

SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

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

COMMISSION OF THE GENERAL CONFERENCE

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

AMERICAN SABBATH TRACT SOCIETY

BOARD OF DIRECTORS

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

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

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

SEVENTH DAY BAPTIST EDUCATION SOCIETY

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

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE

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

ASSOCIATIONAL SECRETARIES

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

THE SEVENTH DAY BAPTIST MEMORIAL FUND

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

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

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

SABBATH SCHOOL BOARD

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

YOUNG PEOPLE'S EXECUTIVE BOARD

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

ASSOCIATIONAL SECRETARIES

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

SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

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

The Sabbath Recorder

VOL. 113

JULY 18, 1932

No. 3

TRU E

This country cannot drink itself back into prosperity.

This Government cannot balance either its moral or financial budget by consenting to debauch its citizens.

—DAN POLING

Contents

Editorial —A Revival Needed. — The Proofroom. — Confession. — Items of Interest	50-53
'H KYRIAKH—The Lord's Day	53
The Milton Church, Report of Pastor	55
Missions —The Christian Convictions That Make Evangelism a Necessity	56-58
Statement Onward Movement Treasurer June, 1932	58
Young People's Work —Youth On Mission Fields.—The Quest of Greater Heights.—Good Times in Hammond.—Berea Society Wins Awards.—Intermediate Topic	59-61
Southwestern Association	61
From the W. C. T. U.	61
Children's Page —A Junior Likes Fair Play.—Our Letter Exchange	62
News From White Cloud, Mich.	63
Our Pulpit —The Christian Sabbath	64-67
Denominational "Hook-Up"	67
Echoes From Massachusetts	68
Correspondence	69
The President and Disarmament	70
Marriages	70
Obituary	70
Sabbath School Lesson for July 30, 1932	71

The Sabbath Recorder

A SEVENTH DAY BAPTIST WEEKLY

Published by the

American Sabbath Tract Society, Plainfield, N. J.

VOL. 113, No. 3

WHOLE No. 4,558

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

REV. H. C. VAN HORN, D. D., Editor

L. H. NORTH, Business Manager

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

Terms of Subscription

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

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

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

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

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

A Revival Needed We need a spiritual revival. Times of spiritual as well as numerical growth in the churches have been marked by revivals. Times of revival were times of promoting foreign missions and of pushing out into new fields in the homeland. The days of large development in church membership and spiritual vigor in central New York were the days of Finney. Later, Dwight L. Moody, in America and in many other parts of the world, revealed what the Lord could do with a consecrated man devoting himself unreservedly to spiritual service.

Our own records show our largest expansion of the nineteenth century in those years marked by revivals and consistent evangelistic endeavor. Within the memory of many still living, the work of C. M. Lewis and John L. Huffman, Saunders, and Randolph bore much and rich fruit in the kingdom, and our churches were strengthened and built up.

The Church needs a revival; pastors need a revival, as do our boards and schools. We all need it. The gospel message is needed today as never before. Those things in which many have put their trust, and on which so many have centered their hopes and ambitions, have proved unstable—broken reeds that have pierced the hands. Prosperity turns men's thoughts and affections away from God. Religion has been thrown into the discard, or at least subordinated. Now, many are in despair having nothing in their lives to which they may turn for support or satisfaction.

Is it not a time to sound the clarion note of repentance? Time to about face? God's mercy is as gracious as ever. He will hear and heed the call of those who feel their need of him. Hear him say, "Come now, let us reason together . . . though your sins be as scarlet they shall be as white as snow." Thinking of all his rich promises and tender mercies, as we contemplate our great need, let us exclaim with the Psalmist, "I will take the cup of salvation, and call upon the name of the Lord."

But a revival will not result from a mere sense of need or from mere wishes. Revivals come about by prayer, by self abnegation, by sowing seed of repentance and right doing. The individual, the church, must get ready for it. Jesus declares, "he that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened." Consistent planning, as well as persistent seeking, is needed. Of his people of old was it said, "The Lord hath done great things for them." He will do great things for us and through us, today, if we will let him.

The Proofroom Our readers, from time to time, have enjoyed reading about our plant, and the contributions from some of our workers. No printing establishment can get along without a proofreader. This is true of the SABBATH RECORDER Press. We want to introduce our proofreader, Miss Hazel Gamble. Miss Gamble, a granddaughter of Dr. J. Lee Gamble of sainted memory, is wide awake and expert. She has to be, on this job. She is a fine English scholar, as well as alert, and few mistakes get past her. But let her tell her story. She writes:

A proofreader was well defined by a California proofreader recently in a letter to the *New York Times*: "I am a proofreader, which is to announce myself an embryo psychologist, pessimist—but withal a philosopher—one who has attained broadminded tolerance (or is it resignation?) which smiles indulgently . . ." Rules there are, of course, which the proofreader must follow, but a certain amount of experience in proofreading and in dealing with questions of style proves also, in Kipling's words:

There are nine and thirty ways
Of composing tribal lays,
And each and every one of them is right.

Yet in spite of these attempts at tolerance and fair-mindedness proofreaders in their efforts to keep up to a certain standard are supposed to be most captious creatures, kept in little cages called proofrooms, with a certain amount of galley proofs a day for diet and with a few reference books as aids to digestion.

At the RECORDER office there is a small room next to the shop which is called "Proofroom." Its two best features are an abundance of light, since one whole side of the room is of glass, and its comparative quietness, for the only direct connection with the composing and press room is a small window, through which the proofs come in for reading and pass back again after being read. One hears the machinery without being disturbed by it. In fact, as one peeks through the proofroom window, imagination can make of it a symphony: the linotypes first in position like enlarged first and second violins, the woodwinds of the presses adding their humming undertones pierced now and then by the piccolo of the metal saw, with a running accompaniment of the folders and a general conglomeration of tympanic arrangement of punches, perforators, staplers, and the pounding beat of the planer.

It is eight o'clock at the RECORDER office when the proofreader's day begins. As the swinging window bangs with the entrance of the first lot of proofs, the copyholder arrives, puts the copy in the proper folders, and the morning's reading begins. It begins several times. First enters a pressman for his press OK; then a "hand comp" has trouble with his copy—it is handwritten. We decide the word in question is a "Mr. Newey" and not a "Mr. Nervey." Now we can read again, but no—the foreman rushes in, both hands filled with a bunch of papers. Here is a rush job, and the first task is definitely set aside for a while. Yet before the next can be fairly started, comes a request from a linotyper, "How're the chances for reading this six point so I can change my magazine?" Then, at last, if somebody doesn't come in to ask about a proof or if the telephone doesn't ring, the six point is read, the rush job is finished, several small jobs which have accumulated are read, sent back for correction or sent out to the customer for OK; and all this in the even tenor of our way—but not necessarily "noiseless," as Gray originally put it, for the copyholder, perhaps being musically inclined while the proofreader is doing revises,

may add his bit to the symphonic cacophony of the day.

The noon hour comes and goes, and attention is given to the RECORDER, for it is Tuesday, when most of the RECORDER must be read. The RECORDER is read in galley proof with the copyholder reading aloud from the copy, there being about twenty-one galleys to an issue. (A galley is twenty-one inches long.) Wednesday afternoon, after the linotyper makes the corrections, the galleys are made up into pages. The page proofs are sent in to the proofreader Thursday morning, when, after corrections are checked, the RECORDER is ready for the press.

As the afternoon progresses, interruptions grow less except for an occasional stop to consult some reference book. The copyholder continues in that jargon peculiar to proofrooms:

"The Inland Printer three ital prints an amusing letter from Mr. T. B. Aldrich to Professor E. S. Morse com ex hyph president of the American Academy for the Advancement of Science four up. Professor Morse com it should be stated com has a handwriting quite indescribable. Quote my dear Morse colon It was very pleasant for me to get a letter from you the other day. Perhaps I should have found it pleasanter if I had been able to decipher it. I don't think I mastered anything beyond the date paren which I knew paren com and the signature paren which I guessed at paren. There pos s a singular and perpetual charm in a letter of yours sem it never grows old sem it never loses its novelty. One can say to one pos s self every morning colon single quote There pos s that letter of Morse pos s sem I haven't read it yet. I think I'll take another shy at it today and maybe I shall be able com in the course of a few years com to make out what he means by those t pos s that look like w pos s and those i pos s that haven't any eyebrows scare close single. Other letters are read and forgotten com but yours are kept forever dash unread. One of them will last a reasonable man a lifetime. Admirably yours com T. B. Aldrich close quote."

The most dangerous part of the day is the late afternoon, when, in the words of Mr. Edward N. Teall, the "proofreader's yielding to the hypnotic influence of the day's steady run of reading" stupifies his attention unless something occurs to break the spell, and it does—one of those mistakes in typesetting which enliven and give humor to the day. The RECORDER proofroom has not kept a list of its own printshop oddities, but it presumes plenty have slipped by. Recently it had "Like a Wondering Ship" as the title of a hymn, which upon investigation proved to be "Like a Wandering Sheep" and luckily was so corrected before being printed.

De Vinne in his book on correct composition mentions a few examples of gross modern blunders, one made by a reporter, who, hearing a lecture about "a martyr in a sheet of fire," put it down in his copy as "a martyr in a shirt on fire." There is the editor who wrote, "o tempora! o mores!" which the compositor transformed to "O temperance! O Moses!" and it was so printed." One author was quite irate to find in his book a mistake for which no human being was respon-

sible. On the press during the printing the top of a letter *h* was knocked off and made to look like an *n*, so that the result instead of being "his too hasty steps" was "his too nasty steps." De Vinne adds to these examples the lines of Pope:

Whoever thinks a faultless piece to see,
Thinks what ne'er was, nor is, nor e'er shall be.

Another writer in an exchange puts the same thought in the modern manner:

THE TYPOGRAPHICAL ERROR

As you say, "She may be empty, but I'll tell the world she's clean,"
But when the sheet is printed and is out upon the mail,
On its way to the subscribers, I have never seen it fail—
In the center of the front page, in a most conspicuous place,
Some typographical error fairly kicks you in the face.
For the typographical error is a slippery thing and sly:
You can hunt till you are dizzy, but it somehow will get by.
Till the forms are off the presses, it is strange how still it keeps.
It shrinks down in the corner, and it never stirs or peeps.
That typographical error is too small for human eyes,
Till the ink is on the paper, when it grows to mountain size.
And you see that blasted error far as you could throw a dog,
Looming up in all its splendor, like a lighthouse in a fog.
That glaring blunder juts out like an ulcerated tooth,
Where it dodged the eagle vision of the napping comma sleuth.
It is sure too late to mind it, but it fills your soul with rage
As you see it swelling loudly in the middle of the page.
The boss he stares with horror, then he grabs his hair and groans;
The copy reader drops his head upon his hands and moans—
The remainder of the issue may be clean as clean can be,
But that typographical error is the only thing they see.
It was down among the six point till the copy was all read,
When it shifted into blackface or a two-inch banner head.
Then, when the sheet was printed, it jumped up and hollered, "Boo!"
You sure never saw me, did you? This is sure a horse on you!"

Confession We have been selfish.
We have permitted our "likes" to dominate us.
We have given way to prejudice.

We have lacked vision.
We have not been true to our convictions.
We have not been good Sabbath keepers.
We have not been faithful witnesses.
We have neglected others.
We have "mouthed" our prayers.
We have lacked joy in worship.
We have entertained doubts.
We have neglected the Bible.
We have tried to serve two masters.
We have been unprofitable servants.
We have failed in stewardship.
We have broken our covenant with God.

For all our sins, O God, forgive us, and "remove our transgressions from us." May our prayer, indeed, be, "create in me a clean heart, O God, and renew a right spirit within me. . . . Restore unto me the joy of thy salvation. . . . Then will I teach transgressors thy ways; and sinners shall be converted unto thee."

Items of Interest The day before the "Fourth," Dr. Harry Emerson Fosdick spoke before his congregation at Riverside church some suggestive truths. From history he pointed out how every gain humanity had made was effected by minorities. Popular education, religious freedom, liberty of scientific research have come that way. The great cities are ruled by minorities; the vast majorities are so absorbed in their own affairs as to be apathetic and careless, with no strong convictions one way or the other. "Look at this city. Is Tammany Hall a majority? Upon the contrary, it is a self-seeking, highly organized minority plunderbund, and it rules the metropolis." A minority, he averred, can be creative of good as well as evil. "The majority of church members are not really Christians." "My faith," he declared, "is in the church within the churches, the two per cent, the germinal seed, the spiritual leaven, the inner group of men and women who have been genuinely kindled by Christ's spirit, and are today living and thinking above the average, and ahead of the times. Always the real Church has been not the dough of the mass but the leaven of the few."

The June *Bulletin of the National Conference of Jews and Christians* has just been read with interest and appreciation. It contains brief reports of seminars and insti-

tutes held in various places to study and formulate plans for increasing amicable relationships and greater justice between Jews, Protestants, and Catholics. Group meetings were reported in Rhode Island, Wisconsin, and West Virginia. Information is given concerning an "Interpretation" of the Washington Conference. Honorable Newton D. Baker is one of the leaders of this enterprise. He writes, "The National Conference of Jews and Christians associates a number of thoughtful and earnest people in an effort to analyze and allay the prejudices which exist between Protestants, Catholics, and Jews. The conference seeks to moderate and finally to eliminate a system of prejudices which we have in part inherited and which disfigures and distorts our business, social, and political relations. To the extent that these feelings are mere prejudices, they will, of course, yield only to knowledge and good will, and the work of the conference can succeed only as it has the support of men and women who are themselves tolerant and who realize the vital importance of tolerance in so complicated a civilization as we Americans now have." We believe in religious freedom. We believe, as "Father" M. J. Ahern in the Rhode Island Seminar is quoted as saying, "Religious freedom is not a concession from one group to another. It is a right." We believe in right and just "business, social, and political relations" for all. We are deeply interested in movements to promote these relationships and to bring about the most friendly feelings possible. But Christians should not overlook the facts that are fundamental in our differences. They should take no step that would in any way nullify their own faith or vitiate their effort to promote the kingdom of God.

From the Federal Council of the Churches of Christ in America comes the news of the death of Rev. Elias B. Sanford, D. D., who played the leading pioneer role in the creation of that organization. A Congregational minister, when past fifty, he was the leading spirit in founding the Open and Institutional Church League, and later, the National Federation of Churches and Christian Workers—organizations of local groups interested in co-operative work. Thus was prepared the way for the federations of the

denominations themselves as projected at the great Interchurch Conference on Federation, in 1905. As the "persuasive" interpreter of the federation to the denominations, Doctor Sanford was naturally the man for the first executive responsibility of the council, a position which he ably filled from 1908 until 1913. Doctor Charles Macfarland, who became his successor as general secretary of the council, says of him: "He was devoted, unselfish, patient, and persuasive, with a faith that the doubts of others did not quench and a vision which the confusion of early days could not dim."

Nearly forty years have elapsed since Sir Wilfred Grenfell began his work in Labrador. During that time there has been rapid progress, as the following facts indicate: "Last year, 14,000 patients were treated by hospitals, hospital ships, and nursing stations; 500 children were cared for in schools and orphanages; 2,000 women, and convalescent and disabled men and boys were given employment through the industrial department. The staff employed all the year round (including surgeons, nurses, teachers, industrial and social workers) numbers sixty-one. In addition, there is a volunteer staff of 100 during the summer months."

'H KYRIAKH—"THE LORD'S DAY"

BY REV. LESTER G. OSBORN

For some time I have been dissatisfied with the summary treatment accorded to Revelation 1: 10 by Sabbath keepers. Their refusal to consider even the possibility that the peculiar form *kyriakh* might have a different meaning than the usual *'hmera de kyriou* has seemed to me to be either extreme dogmatism or cowardly evasion of the issue. The latter term undoubtedly means "the day of the Lord," that is, the day of judgment. The context in which we find the former argues for the same meaning. But we must face the fact that unquestionably *kyriakh* is used to designate the first day of the week less than a century after John wrote. This study is an honest attempt to find the real significance of this term as used by John.

Were I holding a brief for Sunday observance, the passage upon which I would rest the weight of my contention would be Revelation 1: 10—"I was in the Spirit on the

Lord's day" (*en th kyriakh 'hmera*). That the importance of this text may be seen, let me sketch the argument briefly. At the end of the second century we find *'h kyriakh* used in reference to the first day of the week—Sunday. This is a substantive—an adjective used as a noun—and behind it must lie the complete phrase *'h kyriakh 'hmera*, which is just what we have in Revelation 1: 10. This is a peculiar form, the usual being *'hmera de kyriou*—"the day of the Lord." So John meant Sunday by "Lord's day" and the later writers got it from him.

This is the argument in spite of the fact that in the Gospel of John, written later—how much later is a matter of argument among scholars—he does not use this term but "first day of the week"—*mia toon sabbatoon*—when speaking of the day which followed the Sabbath; and in spite of the fact that the only specific day spoken of as belonging to the Lord in the Bible is the Sabbath, and that the seventh day was observed well-nigh universally by the post-Apostolic Church for centuries afterward.

To understand this important phase of the Sabbath controversy we must go into the writings of the first three centuries very carefully, finding which use the word *kyriakh* and which of these refer to Sunday, whether any of them use the term with any other meaning, and the origin of the usage in designating the first day of the week.

I. General Usage.

Of the adjective *kyriakos* (literally "lordly") the lexicons give us the meaning "of or belonging to a lord or ruler." Thayer recognizes two shades of meaning: (1) genitive of author, and (2) "relating to the Lord."

Sophocles, that master of scholars of the Greek, in his lexicon, gives several general usages of the adjective: "The Lord's Supper" (1 Corinthians 11: 20); "The Lord's life" (Ignatius: Ad Mag. IX); "The Lord's words" (Papias: Frag. III); "The house of the Lord" (Clem. Alex.: Ped. I, 7); "The store-house of the Lord" (Origen: Psa. 36: 21); etc.

Evidently, then, the adjective was used quite generally in ecclesiastical circles, occurring once in Scripture.

II. Use of *Kyriakh* for the First Day of the Week.

In the laws of Valentinian II, in the late fourth century, we find: "On Sunday, which our forefathers usually and rightly called the Lord's day." (Hastings DCA, Art. "Lord's Day.")

In the century before Valentinian—the third—we find the term used in this way quite generally. It occurs in the writings of *Peter of Alexandria, Victorinus, Cyprian, Anatolius, and Origen.*

There are five possible evidences of the same usage in the last quarter of the second century. Tertullian, c. A.D. 200 (Liber de Idol. Ch. 14), may mean Easter instead of Sunday by *kyriakh*. The *Gospel According to Peter*, c. A.D. 190. (Vs. 34-37, 50); *Clement of Alexandria*, c. A.D. 190 (Strom. V, 14); *Irenaeus*, c. A.D. 170 (Frag. VII); and *Dionysius*, c. A.D. 170 (Epistle to Soter) all use it. These are clear and unquestionable references to Sunday as "the Lord's day."

Before A.D. 170 there is just one instance (see note) of the use of *kyriakh*, and that in a very peculiar form. It occurs in the *Didache* (Ch. 14, v. 1) and reads, "On the Lord's day of the Lord, (*kata kyriakhn de kyriou*) come together, break bread, and hold Eucharist," etc. This writing has been dated by scholars at various decades between A.D. 60 and A.D. 190. The most probable date is c. A.D. 135-140. This, the earliest occurrence of the term, is most significant, and must be considered carefully.

The *Didache* — "The Teaching of the Twelve Apostles"—comes from Syria. The only manuscript of it now extant dates from A.D. 1056 — 900 to 1000 years after the original was written. Take any manuscript of either of the gospels dating from the same period, and compare it with the earliest known manuscripts, and many variations will be seen. There was certainly ample opportunity for alteration by any one of the dozens of copyists through whose hands the *Didache* must have passed.

In the Syriac versions of the New Testament we find some significant changes in the reading of certain passages. For instance 1 Corinthians 11: 20 is made to read, "You do not eat the Lord's body as becomes the Lord's day," and in 1 Corinthians 16: 2, "on the first day of the week" be-

comes "on every Lord's day." Since these latter date from the fourth century, it is a safe surmise that this reading in the *Didache* dates from about the same time, being an alteration or an interpolation. Certainly it is very unsubstantial evidence. The best that we can say is that if *kyriakh* refers to Sunday, and if this phrase has not been substituted for "first day of the week" or even "Sabbath" (which is not impossible) by some well-meaning Syrian copyist of the fourth century or later, then the *Didache*, which belongs almost without doubt before the time of Justin Martyr, contains the first instance of *kyriakh* as a noun for Sunday. There are, however, too many ifs in the matter for the evidence to bear much weight.

And furthermore, even if the term stood in the original, it is not certain that it refers to the first day of the week. Harris (Teaching, pp. 27, 28) presents a very strong argument for "day of atonement" as its meaning in this document, finding an analogy to Revelation 1: 10, which he thinks refers to this annual day. He says too that if one would prefer to see a reference to the day of judgment, even this is not excluded in his interpretation, for the day of atonement was to the Jews a rehearsal of the day of judgment.

(Continued next week)

THE MILTON CHURCH REPORT OF PASTOR

JULY 3, 1932

(Requested for publication by vote of church)

During the last three months the regular appointments of the church have been maintained with the exception of the Sabbath, April 16, when the quarterly meeting was held with the church at Milton Junction. The general health within the congregation has been good and there have been no deaths. The pastor has tried to perform his regular duties within the parish, in the worship of the church, and in connection with the auxiliary organizations. He has been present at all the appointments of the church with the exception of April 30, when he exchanged with Pastor J. F. Randolph, and on June 17 and 18, when he was in attendance at the meeting of the Northwestern Association at Battle Creek, Mich.

It was by appointment by the board of trustees of the church that the pastor at-

tended the meeting of the association. He had charge of the session on Friday evening. Other members of the church attending the associational gathering were Rev. and Mrs. M. G. Stillman, President and Mrs. J. W. Crofoot, Mrs. J. L. Skaggs, Margaret Skaggs, Victor Skaggs, Miss Charlotte Polan, Miss Margaret Lowther, and Miss Rachel Coon. Mr. and Mrs. Ed Maxson and Mrs. Leonard Severance, who are members of this church and live at Battle Creek, were present at some of the meetings. The next meeting of the association is to be held with the church at Farina, Ill.

On June 25, the pastor baptized the following people at Dix's beach, Clear Lake: Mrs. Frank Ridsen, Mary Jane Ridsen, the Misses Nancy, Mary, and Alice Clarke, and on that day he received them into the fellowship of the church. At the same time he also baptized Miss Virginia Nelson of Walworth and Mrs. Ernst Leuenberger of Adell, Wis. On the same date, eight were received into the church by letter, as follows: Mr. and Mrs. Homer Hess, Norma Hess, Loyal Hess, Mrs. Rex Bowers, Mr. and Mrs. William H. Crandall, and Roy Crandall. Others will join by letter in the near future, and it is hoped there may soon be other candidates for baptism and membership in the church.

Visitors have spoken on Sabbath mornings as follows: On May 14, Rev. Ernst Leuenberger; May 25, Rev. E. D. Van Horn; June 11, Dr. George Thorngate; June 18, Rev. Mr. McDonald, Beloit, at the invitation of Rev. Hal Norton, Janesville, who had agreed to serve at that time.

The Vacation Religious Day school was held for three weeks, beginning on Monday, June 13, and ending on Friday, July 1. It was under the direction of a joint committee with representation from the Methodist, the Congregational, and the Seventh Day Baptist churches. The pastor of this church served as supervisor. In the regular day organization sixty-five children achieved full registration, which required a minimum of five days in attendance. Nearly all the pupils were quite regular in attendance. An additional group of fourteen older young people was organized into a leadership training class. This class met evenings and was taught by our director of religious education, the Rev. E. E. Sutton. The total

enrollment of the school was seventy-nine. Of this number, nine are Congregationalists, ten are Methodists, fifty-eight are Seventh Day Baptists, one an Adventist, and one a Lutheran. Nine teachers were employed to be paid at the rate of one dollar per day. Mr. Sutton was the tenth teacher and under the employment of the Sabbath School Board. The absence of teachers amounted to a total of three days: one day on account of the death of a relative, and two days on account of the illness of a teacher.

The entire cost of the school is \$154.17. Five three-dollar books were bought with money provided by our Sabbath school, and all the books used are the property of our church. The fifteen dollars spent for books taken from the total of \$154.17, leaves \$139.17 to be shared by the three churches, and it figures out to be \$1.80 per pupil.

This week following the close of the school, a demonstration program has been given twice: on Sabbath morning at our church and on Sunday morning at the Congregational church, the Methodists and Congregationalists uniting for that meeting. The children did remarkably well and it is believed they gained many friends for the Vacation Religious Day school work.

Respectfully submitted,

JAMES L. SKAGGS,

Pastor.

MISSIONS

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

THE CHRISTIAN CONVICTIONS THAT MAKE EVANGELISM A NECESSITY

(Part of an address delivered at the Northfield Retreat, June 15-17, 1932, by Rev. C. L. Goodell, D. D., secretary of the Commission on Evangelism of the Federal Council)

We need not reaffirm the fact that these are hard times throughout the country, and throughout the world. There is financial pessimism enough in store to make the atmosphere of the sunniest day as heavy as a London fog; and sad to say, what is true in the financial world is equally true in the Church. The benevolent societies are at their wits' end, the annual reports are all in red, missionaries have been called back,

workers have been dismissed, and subscriptions have been cut or discontinued.

In other times of crisis man's extremity has been God's opportunity. Great financial losses have been followed by great spiritual gains. It was so in the financial crises of '37, '57, and in the '70's, as well as in the early part of the last generation.

Is it not time for the Church to take account of stock, to see what it has by way of assets to offset its liabilities? If there are any spiritual forces that are really invisible, would it not be a fine thing if the spiritual eyes of the Church could be opened to see and realize them? If the mountains are full of the chariots and horsemen of God who are on our side, what is the use of fretting?

Face to face with the exigencies which are upon us there must be a new evaluation of our forces. In the calamities which afflict the world the medicine must be adequate to the malady.

1. The first conviction which must grip the heart of the Church today is the conviction of an imminent and almighty God. Maurice said of Carlyle that "he believed in a God who died in the days of Oliver Cromwell," and some of us apparently do the same thing. God calls himself "I am." Some seem to think his proper name is "I was." He was mighty in the days of Abraham and Moses, in the days of the prophets and apostles, but in our critical, unspiritual days, we assume that he is less efficient than he used to be.

To his students at Harvard, Phillips Brooks said: "Be sure of God, then everything worth while will flow consecutively from that great conviction." To realize that however little concern there may be in our social order on the part of the world, there is infinite yearning on the part of God, to know that the heavens are bending low and that we can never journey so fast or so far as to outrun his love and care, that is to put life under the ribs of death, that is to give us holy confidence that nothing can shake.

2. The next conviction which must grip the heart of the Church is that man is a sinner. Men are telling us that the sense of sin has disappeared. Articles are being written for our magazines on "The Vanishing Sinner," and there is only a sneer for a story out of the long ago in which a man

cries, "O wretched man that I am, who shall deliver me from the body of this death?"

We have made great improvements in this machine age. We have more comforts than our fathers could have imagined, but in all these improvements there has been nothing to save mankind from the old and devastating problem of sin and trouble. The mourners still go about the streets because of it. Our prisons and our insane asylums are crowded to the doors as evidence of it, and the marble slabs in the morgues are full.

A social consciousness, yes; a social conscience, never! Conscience is an individual thing. When you talk about a community conscience you probably mean to say that the individual consciences of the people are moved at a certain point, but in the last analysis it is only the individual that is concerned in that.

We are born one by one. One by one we accept or reject the mercies of God. One by one we die. And one by one we shall stand alone at the great assize. "So then each one of us shall give account of himself to God. Don't forget it."

Some of our leaders have, in my judgment, proved themselves to be poor diagnosticians. They are saying that "the preaching of today is too individualistic, that preachers have visualized souls as isolated units instead of seeing human beings in their social relations." Instead of our preaching being less individualistic, it should be far more so. We do not progress from social relations to individual relations, but from individual relations to social relations.

It is a libel to say that the men of two generations ago accepted Jesus Christ with the thought of getting clear of penalties in the future world, and had no interest in the things of this world. I knew the men of that generation. I have talked to the preachers of that age, and when I asked them if that was the gospel they preached they say with indignation, "Never!" The men who talk about the great message of that age as if it were a message that was finished in individual lives are poor students of history.

Who founded the Bible societies? Who founded the missionary societies? Who endowed the universities? Who are the men who made possible the millions that are now used as endowments for Christian education? They were the men who did it. They

realized that while there might be some religion where God and the individual were enough, that the Christian religion required three—God, and the individual, and somebody else. If a man did not use his religion they knew he would lose it, and therefore they gave themselves for the Master's work in this world, and they taught their children, who are now laying their millions upon altars—they taught them *at the family altar*—that the price of their own salvation was to seek the salvation of others.

3. Realizing that man is a sinner, the next of the great convictions that must lay hold upon us is that Jesus Christ is a savior—not only a savior *from* something, but a savior *to* something, and that in him men find relief from the dread accusations of conscience, and know what the holy promise means where it said, "If we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." More I would like to say about this, but cannot. We must give it our deepest thought.

4. The next conviction which makes evangelism a necessity is that the Bible is *God's message* to men, and that it places the emphasis where it belongs.

Principal Jacks had much to say about the "lost radiance" of the Christian Church. He said the joy and power had gone out of the Christian life. I make bold to say that the same thing, in a sense, is true with regard to the Bible itself. We have been using it for many good purposes, but many people have lost, what somebody has called, the "direct gaze." Its primary message is the spiritual message of salvation for the individual.

5. The Christian must be God's messenger and witness. If the only message you have when you stand in the pulpit is one that you have evolved from the last magazine article, or the last book on psychology, philosophy, science, or sociology, you are an impertinence in the sight of God and man. The only right you have to stand in the pulpit anywhere is that you are there as God's messenger. You are God's man. You come from his presence and if your audience is asking, as it is in its heart, "Is there any message from the Lord?" you are there to say "There is." God gave you that message. It is not yours, it is a message from

the high court of heaven from which you are an ambassador, and you preface it by saying, "Thus saith the Lord."

It is a message of life and death, the answer of which should be settled on the spot. You never know who in your congregation is meditating suicide. You never know what man or woman is face to face with the awful problems and catastrophes of sin, and shame, and death. Instead of saying you have "thirty minutes to raise the dead," you can say, "I have five minutes to save a life!" You are pleading for a verdict. If under those circumstances you have only a dissertation or a lecture, God have mercy on you and on those to whom you fail to minister. If you have no burning passion that only shows that you are no shepherd, that the sheep are not yours, you are an hireling.

St. Paul said in substance, "I would gladly be damned myself if I could only save those who are my brethren." What was the spirit that sent Adoniram Judson to Burma? At last they slid his frail body over the side of the ship with gun shot tied to his feet; and if his bones are left they nestle in coral caves, a tribute to his devotion. Why were a thousand missionary graves dug in the hot sands of Africa and in the islands of the sea? Do we know anything about that passion? If not, what right have we to represent the passion of our Lord?

**STATEMENT ONWARD MOVEMENT
TREASURER JUNE, 1932**

	June, 1932	July 1, 1931, June 30, 1932
<i>Receipts</i>		
Adams Center	\$ 145.50	\$ 752.36
Albion Home Benefit society, special	35.00	123.34
Alfred, First	\$ 250.08	
Ladies' Aid society	100.00	
Woman's Evangelical society	50.00	
	\$ 400.08	1,889.96
Alfred, Second	162.40	497.55
Andover	20.00	35.00
Attalla		
Battle Creek	43.25	175.75
Berlin		185.08
Boulder		15.00
Brookfield, First	\$ 46.60	
Sabbath school	10.00	
Women's Benevolent society	25.00	
	\$ 81.60	260.30

Brookfield, Second		240.88
Carlton	\$ 8.00	
Sabbath school	11.00	
Golden Rule class	.75	
Ladies' Aid society	5.00	
	\$ 24.75	59.75
Chicago	125.00	275.00
Denver		81.30
De Ruyter	86.70	378.70
Detroit		
Dodge Center, a friend	2.00	88.77
Edinburg	9.75	37.75
Farina	\$ 195.00	
Ladies' Aid society	25.00	
	\$ 220.00	720.00
Fouke	7.50	39.50
Friendship	10.00	130.00
Genesee, First	40.20	280.76
Gentry		6.00
Hammond	15.00	173.00
Hartsville	8.00	74.62
Hebron, First	\$ 141.00	
Sabbath school, special	.38	
	\$ 141.38	236.06
Hebron, Second	10.00	10.00
Hopkinton, First	\$ 104.00	
Christian Endeavor society, special	6.00	
	\$ 110.00	839.41
Hopkinton, Second	6.20	43.65
Independence	125.00	488.71
Jackson Center		15.00
Little Prairie	1.50	18.50
Los Angeles	7.00	37.00
Lost Creek	5.00	92.50
Marlboro	35.28	237.26
Middle Island		48.19
Milton	158.60	2,015.05
Milton Junction	156.88	873.10
New Auburn	7.50	50.00
New York City	\$ 65.55	
Special	25.00	
	\$ 90.55	930.86
North Loup		75.00
Nortonville		62.00
Pawcatuck	\$ 175.00	
Christian Endeavor society, special	7.00	
Junior Christian Endeavor society, special	2.00	
	\$ 184.00	4,053.00
Piscataway	37.25	348.85
Plainfield	564.00	3,106.69
Portville		16.10
Richburg	48.50	176.00
Ritchie		25.00
Riverside	50.00	545.00
Roanoke		11.00

Rockville	\$ 42.30	
Debt	1.00	
Christian Endeavor society, special	2.00	
	\$ 45.30	201.85
Salem	312.05	1,310.26
Salemville		67.40
Scio		
Scott		70.50
Shiloh	\$ 136.83	
Women's Benevolent society	108.50	
	\$ 245.33	698.89
Stonefort		10.00
Syracuse		5.00
Verona	\$ 147.00	
Special	30.00	
	\$ 177.00	277.00
Walworth	10.00	57.00
Washington	\$ 25.00	
Special	25.00	
	\$ 50.00	100.00
Waterford	\$ 115.00	
Christian Endeavor society, special	3.00	
	\$ 118.00	303.05
Wellsville	15.00	45.00
Welton, a friend, special	15.00	131.99
West Edmeston		21.00
White Cloud		94.24
Minnesota semi-annual meeting, special	8.62	8.62
Eastern Association	122.49	122.49
Western Association	29.92	94.42
Daytona		22.00
First and Second Brookfield and West Edmeston, joint collection		16.12
Southwestern Association		36.00
Southeastern Association		49.54
Minneapolis Sabbath keepers		15.00
Woman's Board		133.34
Buckeye Intermediate Christian Endeavor society		2.00
Exeland Sabbath keepers		3.00
Rocky Mountain Summer Camp Conference collections		16.78
Interest		435.53
Individuals:		3.72
Dr. Rosa W. Palmborg	\$ 20.00	
Miss Lois R. Fay	5.00	
A friend	2.00	
Dr. W. H. Tassell	10.00	
Mrs. W. J. Fisk	5.00	
	\$ 42.00	731.50
		\$25,957.04

Receipts for the Year

Budget	\$24,258.98
Special	1,649.56
Debts	48.50
Total	\$25,957.04

Disbursements

Missionary Society	\$1,867.56
Special	94.00
Debt	30.81
	\$ 1,992.37
Tract Society	\$ 583.06
Debt	17.42
	600.48
Sabbath School Board	375.64
Young People's Board	178.03
Woman's Board	\$ 49.40
Special	65.00
	114.40
Ministerial Relief	395.23
Education Society	148.21
Historical Society	\$ 49.40
Debt	.27
	49.67
Scholarships and Fellowships	118.40
General Conference	484.25
Lone Sabbath keepers	9.80
	\$ 4,466.48

HAROLD R. CRANDALL,
Treasurer.

118 Main St.,
Westerly, R. I.,
July 1, 1932.

Young People's Work

REV. CLIFFORD A. BEEBE
MARVELL, ARK.
Contributing Editor

YOUTH ON MISSION FIELDS

Christian Endeavor Topic for Sabbath Day,
July 30, 1932

DAILY READINGS

Sunday—Families divided (Matt 10: 34-38)
Monday—Persecution (John 16: 1-4)
Tuesday—Carrying the message (Acts 8: 1-4)
Wednesday—Changing customs (Acts 19: 18-20)
Thursday—A new way of life (Eph. 4: 20-29)
Friday—Breaking with tradition (Phil. 3: 1-11)
Sabbath Day—Topic: Problems of youth on mission fields (1 Thess. 1: 1-8)

(Notes on this topic will be furnished next week by Dr. George Thorngate of the Liuho, China, Mission.)

THE QUEST OF GREATER HEIGHTS

BY JOHN GAVITT

(Paper given at Eastern Association)

Back in the days of Solomon he uttered these words, "Remember now thy Creator in the days of thy youth while the evil days come not nor the years draw nigh when thou shalt say I have no pleasure in them."

It almost seems that we are now in the evil days spoken of. Surely there has never been a time when it has been so necessary to seek God early in life as today. Our dear Savior said to his disciples, "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you." There are so many evils in the world tempting the young people that as I look around it is everything but God. He seems to be forgotten. But there is nothing that brings joy and happiness like serving our heavenly Father.

We would give of our best to the Master, give him first place in our hearts. We should take him as our daily companion and guide. People usually find what they are searching for. If they are looking for pleasure, they will find it in one way or another. But there is nothing lasting in the pleasures of the world. They vanish like dew before the sun. On the other hand if we are looking for God and want to do his will, it will be revealed to us.

When one is up on a high mountain he seems to be nearer God, but we can be near him in the valleys just the same if we keep close to him through prayer.

Every Sunday some young people go from the Providence Bible school to Boston to broadcast on the radio at what is called the mountain top hour. At times one would almost think he was climbing a mountain, so vividly do they picture the scene. Our lives are like climbing a mountain; we cannot reach the top all at once. We must go one step at a time, very watchfully and carefully lest a slip should cause us to fall back. Let us listen every day for the Master's voice saying, "Friend, come up higher," until we reach our destination—God's mountain top. In closing I will read this poem:

THE CAPTAIN'S CALL

"Our Captain is calling for soldiers,
Is calling for soldiers true;
O youth, in the glow of the morning,
Is the summons of Christ for you?"

"There are wrongs to be met and defeated,
There are weak ones who fight alone;
There are hearts that are bitterly tempted—
Their need you must surely own.

"There are lands that are lying in darkness,
And waiting for heavenly light;
The army of Jesus must claim them,
And hold them for truth and right.

"Our Captain is calling for soldiers,
Is calling for soldiers true;
O youth, in the glow of the morning,
The summons must be for you."

GOOD TIMES IN HAMMOND

BY MRS. J. B. CAMPBELL

Mr. and Mrs. Everett Stillman entertained twenty young people, the most of whom were members of the Berean Sabbath school class, with a "Hard Times" social at their farm home southwest of Ponchatoula, Sabbath night, June 18. The guests were warned to leave their best clothes at home and they all obeyed. The patched and ragged clothes which were worn caused much merriment. Had anyone forgotten to wear patches, he would have had to ride Mr. Stillman's mule. Both the guests and the mule were glad no one had to pay this forfeit.

Many games were played, one of which was a contest to see how many could guess correctly the profiles which had been previously drawn of the guests. Miss Juanita Crandall won first prize. Prizes in other games were won by Gerald Coalwell and Ralph June.

When the time came for refreshments, homemade paper napkins were passed. Then each person was given a bowl of bread and milk. Other refreshments were cottage cheese, cake, and last, but not least, water and toothpicks. The guests all agreed that as long as they could have bread and milk to eat they could not complain. A "good time" in spite of "hard times" was the sentiment of all present.

Tuesday, June 28, members of the Sabbath school motored to Ponchatoula Beach and enjoyed a picnic. Swimming and eating were the favorite pastimes.

BEREA SOCIETY WINS AWARDS

During the month of June our Christian Endeavor society sent delegates to the county rally, held at Ellenboro, June 5, and to the state convention, held at Charleston, June 9-12.

Miss Mary Jackson, our state president, was at the county rally, and, in one of her inspiring addresses, urged us all to attend the state convention. Mr. M. C. Young told us of his recent visit to Palestine. The ban-

FROM THE W. C. T. U.

John D. Rockefeller's statement against prohibition will be answered by the Woman's Christian Temperance Union all over the country this summer, particularly in county fairs where the women will exhibit a series of posters briefly answering the charges of the oil magnate against the Eighteenth Amendment.

A large edition of these posters has just left the presses of the W. C. T. U. publishing house at Evanston, Ill., and are being sent rapidly throughout the country. The posters are simple and direct, six in number, in large readable type:

DRINKERS, NOT DRYS, MAKE THE GANGSTER

PROHIBITION HAS OUTLAWED THE BIGGEST
COMPETITOR OF LEGITIMATE BUSINESS

PERSONAL LIBERTY ENDS WHERE PUBLIC
SAFETY BEGINS. A DRINK MAY COST A LIFE.

Two other posters illustrate the Census Bureau figures reporting a nearly fifty per cent reduction in alcohol death rates under prohibition; and the government statement that drinking has decreased sixty-five per cent.

The remaining poster is based on the report of the National Education Association of a tremendous increase in high school enrollment, largely due to bettered home conditions under the Eighteenth Amendment.

Women of the W. C. T. U. intend to make the Rockefeller statements an issue in every county, carrying their educational work through churches and educational institutions.

"ORANGES AND PEACHES"

The orator in Hyde Park was holding forth with great fervor, and constantly punctuating his discourse with references to Darwin's "Origin of Species." A tall man and his short companion hung on the outskirts of the crowd, but were unable to get near the speaker. "What's he talking about, Bill?" asked the small man, tired of craning his neck to no purpose. "Eat more fruit, I think," replied the long one. "He keeps talkin' about oranges and peaches!"

—The Christian Register.

ner for largest number of delegates, coming farthest to the rally, went to Petroleum by a small margin over our society.

We sent twenty-eight full-time delegates and several others to the state convention, winning the banner for greatest number of delegates from any one society, and also a beautiful shield for largest attendance of any county. Other awards we brought home were a Bible for largest advance registration, and a C. E. pin to Miss Darinda Hodge for sending in the registration.

We had a good convention and brought home ideas which we hope will help our society.

While in Charleston we visited the new capitol, where the Governor invited us back to the dedication, June 20.

This spring we have all taken part in a missionary reading circle. We enjoy working with our president, Miss Edna Bottoms.

Let's hear from other societies!

—Correspondence.

INTERMEDIATE TOPIC

For Sabbath Day, July 30, 1932

CHILDREN OF OTHER LANDS

DAILY READINGS

Sunday—A sick child (Mark 7: 24-30)

Monday—Chinese children honor parents (Deut. 5: 16)

Tuesday—A girl in exile (2 Kings 5: 1-5)

Wednesday—Child sacrifices (2 Kings 16: 1-3)

Thursday—Jesus welcomes children (Mark 10: 14)

Friday—Mother love (Ex. 2: 1-8)

Sabbath Day—Topic: Boys and girls of other lands (Acts 16: 9, 10)

What games do boys and girls in foreign lands play?

What work do boys and girls of other lands do?

What chances for education have boys and girls of other lands?

SOUTHWESTERN ASSOCIATION

The Southwestern Association will convene on August 11, with the Hammond (La.) Church. All who are contemplating attendance will confer a favor by notifying either one of the following committee as soon as convenient: T. M. Campbell, 500 Olive St., or Mrs. R. J. Mills, 500 E. Merry Ave., Hammond, La.

We are anticipating a good, helpful, and spiritual time. All will be welcome.

S. S. P.

CHILDREN'S PAGE

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

A JUNIOR LIKES FAIR PLAY

MATTHEW 7: 12

Junior Christian Endeavor Topic for Sabbath
Day, July 30, 1932

BY MRS. NETTIE CRANDALL,

Junior Christian Endeavor Superintendent

WHEN THE TIGERS LOST

John Robbins was a member of the baseball Tigers from Number Three School, and he played so carefully and enthusiastically that he helped his team to win ever so many games.

But there was one team that was very hard to play—the Wildcats from Number Five School. Each team had won the same number of games, and they were to play for the championship.

"We must beat the Wildcats, fellows," said John with his usual earnestness.

At that match game the Tigers did play well, but so did the Wildcats. It really looked for a while as if the game would be a tie, for the score was five to five until the first half of the ninth inning. Then the Tigers scored another run. In the second half of this inning John had succeeded in putting two of the Wildcat team out at first base. But the Wildcats had one man on second base and one on third. John was straining every nerve to be ready to put a third man out before the Wildcat on third base could score. That would win the game and the championship for the Tigers.

Everyone was watching when Irving Mason struck the ball and ran toward first. John leaned forward eagerly. He caught the ball a fraction of a second before Irving reached first, but in doing so his foot slipped off the base. The umpire did not see and announced Irving out.

In all the cheering and excitement that followed, Irving didn't say anything and John really lost his head for a minute. Then the words pounded in his brain: "He wasn't out. You know you broke a rule. Your foot wasn't on the base. Tell the umpire while there's time!" John answered the voice. "And make the fellows mad? Not much!" trying to drown it out.

(Continued next week)

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I have read the other children's letters and thought I would write you one. I have been to church this morning and Junior this afternoon.

I have a collie dog I call Sport. I have a cat. She is a Persian tortoise-shell.

I am taking music lessons on the piano and I like my lessons. My teacher is Mr. Jerrett.

I had a little guinea pig, and I took it up to the hills and it got killed. My auntie has two little birds; they will sit on my finger and fight.

I had better close for this time.

BENNY HERBERT.

4429 Forest Ave.,
Riverside, Calif.,

DEAR BENNY:

I am very much pleased to add another to my circle of RECORDER boys, and hope this only the first of many letters you are going to write to me.

I hope your cat and dog are good friends. Our next door neighbor several years ago had an Airedale dog and a white Angora cat who were the greatest of friends; they always ate their meals out of the same dish and often took their naps with the cat curled up between the dog's front paws. It was funny sometimes to see how the dog could make the cat mind. One day the cat got up in the master's favorite chair and did not mind when he told her to get out. He looked at the dog and said, "Make her get down, Jack." Jack marched over to the chair and gave Mistress Kitty a cuff with his paw which knocked her off with a rush. Then the dog began to lick her and soon she was curled up between his paws in front of the stove.

I think it is fine that you can take piano lessons, for when you have learned to play well think how much pleasure you will be able to give other people. One of my pupils used to say, "God put us into the world to make other people happy." Don't you think he was right?

I was glad to hear about your pets and your auntie's little birds. It must be great fun to play with them.

Sincerely yours,
MIZPAH S. GREENE.

NEWS FROM WHITE CLOUD, MICH.

The Singing Band from the Young People's Auxiliary have been called to many nearby towns to present their program. The songs are well chosen and seem to be appreciated wherever they go. The noble purpose of this effort is to carry a little more of the love of Jesus to the hearts of the listeners. No admission is charged.

The revival meetings, conducted by Rev. Lewis Sheafe of Washington, were well attended during the entire three weeks. Everyone enjoyed the good sermons and songs. Some young hearts were touched and many renewed their consecration to God and his work.

On the second Sabbath in June the Sabbath school hour was given over to the Children's day program. The program was made up of many songs and recitations and a pageant which brought plainly to view the responsibility of the church and the parents in the training of its children. May God help each one of us to a deeper realization of the spiritual needs of our children, that we may be more diligent in our efforts to "Feed these lambs" the beautiful truths of God's Word.

Because of ill health, Dr. J. C. Branch has given over his practice to his son, Dr. Charlie Branch, from Indiana. Though in pain most of the time, Doctor Branch still feels the urge to do something for his Master. Last Thursday night he invited all the young people to come out to their cottage at Diamond Lake to hold a little meeting at the water's edge. Because of rain it was necessary to go inside. There were about thirty present. The doctor, feeling that this might be the last time he would speak to them, once more pointed out how the things of this world pass away and there is nothing safe here. But for those who are serving God there is safety and the beautiful hope of eternal life that no one can take away. He used as one of his texts, "As a man soweth, so shall he also reap," and exhorted the young people and all present to sow seeds of love and kindness. Doctor Branch is held very high in the love and esteem of those who know him best. His life of kind, unselfish service is indeed an example to us all.

MRS. DORA SIEMS,
Corresponding Secretary.

DEAR MRS. GREENE:

I am sorry I have not written to you before. I was going to write to you before Christmas but my grandpa, Rev. George W. Hills, died and I didn't have time to.

My birthday was the nineteenth of last month. I received a game called "Pegity," two lovely handkerchiefs, and a compact of powder. The neighbor next door gave me a card, a handkerchief, and two candy bars. My birthday was on Sunday and so we went to a ranch up in the San Bernadino Mountains. I had a nice birthday.

I go to church and Sabbath school every Sabbath. We live in back of the church.

Wishing you a happy vacation,

Your friend,

WINIFRED ADELLE DAVIS.

DEAR WINIFRED:

This seems to be California week since both letters are from that "Summer Land," as my sister used to call it. She lived in California quite a number of years and I have always wished I could go there. Mr. Greene had a wonderful trip out there to attend Conference, and has told me all about your family. I remember your mother as a little girl and have seen your grandma once at Alfred, though she does not remember me. Your grandpa I have been very fond of ever since I was a young girl living in Milton Junction, and Mr. Greene always thought of him as a second father; so you see I feel pretty well acquainted with you.

Your birthday this year must have been very enjoyable and long to be remembered. Your presents were nice and your trip to the mountains was the best present of all, I'm thinking.

I think it is lovely that you live right close to the church so that no matter what the weather is you can be sure to attend church and Sabbath school every Sabbath, for attending these services is a great privilege. We live next door to the Andover church, but have to go five miles over the hills to attend the Independence church—services at Independence at ten-thirty, Andover at two-thirty. We don't often miss either one.

I hope you will not have to wait so long next time before you write.

Yours sincerely,
MIZPAH S. GREENE.

OUR PULPIT

THE CHRISTIAN SABBATH

BY CYRIL A. CRICHLAW

The resurrection of the Lord Jesus Christ is the supreme *fact* of the Christian religion and the world's most important and greatest event. For, as the Apostle Paul states: "—if there be no resurrection of the dead, then is not Christ risen. And if Christ be not risen, then is our preaching vain, and your faith is vain; . . . ye are yet in your sins. . . . If in this life only we have hope in Christ, we are of all men the most miserable." 1 Corinthians 15: 12-19.

With reference to the Mosaic creation, the resurrection is the final act in that great drama. It places upon creation's brow the crown of finality, completeness, and success. It is creation's capstone, furnishing its outline as a completed whole, giving its finishing touches, spiritualizing its meaning, revealing its secret workings and inner purpose.

The resurrection interprets creation to us in the light of the gospel, and creation shines with a clearer luster, and a newer and deeper meaning. The resurrection is the pinnacle and climax of that incomprehensible plan (the plan of redemption) of which the Mosaic creation was only its material beginning and symbol. The resurrection is the glorious mountain-top from which alone we obtain the grand majestic sweep of the full creative purpose. The resurrection brings creation down to date—a spiritual product, a finished task.

The old Mosaic conception of creation is purely material. The resurrection spiritualizes that conception, revealing creation as being merely an expedient, a means to an end. Whereas creation with the old meaning merely signifies the bringing into existence of material values for an earthly inhabitation, the resurrection, on the other hand, represents the bringing into existence of spiritual values for an invisible kingdom—the kingdom of heaven. The conception of the resurrection is superlatively greater, of course, for the simple reason that material values are temporal while spiritual values are eternal.

The resurrection and creation belong together—inseparable and integral parts of one whole. The resurrection spiritualizes for Christians the meaning of creation, stripping it of all its Mosaic imagery, symbolism, and mysticism, and giving to creation its eternal and constant meaning—the meaning it always had, even from the beginning!

Take away the resurrection from creation, and God's purpose in creation at once becomes failure. Than this, what else could have been meant when creation became intertwined with the promise of a Redeemer—that the woman's seed would victoriously bruise the head of the serpent's seed? What else could have been meant when creation itself comprehended "the Lamb (Jesus) slain from the foundation of the world"? And of what avail, then, would a crucified "Lamb" be if it were not also a *risen* "Lamb"? And to what purpose, even would creation itself be at all without a *risen* "Lamb"?

Without the resurrection, creation, alas! collapses for lack of a purpose. "If Christ be not risen. . . your faith is vain; . . . ye are yet in your sins." Without the resurrection, even creation itself is vain. Yes, says Paul, "if *in this life only* (the present creation) we have hope in Christ, we are of all men the most miserable." We are all of course "in this present life" solely by virtue of the Mosaic creation; but, Paul is saying, this life—this Mosaic creation—is futile, empty, *vain!* without the resurrection.

Only the resurrection gives purpose to creation "in this life," bringing faith, hope, courage, and salvation that alone can keep men from becoming miserable. The resurrection brings to weary men a vision of life beyond. It stimulates hope and brings a faith that satisfies. The resurrection is a re-creation for the soul that has felt its revitalizing and renewing power.

The resurrection is therefore creation with a superlative meaning and is the ultimate and most sublime expression of creation itself; and is the supreme evidence by which every Christian knows that he is born again into the kingdom of heaven and has passed from the old into the new creation and from death unto life.

The resurrection thus interprets creation to us, spiritualizes creation, extends the meaning of creation, re-defines creation; and

by its own inherent, divine, and incomprehensible power leads us out of the misery of the life we now have—out of the Mosaic creation of this present life—into the fullness of the life beyond, into the kingdom of heaven itself, bringing into existence a new creation wherein are "a new heaven and a new earth" (all the former passing away) and thereby revealing the fullness of meaning and purpose behind the old creation.

The resurrection, indeed, links the old and new creations together, forming the transition point between the two, translating the old Mosaic creation for us in terms of the new spiritual creation and the more abundant life.

With this higher meaning of the creation before us, Christians who observe the Sabbath day in honor of the resurrection are both sensible and logical, as the Sabbath is a symbol of creative power in its widest sense—that power being an attribute of him who, having created the heavens and the earth in the beginning by his Word, could declare: "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die." John 11: 25, 26.

Thank God, therefore, for the resurrection and for the Sabbath day which commemorates and honors it equally with creation!

In the ultimate conception and purpose, the resurrection and creation are essentially one. It follows, hence, that the Sabbath symbol required to commemorate and honor the one in token of the divine creative power is the self-same symbol required to commemorate and honor the other—the same symbol, that is, but only with a perfected meaning.

It follows, then, that the Christian Sabbath is one with the Sabbath of creation—and of necessity *has to be!*

An event so important to man as the Mosaic creation by which all things, including himself, have come into their present material existence necessarily requires something far greater than an annual symbol to commemorate it. An annual symbol—coming only once a year—would hardly suffice; such a symbol would be totally inadequate, from the very nature of things.

Nothing less than a weekly symbol will do. Fifty-two times a year is not at all too much to call man's attention to the goodness of God on his behalf, not alone in creating him, but also in surrounding him with every material blessing and providing him with all the creature comforts necessary to his sustenance, his welfare, and his happiness. Six days in constant and unremitting contact with these striking evidences of the Creator's wisdom and love, and his forethought and care for him, manifested in the infinite divine providences surrounding creation—particularly as these same providences affect him personally as anticipating his every material need and comfort—are sufficient to fill man's soul to the bursting point with the praises and adoration and gratitude for which the recurring seventh day itself fittingly becomes a providential outlet.

One day a year could never be enough in which to pour out the accumulated praises of the soul to a benevolent Creator; and so the omniscient character at once becomes manifest in providing the weekly Sabbath as a day to worship and rest—a day to take thought of the divine character and to recount the many wonderful and inspiring evidences of the Creator's love towards man. Truly the soul, unless it were dead, must cry out: "He thought of all this beforehand for me. He was thinking of me when he did (this and that, and thus and so). Praise his name!"

The soul of man could not conceivably endure the long wait that an annual Sabbath would necessarily impose before it could tell of the goodness of God and pour forth its praises to him for all his manifold providences toward the children of men. The overcharged soul, brimming with its praises, would chafe and choke, and be in perpetual misery and torment, waiting for this annual opportunity. And God knew it; and that is why he wondrously provided the weekly Sabbath as a specially requisite outlet for man's accumulated and fast multiplying praises. Yes, God "made the Sabbath for man," as a special instrument to his happiness, and not something to afflict and torture him, as the Pharisees mistakenly conceived it.

And besides, one day out of a whole year could not be enough to tell all about the Creator's goodness as we would daily experience it; it would not be sufficient to tell

of all that he had done for man in the year that had passed.

Thus the week was instituted, having a spiritual conception in the background and a spiritual basis for its support; and likewise "the Sabbath (the last of the week) was created for man" in order to serve a spiritual purpose and fulfill one of the most compelling and paramount necessities of man's nature.

Thus the weekly cycle, without any natural circumstances to mark it, as in the case of the month and the year which are always dependent on the respective revolutions of the moon and the sun in their appointed courses, was wholly conceived in love and specially to be a blessing to man by reason of the Sabbath which alone would mark its close and beginning.

Was ever love more divinely conceived and expressed than in this wonderful providence of the Sabbath as a special creative act, wholly apart from any natural phenomena and with no other thought or purpose behind it than man's highest welfare and happiness exclusively—a creative act wholly dependent on the Creator's marvelous forethought and care for man—an act in which man alone figures and is the central, the dominant, and the sole mainspring and motive?

The Sabbath truly fulfills an insistent need of the soul for worship and praise and is hence providential. But for this paramount and compelling necessity of man's nature for a frequent outlet for praise, as evoked by his daily contact with the marvels of creation by which he is everywhere and at every moment surrounded, the week — alas! — with its Sabbath would never have been provided. There was and could be no other reason for it. "The Sabbath was therefore made for man, and not man for the Sabbath."

Since all this is true, can anything less than a weekly Sabbath be required as a symbol to commemorate and honor an event of even greater magnitude in its sweep and purpose than the Mosaic creation? This the resurrection undoubtedly is, whereby divine love, divine wisdom, and divine forethought are manifested to their ultimate and most sublime degree in providing beforehand, even "from the foundation of the world," a crucified and risen Savior. He who was greater

even than the Sabbath itself, who was indeed Lord of the Sabbath provided for man's supreme spiritual need, even as he had provided beforehand all that was vitally necessary for his material need and comfort.

An event so great, so important, and so wonderful to man as the resurrection cannot be expected to wait on an annual anniversary to evoke its praises. Indeed not! Such praises must come oftener—no less than weekly will do!

The necessity for a weekly Sabbath in honor of the resurrection is therefore even more potent, more vital and compelling, than for the mere material creation, because the praises of the surcharged soul to God for providing "his only begotten Son that whosoever believeth in him should not perish but have everlasting life" are far greater and far more insistent and undeniable than its praises for mere material blessings could ever be.

As we realize and feel the transforming power of the resurrection, feel the deep power of its precious meaning to our sin-weary souls through six days (six are enough!) of unremitting toil and constant battle against sin, the flesh and the devil, and in spite of the temptations to which we are so easily prone and to which we so constantly succumb, despite our utmost endeavors, we are naturally and spontaneously joyful—we are grateful to our Creator and Redeemer—that the Sabbath, too, a spiritual creation spiritually conceived for a spiritual purpose, is one of the additional providences towards man, which God especially created and sanctified and blessed that we might have a weekly outlet to tell of the goodness and the love and the mercy of God in providing a crucified and risen Savior for us.

Truly, the resurrection as the world's greatest and most important event requires a symbol no less commensurate with its divine pre-eminence than the one creation itself absolutely requires. That symbol necessarily is the Sabbath—the weekly seventh day, *Saturday!*—and the Christian Sabbath.

The symbol of the resurrection is thus the same exactly as the symbol of creation itself, and could not be otherwise, for the reasons already given. And that this is true is proved Scripturally (apart from the light of reason) by the fact that the resurrection of the Lord Jesus Christ occurred on Satur-

day, which truly takes away from the day its old Jewish meaning, with its warped Pharisaical interpretations that make it oppressive instead of stimulating, a curse instead of a blessing, putting the Sabbath in rank and importance above man, and thus making it superior to man, as if man were made for the Sabbath instead of the Sabbath for man.

Whereas the old antiquated conception of the Sabbath comprehended gratitude and devotion for material providences based on the old Mosaic creation, the new perfected conception of the Christian Sabbath now comprehends gratitude and adoration for spiritual providences based on the new creation through the resurrection of Christ Jesus our Lord.

Thus the resurrection on Saturday as a supreme spiritual fact all in one completely liberalizes the former conception of the meaning and purpose of the Sabbath, frees it completely from the fetters and from all taint of Judaism and legalism, spiritualizes its significance for Christians today, and gives to this seventh day of the week a new and special meaning as the Christian Sabbath.

Thank God, therefore, for *Saturday the Christian Sabbath!*

DENOMINATIONAL "HOOK-UP"

ASHAWAY, R. I.

Like a balloon-man on some quiet street corner with his colorful display, the Ashaway parish house, standing just back from the state road, holds its gorgeous collection of quilts, rugs, fine shawls, old lace, and other interesting articles from all over the world, being shown in the quilt exhibit sponsored by the Ladies' Sewing society of the First Hopkinton Seventh Day Baptist Church of Ashaway.

The exhibit opened yesterday afternoon at two o'clock and remained open until nine o'clock last evening. Today the hours are from nine a. m. to five p. m.

Of the 92 quilts on display, 74 are of different pattern. The oldest one which dates back more than 250 years is entirely made by hand, and is loaned by J. S. Cole of Ashaway. The quilt containing the largest number of blocks is loaned by Anna M. Merriss of Westerly and has 7,360 pieces.

One of the most remarkable pieces of work is a quilt which was pieced by Mrs. Harriet M. Utter between 1877 and 1880 with her eyes closed. This is loaned by Mrs. George H. Utter of Westerly.

Among the many beautiful quilts which are being shown are two made by Mrs. Adeline Clarke Belland of Walworth, Wis., mother of Mrs. Carroll Hill of Ashaway. The pattern for the applique has been drawn free-hand and in both "The Rocky Road to Dublin" and the Pineapple designs it is beautifully symmetrical.

All Colors and Designs

Quilts of all colors and designs are on display. The entire parish house is hung with rare specimens of hand work.

A linen garment which was spun and woven and made by hand in Scotland, one hundred two years ago, is loaned by Mrs. Agnes Mitchell of Westerly.

Among the miscellaneous articles is an old carved powder horn dated December 11, 1775, owned by Mrs. John Austin.

There are hooked rugs in lovely colorful patterns made by Miss Elizabeth Hoxie and displayed through the courtesy of Mrs. Wilfred Utter, some made by Waller Lewis of Ashaway, and also some made by the pupils of Mrs. Orville Murphy of Providence at the institution for the feeble minded. The intricate designs are not drawn but formed as the rug is made.

Valuable shawls of paisley, broché, and camel's hair brighten the walls of the parish house. They include an Irish paisley shawl from Cork, Ireland, loaned by Mrs. J. Crandall of Ashaway, and a specimen brought back from India by a sea captain one hundred years ago and now owned by Mrs. Harry E. Langworthy.

A wedding dress and shawl worn by the great-grandmother of Mrs. Sylvia Loughhead of Westerly and the graduation dress worn by Mrs. Albert P. Kenyon when she was graduated from Westerly in 1895, are among the other articles of wearing apparel.

Two Floors Used

Innumerable articles possessing the rare beauty which only comes from long hours of patient labor have been carefully arranged about the spacious rooms on the two floors of the parish house.

Attractive bouquets of larkspur of various colors, delphinium, baby's breath, and Japanese iris mingle with these valuable old pieces.

Afternoon tea is served and a food sale is being held in one of the rooms.

—*Westerly Sun.*

VERONA, N. Y.

The services in the Seventh Day Baptist church, on July 2, were conducted by the young people, with Alfred Perry presiding. An interesting program on the topic of Friendship was rendered.

The ladies' society has been redecorating the interior of the parsonage in happy anticipation of the arrival of Pastor-elect Rev. Alva L. Davis and family from Little Genesee, July 5.

CORRESPONDENT.

ANDOVER, N. Y.

Pastor Walter L. Greene preached the baccalaureate sermon before the Andover High School graduating class in the school auditorium, Sunday evening, June 26. The church and parsonage grounds have been considerably improved by cleaning up, and the planting of fruit trees and shrubbery. Mr. and Mrs. Thomas R. Bassett have recently returned to Andover to live after some years in the Health Department in Albany, N. Y.

CORRESPONDENT.

INDEPENDENCE, N. Y.

A fine attendance and spiritual experiences attended the sessions of the Western Association held with the church here. Since the close of the schools and the return of many of the students, young people's meetings are being held Sunday evening, with considerable interest. The Clarke family reunion, which includes most of the families in this community and a number from other places, met with Mr. and Mrs. R. E. Spicer at the Crandall Homestead, July 10.

CORRESPONDENT.

BROOKFIELD, N. Y.

Mrs. Devillo J. Frair has won one of the first awards by the Home Bureau for kitchen improvement. Electric stove, electric refrigeration, hot and cold water at the sink, with many cooking utensils within reach without walking, and a small work table with swivel wheels, are among the im-

provements listed. This award entitles the holder to enter the state contest.

—*Adapted from Courier.*

NORTONVILLE, KAN.

July 9, the Women's Missionary and Benevolent society celebrated the fiftieth anniversary of its organization, with a meeting and a fitting program given by ladies dressed in the style of fifty years ago.

For two Sabbaths past the morning services have been in charge of the children. Two weeks ago Children's day was observed, and a week ago the Junior Christian Endeavor society conducted the meeting.

CORRESPONDENT.

ECHOES FROM MASSACHUSETTS

BY LOIS R. FAY

After the hospitality shown me at the Eastern Association at Ashaway, R. I., and the pleasure derived from that five day vacation, I owe a debt of gratitude.

In these few paragraphs I will express a part of what I owe, and call them echoes from Massachusetts, inasmuch as I have recently read "Echoes from Vermont," and hope to read more of them from other states.

May 28, of this present year, was the Annual Bird day of the Massachusetts State Grange, and the location of the assembly was in Princeton, Mass., in the town hall, a scant mile from my home. This day fell on Saturday, or, as most of the readers of these columns believe, on the Sabbath of Jehovah.

Up to within a few years bird days interested me very little.

Since receiving my legacy of a tract of land set apart by the donor as a wild life sanctuary, I have been more associated with conservationists who devote to the study of birds and other forms of out-door life, the day I have devoted to God, because he made it for me, and for my highest benefit, along with the rest of the human race.

Of course, birds and all the other creations in the beautiful world of nature are gifts of God, and as the Apostle Paul said, "Every creature of God is good and nothing to be refused if it be received with thanksgiving, for it is sanctified by the word of God and prayer."

But the study of birds and out-door life,

when submitted to the sanctifying power of the word of God and prayer, is in a lower plane of creation than the word of God itself, which word merits human attention on the day made especially for humanity's highest good.

Many church members have acquired more interest in bird walks than in the walk to the house of divine worship, on both the Sabbath day and Sunday, which practice has brought shipwreck of faith. A number of famous naturalists have shown a deplorable and inconsistent lack of faith in God, the fruit developed from the habit of spending with the creatures the time that belongs to the Creator. Hence we hear many, whom we dislike to mention, saying, "There is no God," or "What does God care?"

One other fact that carries convincing force in deciding one's own conduct in instances of this nature is that the greatest peace and prosperity in so-called "hard times" like the present are found among people who have chosen to live for God, instead of for fame or fortune. Business crashes, as they are called, and waves of fame come intermittently, and whoever makes business or popularity his idol, is filled with consternation when the idol falls.

Therefore when the opportunity came for me to join in the program of May 28 with the state ornithologist, a professor of a nearby college, and other bird authorities, the only safe and sagacious course was to decline the invitation.

Fortunately, two letters I had written several months before to a member of the Forbush Bird Club in Worcester, outlining the closed policy maintained at my own wild life sanctuary, in answer to inquiries, appeared in the official organ of that club a few days prior to the assembly of May 28, and greatly clarified the situation for me.

It seemed wholly by the hand of God that these letters had been reserved until their effect was most needed, and equally providential that just at this time an invitation came from Mrs. Amelia Crandall to be her guest, with Mrs. Cook of Vermont, or whom ever else I might bring, at the Eastern Association at Ashaway, R. I.

We both accepted, and now that that trip is in retrospect, I can say it went well with me, leaving many pleasant memories to

brighten the busy days of farm work during the summer, when we lay by what we can gather for our sustenance.

I know of no more satisfying thing in life than to feel the hand of God guiding, and in obedience to that guidance to receive as compensation some gift unanticipated, proving the truth of the promise, "Before they call, I will answer."

My call was for help in what seemed a very crucial hour, but before I realized the need, God had begun to work for what was to be the answer to the call.

His hand on mine, my hand in his,
A blessed fellowship it is.

It gives us hope for aye and aye,
As sure as sunset follows day.

To enter more particularly into the different features that made that five day visit enjoyable, might take more space than these columns can spare at this time. In all the various lines of history interwoven in this country's progress, keenly inspiring to me is the record of Seventh Day Baptists. To view monuments of the past, and to anticipate the possibilities of the future, lend hope and zest to living, not because of the worldly might and power, but because of Spirit of Jehovah, that may dwell within us and lead us to seek first the kingdom of God and his righteousness, according to the theme of this association.

Princeton, Mass.

CORRESPONDENCE

DEAR BROTHER VAN HORN:

Sending you the accompanying notice, I take occasion to congratulate you on the attractive and really beautiful appearance of the RECORDER, which has just been received, in the present time of financial stress. It is the same indispensable RECORDER which we all love.

Yours in Christian service,

S. S. POWELL.

Ponchatoula, La.,
July 4, 1932.

No man, who compromises with the liquor interests to destroy the Constitution, is fit to be the head of a nation. The two major parties having done just that, it behooves all true citizens to nominate and elect a candidate who, regardless of political expedi-

ency, stands firmly back of the Constitution and its enforcement.

Having lived in Oklahoma when it was a territory under federal control (supposedly dry), we know from actual experience how the bootlegger trade flourished. Knowing this, no amount of propaganda can convince us that either the federal or state governments could prevent the bootlegger from plying his trade in the dry states.

All concede that the Eighteenth Amendment has, at least, abolished the saloon; when they say they do not want its return, however, any form of modification or repeal will finally result in this very thing, as any place legalized to sell liquor is a saloon.

No true citizen should be deceived by wet propaganda, but should wake up and do some thinking for himself. Let's not stand by in silence and see the marvelous gains made under prohibition be swept away by the liquor interests.

Respectfully,

SUSA M. PATTERSON.

2725 Decatur St.,
Denver, Colo.

THE PRESIDENT AND DISARMAMENT

Last week President Hoover sent out a most significant proposal for the reduction of armaments. It strikes at the very roots of the whole matter. It would seem that all right-minded people would rejoice in such a position as the President takes.

We are glad to note that a hearty word of approval of his course has been forwarded to Mr. Hoover from the office of the Federal Council of the Churches of Christ in America. The message addressed to President Hoover bears the signatures of some twenty prominent church men. It reads in part as follows:

Your courageous proposal to the World Disarmament Conference that the nations reduce their armaments by one-third meets with our most hearty approval. We rejoice in your broad-shouldered leadership in a matter which bears such vital relations to peace and human welfare. Your proposal to the conference we regard as a highly prophetic note in international relations.

We believe that the great body of the membership in our churches will enthusiastically welcome your constructive leadership and will hope that its general acceptance may herald the opening of a great epoch in our world life.

We are particularly pleased to note the primary emphasis you place on the Kellogg-Briand Pact.

We believe that the pledges given by the nations in articles I and II of this pact should be continuously stressed as a basic world policy and that international procedures should be constantly shaped in the light of these pledges and principles.

MARRIAGES

AMES-BURDICK.—At four o'clock p. m., June sixteenth, 1932, by Rev. Clayton A. Burdick, pastor *emeritus* of the Pawcatuck Seventh Day Baptist Church, Westerly, R. I., assisted by the pastor, Rev. Harold R. Crandall, Arnold Henry Ames of Preble, N. Y., and Miss Martha Eloise Burdick, daughter of Mr. and Mrs. Louis Kenyon Burdick of 28 William Street, Westerly, R. I.

OBITUARY

Obituary Notices of 30 lines will be published in this column without charge. Additional lines will be charged for at the rate of 5c per line. (Average 8 words to the line.)

GRACE.—Catherine E., wife of B. D. Grace, and daughter of Dr. Frederick F. and Minerva Johnson of Stonefort, Ill., was born at Raleigh, Ill., November 1, 1861, and died June 10, 1932, aged 70 years, 7 months, and 9 days. A month before her death she lost her speech, owing to cerebral hemorrhage; the affliction gradually grew worse until death.

The funeral was held at the family home, Harrisburg, Ill., Monday, June 13, 1932. Rev. I. E. Lee, pastor of the First Baptist Church, and Rev. Irving A. West, pastor of the Presbyterian Church, conducted the funeral service.

She was married to B. D. Grace August 2, 1879, and they celebrated fifty years of companionship on their golden wedding anniversary, on August 2, 1929.

In early life she professed faith in Christ, and joined the Seventh Day Baptist Church at Stonefort, Ill., and remained a faithful and consistent member until her death. She is survived by her husband and seven daughters: Mrs. William M. McGuire of Grand Junction, Colo.; Mrs. G. H. Dorris, of Pontiac, Mich.; Mrs. Wm. C. Kane, Mrs. John L. Jarrell, Mrs. Robert E. Choisser of Harrisburg, Ill.; Mrs. John M. Ledford of Chicago, Ill.; and Mrs. Floyd E. Klever of Santa Barbara, Calif. She is also survived by eighteen grandchildren. Six grandsons were pall bearers. They were John W. Belt, Hugh D. Dorris, Will McGuire, Jr., Wilson Dorris, Roy Dorris, and Frank Jarrell. Mrs. Grace also has two sisters and five brothers living: Dr. Paul W. Johnson and Ewing Johnson of Clarkston, Wash.; Frank Johnson, of Stonefort, Mrs. B. J. (Laura) Blackman, Harrisburg, Mrs. Warner (Nannie) Bramlet of Eldorado, Dr. Harry Johnson of Chicago, and Frederick Johnson of Raleigh, all in Illinois.

Interment was at Sunset Hill Cemetery at Harrisburg, Ill.

Sabbath School Lesson V.—July 30, 1932

THE GIVING OF THE MANNA—Exodus 16: 1-36.

Golden Text: "Every good gift and every perfect gift is from above, coming down from the Father of lights." James 1: 17.

DAILY READINGS

July 24—The Manna Promised. Exodus 16: 1-10.

July 25—The Manna Given. Exodus 16: 11-18.

July 26—Persisting in Sin. Psalm 78: 19-32.

July 27—Bread That Satisfies. Isaiah 55: 1-5.

July 28—Not by Bread Only. Deuteronomy 8: 1-3.

July 29—Spiritual Food. 1 Corinthians 10: 1-7.

July 30—The Bread of Life. John 6: 32-40.

(For Lesson Notes, see *Helping Hand*)

"How different from the period when my dad was employed," writes one of the unemployed. "In his day he not only had no work but had no money and practically nothing to eat. He was in dire straits. Today, though I am jobless, I not only have some money and something to eat but I look for work in my auto and kill time listening to the radio." Odd, isn't it?

—Pathfinder.

RECORDER WANT ADVERTISEMENTS

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

MAKE MONEY FOR YOURSELF or your organization by selling or having people sell for you our household products. Used in every home. Nothing over 25c. Write for details of our offer. Robins & Warren Co., Plainfield, N. J. 3t

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

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

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

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

HOWARD.—Mary E., daughter of Elihu and Kesiah Wilbur Street, was born in New London, Conn., January 5, 1857, and passed away June 7, 1932, at her home in Montville, Conn.

She was married to Charles Howard March 8, 1884, with whom she lived the remainder of her years. She became a Sabbath keeper through a study of God's Word and the influence of Rev. Andrew J. Potter. She was received into membership of the Waterford Seventh Day Baptist Church of which he was then pastor, coming by letter from the Third Baptist Church of New London. Her husband also accepted the Sabbath and joined with her at Waterford.

She came from a family of nine children, but is survived only by a brother, her husband, and many more distant relatives.

Unable to come to church very often, she and her husband carried on Sabbath services in their own home, leading many to a better knowledge of God and his Sabbath. Well attended services gave evidence of the high esteem in which she was held by all who knew her.

Services were held from the home, conducted by Rev. A. E. Watrous, an evangelist, and from the church, conducted by her pastor. Interment took place in the Great Neck Cemetery of Waterford, Conn.

E. T. H.

LOWTHER.—At his home in Salem, W. Va., June 21, 1932, Stillman F. Lowther, in the eighty-fourth year of his age.

He was the son of Jesse and Lucinda Hall Lowther, and was born April 27, 1849, near Berea in Ritchie County. Stillman was the last of this family to go.

His thirst for learning took him from the poor primary schools of those times to the select schools of Preston F. Randolph and Charles A. Burdick, and afterwards, for a time, to Alfred University. For years he taught school, and for two terms he was superintendent of public schools of Doddridge County. He was for many years a teacher in the Sabbath school. He also taught singing schools. In recent years he has been widely known as a piano tuner.

He has been a Christian for more than seventy-five years and a deacon of the Salem Church for a generation.

In 1874, Stillman Lowther married Sarah Victory Davis, who survives him, with their four daughters and one son—Beatrice, wife of J. Dwight Clarke of Milton, Wis.; Clellie, wife of Luther Sutton of Interment; Mabel, wife of Austin Bond of Rochester, N. Y.; Mildred, who lives at home; and S. Norton Lowther of Milton, Wis.

Deacon Lowther was a good man and a strong man. He was not perfect. He belonged to a generation of sturdy, intelligent, God-fearing people that is about gone. There will be good people left when these pioneers are all gone, but there will be no more like them. "I have fought a good fight. I have finished my course. I have kept the faith."

G. B. S.