothy 3: 16). The Bible is "God-breathed"—it is the Word of God. "Holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1: 21).

YOUNG PEOPLE'S WORK

CLIFFORD A. BEEBE
Contributing Editor
MARVELL, ARK.

THE NEEDS OF THE WORLD

Christian Endeavor Topic for Sabbath Day,
June 25, 1932

DAILY READINGS

Sunday—A lost world (1 John 5: 19)
Monday—Salvation for the world (John 3: 16)
Tuesday—Need of teaching (Matt. 5: 1-12)
Wednesday—Need of guidance (Acts 8: 26-31)
Thursday—Need of healing (Acts 3: 1-11)
Friday—Need of peace (Rom. 5: 1-6)
Sabbath Day—Topic: How does Christ meet the needs of the world? (Acts 4: 1-12)

WHAT DOES THE WORLD NEED?

Let us get at the heart of this question. There is a superficial popular philosophy that regards the external expression as the basic necessity:

"So many gods, so many creeds,
So many ways that wind and wind,
When just the art of being kind
Is all this sad world needs."

The gods and creeds are regarded as superficial, and the ways as a blinding maze; whereas if we fix our minds on one God and one Way, we find unity and peace. This philosophy expresses itself also in the popular exhortation to "smile." Let us not fall into the error of running after these superficial.

I do not believe the world knows what it needs. A friend of mine has said, and truly, that we are all seeking for health, wealth, and happiness; but we are not finding them even in this age when medical skill has reached a high stage of perfection, when there is more wealth than ever before, and when external means of recreation abound.

In order to find our needs we must first consider some basic facts:

1. The human race is in the grip of present and past sins.
2. We do not know our own needs, but only our wants.
3. We are inclined to desire material things most of all.
4. The real needs are not material at all, but spiritual.

Now for the remedy:

We need salvation from our past sins and strength to keep from them in the future.

We need to see our spiritual lack, and realize our spiritual hunger.

We need to find something to satisfy it.

HOW DOES CHRIST MEET THE NEED?

When a lame man was brought to Jesus for healing, he did not heal him immediately, but said instead, "Son, thy sins be forgiven thee." He realized that spiritual healing was first and most important.

He can bring us our physical needs: He can supply our wants, and give us health, wealth, and happiness; but first of all we must seek for the satisfying of the deeper needs.

When he gave his life for us, he took our load of sin; now it is necessary only to "take your burden to the Lord, and leave it there."

When we have done that sincerely, completely, the old sins are *gone*. Then if we will let him, he will take away the desire for sin, and keep us free from it in the future. He will make our lives clean and pure and holy.

Then it will be time enough to think of the other needs; and most of them will take care of themselves, if we leave them to him.

But don't lose sight of him, and don't get your greatest desire fixed on something else, or you will leave the track. C. A. B.

INTERMEDIATE TOPIC

MY FREE TIME

For Sabbath Day, June 25, 1932

DAILY READINGS

Sunday—Time for meditation (1 Tim. 4: 15, 16)
Monday—Time for prayer (1 Thess. 5: 17)
Tuesday—Time for play (Eccles. 3: 1-8)
Wednesday—Time for rest (Mark 6: 31)
Thursday—Time for service (Matt. 10: 42)
Friday—Time for reading (Rom. 15: 4)

Why should we do home chores?
What are some helpful amusements?
How do we waste our free time?

POLLY AND PAUL'S DISCOVERIES IN THE NEW CHURCH

A LESSON FOR THE YOUNGER JUNIORS

BY MRS. W. B. LEWIS

VIII.—WHY?

"Now it begins to look like a church inside," remarked Paul as he stood admiring

the room so nearly done. "I am sure Walter will like it when we get the furniture and decorate it pretty with flowers."

"Let's stay in here today," suggested mother. "It is much cooler than outdoors. We can sit on these steps to the pulpit." As they made themselves comfortable for a talk, she continued, "I've been wondering if each of us felt that we needed this church."

"Why, mother!" remonstrated Paul. "I've heard you and father talking so many times about how much we needed a church."

"Yes, I do think we need it. But do you think we do and *why*?"

"Oh, the schoolhouse where we meet isn't like a church," Paul answered decidedly. He had attended church away from home and had not forgotten how different it seemed. "We go there all the week and I don't like church there."

"Paul is right," said father. "I believe he feels that we can more truly worship in a place for which we have reverence."

"We want our nice room," added Polly, "where we can have our pictures and things we make."

"Are you looking forward to your room just to decorate?" asked mother.

"That's not it," interposed Paul. "When the pictures and posters are hung up around the room, we can study them better and they will help us to remember what Jesus wants us to learn. Our teacher has been telling us so."

"Right again, Paul. One reason why we need a church is to have a place that will make us feel like worshiping God and another reason, just as important, is to have a place in which we meet to study and learn to know God and the right way to live. I am sure we will be glad we have a church," father said thoughtfully.

"I think Jesus was glad when he was old enough to go to Jerusalem to church. Do you remember that story, Paul?" mother asked.

"The time when there were a lot of people and his father and mother lost him," responded Paul.

"Yes," agreed mother. "Do you remember this picture?" She opened a magazine she had brought with her and showed the children the picture of "Christ Among the Doctors," by Hofmann. "See how earnestly they are talking for never man spoke as

Jesus did 'and all that heard him were astonished at his understanding and answers.' He was so anxious to give them a message from the heavenly Father that he forgot it was time to go home, forgot that anyone would miss him till his folks found him there."

"What if we should forget when it is time to go home after we get in our new church?" asked Polly.

"I will not mind if I know where you are," mother assured her.

"We are hoping to hold our service here next week," their father told them.

"Oh, good," cried both children.

"After our talk today," continued father, "I feel that we should put at the bottom of our list of things that the church needs, that 'We need the —'"

"Church," finished Paul.

Have a conversation period in which the children give reasons why they are glad they have a church and the purpose of the church. Use Psalm 122: 1 during your talk. "This is God's House" would be appropriate to sing.

Continue by asking for suggestions about how to act in God's house. This is a good time to teach reverent forms apart from a worship service. Play going to church by acting out the words of the following verses while they are sung to the tune of "Round the Mulberry Bush."

1. Enter the room and sit down quietly as if going to church while singing—

"This is the way we go to church,
Go to church, go to church;
This is the way we go to church
Every Sabbath morning."

2. Feet down, not scratching the seat ahead, sit upright—

"This is the way we sit in church," etc.

3. Standing and each taking part—
"This is the way we sing in church," etc.

4. Every head bowed, hands in position of prayer—

"This is the way we pray in church," etc.

5. Marching out quietly and in order—
"This is the way we go from church," etc.

On your poster place a picture of a child in the attitude of prayer and below it write, "The church is a place of worship."

LETTER FROM REV. D. BURDETT COON

DEAR SABBATH RECORDER READERS:

We want you to rejoice with us because of the guiding, protecting, and keeping power of the heavenly Father. Since Mrs. Coon and I landed in New York on the second day of last December, on our return from Jamaica, we have had many rich and varied experiences. It is also true we have had some disagreeable duties to perform and have passed through some hard experiences. In Westerly, R. I., we met with an accident with our car that caused us an expense of \$45. This bill of expense, chargeable to my personal account, was paid by the kind and gracious late Mr. C. P. Cottrell, of Westerly. That act of his was but a sample of the quiet and unpretentious kindness and goodness of that man's heart. The Lord be praised that there are such sympathizers with the needy in this wicked world.

Since reaching the States we have traveled with our car 6,660 miles. From Westerly, R. I., to Roseburg, Ore., by way of Manhattan, Kan.; Denver and Boulder, Colo.; Riverside and Los Angeles, Calif., it is 4,752 miles. In and about the places of our headquarters on the way across the continent we traveled 1,908 miles, visiting places and people. On these long journeyings from Westerly to Roseburg we never had an accident—not as much as a flat tire while traveling. We thank the Lord for that.

From Los Angeles to Roseburg we came nearly all the way by the Coast Route, 1,055 miles. Many miles of this last leg of our journey were through the famous world-wide known Redwood Forests of California. These magnificent trees are truly wonderful to see. But it takes just as great a God to make a tiny blade of grass grow as it takes to make one of these giant trees grow to a height of three hundred feet. This is a beautiful world the great God has given us. "The earth is the Lord's, and the fulness thereof; the world and they that dwell therein." Let us be thankful, and make a joyful noise unto him.

During these months I have spoken in churches and public places thirty-six times. Twenty of these times were in our churches at Ashaway and Westerly, R. I.; New Market and Plainfield, N. J.; Nortonville, Kan.; Boulder and Denver, Colo.;

Riverside and Los Angeles, Calif. Upon invitation, I preached three times for the Methodist people while I was serving our Nortonville Church Sabbaths for a month. One Sabbath I preached for the Seventh Day Adventist Church in Manhattan. The Boulder, Colo., Sanitarium asked me to speak in that institution, which request I granted. When in Riverside the Men's Community Bible Class, meeting in the Christian church of that city, to whom Brother Hargis had often spoken, asked me to tell them something about Jamaica. Fifty men of that class gave enthusiastic evidence of interest in what I had to say.

We have been most cordially and kindly received in every place. Churches and people have given us many public receptions, at which times Mrs. Coon and I have been very glad to grant the people's requests for the recounting of Seventh Day Baptist experience in Jamaica. Though separated many thousands of miles from Jamaica, we have talked, and shall continue to talk, to churches and people about the interests of our dear people in that island. Our folks in the States need to know the truth concerning the work in Jamaica. We shall tell it as we have opportunity.

It was a joy to spend two very busy weeks in the cities of Boulder and Denver with the people among whom we worked four years just prior to our going to Jamaica. I counted it an honor to be called upon to preach the first sermon at this time in the church building owned by our Denver people in that city. Our people there have done the brave and right thing by coming into ownership of this place of worship. We likewise took great pleasure in spending three weeks with our Riverside people, and a little time with our people of the Los Angeles Church. Although we had never been in California before, we found in these cities many dear friends whom we had known years before in other places. We do not blame them for liking California.

The big object of our crossing this great continent at so great expense to ourselves at this time was that we might visit our children. We spent some time with two of our daughters, Mrs. Brackett and Mrs. Bevin, and their families in Manhattan. We have now been about three weeks with our other daughter, Mrs. Hemminger and her family, here in Roseburg. You will know after

reading the above that we have been pretty busy much of the time preaching the everlasting gospel, and telling the people of real accomplishment in a part of our great mission field. Roseburg is in the midst of a very beautiful part of the country. Upon invitation of a little company of Sabbath keepers here, I am preaching to them each Sabbath. Their leader's grandfather and grandmother were Seventh Day Baptists. His mother was also a Seventh Day Baptist. His grandparents were among the promoters of Milton Academy. The congregation numbers from twenty to thirty. We meet in a hall in the city. One family drives in from a place eighteen miles away in order to attend the Sabbath service. Another family in attendance last Sabbath drove from their home twenty-six miles away. These people are furnishing evidence of their determination to be loyal to the teaching of the Word of God by supporting this little Sabbath school and the preaching service. Pray for them that they may be strong and of a good courage.

Mrs. Coon and I are in excellent health. We long to be of greatest possible service to our Lord and Master during our few remaining years. He has been kind and gracious to us beyond all measure. We must tell the people of his wondrous grace and power. Even as Paul was bold to make it known that he had an intense desire to visit Jerusalem and Rome and other places, so we are in no wise ashamed to let you know what we believe God wants us to do.

For many months we have been possessed with keenest feelings that we, after these visits with our children, should carry the gospel message to our churches and people, and other people as well, in Wisconsin, Michigan, New York, New England, the General Conference, and to other places. We have a good automobile which is dedicated to the missionary cause. Our hearts and lives are dedicated to the same cause. We are asking the Lord to use our feeble efforts where they will count most for him. We have had no salary since the last of last November. We are not seeking a salary, and do not want one. If our plan is of God, he will provide the necessary means to pay for our gasoline and other necessary expense for this missionary work. The Holy Spirit will touch human hearts till there will be such a response as will give us a living

existence while we carry this message forward. We are leaving ourselves in the hands of God. He will let us know what he wants. If it is his will, we shall be glad to start the eastward way early in the month of the coming July.

We have no new message for a "Changing Order" in a "Modern World." I am not concerned with amusing and entertaining the people. But I have a tremendously big and important message, as much needed now as at any time in the world's history. It is God's plan, God's program, the only possible effective plan and program and message for saving a lost world. The message is just as much needed by the lukewarm, indifferent, formal, unconverted members of the church as it is by the vilest sinners outside the church. Will you, with us, lay all upon the altar, asking God to send the Holy Spirit to touch and tender all our hearts till we yield them altogether submissively to his will? He wants to give the truth, which the Seventh Day Baptists have held during the centuries, the victory. Will we let him do it?

My address till further notice will be as given below.

"I am not ashamed of the gospel of Christ: for it is the power of God unto salvation, to every one that believeth."

Your humble brother in Christ,
D. BURDETT COON.

335 N. Jackson Street,
Roseburg Oregon,
May 24, 1932.

OBSERVATIONS

BY THE CORRESPONDING SECRETARY OF THE
AMERICAN SABBATH TRACT SOCIETY

SALEM COLLEGE COMMENCEMENT

A few days between duties that brought him to West Virginia and those at the Western Association were spent by the writer at Salem, during commencement week. Never were the hills greener and more beautiful, the foliage heavier, or the weather more ideal for Salem college commencement than at this time.

The report of the week's activities will be duly made by a college press representative.

The "week" at Salem formally opens with the annual sermon before the Christian

Associations of the school. This year it was delivered by the corresponding secretary of the American Sabbath Tract Society.

The baccalaureate speaker was Rev. Geo. E. Whitehouse of Moncton, Canada, many years pastor of the Baptist Church at Berlin, N. Y., and a friend of Seventh Day Baptists. The commencement address was delivered by Dr. J. L. Fendrich of Los Angeles, Calif., formerly pastor of a large Presbyterian church in Brooklyn, N. Y. His message was sane, convincing, and inspiring. In all it was a fine commencement, and the writer does not remember seeing a cleaner, nicer group of students being graduated from any institution.

President Bond, Dean Van Horn, and their able associates, are all to be congratulated on the year's work and its closing events. Not a "hitch" appeared in the program; everything worked off smoothly and sympathetically. Such smoothness does not happen. It is the result of careful forethought and preparation.

On the stage, side by side with President Bond sat Dr. Theodore L. Gardiner, who spoke a few words and pronounced the benediction. For many years in its early struggles and trying days Doctor Gardiner was the able president of Salem College, the inspirer of West Virginia youth. He was forced into the presidency, he declared, and was glad of it. What satisfaction must it be for one to sit on such a platform and see as many graduates taking degrees and diplomas as in earlier days constituted the enrollment of the whole institution—all made possible because of foundations carefully and well laid. Verily, "others have labored and ye are entered into their labors."

TRAGEDIES

The local morning paper carried news of a number of tragedies—no more perhaps than usual. But as one looks from a platform into a sea of faces, could he read the hearts, the stories of grief, disappointment, and unrequited love would obliterate the tales of the printed pages. The outline of one such story is known to the writer. A farmer and his good wife from a neighboring state brought to this commencement their friends whose son was being graduated. Not uncommon for friends to bring friends. But when this young graduate first came to college his chum, *their* son, came too, bright, hopeful, and with large promise.

Death took him in the middle of his first year, leaving ashes of the hopes in the home fireplace. How beautiful for this father and mother to accompany the parents to the graduating exercises of their dead son's chum. What memories and sorrow must have been reawakened! Not many who sat near this quiet couple knew of the abiding sorrow in their hearts.

Ah, well! That is life. We must go on with a smile and cheerful lives, no matter how poignant the pain within. How gloriously they are able to do this who know God, love Jesus, and have the abiding hope. It is little wonder that men and women who do not have the courage born of this inner conviction go out and seek to end their own sorrow.

COLLEGE SITUATION

As the writer recalls from memory, President Bond gave 841 as the unduplicated enrollment of students in the various departments for the year. It was refreshing to listen to a report of balancing budgets in times when so many institutions are showing heavy deficits. Salem's year will close without a deficit in its current expenses, one of three in a wide area to do such a thing this year. This must be a great encouragement to the friends of the institution as well as a satisfaction to the management.

The college sustained a great loss in March in the burning of the gymnasium. Steps have been taken by the board of trustees to draft plans for a new building, and a special finance committee has been appointed to raise the necessary funds. It is the conviction of the board that the money must be in hand before the building is put up; and its purpose is to take steps in the matter only as fast as the funds are available. This is certain to meet the approval of all true friends of the school.

A GOVERNMENT EXPEDITION

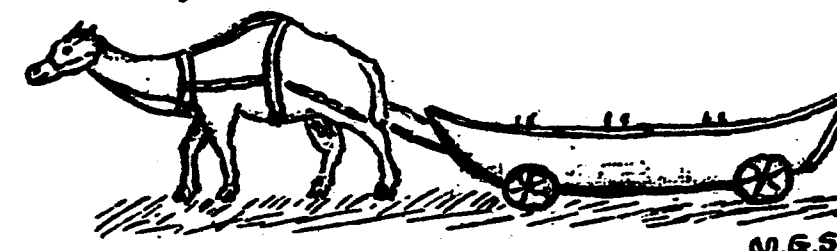
REVIEW BY MAZZINI G. STILLMAN

In 1844, at Milton, Wis., a pioneer select school was opened. That was quite an important youngster, but in the same year there was a much more far-reaching event when a first telegram went from Baltimore to Washington announcing the nomination of James K. Polk for President.

He was prominent in getting up a war

with Mexico. Early in 1847, that country being conquered, a naval officer applied to our government for a ship with which to get to Syria on the way to explore the Jordan River and the Dead Sea. Ten seamen were engaged, very select men, with understanding that no alcoholics would be on their fare. A few others, more professional, were engaged. They sailed from New York late in November. They were over three weeks sailing across to Gibraltar. At that stop one or two of the seamen took smallpox. This resulted in holding them from their journey forty days. Thence for two months they were stopping along until March 25, when they anchored off Beirut for passes and necessities. This city, of 130,000, is said to have twenty-three mosques and thirty-eight Christian churches. Among schools there is an American college of one thousand students. Here they were facing the Turkish government officials.

They sailed on down the shore about seventy miles to a place near to Mt. Carmel, where Elijah challenged the priests of Baal.



Here they landed their supplies, including two metallic rowboats, each large enough for five or six seamen. They had brought special trucks to take these boats across the hills and rocks to the Sea of Galilee. The horses had not learned to pull, but it was found that the camels would do the service very well, and the harnesses were soon adapted to them. They set out April 4, going across in three days, averaging ten miles a day. There were sixteen saddle horses, eleven camels, and one mule.

They employed native guides and attendants from time to time as they advanced in the coming weeks of the journey. After three days at Tiberias they made the start down the Jordan River, April 18, just between the high water season and the low water, when the journey could not be made.

In the next eight days they plunged down twenty-seven perilous rapids. They sketched all the crooks in that river. In the sixty miles of latitude the boats had traveled two hundred miles, down to the Dead Sea.

They noted the geology, flora, animal life, and described the barbarous customs of the wild tribes. They were well armed against any attack.

When arriving down near the Dead Sea, where the Israelites crossed, the region of the baptism of the Savior's time, several thousand pilgrims from many lands swarmed into the Jordan. They had come early in the morning and were soon off again the same day, turning homeward.

Compared with the perils of the Jordan valley our party would have had a light task on the Dead Sea except for the increasing heat of the season, the sudden squalls, and the bad atmosphere. They spent two weeks sounding at all depths down to over thirteen hundred feet, exploring the shores and near regions. The natives believed that it meant death to go on that sea. Our party stood the hardships very bravely and successfully. The Sea was mapped from their definite sketches of the surveys, and a detailed report made to the government at Washington. The seamen all endured the strain and came home. One of the professionals of the party was taken sick on the way back and was buried in that land.

In waiting for the government ship to come back to Syria for them, they had time to journey up to the source of the Jordan, arranging to keep an eye on the hill tops to watch for the ship. The difficulties of such travel in that day were certainly extreme. They were so much delayed that they never arrived home until over a year from starting.

They surely had a brave interest in Bible lands. The greatest need in this world is for *all soldiers of the Cross* so to brave the dead seas of sin and crime for the kingdom of righteousness.

No world evangelism in the name of Christian missions has a chance of success, in our opinion, which does not place "in the beginning God." Neither China nor America will react to an evangelism which begins short of that starting point. No vague and attenuated conception of a far-away force will suffice. No absentee proprietor can win the loyalty of human hearts. Without a living, loving, ever-present God the evangelistic dynamo is dead.

—*Christian Advance.*

CHILDREN'S PAGE

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

A JUNIOR IS KIND TO ANIMALS

PROVERBS 12: 10

Junior Christian Endeavor Topic for Sabbath
Day, June 25, 1932

BY MRS. NETTIE CRANDALL
Junior Christian Endeavor Superintendent

I have been thinking of the last Junior meeting we had at Conference last year. We had so many stories of our pets. I know none of you juniors would be unkind to your pets, and of course you have been real thoughtful to see that they were well fed. I do not think that juniors who had such nice pets and who thought so much of them would ever be unkind to any living thing. Surely God wants us to be kind to animals.

Some time ago I received a very good report of our Junior meeting for April 16, as given by the juniors of Brookfield. I have been waiting for room to send it to you. A paper, written by Alpha Crumb, on "What Kind of Boys and Girls Would Jesus Like to Have Us Be" is especially good. It follows:

Jesus wants us to love our church and to be always faithful in attending its meetings. He is pleased if we do our best and are kind to animals and all less fortunate than we. He likes to see us happy instead of sad and fault-finding. He also wants us to make others happy. We should never tell an untruth or cheat in games, but try to enjoy the games and make them enjoyable for others. Jesus wants us to obey our parents and to help them in every way possible. He wants us to take part in our Junior meetings, to read our Bibles and pray every day, and to keep the Sabbath the best we know how.

At this meeting each junior's acrostic was written on the board. Here are a few of those given:

KENNETH	DOUGLAS
Kind	Daring
Earnest	Obeying
Never mean	Unselfish
Never naughty	Good
Eager to help	Loving
Thoughtful	A friend
Honest	Sincere

BELLE
Brave
Earnest
Loyal
Loving
Endeavoring

ALPHA
A Christian girl
Loves
Prays
Honors parents
At all times

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I am eleven years old and will be in the seventh grade next year. I like to read the Children's Page in the SABBATH RECORDER. Sometimes I have thought I would write and then I forgot all about it, but this time I'm not going to forget.

My father is pastor of the Lost Creek Seventh Day Baptist Church. Velma Davis is my Sabbath school teacher and I like her. Every Sabbath I usually go to Junior Christian Endeavor.

John Deane, my brother, has a dog named Beppo. He is friendly with people he knows and fierce to people he doesn't know.

I can't think of anything else to write so I will close.

Your RECORDER friend,
JEAN LOOFBORO.

Lost Creek, W. Va.,
May 28, 1932.

DEAR JEAN:

I am surely very glad that you did not forget to write this time, for, as the boys and girls say, "I like your letter a lot."

We have just been having association at Independence, and all of us who attended said it was one of the best. Our only delegates from outside this association were Rev. Herbert C. Van Horn and Rev. E. A. Witter, who gave us fine messages. Mr. Van Horn said some nice things about Jean Loofboro; does that make your right ear burn?

Beppo must be a knowing dog to be able to pick out his friends. Do you suppose he would be friendly with me if you told him I was your RECORDER friend?

I hope that you will write often now that you have succeeded in getting your first letter written.

Sincerely your friend,
MIZPAH S. GREENE.

DEAR MRS. GREENE:

It has been a long time since I have written. I was intending to write when letters

were scarce, so now is my chance. I have been having a good time and visiting some. We went over to Salem and heard Doctor and Mrs. Thorngate talk about China.

It has been a long time since Christmas, but I wanted to tell you that I got a Bible and other nice things; and after school was out my teacher gave me a New Testament for faithful attendance. We have been reading the New Testament for Sabbath school, and for Junior Christian Endeavor we use the SABBATH RECORDER. We go to Sunday school nearly every Sunday. Sometimes we go visiting.

The other girls are going to write, too.

With love,
GLENNA M. ROBINSON.

Alvy, W. Va.,
May 28, 1932.

DEAR GLENNA MAE:

Of course I do not like to have a scarcity of letters, but since that state of affairs has brought a letter from you I have much to be thankful for, after all. I shall be looking forward to hearing from the other girls very soon now. It is splendid of mother to help them write, for I know she is a very busy woman.

I know you must have enjoyed hearing Doctor and Mrs. Thorngate talk about the work in China, but it makes us sad, does it not, to hear about the war there? We hope and pray that it will soon be over. I have seen Doctor Thorngate but none of the rest of the family, greatly to my disappointment. I am, of course, especially anxious to see the children.

Surely a Bible is a wonderful present, for can any book be more acceptable than "The Book of Life"?

Your sincere friend,
MIZPAH S. GREENE.

DEAR MRS. GREENE:

Last week you asked for some letters, so I thought I would write.

Our school closed May 27. I passed into eighth grade. I go to school at Stoe Creek School. It is a new building just built a year ago this summer.

I am sending you a little story; here it is:

CAN'T GOD COUNT?

Jack and Mary's mother asked them to take some cakes to Grandmother Jones.

On the way they lifted up the lid of the basket and looked in. The cakes looked so good that they decided to eat just one; no one would know it.

While they were trying to decide whether to eat it or not, Mary looked up into Jack's face and said, "Can't God count?"

That settled the question. The lid was closed and all the cakes went to grandmother.

I will stop now so that there will be room for others to write.

Your friend,
RUTH ALLEN.

DEAR RUTH:

You have quite a long summer vacation before you, have you not, since your school closed so early? The schools here do not close until the very last of June. Eleanor thinks you are fortunate not to have to study in hot weather. It must be nice to attend school in a fine new building. Eleanor did that when she started in high school.

I like your story very much. I do hope you will send many more from time to time. I wish other children would try their hand at story writing. I am sure many of them could write interesting ones.

I'll have to tell you about a little incident that happened at the children's meeting Sabbath morning, during association at Independence. Florence, one of my dear little Independence friends, aged four, received a card on which was written "REMEMBER." When she got home she quietly pinned the card under a picture of Christ, saying reverently, "Remember Jesus." What a blessed thing it would be if in every act of our lives we would remember Jesus.

Your true friend,
MIZPAH S. GREENE.

DEAR BOYS AND GIRLS:

It has done my heart good this week to see the letters begin to come in. You see my faith in my RECORDER children has been justified. I do hope there will be no "lean" letter weeks after this—they really make me homesick.

I am still waiting for someone to send me the name of "God's Helper." If I do not have an answer by next week I think I'll have to give away my secret. When I was a little girl I used to say sometimes, "I've got a secret. Don't tell; I want to guess it

for you." I wonder if I can do any better than that now that I'm "all grown up." It surely is very hard for children to keep secrets—yes, and some grown up children, too.

Yours for a constant flow of letters,
M. S. G.

ANNUAL MEETING AT STONEFORT

The third Sabbath in May is one that is eagerly looked forward to by the people of Stonefort and vicinity, for it is this occasion that commemorates the founding of the Seventh Day Baptist Church at that place.

For a good many years the churches in southern Illinois tried to hold union meetings once a year; but the long distance they were apart, the inconvenience and expense of railroad travel, and the time consumed in covering the distance by team and wagon, made it impossible for any large number of people to make the trip. This year, however, eleven auto loads of people made the trip from Farina to be present at the meeting at Stonefort, and as would be expected when such efforts are made, a most interesting and helpful morning and afternoon meeting was enjoyed.

Rev. Erlo Sutton, of Milton Junction, preached at the morning service to a group that taxed the capacity of the house; people were present from most of the nearby towns and cities. In the afternoon, following a service of music and the covenant meeting, the Lord's Supper was celebrated. Following the morning service the group of people, nearly two hundred, went to the basement of the church and there were fed in a manner and with the abundance that has made the people of Stonefort famous. It should be mentioned here that the people from Farina, knowing that such numbers would make the burden of the noonday meal almost unbearable for the people at Stonefort, arranged to take provision with them and to help with the service. The day was beautiful; everybody was in the spirit to help, and as is always the case when these things prevail, the Spirit of God was manifest.

Prior to this meeting the writer and Brother Sutton had been upon the field calling upon the people and conducting meet-

ings each evening. The attendance was not large but those present were warmed and warned by the challenging messages that were preached by Brother Sutton. Although the writer has been upon the field for most eight years, there were some homes at Stonefort that he had never visited, so it was with pleasure that the visiting was undertaken. One of these trips was made to the home of Brother and Sister Bracewell. Shortness of time, the difficulty of the road, inclement weather, and other things had heretofore hindered, but upon this occasion we had the pleasure of visiting this home. These aged people, who have long been among the mainstays of the church, welcomed us to their home where we spent the day visiting about things past and present, and in viewing the beauties of the surrounding country as it is witnessed from their home on "top of the hill." Forty years' residence in one place makes one familiar with the country, and we were shown in turn the different country residences and were given the names of each. We had the Flat Rock schoolhouse, and the General Baptist church, both miles distant, pointed out to us, and as we stood together we were given the opportunity to realize something of the aims and intentions of these people, some of which had been realized and some that would never come to pass. But such is life for all — no difference whether we live in southern Illinois or upon the great western plains—life is made up of trying, of attempting something worth while, of giving one's best in service, of sowing beside all waters and trusting God for the increase. I take it that all who know Brother and Sister Bracewell will agree that their lives spent in that community, in "the home upon the hill," have been that kind of living, and that they have rendered that kind of service. But time moves on, and after a visit to "the old swimming hole" where we were piloted by our eighty-year old guide, we kindly declined the hospitable invitation to remain to supper, and wended our way through the beautiful woods that surround "the home on the hill," to our waiting car on the public highway. I do not know just what Brother Sutton thought, but I think he will agree with me that it was with just a little feeling of regret that we turned our faces from that quiet spot, far removed from the hurry and worry of life, from the hustle

and bustle of civilization, to the stern realities of existence to be found just outside the woods. No matter, we will both be the better fitted to meet them because of our time spent there and because of the kindly spirit that warmed our hearts. May the Lord bless you, my good friends, and may he lead you gently on down the remaining journey of life until you leave that "home on the hill" for the "home on high."

Well, it is Sabbath afternoon again, and the deacons have just finished serving the people at the communion service. The leader is saying for the information of those who are strangers to the procedure that is to follow, "It is the beautiful custom here to conclude this service by singing one of the old familiar hymns and by passing about the house shaking hands." So while the strains of that hymn, so full of melody and promise, "There's a Land That Is Fairer Than Day," were being sung, the people passed about shaking hands, singing and weeping, praising God—and while warming the hearts of others they were having their own hearts warmed and strengthened. Good-bys are said. Belongings are gathered up. The whir of motors is heard, and the smell of gasoline is in the air. There is a cloud of dust as the Farina people depart for their homes; but on every hand is heard this remark, or one much like it: "It has been a great day; we have enjoyed ourselves so much; come to Farina and pay this visit." And so the day, begun at six o'clock with a drive of one hundred twenty miles to Stonefort, then the attending of two services, is over, but it was worth while.

C. L. HILL.

**STATEMENT ONWARD MOVEMENT
TREASURER, MAY, 1932**

	May, 1932	July 1, 1931, to May 31, 1932
<i>Receipts</i>		
Adams Center	\$ 30.50	\$ 606.86
Albion		88.34
Alfred, First	108.61	1,489.88
Alfred, Second		335.15
Andover		15.00
Attalla		132.50
Battle Creek		185.08
Berlin		15.00
Boulder		178.70
Brookfield, First		240.88
Brookfield, Second	12.00	

Carlton		35.00
Chicago		150.00
Denver	39.30	81.30
De Ruyter	50.00	292.00
Detroit		
Dodge Center	10.00	86.77
Edinburg	4.00	27.50
Farina		500.00
Fouke		32.00
Friendship		120.00
Genesee, First		240.56
Gentry, special	6.00	6.00
Hammond	45.00	158.00
Hartsville		66.62
Hebron, First		94.68
Hebron, Second		
Hopkinton, First	\$ 198.00	
Christian Endeavor society, special	6.00	
	\$ 204.00	729.41
Hopkinton, Second	6.50	37.45
Independence	18.00	363.71
Jackson Center		15.00
Little Prairie		17.00
Los Angeles	30.00	30.00
Lost Creek		87.50
Marlboro	36.00	201.98
Middle Island		48.19
Milton	178.50	1,856.45
Milton Junction		716.22
New Auburn		42.50
New York City	\$ 99.79	
Special	30.00	
	\$ 129.79	840.31
North Loup	29.00	75.00
Nortonville	10.00	62.00
Pawcatuck	\$ 260.00	
Christian Endeavor society, special	7.00	
Junior Christian Endeavor society, special	2.00	
	\$ 269.00	3,869.00
Piscataway		311.60
Plainfield	\$ 310.50	
Women's society, special	50.00	
	\$ 360.50	2,542.69
Portville		16.10
Richburg	22.50	127.50
Ritchie		25.00
Riverside	100.00	495.00
Roanoke		11.00
Rockville	\$ 16.70	
Christian Endeavor society, special	2.00	
	\$ 18.70	156.55
Salem		998.21
Salemville		67.40
Scio		
Scott		70.50
Shiloh		453.56
Stonefort, special	10.00	10.00
Syracuse		5.00
Verona		100.00
Walworth		47.00

Washington		50.00	
Waterford	\$ 15.00		
Christian Endeavor society, special	3.00		
	\$ 18.00	185.05	
Wellsville		30.00	
Welton	15.00	116.99	
West Edmeston	10.00	21.00	
White Cloud		94.24	
Daytona		22.00	
First and Second Brookfield and West Edmeston, joint collection		16.12	
Western Association		64.50	
Southwestern Association		36.00	
Southeastern Association		49.54	
Minneapolis Sabbath keepers ..		15.00	
Woman's Board		133.34	
Buckeye Intermediate Christian Endeavor society		2.00	
Exeland Sabbath keepers		3.00	
Rocky Mountain Summer Camp Conference collections		16.78	
Interest		435.53	
Individuals:		3.72	
L. S. K. Mystic	\$ 25.00		
Mrs. A. S. Thayer, special ..	13.00		
Mrs. M. M. Lanphear	5.00		
A friend	2.00		
	\$ 45.00	689.50	
		\$21,590.96	
<i>Receipts for Eleven Months</i>			
Budget	\$20,052.90		
Special	1,490.56		
Debts	47.50		
Total	\$21,590.96		
<i>Disbursements</i>			
Missionary Society	\$ 745.45		
Special	49.00		
	\$ 794.45		
Tract Society	\$ 232.73		
Special	10.00		
		242.73	
Sabbath School Board		149.94	
Young People's Board		71.06	
Woman's Board		19.72	
Ministerial Relief		157.76	
Education Society	\$ 59.16		
Special	70.00		
		129.16	
Historical Society		19.72	
Scholarships and Fellowships ..		47.26	
General Conference		193.29	
Lone Sabbath keepers		3.91	
		\$ 1,829.00	

HAROLD R. CRANDALL,
Treasurer.

118 Main Street,
Westerly, R. I.,
June 1, 1932.

"When the outlook is not good, try the uplook."

DENOMINATIONAL "HOOK-UP"

MILTON JUNCTION, WIS.

On May 6 and 7 the Christian Endeavor society with C. C. Van Horn and Pastor Randolph held services in the Berlin, Wis., church, while Rev. E. E. Sutton supplied the home pulpit. C. C. Van Horn conducted the service Friday night at Berlin. Pastor Randolph preached Sabbath morning and conducted the Sabbath school. The young people conducted the Christian Endeavor meeting in the afternoon. Pastor Randolph preached again in the evening, after which the young people gave a variety musical program. Most of the young people drove home (one hundred miles) after the last service.

It was a pleasure to have Rev. E. D. Van Horn of Alfred Station speak at our church Friday night, May 27. It was enjoyable on both sides, we feel sure, for him to speak to part of his former congregation.

—Pastor's Assistant.

NORTONVILLE, KAN.

Miss Marjorie Burdick from Ohio, and Miss Ober will arrive here Tuesday, and leave June 5, for Boulder. Miss Burdick is president of the Young People's Board and will speak at the Seventh Day Baptist church.

—News.

ALFRED, N. Y.

Rev. Clyde Ehret and family motored to Rochester, Sunday, to see the lilacs, and also visited friends in Adams Center, returning Tuesday. Pastor Ehret went on business concerning the Seventh Day Baptist Conference.

—Sun.

NORTH LOUP, NEB.

The services last Sabbath day were of double interest. It was closing day of Sabbath Rally week, and since Pastor Warren could not exchange with another of our ministers, he asked Rev. L. O. Greene to occupy the pulpit. This day was also the first Sabbath after the sixtieth anniversary of the first church service in this part of the valley, so Mr. Greene easily and skillfully united the two subjects. As he is a son and grandson of early settlers, and his wife a grandniece of Rev. Oscar Babcock who conducted the first service, the choice of speaker was appropriate. During the offertory, a hymn

was sung by the quartet—Mrs. Esther Babcock, Mrs. Ava Johnson, A. D. Moulton, and Dell Barber. The music of this hymn was composed by Mrs. A. H. Babcock and the words by Mrs. E. J. Babcock, nine years ago, when Conference met here the summer of the fiftieth anniversary of the organization of our church, and was dedicated to their father-in-law, Rev. Oscar Babcock.

At three thirty in the afternoon, the Endeavor societies held a joint service at the river where twenty years ago a stone marker had been set up to mark this historical place. Vesta Thorngate had charge of the service. After reading a part of the story of Abraham, "the first pioneer," the endeavorers and friends sang "Shall We Gather at the River?" a song sung sixty years ago when Charley Rood acted as chorister. Mrs. Myra Thorngate Barber gave a few words of history; Eunice Rood spoke of "Our Heritage"; Lucile Davis told of the results if these pioneers had been a different class of people; Arvada Van Horn and Virginia Moulton answered the question. "What is expected of us?" After more singing, short extemporaneous remarks were made by Mrs. A. H. Babcock, Pastor Warren, Wesley Hutchins, and Arthur Stillman. As the crowd left the timber and wound its way across the wide pasture, over Mira Creek, between cultivated fields into the village, we tried to visualize the valley with none of these marks of civilization, and hardly a tree to be seen. A backward look gives us a new reverence for our courageous pioneer fathers and mothers.

The only ones attending the service who were present at the first one were C. J. Rood and Mrs. Mary Davis.

—Loyalist.

PLAINFIELD, N. J.

The family of Professor Winfred R. Harris is going to be greatly missed by our church people. Mr. and Mrs. Harris, who have been associated with Drake's Business College, have moved to Salem, W. Va., where they will teach in Salem College. Miss Evelyn is staying here until the close of school.

Editor H. C. Van Horn is making a three days' stop in Plainfield before going on to the Eastern Association, at Ashaway, R. I. Mr. Van Horn, as corresponding secretary

of the Tract Society, has been engaged in field work for the past five and one half weeks in the Middle West and Southeast, and has attended Salem College commencement, and the Western Association at Independence, N. Y. Mrs. Van Horn and granddaughter Jean, who accompanied him as far as Salem, returned home from there with their son, Milton.

The Sabbath school of the Plainfield Church is enjoying some good music by the newly organized boys' orchestra. The members are: Trevah Sutton, Kenneth Lewis, Nathan Randolph, and Charles and David North. Their efforts are a real contribution to the school and are greatly appreciated.

Our woman's society has invited the women of the New Market and New York City Seventh Day Baptist women's societies to a picnic in Cedar Brook Park, Plainfield, on Thursday, June 9.

—Contributed.

SALEM, W. VA.

Dr. Edgar D. Van Horn, professor in the Alfred University theological school, discussed the subject, "Opportunities of the Christian Minister," in an address before the Salem College student body Friday morning, May 20.

Doctor Van Horn emphasized the fact that the minister has a major place in the activities of any region, and that he is coming more and more to be looked upon as an important person. He said that the ministry has a great offering as a profession today.

—Salem Y Gazette.

THE STORY OF THE BOOK OF MICAH

BY PASTOR EVERETT T. HARRIS

PART THREE

Chapter VI

As Micah reviewed in his mind all the past kindnesses of Jehovah to his people, he felt that they were being extremely ungrateful. He summoned the people of Jehovah as to court, to face such witnesses as mountains, the earth, and God himself. Israel's sin was a sin against love. Jehovah from the beginning has showered her with blessings of deliverance from Egypt, has given her great leaders, and deliverance from the powerful word of the sorcerer Balaam, besides many other blessings. All this Israel

has forgotten but the mountains could testify to it, for they are old and witnessed it all.

Then the people of Jehovah acknowledged their guilt and said in effect, "What shall we do? We are willing to go to any extreme, even to offering our first born. How can we please God?"

The answer of Micah is one of the greatest utterances of the Old Testament — to please God, the people must do justly, love mercy, and walk humbly with their Maker, Jehovah God. It is not ritual that God wants, but righteousness. Social morality is inseparable from and rooted in religion, and the true worship of God is service to man.

Having shown them how to please God, Micah returned again to condemnation of the evils of Jerusalem. This time he denounced the abominable practices of commercial dishonesty then in usage among the rich, and he proclaimed the dire consequences of the condition of things. Once more it is war that Jehovah shall use with which to punish them—war in all its terrible phases. The besieged city shall be hungry; children shall be the prey of the sword; other nations will scorn them because they have used the policy of Omri and his son Ahab, who were deceitful and cowardly and earned the contempt of the Jews.

Chapter VII

Micah next turned his scathing words upon society. All classes were corrupt and Micah looked in vain for one man who fulfilled Jehovah's demands. Even family life was ruined by internal dissension and treachery. Evil was the only thing they could do well.

As in each series of discourses, Micah finally ends his denouncing of sin by presenting a more hopeful picture. Now Zion is suffering and is in darkness, but a better day is coming when God will forgive her and bring down to the dust all who have mocked her or him. In that day her walls will be rebuilt and her boundaries extended, and the earth, swarming with Zion's enemies, will be desolate save only Palestine.

Micah then raises a prayer to Jehovah whose glory is his readiness to forgive, to lead his people to better things. For God may be counted on to fulfill his ancient promises to the patriarchs. The ages are linked together by Jehovah's love and unity of purpose.

Even today we are living within the continuity of Jehovah's wonderful promises, a most inspiring thought that comes from the fearless rugged prophet who lived twenty-six and a half centuries ago. Today, if we listen to his voice and harden not our hearts, if we will take Micah's simple advice to do justly, love mercy, and walk humbly with God, we too may inherit the promises.

(Concluded)

CAPTAIN ROBERT DOLLAR

Captain Robert Dollar, eighty-eight year-old steamship magnate, made a practice of reading his Bible every day.

"For the past sixty years every morning before breakfast," he recently wrote the American Bible Society of which he was a vice-president, "I have read part of a chapter in the Old and New Testaments. By commencing the day with the reading of my Bible I find it gives me much valuable information and inspiration which is past my power to express. The older I become—and I am past my eighty-seventh year—the more benefit do I derive from this habit of reading from chapters of the Bible each morning, not alone from a spiritual standpoint but from a commercial one as well, as I find it of great help in my business. It has meant guidance and help in my efforts to make success in this world.

"As we advance, as we accomplish more and more in the realms of science and its contributing factors, the more do we depend on the living Word of God, whether we realize it or not."

There is a Bible in every room of the big fleet of Dollar Line passenger steamers, placed there by Captain Dollar. In addition to this on each of the trans-Pacific liners and round-the-world boats a supply of Chinese Bibles has been placed to meet the need of Chinese passengers, cabin boys, and waiters. These books were selected with a view to providing whichever dialect or language form would be most readily understood. Captain Dollar, who has shown his interest in the work of the American Bible Society in various ways, has himself paid the freight charges on all shipments of its Scriptures on the boats of his line to and from the Far East and from publishing centers in the Far East.

—American Bible Society.

OUR PULPIT

THE SABBATH AND EVANGELISM

BY REV. E. ADELBERT WITTER
Pastor of the church at Walworth, Wis.
(Summary of sermon preached at the
Western Association)

Text—Acts 8: 4.

ORDER OF SERVICE

HYMN

LORD'S PRAYER

RESPONSIVE READING

HYMN

SCRIPTURE READING

PRAYER

HYMN

OFFERING

SERMON

HYMN

CLOSING PRAYER

tural point of view it is bearing the news of salvation, of deliverance from sin and its power, through Christ, the crucified Son of God. Without Christ and the deliverance he offers, the world is in the darkness of despair—no hope, no power of deliverance, but a fearful foreboding of evil. Evangelism is God's appointed way of shedding the light of hope in the world.

The text says, "Therefore they that were scattered abroad went everywhere preaching the word." The scattered, the dispersed,



The Sabbath and evangelism are two things that have much to do with building society and civilization. The importance and worth of the Sabbath to mankind, in the mind of God, is revealed in the fact that he placed it in the very beginning. It found its place in creation. The Sabbath and the family are co-existent.

The Sabbath is of value to you and me as it represents to us God; as it helps to make precious to us the thought of God as a Friend, a Counselor, a Companion; as it helps to sweeten and enrich that companionship. When the Sabbath holds such a place in our minds, it becomes a trysting time and place between our souls and God.

But what about evangelism? Evangelism is the bearing of good news. From a Scrip-

went everywhere, went preaching, telling the good news of the life found in Jesus Christ.

I am certain that the immediate cause of the depression that is upon us and of the fearful moral and social condition of the world is to be found in the fact that we, the people, have been relegating the Sabbath and evangelism to the background. When we draw nigh to God, he will draw nigh to us. It has been proved again that "when Zion travaileth she shall bring forth." When they that have the Lord speak often to one another, not of business and the things of the world, but of the joy, the bliss of companionship with Christ as we have yielded ourselves to his leadership, then will Zion

put on new life, new growth in the divine life.

How great was the change wrought in Saul of Tarsus when he met Christ face to face on the Damascus road. He was changed from a persecutor to a prosecutor, from an unbeliever to an evangelist. He went everywhere preaching the gospel of repentance and life through Jesus Christ. This change was the fruitage of evangelism.

Evangelism is fundamental to Christian civilization. Christ, the greatest Evangelist the world has ever known, came preaching, "Repent for the kingdom of heaven is at hand." No one knew better than he the need of a changed life in the world. The need of new ideals was great. The need of a new sense of God and his relation to men was great. The need of a new and controlling motive in life was seen on every hand. Christ expressed this idea to Nicodemus when he said, "Ye must be born again."

This declaration is the key-note of evangelism — born, not of flesh, born from above, born of the Spirit of God. It was this kind of a birth that transformed Saul and enabled him to say, "Be not conformed to this world but be ye transformed by the renewing of your minds, that ye may prove what is that good, and acceptable, and perfect will of God."

Evil is very powerful in its persistence. In a certain gun factory is suspended on a small chain a bar of steel, weighing five hundred pounds and eight feet long. Near by is a common bottle cork suspended on a silk thread. This is for the purpose of showing the effect of a continued rapping of the cork upon the bar of steel. The cork, swung lightly against the bar for ten minutes, caused a slight thrill; for ten minutes more, a vibration; and at the end of a half hour, the bar of steel was swinging like the pendulum of a clock.

Let us get the lesson. No man is strong enough in his own will to be secure if he be exposed to a constantly repeated influence of evil. The evil loses its manifest evil through familiarity. We first abhor, then endure, and then embrace.

Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that after ye have done the will of God, ye might receive the promise.
—Hebrews 10: 35, 36.

STUDIES IN RELIGION AND GOOD HEALTH

VII.

RELIEVING NERVOUSNESS AND SLEEPLESSNESS

BY REV. LOYAL F. HURLEY

"So quietly I lay me down to sleep, for even alone, thanks to thee, I am safe."—Psalm 4: 8 (Moffatt).

The reservoirs of human power lie in the instinctive emotions. But in order that the power may be released for our use there must be a state of harmony in the mind; unity and peace must prevail among the varied elements of the mind. Intellect, emotion, and will must operate in harmonious agreement. Our minds must be *integrated*, as the psychologists say. And this state of inner harmony is attained by an all-embracing life purpose.

It should be clear to all that whatever destroys the inner poise and peace destroys the power. The lack of poise depends not alone on lack of purpose. Among the most frequent disturbers of the peace of our souls can be listed a quartet of veritable demons—nervousness, insomnia, worry, and fear. In a later article we shall think of the worry and fear, but in this one let us think of the first two, nervousness and insomnia.

I. *Nervousness.* Nervousness is often the result of functional or organic ills. One of the most common of these is goitre. Probably no physical state makes one more nervous and excitable than an active goitre. Even a step on the porch or a knock at the door is enough to make the victim jump out of his chair. Few maladies, if any, make one more fearful. Yet goitre may be caused not alone by a lack of iodine. It may be caused by a sudden fright or unusual worry. That is a vicious circle: fear causes goitre, and goitre causes fear. If you suffer from nervousness, have your physician see if there is any functional or organic cause for it.

Yet nervousness may be purely mental. Dean Chas. R. Brown writes as follows: "Let me put it concretely! Here is a woman who is suffering from nervous dyspepsia. Her food does not agree with her; she is losing flesh and losing strength; she is afraid of a total collapse. It may be that

there is no organic disease present; this question should be determined by someone trained in diagnosis. If there is no organic disease, then what she needs is not quinine or Hood's Sarsaparilla or some prescription written out in ponderous Latin, so much as a new state of mind. She talks too loud, too fast and too much. When she talks to anyone over the telephone in that nervous, fretting way it almost seems as if she would break the instrument. To the other people in the room where her message is being received her voice sounds like the scrape of the disk on an outworn phonograph.

"This woman who suffers from nervous dyspepsia is intense, jerky, fidgety in her manner. Her two patron saints are St. Martha, troubled about many things, and St. Vitus, moving with twitches rather than in serene strength. She cannot sit down without drumming on the table or fussing with some ornament on her dress. She will sit in a rocking chair, nervously rocking to and fro. She eats in feverish haste or with such depression of mind that her food is robbed of its value. She sleeps uncertainly and fitfully, and is losing strength every day in the week.

"Here is a case where suggestion is 'indicated,' as the physicians say. If there is no organic disease, suggestion will do her more good than drugs. If she will only say to herself slowly, thoughtfully, expectantly, every night after she gets into bed and every morning before she gets up, three times a day before meals and three times a day after meals, and at intervals of an hour or two during the day—if she will say to herself these ten words which many people have found useful, it will do her a world of good. The results may not appear in ten minutes or in a day, but in a short time they will work a beneficent change in her whole nervous system. Here are the ten words: 'Quietly, easily, restfully, trustfully, patiently, serenely, peacefully, joyously, courageously, confidently.'

"The ten words are good for anyone who has the feeling that he is losing the power of self-command. If you find yourself talking too loud, moving with jerks, losing your self-control, liable to petulant speech, breaking out in spurts of anger; or if you find yourself constantly out of breath, all unstrung,

feeling as if you might fly to pieces, stop right there! Sit down and do your exercises! Say to yourself, either audibly or mentally, 'Quietly, easily, restfully, trustfully, patiently, serenely, peacefully, joyously, courageously, confidently.' Anyone can thus control his mental states if he sets about it in the right way."

II. *Insomnia.* "Man is never so happy, nor so innocently occupied as when he is asleep," said Socrates. In some mysterious way sleep is truly "nature's sweet restorer." The one who cannot sleep well is the poorer in body, mind, and soul. Cervantes in *Don Quixote* puts it well. "Now, blessings light on him that first invented this same sleep! It covers a man all over, thoughts and all, like a cloak; it is meat for the hungry, drink for the thirsty, heat for the cold, and cold for the hot. It is the current coin that purchases all the pleasures of the world cheap; and the balance that sets the king and the shepherd, the fool and the wise man, even." How rich, then, is he who regularly sleeps well!

When one starts out to learn *what sleep really is*, he meets with a surprise. No one seems to be able to say! The most helpful ideas the writer has learned about it have come from Doctor Worcester. Many of his suggestions are included in what follows. "In sleep the lamp of life is replenished with oil. Therefore sleep is not merely an interruption of life, as many modern psychiatrists have imagined. It is preparation for new life. Only God is good enough to be eternally awake, and when for a little while we are robbed of that merciful draught of forgetfulness, how quickly we exhaust ourselves, how sadly we explore every corner of the house of the soul as we ransack past, present, and future for some bright object on which our weary mind may rest. How the plant of life withers at the root! What a devouring flame licks up the fairest landscape, leaving only the charred and blackened ruins of our home! A proof of the spiritual character of sleep lies in the fact that no drug, no material substance can produce its effects, nor do for us what it does."

This return to unconsciousness seems to be connected with growth, for the baby sleeps much while the aged often sleep little. It does not seem to be particularly connected

with the recuperation of the brain, for brain workers usually sleep less than manual workers.

In the winter when his usual supply of nuts and grubs and small animals are covered by snow the black bear will sleep for four months at a stretch; and saves his life by it! But hibernating animals are not the only ones whose lives are saved by sleep. A man can live longer without food than he can without sleep.

If sleep is so necessary, what are the conditions promoting it? Doctor Worcester says, "In the case of most of us who are otherwise well, sleep is largely a matter of relaxation and of the direction of attention for a few minutes." That is, there are physical factors and mental factors.

1. *The Physical Factors.* Many people have spoken to the writer of having cramps when they are trying to go to sleep. Is that because they lie in bed with their hands clenched, or their toes taut, or one foot pressing the other? Many folks need to practice relaxation.

When a cat or dog turns round and round before lying down, is that just habit or instinct? Why do they do that? Doctor Worcester says that such stretching and turning is a method of relaxing the vertebrae. And since the spine encloses the spinal cord, which is a veritable spinal brain, that ought to be the natural place to begin relaxation. Hundreds of people testify to the improvement in their ability to sleep after having the manipulations of a chiropractor or osteopath, or even a simple massage. Mothers everywhere learn the value of stroking a baby's back when it is restless and fretful. It helps to relax the spine.

Others find sleep comes more quickly if they take exercises just before going to bed. Such bodily activity sends the blood tingling into the muscles used and so takes it from the brain. Still others find warm baths to be beneficial. Whatever aids in physical relaxation will help.

But relaxation is not enough. Did you eat too much supper? Is your digestion good? Do you have cold feet? The Battle Creek Sanitarium teaches that much sleeplessness comes from putrefaction in the colon. And for this they recommend yogurt buttermilk or a culture of bacillus acidophi-

lus or bacillus bulgaricus. These friendly "germs" are helpful for us all.

2. *The Mental Factors.* With all the physical factors right, still we may not be able to sleep. There are mental and spiritual factors, also. Kipling prays for the sympathy of all mankind in behalf of the "wakeful."

Over the edge of the purple down,
Where the single lamplight gleams,
Know ye the road to the Merciful Town
That is hard by the Sea of Dreams—
Where the poor may lay their wrongs away,
And the sick may forget to weep?
But we—pity us! Oh, pity us!
We wakeful; ah, pity us!

Our biggest problem, usually, is to quiet our thoughts. But so often the bedtime habits make it well-nigh impossible. One person known to the writer had a childhood filled with terror. Her father would read aloud to the family in the evening, and the usual custom was to read from the newspaper all the crimes of murder and robbery and gruesome horror from the gleanings of the whole world. The child was often afraid to get down from her chair to go to bed. Is it any wonder that her sleep is still filled with horrible dreams even in maturity?

So put away the troubles and horrors of life before the bedtime hour. Put away your personal troubles, too. Lay aside your studying if your task is brain-work. Do not begin worrying over your finances and the depression. And let tomorrow's duties strictly alone! "Sufficient unto the day is the evil thereof."

And be *reconciled* to injuries. Doctor Worcester says: "Moreover, if we have met with any painful emotional experience during the day, it is best not to dismiss it but to think it over in all its bearings and to *reconcile* ourselves to it. So Jesus said, 'Be reconciled to your enemy while you are in the way with him.' Otherwise he will surely exact his revenge. If we go to bed, smarting under some injustice or wrong, sleep will be slow in coming. But that is not the worst of it. If we succeed in going to sleep, in the middle of the night, bang something will go off in our heads. What was that? Oh, it was that horrible insult, that threat of danger, that misfortune we experienced today. Then alone in the darkness, we may be tortured by that grief for hours, whereas

DEATHS

BARRETT.—Mrs. Minnie (Cottrell) Barrett, adopted daughter of Squire and Sarah (Slingerland) Cottrell, was born February 29, 1864, and died at Almond, N. Y., May 25, 1932.

She was married to Charles Barrett, and of this union was born one daughter, Mrs. Harry W. Perry, with whom she has lived at the Cottrell homestead near Almond. This daughter has given her mother loving care through an illness of about two years. She with the grandchildren and a cousin, Milton Cottrell of Olean, survives. In early life she attended the Second Alfred church, and retained interest in Seventh Day Baptists.

Funeral services were conducted from her late home, May 27, 1932, by Rev. Walter L. Greene, assisted by Rev. W. H. Perry of Almond. Interment in Woodlawn Cemetery, Almond.

W. L. G.

CAMPBELL.—Susie H. Campbell, daughter of Benjamin and Anna Spahr Campbell, was born October 31, 1882, in Stoe Creek Township, N. J., and died April 21, 1932, at Wildwood, N. J.

On March 10, 1900, she joined the Shiloh Seventh Day Baptist Church. Of late years she lived and worked in Philadelphia as a trained nurse. She is survived by two sisters, Mrs. Howard Shoemaker and Miss Maggie Campbell; one brother, Mr. Ernest Campbell, and many friends.

The funeral, conducted by Rev. Herbert L. Cottrell, was held April 24, 1932, from the Johnson Undertaking Parlor, Bridgeton, N. J., and interment was made in the Overlook Cemetery, Bridgeton, N. J.

H. L. C.

CRANDALL.—Ruby Vincent Crandall, daughter of George V. and Bessie (Tucker) Crandall, was born near Rockville, R. I., August 26, 1914, and died in the Westerly Hospital on Sunday, May 22, 1932.

Ruby was in school the previous Tuesday, but was taken to the hospital on Thursday, suffering from a carbuncle on her lip. Blood poisoning followed which caused her death on the following Sunday afternoon.

When Ruby was a year old her mother died. The mother she has known, her step-mother, has been a real and most devoted mother to her.

Nearly eight years ago Ruby was baptized by Rev. Paul S. Burdick and united with the Rockville Seventh Day Baptist Church. During these years she was a member of the Sabbath school, and at the time of her death was serving as secretary. She was also a member of the Christian Endeavor society, and for several months has been the assistant superintendent of the Junior Christian Endeavor society, serving most acceptably and with promise of great usefulness among the children.

if we had already accepted it, if we had reconciled ourselves to it, it would have lost its power to wound and to grieve us any further. This is the chief reason for waking in the night after we have once fallen asleep. The emotional residuum of the day's experience has come to life to trouble us when we are least able to bear it."

Give yourself suggestions of rest. A cat will give herself monotonous suggestions by drowsy purring. We can do better than that. The Bible is full of promises that bring quietness and peace. Dean Chas. R. Brown suggests these four:

"Come unto me, all ye that labor and are heavy-laden, and I will give you rest."

"There remaineth therefore a rest for the people of God."

"I will lay me down in peace and sleep, for thou makest me to dwell in safety."

"He giveth his beloved sleep."

Fix the meanings in your mind. The writer goes at it about like this: Who made man so he could sleep? Who created him subject to this recurring forgetfulness? Who made the darkness as well as the light and gave the soothing stillness of the night? Of course, God gives us sleep. He made us that way, and expects us to sleep. It is his will that we should. And who keeps us safe while we are so helpless? Much crime is committed at night, 'tis true, but what keeps the millions of us safe and unharmed? In our helpless oblivion our safety is in those beneficent, divine laws of the universe and the world, and the urge for welfare and brotherhood which God inspires in men's hearts. Of course, God makes us to dwell in safety!

Begin immediately to enjoy rest. Even before you fall asleep the rest is good. Enjoy it. Do not try to force sleep. Let God give it. And he will! The writer can testify to a great improvement in his own sleep from these methods.

"Of all the thoughts of God that are
Borne inward unto souls afar,
Along the Psalmist's music deep,
Now tell me if that any is,
For gift or grace surpassing this—
He giveth his beloved sleep."

But to use such aids as we have suggested, and to accept sleep as the gift of God, as the Psalmist and Browning describe it, presupposes a yielding of one's self to God. And that is religion!

She was to have been graduated from the Westerly High School this spring, and had arranged to begin a course of training for a nurse in the Westerly Hospital next September.

Ruby's happy disposition, natural attractiveness, and faithfulness in life and work won for her a large circle of friends.

Besides her father and step-mother she leaves a sister, Marion E. Crandall; a half brother, Donald; four half sisters, Kathryn, Ruth, Hope, and Nancy Crandall, and many other relatives.

The funeral services were held on Wednesday afternoon at the Avery Funeral Home in Hope Valley, and were attended by a large company of relatives and friends. The entire senior class of the high school of over eighty members attended in a body.

At the services Rev. Harold R. Crandall spoke, and at the grave conducted a beautiful committal service. Her pastor, Rev. Willard D. Burdick, read Scripture selections and spoke on *The Importance of Young People Devoting Their Lives to God*. Miss Alma Bailey, a member of the senior class, sang two songs, "No Night There" and "Sometime We'll Understand."

W. D. B.

DAVIS.—Thomas Clayton Davis was born in Sullivan County, Ind., February 9, 1850, and died at the home of his daughter, Iva, in Oneida, N. Y., April 24, 1932.

At the age of eleven years he went with his parents to Welton, Clinton County, Iowa, and during the winter following made a profession of religion and was baptized by Rev. Chas. A. Burdick, and united with the Seventh Day Baptist Church at Welton. In the spring of 1871, he went to Humboldt, Neb., where he was married to Eliza L. Babcock, and taught school the following winter, about two miles east of the town of Humboldt.

The next April he and his wife went with a company of Sabbath keepers to seek a home in a new country. They settled in the valley of the North Loup, uniting with a colony of Seventh Day Baptists, which had been organized in Wisconsin by Rev. Oscar Babcock. Here they made their first home, taking out a "filing" on one hundred sixty acres of government land in Greely County, about five miles southeast of the present town of North Loup in Valley County.

Their "dugout" was the first habitation to be occupied in that vicinity. He taught school winters in various parts of the state, returning to the homestead in the spring. He was one of the first county commissioners of Greely County.

They were both constituent members of the Seventh Day Baptist Church of North Loup. In 1884, they removed to Humboldt, and from thence to the city of Des Moines, Iowa, where they resided twelve years. In 1899, they moved to Nortonville, Kan., where they bought a small fruit farm, four and one-half miles northeast of the town. Their church membership was transferred from North Loup to Nortonville. He was for many years a superintendent of construction for the American Warming and Ventilating Company, of Chicago and Kansas City, working throughout the states of Minnesota, Iowa,

Illinois, Indiana, Missouri, Arkansas, Oklahoma, Kansas, and Nebraska. On account of school and church privileges, they bought a residence in the town of Nortonville, selling the farm shortly afterward.

After the death of his wife on June 18, 1914, he continued to travel for the heating company, but from their office in Elmira, N. Y. While traveling throughout the eastern part of the United States he made his home with his children, spending the winters in Florida with his son Pearl. With failing health and declining years he retired from active work in the fall of 1924.

He had spent much time and had a very complete Davis genealogy, which he had hoped to publish but had never felt able to do so.

His membership was transferred from Nortonville to the Seventh Day Baptist Church at Verona during his latter years, where he was faithful to the end.

He was preceded in death by his wife, Eliza L., and a son and two daughters: Orlie Bliss, Mrs. Effie Irene Sholtz, and Ruby Blen.

He is survived by two sons and two daughters—Bert C. of Elmira, N. Y.; Mrs. Lola Belle Maxson of Stuart, Fla.; Uri Pearl of Mayo, Fla.; and Mrs. Iva May Davis of Oneida, N. Y.; by four sisters—Mrs. L. H. Babcock, Gentry, Ark.; Mrs. Susan Terry, Topeka, Kan.; Mrs. Mary Evans, Battle Creek, Mich.; Mrs. William Henry, Nortonville, Kan.; eleven grandchildren, twelve great grandchildren, and many other relatives and friends.

The funeral service, conducted by Pastor H. L. Polan of Brookfield, was held in the home of his daughter at Oneida, where he was tenderly cared for during his last illness, and the body was shipped to Nortonville, Kan., for burial.

H. L. P.

HUGHES.—Leroy M. Hughes, son of William V. and Elizabeth Smith Hughes, was born on the Hughes farm at Elm Corner, near Jackson Center, Ohio, January 25, 1868, and departed this life at his home east of Jackson Center, April 10, 1932.

When but a mere child his mother died and for quite a while thereafter he made his home with one of his aunts, Mrs. M. I. Stout.

Early in life he accepted Christ, was baptized by Rev. J. L. Huffman and united with the Jackson Center Seventh Day Baptist Church, to which church he remained a faithful member until his death.

On September 11, 1886, he was united in marriage to Miss Mary Waltz. To this union were born six children, one of whom died in infancy, while the other five are still living. Those living are: O. E. Hughes and Mrs. Agnes Haines, of Jackson Center; Mrs. Harve Moothart and Mrs. Fred Hagelberger, of Botkins; and Bernard Hughes, of Athens, Ohio. He is also survived by ten grandchildren and two great-grandchildren; one sister, Mrs. Elva Lawhead, one half sister, Mrs. Altha Zweibel, and one half brother, Willard Hughes, all of Jackson Center. A number of more distant relatives and a host of friends remain to mourn his departure. Just one month

and one day ago Mrs. Hughes, his wife, was called to rest.

Mr. Hughes was a good Christian man, a devoted husband, and a loving father. His departure adds much sorrow to the already bereaved family.

Funeral services were conducted by his pastor, Rev. Verney A. Wilson, at the Jackson Center Seventh Day Baptist church, and interment made in the church cemetery, on Wednesday, April 13.

V. A. W.

HUMMEL.—Mrs. Mary Elizabeth Hummel, the daughter of Solomon and Rebecca Hall, was born March 17, 1846, at Shiloh, N. J., and died at the home of her daughter, Mrs. Oscar Ayars, in Salem, N. J., May 19, 1932, at the age of 86 years, 2 months and 2 days.

She was one of four children who have gone before—Margaret Bonham, wife of Jonathan Bonham; Ann, wife of Isaac Kain; and a brother, Henry Hall, husband of the late Addie Hall.

Her early childhood was spent on a farm at Bowentown, N. J., with the exception of about two years which were spent in Bridgeton. Her recollections of her girlhood days were always of the pleasures and happiness that come from a childhood spent in the open woods and fields in close contact with nature and her God.

When she was fifteen, the family moved to Shiloh, N. J., and after her school days at "Old Union Academy" were ended she taught for about five years.

She was married March 15, 1870, to Lewis S. Hummel, son of John and Sarah Hummel, by Rev. Walter B. Gillette, at her home in Shiloh, N. J. They were blest with three sons and a daughter—Dr. L. H. Hummel, of Salem, N. J.; Dr. E. G. Hummel, of Camden, N. J.; and Mrs. O. S. Ayars, of Salem, N. J. There was also a son, Henry, who died in infancy. Beside her three children, there are seven grandchildren who survive her and mourn her loss.

She was baptized on March 20, 1858, by Rev. Walter B. Gillette and united with the Shiloh Seventh Day Baptist Church March 27, 1858. She was not only the oldest member of the Shiloh Church at the time of her death, but also the oldest member of the Shiloh Mite society, having joined at the age of twelve years.

Although she had been blind or nearly blind for the past eighteen or twenty years, she possessed a most sweet, lovable, patient, Christian character. It was always like a benediction to come into her presence. One could not visit her and go away without feeling happier and better. In her life and character she has left a heritage to her children of which they may ever be proud.

After a brief service at the house, the regular funeral service, conducted by Rev. Herbert L. Cottrell, and assisted by Leon Maltby, the new pastor at Shiloh, was held from the Shiloh Seventh Day Baptist church on Sunday afternoon, May 22, 1932. The body was laid to rest in the Shiloh cemetery.

H. L. C.

MAXSON.—Hannah Abbie Babcock, daughter of George A. and Abbie Brown Babcock, was born in Hopkinton, R. I., January 25, 1843.

Her mother was a descendant of Peter Brown, who came over in the Mayflower, and her father descended from James Babcock, the first white child born in Westerly, R. I.

She was married to Russel Maxson, April 5, 1864. After living a short time in Chenango County, N. Y., they homesteaded in Freeborn County, Minn. Three years later she went back East for a year to regain her health. In 1869 they sold their Minnesota homestead and came to Kansas, living in Emporia, then in Cowley County. Driven out by ague, they came to Jefferson County, buying land three miles west of Nortonville in 1874. She was left a widow on April 7, 1886, with six children, three having died in infancy. Mr. Maxson and Ina, sixteen, and Clyde, thirteen, succumbed to diphtheria.

Some years later Ruth Babcock was taken into the home. She, with two more of Mrs. Maxson's children, have since died, leaving four children still living—Clifford V. Maxson and Mrs. Alena Bond, of Nortonville; Lyle E. Maxson, of Mathe-son, Colo.; and Alfred I. Maxson, of Stuart, Fla. There are also nineteen grandchildren and five great-grandchildren.

Early in life she was baptized in the pool behind the Ashaway, R. I., Seventh Day Baptist church, and she has been loyal to her church and an earnest, trustful Christian all her life, quick to grasp any opportunity to help others, whether friends or strangers. She was cheerful and uncomplaining and her presence has been like sunshine.

Farewell services were held from the Seventh Day Baptist church March 5, 1932, conducted by her beloved former pastor, Rev. S. Duane Ogden, of Olathe, Kans., and she was laid by the side of her husband in the Nortonville cemetery.

—Nortonville News.

McHENRY.—Alma Elizabeth Thomas, daughter of Rolland A. and Ann Crandall Thomas, was born at Alfred, N. Y., June 22, 1857, and passed to her rest early Sunday morning, May 8, 1932.

In her early youth she united with the Seventh Day Baptist Church of Alfred, and remained a faithful member of the denomination through life.

Her youthful marriage to Oliver C. Pierce was solemnized by Pastor N. V. Hull, in 1875. To them were born two daughters: Nellie Pierce Burgess, and Susan Pierce Olesen, both of whom have been laid to rest. Mr. Pierce came to an untimely death by the great white plague, two years after their marriage.

She was united to Frank O. Palmer on Christmas day, 1888. Two boys were born to this union: Leslie L. Palmer of Washington, N. C.; and Earl E. Palmer who preceded his mother in 1921.

In the early part of 1925, she and Marcus P. McHenry were united in marriage in the city of Washington, D. C. After spending a period in Alfred, N. Y., they made their home in Riverside, Calif.

A little over a year ago the health and strength of each of them began to fail so that neither was able to care for the other. They were both

taken to the hospital where they had the best of care. Mrs. McHenry was very happy and contented in the hospital, but Brother McHenry longed for the country life and family associates of his New York home. Therefore he returned to his children at Alfred in June, 1931. He was gathered to his people April the sixteenth, but three weeks before his companion.

Mrs. McHenry leaves one son, Leslie; one sister, Mrs. Minnie Beckwith, of Alfred, N. Y.; eleven grandchildren, and twelve great-grandchildren, none of whom were privileged to be present at the funeral.

Mrs. Palmer-McHenry was truly a mother in Israel to all in need. Her house, however humble, always had an open door to the sick, to the homeless, or to the sorrowing, without respect to race, color, age, or financial condition. She nursed the stranger as tenderly as her own. She was reckless of her own strength in her unselfish service for others. She loved all and chided none. She was a model of patient suffering and cheerful thankfulness. She was loved by all who knew her, both in and out of the church. Her name is registered in the Lamb's book of life and she will have her part in the first resurrection.

Closing services were conducted by E. S. Balenger, assisted by Rev. W. L. Burdick.

E. S. B.

Sabbath School Lesson XIII.—June 25, 1932

FRANCIS BAMPFIELD, M. A.—Acts 5: 17-32.

(For Lesson Notes see *Helping Hand*)

AMERICA FIRST

Not merely in matters material, but in things of the spirit.

Not merely in science, inventions, motors, and skyscrapers, but also in ideals, principles, character.

Not merely in the calm assertion of rights, but in the glad assumption of duties.

Not flaunting her strength as a giant, but bending in helpfulness over a sick and wounded world like a Good Samaritan.

Not in splendid isolation, but in Christlike co-operation.

Not in pride, arrogance, and disdain of other races and peoples, but in sympathy, love, and understanding.

Not in treading again the old, worn, bloody pathway which ends inevitably in chaos and disaster, but in blazing a new trail, along which, please God, other nations will follow, into the new Jerusalem where wars shall be no more.

Some day some nation must take that path—unless we are to lapse once again into utter barbarism—and that honor I covet for my beloved America.

And so, in that spirit and with these hopes, I say with all my heart and soul, "America first."

—Bishop G. Ashton Oldham
in the *Christian Advocate*.

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

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

Terms of Subscription

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Six Months 1.25
Per Month25
Per Copy05

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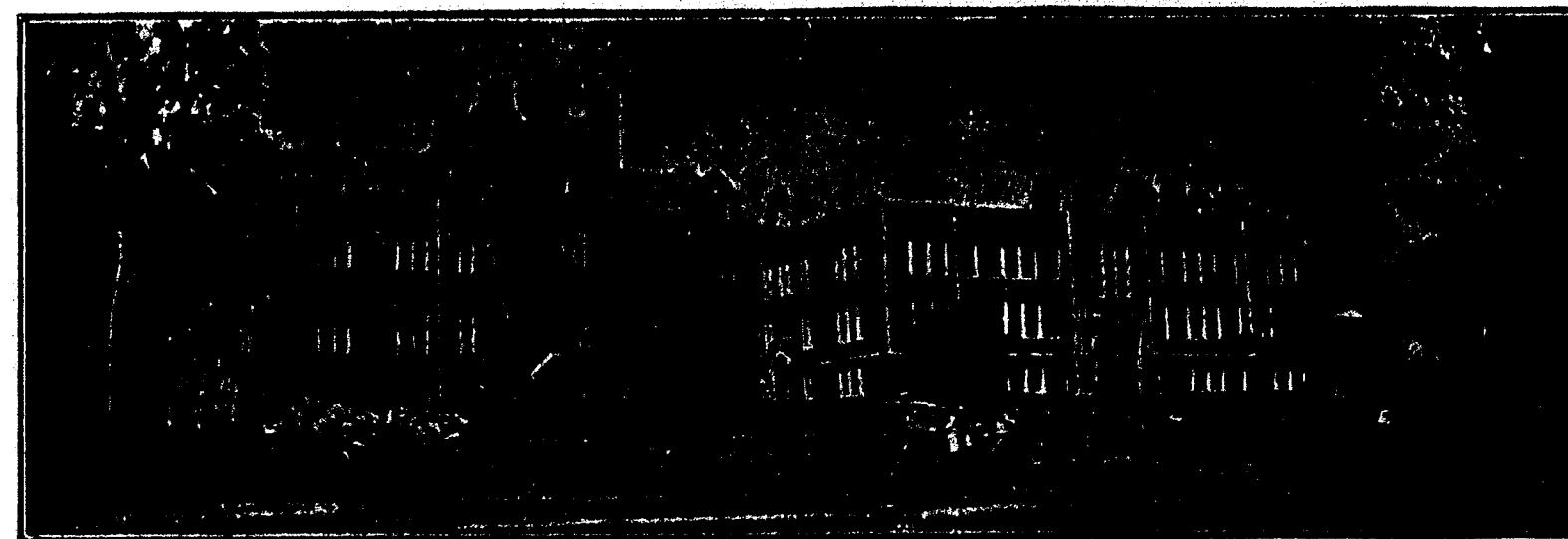
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