

SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next session will be held with the Seventh Day Baptist Church at Adams Center, N. Y., August 23-28, 1932.

President—Corliss F. Randolph, Maplewood, N. J.
Vice-President—Walter L. Greene, Andover, N. Y.
Recording Secretary—Paul C. Saunders, Alfred, N. Y.
Corresponding Secretary—Courtland V. Davis, Plainfield, N. J.

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Terms expiring in 1932—George B. Utter, Westerly, R. I.; Asa F. Randolph, Plainfield, N. J.; William M. Simpson, Battle Creek, Mich.

Terms expiring in 1933—Willard D. Burdick, Rockville, R. I.; J. Frederick Whitford, Bolivar, N. Y.; Moses H. Van Horn, Salem, W. Va.

Terms expiring in 1934—Corliss F. Randolph, Maplewood, N. J.; A. Lovelle Burdick, Milton, Wis.; Ralph H. Coon, Boulder, Colo.

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Regular meeting of the Board, at Plainfield, N. J., the second First Day of each month, at 2 p. m.

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The regular meetings of the Board of Managers are held the third Sunday in January, April, July, and October, at 2 p. m.

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President—William M. Stillman, Plainfield, N. J.
Secretary—William C. Hubbard, Plainfield, N. J.
Treasurer—Asa F. Randolph, 240 West Front Street, Plainfield, N. J.

Gifts or bequests for any denominational purpose are invited, and will be gladly administered and safeguarded for the best interests of the beneficiaries in accordance with the wishes of the donors.

The Memorial Board acts as the Financial Agent of the Denomination.

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

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

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

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Editor of Young People's Department of SABBATH RECORDER—Clifford A. Beebe, Marvell, Ark.

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Intermediate Superintendents—Rev. William M. Simpson, Richard Burdick, Miss Virginia Willis, Miss Alice Virginia Jeffrey, Rev. John F. Randolph.

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Miss Vivian Hill, Farina, Ill.

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Miss Dorothy Maxson, Milton, Wis.

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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. 25

PLAINFIELD, N. J., JUNE 20, 1932

WHOLE No. 4,554

THE RELIGIOUS PAPER

Probably no living Seventh Day Baptist can remember when we did not have the SABBATH RECORDER. For eighty-eight years it has blessed our homes, brought comfort to individual hearts, guided and energized the church, and held high ethical standards. It has unified our people and promoted education, missions, the cause and truth of the Sabbath among us. It has been interested in everything reasonable that is high and holy. From the days of Geo. B. Utter to those of Gardiner its editors have been able, scholarly, and consecrated men. Its contributors have been earnest and zealous; its departments varied and interesting. Whatever its form—from the great blanket sheet to the neat and handy thirty-two page magazine style—it has been *our* paper.

Not least among its values is its unifying influence. No Seventh Day Baptist is a stranger where the RECORDER is read. There he at once feels at home and is ready to be called to dinner. The people here known are the ones he knows; the interests occupying their attention are interests he loves.

Many of us cannot remember when the SABBATH RECORDER was not taken in our homes and read by our parents and by ourselves as we grew up. Perhaps sometimes it is such a regular visitor that we look upon it as common. As such it is often ignored or laid aside for more time. To others its coming is the bright spot in the week, and is looked forward to most eagerly. By some its evangelistic and Sabbath value is so much appreciated that it is sent out to others as soon as read by the owner. By others it seems a desirable thing to keep and to be looked back to and to be read again. Often they accumulate and become a problem. A good lady writes of her love for the RECORDER and for its regular weekly appearance. She has a great stack of them closely filed, "four or five feet high." What to do with them? They are some worn—shall she hand them out, even though they

are? Why not? They may help another. She hesitates to sell them to the junk man. Much better is it to pass the SABBATH RECORDER on soon after it is read. It has current value then, may bring comfort and light to someone in darkness, and certainly obviates the difficulty arising by accumulation.

The number of religious papers is exceeding many. The other day at a meeting of editors of religious journals in Washington there were forty reported present and many others were not there—the writer, for instance. Another absentee was the editor of the *Presbyterian Advance*, Rev. James E. Clarke, who addressed the editorial council by letter, conveying some interesting information and comments. Seventh Day Baptists and the SABBATH RECORDER are as deeply concerned as others. He said:

As you know, there has been a steady decline in the circulation of Protestant religious periodicals during the past fifteen years. I undertook this spring an investigation of the situation in the Catholic Church and I discover that in the ten-year period from 1920 to 1930 Catholic newspapers as a whole practically doubled their circulation. They have sustained a loss during the last year or two, but not nearly so serious a loss as in the case of Protestant papers, which indicates that there is more general interest in church periodicals among Catholics than among Protestants.

That is rather a surprising statement to make, but it seems to be an indisputable fact. It is unquestionably due to a church-wide determination on the part of Catholic leaders to create, from the church point of view, a more intelligent and better-informed constituency. I requested specific information on this point from Mr. Humphrey E. Desmond, who has succeeded his father as editor of the *Catholic Citizen* in Milwaukee, and he confirms my conclusion, stating that the circulation gains have been "largely due to an intensive promotional campaign for the Catholic press during this period"—the past fifteen years.

As you probably know, the elder Desmond, long editor of the *Catholic Citizen*, died this spring, and it was he who was largely responsible for the movement in the Catholic Church. His son and successor writes:

"About 1911, my father suggested a Catholic Press Sunday with the idea that that particular Sunday in the year would be used for sermons on the Catholic press in all Catholic churches. From this beginning has come the present Catholic Press month, and in February of each year many sermons are delivered on the subject of the support of the Catholic press and many programs are arranged for Catholic parochial schools, academies, and colleges. This has been very successful propaganda."

It seems to me that the contrast between the situation in the Protestant churches and that of the Catholic Church is a matter of intense interest. It is a rare exception that a Protestant minister or Protestant church official makes any effort to push the circulation of church papers. Indeed, it is a very common thing in our church for pastors and sessions to refuse to permit their congregations to be canvassed for any church periodicals. But our Catholic brethren give a whole month to arousing interest in their church periodicals. The priests preach on the subject and their young people are faithfully taught the value of a church paper. That is a tremendously significant fact.

I might add that the latest copy of the *Catholic Press Directory* lists 310 Catholic publications. Of the total, 267 report their circulation, giving an aggregate of over 7,100,000. It occurs to me that it might be of much interest to present these facts to the editors assembled in Washington.

Such facts as these should arouse Seventh Day Baptists and stimulate them to most earnest effort in enlarging the circulation of the SABBATH RECORDER.

It is alarming when our daily mails bring us requests to stop the RECORDER. No loyal Seventh Day Baptist family can afford to be without the SABBATH RECORDER, and the RECORDER cannot well get along without the support of every Seventh Day Baptist family.

So serious is the situation that a committee of the Tract Board has been recently appointed to study the problem of our chief publication. Roughly speaking, the price the individual pays for the RECORDER is but one-third of its cost. One can easily see what the American Sabbath Tract Society has to pay on each issue to make it possible for the subscriber to have it in his home. Last year, according to the annual report to Conference, *Year Book* 1931, page 189, the cost of publishing the RECORDER in excess of income was \$8,164.99. This is \$4,597.75 more than was received from the treasurer of the Onward Movement for Tract Society work.

Seventh Day Baptists will rally when they

really understand and appreciate the situation. Loyalty has always been one of their marks. It will be still. It must be manifest at once if we are to succeed.

The council whose correspondence is above quoted went on record as reaffirming its

faith in religious journalism as an indispensable agency for guiding and energizing the Christian Church and for setting ethical standards, beneficial alike to the secular press and to the social order. This function becomes even more necessary in a time of business depression and widespread unemployment like the present, when the general public has lost confidence in its business and political leaders. Religious papers which exhibit a calmness, balance, and good cheer, based on a firm faith in God, are well fitted to lead the way back to normal conditions of thought and life. Moreover, these days, characterized by the widespread use of the automobile, movie, radio, and by the prevalence of the tabloid daily and the sex-saturated magazine, call more loudly than ever before for a vigilant and well-supported religious journalism.

The SABBATH RECORDER will continue to do its part and contribute its share to the present day needs.

A Correction For the sake of historical accuracy, the editor calls attention to two errors appearing in recent numbers of the SABBATH RECORDER, and wishes the readers to make note of the correction.

In the issue of May 9, Vol. 112, No. 19, page 579, in an editorial — "Trained for World Service" — appears the statement, "George B. Utter served in the United States Senate." Mr. Utter was not a senator, but a *representative*. Also the middle letter of his name was H., instead of "B." In the RECORDER for June 6, page 705, Vol. 112, No. 23, editorial, "Whence—Whither," is a statement in which the name Eli Bailey appears as the great English lexicographer. It should read, Nathanael Bailey, the great lexicographer.

Mistakes like these are inexcusable. They may seem trivial, but in the interest of accuracy and historical reliability their occurrence is to be deplored. We appreciate the deep interest of our readers in calling attention to mistakes made in our columns. We are glad to make the corrections. With this done, it is still a matter of deep regret that the errors were made. Too often the correction is unobserved, while the wrong impression still persists.

Interesting Sermon Series A letter from Pastor Alva L. Davis of Little Genesee, N. Y., tells of a very suggestive series of sermons recently prepared by him—the series entitled, "The Inescapable Imperatives." He speaks of the real joy that has been his in the sermon preparation. It is a great field he has been plowing. He says he wonders why he has not oftener, in his ministry, "preached on the Commandments connectedly. The Ten Commandments declare that religion and morality cannot be divorced. The law forms a unity which is indissoluble." That makes James 2: 10 pretty clear, does it not?

The first sermon of the series is introductory, based on the text — "God spake all these words, saying . . . thou shalt . . . thou shalt not," with the theme—The Sanctions of Righteousness. The series continues:

2. The Sovereignty of God
3. The Sanctity of Speech
4. The Sanctity of the Sabbath
5. The Sanctity of Authority
6. The Sanctity of Life
7. The Sanctity of the Family
8. The Sanctity of Property
9. The Sanctity of Truth
10. The Sanctity of the Rights and Privileges of Others
11. The New Commandment

The second sermon combines the first two commandments; and for the eleventh, Doctor Davis used John 13: 34 as his text.

It is with the expectation that some of our pastors will find these themes helpful and inspiring that this series is given space.

EASTERN ASSOCIATION

"Seek ye first the kingdom of God." So reads the text and rings the challenge of the Eastern Association for 1932. The first session was opened with the hymn, "Praise Him, Praise Him," led by Mrs. Blanche Burdick who conducted the devotionals.

A goodly congregation of nearly one hundred assembled for this opening session. They came from Rockville and Hopkinton, from Waterford and Westerly, Berlin and Jersey, from East, West, North, and South. Happy faces beamed at the visitors and delegates, and warm hand clasps confirmed the words of welcome.

Earnest prayers were offered by three associational pastors — Willard D. Burdick, Harold R. Crandall, and Carroll L. Hill.

They gave expression to the praise in our hearts as we worshiped together in this meeting, and prayed for divine leadership and guidance in spiritual things.

Pastor Carroll L. Hill extended a hearty welcome to Rhode Island, the cradle of the Seventh Day Baptist denomination, a welcome to "our homes, and our church." He expressed the hope that all would worship and pray for the success of the meetings.

To this "friendly welcome of the pastor," Pastor A. J. C. Bond of Plainfield, responded in behalf of the association in a happy manner. New England, he said, had long been for him a word to conjure with, because it was the early home of the denomination, and in it he had come to feel very much at home himself. It is good, he declared, to come back here and to see whence we came, and to breathe in some of the atmosphere that made for sturdy character. He thought that every Seventh Day Baptist family with girls enough ought to have a Tacy — in honor of Tacy Hubbard, first Seventh Day Baptist woman in America. He expressed the thought for the visitors that we were glad to join in these meetings to help in seeking first the kingdom of God. This country, he pointed out, has been too much given to putting other things *first*. America has sown the wind. It is now reaping the whirlwind. It is well that a group of people has come to worship God and to think of eternal things; to steady themselves for things ahead. The conviction was voiced that out of our experiences in these times must come a purer, more worth while life. We are here to participate in the restudy of the things which hold us and to which we would be loyal.

A good story was passed on by Mr. Bond from one of his neighbors. A small boy had been brought up strictly to be a regular giver. He sat in a seat with a lady who opened her purse and searched vainly for a coin for the offering. Generously he offered her his money to place in the plate, saying, "Here, take mine; I am only a little boy; I can crawl under the bench." We are here, as Christian men and women, unashamed to sit up in our seats and prepared to worship God.

The president's address was given by Morton Swinney of Waterford, Conn., who felt it was fitting for this ninety-fifth session of the Eastern Association to meet in

this ancestral church. Alluding to English and American Seventh Day Baptist history, he urged that we of today, not compelled to suffer for the faith, should be loyal to it. The need of today is to heed the teaching of Jesus to seek first the kingdom. Seventh Day Baptists must let their light shine. It must be realized that money will not buy happiness or peace of mind. The home, so vital and important, must be praying and Bible loving if it is to show forth religion as it ought to be.

This earnest address by one of our fine young men was followed by a most excellent sermon by one of our older men in the ministry, Rev. E. Adelbert Witter, of Walworth, Wis. He appeared as delegate from the Northwestern Association.

Brother Witter said that his first visit to Ashaway was sixty years ago this week, in company with Joseph Stillman. Many changes have come in that time—even this church building has been turned around; but the gospel of Jesus Christ is the same today as ever, and man's need for it changes not.

In the light of the association's theme, "Seek ye first the kingdom of God," what is God's plan for my life?

By using his watch, and referring to God's universe, the speaker illustrated the truth of God's design. By bitter experience Israel learned God's plan for them—his purpose that they should reveal Jehovah as the true God. Mr. Witter gave as his first text, "Ye are my witnesses, ye are my servants whom I have chosen that ye might know and believe me." God's plan is not that man shall live unto himself, but that he may glorify God. His second text was, "And ye shall receive power after that the Holy Ghost is come upon you, and ye shall be my witnesses."

By Biblical and current illustration it was shown that a man's ambition reveals his development of character. Our all must be yielded that we may become witnesses. By prayer and dedication of self we may know his plan and be the kind of witnesses we ought to be.

FRIDAY

The First Hopkinton Seventh Day Baptist Church was constituted in 1708. For many years the larger group of the old Newport Church worshiped on this side of

Narragansett Bay. Some of the regular Newport Church business meetings were held at this place. Finally the group, grown larger, became a distinct organization from the parent church, and has carried on for 224 years as the First Hopkinton Church. Growing out of "yearly meetings" of this church is our General Conference. Early in the nineteenth century the membership of the church numbered nearly one thousand. Several churches of New York State were made up of members from this Rhode Island group. Rockville and Second Hopkinton, Pawcatuck and other churches near by were made up from this church. The mellow tones of the bell from the tower of this historic building called the association to worship and to hold a business session at ten o'clock, Friday morning. Thirty-three were present.

The sermon was preached by Pastor Luther A. Wing of Berlin, N. Y. Brother Wing urged that it was not enough "to seek the kingdom of God." His righteousness must also be sought. He based his sermon on the fourth chapter of Romans, supplemented by the third of Philipians. To the Jews, circumcision had become a sign of works and not a sign of faith, as originally intended. Much of Paul's writing was an attempt to correct their position.

The emphasis, Jesus found, was upon the kingdom. What the religionists of that day lacked was an experience. This Jesus realized, as revealed in his teaching of Nicodemus; he was interested in the kingdom but was not prepared for it. To stop with kingdom seeking is to miss it entirely. Jesus pointed that out very clearly to Nicodemus.

In the Sermon on the Mount he declared, "Except your righteousness exceed the righteousness of the scribes and Pharisees, ye shall not see the kingdom of God." The Pharisees had a righteousness of their own. Paul says, Romans 10: 2, 3, "they have a zeal for God, but not according to knowledge. For being ignorant of God's righteousness, and seeking to establish their own, they have not subjected themselves to the righteousness of God."

Jesus is our righteousness by faith. It is impossible to have *this* righteousness without a personal experience with Jesus Christ.

A man like Abraham, if justified by the law (works) would have a right to glory.

But it was not so. "He believed God and it was counted to him for righteousness."

Works was the rock on which Judaism was wrecked. Romans and Galatians were written to counteract the influence of false teachers who upheld the righteousness of works.

Our greatest need is the righteousness of God; as compared with his our righteousness is but filthy rags. We must have regeneration through Jesus Christ. "For he hath made him to be sin for us who knew no sin; that we might be made the righteousness of God." "I am crucified with Christ, and the life I now live I live not of myself, but Christ liveth in me." In this way are we prepared to "seek first the kingdom of God and his righteousness." God help us to get this and to pass it on. Let us remember, Paul did not get his message from man, but by revelation.

WOMAN'S WORK

The program put on by the women of the Eastern Association indicates that they do exceedingly well the work of their respective fields. It was arranged by the associational secretary, Mrs. Abbie B. Van Horn, and was carried out under the leadership of Mrs. Harold R. Crandall of Westery.

The devotional service was helpfully conducted by Mrs. Clayton A. Burdick. Inspiring selections of Scripture were read and silent prayer was made for various objectives suggested by the leader, and the meditation service was closed by the leader.

Interesting reports were received from the societies and indicate that these societies are active and faithful. It was encouraging to note how generally the societies appreciate denominational needs and have generously contributed to the Onward Movement.

Among interesting items reported are: "mite boxes," "rainy-day bags," "parsonage indebtedness reduced," "afternoon socials," "birthday parties," "May baskets" (containing food stuffs and money for city missionary), "thank-offering," and direct giving.

The Eastern Association's prize essay, prepared by Mrs. Elizabeth Fisher Davis of the Marlboro Church, was read by Mrs. Elisabeth K. Austin. This splendid paper will be published in the Woman's Department of the SABBATH RECORDER.

The quiet hour followed this program, with Pastor Neal Mills of New Market as leader. His theme was The Sin of Unconsciousness. We need as Christians, he said, to turn our minds in and become alert to the highest and best things. There are too many "flat tires" in our churches. As a "flat" requires air that it may be safe for speed and fulfill its usefulness, so we need the Spirit infilling us and fitting us for service. Again we were directed in silent prayer in behalf of the varied activities of our people. (To be continued next week)

SALEM COLLEGE COMMENCEMENT EXERCISES

REPORTED BY RANDAL STROTHER

Salem College's forty-fourth annual commencement exercises were observed the week of May 29 to June 2. Ninety-one Bachelor of Arts and Bachelor of Science degrees and standard normal diplomas were conferred upon the eighty-five graduates. Four honorary degrees were given.

Dr. Joseph Lowrey Fendrich, Jr., pastor of the Wilshire Presbyterian Church in Los Angeles, Calif., told the graduates that their greatest stumbling blocks would be themselves, when he delivered the commencement address Thursday morning, June 2. His subject was, "Solitariness of Personality."

"We don't go far in this world until we bump into ourselves," declared Doctor Fendrich. "We may leave this college campus and go back to the home city to engage in business. The major problem in business today is yourself. Those of you who enter the professional realm will not go very far until you run smack into yourselves. You will find that the establishment of your happiness is the main problem for yourself."

"Why is it that you and I are willing to concern ourselves with international problems rather than to take charge of our own lives?"

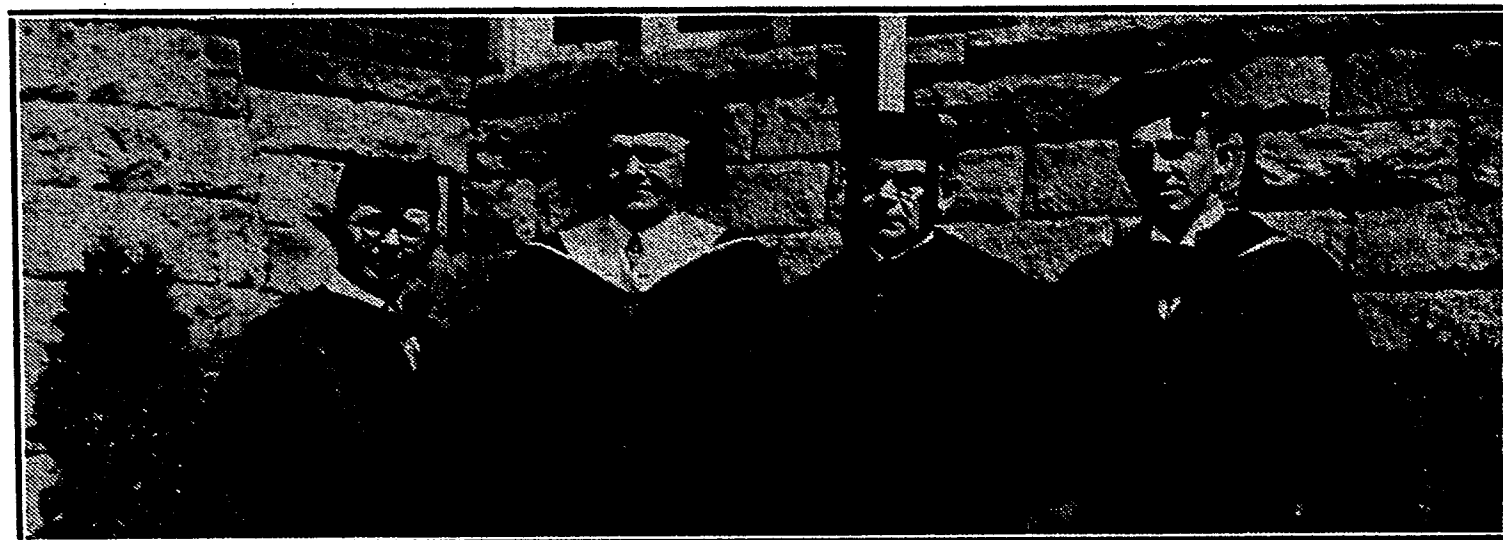
"We cannot go to tradition for the solution of our problems. We must honor the past, but, young people, do not blind yourselves with it."

Doctor Fendrich emphasized that there are realms of responsibility in life such as creed and strong beliefs. "Believe in something," he said, "and stick to it."

He declared that the graduating student had his success in divine power and not from the world. He stressed throughout the address that conditions are changing and that it will be necessary for young people to change with them.

The college auditorium was packed to capacity for the graduating exercises. All degrees and diplomas were conferred by Dr. S. O. Bond, Salem president.

Honorary degrees were conferred upon the four commencement speakers. A Doctor of Laws degree was conferred upon



RECIPIENTS OF DOCTORS' DEGREES FROM SALEM COLLEGE

Rev. Herbert Clark Van Horn, Plainfield, N. J., editor of the "Sabbath Recorder"; President William Woodson Trent, Broadus College, Philippi, W. Va.; Rev. George Ellsworth Whitehouse, First Baptist Church, Moncton, Canada; Rev. Joseph Lowrey Fendrich, Jr., Wilshire Presbyterian Church, Los Angeles, Calif.

Doctor Fendrich. Rev. H. C. Van Horn, editor of the SABBATH RECORDER in Plainfield, N. J., who delivered the address before the Christian Associations Sunday morning, received a Doctor of Divinity degree, as did Rev. George E. Whitehouse, pastor of the First Baptist Church in Moncton, Canada, who delivered the baccalaureate sermon Sunday night. W. W. Trent, president of Broadus College, Philippi, W. Va., was given a Doctor of Pedagogy degree.

Rev. Mr. Whitehouse had for his subject Sunday night, "The Changing and the Changeless." He defined conditions as changing, but outlined gospel principles as changeless.

The standard normal class presented the play, "It Happened in June," in three acts, by Eugene G. Hafer, Monday evening. The degree class presented "Milestones," by Arnold Bennett and Edward Knoblock, Wednesday evening.

The music recital was given Tuesday af-

ternoon. The annual commencement concert was on Tuesday evening.

One hundred thirty-eight were present Tuesday evening, at the annual alumni commencement banquet. Graduates in the 1922 class were honor guests. They had charge of most of the program. Oscar J. Andre, alumni president, was toastmaster.

Rudolph Sadler made the gift presentation speech at the senior gift presentation and farewell ceremonies, Wednesday morning. Charles A. F. Randolph, of Lost Creek, who is president of the board of directors,

accepted for the college. The gift was a modern water system.

Leland Westfall, Salem, played the call to ceremonies. Harold Shahan played the processional. Rev. S. R. Cutright, Salem United Brethren pastor, who is a senior at the college, led in prayer. Miss Kathryn E. Payne rendered a vocal solo. The presentation and acceptance speeches followed. A quartet of Olin R. and Charles F. Harris, E. Fisher Davis, and Kenneth V. Horner rendered one selection. Miss Inez Weekley delivered the mantle oration. Russel L. Kagarise, junior president, accepted. Rev. E. H. Bottoms, student Seventh Day Baptist pastor, gave the benediction.

Miss Elsie B. Bond, college registrar since 1894, and instructor of Latin since 1891, was made the first honorary member of the Laudati society, honorary organization of Salem College alumni, at their annual ceremonies Wednesday morning. Oscar J. Andre conferred the honorary membership.

Edwin J. Bond, of Salem, was the only senior to graduate with the school's highest honor, the *magna cum laude* award, this year. Ruth Bussey, Clarksburg; Mary Ellen Frum, Salem; Carmelita Cunningham, Evans; and Inez J. Weekley, Sandyville, received the *cum laude* honor. All were made members of the Laudati society. Certificates were awarded for the first time by Harley D. Bond, Laudati president.

W. W. Trent, president of Broadus College, talked on "An Appreciation to Honor Students," at the Laudati ceremonies. A luncheon followed the ceremonies.

President and Mrs. S. O. Bond gave their annual reception in honor of graduates, Wednesday afternoon. Those prominently connected with the commencement activities stood in the receiving line. Delightful refreshments were served.

The recital of the expression department was given Wednesday afternoon. Twelve students had part.

At the commencement concert Tuesday night, eleven certificates and diplomas were presented by the music department. They were in voice, piano, trumpet, and trombone.

The junior class members sponsored all preparations for the commencement, in accordance with the annual custom. They entertained the seniors at a banquet the preceding week. The seniors entertained the juniors at a breakfast, Tuesday morning, commencement week.

Rev. H. C. Van Horn, editor of the SABBATH RECORDER, declared that one is responsible to the man in here, the man out there, and the Man up there, when he delivered the annual sermon before the Salem College Young Men's and Young Women's Christian Associations Sunday morning, May 29. Mr. Van Horn's address was the initial event of the week's program. His subject was, "The Trinity Of Life." Brief quotations from the sermon follow:

"Christian friends, I esteem it a great pleasure to be here this morning and to speak before the Christian Associations of Salem College. My first interest in Salem College was awakened in my college days in Milton College, Milton, Wis., on the occasion of a visit by Theodore L. Gardiner, then president. The things which he told us in Milton awakened in us an interest that has only deepened as the years passed. So

I am glad to be here and to have this privilege of presenting a message to this group of men and women.

"I have had some contact with the Young Men's and Young Women's Christian Associations for several years and have a high regard for the organization. I think there is no finer work done by that organization than is being done by the college division."

Mr. Van Horn took his text from three short statements in the first chapter of Romans, namely: "I am debtor. I am ready. I am not ashamed."

"There are really only three personalities in life. There is the man out there, the man in here, and the Man up there. I should like to think of this as the Trinity of Life." For the terms of the three-fold designation credit was given to Doctor Mcpheeters Glasgow, of the Southern Presbyterian Church.

"It isn't always that our college course has awakened in us a feeling of responsibility. I remember something more than a quarter of a century ago, a young man who on completing his college course replied to a professor's question, 'What are you going to do?' 'I am going to do the world.' This young man had not achieved the feeling of responsibility for the man out there."

It was pointed out through elucidation of the text and by helpful illustration how one, to be in harmony with God's purpose, can discharge his obligation to the "man out there" only through bringing the "man in here" into right relationship to the "Man up there."

The speaker attended all the commencement activities of the college. He received an honorary Doctor of Divinity degree at the commencement proper Thursday morning, June 2.

The senior gift to Salem College was presented by the chairman of the gift committee, Mr. Rudolph Sadler, during the farewell ceremonies on Wednesday morning. The acceptance remarks of the president of the board of directors, Mr. C. A. F. Randolph, were as follows:

Mr. President and Members of the Class of 1932, I have the honor of responding to your splendid presentation.

On behalf of the board of directors, we take pride and pleasure in bringing to you greetings and a gracious acceptance of your wonderful gift, and a sincere appreciation of it. We

commend you for the evident consideration you have given to the real need of the college and for the wisdom of your choice.

To us, as a board, there is at once reflected your thoughtfulness, your good judgment, and your interest in the institution we are endeavoring to serve; also your faith in its usefulness and its perpetuity, all of which are suggestive of a mutual friendly relation between class and school.

Young friends, we would not bedim the glory of this glad and happy hour, but permit us to call to your attention a fact, a stern reality, which should concern us all:

You are about to assume a new relation to life. You are doing so when life's problems were never more perplexing, when men's souls were never more depressed, when there were never more persons seeking the same job. But listen. We have faith in you and we believe that the class of 1932—*your class*—in assuming this new relation, will accept the situation as a challenge and will go forth with a determination to do its part in correcting this world condition, recognizing every factor that may have contributed to your preparation for such a challenge.

You have presented to this institution a well of pure water, equipped for service, from which there may be drawn and from which there will flow blessings never ending.

We trust that your relation to this institution has been such that your conception of life has been broadened and your vision of life clarified and that this relation may be unto each of you as a fountain from which you may draw and from which there will flow those elements so essential to real usefulness and happiness, and thus likewise prove a blessing never ending.

Again, we thank you and pray God's blessing upon you.

MANTLE ORATION

BY INEZ J. WEEKLEY

We, of the departing class, would hand down to you at this time the senior robe of wisdom and experience. It is with dignity and in the style approved by the faculty of our school that we have endeavored to wear this mantle; and it is with reluctance that we surrender it, for the thought of facing life's chilly breezes without it brings us many apprehensive moments.

After Elijah, the prophet of old, had used his mantle to smite the waters, dividing them that he and Elisha might pass over on dry ground, it became the prayer of Elisha that when Elijah departed life, his mantle might fall upon his fellow-worker, bringing to him at least a share of Elijah's power. Today, we bestow upon you the robe of the senior class, trusting that as Elisha took the mantle that fell from Elijah and smote with it the waters of Jordan, you, who take our places, will smite with our falling mantle, the waters of ignorance, of idleness, of unseemly school pranks, and of low grades.

It is, without doubt, according to the manner in which the college brings forth the wisdom of restraint or perpetuates the downfall of ignorance and of base ideals that the future destiny of America shall be molded.

Man is a progressive being. He speaks in the words of the poet:
"Build thee more stately mansions, O my soul!
As the swift seasons roll."

The innate qualities of his being seek after a nobler existence. Knowledge has ever been the tool with which he has overcome pagan customs and traditions. With it he has evolved a society that advances onward and upward. Then, may we not be justified in hoping that in decades to come, combining intelligence with vision, man will continue the march of progress? Who knows but that many of our social ills may find their solutions in the transformed ideals of a new era?

With God-given health and the ordinary allotment of brains, opportunity will beat a tattoo upon the doorstep of every man. Advancement, accomplishment, and creation are not the products of any one particular race, station, or age. Neither is opportunity to be recognized by its proverbial knocking, but rather as an ever-present spark ignited and fanned into flame by an active ambition.

Theories of the past are realities of today, though it would seem that the kaleidoscopic parade of discoveries, inventions, and efficiency programs, that have happened during a single short life and before our own eyes, would leave very little for the imaginative mind to create. Yet, Robert W. Babson, that great and eminent statistician who provides our barometer of business conditions, says, "The next ten years will be marked with more stupendous and even more amazing results than ever before."

My friends, opportunity is not dead. In its multiplex forms, it stands on every side of modern youth urging him, guiding him, beckoning him on. May that youth not be lethargic, may his eyes be undimmed, and may his ears be alert to the call of opportunity.

Juniors, as you greet future students, say not in the words of the superficial thinker that opportunity is dead, but rather, "The field is yours, and opportunity calls you to success." Remember always that your alma mater needs your loyal support, and you need the principles for which the institution stands.

We have observed you well, juniors, and we feel that with your natural abilities and your determination to make the most of your opportunities, you will wear the senior mantle with a grace that will be in honor to our college.

In behalf of the retiring seniors, I give into your keeping the class mantle, the official robe of your rank in Salem College.

May your endeavors be such that our school will stand as a lighthouse guiding individuals, community, county, state, to the light of education, right living, ideal citizenship, and brotherly love.

MISSIONS

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

RELATION OF CHURCHES TO MISSIONS

BY ALBERT S. BABCOCK

(Substance of address given at the Eastern Association)

Over in Korea, for a time, the Japanese ordered that all mission workers should be registered. A colporteur was stopped by an officer who demanded his permit. "All right; here it is," he said, and opening his Testament, he read from the last chapter of Mark, "Go into all the world and preach the gospel." The officer said, "Pass on!" Don't you think that gospel missions will advance in the day when all its workers act upon just that authority, whether in Korea, India, or in New England?

You will notice the command, "Go ye," was not addressed to a disciple; it was directed to the disciples, the entire eleven being present. And Jesus did not commission unconverted men to go make converts for him; possibly he might not today. So the responsible party, for nineteen hundred years, is the body he prayed his Father to unify, make one, plus all who believe on him through their word; and the Church today is made up of all who truly believe in God and in his Son whom he sent to us.

Then, who is taking orders from on high, and who should represent Jesus Christ in this year of our Lord 1932?

A Christian church is a community of Christians. One is a Christian before he unites with other Christians to accomplish what might not be done singly, alone. Uniting with others, signing some creed, cannot constitute one a Christian. One who is not that before presentation for membership becomes a misfit, even today.

The subject handed me reads, "The Relation of the Churches to Missions." Now suppose we amend the title just a little and say "The Relation of the Church to Missions," the Church which our Lord prayed should become one body. No prayer of the Master ever was lost in thin air, ever denied; this unity in body, in experience, in faith, yes,

and in obedience, shall yet be. Then this missionary gospel of our Father's love will cover the earth; then your daily prayer will come into fulfillment, that in earth as in heaven, the one name be hallowed, his kingdom be acknowledged, his will be done.

In short, the relation of the Church to missions is that of a trusty and trusted messenger proclaiming eternal salvation, the gift of our Father through his Son. This messenger is none other than the Church of God—the only institution on earth, political, social, or religious, that he absolutely stands back of.

Jehovah, the Creator, directing the Church, his messenger, shall win!

THE RELATION OF CHURCH TREASURERS TO MISSIONS

BY IRA B. CRANDALL

(Address delivered at the Eastern Association)

A church treasurer should be a cheerful and liberal giver, preferably a tither. The duties of a treasurer, usually, are to receive monies, and pay them out for obligations due from the church, keeping a correct account of the same. He may use his efforts to increase the giving of the membership for missionary work, but he might do the same if he were not the treasurer.

In many of the smaller churches, the treasurer is also the collector. In this capacity, he has a greater opportunity to increase the giving to the cause of missions, the Denominational Budget, the major portion of which goes to the Missionary Society, or to missions specifically.

Having a knowledge of what every person has pledged, he will probably discover that some are not giving anything for missions and others, in his judgment, are not giving what they should. How to interest these to increase their gifts to this object is his problem. He should first decide to increase his own pledge, which will be a powerful argument in his efforts to secure additional gifts from others. He may submit at least a partial list of those he seeks to interest, as a man does not like to be considered the only delinquent; he likes company. A person may not be inclined to raise his subscription, but if by so doing, it may induce Brother Smith to give, he may do so, for he is sure Smith should do more.

Various arguments will suggest them-

selves to the different persons he meets, and to know that there are others to be solicited will help. If the treasurer makes it plain that he, himself, is in the list, it is the best incentive. I have tried it, and it works.

PANICKY RETRENCHMENT

A few weeks past, the New York *Herald Tribune*, in an editorial on balancing the national budget, wrote the following stinging words:

Just what happens when Congress decrees a flat ten per cent reduction of departmental expenditures is eloquently set forth in Secretary Mills's letter to Senator Oddie. Employees by the thousand must be discharged, essential services are crippled and, in the case of the Treasury Department, a greater loss of revenue is risked than any possible saving from the slash. Yet the Senate is subjecting the entire Federal budget to this sort of treatment, reminding one more of a destructive rage for economy than anything resembling conscientious statesmanship. And the House, apparently, has caught its spirit.

Indeed, the House set the example in its mad stampede. . . . Each house has behaved like a small boy who, saddled with an unpleasant duty, deliberately and ungraciously overperforms it.

Whether these words were justified or not is a matter of opinion, but the principle at stake applies to affairs other than national. Religious causes are often injured and sometimes lost because people, under excitement, act without due thought.

Just now there is before most denominations problems regarding missions which should not be settled under the stress of excitement. Certain things have reduced incomes to an alarming extent, and it looks as though retrenchment must take place; but if retrenchment must be, it should be undertaken in calmness and in the light of all the facts available. The Father has given his children will power by which they may hold themselves steady, and intelligence by which they may gather facts and weigh them calmly. These powers must be given full sway when it comes to the matter of retrenchment.

MISSION BOARDS—THEIR JUSTIFICATION AND DUTIES

BY GEORGE B. UTTER

(Address delivered at the Eastern Association)

Our world is Christian. We have seen the miracles wrought by Christ's teaching of

love. He taught service. He taught us how to do unto others. He showed us the right way. He taught us what no other great religious leader thought was worth while.

Love, working for others, and the command of Christ to "Go ye into all the world and preach the gospel to every creature," has been the inspiration, the heritage, which he left for his followers.

The golden rule taught to the nations of the earth by the followers of Jesus Christ is making the world one minded, is making us think about the common good of all.

The foreign missionary movement in America was started a little more than a century ago. Up to that time America had had sufficient to do in subduing the wilderness. They were busy fighting the Indian wars, the war for freedom from the mother country, and the war which should make the nation respected at sea among the nations of the earth.

With our flag respected on the high seas, our ships found their way into the ports of the Orient, and the out of the way places of the seven seas. As the merchantmen opened these ports, they found young Christian America willing and anxious to carry the banner of Christ to the people who worshiped all sorts and all manner of heathen gods. As our strength as a nation grew, our work for Christ grew. Men made sacrifices that his Word might be carried everywhere.

The world is Christian today in spite of the fact that all do not admit it. The veil of the Turkish woman has been cast aside. Christian dress is being worn. In China the bound foot has gone. This generation knows it, only as they see the grandmothers of a previous generation hobble around in their declining years.

Heathen China today asks that we educate her youth in the civilization of the Christian nations. But in the same breath they ask that we leave Christ out. In effect, they ask us to teach them as Christ would have them taught, but Christ himself must be given a back seat. He must not be mentioned. The good in the Christian way of living is recognized. All Confucius, Buddha, and the other leaders taught is of no avail, is of no use. They want to still think they are worshiping their gods of clay, of terror, of hate, and selfishness. A nation in the agony of abandoning the old

morals, of attempting to refuse to take Christ, is feeling out for that something which we know as Christianity, but which they still refuse to recognize is theirs, even by adoption, or shall we say absorption.

I have been asked to speak on "The Duties of the Board of Managers of the Missionary Society." As you know, the society functions with its headquarters here in Rhode Island. The duties are two-fold—first it is the representative of the denomination in spreading the gospel in the remote corners of the earth, giving such information to the people at home that will encourage them to support their representatives in the field at home or abroad. Second, the board is the employer of the missionaries and the organization to which the mission worker is responsible.

Not the least of the labors of the board is to keep the people at home so well informed that they will enthusiastically support the work of the board. Money must be collected from the people in the homeland as it is required. The board must make plans and execute them, and take entire and practical charge of the actual work. The Missionary Society consists of the delegates to Conference which elects the board. It is incorporated and elects annually the Board of Managers. At the same time it must not be forgotten that it is a religious organization, bound to maintain the Christian spirit, and conduct its enterprises as a service for the advancement and cause of Christ.

As an employer of missionaries, the board seeks for men and women who are fit, and are willing to engage in the work. It conveys the missionary to his field of labor and brings him home at stated intervals for his vacation.

On the field it builds and maintains suitable buildings for church, school, or hospital, and residence for the workers. The society receives reports from time to time, directs its employees as to their work, provides and cares for them.

The calls upon the Missionary Society of the Seventh Day Baptists have been many, which have been left unanswered. To have answered all these calls would have robbed enterprises already entered upon. Seventh Day Baptists have clung to the work started, and have not handicapped the work, trying

to spread out too far and consequently too thin.

Questions often arise concerning matters in which it would seem the agents of the board on the field ought to have a deciding voice. But the board must necessarily have a broader view. It keeps in touch with the policy of the missionary movement as a whole, and must come to decisions after considering the problems, all of them in the home country.

The Missionary Society, in building schools and hospitals and maintaining them in China, and an advisory pastor in Jamaica, and pastors in small and weak churches throughout the United States, is conducting a real business, a difficult enterprise, under conditions that render misjudgment of its doings extremely easy. Its officers deserve sympathetic and respectful judgment from all their brethren.

When our missionaries went to China, they went there expecting to stay until China needed them no longer. If that time did not come in their day, they expected others to carry on. This we have done. It looks as if now the day to which the early messengers of God looked forward is nearer at hand than it has ever been. Chinese Christians are anxious for their teachers from abroad to give up their posts to them. Is it time for that? China apparently thinks it is.

The missionary wonders, and as he gives up his authority to the native teacher and worker, he is puzzled to know after all just what is the best for the Christian Church in China. Until he is satisfied that the day looked forward to more than a century ago has arrived, he must stand guard, ready to aid the great giant, after all these centuries of darkness, as he learns to walk in the true light of Christ and the path that leads to fellowship with Christ.

The native church has a right to expect the privileges of self direction and development. It indeed would be a real discouragement for each and every one of us if among these millions of heathen we were not raising up a Christian people who shall ultimately take up the work of Christianity and carry it forward in their own country.

The fight is all but finished. Oh, if Solomon Carpenter and his good wife, who sailed to China back in the forties, could return to the scenes of this old Hopkinton

church today, they would say, "We fought the fight. Victory is ours. The world is Christian. Oh, God, make them to recognize the Master!"

The Master is there in China. He is in every corner of the world. The heathen is no longer heathen. He is Christian. I hear Solomon Carpenter pray, "Let him accept Christ, all his love, and be unashamed."

So the great giant is shaking himself. He is groping for something—he knows not what it is. It is but one thing. It is the Christ we know. It is the Christ our fathers have known. It is the Christ who has made this nation what it is today. It is the Christ who will bring the nations of the world into one great way of thinking.

Let China, let all the heathen people put on the full armor and the world will be Christian.

We who have carried on for all these generations must continue to carry on now as never before. The opportunity to finish the job is ours. A Christian world is on the eastern horizon. Soon it will burst forth in the brightness of the new born day. War clouds will have passed. Nations will understand each other. Peace will be maintained by men restrained by the teaching of Christ, our Master and our Redeemer. The missionary is coming into his own. Oh, that the generations of those who labored, who have gone to their reward, might be witnesses of the great awakening!

Now is the time to stand guard at the old mission fronts. May more and more of our people take part in the last great effort—to bring the world to Christ.

THE MINER AND HIS BUDGET

BY MALCOLM ROSS

"My man has earned a dollar and a half a day," said a miner's wife, but she neglected to state the rest of the story; her native pride forbade. Although she smiled, one could not help but notice the sad look in her eyes as she glanced around at her five children. I knew what that sad look meant and I knew too why the children looked pinched and hungry. I had talked with miner after miner and this is what I discovered.

If over the past few months a man had worked every day that the mine was run-

ning, his income would have averaged \$19.50 per month. The deductions (rent, light, coal, doctor, hospital and burial funds) amount to an irreducible \$13 a month. This leaves \$6.50 a month to feed and clothe the family. The average number of children in this camp is five to a family. The average person in the family then has something less than twenty-five cents a week for food. Clothing is left out of the reckoning because they simply are not buying any clothes and have not been for many months.

Beans and potatoes were the only things eaten by most families and lunch was usually a non-existent meal. On this diet it is small wonder that pellagra is prevalent and undernourishment almost the rule. The children, constantly in the open air and with the sun on their half-clad bodies, are much more energetic than one might suppose. Nevertheless, milk is desperately needed if nursing mothers and young children are not to receive permanent injury during these doleful days of coal miners' collapse. They cannot continue to be weaned on tea and grow healthy bodies.

Having spent a third of a million dollars over the winter on child feeding, the American Friends Service Committee of Philadelphia is examining its budget as carefully as does any miner's wife in order to stretch the remaining dollars over the coming summer. The trucks of food which Quaker workers piloted up mountain roads and across mountain creeks all winter have been necessarily supplanted by the milk truck whose precious cargo will give small bodies a better chance in the fight against what is at best an onerous and insecure future.

Can you not help in this desperate emergency by sending a gift? Any amount, large or small, will help. Make checks payable to Olive Van Horn, Treasurer, Coal Areas Relief, Federal Council of Churches, 105 E. 22nd St., New York City.

"Rufus, did you go to your lodge meeting last night?"

"Nah, suh. We dun have to pos'pone it."

"How is that?"

"De Grand All Powerful Invincible Most Supreme Unconquerable Potentate dun got beat up by his wife."

—Clipped.

WOMAN'S WORK

MRS. ALBERTA DAVIS BATSON
Contributing Editor

"JESUS, THE BREAD OF LIFE"

"It is written, Man shall not live by bread alone, but *by every word* that proceedeth out of the mouth of God."

Jesus was the literal fulfillment of this text that he quoted from Deuteronomy. The occasion was an exhortation to obedience by Moses to Israel, recalling to their minds all the way the Lord had led them from Egypt into the Promised Land, from darkness into light. That *way* was to humble, prove, and know their hearts, whether they would walk in the commandments of God.

This *way* Jesus had experienced. He lived forty days in the wilderness without physical food, but was fed on the bread from heaven, until he could truly say, "I am that Bread of heaven."

In the sixth chapter of John, which is called the "bread" chapter, we have fully stated in many different ways, Christ's relationship to this bread. He is the "true Bread." He is the "living Bread." He is the "heavenly Bread." He *feeds* the hungry and thirsty. He *giveth life* to the world. He *giveth life eternal*.

Now we know that our physical bodies *grow* on the food we eat only as that food is appropriated by the blood stream and carried to the different organs for which it is intended. This is true in a spiritual sense as well as physical. So many of us are suffering from *anaemia*. Our ill-fed souls are starving for the food that "giveth life." In this anaemic condition we might rightly be called pale-faced Christians.

Do we feed our souls on this heavenly bread? If not, "wherefore do we spend money for that which is not Bread?" "My Father giveth you the true Bread from heaven." We ignore this gift because it is without price to us. Verily, it cost the Father, for he gave his only begotten Son for us.

Jesus says, "The bread that I will give is my flesh which I will give for the life of

the world." "As the living Father hath sent me, and I live by the Father, so he that eateth me, (that is, my Word) even he shall live by me."

This statement caused great controversy among his hearers, some saying, "How can this man give us his flesh to eat?" Jesus answered them, "Does this offend?" He was not speaking of the physical, for he went on to say, "It is the Spirit that quickeneth, the flesh profiteth nothing; the words that I speak unto you, *they are Spirit* and *they are life*."

Here was the very heart of the gospel being preached and lived out in Jesus' life, before their very eyes, and they did not appropriate this gift of food so that it could become spirit in them, though one who heard on this occasion and believed made the heart of Jesus rejoice. Peter said to Jesus, "Thou hast the words of eternal life."

We find the *bread* of life and the *words* of life are synonymous terms, and used interchangeably. Paul speaks of this word of life being preached unto those *without profit* because it was not mixed with *faith* in them that heard it. In writing to Timothy he says, "They were *nourished* by the *word, having faith*."

The life of Jesus was nourished by his faith in the Father, and he could truly say, "I live by the Father." In his human life he was as impotent to do anything of himself as we are. He said so, in John five. "The Son can do nothing of himself." And again in the same chapter, "I can of mine own self do nothing."

Scientists tell us that in this physical bread we have all the elements that the body needs to sustain life; and yet the death forces ever lurk in it to produce destruction. It depends entirely upon the *life* within whether it builds or destroys.

As members of one body we should feed on this bread of life to our own spiritual needs as did Jesus until it rises and overflows into other lives. If Jesus needed this food from heaven to enable him to do his Father's work, how much more do we. He expected us to do greater works than he did, but how powerless we are to do them without this *life-giving food* to nourish our souls.

In instituting the memorial of the Lord's Supper, he took the bread and gave thanks and brake it and gave unto them, saying

"This is my body which is given for you, this do in remembrance of me." He did this in the only order he could have given it. He took the bread and gave thanks. In his own life he had taken the bread and fed on it, and his physical body was literally broken for us. This was the given life. So we, if we feed on this living bread, we must expect to have our lives broken in service for him. "He that loseth his life shall save it unto life eternal." I think this word "brake" is used here in more than one sense. It surely means disciplined and made humble, to make us fit for his use.

Jesus said, "Verily I say unto you, except ye eat the flesh of the Son of man (that is, feed on his Word) ye have no life in you."

May this be the prayer of each one of us: "Dear Lord, may we ever feed on thee, the living Bread."

ALICE W. FIFIELD.

(From a series of papers prepared for the ladies' society programs at Battle Creek, Mich.)

FROM LOYAL WORKERS OF ROCKVILLE, R. I.

We hold our regular meetings the third Thursday in each month.

At our annual meeting, Mrs. W. D. Burdick was elected president to succeed Miss Elva Woodmansee, who had served our society seventeen years as president.

A program is prepared by a committee for each meeting.

During the winter, we have met with members who invite us the first Thursday afternoon in each month, for sewing and a social time. Refreshments were served by the hostess.

In March, we tied three quilts and gave them to a family who lost their home and belongings by fire.

E. W.

CORRESPONDENCE

Editor of the Recorder,

DEAR BROTHER IN JESUS:

I am not gifted as a writer, as you will see. But a thought has been persistently suggesting itself to my mind that I would like to pass on to the Seventh Day Baptist churches through the RECORDER if you approve.

If individuals should pay the tenth of their incomes to the church, why should not

the churches pay the tenth of their gross income to the general treasurer to carry on the general denominational work?

Are we not behind in so many lines of our work financially, and if we do this, may we not look for God's blessing as set forth in Malachi 3: 8-12, to come to our branch church and also to the entire church through systematic giving, as is very evident when individuals are true in this respect.

Our Lord is the same yesterday, today, and forever.

Yours in the service of Jesus,

JOHN BLAKE.

Rt. 2, Bitely, Mich.

DEAR EDITOR:

Please pardon me for not writing before. I have been "laid off" many weeks with inflammation of a portion of my backbone. I waited with an anxious heart, to know whether my SABBATH RECORDER would stop coming, or the date be advanced. I cannot tell you how thankful I am that I am to have it another year.

I read first front of cover then the deaths. Look at the "Pulpit" to see who, and what that is to be. Then the Children's Page, then the "Hook-Up." After that I turn to the first page of the editor's paragraphs, and read everything as it comes, except the Pulpit. That is my regular Sabbath service, followed by the Sabbath lesson from the *Helping Hand*—a most precious two hours from ten to twelve o'clock. The SABBATH RECORDER, and *Helping Hand* are real blessings to me, and I am very grateful for them. I miss that short prayer which used to begin the editor's page. It was such a joy to unite in that one prayer of the Sabbath family. You asked once that even the lone ones would write which part of the RECORDER was read first, and how much of the RECORDER was read.

Your grateful RECORDER reader,

(Mrs.) ABBIE M. BURDICK.

I. O. O. F. Home,
Lockport, N. Y.

The lever of truth, properly adjusted to the fulcrum of prayer will move everything but the immovable. The immovable are those who won't see because they don't want to see.—*The Gathering Call*.

YOUNG PEOPLE'S WORK

CLIFFORD A. BEEBE
Contributing Editor
MARVELL, ARK.

WHAT IS FREEDOM?

Christian Endeavor Topic for Sabbath Day,
July 2, 1932

DAILY READINGS

Sunday—Freedom for slaves (Lev. 25: 8-17)
Monday—Spiritual freedom (Luke 4: 16-19)
Tuesday—Liberty not license (Gal. 5: 13-14)
Wednesday—Freedom from sin (Rom. 6: 15-18)
Thursday—A free soul (Phil. 4: 11)
Friday—Freedom from "things" (Matt. 6: 19-21)
Sabbath Day—Topic: What is freedom—political and personal? (1 Pet. 2: 13-16; John 8: 36. Consecration meeting)

BY VIVIAN HILL

Far back in ancient times man was a solitary being, wandering about from place to place, satisfying his needs from the land through which he passed. He was free. Later, as plant and animal life came under the control of man's will, freedom was somewhat hampered, for with fields of grain and herds of animals, he chose to remain in a definite location. With settled homes and the coming of neighbors the task of living in considerable numbers in a peaceable manner began. The control of these social units called for leaders, government, and laws, for one man's rights might be determined by the effect on his fellow men. He might do only that which did not harm others or encroach upon their liberty. Man today has the same right. He is called free, yet he must obey certain regulations in regard to his actions for his own protection and the protection of those about him. Those who demand absolute personal freedom are selfishly asking that they may do as they wish regardless of the effect on others. Life is made happy not by pleasing self alone, but by co-operating with others for mutual happiness.

Can you imagine a world where nothing at all is prohibited? Would you willingly go back to the days when the open saloon sapped the manhood of our country, where homes were wrecked by its effects, families hungry and suffering from lack of proper living conditions while the earnings which

should have supplied these needs were given over to the gratification of appetite? Would you consider that a man or woman has a right to drive a car through a congested district at a high rate of speed? Or that a foreign nation has a right to interfere in our internal affairs? "Political freedom means the right of a nation to determine its own destiny, make its own laws without being subjected to the will of other nations." Yet the minute we do things which infringe upon the rights of other nations, our rights are limited. Political freedom means the right to vote according to conscience, not according to the dictate of someone else. We should use for our motto, "Grant unto others the same rights that you claim for yourself," or "And as ye would that men should do unto you, do ye even so to them likewise." To be free is not to be doing nothing. It is to be one's own master as to what one ought to do or not to do.

—*Bruquerc.*

QUESTIONS TO THINK ABOUT

1. What is freedom?
2. Why do we have laws?
3. Why do we have jails and prisons?
4. Can you think of lands where religious freedom is not allowed?
5. Is war justifiable?

I WOULD BE TRUE

I would be true, for there are those who trust me;
I would be pure, for there are those who care;
I would be strong, for there is much to suffer;
I would be brave, for there is much to dare.

I would be friend of all—the foe, the friendless;
I would be giving, and forget the gift;
I would be humble, for I know my weakness;
I would look up, and laugh and love and lift.

—*Howard Arnold Walter.*

BE STRONG!

Be strong!
We are not here to play—to dream, to drift.
We have hard work to do and loads to lift.
Shun not the struggle—face it; 'tis God's gift.

Be strong!
Say not the days are evil. Who's to blame?
And fold the hands and acquiesce. Oh shame!
Stand up, speak out, and bravely, in God's name.

Be strong!
It matters not how deep entrenched the wrong,
How hard the battle goes, the day how long;
Faint not—fight on! Tomorrow comes the song.

—*Maltbie D. Babcock.*

Farina, Ill.

QUIET HOUR THOUGHTS

BY LYLE CRANDALL

"Ye shall know the truth, and the truth shall make you free."

"If the Son, therefore, shall make you free, ye shall be free indeed."

All of us know, to some extent, what physical slavery is. The children of Israel were slaves for many years in Egypt, and were severely oppressed by cruel masters. Our country has passed through a period in its history when human slaves were held, and the evils of slavery were seen very plainly. It took an Abraham Lincoln to free those held in bondage and teach us the lessons of real, personal liberty.

Often, when we see a young man smoking a cigarette we say that he is a slave to the cigarette habit. It gets a firm hold upon him, which is very hard to throw off.

The greatest slavery of all is the slavery of sin. Too often we condemn the one who has fallen, when we should give him the helping hand which can lift him on to higher ground. Jesus came to seek and save the lost. He alone can give comfort and cheer to the sinner. He alone can save and set him free. Let us live in such a way that we may lead others to him.

YOUTH'S RESPONSIBILITY IN THE PROGRAM OF EVANGELISM

BY ALBERT DAVIDSON

(Given at young people's hour, Western Association, Independence, N. Y., June 4, 1932)

It seems that the first responsibility of the youth in the program of evangelism is to *live the life* of a Christian. Do you and I? Are we loyal to our friends? Do we support the church and pastor? Should we pray more? Should we read the Bible more?

There seems to be no way of imparting Christianity so directly and effectively as by bringing the person whom we wish to help, into personal contact with a consecrated Christian. Consequently we must be Christians ourselves in thought, word, and deed, if we are to convert others to our belief.

There was a skeptical judge near Boston, who was first made a skeptic and afterwards converted by a philosophical study of his own wife. His wife was a prominent member of a fashionable church and a gifted

leader in church society. But the most careful scrutiny on the part of the husband revealed no divine element in her life. So he became skeptical, concluding that there was nothing in religion except an outward form.

But there came a time when his wife had a wonderful religious experience. This experience added charm and interest to everything about her. A few days of this new (Christian) life furnished the evidence that thirty years of nominal church membership and thousands of eloquent sermons had failed to do. The judge was converted. This shows the influence of one Christian character; it seems that our lives might have the same influence on other young people.

Along with faith in God, it seems that our faith in prayer plays a very important part in evangelism. Perhaps an experience of a college boy would explain this point better than any other explanation. There was an intelligent young man converted who had been greatly troubled with skepticism. He had a very intimate friend, equally intelligent, who was a skeptic of a very pronounced type. At the first meeting this boy attended after *his own conversion*, he asked the congregation to pray for his friend. The next time he came, he repeated the request more earnestly than before. In a few days, the skeptic friend consented to come to one of the meetings, but became so angry at what he heard that he declared he would never come again. Prayer, however, was continued, and a week later he came again. This was repeated for several weeks, until one night he said, "Friends, I have decided to be a burden on your hearts no longer. I want to be a Christian." It certainly looks as if it were the prayers of the congregation that brought this boy to Christ.

We perhaps will not have the opportunity to ask a congregation to pray for one of our friends, but we can certainly pray ourselves, and ask some of our friends to pray for him too.

The last responsibility which we shall look at for a few moments is service. It may not be possible to even meet some people except through some service that we can do for them. It may be a kind word, or it may mean some real sacrifice. If we, as young people, could make it our motto to serve those about us who need help, in so

far as we can, I think we would do a great deal toward spreading our faith.

There are, of course, other responsibilities which youth has in the program of evangelism; but if he develops as fine a Christian character himself as he can, and lets people see for what he stands; if he has implicit faith in prayer, and prays; and if he makes it his habit to go out of his way to serve people, and while he is serving them gives them a chance to see, through observing him, what a real Christian is, he has a fine start in the program of evangelism.

INTERMEDIATE TOPIC

COURAGE

Topic for Sabbath Day, July 2, 1932

In what ways may courage be shown?

What is moral courage as distinguished from physical courage?

What tasks need courage today?

DAILY READINGS

Sunday—A brave prophet (2 Sam. 12: 1-7a)

Monday—Immovable men (Acts 5: 29)

Tuesday—Bold before rulers (Acts 24: 24-27)

Wednesday—Physical courage (1 Sam. 17: 32)

Thursday—The courage of Jesus (John 19: 10, 11)

Friday—"Quit you like men" (1 Cor. 16: 13)

Sabbath Day—Topic: An endeavor is courageous (Josh. 1: 7; Luke 9: 51. Consecration meeting)

POLLY AND PAUL'S DISCOVERIES IN THE NEW CHURCH

A LESSON FOR THE YOUNGER JUNIORS

BY MRS. W. B. LEWIS

IX.—IN REMEMBRANCE

"Everything was new today," remarked Polly. "We even had a new song, too. It was about going to church:

"Very softly I will walk,
Very gently I will talk,
When to church I go."

I can't remember the rest."

"I do," volunteered Paul, "it was:

"Though I cannot see Him there,
He is with me everywhere,
He is here I know."

"A lovely song, I think," said mother, "for this very special day."

The Brightons were sitting at the dinner table Sabbath afternoon, talking of how much they liked their church and of the morning services. For this was the day when they had had their first service in the

church and they still felt the surge of happiness at having a church and the reverence which had filled their hearts as they sat together there for the first time.

It had been decided to have the Lord's Supper at their first service. As mother explained beforehand to Polly and Paul, it meant giving themselves to God first and then giving the church to be used for God at the next service. She read to them from the Bible the story of the last supper which Jesus took with his disciples, how he passed the cup and the broken bread for them to take and asked them to have similar suppers after he was no longer with them; and people today still keep the custom for Jesus' sake. Paul at least began to understand the purpose of the ceremony.

So they sat at the table longer than usual talking of many things till Paul exclaimed:

"I know what I want to do. I want to write to Walter and tell him when to come."

He got paper and pencil and settled himself to write. This was his letter:

DEAR WALTER:

I wish you had been here today. We had a meeting in the church and it was so different from being in the schoolhouse—so quiet and holy.

Our service today was communion. I never understood before just what it was, but mother says it is like a keepsake we treasure in memory of someone. She has a locket with a picture of her grandfather in it and she loves to often look at it and think of what a kind, lovable man he was. So the communion helps to keep us close to Jesus.

The church was not quite ready for visitors today but will be next week, and that is when you and others are asked to come. Be sure to be here. See you then.

Your cousin,

PAUL.

P.S.—Mother helped me with my letter.

P. B.

Sing "When to Church I Go."

As communion is part of our worship, the children should have some understanding of what it means. Get them to talk and ask questions so that you know their attitude toward it. It could also be likened to Memorial or Independence day, which we observe in memory of those who gave their lives for their country. In a similar way we keep the communion in memory of Jesus who asked us to and who gave his life that we might live. "This do," he said, "in remembrance of me."

Instead of telling the whole story this time as usual, read the part contained in the letter.

For your poster have a picture of "The Last Supper" and under it write Luke 22: 19b. Or you could use the following poem, with small pictures around it of the things mentioned.

THE CHURCH

The church, it always seems to me,
Is lovely as a place could be.
The organ says such kindly things
And then the choir sweetly sings.
The flowers in the big bouquet
Tell me to be as sweet as they.
The minister, with friendly look,
Reads words of wisdom from God's Book.
The people are so glad that they
All bow their heads and start to pray.

—Alice Crowell Hoffman.

DEDICATION AT LEONARDSVILLE

The First Brookfield Church at Leonardsville is rejoicing in the goodness of God toward us, and the many kindnesses of friends far and near. We held a service May seventh to rededicate our restored church building. At that time letters were read from absent church members and others, including a message from the president of Conference. The pastor expressed the thought that the trials through which we have passed had revealed anew how deep was the love of a great many for this church, and that as we rededicate this building to God, we should also rededicate ourselves to his service.

A paper which had been prepared by Miss Bernice Rogers on the early history of the church and an account of the old organ was read at this service and again at the later service. It is being sent for publication in the RECORDER.

On the evening of May tenth we met again to dedicate the organ which had been secured to replace the old one. This was a musical program that had been arranged by Mrs. Chris Schrag, the organist of the church. We were assisted by Rev. Charles Barrett, a former pastor of the Methodist Church of this village, now pastor at Mohawk. He brought with him his church organist, Professor Percival Brittan, and a soloist, Miss Ethel Getman. Others who assisted on the program were Pastor and Mrs. Polan of Brookfield, Rev. and Mrs. Truax of the Baptist Church at West Ed-

meston, and Rev. and Mrs. Roberts of the Baptist Church at Unadilla Forks. In each case the pastor and wife sang a duet, and it was remarked that it is unusual to find a group of pastors and their wives, all of whom are able to sing together. Another duet was sung by Mrs. Chris Schrag and Mrs. Elsie Croop of this church. A former organist of this church, Mrs. Mary Wheeler, accompanied for these numbers.

To those who are going to Conference this year we would suggest that Leonardsville is a convenient stopping place for those coming from the South and East. We should like to have you inspect our church and find hospitality in our homes. We are on route 8 from Binghamton, and only a little off of route 20 from Albany.

P. S. B.

HISTORICAL NOTES CONCERNING THE
LEONARDSVILLE CHURCH AND ORGAN

BY BERNICE ROGERS

The First Brookfield Seventh Day Baptist Church of Leonardsville was founded October 3, 1797; hence this year marks its one hundred thirty-fifth anniversary. This was the first church organized in the town and third in the county. In 1823, the second and third Seventh Day Baptist churches of Brookfield were organized from members of this church. The third is now West Edmeston.

The first meeting house of the Leonardsville people stood on the site of the present building. An account by Elder O. U. Whitford says, "The meeting house was completed in December, 1804, and the pastor of the church, Elder Henry Clarke, delivered an address to the church and society on the completion of their meeting house December 27, 1804." He further says that in 1846, a move was initiated to repair and remodel this meeting house. "After enjoying this remodeled church edifice, so pleasant and convenient, for less than a year, it was burned on October 7, 1849. This fire was believed to be of incendiary origin. It burned to the ground and no part of the house or furniture was saved. There was no insurance."

A new church building was promptly built and completed before an adjourned meeting of the church and society held October 21, 1850. This new meeting house was

dedicated November 26, 1850, and through the grace of God is the one we now occupy, after more than eighty-one years.

A story is told that the bell of the first edifice melted when the building burned, but the bell metal, a large per cent of which was silver, was recovered and sold for enough to buy the bell for the new building.

On June 20, 1911, the steeple was struck by lightning but not demolished. It was discovered a few months later that the bell was cracked and eventually had to be replaced by another, the one now in use.

In 1895, the addition to the west was built and has served as a Sabbath school room and for prayer meetings. President Boothe C. Davis preached at the dedicatory services when it was opened on the Sabbath following Thanksgiving.

On November 2, 1931, eighty-two years after the fire above mentioned, fire of unknown origin broke out in this church and threatened to destroy the building, but the fire was confined to the organ, its enclosing alcove, the steeple, parts of the roof and the interior of the main room. The session room was practically unharmed, and after the first week the regular services have been maintained in that room while the restoration of the parts damaged has been in progress. The expense of the repairs was covered by insurance.

We do not know how many or what had been the musical instruments used in the church prior to 1879, but at that time the reed organ then in use became unsatisfactory and as a second-hand instrument was available, it was decided to purchase a pipe organ. It was largely through the efforts of Abert Whitford that the organ was secured by subscription. Since the Central Association was to convene with this church June twelfth to fifteenth of that year, there was much agitation to have it installed before that. This was accomplished, according to a diary kept by Mrs. Hattie Brown, and on the evening following Memorial day, 1879, the new organ was first played for a service. This was a Sabbath eve service and Deacon H. D. Clarke played. The following day the regular quarterly meeting of the Brookfield, West Edmeston, and Leonardsville churches was held here and the building was filled. At this meeting Deacon Clarke again played the organ and Elder

Todd, then pastor at Brookfield, preached. This was during the eighteen year pastorate of Elder Stephen Burdick, in whose memory his son Dr. Alfred S. Burdick of North Chicago, Ill., has given a substantial amount toward the new organ.

During the summer of the same year Allie Whitford Phillips, organist of the church, took pipe organ lessons in Utica and thereafter played the new organ for many years. Her teacher, Professor Barton, gave a recital here, which everyone enjoyed. In case of Mrs. Phillips' absence, Deacon Clarke or Mrs. Fidelia Champlin played. Later Roscoe Worden was assistant organist. John S. Wheeler was organist in 1884.

Many splendid concerts were given during the pastorate of Dr. William C. Daland, who was an excellent musician. Previous to this, his first pastorate, he was organist of a New York City church. At our centennial program an anthem composed by Doctor Daland was sung by the choir.

Clara Wells Sheldon received lessons from Doctor Daland and became organist for some time. Ernest Whitford also acted in that capacity and was followed by Mrs. Mary Wheeler, who began playing during the pastorate of Elder Platts. Other organists have been Mrs. Clara Maxson, Leland Coon, and our present one, Mrs. Avis Schrag; and for shorter intervals Mrs. Elva Champlin, Mrs. Elsie Croop, and Marian Stillman Greene. Earlier records also mention as assistants Nellie Wells Hardin, Mammie Whitford Crandall, and Dr. S. C. Maxson; and as organists for prayer meetings Anna Bass, Ethel Haven, Hattie Brown, and Allie Clarke. Mr. Coon, now professor of music in the University of Wisconsin, gave an organ recital in August, 1925, which was an affair of unusual ability and afforded rare pleasure for those present.

When we lost our old organ by fire, with no insurance upon it, many felt as a former organist expressed it, "as if an old friend were gone." We are especially happy and thankful that we have been able through a bequest and gifts from friends far and near to secure this organ. It was purchased through the Buhl Organ Company and came from the former Congregational Church in Hamilton. It stands as a cheerful memorial to all those who have loved and served this church, and especially to the late Deacon and Mrs. Clark M. Bassett, whose faithful

devotion to the church and its interests during their long membership is an inspiration for unselfish living to those who knew them. Living in a modest way, they devoted their energy and thought largely to the welfare of the church and to any who might be in need of help. Mrs. Bassett, being a practical nurse, had been present with loving service at crises of various sorts in countless homes in this vicinity, where she will long be remembered. A generous bequest left by her to the church and one to the Benevolent society express her desire to further the welfare of each after her departure from this life. Most of the amount given to the church was used toward purchasing the organ.

Mr. Otto Stillman of New Brunswick, N. J., has very generously shown his interest by sending a gift in memory of his parents, Mr. and Mrs. Samuel Stillman, who were members here, Mr. Stillman joining in 1852.

The memory of Abert Whitford, H. D. Babcock and daughter, Agnes Babcock, and others is also perpetuated by gifts from relatives, which have helped to make the organ possible.

And so while our church, its organ, choir, and people have brought the word of God to many through music as well as the spoken word, the lives of many have been not only touched but firmly molded by its influence. With the church restored and the old organ replaced, a challenge confronts us all to carry on unceasingly that we may keep faith with those who have gone before us, and that we may ever proclaim God's love by whatever means at our command.

ECHO FROM VERMONT

DEAR FRIEND IN THE SOUTH:

As I am thinking of you this morning, I will try to write you a few lines. I have not forgotten your visit in Ashaway, R. I. I send the SABBATH RECORDER each week to a man in Waterbury, Vt., and I try to mail it so it will leave this office on the mail going east. But today business calls me out this afternoon, and I do not feel able to make two trips. My SABBATH RECORDER came before I had breakfast. I could hardly wait to see what was in it. In a way, I eat the SABBATH RECORDER.

I worked too hard yesterday, so am having to take today off. I love to watch the

children at play. We have a number of small boys on this street, not many girls. It seems that mothers are spending their time in clubs and card parties—not much time reading the Bible. And the school teachers have dancing and plays at night when, I think, the children should be in bed.

I cannot write a nice letter like our friend in the North, though I receive a good many and answer them. I do some sewing and knitting. There are one hundred thirty boys and girls in the Horn Hattin Homes, Westminster, Vt., who look to me for help. The boys are at Westminster and the girls at Saxton's River.

I spend a good many days alone—alone, and yet am I alone? I have the Bible and other good reading. I have my faith in God, and feel his promises are sure. Last evening I finished reading the Book of Samuel. This morning I read Galatians 6: 1-10. I try to keep up with our Sabbath school lessons, but oh, I forget so much. The canary bird up in his cage is singing. Is it not wonderful that our heavenly Father has given us so many things to make us happy? And how unwilling we are to please him.

With love from your friend,
R. TIRZAH COOK.

Danville, Vt.

THERE IS A TIME, WE KNOW NOT WHEN

There is a time, we know not when,
A point, we know not where,
That marks the destiny of men,
To glory or despair.

There is a line, by us unseen,
That crosses every path,
The hidden boundary between
God's patience and his wrath.

Oh, where is this mysterious bourne
By which our path is crossed;
Beyond which God himself hath sworn
That he who goes is lost?

How far may we go on in sin?
How long will God forbear?
Where does hope end, and where begin
The confines of despair?

An answer from the skies is sent,
"Ye that from God depart,
While it is called today, repent,
And harden not your heart."

—By Dr. J. A. Alexander,
in *Christian Observer*.

CHILDREN'S PAGE

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

"FAITH OF OUR FATHERS"

HEBREWS 11: 8-10

Junior Christian Endeavor Topic for Sabbath
Day, July 2, 1932

BY MRS. NETTIE CRANDALL

Junior Christian Endeavor Superintendent

A SEVENTH DAY BAPTIST CHURCH
IN A PRISON

Many, many years ago when people in England were imprisoned for their religious beliefs, there were two boys, Francis and Thomas Bampfild. Their parents were good Christians and it was their wish when Francis was a baby that he should grow up to be a minister. When the boys were very young they were both very fond of books. As they grew older, Francis delighted in reading and studying the Bible, and he also read all the religious books he could get. Thomas, although he was a very good boy and liked to read the Bible, became very interested in law books. Both boys were sent to school and given a good education. When they were grown, Francis became a very great minister and Thomas became a lawyer and was at one time speaker of the commonwealth, which was a very honored position.

Francis gave much money to the people of his church. He made them presents of Bibles and other good books. He gave work to the poor. No one in his church had to beg, because of his kind deeds. Thomas also gave much to the poor. Once while he held the office of recorder, he gave all his wages to the poor of the town.

Both based their religion upon the Bible. One day Thomas read a little book on the Sabbath. He studied it carefully and decided that what the book said was right. He at once began to keep the Sabbath, and wrote several books on the subject.

In those days, if a minister dared to preach anything that the ruler did not like, they were persecuted. Francis was arrested time after time, for he was not afraid to preach the Bible. He was always loyal to the king. He once said, "We will do any-

thing for his majesty but sin." His companions in the prison were not like those in our prison, for many of them were preachers who like himself had been put in prison for preaching the Bible. While he was in prison, he too came to believe in the Sabbath. Like Paul, he could not be forced to stop preaching by putting him in prison. He preached every day to those in the prison. Many believed his teaching and a Seventh Day Baptist Church was started in the prison. After being in prison nine years, he was set free.

This freedom gave him a greater chance to preach about Jesus and about the Sabbath, and he made good use of the time. He was imprisoned several times after this and finally sent to prison for life. He could not stand the cold and damp of the prison and soon died.

Francis and Thomas had a wonderful faith in God and they were willing to suffer anything for the cause of Christ. How many of us would have the faith of our fathers?

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

For the last three years I have intended to write to you. I am now ten years old and in the fourth grade.

I saw you this morning at association at Independence, but not to speak to you.

I want to tell you about what we have been doing in the primary department at Sabbath school. The church flag was all worn out, so we raised money and bought a new flag. We send money to China and Jamaica. We enjoy helping the people who have not the advantages we have.

I like to read the letters in the SABBATH RECORDER.

Sincerely yours,

Alfred, N. Y.,
June 5, 1932.

WILLIAM TURCK.

DEAR WILLIAM:

I cannot begin to tell you how pleased I was to receive your letter, for I had been wishing you would take it into your head to join our RECORDER band.

I saw you at association, too, but when I looked your way you were busy talking with somebody else, and most of the time I was busy, too, especially at eating time. I hope you were not looking at dinner time when

I had a whole cup of hot coffee spilled down the front of my dress. I'm sure I moved as fast then as I used to when I was ten years old. It was a fine association, wasn't it? I'm sure it helped us all to be better workers in church and Sabbath school. Did you hear the Whitford orchestra? I thought it was fine, and it pleased me to see how well Bob played the drums, for of course I am especially interested in the boys and girls.

I think it was a splendid idea for your primary Sabbath school to buy a new church flag, and better still for you to help people in China and Jamaica. I have had splendid letters from children in Jamaica, yes, and China, too.

Sincerely your friend,
MIZPAH S. GREENE.

[Pen sketch of table spread for a feast. Many chairs, occupied, around it, and some empty seats.—ED.]

YET THERE IS ROOM—LUKE 14: 16-24.

Behold the chairs still empty. What do they mean? Do you want to bring in guests to fill the empty chairs that the wedding feast may be served? When the chairs are filled the Bridegroom will come and the supper will be served.

DEAR BOYS AND GIRLS:

Jesus who lived on the earth long ago is now in heaven seated at the right hand of God, and is watching the table. He is the Bridegroom who will come when the table is full. He has asked us to fill the table with guests. Are we doing it? Do we love him enough to get busy inviting and even compelling people in to fill the vacant chairs, that the supper may be served?

When Jesus comes and gives us our new glorified bodies we will never be sick again, never be too hot or too cold, never be hungry or thirsty, never sad, and best of all—we will never sin again or suffer from the results of sin. We will not need to struggle against sin or wonder if we will be saved or not, for we will be right with Jesus all the time. Blessed rest!

Are you not anxious for him to come? I am. Then let us work together filling up the empty chairs. "How can we do it?" did I hear some one say? Well, first of all

by reading and obeying God's Word so that our Christianity will be attractive to those who know us best. Then by telling people how Jesus came to save them and ask them to give themselves to Jesus and to tell him to write their names in the record books of heaven as they who want to be guests at the marriage supper. Each one whose name is thus written will fill a chair, and if all of us get busy and work together we shall soon have them full. And then won't Jesus be happy and we be happy also for we shall not only forever be with Jesus, with sin and suffering done away, but we shall also be forever with our loved ones who are now sleeping in the dust waiting that glad day.

So come on children! Let us all begin to fill chairs, and let us get our parents, our ministers, our teachers, and every one who will to help us and soon there will be no empty seats.

Yours for success in this service for King Jesus,

MRS. JOHN BLAKE.

R. 2, Bitely, Mich.,
June 9, 1932.

DEAR MRS. GREENE AND
EDITOR OF SABBATH RECORDER:

This thought presented itself to me and I have written it for the Children's Page of our SABBATH RECORDER. You may use it if you can.

Sincerely,
MRS. JOHN BLAKE.

DEAR MRS. BLAKE:

Thank you for your helpful thoughts. I am sure they will be of value and interest to the children as they have been to me.

Sincerely yours,
MIZPAH S. GREENE.

John and Mary had just been to the grown-ups' church for the first time. A day or two afterwards they were found in the nursery whispering audibly to each other.

"What are you children doing?" their nurse asked.

"We're playing church," replied Jack.

"But you shouldn't whisper in church," admonished the nurse.

"Oh, we're the choir," said Mary.

—Clipped.

OUR PULPIT

LIVING THE KINGDOM LIFE

BY REV WILLARD D. BURDICK

Pastor of the church at Rockville, R. I.

(Sermon preached Sabbath morning at Eastern Association)

Text—Ephesians 2: 8-10.

ORDER OF SERVICE

HYMN

LORD'S PRAYER

RESPONSIVE READING

HYMN

SCRIPTURE LESSON—Matthew 12: 44-46, 31-33; 25: 14-30.

PRAYER

HYMN

OFFERING

SERMON

HYMN

CLOSING PRAYER

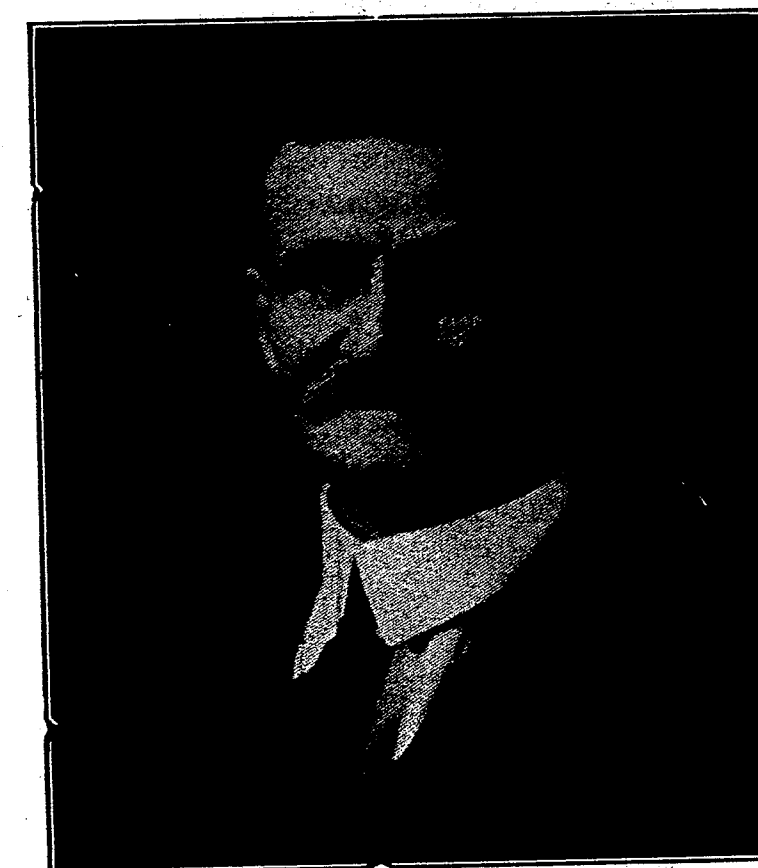
Paul believed in the absolute importance of both faith and works. His words that I have chosen as the text show this, and the proper relationship of works to faith.

TEXT

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

"Not of works, lest any man should boast.

"For we are his workmanship, created in Christ Jesus unto good works, which God



In introducing my remarks I wish to state three claims that I believe the Bible makes, each of which is proved true in human experiences.

1. God can save the most wicked of men if such a one will permit God to save him.

2. God can save a child and keep him from gross sins, and help him to realize a glorious life in greatness, usefulness, and happiness.

3. The gospel of the kingdom when accepted and lived, makes the best possible world in which to live.

And I wish to name two of the most damaging theories that have been held, retarding the progress of the kingdom of God on earth:

1. That one can enter the kingdom of God by doing good works.

2. That one can enter into the kingdom through faith, "and have not works."

hath before ordained that we should walk in them."

Entrance into the kingdom of God through faith; living the kingdom life by doing the good works of the kingdom.

BUT WHAT IS THE KINGDOM OF GOD?

"The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." (Romans 14: 17.)

Jesus said to the questioning Pharisees: "The kingdom of God is within you." (Luke 17: 21.)

It is, as Secretary William L. Burdick said last night, "the reign of Christ in the heart."

WHAT OF THE FUTURE OF THE KINGDOM OF GOD?

Speaking through Daniel God said, "And in the days of these kings shall the God of heaven set up a kingdom, that shall never

be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." (Daniel 2: 44.)

When Gabriel announced to Mary that she should bear a son he told her that he should "reign over the house of Jacob for ever; and of his kingdom there shall be no end." (Luke 1: 33.)

And when the shadow of the cross was falling on Jesus, he said to his disciples, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matthew 24: 14.)

These promises of God spoken by prophet and angel and his Son ought to hearten us when we become discouraged.

And the achievements of the gospel of the kingdom assure us that it is workable, and that it is working. The direct and the indirect benefits of this gospel are seen in all parts of the world—and it is now the hope of the world.

Doctor Truett says that "Lecky, the astute philosopher, was right when he said that the three short years of Jesus' public ministry had done more to soften and regenerate mankind than all the disquisitions of all the philosophers, and all the exhortations of all the moralists since the world began."

Now is it not reasonable for us to seek to live the kingdom life—the life that brings "righteousness, and peace, and joy in the Holy Ghost"; that has such softening and regenerating influences on humanity; that is to be preached in all the world; the kingdom that has no end?

ENTRANCE INTO THE KINGDOM LIFE

To live the kingdom life one has to enter into that life. What is the naturalization law of this kingdom? It is unique among naturalization laws. "Except a man be born again, he cannot see the kingdom of God."

And real earnestness is necessary in seeking entrance into the kingdom. When Jesus was asked, "Lord, are there few that are saved?" he replied, "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able." The Greek word used in Luke's Gospel that is translated "strive" is *agonizesthe*—the word from which our word *agonize* is derived. And so the passage really means, "Agonize

to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able." Weymouth translates the passage, "Strain every nerve to force your way through the narrow gate."

BUT WHY ENTER UPON AND LIVE THE KINGDOM LIFE?

There are two outstanding reasons:

1. The other day I read these words: "Dr. William Ashmore said that he would not scare people into heaven, but scare them away from hell."

People today are not as much scared about the hell taught in the Bible as they used to be, and they don't like to have us ministers say much about hell and the future punishment of the wicked. If any person can get comfort from reading the words of Jesus about the future state of the wicked, he can secure that which I have not found. But people ought at least to be frightened about the hells of the earth life, and we ought to urge the importance of living the kingdom life to escape hellish conditions on earth. We are being driven by these conditions to live the kingdom life—or go down in moral destruction.

(1) General Sherman said, "War is hell." Is the human race *scared* about war?—or are we going to continue in this hellish work?

In the May issue of the *American* is an article by Bruce Barton, "Let's Advertise This Hell," in which he suggests five sample advertisements about war. This is one of them. In the background of the picture Jesus stands in front of the cross, and across the picture are these words:

They said he was "impractical."
He preached a Gospel which men called too idealistic.

He said: "Love your enemies."
Practical men have scoffed at His teaching. They have said:

"In a competitive world you must be armed to fight your enemies. That is the safe way, the inexpensive way."

Practical men made and ran the World War.
Do you know how much the World War cost? Its total cost to all participants was equivalent to \$20,000 for every hour since Jesus of Nazareth was born.

The next war will be far more costly. It will probably result in the wreck of civilization. Practical men have had their way for many generations.

It would be worth while to try *His* way. It couldn't be more expensive.

(2) A few years ago I called on a doctor who was employed in St. Elizabeth Hospital in Washington, where the insane men of the army and the navy, and the mentally unbalanced men, women, and children of the city of Washington are confined. I expected to make but a brief call, but the doctor spent most of the afternoon with me, taking me through more than twenty wards of the hospital. What heart-breaking sights I saw! Again and again as we met attractive looking men, or as we saw army and navy officers at their evening meal, the doctor said to me, "They are here because of wine and women." And as we passed through the children's ward we saw boys mentally defective from their birth, "Here because of the sins of their parents." Say, I am scared at the results of the drink curse and immorality, aren't you? What about the need of kingdom of heaven living?

(3) And we are scared about the prevailing lawlessness in the land. Is there any remedy? Is there a better way than that which many are traveling?

Let me read from the writings of Dr. James Hastings:

At the International Penal Congress, held in Petrograd, in the summer of 1890, the then head of the criminal department in France gave a brilliant address before the whole congress on "The Treatment of Incurrible Criminals." As representing France, he was received with special attention. The great hall was crowded, and the huge audience listened breathlessly to an eloquent speech. His main theme was that there were, unfortunately, incorrigible criminals—moral incurables "concerning whom any thought of final rescue and moral cure must be renounced, and all our energy should therefore be concentrated on rendering them harmless to society."

Mathilda Wrede listened with overpowering emotion. All that brilliant assembly represented prison officials and their laws. She, alone, represented prisoners. Was she worthy of the name of "Prisoners' Friend" if she dared not arise and protest against this hard, unfeeling utterance? She rose and signified her wish to speak. Then in a silence that might have been felt, she said, "Gentlemen! There is one means by which every criminal can be transformed, even though usually termed incorrigible. This means is the power of God. Laws and systems cannot change the heart of a single criminal; but God can do it. I am persuaded that, before all else, and far more than hitherto, we must concern ourselves with the souls of prisoners and their spiritual life.

Yes, we ought to scare people about these hellish conditions on earth. *We are being driven by these conditions to live the kingdom life.*

2. But the greatest of the inducements to enter into and live the kingdom life are the positive benefits and blessings that one receives in the kingdom life.

Recently there appeared in the United States *Daily* an article by the lieutenant governor of New York State on "Public Opinion as a Factor in Suppression of Crime," in which he said: "The average age of those in our prisons today for crimes of violence is twenty years. Just think! All those boys were in school ten years ago, and at that time, in many instances, I am certain were susceptible to the right kind of influence and treatment." This ought not to be!

The concern of God is that children and adults shall "seek first the kingdom of God and his righteousness"; escape the results of sinful living; and secure the help of God that they may live the perfect life and be thoroughly furnished unto all good works.

"Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

Christ came, lived, served, taught, and died for us—not simply that we may escape the punishments of sin in this life and the future, but that we may realize life in its fullness and do the works of God.

This is the inducement to enter into "rich and radiant living"; to realize the possibilities within us for living and for serving, that our Creator and our Savior have lovingly planned for us.

THE INFLUENCE OF LIVING THE KINGDOM LIFE

We read that not long after the resurrection when the Jews "saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus." (Acts 4: 13.)

Later, the enemies of Christianity brought this glorious charge against Paul and Silas: "These that have turned the world upside down are come here also." (Acts 17: 6.)

The influence of persons that are living the kingdom life, transformed by the Christ and fired with holy zeal, is greatly needed today in all the world.

Dr. Harry Emerson Fosdick, in his book, "Adventurous Religion," says:

Statisticians tell us that there are 576,000,000 Christians on this planet—commenting on which a secular journal recently remarked that we

sometimes have our hours of depression when we wonder where they live. What explains this discrepancy in Christendom between the number of Christians on the one side, and on the other the inefficiency of Christianity to transform society and save the world? Surely, the explanation centers in this crucial fact: multitudes of so-called Christians have not the religion of Jesus, not his spirit, his inner fellowship with the Unseen, his reverence for personality, his magnanimity, his sincerity, his courage, and his love. They do not even think of Christianity in the terms of the religion of Jesus. They have a religion about Jesus. They suppose that that is Christianity. As a matter of fact, one cannot so have a religion about Jesus that by itself it will make him a Christian. A man is vitally and inwardly a Christian only to the degree in which he himself possesses the kind of religion which Jesus Christ possessed.

And the whole world needs the influence of men who are *living* the kingdom life. Dr. Hastings writes that

When Gandhi was asked by a gathering of missionaries and Indian Christians how Christ could be made a real force in the national life of India, he replied: "I would suggest that first of all you Christians should begin to *live* as Jesus Christ did. Second, that you should all practice your religion without toning it down . . . In the third place, I would suggest that you should emphasize the love side of Christianity more, for love is central in your religion."

But it is true that some of our great denominations are declaring in their conventions their purpose to live the kingdom life in meeting present-day problems. And if the members of these denominations live up to these declarations they will have a tremendous influence for good on the questions of war, prohibition, race relationship, the moving picture business, and crime.

I was glad to read that Senator Crisp in his brief answer to the criticism made against him in the Senate by his party leader, said, "My country comes before my party. After my God, and my family, my country comes next."

Mass support of measures looking to the suppression of crime and demoralizing practices and encouraging such living as will make the world a safe place in which to live, is to be realized by individual right-living and support of righteous standards. We do not need mere *professing* Christians; we need such as *live the kingdom life* — Christians who *win* others to the kingdom of God.

In a sermon by Dr. William L. Stidger on "How God Comes to Mankind," is the

story of a little Russian girl who came to America. For years it had been her dream to come to America where she could get an education that she could not obtain in Russia. To her, America was the Haven of Hope, the land where all people were kind and Christian.

For years the family saved their scant earnings to have enough for their passage money, and finally they started. When they stood on the deck and saw for the first time the Statue of Liberty, they shouted, and sang, and cried with the hope that was within them.

Then came disillusionment. This Russian girl wanted an education more than anything else, but to obtain it she found that she must begin her work in a laundry at four o'clock in the morning and work till eight, and then go to the normal school in New York City. After school she had to return to her work at four o'clock and work till eight and ten and sometimes till twelve o'clock.

For four years she kept this up and finally passed her examinations and went to the head of the school to get her diploma and certificate to teach.

Miss Whiteside looked at her, and said, "I am sorry but I cannot give you a certificate to teach."

"Why not?" asked the girl.

"Because you are not neat. Your cuffs are soiled. Your hair is mussed. Your nails are not polished and clean. You are not up to the standards that we wish for our teachers."

Listen to the story as this little Russian girl tells it:

"All of the pent-up indignation of the unwashed of the world swept like a bursting volcano of righteous indignation from my soul and lips. I spat fire at that woman. I was an earthquake unleashed. I was a revolution run rampant. I was a tiger woman defending her young. The injustice and intolerance of this refusal loosed all the fire of the ages in my soul.

"I told that complacent, well-dressed little Miss Whiteside that while she and her kind were sleeping for four years I had been toiling away in a laundry from four o'clock unto eight o'clock in order that I might have the privileges of school. I told her that I did not have a bathtub in my home; indeed that I had never seen one. I told her that the best I could do was to get food to eat. I told her that it was because of my labor that she and her kind were able to keep clean and neat. I told her that while she was making herself neat and clean I was ironing her laundry.

Before I was through with my indictment of her and her kind, she had granted me my diploma and my certificate to teach."

Then followed two years of search for work. Occasionally she secured chances to supply in teaching, but they always refused her a regular place. At length her strength and courage failed, and she thought that suicide alone was left her.

On the way to the river she happened to pass Miss Van Ness who was one of her teachers in the normal school. Miss Van Ness was the only one of the teachers who had acted as though she was interested in her soul—but she didn't want to see Miss Van Ness this morning. But Miss Van Ness saw her and crossed the street. At a glance she saw the look of utter loneliness and despair and defeat on her little friend's face. So, without much preliminary she gathered the little Russian girl into her arms and comforted her. Then they went aside and the girl told her tragic story.

Then Miss Van Ness talked. She talked of love, and friendship, and Christ, and Christian women, and she promised the girl that she would do all that she could to help her.

Let the Russian girl continue the story as she does in "Hungry Hearts."

"I stood again on my own feet. I looked up into the face of Miss Van Ness. I felt as if strong arms had gotten under me and had lifted me up and up and up until I walked with God and angels where white wings were fluttering. It seemed as if I were living on some high eminence and all the people below me looked like tiny specks. I felt as if I had been lifted up so high that all difficulties of other days had disappeared.

"I suddenly knew that I loved the things and the people that I had despised and hated the day before. I suddenly knew that the skies that had been black an hour before were now illuminated with a holy light. I suddenly knew that a city that had seemed heartless an hour before was my best friend. I suddenly knew that a country that had been a traitor to my lonely heart was now my Haven of Hope.

"I stepped back from Miss Van Ness. I sobbed aloud, but through my tragic tears I laughed. Then I grabbed the arms of Miss Van Ness in my shaking clutch and said: 'Oh, Miss Van Ness, I have found America! You have helped me to find America! I have not only found America but I have found God!'"

Thank God, we can live the kingdom life and influence others for good!

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

"Not of works, lest any man should boast. "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

DENOMINATIONAL "HOOK-UP"

MILTON, WIS.

Mrs. E. D. Van Horn of Alfred Station, N. Y., and wife of a former pastor of the Milton Junction Seventh Day Baptist Church, met with the ladies of the church at Mrs. G. E. Coon's last week. She gave an interesting sketch of the activities at Alfred.

—Milton News.

BATTLE CREEK, MICH.

Retirement of Rev. William M. Simpson, pastor of the local Seventh Day Baptist church, effective June 30, was announced at a special meeting of the church held Sunday evening.

Mr. Simpson recently announced his acceptance of the call of the local church for a one-year period, beginning July 1, but informed the church last evening that he had reconsidered his decision. No announcement has been made as to his future plans.

He has been pastor of the local church since June 27, 1929, coming here from the pastorate of the First Hopkinton Seventh Day Baptist Church, Ashaway, R. I. He is at present chairman of the program committee of the Battle Creek Ministerial Association, and during 1931 served as the chairman of the Vacation Bible school committee of the association. He was also chairman of the committee of the Calhoun County Council of Religious Education training school conducted here during January and February of this year.

Mr. Simpson is a member of the Commission, the governing body of the Seventh Day Baptist denomination, and is also a trustee of the International Society of Christian Endeavor for the denomination.

—Moon-Journal.

ASHAWAY, R. I.

About fifty young people of the Seventh Day Baptist churches who are attending the

Eastern Association meetings at the First Hopkinton church in Ashaway were present at the young people's breakfast served at the Lewis Camp in Hopkinton this morning. The breakfast was served at seven o'clock.

Later a praise service was held in the open air chapel beneath the trees in the rear of the camp building. It was led by Pastor Everett Harris of Waterford, Conn.

—*Westerly Sun.*

ALFRED, N. Y.

Mr. Willis Van Horn, nephew of Rev. Edgar D. Van Horn, who is taking his Ph. D. degree from the University of Wisconsin this year, is to be at Alfred next year as substitute teacher for Professor Bond, who will be on leave of absence.

—CORRESPONDENT.

WASHINGTON, D. C.

An honorary degree of Doctor of Science was presented to Herbert Newell Wheeler, chief lecturer of the United States Forest Service, headquarters in Washington, D. C. Doctor Wheeler was graduated with an A. B. degree from Milton College in 1897, and an A. M. degree from the University of Colorado in 1902. He entered the United States Forest Service in 1905, and since that time has steadily progressed in the United States forestry department. As chief lecturer for the forest service he has travelled in Canada, Cuba, Mexico, and extensively in every state of the union, in one year giving three hundred five major lectures. He belongs to the National Geographic Society, American Forestry Association, and Sigma Nu.

—*Janesville Gazette.*

LITTLE GENESEE, N. Y.

Last Sabbath, M. R. Sanford and family again visited Hebron. After a short preaching service conducted by Mr. Sanford, Sabbath school met as usual, over thirty being present. The Hebron Christian Endeavor society has been revived. Business meeting was scheduled for that evening to be followed by a social time. The Ladies' Aid, too, is keeping busy. The church property was recently leased for gas, thus affording means to carry out a definite church improvement program.

The Sunshine society of the Little Genesee Church held a poverty supper, last Wednesday night, June 8, at thirteen cents per plate. We doubt whether those frequenting the New York Bowery could compare with the poverty stricken looking mortals who began the bread line at six o'clock. After receiving (gratis) plates, sandwiches, and coffee or milk, tickets were bought for the thirteen cent meal. Newspapers, wrapping paper napkins, wild-flowers, etc., adorned the tables. The judges selected small groups (first women, men, then children), for the "fashion review," and awarded one from each group, receiving largest number of votes, with an appropriate gift. A neat sum was netted the society. If you want an evening of fun, a good crowd, an additional sum in the treasury, we recommend this to any society.

—CORRESPONDENT.

OF INTEREST (JAMAICA)

We came to Bath per schedule planned a month ago, but with misgivings in our hearts for spending the money for gas for a trip which we felt was quite likely to prove a foolish one on account of the weather. It rains so much in Bath that we didn't expect an entirely perfect day, but we had been having pouring rains for two nights and a day in Kingston before we left, so thought the program of work here would be postponed again as it was on April 27. Zilla said, "They should have known better than to plan it in *this* time of the *moon* for it always rains," but they said June first was the best time for the cornerstone service, so we came over. I wrote about the vain trip we made on April 27. Well, Gerald said they'd surely telegraph us this time if plans were changed. Brother Finn came over with us this time, and not finding any one at the Ross home, we drove to the church site, thinking people might be assembled there, though it was an hour before the time set. Well, no one was in sight; things looked quite "dead," so we drove back to Brother Ross's and found another brother waiting there, and a sister who had had instructions to "open the gate" for us, in case we came and found no one at home. The brother told us that if it didn't rain they were to have a sacred concert this evening, and we said, "But the cornerstone laying? It is to be at three, isn't it?" "Oh, no," saith he,

"that is *Friday p. m.*!" We were stumped, as we knew we had the date right, and also there in front of us was a poster *saying so*. But when Mrs. Ross came she said, "No, it wasn't till Friday, for some one thought that would be better!" So we just took the change as "matter-of-factly" as they made it, and planned to stay over anyway.

The choir practiced several "numbers" and I must say they are good singers here and sang well with the organ, which I played with them at their request. They sang one real anthem, which was such a treat to me, the first one I'd heard or played since we came. . . .

With this issue Jamaica Jottings suspends publication indefinitely. Whether and when publication will be resumed, depends on future circumstances. If you have enjoyed reading these letters from Mr. and Mrs. Hargis, why not write and tell them so? Their address is 5 Grafton Road, Vineyard Pen, Kingston, Jamaica, and the postage is five cents. Meantime, having accumulated enough from subscriptions and advertising (and the unexpected sale of a piece of property) the publisher and Mrs. Publisher are starting June 17 for Jamaica to see this interesting island and people for themselves.—*Jamaica Jottings.*

BUREAUCRACY AND BUREAUCRATS

BY HERBERT N. WHEELER

Careless remarks by uninformed people, and vicious talk by those who have some ulterior motives, are resulting in setting many people against national and state governments. Loose talk about bureaucracy and bureaucrats is causing many people to lose respect for all government activities. "The Sentinels of the Republic," an organization interested in the return of unrestricted liquor, have freely used these terms over the radio on Sunday afternoons, with an implication that all government activities are bureaucratic and all employees are trying to curtail the freedom of our citizens. Some congressmen have received letters urging that bills be introduced in Congress removing from office all government officials, while others request great reduction in all government activities. If there are inefficient, crooked, or useless employees in government, state, county, town, and city, they

should be eliminated, no matter whether the country is in a depression or is prosperous. But to curtail seriously the needful work of government is senseless and would be disastrous, more now than when business is booming. If roads are to be built and buildings constructed; if farmers are to be helped to better use of land and disposal of crops; if business is to be assisted over a slack time; if schools are to be kept open; if paper money is to be printed and put into circulation; if mail is to be received and sent, there must be people in government employ to do these things.

The United States Forest Service employs about 2,700 men and women to do all the work in offices and on the 150 national forests of 161,000,000 acres and to do experimental research to determine the best procedure necessary to practice forestry. On these forests are timber cutting operations, involving removal of a billion feet of timber each year; the grazing of 14,000,000 head of cattle, sheep, and horses each year; fire fighting; tree planting on waste acres; and road, trail, and telephone line construction and maintenance. The need is not to reduce the number of employees but to increase the number, that there may be less fire, more planting, and a more rapid bringing of the country back to normal climatic conditions. East of the great plains are 418,000,000 acres of land neither raising farm crops nor used for pasture on farms; and if fully 400,000,000 of these acres are not raising trees they are not only idle but are eroding, washing away, contributing soil to fill reservoirs and streams. West of the Mississippi River are 180,000,000 acres of public domain, much of which is over grazed and rapidly approaching desert conditions. Of the 1,900,000,000 acres of land in the United States about one half needs handling and developing from a forest standpoint. Since we are burning over about 50,000,000 acres a year throughout the whole United States, it is easily seen that just the fire control, and the education needed to change all this is a colossal undertaking and requires the efforts of many people employed by the United States government, by states, counties, etc.

My observation is that the majority of government, state, county, and city employees are honest, hardworking, efficient,

and are rendering real service. With our wonderful road systems and automobiles we might very properly combine counties, towns and school districts, and so reduce the number of employees and the cost of upkeep of county courthouses and office buildings, and thus carry on our legitimate business at less cost. But our governmental activities must go forward, and employment of thousands of men and women is necessary.

This is a great country, a great government, and it is great, largely because of the conscientious, hard-working employees. If we have poor laws they should be repealed, but as long as laws are on the statute books they should be enforced. People must be hired to put them into effect. Without officials, government ceases to exist. Because an official enforces a law we do not like, is no reason for calling him a bureaucrat.

DEATHS

BARNES.—Mrs. Ella Peck Barnes, daughter of Mr. and Mrs. Levi Peck, was born in Windorn County, Vt., November 13, 1843, and died at her home in Milton Junction, Wis., May 27, 1932.

She came to Wisconsin with her parents when a child; the family settled on a farm in the town of Fulton, where she lived until her marriage to Richard Barnes, January 30, 1866. After many years' residence on a farm at Newville, Wis., they came to Milton Junction, April 1, 1885.

Mrs. Barnes became a member of the Milton Junction Seventh Day Baptist Church by baptism in 1886, and continued that relationship faithfully to the last. In spite of her eighty-eight years she has been active in the church and community until recently. For many years she was active in the Ladies' Aid society and W. C. T. U.

In her feebleness of late years, and especially during her last sickness of the past winter, she has been tenderly cared for by her sister, Mrs. Bell Stockman.

Mrs. Barnes is survived by one son, Elmer Barnes, Milton, Wis.; two sisters, Mrs. S. S. Van Kleeck, Mason City, Ia., and Mrs. Bell Stockman, Milton Junction; three grandchildren, Mrs. W. H. Dunwell, Hemet, Calif., George R. Barnes, Milwaukee, Wis., and Herbert E. Barnes, Anganga, Calif.; and two foster-grandchildren, Mrs. Omer Osgard, Janesville, Wis., and Mrs. Eric Finstrom, Exeland, Wis. Mr. Barnes died here eleven years ago, and a daughter, Mary Luella Maryott, died in April, 1915.

Farewell service was held in the Milton Junction Seventh Day Baptist church, conducted by

Pastor John F. Randolph. Interment was made at Milton Junction. J. F. R.

KINGSTON, JA.

BROWN.—Mrs. Ella Agatha Brown, aged thirty-three years, three months, fourteen days. Born January 13, 1899, died April 27, 1932.

She was united in marriage to Joseph Brown and to them were born two daughters and one son—Amy, Clara, and Leonard. She joined the Baptist Church at Mt. Charles in 1925, and remained an active member until November 9, 1929, when she became a member of the Luna Seventh Day Baptist Church.

She has been an active worker in the church, leading out in the song services, teaching a Sabbath school class of young people, till sickness compelled her to stay at home for months.

Words of comfort were spoken by the pastor of the Church to a concourse of friends and relatives. She sleeps her last sleep.

"Thus one by one our loved ones go,
From year to year, from snow to snow.
The buds of springtime hardly bloom
Ere winter plucks them to the tomb."

We bid her the last farewell, with the full assurance that we shall meet again some sweet day, when death itself shall be swallowed up in victory, and the ransomed of the Lord shall come forth from their graves, clothed in immortal bloom and beauty. A. S. F.

DAVIS.—Roscoe C. Davis, the son of Nathan Edward and Sally Bivins Davis, was born December 1, 1876, on a farm between Shiloh and Bridgeton, and died May 28, 1932, at the home of his mother in Shiloh, N. J.

He was one of the three generations of the Davis family born on the farm that had been in the family for over a century. He was a great grandson of Elder John Davis, who was pastor of the Shiloh Church for thirty-four years, thirty-two years of which time he received no salary. But during his pastorate, he had the pleasure of baptizing more than three hundred persons into the fellowship of the church.

During his early manhood, Roscoe Davis attended the West Jersey Academy and the South Jersey Institute at Bridgeton, N. J. He had two older brothers, Warren and Morris, both of whom preceded him in death.

On April 20, 1904, he was united in marriage to Caroline Reinhardt, who died in February, 1918. To them was born one son, Chester, on July 13, 1905. After the death of his wife, he sold the farm and lived in Shiloh. On August 11, 1920, he was married to Miss Ida E. Slade, New Orleans, La.

He passed quietly away Sabbath morning, May 28, 1932. He is survived by his wife, Mrs. Roscoe Davis; his son, Chester; his mother, Mrs. Sally Davis; a nephew, William Davis, and many friends.

The funeral, which was conducted by Rev. Herbert L. Cottrell, assisted by Leon M. Maltby, pastor of the Shiloh Church, was held from the residence of his mother, Mrs. Sally Davis,

on May 31, 1932. Interment was made in the Shiloh cemetery. H. L. C.

ROGERS.—Clark Truman Rogers was born in Sangersfield, N. Y., on March 19, 1851, and died at his home in Riverside, Calif., on May 11, 1932, at the age of eighty-one years.

He was the son of Ethan Clark Rogers and Catherine Maria (Bulkley) Rogers. His wife, Zerviah Lucretia (Lewis) Rogers, to whom he was married on October 27, 1872, passed away two and one-half years ago. He was the father of two children; Charles Truman, who survives him; and Mabel Clare, who died in childhood.

Clark Truman Rogers was the direct descendant of that James Rogers who emigrated from England to New London, Conn., in the year 1635, and who according to tradition, was the grandson of John Rogers, the Smithfield martyr burned at the stake for religious convictions by Mary, the Bloody Queen of England. From his mother, Mr. Rogers was descended from Revolutionary stock, through the Negus family of Vermont.

He was the oldest of a family of seven children, and when left fatherless at the age of thirteen, during Civil War times, he literally stepped into his father's shoes, sharing with his mother the responsibility of rearing and keeping the family together. After his marriage, he lived for a time in Shinglehouse, Pa., and later moved to New Market, N. J., where during thirty years he took an active part in business, church, and fraternal affairs. For many years he served as justice of the peace in New Market.

As a young boy he had become a member of the Seventh Day Baptist Church, with which his family, for many generations, had been affiliated, and maintained his membership in the New Market Church. Recently he attended the Riverside Seventh Day Baptist Church, which, when a resident of New Jersey, he helped to organize.

Later in his life, he lived for several years in Fort Pierce, Fla., and near Penrose, Colo. He had been a resident of Riverside, Calif., for about sixteen years, during the greater part of which time he was an orange grower. He was a man of simple habits and rugged character, and was happiest when engaged in agricultural pursuits. His work was his pleasure. He was respected by all who knew him, and will especially be remembered by old friends in New York and New Jersey whom he visited last summer.

He was stricken on Easter of this spring, and after several weeks of illness, from which he was apparently making the most satisfactory recovery, he passed peacefully away on the evening of his return to his home from the hospital. He fell quietly asleep while looking forward to the prospect of being well again, and if it had been given him to choose his own way of leaving this world, it is entirely probable that he would have wished to go in just that way.

He is survived by his son, Charles; his three grandchildren, Helen, Eloise, and Charles T. Rogers, Jr., with all of whom he made his home in Riverside; by two sisters, Mrs. Ida R. Davis, of Los Angeles, and Mrs. (Willard L.) Cora R. Larrabee, of Riverbank, Calif.; by his brother,

Charles E. Rogers, of New Market, N. J.; and by numerous nieces and nephews.

Funeral services were held on the afternoon of May 13, and were conducted by Elder E. S. Ballenger, a former pastor of the Riverside Church. Pall bearers were chosen from the membership of the Riverside Church and interment was made in Olivewood Cemetery. H. R.

TURNER.—Mrs. Fannie O. Burdick Turner was born in Hornellsville, N. Y., January 24, 1856, and died at the Bethesda Hospital, Hornell, May 21, 1932, after a short illness with pneumonia.

She was the daughter of Edwin G. and Roxie (Osborne) Burdick, and for most of her life time has been a resident of Alfred. January 31, 1874, she was married to Samuel Turner and to them were born three children—Timothy C. and Lula, wife of Everett Davis, of Alfred Station; and Pearl, wife of Frank Stevens, who died in 1907.

She is survived by a son and daughter, ten grandchildren and seven great-grandchildren, and a half sister, Mrs. Thomas Burnett of Hornell. These with a wide circle of friends mourn her passing. Two brothers and four sisters have preceded her in death.

Her life of more than three score years and ten of cheerful and home loving ministrations will long be remembered by her many friends.

Funeral services were conducted at the home of her son at Alfred Station, May 23, 1932, by Rev. Walter L. Greene. Interment in Alfred Rural Cemetery. W. L. G.

Tastes change as time advances. In melancholy and cynic youth we read assiduously the poems of Omar Khayyam. Later we were addicted to Tennyson, then to Matthew Arnold, and later still delighted to puzzle over Robert Browning, determined to master "The Ring and the Book," and even "Paracelsus." But since we have undertaken the task of editing *The Baptist* we have found ourselves veering in other directions. We say this to reassure the minds of any who may be contemplating pointing out the mistakes we make, or sending to us their criticisms of the contents or the policy of the paper. Such communications are invited; we are not as sensitive as we were in youth. Things are not taken personally to heart as once they were. The favorite poem in this office runs as follows:

"Now take it from me," the rhinoceros said,
"Get a hide that is thick, and a horn on your head;
Abandon that highly impolitic dream
Of trying to emulate peaches and cream;
For the world that we live in is cruel and wild;
Even its cities are jungles, my child;

And wherever you go it's apparent enough,
To be healthy and happy, you've got to be
tough!"

—The Baptist.

Sabbath School Lesson I.—July 2, 1932

THE CHILDHOOD AND EDUCATION OF MOSES —
Exodus 2: 1-10; Acts 7: 20-22.

Golden Text: "Train up a child in the way he
should go, and even when he is old he will
not depart from it." Proverbs 22: 6.

DAILY READINGS

June 26—The Child Moses. Exodus 2: 1-10.
June 27—The Education of Moses. Acts 7:
17-22.

June 28—Grace Abounding. Psalm 139: 1-12.

June 29—A Child of Faith. Hebrews 11: 23-
29.

June 30—Religious Instruction. Proverbs 4: 1-
13.

July 1—The Worth of a Child. Luke 2: 25-32.

July 2—The Child and the Bible. Psalm 119:
9-16.

(For Lesson Notes, see *Helping Hand*)

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Entered as second-class matter at Plainfield,
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Terms of Subscription

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Per Month25
Per Copy05

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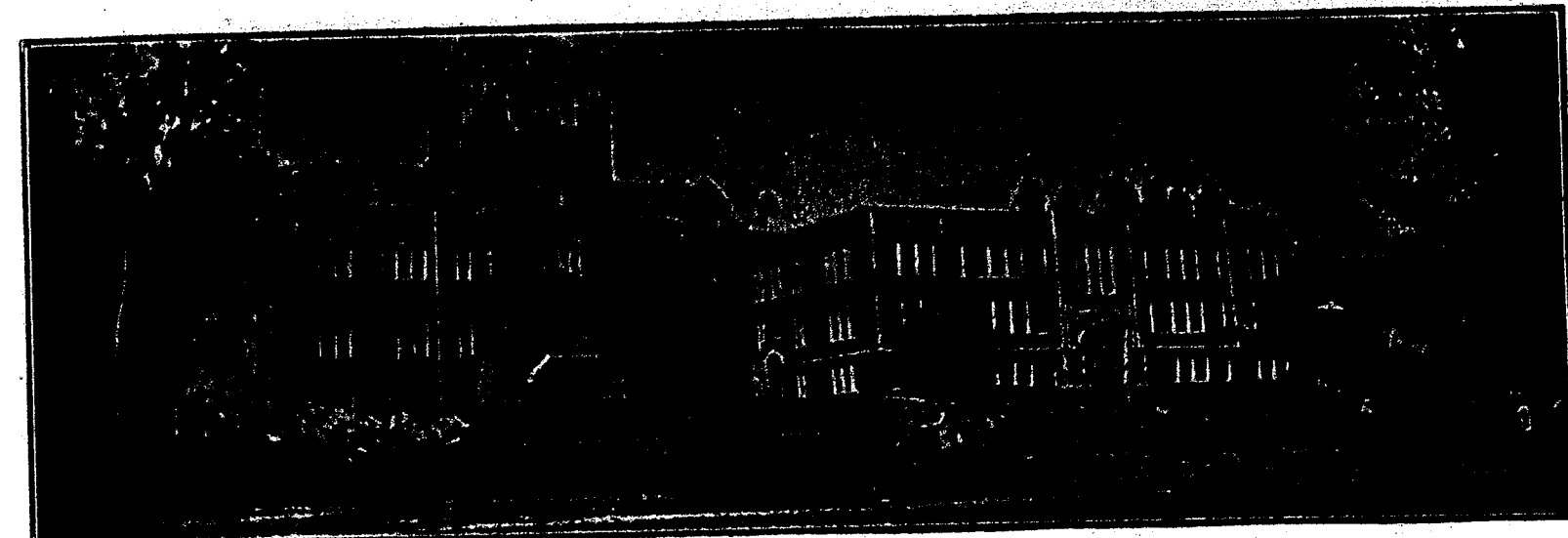
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The Sabbath Recorder

VOL. 112

JUNE 27, 1932

No. 26

A PRAYER

MY FATHER:

I would be strong, when others' courage weakens;
I would look up, when others' faith grows dim;
I would be kind, when others' words dishearten.
Grant me the heart of Christ
That I may be like him.

I would be patient under disappointment;
I would be calm to sarcasm grim;
I would go on, when others seem to falter.
Grant me the heart of Christ
That I may be like him.

Amen.

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