

OUR BUDGET

Our budget — \$43,100.00 — represents the entire delegated program of Seventh Day Baptists. We must not lightly pass by our opportunity to help in the work. What is to be done must be done quickly. There is yet time to complete the payment of your pledge or to make a special gift.

Won't you make this a PERSONAL matter?

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

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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The Sabbath Recorder

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WHOLE No. 4,555

A SERIOUS ISSUE

We are given in this country, not a little, to the use of superlatives. But it seems true that superlatives are justified in the situation with which we are confronted in our loved America at this time. Our leaders have often met and solved many difficult problems. Perhaps no greater or more serious issue ever challenged them than that now confronting us on the prohibition question.

After a dozen years of Constitutional prohibition under the Eighteenth Amendment, nobody is satisfied with the results. Weak-kneed support of the government, half-hearted enforcement by officials, wet propaganda, and a moral breakdown of public opinion, together with unholy desire of appetite and unscrupulous lust of riches and power on the part of bootleggers and hoodlums have produced conditions unbearable and a confusion in good men's minds.

The experience may not be unique, but it is acute. Those concerned about these conditions perhaps may be classified in three groups: (1) The rank and file, we believe the great majority, who believe in the Eighteenth Amendment and believe, in spite of the amount of bootleg liquor consumed, that conditions are far better than in the days of the open saloon, the days of licensed liquor traffic.

Many remember the old regime — the drunks, the hard times, the poverty, the pallid faces of mothers and little children, men brutalized and sodden, "speakeasies" and hidden "stills," full jails and packed courts. They are not greatly disturbed by the flood of wet news with which wet interests deluge the country. In spite of failure, more seeming than real this group feels that progress has been made and that the Eighteenth Amendment should stand, with people uniting in giving it a fair field and a chance such as it never has yet had.

(2) On the other hand, there is a group of people, wets, who with unlimited resources and minds set to secure their per-

sonal, selfish ends, "compass sea and land," as Jesus said of the hypocritical Pharisees, urging personal liberty, "return of prosperity," "balanced budgets," and the like if the Eighteenth Amendment be repealed and beer be legalized—no matter, though, as in Jesus' indictment, that men be made "two-fold more the child of hell," than themselves. Big business, big interests, big publicity, big selfishness are represented here. It is not easy, it is not simple. Many issues and facts are involved. So adroit are manipulators of fact and fancy that many good men are deceived. Even so good a man as John D. Rockefeller has allowed himself to become persuaded that repeal is necessary to save this country. Nicholas Murray Butler, president of Columbia University, has long led in this philosophy. No wonder many are influenced by such leadership.

But we find another class—a group intermediate between these extremes. This group favors re-submission of the Eighteenth Amendment to the electorate. This solution of the problem is unacceptable to the first group, as it yields ground gained by years of struggle; and does not go far enough to satisfy the second group, who want nothing else but *repeal* and the way open for legalized liquor.

But however men are classified, the issue is before us and demands the best wisdom, judgment, and action of which American citizens are capable.

Everyone will admit that Mr. Rockefeller had every right as a citizen to express himself frankly, as he did on the Eighteenth Amendment. It is not a new position, nor are his words new pronouncements. Essentially he now takes the stand of Alfred E. Smith, Governor Ritchie of Maryland, and President Butler, already cited. But many will disagree with his conclusions. The unfortunate influence his position will have, however, is like that of many others who achieve greatness or notoriety in a certain line, but are unqualified as authority in

others. Mr. Rockefeller declares there is as much liquor drinking as in pre-prohibition days—a statement easy to make, but hard to verify. Since drunkenness follows liquor drinking inevitably, any casual, unbiased observer would have to disagree with the above conclusion. Drunkenness, even in New York City, we understand, is far less common now than in the days of the saloon. From reliable sources such men as Mr. Rockefeller do not get their information, but from a limited observation and the wet propaganda permeating the daily press. The attitude of so good a man as Mr. Rockefeller is to be deplored rather than accepted.

Doctor John R. Mott has openly declared himself in favor of re-submission. His position is radically different from that of Mr. Rockefeller's. Doctor Mott does not believe prohibition is a failure, or that the return of licensed liquor will solve our problems. Deploring the situation which we are in, he thinks the matter should be submitted to the people, giving the younger generation, the youth gaining its majority since the Eighteenth Amendment became effective, a chance to express itself on the question. He thinks we should manifest respect to the "many good men like John D. Rockefeller, Jr., who have changed their opinions on the issue." He insists that some concrete alternative should be submitted with assurances against the return of the saloon. Certainly if an alternative is proposed, it should outlaw the saloon.

To many it would seem that re-submission is the best way to settle our difficulty. It should be settled and settled right. No one questions the sincerity of honest, thoughtful men who urge re-submission. But there are those who are as reasonably and strongly opposed. They hold that re-submission as proposed at present is unconstitutional.

With the names of fourteen religious leaders as signatories there comes to our desk "An open letter to our fellow ministers in New Jersey." Among the names are such as Richard L. Shipley, William Hiram Foulkes, H. H. McQuilken, and others as notable. In part the letter follows:

We are not at all opposed to the securing of an honest and effective expression of the

will of the people upon this or any other matter. We believe that the people can be trusted to register their corporate will. However, our Constitution has provided for such expression through the various processes of representative government, such as the election of legislators and members of Congress.

We respectfully suggest that a re-submission of the Eighteenth Amendment is not a popular referendum, but a long step toward outright repeal. There can be no doubt that the forces desiring to remove the Eighteenth Amendment from the Constitution are interested in repeal, not in referendum.

All so-called popular forms of referendum are as futile and as un-American as straw votes of various sorts and for various purposes. Our nation is a constitutional government and is not regulated by straw votes. There is an issue underneath the appeal for a so-called popular referendum, as vital as the subject matter of the referendum itself. Are we still a republic and do we propose to adhere to constitutional government? Those who are openly defying the Constitution today, and who propose to violate it until or unless they can amend it, are, of course, not concerned with the issue just raised.

The only real referendum permitted under the Constitution itself with reference to the Eighteenth Amendment, is to have it repealed by a two-thirds vote of the members of both houses of Congress, or by a vote of the legislatures of two-thirds of the states and finally approved either by the legislatures or conventions of three-fourths of the states. Every step in that process is for the purpose of "repeal," and not for a simple "referendum." Every member of Congress who votes for such a procedure is voting for repeal, although at times under the guise of referendum.

We do not deny the rights of any of our fellow-citizens to work for the repeal of the Eighteenth Amendment. If and when it goes out, however, it will be by the same process by which it went in. Since we are unalterably opposed to the repeal of the Eighteenth Amendment, we are equally opposed to an alleged referendum which will either be futile and illegal or which will be in the form and for the purpose of outright repeal. The referendum clamor may show the hands of Esau, but it has the voice of Jacob. It is not referendum that the foes of the Eighteenth Amendment are seeking but repeal!

The plank for Constitutional re-submission adopted at the Republican national convention, last week in Chicago, was, quite evidently, an attempt to satisfy both wet and dry elements of the country. What it means, if carried, many believe, is the return of the saloon. The country would be placed in exactly the same position existing in pre-prohibition days,—some states wet, some dry.

What is ahead of us no one knows. That matters are serious nobody denies. But that the situation is hopeless none of us should believe. It is a time to search the understanding and to exercise the best judgment possible. All are humanly fallible. We should pray for wisdom—"if any of you lacketh wisdom, let him ask of God, who giveth to all liberally and upbraideth not; and it shall be given unto him." But while men pray, let them not neglect to consecrate their common sense—if possessed of any—and hold steady with a hand of faith in these trying times.

"Remember the Sabbath Day" In the report of the president of the Maryland Annual Conference, as printed in the *Methodist Protestant Recorder*, a valued contemporary, is a subject under the above caption, presented along with Evangelism, Civic Righteousness, Prohibition, etc. A solemn warning is administered to those who "are determined that neither the laws of God nor the laws of man are going to interfere with their quest of pleasure and carnal lust." We feel most deeply in sympathy with the heart and spirit of this good brother's concern. We believe with him, too, that there is imperative need of awakening "a Sabbath consciousness." But when he holds that one of the Ten Commandments is being "assaulted" by Sunday desecration and holidayism, we must seriously part company with him:

We would like to call to his attention — should he chance to read these lines — that there is absolutely no Biblical or historical ground for applying the truth contained in the fourth commandment to Sunday, or first day of the week. There is not a word in the Bible, either stated or implied, that the first day of the week for any reason carries the sanctions of the Sabbath.

Right he is when he holds that the children and youth need "an intensive course of training concerning the uses and abuses of the Sabbath as a day of rest and worship." Such courses, as in days past, will have little success when discounted by the disregard teachers and ministers manifest toward the truth positively stated in the commandment — "The seventh day is the sabbath of the Lord thy God."

Items of Interest In an associational sermon preached at Ashaway, R. I., recently, Rev. Willard D. Burdick quoted from a sermon by Doctor Stidger, a story of a Russian girl's experience in coming to America and securing an education. Much interest was awakened by the account and inquiry was made concerning her. Doctor Burdick writes a little about her, Anzia Yeziarska by name. He gives us the following from Doctor Stidger: "An unusual writer of short stories — perhaps one of the few women writers whose stories are welcomed by the most astute editor in America, who has won fame and friends during the last ten years."

IN HARNESS

Today we use automobiles and trucks instead of carriages and wagons, but the older people at least know all about harness. Do you remember the conversation which took place between two men who had long been members of the same church? One of them said: "I've been in harness in this church twenty-two years." "Yes," replied the other, "and in that time you have worn out fifteen hold-back straps and only one collar." That might have been a remark more witty than true but it was very suggestive. Which part of your church harness is most badly worn—the hold-back straps or the collar? Have you helped or have you hindered? Have you pulled or have you held back? The honest answer to these questions might be embarrassing to some of us.

—From *Watchman Examiner*.

EINSTEIN

The philosophy of Professor Albert Einstein may not be very clear to many of us, but all can easily understand his language as recently quoted by the New York *Sun*. He was talking about the International Disarmament Conference: "The methods used at Geneva would be amusing if they were not tragic. No technical method evolved by experts can prevent war, but only the will of the people not to have more war. Intelligence is not so important as character and will. There is plenty of intelligence at the arms conference but little evidence of character."

EXPERIENCE THE TEST

An infidel was lecturing to a great audience and, having finished his address, he invited any who had questions to ask to come on the platform. After a short interval a man who had been well known in the town as a notorious drunkard, but who had lately been converted, stepped forward, and taking an orange from

his pocket, coolly began to peel it. The lecturer asked him to propound his question, but without replying to him the man finished peeling his orange, and then ate it. When he had finished his orange he turned to the lecturer and asked him if it were a sweet one. Very angry, the man said, "Idiot, how can I know whether it was sweet or sour, when I never tasted it?" To this the converted drunkard retorted, "And how can you know anything about Christ if you have not tried him?"

—*Christian Herald.*

FORGETTING GOD AND SPIRITUAL POWER

Charles P. Steinmetz, the great electrical engineer, once spoke to Roger W. Babson these words: "The greatest power of all is in our midst unscratched today. I refer to the spiritual power that comes through right living and worship. Our forefathers knew the power of prayer, the economic importance of Sabbath observance, and the need of family and public worship. To these America owes its prosperity and growth. Today this power is temporarily forgotten."

—*Exchange.*

BABSON SAYS

At a representative group of religious leaders at Northfield, Mass., last week, the much quoted Mr. Babson declared that a great spiritual revival is what America most needs. His address in part is as follows:

For churches to close this summer is like hospitals closing during an epidemic. I say this because an epidemic of fear, such as is raging today, is as dangerous as an epidemic of "flu," such as raged in 1918. The need of the hour is not more money, more real estate, or more stocks and bonds, but more self-control, more unselfishness, more faith, and more courage.

Self-control, unselfishness, faith, and courage are spiritual qualities which cannot be secured from bankers or stores, but only from vital religion. In behalf of the discouraged business men, the unemployed wage-workers, and the millions of others in trouble today, I beg of ministers to minister to the wants of these people at this critical hour. An economic recovery is only awaiting a spiritual revival.

Preachers wonder why they do not have better church attendance. Is it not because they are failing to give a message which will truly help the bewildered people of the present day? Business men, wage-workers, and mothers are today primarily interested in how to pray and how to trust in God, and what to do that they may exist. Under ordinary circumstances it is all right to preach about abstract theological or sociological problems, but today men and women want personal and immediate help in solving pressing needs and in making momentous decisions. It is the ability to make decisions correctly which people really want, rather than any material thing, and this

wisdom is a spiritual quality, which only religion can give.

For a man to expect spiritual help in his time of trouble and yet not be willing to give an hour or two a week in attending and aiding the churches, upon which he is absolutely dependent, is to me beyond comprehension. Such a man does not deserve help and cannot logically expect it. To get anything in this world we must make some sacrifice, and the first sacrifice people must make in order to get spiritual help is to give their time and support to the churches. At various times in past history different forms of sacrifice have been required. Once it was goats and bullocks; later it was one-tenth of one's income; today it may be giving up a game of golf or turning off the radio on a Sunday morning.

A minister who sees his congregation dwindling may be quite sure it is due to one or more of these four reasons: (1) to sermons which are uninteresting, unintelligent, and non-helpful to the average man and woman; (2) to the fact that those who attend his church prove no more honest and kind than those who do not attend; (3) to a lack of spiritual influence in the home and school and the bad example as to "church going" set by certain influential people in the community; (4) to the feeling that the church does not render a service important enough to call for support. By a carefully planned campaign to correct these four handicaps over a period of five years, church attendance and church benevolence could be easily doubled.

DAN POLING RESIGNS

At a luncheon given last week, Dr. Daniel A. Poling announced his resignation as chairman of the Allied Forces for Prohibition. He declared himself opposed to a referendum on the liquor question, because "it is legally impossible and unconstitutional." The amendment of Article 5 of the Constitution would have to be effected before any legal prohibition referendum could be held.

In the work of the "Allied Forces" which Doctor Poling is now laying down, 1,500,000 enrollments for prohibition have been made. Doctor Poling's resignation was not surprising, as he had stated a year ago, that he would carry on as chairman of this work until June 5, 1932.

THE CHURCH STILL STANDS

The *Christian Herald's* June issue carries its annual report on church statistics prepared by Dr. G. L. Kieffer. It is really an encouraging report, showing for the whole religious group an increase in membership of 433,656 since 1930. The Baptists show

the largest gain, with 139,526. Seventh Day Baptists are credited with a total membership—in this country—of 6,836, with a decrease of 84. Denominations showing gains by thousands are Lutherans 49, Methodists 46, Presbyterians 16, Catholics 15, Protestant Episcopal 6. Two denominations of over one million constituents to show a loss: Congregationalist—Christian 736, and the Disciples of Christ, 4,477.

While Seventh Day Baptists show a loss, we can well rejoice in the steady, onward movement of the Church of Jesus Christ, as shown by the report from which our figures are taken. For 130 years the Church has grown, a period during which accurate records are available.

We believe with the statistician in this report, that the people of the churches are drawing closer to God in these times, that they are "more concerned about religion than they have realized." Yet there is the most tremendous task ahead of us yet. It was pointed out that repentance is needed, and patience and prayer and hope, as "essentials for true happiness and highest service to God and man." The report urges that "The Church alone can meet the need of the soul of America."

Yes, the Church still stands, but it must stand up and more resolutely go forward. Seventh Day Baptists must unselfishly and unafraid go forward—radiating the Sabbath message as a part of the soul's need, using all assets and resources, material and spiritual, possessed, together with all the other religious bodies of America in "cheerful service in God's name to sin-sick, soul-hungry, depressed humanity."

STUDIES IN RELIGION AND GOOD HEALTH

VIII.

THE ANTIDOTE FOR WORRY AND FEAR
BY REV. LOYAL F. HURLEY

"The Lord will deliver me from every evil work, and will preserve me unto his heavenly kingdom." 2 Timothy 4: 18a.

In our last article we reminded ourselves that power rises out of the instinctive emotions; that in order to release this power there must be harmony or integration in the mind; and that some of the most common destroyers of our inner harmony are nerv-

ousness, insomnia, worry, and fear. In this article we are to think of worry and fear.

I. Worry. In spite of the Master's teaching that the "life is more than food and the body than raiment," and his admonition not to be anxious "for the life, what ye shall eat, nor yet for the body, what ye shall put on," a large percentage of all people, Christians and non-Christians, are victims of worry. The habit is very common—and very useless. We worry about our health and our wealth; our parents and our children; possible future accidents and incidents; storms and fires, floods and droughts. And sometimes we worry about nothing at all — except that we are victims of the habit. We just worry!

And, strangely enough, it does very little good to reason with ourselves about it. Most anyone can learn that ninety per cent of the things we worry about never happen, and hence that ninety per cent of our worry is useless. And it is almost as clear that the ten per cent of our worries that *may* happen *cannot be prevented by our worry*. Hence the other ten per cent of our worry is useless.

Here we have a habit of mind that destroys our peace and poise, our happiness and joy; that robs us of power; that unfits us for the crises of life which do arise—a habit which we all admit to be useless, and worse; and yet a habit before which our intelligence and reason seem helpless.

Now worry arises out of the mental faculty which we call imagination—the imagination when it is controlled by the expectation of misfortune, rather than the hope of blessing. And to cure worry, then, means to transform the imagination; to fill the imagination full of "great expectations," rather than the swarm of dire forebodings that now hold sway there. And that is a task for vital religion.

The Christian gospel teaches that the universe is essentially friendly; that behind it is a God of love, whose most appropriate name is Our Father in Heaven; that he loves us better than our earthly parents can do; that he wills our good; that he is more ready to give good gifts to his children than we are to ask for them; and that, even when trouble and misfortune come, "all things work together for good to them that love God." This is what we *profess* to believe. And it

is only *some such faith* that can fill the imagination with expectations of coming good instead of the dread of evil.

The cure of worry, then, is a spiritual task. And the best method to attempt it is, probably, what a psychologist would call suggestion, and what a Christian would call an active, appropriating faith.

When we are tempted to worry, suppose we repeat over and over to ourselves these promises from the Bible which Dean Chas. R. Brown selects: "Great peace have they that love thy law and nothing shall cause them to stumble." "Thou wilt keep him in perfect peace whose mind is stayed on thee." "Peace I leave with you; my peace I give unto you. Let not your heart be troubled, neither let it be afraid." "The peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus." Promises such as these, repeated over and over, tend to fill the imagination full of expectations of good. Worry, on the other hand, is an imagination full of the dread of evil. To cure worry, then, we need more than a *professed* faith in a God that is a kind heavenly Father; we need an *appropriating* faith. To repeat to ourselves such promises as those chosen, or others, is to drive out of our minds the dread of impending evil by filling our minds with trust in the loving care of a most merciful God whose universal beneficence causes "the sun to rise on the evil and the good, and sendeth rain on the just and the unjust." Why not trust him to bless you through every fact of life?

II. Fear. It should be said in the beginning that proper fear is one of God's greatest gifts to mankind. Normal fear is so salutary and wholesome that, without it, life and progress would be impossible. When we start across the street it is well that we have the fear of bodily injury, for without it our life span would be short indeed. One fellow expressed it by saying that he knew now the difference between "the quick and the dead." Those who could dodge traffic were the "quick"; all the rest were "dead." The boy who jumped the fence when the bull was after him was saved by fear. It is well that some, at least, are afraid of violating the conventions of society. It means social safety. Others are restrained by the fear of their conscience, and that means moral safety for themselves and society.

Some are restrained by the fear of God. That means spiritual safety. The fears that are properly stimulating or properly restraining are valuable, indeed.

But some fears are paralyzing. And this kind is the sort from which we need to be saved. Shakespeare knew how awful such a fear could be. "I have a faint, cold fear thrills through my veins, that almost freezes up the heat of life." So he wrote in *Romeo and Juliet*.

It is from these paralyzing fears that we should be freed. The terror some feel during a storm, fear of the dark, dread of a journey, etc., are samples of the sort of fear from which millions would gladly be free. Most of these fears were put into us in childhood-conditioned fears, the psychologists call them. To frighten a child intentionally is criminal; to laugh at a terrorized one is fiendish. For a few minutes will suffice to put a fear into a child's mind that may require many years to efface.

Some of our fears are wholly imaginary. As Coleridge wrote:

Like one, that on a lonesome road
Doth walk in fear and dread,
And having once turned round, walks on,
And turns no more his head;
Because he knows a frightful fiend
Doth close behind him tread.

Yes, fear may be from a wholly imaginary cause, but the agony is no less just because the fear is baseless.

Other fears are exaggerated. Amos R. Wells tells this story: "Not long ago, near where I am writing, a little monkey escaped from a park. The news of his escape was exaggerated as it traveled until it was believed that a terrible man-eating gorilla was at large. Great fear seized upon the people. At last two small boys emerged from the woods, carrying the little monkey, which played merrily with them like a kitten. So it is with our fears and worries. We magnify them out of all reason. We do not find out the fact regarding them, but rest on fancy."

Even when the cause of our fear is real enough, as we think of causes, Jesus taught us that we still should be free from fear. "Fear not," he kept saying. He said we should fear spiritual, not physical, danger. But over and over he urged, "Fear not." He knew that fear is paralyzing.

George MacDonald wrote, "The direst foe of courage is the fear itself, not the object of it; and the man who can overcome his own terror is a hero and more." How few of us are heroes!

The cure of fear is spiritual. It is the task, not of changing the outer facts—which is usually impossible—but of changing the inner attitude toward the facts. That is, of controlling the inner atmosphere in spite of the facts. And to control the inner atmosphere is a spiritual task.

There are at least three helps in overcoming fear—intelligent study, suggestion, and prayer. Are you afraid? Sit down and do your exercises! And begin by trying to find the cause of your fear. Understand the facts if you can.

Use, also, the power of suggestion. Say with the Psalmist, "What time I am afraid I will trust in thee." Repeat to yourself the promises of the Bible. "Fear not—only believe." "In quietness and confidence shall be my strength." "Perfect love casteth out fear." "All things work together for good to them that love God." "I will fear no evil for thou art with me."

Especially use prayer. The writer has known where a person in abject terror has been calmed in ten minutes by prayer. He knows where one in dread of an operation the next morning has had seven hours of perfect, dreamless sleep following a simple prayer of faith. "More things are wrought by prayer than this world dreams of." Dr. Harvey J. Howard, captured by Chinese bandits and threatened with death in a few minutes, tells us how he conquered fear. He writes: "My tongue began to swell and my mouth to get dry. This thirst rapidly became worse until my tongue clove to the roof of my mouth, and I could scarcely get my breath. The thing was choking me. I felt dizzy. I was in a terrible state of fear; I was going to die like a coward. That thought 'to die like a coward' was more than I could bear, but I felt perfectly helpless. However, I had strength enough left to pray, and this was the prayer that went up from my agonized soul, 'My Lord, have mercy on me, and give me strength for this trial. Take away all fear; and, if I have to die, let me die like a man.' Instantly my thirst began to disappear. In less than a minute it was entirely gone, and soon I felt

perfectly calm and unafraid. The memory of this experience sustained me to the very end of my captivity." Notice that what happened was a spiritual change. The outer facts remained the same, but the inner atmosphere was transformed.

Paul, lying in prison and bound with chains, expecting that at any time he might be beheaded, could nevertheless write, "The Lord will defend me from every evil work, and will preserve me unto his heavenly kingdom." So may our simple faith in God help us to learn the art of possessing our souls in fearlessness and peace!

THESE HUMBLE GRADUATES

"Young men and women who are graduating now from high schools and colleges," says a commencement speaker, "are not the bumptious youths of yore who were about to make the world over, but are humbly starting an attack on a pretty tough world."

It is not only the young people, either. Their elders are, if possible, even less bumptious. Conditions lately have been such as to weaken the self-confidence of nearly everybody, especially the successful fellows of middle age who thought they had learned everything and were fitted to operate the world.

There is an unusual tendency today to respect youth and give it a square deal, merely because it is youth, still flexible and adaptable, with mind unhardened by custom and behavior not stiffened into fixed forms. So as matters stand, if there is a chance for any age, there is a chance for youth. And here is one of the best tips we've seen for this year's crop of graduates:

"Getting a job, or trying to, can be made a very pleasant adventure. It is a fine post-graduate course, with some applied psychology, to go out and sell your most valuable piece of merchandise, yourself."

—*Editorial in Westerly Sun.*

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MISSIONS

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

WHAT IF MISSIONS TRIUMPH?

(Address at the Eastern Association, June 11, 1932)

Christian missions are the propagation of the Christian religion in one's home, the community, and the world; and we might add that it is the propagation of the Christian religion in one's own heart, for with many the first missionary work, in a very true sense, needs to be done in their own hearts.

Every civilized nation is in a large measure the product of Christian missions. We think ourselves the nearest civilized of any people on earth, and so we are; but our ancestors in Britain were cannibals and we owe our transformation to missions. All heathen nations have felt the influence of missions and their institutions are being changed. Commerce has played a part in awakening backward nations. Missions have gone further; they have not only aroused heathen peoples out of their lethargy, but in addition have introduced a transforming power and taught them the principles which human society and institutions must observe if happiness and prosperity prevail.

There are certain fundamental principles to which individuals and society must adhere or misery and decay ensue. One of the unique things in Christianity is the fact that it propagates these principles. Rules and laws are not all, but the ethical system of Christianity has had much to do in the progress and transformation of nations. They are indispensable.

We see this when we examine Christian ethics. Christ's system insisted on honesty, and in every instance we find this the basis of all human relations and institutions. Dishonesty, untruthfulness, and deceit when present corrode all. Christ insisted upon good temper or self-control, and without this there is wrath, railings, bitterness, and murder, as well as gluttony and lust. Christ insisted on brotherliness, doing unto others as we would be done by, and without this

the world is seething with selfishness, strife, slander, war, and depression. Christ insisted upon clean living, and where this is not followed diseases, loathsome beyond description, and death are present to the third and fourth generations. Christ insisted upon thrift, and where this is not the order of life, want and starvation stalk through the land.

The things mentioned in the above paragraph come under the command, "Thou shalt love thy neighbor." The first command is to love God, and when any life yields to God in service a new force comes into the soul and an inner transformation takes place. While the ethics taught by Christian missions are the highest and fundamental in all human relations, there is something infinitely above all this. There is a transformation of life through yielding to Christ in love and service which has always accompanied Christianity and is its most glorious fruitage.

These things are the ones which have made the world as good as it is today. Following Christ's command, the disciples went forth and carried the gospel to Persia, Africa, Asia Minor, southern Europe, and possibly to countries in the Far East. It was such men as Augustine who carried the gospel to Britain; Patrick who carried it to Ireland; Ulfilas who carried it to the peoples in central Europe; and many others who have been a chief factor in producing the civilization which we enjoy today. The mission work of Whitefield and the Wesleys had much to do in making possible our institutions. Nearly every church among us is directly the product of missions and every home in our land owes a debt to them.

This leads us to the answer of the question, "What if missions triumph?" They are the propagation of the Christian religion which has been transforming human society and the nations of the earth. If this work is completed, Christian missions must continue. If the churches whose members number five or six hundred million will use the means at hand, the work of transformation will continue until the whole lump is leavened—till want and oppression are no more, till disease is reduced to minimum, and love reigns supreme over all the earth.

There are signs that the churches are slowing down. This must not be! There are signs that Seventh Day Baptists are

slowing down. This must not be! For a hundred years our forebears have struggled and sacrificed to establish our mission work. This work has been extended to four continents and covers our own land. We are facing today a great crisis. Great problems and reverses with dark discouragements hang over us, but we must not falter. We must sustain and enlarge the work in spite of everything.

Last month the *Akron* made a trip to the Pacific Coast. In its route it was supposed to pass Riverside, Calif., but we did not see it. The papers the next day revealed why. The great airship was forced to land before reaching San Francisco, its destination. The men who assisted were strangers to the work. When they grabbed the ropes and tried to pull and hold it down, it sprang into the air. Three men held onto the ropes till carried far above the ground. Upward and onward it went. Two men let loose and thereby lost their lives. The third one clung to his rope, looped it around his body, and for two hours dangled in the air two thousand feet above the earth. Finally those on board the ship managed to draw him into the ship and to safety. Our fathers began our mission work. Through the decades they have laid the foundations well and strong. For us to become dizzy, faint-hearted, and give up means death to us and irreparable loss to the world. We must cling to the work as the man did to the rope. We must solve every problem, beat down the discouragements, adjust our plans to Christ's principles of righteousness and love, and victory will come. Then by and by, we may have part in the triumph of Christ's kingdom on earth and in the universe of the Father.

YOUNG PEOPLE'S WORK AS RELATED TO MISSIONS

BY MORTON R. SWINNEY

(Address delivered at the Eastern Association, June 11, 1932)

Mission work plays a large part in the work of our denomination. It receives a large percentage of the Onward Movement dollar. It is discussed probably more than any other part of our denominational program. It probably comes in for more criticism, just and unjust, than any other part of our work. We of the Eastern Association are particularly interested in the work of

the Missionary Society, because its headquarters are located within our borders.

Young people are interested in missions. This is evidenced by the numerous mission study groups that are conducted from time to time; by the fact that the New England Christian Endeavor Union is supporting a native mission worker in Jamaica, and by the fact that young people voluntarily remember missionaries in their prayers.

There is a need today for more education, on the part of leaders of young people, as to who our missionaries are, where they are located, and what they are doing. Young people want action. They are not as readily satisfied as are older people, nor are they as easily satisfied, I believe, as the young people of a generation or two ago. There are many more things today to claim the time and attention of our young people. We find in Christian Endeavor that a society must have an active program, or interest runs very low, and often dies.

Mission work, presented in the right way to a group of young people, will challenge them, will thrill them, will bring out a desire on their part to support missions.

Mission work should be emphasized more in our young people's work. It is the backbone of our denomination.

We must carry on as big a mission work as possible. At the same time, we must work within our income; we must carry on in proportion to our possibilities.

Young people and missions are related as links in a chain, a denominational chain, each link important, each department of our denomination necessary.

We need to impress upon young people the value of mission work, the importance of evangelism, not necessarily in China, or India, but right in their own home towns, maybe their own home. The United States of America presents one of the most needy mission fields in all the world. Mission work is important. There is nothing more worth while than to lead a soul to Jesus Christ. Are we telling our young people that?

Are we, who are older, telling young people that the Christian life is the only worth while life? Are we backing up our words by our deeds? Someone has said, "A man of words, and not of deeds, is like a garden full of weeds." They are not of much value.

We need today Christians in word and deed—Christians so full of the spirit of Christ that missions in the future will not be a question but a certainty.

We must support our mission work to the limit, and when we do we will find the young people doing their part, and the relationship between young people's work and missions will be evident.

HOSPITAL IN LIUHO OPENS

QUOTATIONS FROM LETTERS RECENTLY RECEIVED FROM CHINA

"You letter of April seventh was received a few days ago. You will be interested to know that Doctor Crandall, Miss Shaw, and a few of the Chinese helpers have returned to Liuho and the medical work has again opened, after being closed for about two months. I have been out a number of times, and although we feel that we have come off without much loss it will take some time and expense to get back to where we were before the war. It will be weeks and perhaps months before the receipts will equal the expenditures."

"I am expecting to go out tomorrow to help some of the leading men of the town to determine how to give out 66,500 pounds of rice. This has been given to help those who will return to their homes without anything to eat and no money with which to buy."

"Our buildings have not been injured as they were during the war of 1924, but what injury has been done, and a certain amount of looting, will use up quite a little sum to repair, before the income will again equal the outgo, even if peace continues, which is problematic."

"It was fortunate that the hospital had some money, for during three months there has been practically no income, and wages had to be paid just the same; for one cannot desert those depending on what they earn, at a time when they are in even greater need, as this war has been a hard experience for all connected with us, as well as everyone else."

"Do you believe in fate, Pat?"

"Shuure, fur whut would we be standin' on without thim?"

—Clipped.

EASTERN ASSOCIATION

(Concluded)

A BEAUTIFUL SABBATH

The low, westering sun shone softly through the windows as nearly a hundred people gathered, Friday night, for the beginning of Sabbath worship.

The organ, in subdued tones, awakened worshipful feelings which well prepared the hearts for the practical sermon on the theme of the meeting, preached by Rev. Ary T. Bottoms of the Southeastern Association. There was enough in Jesus' sermon on the Mount, Mr. Bottoms said, to bring the world to Christ if men only would believe.

The world places ahead of seeking God's kingdom, its own pleasure, monetary rewards, and popularity. Too often, even in religious affairs, the matter of a good time is advanced as the reason for one's being interested. Money and material values are urged by parents upon sons and daughters. Of large and chief concern to many is what men will think of them, instead of what God thinks of them.

Lack of interest in holy things, neglecting to become Christian, rejection of God, are chief causes of much suffering, unhappiness, and disappointment.

The great remedy for our worries and troubles—the road back to better times and larger success in our churches—will be found in seeking "first the kingdom of God and his righteousness." The speaker expressed the feeling that as Seventh Day Baptists we are not carrying out the spirit and purpose implicated in the text as loyally as we ought.

Pastor Harold Crandall introduced the testimony meeting in which many joyfully took part. These meetings are perhaps less common now than of other days, yet people today are as hungry for the expression of heart experience as formerly. The influence of an honest testimony is far-reaching. The testimony of John the Baptist resulted in two men following the Master, and later testimony brought their two brothers to Jesus. Testimony in a religious meeting, backed up by the testimony of a life, results in new following and new consecration. From this initial Sabbath meeting many went to their rest with a new and abiding peace of God in their hearts.

Whistling "Bob Whites" and rustling green leaves wakened many attendants upon the association on Sabbath day. Shortly after the first silver tones of the bell warned of approach to church time, people began to arrive until the church and galleries were well filled.

We were led into the presence of God by a well ordered and executed worship period. The offering for the Onward Movement amounted to \$110.25. No attempt will be made to report the inspiring sermon preached by Rev. Willard D. Burdick. It is published in the Pulpit Department of June 20.

At two o'clock a half hour's devotional period, led by Pastor Leon Maltby of Shiloh, opened the way for the Tract Board hour, conducted by Secretary Herbert C. Van Horn. At this time Rev. Ahva J. C. Bond, leader in Sabbath Promotion, spoke on The Kingdom Sought in Promoting the Sabbath Among Young People. He precluded his address by speaking of the importance and value of our touch with other Christian peoples and of the contribution we must be ready to make.

If we would prepare our young people for life and loyalty to the cause of truth, there must be planted in them ideals and ambitions high and holy, giving them opportunity for proper expression. Teen-Age Conferences and young people's camps help in this way.

After some discussion in which President Corliss F. Randolph of the Tract Society, Doctor Bond, and Mr. John Kenyon took part, an address was given by Pastor Neal Mills of the Piscataway Church on the theme, The Sabbath an Asset in Kingdom Seeking. Mr. Mills said:

THE SABBATH, AN ASSET IN KINGDOM SEEKING
BY NEAL D. MILLS

"I gave them my Sabbath to mark the tie between me and them, to teach them that it is I, the Eternal, who sets them apart."—Ezekiel 20: 12 (Moffatt).

Many people think of the Sabbath only in negative terms. It is a demand, a burden, a duty, an arbitrary sign of servitude. They would value it more if they could see it as a means, not an end; a gift, not a demand. The Sabbath is a useful gift with both extrinsic and intrinsic value. Like a wedding ring, it is the sign of a relationship. It not only marks us as loyal children of God, but it is a tie binding us to God. Every Sabbath well used strengthens the tie; every one misused or neglected weakens the tie.

The Sabbath is also "to teach," a weekly opportunity to learn of God and godly things. It is not a mere coincidence that the Hebrews, who observed the Sabbath from their early history, developed the highest conceptions of God. The Sabbath is the greatest asset religious education has.

The Sabbath sets us apart as Seventh Day Baptists, but many people cannot bear to be set apart, to be different. Those who refuse to be known as Sabbath keepers only show the weakness of their character. The Sabbath does not separate us from fellowship with other Christians.

The Sabbath may or may not be an economic asset, but I believe that anyone who really wants to keep it can do so. The five day week, already observed in many industries, is only one of the encouraging factors of the present day.

Then let us take courage! Proclaim the Sabbath truth and live it. Use the Sabbath to gain ever higher conceptions of God. Use it in building up the kingdom of God. It is the greatest asset Christianity ever had!

The Tract Society hour was followed by a most interesting program arranged by Secretary Wm. L. Burdick. Eight brief, snappy addresses were given. Rev. C. A. Burdick, speaking of God in Missions, emphasized the fact that missions is God's work and that makes it of supreme interest and importance. The width, depth, and purpose of missions are expressed by God's Son, in the words of the Great Commission.

This commission, Albert S. Babcock, of Rockville, showed is our authority for missions. The Church in its right relationship to missions is, and must continue to be, the "trustworthy and trusted messenger of the gospel of the great Gift of God."

Mr. Ira B. Crandall, of Westerly, speaking of the Relation of the Church Treasurer to Missions, thought the treasurer ought to be a cheerful, liberal giver, "preferably a tither." By his knowledge of the needs of the field he should be able to promote increased contributions to missions and other Onward Movement work. "Let the treasurer," he said, "be a living example; it works." For many years Brother Crandall has been such a church treasurer.

The pastor relates himself to missions, according to Pastor Everett Harris, of Waterford, as he (1) helps dispel ignorance and prejudice against missions; (2) by systematically preaching missions (this should be the very heart of his preaching); (3) he should be ready to be a real missionary in his own community; and (4) be ready himself to go to foreign fields. Preacher

and laymen have the responsibility. If one cannot "go," he should "send."

Justification and Duties of Mission Boards, by Geo. B. Utter, was well presented in a written address which was given on the Missions Page last week. He closed with the challenge that now is the time to stand in the mission places of the earth and carry on for Christ.

Morton R. Swinney, of Waterford, urged that young people are interested in missions, as exemplified in the support of a native worker in Jamaica by the young folks of the New England Union. Teaching must be backed up by living.

Doctor Corliss F. Randolph, in speaking of the Use of Publications in Missions, said it was questionable if the gospel in these days is carried far by the tract. He spoke of the influence of such publications as *Country Life Leadership*, by President Boothe Davis, and the value of our church manual; missionary work should be carried on in an orderly manner. The SABBATH RECORDER, as the chief means of communication among us, was spoken of and its value and importance stressed. And last, the Bible was given high place as the most popular Book in the English language, measured by its sales.

This inspiring hour was closed by Secretary Burdick in "What if Missions Triumph?"

Our mission work, spread over the United States and five other countries, he declared, is at a critical stage. "We are slowing down"; shall we get a fresh grip on God and ourselves or "shall we let the world go to pieces?"

The other day the *Akron* attempted landing, with a green landing crew. Of three men laying hold of the anchor ropes and drawn into the air, two let loose and were hurled to their death. The third clung on and was finally drawn up to safety. For Seventh Day Baptists to hang on means the transforming of all the world.

OUR YOUNG PEOPLE

"We young folks are Seventh Day Baptists, and proud we are of the name." Well, we are proud of our young folks—perhaps never in their public appearance more than in the program the night after the Sabbath. It was arranged by Miss Betty Crandall,

associational secretary of the Young People's Board. The program did not happen. It was carefully planned and well carried out. The devotionals were inspiring as conducted by Pastor Hill. Another young pastor, Neal D. Mills, assisted him; and a third, Pastor Leon Maltby, gave the first address, the Quest of the Inner Self.

Introducing his remarks with a brief reference to the white knight, Sir Galahad—pure of heart—he showed how the inner self must be pure, transformed by the love of Jesus Christ, and grown upon the bread of heaven, spiritual food. The developing, growing life in Christ will bear fruit as naturally as a fruit of the branches abiding in the vine.

Mary Crandall, John Gavitt, and Maxine Perine, gave fine papers on various quests, which will appear in the Young People's Department.

In the Quest of Consecration, Pastor Bond told of his imagination at work at Lewis Camp and Big Thompson Canyon, when at those sunset services he conceived the Master walking in the tops of the trees and coming down the mountain side to sit with them in their service. "What a difference it would make," he said, "should Jesus of the roads and hills of Galilee come in this door and join us here."

Deftly did he sketch the Jordan-side scene when one young man by his proclamation, "Behold the Lamb of God," influenced two other young men to turn and follow Jesus. From that came the calling of Peter and James, Philip and Nathanael. "What a stir among those young men as that personality, radiated by love, drew them to him. He is here tonight, calling through these papers and addresses and poems, here at the close of this holy Sabbath. He is here and calls. Should he actually, in *presence* be here, these young people would be the first ones to follow him, to rally around him."

Speaking of the World Fellowship Pledge, worked out last summer by Rev. Eugene Davis and taken by so many young people at Conference, Mr. Bond told of one of the girls in his parish who came home and asked for something to do in the church. The pledge meant something. On his call, seven who had already taken the pledge stood with the speaker, and as the congregation stood and sang the Consecration Hymn, sixteen

others joined the group on the platform and signed the pledge. One of these said to Mr. Bond, "I am not now a Seventh Day Baptist, but I am going to be."

Who shall say Jesus did not walk down the aisle of old First Hopkinton church that night, and call? And the young people followed him. I hear them yet as they sang with bowed heads, "Come into my heart, Lord Jesus," Amen.

FELLOWSHIP BREAKFAST AT LEWIS CAMP

Nearly fifty young people journeyed to Lewis Camp, early Sunday morning for the fellowship breakfast.

Following the singing of the Doxology, and prayer by Rev. A. T. Bottoms, breakfast was served, consisting of "hot dogs," bananas, doughnuts, coffee, and cocoa, by the Ashaway Christian Endeavor society.

A program arranged and conducted by Pastor Everett T. Harris was carried out in the open air "chapel." The program was as follows:

Opening sentences

Song—Holy, Holy, Holy

Scripture—Selections from the Psalms and Matthew

Sentence prayers

Vocal duet—"This Is My Father's World," by the Misses Esther and Betty Crandall

Talk—Why Should Young People Seek First the Kingdom of God? by Miss Carol Chester

Reading—The House by the Side of the Road by Miss Dorcas Austin.

Talk—Results of Kingdom Seeking by Miss Anna May Ryno, read by Mrs. E. T. Harris

Summary—Pastor E. T. Harris

Closing remarks and prayer—Rev. A. J. C. Bond.

A splendid atmosphere of worship prevailed at this meeting, and all felt just a little nearer to God for having attended this gathering.

SUNDAY AT ASHAWAY

Good judgment again was shown by the moderator in having Miss Edna Coon lead the devotional period. This young lady is daughter of Deacon Robert Coon of the local church, and student in the Emerson College of Oratory, Boston, Mass. The inspiring worship led by her prepared hearts, both for the business meeting and for the sermon following.

The next session of the association will be held at Plainfield, N. J., with Courtland V. Davis as president; Burdet Crofoot, secretary. It was voted if there should any delegates be sent to other associations next year, they shall be appointed by the executive committee. Reports of the auditing committee show that the finances of the association are in a healthy condition.

It was recommended "that the women's societies in co-operation with the young people's societies of the churches of this association undertake to raise money (approximately \$100) sufficient to pay the salaries of the directors of Lewis Camp." It was suggested that the recommendation be referred to the associational secretary of the Woman's Board.

RESOLUTIONS

Two or three resolutions were adopted by the association which ought to be published here. First:

In the interests of humanity, this association again pledges itself to the support of: (1) the Eighteenth Amendment as the most effective method yet devised for the promotion of temperance; (2) all reasonable measures looking to the outlawing of that relic of barbarism called war; and (3) a higher standard of daily living based on intelligence, honesty, truthfulness, and brotherliness, which shall govern our actions and relations in all affairs, both secular and religious.

The helpful morning message was brought in an earnest manner by Pastor Leon Maltby, from the text Deuteronomy 5: 15. "Remember that thou wast a servant in the land of Egypt and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm; therefore the Lord thy God commanded thee to keep the sabbath."

"Remember," a very common and significant word of our language, many times used in the Bible, calls us to bring often to mind some vital truths. "Egypt is symbolical of bondage—a condition existing today. It is a marvelous thing to be delivered from sin's bondage and to remember the Author of redemption. No greater testimony can be given than that declared by the man born blind after being healed by Jesus—"This I know, whereas I was blind now I see."

We should "remember":

(1) Because hardships tend to turn us back to old paths.

(2) Because it keeps us humble.

(3) Because it is Christ who saves us, not we ourselves.

(4) Because there is vital relationship between deliverance from sin and the keeping of the Sabbath.

(5) Because we need to be called back to a recognition of duty toward God.

An infinite price has been paid for our deliverance, therefore we should remember and walk worthy of the Christ, in newness of life.

The closing sermon was preached by Rev. Ahva J. C. Bond on the theme, The Christ of Every Day. It was a most inspiring message, awakening and deepening the longing in hearts for a larger faith and for a consciousness of an interested and able Friend, "just around the corner." Doctor Bond is furnishing this sermon for an early number of the SABBATH RECORDER. An offering of \$10.72 was taken. With the benediction pronounced by Pastor Hill, the ninety-fifth session of the Eastern Association adjourned. It will meet next year, as reported, at Plainfield, N. J.

OBSERVATIONS

While the Sabbath did not appear as a part of the association's theme, it came in for a large place in the emphasis of many of the messages. This is a it should be.

The hospitality of homes and hearts and church was clearly manifest on every hand. Nothing, as usual, was left undone by this gracious people to make their guests welcome and comfortable. Sabbath day and Sunday dinners and suppers were served in the parish house. The food was excellent, and plentiful; the service, just fine. Sabbath day the waiters were the younger middle aged men of the church, while on Sunday they were the young women. If these folk are as faithful workers in the church in spiritual matters as in the services rendered in the dining room, the church should be happy and grow.

Who is capable of describing the wealth of flowers that beautified the house of God in abundant and sweet profusion! Not this pen, certainly. Irises blended with the yellow day lilies, known as the lemon lily. Bleeding hearts blushed in the midst of snow balls, while masses of peonies and weigela, lightened by baby's breath and feathery lace bush, glorified stands, tables, and platforms. Together the floral contributions made a flower lover's paradise, and caused many of us to "Praise God from whom all blessings flow."

The music was fine. A new hymnal, the *Interchurch Hymnal*, published by Bigelow and Main, was used. On a recent Sabbath,

we were told, a beautiful service had impressively dedicated these new books to the use of the congregation. The project of securing the new hymnal had been sponsored by young people and assisted in by others, organizations and individuals. The special numbers were all good, whether rendered by old or young. Indeed, from the first soft organ note to the final sweet "Amen," the music served well its function as a means of worship.

THE FAITH AND ORDER MOVEMENT

When our Lord prayed for the unity of his disciples, like that existing between him and the Father, he must have meant both spiritual and organized unity, for certainly they work together. In very impressive words Paul compares the ideal unity of Christians to the human body. The different parts of the human body have varying functions, but certainly there is organized unity in this functioning.

The purpose of the Faith and Order Movement never seemed to me so far from realization as now, because of the many questions and problems that must first be answered; but according to Jesus and Paul it is an ideal to be worked for; I therefore believe that the ideal should be constantly kept before a disunited Church.

As chairman of our Conference Committee on the Faith and Order Movement, I wish to express my appreciation of the invaluable help of Dr. A. J. C. Bond, who at my request, has acted as secretary of the committee and has permitted me to place the burden of responsibility very largely upon his own broad shoulders. He knows more about the movement than all the rest of us together. He attended, as will be remembered, the Lausanne Conference of 1927.

A. E. MAIN,

Chairman of the Conference Committee on
the Faith and Order Movement.

Alfred, N. Y.,
June 12, 1932.

"Well," remarked a married man after examining his friend's new flat, "I wish I could afford a place like this."

"Yes," said his friend, "you married men may have better halves, but we bachelors usually have better quarters."

—Clipped.

WOMAN'S WORK

MRS. ALBERTA DAVIS BATSON
Contributing Editor

MISS ANNA WEST WRITES TO THE
WOMAN'S BOARD

The Woman's Board,
Salem, W. Va.

DEAR FRIENDS:

It's an ill wind that blows nobody any good, and it is true even of this awful war that we have just had. Just think how little we appreciated peaceful living conditions until we had a taste of fear. Nor did many of these people about us appreciate how much they had till they lost everything.

We here in Shanghai are having reason to appreciate the doctors leaving Liuho because they are doing so much for us here. Doctor Crandall has been more than busy looking after sick people, giving physical examinations to the pupils in the schools, vaccinating them (small-pox is not an occasional epidemic, but is like the beggars, always with us), and giving daily eye treatments to the many cases of trachoma. Now she is teaching two classes a day because one of our regular teachers is ill. Doctor Palmberg is also teaching a class in the Girls' School. Their head nurse is busy too. We have long needed a resident doctor or nurse, and now can boast of having them both, as well as using them!

Another advantage that I feel I have had personally is the pleasure of a better acquaintance with some of our church people who have stayed here. One family was the Chang family (not Theodore Chang's). He has taught in the Boys' School for several years. We knew his mother and his wife both slightly—but we knew none of them as we know them now. They were here two and a half months and we enjoyed them all so much—especially their lovely baby boy who came to them while they were here. Mr. Chang showed such a splendid spirit about everything and was always so willing to help in any way. We greatly appreciated his assistance in leading morning and eve-

ning prayers, for he always had a worth while message to give.

Then there were the Zungs. Mrs. Zung is a widow whose husband died a Christian a few years ago. He laid it upon her that she was to have no heathen ceremonies performed for him when he died, and she was to "follow the faith." She was baptized and joined our church about two years ago, I think. She has no money except what she earns by working in a thread factory, but she supports herself and five children. She not only supports but trains them, and they were a polite and mannerly group. They lost everything but the clothes they had on (she was clever enough to have had them put on their best clothes before they fled, so what they saved were pretty good). I have admired her spirit and her care of the children. Before anyone else of the refugees thought they could go to hunt a job, she was off looking for work. The factory where she had been was gone, but she found the manager and he helped her find another place. This was still way over on the other side of the city, so she had to rise very early in the morning, and came back quite late at night, for she walked much of the way. Ten days ago she moved to a room near there, taking two of the children. We asked that the other three might finish the term of school. The two little girls had never had a chance to study and I felt that they might never have another. Both are very bright, and it seems a pity for them not to go right on studying, but their mother cannot afford the tuition. They are appreciating this opportunity and are so happy here.

Friends have given them old clothes and new cloth, bedding, and a few bits of old furniture, and they were all so grateful. The little five-year-old has been as quick as her mother with her "thank yous"—and I have been fairly swamped with gratitude every time I have passed anything on to them.

These were not the only ones we enjoyed getting acquainted with. There were many others, among them some teachers from Bridgman School, and some young men from the Shanghai College. Everybody was so helpful sewing, covering comforters, teaching for absent teachers who could not get through to Shanghai, leading meetings, and

generally looking after the comfort of those about them.

I think we were all blessed by the little prayer meetings that were held morning and evening, and in which all had a share.

The courage and increased faith of the Christians who lost so heavily have been a great inspiration too. At one of our recent missionary prayer meetings the subject was on the effect of the war on the churches. Many churches were in the ruined section of the city and the church buildings were destroyed, church members scattered, and in some cases pastors killed. The missionaries reporting about them were quite unanimous in stressing their wonderful courage and their increased faith. They were meeting in new places; pastors were gathering groups together; and there was a real deepening of spiritual life. Our church has suffered little compared with many—only four or five families have lost heavily—but we feel there has been real courage shown, and a stronger faith developed.

Will you not pray that the Christians of China may have courage to go forward with faith that right must some day prevail and that Christian principles must decide relations between nations as well as between individuals.

Yours in his name,
ANNA M. WEST.

Shanghai,
April 26, 1932.

MINUTES OF THE WOMAN'S BOARD

The Woman's Board met Sunday, June 12, 1932, at the home of Mrs. G. H. Trainer, Salem, W. Va. Members present: Mrs. George B. Shaw, Mrs. O. T. Davis, Mrs. Okey W. Davis, Mrs. Edward Davis, Mrs. S. O. Bond, Mrs. Harley D. Bond, Mrs. Eldred H. Batson, Mrs. G. H. Trainer, and Mrs. Oris O. Stutler. Visitor: Mrs. C. A. Bond, Salem, W. Va.

The meeting was called to order by the president. After the reading of the ninety-sixth Psalm, prayer was offered by members.

The treasurer gave the following report which was accepted:

FRANCES E. DAVIS (Mrs. OKEY W.)

In account with the
WOMAN'S EXECUTIVE BOARD OF THE SEVENTH
DAY BAPTIST GENERAL CONFERENCE,
SALEM, W. VA., JUNE 12, 1932

<i>Receipts</i>	
Balance on hand May 10, 1932	\$35.80
Hartsville Ladies' Aid	25.00
Harold R. Crandall, Onward Movement ..	19.72
	<u>\$80.52</u>

<i>Disbursements</i>	
No. disbursements	
Balance on hand June 12, 1932	\$80.52
	<u>\$80.52</u>

Correspondence was read from Miss Anna West, Shanghai, China; Mrs. M. G. Stillman, Milton, Wis.; Mrs. A. L. Davis, Little Genesee, N. Y.; Mrs. W. J. S. Smith, Fouke, Ark.; Rev. Loyal Hurley, Adams Center, N. Y.; and Mrs. Erna D. Burdick.

Voted that the corresponding secretary reply to Mrs. Burdick's letter and ask permission to have it published.

Contest papers were received from the Central, Western, Northwestern and Southwestern associations.

The president appointed Miss Lotta Bond, Mrs. Eldred H. Batson, and Mrs. Okey W. Davis to judge the contest papers.

The committee on the Conference program reported progress.

The minutes were read and approved.

Adjourned to meet with Mrs. Eldred H. Batson in July.

MRS. GEORGE B. SHAW,
President,

MRS. ORIS O. STUTLER,
Recording Secretary.

MILTON COMMENCEMENT

BY PAUL E. VAN HORN

Commencement week at Milton this year was put ahead a few days in order that President Crofoot might be able to attend commencement exercises, both in Alfred and Milton this spring. President Crofoot received an honorary degree, Doctor of Pedagogy, at Alfred, June 15.

The Friday night meeting sponsored by the Y. M. and Y. W. C. A. organizations of the college, and held in the Seventh Day Baptist church, started the commencement round of activities June 3. Rev. Mr. Gronseth, pastor of the Baptist Church of Walworth, addressed the group on the subject of "The Cafeteria of Life." He delivered a very worth while sermon, which was full

of thought for students. He compared helping oneself in life to a cafeteria; one cannot wait to be served.

On the night after the Sabbath the fourth of June, the joint lyceums met in the gymnasium auditorium, and gave a varied program which was excellent. One of the high spots of this program proved to be several numbers furnished by the Milton College quartet composed of K. A. Babcock, O. W. Babcock, A. N. Rogers, and B. E. Coon. N. S. Wang gave a short speech on the life in the Chinese tea shops, which proved to be very interesting.

On Sunday night President Crofoot addressed the senior class in the Seventh Day Baptist church. He delivered a very inspirational sermon which he chose to call "The Land of Promise." This baccalaureate service was impressive and a large audience of both old and new Milton still holds many things of interest to the world.

Tuesday night at the final school of music recital, a long and varied program was offered to students, townspeople, graduates, and all friends attending. There were three graduate students from the school of music—Clarence Burton Davis, pianoforte; Lois Margaret Wells, pianoforte; and Catherine Grace Persons, violin.

Wednesday night the classic of each Milton commencement, the twenty-ninth annual Shakespearean production, "A Midsummer Night's Dream," was produced by an exceptional cast.

Tuesday afternoon the alumni suffered at the hands of the college in the annual baseball game, an eleven inning battle.

Wednesday afternoon the alumni and senior stunt program was held east of the music studio. An interesting program was furnished by students and graduates.

Thursday morning at ten o'clock the commencement exercises were started by the procession of seniors, chorus, faculty, and trustees marching to the auditorium, while singing the traditional processional, "O God Our Help in Ages Past." Rev. Frank D. Jackson of Milton gave the invocation. The chorus, consisting of the Treble Clef and Glee Club, sang after which Rev. Frank J. Scribner, of Janesville, gave the commencement address on "The Things That Differ." The Glee Club sang following this, and the

president gave the annual statement and announcement of honors. C. B. Davis received the Regent Scholarship to the University of Wisconsin for graduate work.

Following the conferring of degrees on the class of 1932, President Crofoot conferred on H. N. Wheeler the degree of Doctor of Science.

The program was brought to an end by the customary singing of "Our Colors," and Rev. John Fitz Randolph pronounced the benediction.

Claire L. Stillman had charge of the alumni luncheon and kept up a lively program. H. N. Wheeler, J. C. Anderson, George Thorngate, Walton D. Clarke, and President Crofoot spoke at this meeting. The college quartet furnished music for the program.

The commencement program for the week was closed at President Crofoot's home Thursday evening at the seniors' reception.

CORRESPONDENCE

Rev. Herbert C. Van Horn,
Corresponding Secretary,
Plainfield, N. J., U. S. A.

DEAR REV. HERBERT:

Many thanks for the books you sent me a few months ago. I shall be very happy if you will send me more this quarter. I am deeply interested in your activities there; we are trying to do the same here. I want one of you to come to help us here to preach this wonderful gospel of our Lord Jesus.

It might interest you when I tell you that last month our school was opened at Shiloh Mission. Many boys and girls are coming from far and near to learn. But we are in need of teachers and I am asking you to send us teachers to educate these boys and girls who are coming from far. I shall be very glad if you will receive this letter and read it before your people in America, and tell them of our need here in Nyasaland.

I am yours in the Lord's service,

THOMAS RONARD.

Chilambe Village,
Care of Rev. A. Makneinja,
P. O. Limbe, Nyasaland.

The wealth of a man is the number of things he loves and blesses, which he is loved and blessed by.—Thomas Carlyle.

YOUNG PEOPLE'S WORK

CLIFFORD A. BEEBE
Contributing Editor
MARVELL, ARK.

LIVING MY OWN LIFE

Christian Endeavor Topic for Sabbath Day,
July 9, 1932

DAILY READINGS

Sunday—None lives to himself (Rom. 14: 7)
Monday—A man who tried (Luke 12: 16-21)
Tuesday—A boy who tried (2 Sam 15: 1-6, 10, 13, 14)
Wednesday—A rich man's experience (Luke 16: 19-31)
Thursday—You influence others (Rom. 14: 12-15)
Friday—The Christian attitude (Rom. 15: 1-3)
Sabbath Day—Topic: Have I a right to "live my own life"? Luke 15: 11-15; Gal. 6: 8)

BY VELMA HODGE

What is my own life? It is the life that God has planned for me to live. In Ephesians 2: 10, we read that we are God's workmanship and that he has already ordained us to walk in his good works. Then I have a right to live my own life, but it will not hurt anyone if I do—since it is God's plan.

However, ordinarily we think that living our own lives is doing as we please regardless of others. Do I have a right to live my own life? Yes, but not to waste it, and that is what "living my own life" usually means. If I live my life disregarding others, it is worthless; if I live my life, the life God has planned for me, then it is useful.

Can we live our own lives? Paul says, "No man liveth unto himself." Romans 14: 7. What would life be without friends and co-workers? We would be as savages, wearing leaf garments and eating berries. When so much of our happiness and success depends upon others, how can we disregard them and live a worthless life?

"Life must not be self-centered. If we live for self we shall reap a harvest of disappointment. Selfish thoughts are never happy thoughts." My happiest moments are when I am making someone else happy.

"Be independent, but be sure that what you are independent about is right. If you can merit your own self-respect and win that of others you may safely live your own life."

Let's live our lives as God has them marked out, in service for others.

SUGGESTED SONGS

Someone Is Watching Your Light.
I'll Live for Him.
I Gave My Life for Thee.
Have Thine Own Way.

TO THINK ABOUT

(*Endeavorer's Daily Companion*)

What do we mean by "my own life"?
If I determine to get rich quickly, have I a right to rob others?

How may we know what our "own life" is?

Jane wanted to be a singer. Her mother wanted her to be a business woman. Whose will should govern in a case like this?

X lived his own life like the prodigal and ended in the electric chair. Had he any right to bring disgrace and sorrow to his family? Was he not living others' lives as well as his own? For what is life but experience?

Berea, W. Va.

CHRISTIAN ENDEAVOR FIELD WORK

(From "News-Bits")

No doubt you have read that the Young People's Board has sent and is sending its president out to meet with the young people in some of our churches. The two weeks spent in West Virginia and Pennsylvania were most gratifying. Other reference will be made to these visits, but I want to say a few words to the young people.

I spent two weeks on this trip, visiting, worshiping, talking, planning, eating, and playing with the young people of Salem, Middle Island, Berea, Buckeye, Lost Creek, and Salemville. I sincerely hope that the young people received as much enjoyment and good from these gatherings as I did. In every place, I noted and was pleased that the young people showed such deep interest. Every phase of Christian Endeavor Work, Worship, Service, Instruction, Recreation, and Fellowship, seemed to claim the interest of the group to which I was talking. As much interest was shown in worship as in recreation. Is that not the way it should be? Should we not work for a well balanced life?

The time was short, not all could be said or seen. What about the future? The

board cannot do all, you know, nor do we expect you to do everything without help. We are here to serve you. If you are in college and plan to go home for the summer, can you not be counted on to help in the church work?

In a modest way, seek some way to serve. It may be you can help in the Vacation church school, the choir, the Sabbath school; but by all means try to spend yourself for Christ and the church. You are greatly needed with your ideas, enthusiasm, and sincerity in the Christian Endeavor society.

Perhaps you are in your own "home town" each Sabbath. How about putting on some new life, while all the world of nature is doing it? Do you know that song, "I love life, I want to live"? Those words suggest more than mere existence. It was Jesus who said "I have come that they might have life and that they might have it more abundantly."

Let's live and help others to live.

MARJORIE J. BURDICK.

[Next week we hope to publish a further report on this field trip.—C. A. B.]

HOW CAN YOUNG PEOPLE PROMOTE SABBATH KEEPING?

(Given at Western Association, Independence, N. Y., June 4, 1932)

BY BERNICE BLISS

As I have been thinking this topic over I have decided that the chief way young people can promote Sabbath keeping is by strictly following this commandment given to God's chosen people many centuries ago. The world needs strict Sabbath observance as much or more than ever before, and as youth has always been useful in great undertakings, it seems as though there could be no greater or better task for Sabbath-keeping young people to accomplish than Sabbath promotion.

As we are many, many times called upon to give our reasons for keeping the Sabbath, it seems first of all that we should be well informed as to why we keep the seventh day as the Sabbath. I am sure none of us would expect to give as our reason for Sabbath keeping that we keep it just because we were brought up to do so. In Genesis 2: 2, 3, we read how God rested on the seventh day and also blessed and sanctified that day. Then

God gave the Sabbath commandment on Mt. Sinai, and all through the Old Testament God reminds his people to keep his holy day, with many wonderful promises to those that keep the Sabbath. Then Jesus kept the seventh day as the Sabbath and in Mark 2: 27, Jesus spoke these words about the Sabbath, "The Sabbath was made for man, and not man for the Sabbath."

Let us think why God made the Sabbath for man. Was it just because he thought man needed rest from the daily routine of life? No, surely that wasn't the real reason, but because he knew man needed a time in which to draw closer to him and gain spiritual food for his daily life, and last but not least, I think God wanted a day that he himself had set aside and sanctified for man.

How does God expect us as young people to keep the Sabbath? I am sure there is no standard that everyone can follow in keeping the Sabbath, but if we follow the Bible teachings about the Sabbath and ask God to guide and bless us, surely we cannot go astray.

Perhaps some young people feel the Sabbath is a hindrance in their school life or the life work they desire to choose, and thereby infringes on their so-called personal liberty. I read an article recently entitled, "What Is True Liberty?" The following lines were taken from this article:

"Freedom cannot be conferred as a gift, it has to be achieved. Freedom means power; it means mastery." Perhaps we as young people think we lose so much of our freedom by keeping the Sabbath, but let us remember the true meaning of freedom. All the sacrifices we make are small compared with the loss we would feel if the Sabbath were taken away.

Perhaps too we sometimes feel that we as a Sabbath-keeping group are small and can never promote Sabbath keeping as we might want to, but let us remember that it isn't the numbers but the power and influence of the individual that counts, and perhaps our love and reverence for the Sabbath will influence other young people, and perhaps older people, to feel their need of the true Sabbath. Yes, we could help by distributing tracts on the Sabbath, and in other ways, too; but let us be true Sabbath promoters by keeping the Sabbath as God would have us keep it.

INTERMEDIATE TOPIC

For Sabbath Day, July 9, 1932

GOOD BOOKS

What books have helped you?

What is the best story you have ever read?

What is the best biography you have ever read?

DAILY READINGS

Sunday—The best short story (Luke 15: 11-32)

Monday—The best novelette (Ruth, chapters 1 to 4)

Tuesday—The story of Joseph—God's providence (Gen. 37 to 50)

Wednesday—Daniel, faith and courage (Daniel, chapters 1 to 6)

Thursday—Mark—the story of Jesus (Mark 1: 1-9)

Friday—John—the story of the Son of God (John 1: 1-18)

Sabbath Day—Topic: Good Books (2 Tim. 3: 16, an evening of reading, with adult help)

POLLY AND PAUL'S DISCOVERIES IN THE NEW CHURCH

A LESSON FOR THE YOUNGER JUNIORS

BY MRS. W. B. LEWIS

X.—DEDICATION

Polly and Paul and the other children were busy on Friday afternoon gathering flowers while the mothers arranged them, for their friends and neighbors were glad to give their flowers for the dedication of the new church—the service at which the building was set apart, consecrated to God.

The dedication really began toward the close of Sabbath school when some of the older people came to each of the Sabbath school rooms and in a few words told the children why they had the church and asked God's blessing in the use of every part of it.

As the children left their rooms to go to the church service, each one was given two bouquets; carrying these they paused together at the entrance of the church and sang:

"Hear the church bells sweetly ringing,
On this holy Sabbath day.
God's own message they are bringing,
'Come to church,' they seem to say."

Then they marched to the pulpit and placed their flowers on a frame that had been prepared for them, making the pulpit look like a bank of flowers. The children remained standing in a group while all sang:

"The Lord is in his holy temple,
Let all the earth keep silence before him."

and the pastor offered prayer.

There was a feeling of gladness and contentment in their hearts, and especially Paul's, as he sat with Walter beside him. He thought over the words of his teacher as she had said that morning:

"Our service for today reminds me of the time long ago when Jesus went up to Jerusalem to the Passover feast. There was a large crowd of people gathered in the city for the feast; there were men, women, and children. When they heard Jesus was coming, they went out to meet him as he came riding on a young colt. Many broke off branches from the palm trees and scattered them in the way, while others spread their outer garments before him in a gay carpet, as they would do in honor of a king. Perhaps the children strewed flowers along the way too. It was a very happy procession and they burst forth into singing, 'Hosanna to the son of David. Blessed is he who cometh in the name of the Lord.' Our flowers and songs will show our love for him also."

Paul remembered, too, the verse they had that morning, "This is none other but the house of God, and this is the gate of heaven." As he looked around the house of God, there came to his mind the many things he had found out through the afternoon talks with his father and mother that the church needed, and the many things that he could do for the church. But the greatest discovery of all he had made was that the church was not only for big folks, but for the children, for him! "I want to do my part," he said to himself, "for the church and for Jesus."

As a closing activity for this series of lessons on "The Use of God's House," take your group through the church, walk softly remembering it is God's house. Point out any significance in the architecture, any memorials, and the things of beauty. Note the many things that need care. At different points you may wish to sing, "The Lord Is in His Holy Temple," and the other song quoted above, "Come to Church," by Elizabeth M. E. Shields; also repeat the verse Genesis 28: 17b.

See the article by Mrs. Nettie Crandall on the Children's Page of the RECORDER dated May 2, for the description of a similar project.

CHILDREN'S PAGE

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

PETER, A HERO OF FAITH

JOHN 21: 18, 19

Junior Christian Endeavor Topic for Sabbath
Day, July 9, 1932

BY MRS. NETTIE CRANDALL

Junior Christian Endeavor Superintendent

Peter was not always a hero of faith. "Though all men shall be offended because of thee," he boasted, "yet will I never be." And then not long after he denied Christ, saying, "I know him not." When Peter tried to walk to Christ on the water, his faith proved insufficient and he cried for Christ's help. Christ said to him, "Oh, thou of little faith." Not until Peter was made to realize his own weakness, did his faith in Christ grow strong.

When Peter denied Christ, Jesus looked at him. In that look Peter did not see the censure which he knew he deserved, but pity, compassion, and forgiveness. It broke Peter's heart and he wept bitterly. From that time on Peter realized that he could do nothing in his own power. After this Peter was the rock which Jesus had said he would be. After this Peter never attempted any undertaking without praying for it and for guidance. When you have time read the Book of Acts and count the times that the disciples prayed. So full is the Book of Acts with the record of the prayers of the disciples, that someone has suggested that a more appropriate name for this book would be, "Prayers of the Apostles, and the Acts of the Holy Ghost." When Peter lost faith in himself and his faith in Christ grew, it became a wonderful weapon. We are very weak in our own strength, but if we have faith in Christ we may do wonderful things in his strength.

TOMMY THE CONQUEROR

Tommy was always saying that when he grew up he wanted to be a great soldier. He meant to conquer men and to direct whole armies.

"But," asked his mother, "isn't there some conquest that you can make before you grow up?"

"Why, how can there be?" said Tommy. "Surely I am not to fight the other boys, am I?"

"No, indeed," said his mother, "but did you ever know that no one can ever conquer others until he has first conquered himself?"

"Surely I do not need to conquer myself," said Tommy. "I can make myself mind. See," and with that he doubled up his fist, and stretched out his feet, and showed his mother how he could turn his body in any way that he wished.

"You promised me this morning that you would weed the front walk," said his mother. "I wonder what would happen if you should command your body to do that? Would it obey you?"

Tommy saw the point, and went out without a word to weed the walk. It was hard work, and he found it difficult indeed to make his hands obey his will, especially when the boys came by and wanted him to go swimming with them. He went to ask his mother.

"Where are the boys going?" she inquired. And then when Tommy answered, "To Reed's pool," she said, "You know your father thinks that is a dangerous place, and I cannot let you go. But what is this, Tommy?" His mother saw his lips beginning to quiver and the tears beginning to come. "I thought you said this morning that you did not need to conquer yourself, and now I see that you cannot even command your feelings."

At this Tommy went out with a smile on his face and told the boys that he could not go with them.

Later in the same day his neighbor, Paul, came to play croquet. Before they had played two games, his mother heard angry words and, looking out, saw the two boys almost come to blows. Paul went away sulkily as she approached, and Tommy explained that Paul had not been playing fairly.

"But, my son," said his mother, "you, also, got angry; and isn't it necessary for one who expects to command others to be able to command his own temper?"

And so it went all day. Tommy found that it was hard work to command his feet to go on errands. He found himself unable to keep his hands from meddling with his father's new chessmen. He found it quite impossible to restrain his tongue from answering back when an impudent boy made fun of him. And by the time night had come, talking it all over with his mother, he owned up that it was harder to command himself than he had thought.

"But I am not going to give up," he said. "I'll get the better of myself yet."

"With Christ's help," answered his mother, as she kissed him good night.

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I am nine years old and will be in the fifth grade next year. I like to read the Children's Page in the SABBATH RECORDER.

Today was Children's day and we had no Sabbath school or Junior. I went to my uncle's for dinner. I didn't have anything to do, so I thought I would write to you. I am sorry when I find no children's letters in the SABBATH RECORDER.

Your friend,
EDITH M. DAVIS.

*Bridgeton, N. J.,
June 11, 1932.*

DEAR EDITH:

It was nice of you to spend some of your spare time writing to me. That is the best way to show you are sorry when no children's letters appear on our page. If all the children felt that way there would always be plenty of letters.

Today I attended Children's day services at the Methodist church, for Eleanor was helping in the music, and of course I wanted to show my interest. I enjoyed the program very much. There were two very little tots that recited—a little boy only twenty months old and a little girl a little over two; I couldn't understand what the little boy said, but oh! what a low bow he did make; and all I heard the little girl say was, "I'll frow you a kiss," but they both looked very cunning. All the children did their parts well. I think Children's day is one of the nicest days in the whole year. Don't you? We usually have our Children's day at Indepen-

dence a little later as a closing service for our Vacation Bible school.

Sincerely your friend,
MIZPAH S. GREENE.

DEAR MRS. GREENE:

I have thought several times that I would write to the RECORDER, but just neglected doing it. Grandma Mudge was anxious for me to write, so gave me envelope and stamp.

I suppose you notice my stationery. I am a Girl Scout.

My playmate, Jane Hurley, plays dolls with me. We have two play houses, one in the woods and one at home. We act out plays. Today we acted out "Sleeping Beauty."

Our Vacation Bible school started today. My teacher is Kenneth Camenga.

My little brother, Winston, will be two years old in June twenty-fifth, and I am ten years old.

Sincerely yours,
EVELYN LOOFBORO.

*419 High St.,
Milton, Wis.,
June 13, 1932.*

DEAR EVELYN:

I am grateful to your Grandma Mudge for using her influence to get you to write to me, and grateful to you for writing. Please do so often. Your stationery is very nice. I think it is a fine thing to be a Girl Scout, and I know you must have some wonderful times and some very helpful lessons. It is quite a bit like the Camp Fire Girls, which is the organization they have here. Eleanor has been a member for over a year.

You and Jane must have some very happy times together. I wish I could happen in some day to listen to one of your plays. I used to think it was great fun to act out plays; in fact I like to even yet, if I am several times ten years old.

I am glad you are attending Vacation Bible school. Ours does not start until July, for school here does not close until the twenty-fourth of June.

I have known your teacher, Kenneth Camenga, all his life, so you see I know him pretty well and like him, too.

Your sincere friend,
MIZPAH S. GREENE.

DEAR MRS. GREENE:

I am nine years old and in the fourth grade.

We have a dog named Wag Wag. He puts the cow in the stall, and if she goes out he puts her back till daddy milks her.

We have a black and white spotted pony. Daddy plowed all his corn last year with her.

We have a horse that we got of Uncle Main. "God's Helper" was Gideon.

Your little RECORDER friend,
RANSELL LEE WILLIAMS.

Lost Creek, W. Va.,

DEAR RANSELL:

I was pleased to receive your good letter and I hope you will write many times more.

I can guess why you named your dog Wag Wag, for as I watch a cunning little brown dog go by here every day and notice how fast he wags his tail when I speak to him, I almost wonder why he does not wag-wag his tail off. Perhaps you remember that I have spoken of him before. His name is Snubby; he is a very wise dog and a great friend of everyone on the street—I might almost say of every one in town. Your Wag Wag must be a very wise dog, too, and must be a great help to your father and a fine playmate for you. I'm sure I should like your pony, too, since he is such a helpful little fellow.

I knew someone would tell me the name of "God's Helper" soon. Hurrah! you are the very first one to tell.

Last week we put a bird bath in our back yard and it is interesting to watch the robins come there to drink; they haven't tried bathing yet. Mr. Greene is wondering if that is not what is drawing them to our strawberry bed. What do you think?

Your true friend,
MIZPAH S. GREENE.

DEDICATION OF CHURCH AT DENVER, COLO.

Our friends at Denver, at last, have had their dreams of a church building of their own come true. Dedicatory services were held Sabbath, May 28, 1932. Rev. Wm. L. Burdick, secretary of the Missionary Society, was present and delivered the sermon of the morning on the theme, Manifestations of God's Love. In the afternoon a sermon, "The Cathedral of a Christian's Life," was

preached by Rev. Hurley S. Warren of North Loup, Neb. Interesting papers were read by others on the program and will be given to our RECORDER readers. We are glad to show the attractive building as dedicated. The loyal Denver people are to be commended for their vision, courage, and zeal in securing such a building. May large spiritual, as well as material, growth and progress attend their efforts and encourage their faith.—EDITOR.

HISTORY OF THE SEVENTH DAY BAPTISTS IN DENVER

BY WILLIAM JEFFREY

Who are we? Seventh Day Baptists, obeying the Scriptures according to our knowledge and conscience, with prayers to God for Divine aid.

Whence came we? From a long line of believers dating back to the Reformation of the sixteenth century; from our first established churches of America at Newport, R. I., in 1671; from pioneers who ventured West, yet farther West, the descendants of men and women of dauntless courage, exalted ideals, and with supreme faith in God. Let us be thankful for such a heritage and make our lives an honor to those who have gone before.

"God takes our yesterdays, worn and old,
Touched with failure and sinning
And gives to each with a grace untold
A bright new day with dawn of gold,
Gives us a fresh beginning."

What has been the history of this group of people who today see the culmination of one of their desires—their dedication of this house of worship?

In 1914 and 1915 the Seventh Day Baptists living in Denver met Sabbath afternoons, either on William Street at the home of Mrs. Kittie Potter, or on Steele Street with Wardner Williams who took charge of these services. The Saunders and Davis families of Boulder were living here then, as were Mrs. Billings, Ellen Daugherty, and Lena Clarke. Rev. A. L. Davis was at this time pastor at Boulder and he occasionally came on the interurban and preached a short sermon after Sabbath school. This continued until the Saunderses and Davises returned to Boulder and Wardner Williams moved to Pueblo. Ellen Daugherty and Lena Clarke may be considered the pioneers of our group.

Six years later, in 1921, a group again met for worship; Mrs. Rassmussen, mother of Orville Rassmussen, had an active part in arranging these meetings held in a little church on Thirty-eighth Avenue near the Old Ladies' Home. Rev. L. A. Wing, pastor at Boulder, preached occasionally. Deacon and Mrs. Crosby, son Wells and family, were now a part of the group, as was Herbert Wheeler. After a few months the church was sold and these meetings discontinued. Mrs. Rassmussen returned to Wisconsin. However, Deacon and Mrs. Crosby had Sabbath school in their home.

This period is marked by the coming to Denver of the Orville Burdick family and the establishment of the Will Jeffrey home. Shortly afterward Mr. and Mrs. Guy Thorngate and baby Mary arrived. Fred Greene and family were with us several years; the Wright family came a little later.

On November 18, 1922, Rev. D. B. Coon, in the employ of the Seventh Day Baptist Missionary Board, who had been holding meetings at Boulder, spoke at the Jeffrey home to twenty-one people. February 6, 1923, Rev. D. B. Coon became pastor of the Boulder Church, and on May 19, he again preached to nine people here. On May 26, he spoke again and at that service those present voted to have a Sabbath school each week. Deacon Crosby was a beloved leader in these meetings. After Sabbath school, Pastor Coon preached, and as the year 1924 passed, sixteen sermons were preached in the Jeffrey home, and others in the Thorngate, Burdick, Daugherty, and Will Greene homes.

During this period, Mr. and Mrs. Henry Davis visited in Denver. Mr. and Mrs. Charles Saunders were welcome attendants, as was Mary Saunders during the summers.

The work progressed and by July 25, 1925, a Sabbath school was organized with Deacon Crosby as superintendent, and Mrs. Fred Greene assistant superintendent. The feeling grew that more good could be accomplished were we to meet in a church, and on November 21, 1925, we held our first service in the Clough Memorial Methodist church on the corner of Ellsworth and Kalamath. When this church ceased to be used except as a social center, we rented the Methodist church at Fifth and Galapago and held our first service there June 5, 1926.

Just prior to this, the Stanton family had joined us. And we recall that the Orsen Davis family and Mrs. Eliza Davis gave us great inspiration with their coming to us. The attendance now at the service ranged from twenty to forty. Those who were small boys and girls while we were meeting in the homes—Ada, Elsie and Kenneth Crosby and Grayce Burdick—formed the nucleus of a fine young people's class ably taught by Mrs. Maude Davis, while the Thorngate, Davis, Jeffrey, and Wright children made interesting younger groups.

Others came to make their homes in Denver, and we gladly welcomed the Hooker, Patterson and, a little later, the Benner families.

One month after we began holding services at Fifth and Galapago, on July 29, the Ladies' Aid society was organized. On December, 1927, it became affiliated with the Woman's Seventh Day Baptist Executive Board. The total enrollment has been thirty-eight, and a part of the faithful efforts has been the earning of approximately \$750. One of its important duties upon the departure of Rev. and Mrs. D. B. Coon in January, 1927, for Jamaica, was the appointment of committees to arrange for the church services. For fifteen months, until April 1, 1928, when Dr. C. A. Hansen came, these committees served faithfully. This was a time of spirituality when our own members conducted the service, or our friend Rev. Mr. Bird of the Methodist Church or others officiated.

For several years weekly prayer meetings have been held in the Burdick, Davis, Daugherty, and Thorngate homes—spiritual feasts these, where seed has been sown which we trust is bearing and will bear rich fruit in the years to come.

Doctor Hansen followed the custom established by his predecessor, preaching for us Sabbath afternoons. Inspired by his leadership, preparations were made to organize a church. A group of splendid young folks were baptized. In September, 1928, a committee was appointed to draw up, "The Covenant," "Expose of Faith," and Constitution of the Seventh Day Baptist Church of Denver. And on November 17, 1928, this church was organized with thirty charter members, twenty-one by letter and nine by baptism. Herbert Saunders, moderator of

the Boulder Church, presided at this momentous meeting. During the four years of our organization, we have lost five members through death, and gained twelve through baptism and letter. The present membership is thirty-seven.

Upon the resignation of Doctor Hansen in June, 1929, a call was extended to Ralph Coon. Until he came in January, 1930, the church hired a minister half of the time and the members took charge the rest of the Sabbaths.

It was shortly after Pastor Coon came that the Christian Endeavor was organized. During the spring Mrs. Esther Stanton organized the Junior Christian Endeavor, which is doing splendid work under her capable leadership.

We continued to hold services at Fifth and Galapago until March, 1930, when we went to Duncan Hall on Broadway.

On May 24, 1930, we went to Boulder to attend the ordination services of Ralph Coon to the ministry. Rev. W. L. Burdick gave the address of the morning and the Reverends Hurley Warren, L. O. Greene, Duane Ogden, and Lester Osborn assisted in the two wonderful services. In the afternoon Orville Burdick and Orsen Davis, with two candidates of Boulder, were ordained as deacons. Our beloved Deacon Crosby, through failing health, was at this time unable to perform the active duties which he had filled so ably for many years.

In October, 1930, we began to hold services in the West Denver Adventist church, and continued to meet there until October, when for six months we met in the Jeffrey home. While at the Adventist church, a Sabbath school orchestra made its appearance under the leadership of Grant Burdick. We hope to see this again soon.

During these last years we have been very happy to welcome the David Davis family. They, with Mrs. Eliza Davis, Mrs. Minnie Hooker, and Mr. Bert Barker, are welcome additions to our church membership.

In 1930, suggestions were made about building a church, although at that time there were no available funds. There was a possibility of purchasing the Clough Memorial Methodist church, and after inquiry it was found, on May 8, 1931, that a loan was available through the Seventh Day Baptist Memorial Board. Then followed the neces-

sary steps which have made possible these services today.

Into a church history goes so much that is not the formal routine, organization, and business, or even the services. There is the sweetness of fellowship together, the inspiration of seeking to know the Divine through association with God's children who have come to us from time to time—the Eugene Davis family, the Hargises, the Crofoots, Editor Herbert Van Horn, Dr. Rosa Palmberg, Loyal Hurley, Herbert L. Polan, our honored guests today, and others.

REPORT OF THE BUILDING COMMITTEE

God's hand was in every part of our securing a church home. About two and a half years ago some of us felt the need of a church, and so we began praying about it at our church meetings in September, 1929. A building committee was appointed and we began to build a church in our minds.

At this time, we were holding church services in a Methodist church. Later we moved to a hall, and then to a Seventh Day Adventist church.

In March, 1931, the Methodist people, owners of the building at 30 Kalamath, offered to rent us the church for ten dollars a month. The building was for sale, and at a meeting of the boards of our church and of the Methodists they offered to sell the place to us for \$2,500—\$1,500 in cash and \$1,000 with our own time to pay it. Later the Methodist board was offered \$2,300 cash and they agreed. A church meeting was called and it was decided that the building committee should buy the building for this cash price, asking the Memorial Board for \$2,000 and raising the rest ourselves.

The board granted the request, for which to God be the thanks, for it seemed that everything worked out for us to have the church. We made our payment and after some time the deal was finally closed. Much credit is due Guy Thorngate, chairman of the trustees, for carrying through this part of the work.

Soon funds were donated and the work of repairing was begun. The women of the church donated money for general repairs and they bought all the materials for the kitchen. We have a Ladies' Aid the church can depend on. Outsiders donated material; all the paint was furnished free of charge for the outside of the building.

OUR PULPIT

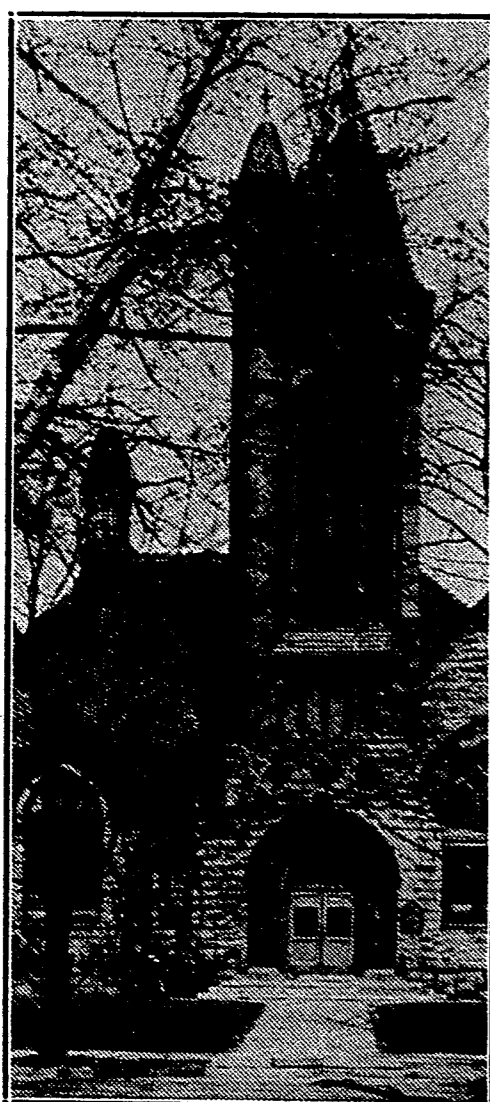
THE CHRIST OF EVERY DAY

BY REV. AHVA J. C. BOND

Pastor of the church at Plainfield, N. J.

(Sermon preached at the Eastern Association)

Texts—Luke 24: 15; Acts 2: 1, 4.



OUR CHURCH

The church whose triple towers tell
The holy Trinity;
Whose friendly door and Sabbath bell
Command our loyalty.

"And it came to pass while they communed and questioned together, that Jesus himself drew near, and went with them."

"And when the day of Pentecost was fully come, they were all together in one place. . . . And they were all filled with the Holy Spirit, and began to speak with tongues, as the spirit gave them utterance."

Life does not mean the same thing to all people. There are many approaches to the question of the meaning of life, and many

ORDER OF SERVICE

OPENING PRAYER

DOXOLOGY

INVOCATION

RESPONSIVE READING

OFFERING AND NOTICES

HYMN

SCRIPTURE

PRAYER

HYMN

SERMON

HYMN

BENEDICTION

angles from which to view its purpose. I hold that the perspective of life can be correctly gauged only in the light of the life of the Son of God, and I assume that you agree with me. I shall not stop to argue that point therefore, but shall try to lend illumination to that all important truth. I trust we shall be able to present the subject in such a way as to warm your hearts, calm your minds, and in some measure guide your footsteps.

One way to state the meaning of life is in the terms of human need, for that indicates human capacity and capability. Man needs in this world, above everything else, companionship with the divine. He was not made to be satisfied with things, and his heart is restless till it finds its rest in God. Now, these again are statements with which you all agree. But they are abstract and therefore seem impractical, when you want something concrete and immediately helpful. In that case there is just one place to begin.

None ever questions the character of the Man of Galilee, or doubts the benevolent influence of his life upon the people with whom he associated when he was on earth. To live in the daily companionship of Jesus as he walked through the grain fields of Judea or by the shores of Galilee was enough to relieve one of all perplexities and to make life meaningful and joyous. Every sincere Christian has often felt that if Jesus Christ could only appear beside him and walk with him in the way, then all would

be well. It remains to prove that this instinctive desire of the Christian heart finds its fulfillment in the manifest presence of the Master today just as surely, and just as intimately, as it did in the far off day of his brief and restricted sojourn in Palestine.

Is Jesus with us as he was with the disciples of old? Can we have him a guest in our home, as he was in the home of Lazarus and his sisters in Bethany? Can we companion with him day by day on the road of life as did Peter and James and John and Andrew? This is what we long to know; for if this be true then life holds no fears for us, and we can face any situation with composure and confidence. The following story may illustrate our point:

A boy came home to his father bearing evidence of having been in a fight with another boy at school. Boys do that way sometimes. His father gave him a proper rebuke. Then he asked him whom he was fighting with, only to find that it was the school bully, who was older and larger than his son. "But weren't you afraid?" his father asked. "No," replied the boy, "You see, Norman was just around the corner." Norman was his older brother, and he was not afraid as long as his brother was in calling distance.

What we want to know as we face life's difficulties and its dangers is that with us always is One who knows and cares, and who can help. One who is just around the corner.

Now the appearance of Jesus to the two disciples on the way to Emmaus after the resurrection is proof positive that the same Jesus who walked with the disciples in the flesh before the crucifixion, could join them in the way after his death.

We are familiar with that story. And it warms our hearts to read it as it did the hearts of Cleopas and his companion. Perplexed and doubting, they communed and questioned with one another, until Jesus joined them and made everything clear. For forty days he appeared at will among them, and restored in them that confidence which had been shaken and shattered at the time of the crucifixion. Then at the end of that period he went away again, but this time leaving them with a faith which nothing could destroy. They were told to wait, and they waited with a confidence that nothing could shake. And on that Pentecostal Sab-

bath, when they were all together in one place, and when all with expectancy were looking for that power to come upon them which he had promised, the Holy Spirit came and swept through their midst like leaping flames of fire, and rested in power upon every one of them.

The coming of the Holy Spirit insured the perpetuation of all that Jesus meant to those who loved and followed him. And thus was completed all that he came to bring to men. For the sake of clearness let me review again the steps by which God prepared the way for the inflow of the divine life into the life of man.

Jesus came and lived his life in intimate fellowship with his disciples and friends. In doing so he brought them blessing and demonstrated what it would mean to the world if everyone could share his life, and draw upon his power. We can all see what it would mean if Christ could live in the flesh always, and, as our best friend, could walk beside each one of us. That is what Jesus revealed by his life, lived upon earth.

Then after the crucifixion Jesus rose again and appeared to his disciples, showing the same traits of love and sympathy and helpfulness. During those weeks Christ went and came unhindered by any barrier. He was still the Friend of man. Death could not sever that friendship, or deprive the disciples of his power to help. Closed doors could not shut him out, nor lonely walk, however sad, lead so far he could not follow. He appeared to his disciples, and then vanished again to reappear to others in another place. But that was his limitation: In order to arrive at a given place he needs must leave his present locality. Love therefore demanded that he go away again. Then was fulfilled his parting promise, and his presence became ubiquitous. When the Holy Spirit had come, Christ's presence was no longer bound by time or distance. For all time, and everywhere Christ became available for every human life, as he had proved himself equal to every human need.

This then is the joyous message of Pentecost. The power of Christ, sufficient for every life, is present and available to every man in every generation and everywhere.

This is the message the world is waiting to hear; this is the truth which mankind needs to learn. The doctrine of the Holy

Spirit is too much neglected and too little understood. An important feature of the early Christian Endeavor movement was the keeping of the "Morning Watch," or the observance of the "Quiet Hour." Young people were exhorted to "practice the presence of God." We need to renew that slogan and to revive that practice. We used to sing, "Take time to be holy," and gave some thought at least to the possible significance of that sentiment.

When I speak of what used to be, I am not advocating going back to the "good old days" of my boyhood. I know our Christian experience was all too meager. I know that better things await the loyal follower of the Christ than ever we or our fathers experienced. I am simply pointing to some of the attempts that have been made to experience the divine presence. It at least indicates the natural thirst of the human soul for the presence of God. My fear is that we have been so bound to the whirling wheel of business, and so absorbed in the effort for material success, that we don't even miss what we have lost, or long for that which is most precious in life.

The purpose of this message is to call us back to God. I have tried to make plain just how God in the Holy Spirit can come into every life through Jesus Christ.

J. Wilbur Chapman used to tell a story of one of his friends who was a boyhood companion of Robert Lincoln, the son of the President. When Robert Lincoln found that his friend was a private soldier, he said to a mutual friend: "Write and tell him to write me, and I will intercede with father, and get him something better." The young soldier said: "I never took advantage of the offer, but you do not know what a comfort it was to me. Often after a weary march I would throw myself on the ground and say: 'If it becomes beyond human endurance, I can write to Bob Lincoln and get relief; and I would rather have his intercession than that of the cabinet, because he is a son.'"

The Holy Spirit brings that message to us, and whispers in our ear if we will listen, and tells us that the Son who lived on the earth and knows our life is with the Father. And because Jesus knows all about us God will let nothing come to us that we cannot endure or overcome.

If this great truth is so comforting to know, and so necessary to believe and practice, how shall we go about it to make it real in our experience? If I have succeeded in any degree in bringing this truth home to your hearts—this great fact of the possible presence of the divine in our human lives day by day, day after day, through all the days—then let me in these closing minutes give you one practical suggestion. I have spoken with conviction in what I have said thus far. I speak with equal conviction now.

This experience of the presence of God, without which life is drab and futile and forever damned, cannot become our saving and happy experience without plan and thought. I deliberately avoided the word "effort," which naturally came to your mind if you are following me. God is seeking us more diligently than we seek him. The Christ who joined himself to the hopeless disciples on the road from Jerusalem, and who passed through bolted doors to meet with those in despair, will manifest himself today to those who commune together and question about eternal things.

From the beginning of time the Sabbath has offered that opportunity to believing men for fellowship together and for communion with God. Jesus gave new meaning to this as to all the commandments of his Father. Many of us have caught that spirit on occasion, but Whittier has expressed it better than any of us.

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

How are we to know the love of God while living in a world where hate is rampant and unbelievable cruelty manifests itself in such sickening horror? How can we experience the silence of eternity when the noise of the creaking machinery of politics and of the cracking up of our economic system dins in our ears? How can we feel the calm of hills above when we live in the miasmatic fogs of a selfish social round of fleshly pleasures?

My friends, my best present bet on a better world is a more thoughtful observance of God's holy day. I am not talking about what one shall do on the Sabbath. I am

calling for a recognition of the presence and power of the Holy Spirit. I am asking that we make use of this God-appointed day to give the Master better access to our lives. Let us live during these holy hours in such a fellowship with the divine that the noises of earth shall grow dim, and the atmosphere about us shall become clear. Then Jesus can join himself to us in the way, and through all the week we can live so that at least he will be no farther away than just around the corner—always in calling distance.

DENOMINATIONAL "HOOK-UP"

HAMMOND, LA.

The John Campbell home seems to be the popular place this June. On the fourth, the night after the Sabbath, the Berean Sabbath school class was entertained here; strawberries and games were the special interest. On the afternoon of the ninth, the home was the scene of the Ladies' Missionary business meeting and an interesting program. Ice cream and cake were served.

—Adapted from Correspondence.

ANDOVER, N. Y.

The ladies of the church helped during the association at Independence by serving the meals on Sunday.

CORRESPONDENCE.

RICHBURG, N. Y.

Thursday night, June 16, our Ladies' Aid society held a farewell reception for Pastor A. L. Davis and family at our high school auditorium. Friends from the community, Nile, Friendship, Bolivar, and Little Genesee joined with our church making a large attendance. A fine program had been arranged and words of appreciation were spoken by Rev. W. N. Mason, pastor of the local Baptist Church. Pastor Davis was presented with a sum of money which bespoke the esteem that our community has for him. Light refreshments were served. We are going to miss the Davis family, but our prayers and best wishes will follow them to their new field of labor.

CORRESPONDENCE.

WELTON, IA.

The past few weeks have seemed almost like a home coming for Welton. May ninth, Pastor and Mrs. C. W. Thorngate of Al-

bion, Wis., Mrs. Metta Babcock, and Mrs. J. A. Gregoire of Milton, came to visit friends and relatives for a few days. Many years ago Welton was "Aunt Metta's" home and we were all glad to have her return for a visit. Pastor C. L. Hill, his mother, Mrs. Eva Hill, and Mr. and Mrs. Thurman Barker and small son, of Farina, Ill., were also here for a few days. Among other recent visitors were Rev. and Mrs. Edgar D. Van Horn of Alfred Station, N. Y., and C. C. Van Horn and niece, Mrs. Rachel Davis, of Milton. While here they helped other friends in joining with Mr. and Mrs. E. W. Saunders in celebrating their twelfth wedding anniversary. Doctor Van Horn performed the marriage ceremony twelve years ago. Mr. C. C. Van Horn gave one of his earnest talks Sabbath, June 4. On their way home from Commencement week in Milton, Rolla Babcock, sons Orville and Richard, and daughter Ruby, with Miss Winnifred Hamer, all of North Loup, stopped for a brief visit. Pastor Hurley since his recent bereavement is doing his regular work here and at Marion. On his last trip to Marion he was accompanied by Mr. and Mrs. W. J. Loofboro.

CORRESPONDENT.

ALFRED, N. Y.

Professor B. R. Crandall left Hornell last night by bus for Chicago, from which city he will go by train to San Luis Obispo, Calif., to spend his vacation with his parents, President and Mrs. Benjamin R. Crandall.

Leland Coon of Madison, Wis., was the guest of Curtis Randolph for commencement, coming to Alfred to take an honorary degree.

Mr. and Mrs. S. W. Clark of Andover were in Alfred, Wednesday, to attend the graduation of their son, Wallace Clark.

Miss Etta North of Plainfield, N. J., was the guest of Mrs. Charles Post the first of the week, stopping on her way home from Milton College.

President and Mrs. B. C. Davis entertained the out-of-town trustees and other visitors at a luncheon Tuesday.

Honorable J. J. Merrill had an interesting experience recently. When a boy he owned a pet dog named "Leo," who died in 1873. Last week he received a letter from his tenant at the old home in Potter Hill,

R. I., containing the silver name tag, which Leo wore, and which he lost about two years before his death. On this tag is engraved the name of Doctor Merrill, Mr. Merrill's father. Several links of the chain which attached it to Leo's collar still remained. This had apparently been buried in the leaves and grass about the premises for over sixty years, and was found by the tenant while raking the yard. —*The Sun.*

WESTERLY, R. I.

Rev. and Mrs. O. S. Mills and daughter Ewell of Attalla, Ala.; Pastor Neal Mills of New Market, N. J.; and Charles North of Plainfield, N. J., were breakfast guests yesterday of Mrs. Mertie Loofboro of 122 Main Street. They were on their way to New Market after attending the Eastern Seventh Day Baptist Association at Ashaway. Rev. and Mrs. Mills and Ewell will spend the summer with Neal Mills at New Market. —*The Sun.*

FARINA, ILL.

On the trip of Pastor C. L. Hill to Stonefort, beauty of trees, shrubbery, fields, and gardens was observed. On the route were "commodious and well kept homes; herds of pure bred Jersey and Guernsey cattle feeding in the pastures; the children were rosy cheeked and well dressed, and there were few idle men about the streets or highway; automobiles, not old, but new ones, actually block the parking places; and about the homes in the country and in the cities rambler roses give just the touch that is needed to make the scene appear anything but an evidence of the depressing times we are passing through . . . and I thought so many times . . . if as men and nations we could come into harmony with the will of God, as does nature, how soon our present cloudy skies would clear and the joy of the Son of Righteousness convert our anxiety and our feeling of uncertainty into peace and prosperity."

—*Condensed from Farina News.*

ROCKVILLE, R. I.

The many friends of Miss Marjorie Burdick, daughter of Rev. and Mrs. W. D. Burdick, are sorry to hear of her serious illness at Denver, Colo.

—*Westerly Sun.*

Word is at hand from the father of Miss Burdick containing encouraging news concerning her sickness. Miss Burdick was engaged in field service for the Young People's Board when attacked by diphtheria at Denver. EDITOR.

THINK ON THIS

John D. Rockefeller's statement that drinking has increased under prohibition is without foundation. The American people as a nation have decreased drinking so much that alcoholism as a disease is a negligible factor; alcoholism death rates have been cut in two; alcoholic diseases generally have been reduced to a point where it can be said that more lives have been saved by prohibition than were lost by us in the World War; the government's official estimate is that drinking has been reduced to thirty-five per cent of what it was; social agencies report poverty from drink reduced to a negligible minimum; the National Education Association reports that a million children have gone to high school from homes that would have been unable to send them under pre-prohibition barroom conditions; industry reports a sober army of producers; competent investigators are not half so eager to blame crime on prohibition as they were before they started to investigate and found that local politics is the main factor in crime and racketeering.

Mr. Rockefeller should realize that when the Eighteenth Amendment was ratified the liquor interests threatened to organize a nation-wide disobedience of the prohibitory laws. Much of the present lax observance and organized nullification is the result of that threat.

We think Mr. Rockefeller wrong in his statement that states and cities still retain their former laws and regulations covering the liquor trade. In most instances state prohibition laws automatically repealed the old laws regulating liquor; and any drive sufficient to repeal the Eighteenth Amendment would result in liberal state liquor laws that would insure a flood of liquor with its attendant evils.

Present problems cannot be solved by restoring the liquor traffic to a legal status; nor can they be solved by allowing prohibition enforcement to remain in its present status. We require clean government with

better men in office; aroused civic consciousness, enforcement of the law, and serious and effective educational campaigns.

To repeal the Eighteenth Amendment would be murderous in that it would restore the old high death rate from alcoholic causes; it would be cowardly in that it would surrender to the liquor interests, which, regardless of the protests of wet leaders, are bent on complete liberalization of liquor laws around the world.

It would not only be an un-American surrender to low ideals but would be national stupidity.

As far as the political parties go, both of them have had their experiences with the domination of distillers, brewers, and retail liquor dealers. The history of the past justifies us in saying that the political party is doomed which, for the sake of political expediency, opens the doors through which liquor may return to a legal status.

—*W. C. T. U.*

MARRIAGES

HORNER-COX.—At the Seventh Day Baptist parsonage, North Loup, Neb., June 7, 1932, by Rev. Hurlley S. Warren, Miss Velma Ruth Cox of North Loup, and Ernest R. Horner of Cotesfield, Neb., the new home to be at Cotesfield.

DEATHS

IRISH.—Myron C., son of George and Mary Adams Irish, was born July 4, 1855, at the family homestead, in West Genesee, N. Y., and departed this life May 24, 1932. One sister, Mrs. Albertine Slocum of Englewood, Calif., survives of his father's family.

He was baptized and joined the Seventh Day Baptist Church at Nile, N. Y., August 13, 1870.

On September 7, 1876, he was married to Ellen Crandall by Rev. W. B. Gillette. To this union two children were born: Jessie Irish Burrows, deceased, wife of Clayton A. Burrows; and Mary Irish Carpenter, wife of Floyd Carpenter. He is also survived by his wife, Ellen Irish, and nine grandchildren as follows: Myron Burrows, Irene Burrows Palmiter, Juanita Burrows Card, Marian Burrows, Alberta Burrows, Elizabeth Bur-

rows, Marguerite Carpenter, Jessie Carpenter, and Herbert Carpenter; and eleven great grandchildren.

For many years Mr. and Mrs. Irish were residents of Nile, N. Y. For the past five years they have lived at West Genesee.

Mr. Irish remained loyal to his Christian faith to the end. His passing is mourned by neighbors, friends, and loved ones, and he will continue to live in the memory of all who knew him. Funeral services were conducted at the home by Rev. Harley Sutton, assisted by Rev. Mr. Cassler of Obi, and interment was made in the Obi cemetery. H. S.

LAWTON.—Mrs. Theresa Colgrove Lawton, daughter of David and Eunice Colgrove, was born near Nile, N. Y., on July 31, 1847, and passed away at her home March 15, 1932.

When a small child, she with her parents and two sisters went to Willow Springs, near Utica, Wis. She was the last survivor of her father's family; the two sisters preceded her in death in 1926.

She was married August 20, 1866, to Edward T. Lawton, a veteran of the Civil War. To this union were born six children; a daughter died in infancy and her son, Wellton, in 1921. Her husband passed away November 30, 1912. Four children are left to mourn her loss. They are: Mrs. Liniel Lewis of Dodge Center, Minn.; Wyman A. and David E. of New Auburn, Minn.; and Mrs. Eunice Kinney of Barnum, Wis. Also six grandchildren and two great grandchildren.

She was baptized and became a member of the Utica, Wis., Church, when a girl. During the winter of 1858 she went with her husband and baby daughter to New Auburn, Minn., settling on the place which has since been her home. Her church membership was transferred to the New Auburn Seventh Day Baptist Church, where she was a faithful member until the church was disorganized. She did not join with another church after her home church was gone.

Her death marked the passing of the last Sabbath keeper at New Auburn, Minn., and she was laid to rest in the beautiful High Island Cemetery beside her husband and near many other loved ones. C. B.

Sabbath School Lesson II.—July 9, 1932

THE CALL OF MOSES—Exodus 2: 11-4: 20
Golden Text: "Certainly I will be with thee."
Exodus 3: 12.

DAILY READINGS

July 3—God Cares. Exodus 2: 23-25.
July 4—The Burning Bush. Exodus 3: 1-9.
July 5—The Call of Moses. Exodus 3: 10-15.
July 6—Objections Answered. Exodus 4: 1-9.
July 7—God's Spokesman. Exodus 4: 10-17.
July 8—The Call of Jeremiah. Jeremiah 1: 4-9.
July 9—The Call of Isaiah. Isaiah 6: 1-8.
(For Lesson Notes, see *Helping Hand*)

SPECIAL NOTICES

The Seventh Day Baptist Missionary Society will be glad to receive contributions for the work in Pangoengsen, Java. Send remittances to the treasurer Karl G. Stillman, Westerly, R. I.

The First Seventh Day Baptist Church of Syracuse, N. Y., holds regular Sabbath services in the Auditorium, first floor, of the Y. M. C. A. Building, 334 Montgomery St. Bible study at 2.30 p. m. followed by preaching service. The church clerk is Mrs. Edith Cross Spaid, 240 Nottingham Road. Phone James 3082-W. A cordial welcome to all services.

The Seventh Day Baptist Church of New York City holds services at the Judson Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors.

The Seventh Day Baptist Church of Chicago holds regular Sabbath services in Hall 601, Capitol Building (formerly Masonic Temple), corner of State and Randolph Streets, at 2 o'clock. Everybody welcome.

The Seventh Day Baptist Church of Los Angeles, Calif., holds its regular Sabbath services in its house of worship, located one-half of a block east of South Broadway (previously Moneta Avenue), on Forty-second Street. Sabbath school at 10 a. m., preaching at 11 a. m. Everybody welcome. Rev. Geo. W. Hills, Pastor, 264 W. Forty-second Street.

Riverside, California, Seventh Day Baptist Church holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible school. Christian Endeavor, Sabbath afternoon, 3 o'clock. Prayer meeting Friday evening. All services in church, corner Fourteenth and Lemon Streets.

The Minneapolis Seventh Day Baptist Sabbath school meets each Sabbath. Visitors in the Twin Cities and Robbinsdale are cordially invited to meet with us. Phone Miss Evelyn Schuh, Secretary, Hyland 1650.

The Detroit Seventh Day Baptist Church meets every Sabbath day at 10 a. m. on Wood Avenue, one-half block west of Van Dyke in the village of Center Line. Elder J. J. Scott, 6692 Fischer Avenue, and R. L. Brooks, 11435 Sanford Avenue, Detroit, associate pastors.

The Seventh Day Baptist Church of Battle Creek, Mich., holds regular services of worship with sermon each Sabbath at 11 a. m. in its house of worship on the corner of Washington Avenue and Aldrich Street. Sabbath school precedes the church service. Prayer meeting at 7.30 Wednesday evening. William M. Simpson, Pastor, 619 North Avenue, R. F. D. 3, Box 39-A. Telephone 2-1946.

The Seventh Day Baptist Church of White Cloud, Mich., holds regular preaching services and Sabbath school, each Sabbath, beginning at 11 a. m. Christian Endeavor and prayer meeting each Friday evening at 7.30. Rev. Robert W. Wing, Pastor. Visitors are welcome.

The Denver, Colo., Seventh Day Baptist Church holds regular services at Eleventh and Kalamath Streets as follows: Sabbath school at 2 p. m., church service at 3 p. m., Christian Endeavor meeting at 4.30 p. m. Rev. Ralph H. Coon, Pastor.

The Daytona Beach, Florida, Sabbath keepers meet during the winter season at some public meeting place and in the summer at the several homes. A cordial welcome is extended to all. Services at 10 a. m. Mail addressed to 436 Fairview Court, or local telephone 233-J, will secure further information. Rev. Elizabeth F. Randolph, Pastor.

The Mill Yard Seventh Day Baptist Church of London holds a regular Sabbath service at 3 p. m., at Argyle Hall, 105 Seven Sisters' Road, Holloway, N. 7. Strangers and visiting brethren are cordially invited to attend these services.

THE SABBATH RECORDER

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