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AMERICAN SABBATH TRACT SOCIETY
Plainfield, New Jersey

The Sabbath Recorder

VOL. 114

APRIL 17, 1933

No. 16

ALMOST I AM ASHAMED

Almost I am ashamed to be so glad—
With all the millions suffering and sad,
Disheartened men with faces pallid, sullen.
These early mornings when upon the mullein
Bright butterflies alight, when gardens waken,
And dizzy scents from flower-cups are shaken,
Lord, make me cringe with shame to be so glad,
If I forget the suffering and sad.

So many hunger, crave a brother's touch.
Almost I am ashamed to have so much.
If selfish joy in owning all things needful
Should make me of "the least of these" unheedful,
Then let me feel thy soft, reminding touch,
And suffer shame indeed to have so much.

—Bertha Gerneaux Woods,
in "Federal Council Bulletin."

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The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST WEEKLY

Published by the

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WHOLE No. 4,597

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Church Unemployment The economic and financial debacle has had for many years its counterpart in churches, with large numbers unemployed. Certain numbers find activity in the Lord's work in choirs, woman's societies, and in the Bible school as superintendents and teachers. But for the most part men, women, and young people are given a place in the pew and urged to be as regular in attendance as possible or convenient but no definite task. To give strong souls no opportunity for expression of real desire to be of service other than to sit for a longer or shorter period in worship—regardless of its value and importance—is to court the loss of interest and defection for the church. Often enough the church has been surprised to see how active and efficient its own unemployed have become in outside organizations. The tendency too often has been to censure such defected ones and criticize the outside organization rather than to place the blame in the church and its leaders.

Now and then among us are found pastors and other church leaders who have been sensitive to the need and who have found ways and means of putting their membership to work. How much the church has lost of

inspiration and service by failing to find employment for new converts and zealous members.

The pastor's cabinet — organized and worked in some of our churches—has proved very helpful. This is different from a "pastor's advisory committee." The latter, valuable as it is or may be, by its usual nature and make-up is not organized on the lines most suitable for planning and executing an employment program. A cabinet should be composed of vigorous, wise-as-possible members who will bring to their task the same business acumen, judgment, sympathy, and power as characterize them in their own business success. Churches may differ in their needs and possibilities. In every church, it would seem, a department of evangelism is needed. Perhaps a secretary of boys' work is needed; perhaps one on vocations, or one on the encouragement of youth. A department, in some churches, might be helpful on religious education, including more than the usual Bible school; this department might reach out into the home problem which now concerns, so much, the Federal Council. A secretary of community service may find a place in this cabinet. Such a department will find much to do locally, including the assistance of the unemployed (economic) and needy of the church and community. Problems of law enforcement, Christian citizenship, and civic betterment and community beautification will furnish such a department a right to live and function. Those who have thought missions to be a matter for women's societies to promote may be challenged by a study of "Re-thinking Missions" to establish a wide-awake department with a representative in the suggested cabinet. Other lines of activity and departments may readily suggest themselves to pastors and leaders really interested in putting the church's unemployed to work in the Lord's vineyard. "Sir, no one has hired me," contains a pathos sometimes overlooked in a study of Jesus' parables, and is ripe with suggestion for the church to "service" the Lord's kingdom.

Disposal of Old Recorders What shall I do with my old RECORDERS is often asked by people who cannot bear to throw them away. One who loves the SABBATH RECORDER finds it difficult, if not impossible, to burn them. But the inquiry often comes,

"What can I do with them; I have stacks of them?" We have a call occasionally from someone, here or there, for large numbers of RECORDERS, sent to a given address, prepaid. Mr. Jeffers of Racine, Wis., absorbs many in this way.

In general, however, and perhaps particularly, some answers are made here to this question. RECORDERS should be placed on the living-room table, orderly, in their own place for the family's use and for callers or visiting friends. We so place our *Literary Digests*, *American Magazines*, and other valued periodicals. Give the SABBATH RECORDER an honored, respected, and useful place. Its value is not immediately destroyed on receipt of a new issue.

The SABBATH RECORDER may be carefully filed for future reference, and later permanently bound. Its present form lends itself easily for this purpose, and makes a handy book of reference and of denominational and spiritual information and inspiration.

They may be "clipped" and articles and items of special importance and significance kept for useful place in preparation for talks, sermons, or help in other ways for future programs or service.

They may be circulated among friends and relatives or neighbors who would enjoy reading them. In this way the usefulness and circulation of a helpful literature would be extended. Seventh Day Baptists have shown an unjustified reluctance, too often, in placing their used RECORDERS in the hands of other than our own people.

They may be deposited in your town library, or on a physician's or dentist's waiting room table, in hotel lobbies, perhaps in drug stores or other stores where a reading table is maintained, and in restaurants and railroad or bus stations. The waiting room of a station is especially a happy place for the SABBATH RECORDER.

Why should Seventh Day Baptists not be as zealous in this use of their literature and influence as others are? Christian Scientists and Seventh Day Adventists have capitalized this idea—but they have no patent on it. We believe we have far more important truths to impart through our printed page. Why not put the SABBATH RECORDER where people will read it? But in doing this, it should be kept fresh and regularly replaced.

Irritant or Stimulant? There are many divergent views and opinions of the laymen's report on foreign missions. Some hail it as a far-reaching pronouncement in the best interest of missions, while others look upon it as opposed to their best interests and inimical to their existence. There are those who, though appreciating the report as a valuable piece of work, feel that some utterances in it are made upon too little study and observation. For example, was a survey of medical work wide and thorough enough to warrant all deductions made? Some of the accounts seem quite misleading.

Are these idealists justified in some of the impatience shown the work and the workers? Is their conception of Christianity rooted in the right soil? We can heartily agree with them that Christianity must produce a life that is contagious, but that life cannot be most successful apart from the preached word. It has been the Pauline type of Christianity that has inspired world-wide mission effort. Good farms, good hospitals, good schools, good government—valuable and desirable as they are—will never be impelling motives great enough to lead men and women to heroic sacrifice.

However, here, the purpose is not to argue the case. Many have been irritated by the report. Though one does not agree with the report and its philosophy—why be irritated? Why not, rather, let it act as a stimulus to correcting existing faulty practices—wherever they exist, at home or abroad—and dedicate ourselves anew to the task Jesus left for his followers: "Go ye into all the world and preach." It should be remembered, too, that Jesus said, "Wait until . . . endued with power from on high." Perhaps many of our poorly accomplished tasks have been attempted without this power, sustained only by our own ingenuities, energies, and systems. It is reported by E. Stanley Jones that a Chinese leader said to certain missionaries, "I do not believe what you believe. But if I believed half what you say you believe, I would be more earnest than you are." That quotation is not for our missionaries as much as for home consumption. Here is the point—"We cannot send any better religion to the heathen than we are practicing at home." Spirit-filled lives at home mean spirit-filled churches, spirit-filled missionaries, and spirit-

filled converts. If this report stimulates us to overhaul our religious equipment and life and to larger consecration, "Re-thinking Missions" will not have been in vain.

Items of Interest *Reformed Church Messenger* propounds the question: If a man gets intoxicated on non-intoxicating beer can he be convicted for drunken driving? Congress and the President of the United States have said that beer of 3.2 alcoholic content is non-intoxicating. But as every sensible person knows this beverage does intoxicate—call the effect whatever you may. It befuddles the brain; it exhilarates the drinker, reduces his caution, exalts his ego, and makes him unsafe at the wheel of an auto. On one evening last week the writer narrowly escaped being rammed by cars driven by men paying no attention to where they were going and giving no heed to stop signs on busy streets. During more than a year of much driving no such menace had before threatened. It is at least natural to infer that 3.2 was the cause. This morning's paper (April 11) gives the first report we have seen of an arrest, in a nearby city, for the kind of driving questioned. The motorist, arrested by his own son, claims he was not "tipsy." He was just "exhilarated," having taken, on his own admission before the court, two bottles of 3.2 beer. But drunk or not, the motorist was a menace to traffic, driving "in a manner not prudent or careful," according to the patrolman. The driver temporarily loses his license. No one needs to doubt that road accidents are going to be greatly increased. Many lives doubtless will be sacrificed before the people of this country realize that a despicable fraud has been put over by vested interests in wet propaganda and that you cannot safely mix alcohol and gasoline.

From the *Watchman-Examiner* we glean:

It is unthinkable to what depths many of the women of our generation have fallen. The craze for strong drink is lining these women up with the old time "soaks." It proves that the whisky propaganda is having its effect. Certainly the time has come when the churches should put on a new campaign of education against the evils of alcohol. We are giving a document that was recently printed as a signed letter in one of the high grade daily papers of our country:

It is going to be a great thing from the economic standpoint that drinking whisky and gin has grown respectable. With the repeal of the Eighteenth Amendment, and with popular opinion against the old type of saloons, ladies of birth and breeding can open tea-rooms where liquor can be dispensed in a genteel way. A great many women can thus find employment. Nobody wants rough, disagreeable saloons. But we do want our liquor, and we want it in a respectable way, and there is no reason why women should not take over such business as dispensing it, and take it over exclusively. She would have less overhead expenses and children could help; thus, we would get the benefit of cheaper and better liquor.

IS BILLY SUNDAY RIGHT?

"The churches show the lowest type of Spirituality they have shown in one hundred thirty years. . . . The rationalistic, semi-infidel preachers are one of the country's greatest curses. An unfaithful church makes an infidel world. It is said, and my information backs it up, that ten per cent of the church members cannot be found; twenty-five per cent seldom attend church; fifty per cent do not contribute to the work of the church; seventy-five per cent never attend prayer meeting, and ninety per cent do not have family worship. The Church is cursed with unbelief!"—*Ladies' Home Journal*.

How do you read the Twenty-third Psalm? Where do you place emphasis? It is not enough to know about the Good Shepherd. One must know him. The *Christian Observer* has this:

Some years ago, one of the leading English actors was asked, at some drawing room function, to recite for the pleasure of his fellow guests. He consented and asked if there was anything special that his audience would like him to recite.

After a moment's pause, an old clergyman said: "Could you, sir, recite to us the Twenty-third Psalm?"

A strange look passed over the actor's face; he paused for a moment, and then said: "I can, and I will, upon one condition; and that is, after I have recited it, that you, my friend, will do the same."

"I?" said the clergyman, in surprise. "But I am not an elocutionist. However, if you wish it, I will do so."

Impressively, the great actor began the Psalm. His voice and his intonation were perfect. He held his audience spellbound; and as he finished, a great burst of applause broke from the guests.

Then, as it died away, the old clergyman arose and began the same Psalm. His voice was not

remarkable; his intonation was not faultless. When he had finished, no sound of applause broke the silence—but there was not a dry eye in the room, and many heads were bowed.

Then the actor arose to his feet again. His voice shook as he laid his hand upon the shoulder of the old clergyman and said, "I reached your eyes and ears, my friends; he reached your hearts. The difference is just this—I know the Twenty-third Psalm, but he knows the Shepherd."

FROM THE CONFERENCE PRESIDENT

I gave you last week a formula which I worked out for my own guidance between twenty-five and thirty years ago, which is as follows: "The value of your life depends not upon the number of lives you touch, but upon the quality of life you bring them." I was interested the other day in a similar statement which I ran across in a book which I am reading with a great deal of interest and much profit, "Christianity and the New World," by F. R. Barry. This sentence reads: "What gives a man his place in history is not the number of things he has done but the quality of his response to life." You will readily see the resemblance between the thought of the author of this book and my own thought. Of course I have never been concerned about my place in history. That is too small to concern any one. I wanted to do the most good possible with whatever abilities I had.

As a sort of corollary to the above proposition I want to append here a few paragraphs from an editorial which appeared in "The Baptist" a short time before it suspended publication. I wrote my good friend the editor, that I was glad he was not obliged to discontinue the publication of his paper before he wrote and published this editorial. The editorial is entitled "Statistical Nonsense" and is all quite worth quoting, being written in the editor's usual vivid and lucid style, and carrying an idea worth thinking about. I include only a part of it here.

There are two different interpretations in the Bible of the source and author of the census of Israel that was taken by David. The Book of Samuel says that God moved David to number Israel. The Book of Chronicles says that Satan provoked David to number Israel. We hold to the second of these explanations as being the more reasonable. The first explanation is an attempt to rationalize a bad bit of business. It was the devil that tempted David to suppose that the number of Israelites had any special significance.

Church members should be weighed, not counted. That is true of many other things—of eggs, for example. It is supreme folly to buy eggs by the dozen. No one would think of buying potatoes by the dozen; there are too many small potatoes in every bushel. So with church members. It is foolish to count them. Quality and size are the significant elements—not their number.

We are confirmed in our skepticism with regard to figures by the observation that the Bible has apparently very little confidence in the ordinary processes of mathematics. It is sublimely indifferent to what the textbooks say about addition and subtraction. We were brought up to believe that if you subtract something from a number you diminish it. The Bible ignores that way of calculating, as F. W. Boreham somewhere points out. Take 32,000, for example, and subtract from it 31,400 and you get 600 as a remainder or remnant. They will tell you in the schools that the remainder is always less than the minuend. But the Bible will have it that 600 men, a Gideon's band, are far more than equal to the 32,000 men from whom they were chosen, and that if you added the 31,400 men who were abstracted you would reduce the force instead of increasing it. The Bible is the despair of the statistician.

In the economy of God everything depends upon the quality of men, not upon their numbers. God seldom rests his cause in the hands of majorities. There are many incidents in the Bible and in history to prove that when God has a big task to be done he is not so much concerned with how many he has to do it as with what kind they are. God can save by a very small remnant, but it must be a faithful remnant.

AHVA J. C. BOND.

SPECIAL MEETINGS AT ALFRED STATION

For some time there has been a feeling that more time and thought should be given to our spiritual interests. The problems, cares, and anxieties incident to the depression, especially acute among the farming classes just now, have had a tendency to crowd into the background many things of importance. "Man shall not live by bread alone," is a truth of which we need to remind ourselves frequently in these perplexing days. So we decided to give ourselves to special thought and prayer in a series of meetings for a time, in the hope of recovering our mental and spiritual poise and gathering strength for the days ahead.

Rev. George B. Shaw, pastor of the church at Salem, W. Va., had accepted the invitation of our church to assist us, and was on hand Friday night, March 10, to begin the work. For ten days the meetings continued. Pastor

Shaw, in his characteristic way, presented from night to night the claim of the Christian life. Against the dark background of our present confusion and unrest he pictured to us the goodness and love of our heavenly Father and his rightful claim to our trust and loyalty. The meetings were free of any sensationalism, yet warm and spiritual. People came; starting with one hundred, the attendance increased to two hundred before the close.

An additional attraction to the meetings was the fine music arranged by the local chorister, Fred Palmer. The services opened each night with a brief program of sacred music, rendered by the "Seminary Quartet" consisting of Orville Babcock, Donald Gray, Albert Rogers, and Trevah Sutton, and an octet of other Alfred singers under the direction of Professor Alfred E. Whitford. These Christian workers and singers made a real contribution to the success of our meeting. On the last night of the meetings the Alfred singers with the local quartet were brought together and rendered a group of three numbers, much to the pleasure of the large audience.

The question has been asked, "How many converts did you get as a result of your efforts?" As a matter of fact our efforts were not specifically centered on "making converts." I have already indicated the purpose of these special meetings, which I am sure was realized in a large measure. However, I expect when my personal canvass is completed and the membership drive is through, a good number will be baptized and unite with the church. This however is incidental to the larger program of preaching, teaching, and building, which we are carrying on in the community. Yes, we need and want recruits, but we want and need more a church, warm, spiritually active in building the kingdom of God in the community. I am sure a distinct advancement has been made towards this goal in these special meetings.

EDGAR D. VAN HORN, *Pastor.*

Alfred Station, N. Y.,
March 23, 1933.

The supreme end of all work lies ever behind it, in the Christian character that is to be developed by it.—*Exchange.*

MISSIONS

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

NEWS LETTER FROM JAMAICA

DEAR FRIENDS—GREETINGS:

We are in Luna at present, having spent the week-end here, and this is an afternoon rest period, but we have had this RECORDER letter on our hearts for days, and feel we must write it now.

We might well call this a mountain-top experience, for Luna represents the highest church in Jamaica, and also we have been witnessing great things while here. Yesterday we had a full day of church services, Bible study, Christian Endeavor, and vesper service, and the two preaching services. This morning we had a six o'clock prayer meeting followed by a baptismal service at the foot of the mount on which the church stands. There were eleven candidates, all young people—six young women and five young men. Going to, and returning from, this stream in the valley you would all be interested to see the long procession, single file, of men, women, and children wending their way. This trail is almost straight up and down, on a steep hill 1,320 feet, or in other words, a quarter of a mile high. Seems like a mile—if you don't believe it, try climbing a similar trail. But the songs of Zion along the way helped greatly and to see the influence of the Christ on these lives was more than worth the effort involved. We counted two hundred seventy-five people on the banks who witnessed the scene. Some have never been inside a church and have never had any other contact with a Christian service except the ones of this kind. We always try to throw out a warning and an admonition to such a crowd, and to urge them to "seek the Lord while he may be found."

In order to give you an idea of a day's program, here it is: 6 a. m.—prayer meeting, baptismal service; 11 a. m.—communion, wedding; 12.30—consecration of a baby; and an evening service (evangelistic) at 6.30 p. m. The young people whom we married were Brother and Sister Shippy, and he was also one of those baptized this morning, so this day will hold a double significance for him. We have a piece of the wedding cake to take home with us. The wedding cakes in this

country are artistic creations, several tiers in height and layers graduated in size with a small "dome" on top, and are usually fruit cakes, beautifully iced and decorated with silver candies and other decorations.

Luna is the church in St. Mary's, of which Brother Finn is the pastor. He has been doing fine work there, and has another baptismal class in training, to be baptized in April or May. Brother Smelli, a fine Christian gentleman, is the local leader who takes charge of the services when Brother Finn is away in another field. We had breakfast with Brother Smelli and family, after the baptism, and were treated royally. His boy, Bernard (who is about the age of our Robert and is in the same school "Calabar" in Kingston), and his oldest sister were two of the candidates for baptism that morning.

MR. AND MRS. G. D. HARGIS.

February 5, 1933.

NEARLY TWO MONTHS LATER

DEAR FRIENDS:

We have so many blessings and so many rich experiences come into our lives that we first of all want to tell you how much we love the Lord Jesus and how much we thank our loving and merciful Father for his great goodness to us, and how much we thank him for you all, who are serving him in the homeland, day after day, keeping the home fires aglow. We pray that many wandering travelers may see the "pilot light" and gather around to enjoy the warmth which comes from his love (through you).

Our work in Jamaica has been going steadily on. Since our last RECORDER letter, we have been away from Kingston in different parts of the island, and though we cannot write in detail about all the fields and all the services we have held, we shall try to mention those which deal with definite results, and the new fields which we have visited.

On separate sheet you will see the report of our trip to Luna. We also spent a few days in Bath, and are very happy to see the church in a healthy, growing condition. We baptized four new converts and added ten members to the church fellowship while there. The other six had been baptized, having come to us from the First Baptist Church after accepting the Sabbath truth. Brother Anderson and his co-workers in the Bath Church are doing a

good work in that community, and are highly respected because their lives tally up to their teaching. At the Sunday evening meeting, I preached to a crowd of two hundred fifty or more people. We held an "open air" meeting because of the interest of those in the community who do not attend the Sabbath services. We miss the friendship of Mrs. Ross, who recently passed into the Great Beyond, but her life is still bearing fruit even though she has gone, for many have told us of the change in their lives because of her influence.

We are sure that we traveled more miles and held more services, each in a different place, from Friday March 3, to Sunday night, March 5, than any other minister and wife in Jamaica.

Leaving Half Way Tree on Friday, we went to May Pen, where we'd heard there was a new band of Sabbath keepers. After much searching we found a Brother Gordon who, with five others, is keeping the Sabbath and has erected a booth in his yard where services can be held without disturbance. He seems to be a bright, consecrated young man, anxious for tracts and instruction in Seventh Day Baptist doctrine and practice of faith. We left tracts with him and my wife gave some Bible picture cards on which were appropriate Scripture verses, to several children in the yard. She tries to attract the children in all the communities we visit, and by getting their interest the parents often come to our meetings, to see what it is all about.

From May Pen, where we hope sometime to be able to organize a new church, we went on west to Post Road, holding a service at a new location not far from Sister Palmer's home. We made our camp for that night in her yard, where we were most hospitably welcomed. Sabbath morning we helped with the regular Sabbath service; I preached to a small group assembled. It was a stormy morning, so many hindrances stood in our way but as soon as the meeting closed, we climbed into our car and went on to Rock River, where another group of five had been baptized, after accepting the Sabbath some weeks ago. Three others professed belief in the Sabbath, and joined with them (having already been baptized). Pastor Mignott baptized the five spoken of above. He is very busy working in various parts of the island, traveling on his motorcycle.

The "leading force" of this group seems to be Dr. Z. L. Anderson, who is an educated, capable young man and well respected. He says that his acceptance of the Sabbath came after much study on his part and searching of Scripture, and that he is completely satisfied that he has found that for which he hungered. He attended one meeting with us last year at Post Road, but did not identify himself with us then. He said that he had spent these past months in reading everything that he could find about the Sabbath. But it was really, we are sure, through the influence of Mrs. Smikle, that his attention was first called to the Sabbath, and through her consistent and persistent talks with him that he was interested to the point of giving the subject consideration. Doctor Anderson lived in New York while studying a chiropractic course, so has touched American life, and is very understanding of our ideals and purposes. He is a man with a fine personality, so we are expecting much from him and his work. Pray earnestly that he may remain true and grow to be a great power in Jamaica. His wife is a fine woman, and the others in the group seem to be promising workers. A younger brother and sister live with him, and are splendid looking young people. We were loathe to leave them, but had promised to go to a place, up in Manchester, to visit another new field, and to hold an early meeting and baptismal service on Sunday morning.

We left Rock River district about four in the afternoon, retracing our steps as far as May Pen, where we turned north and west. We had been told that a small girl would be standing at a certain spot near a town called Porus, to direct us to the place they wanted us to visit. We were directed to "look for a small girl who would be waving or holding a palm branch in her hand," and it was very easy for us to see her as we came near the spot. We had written the leader that we could not reach there till very late on Sabbath afternoon, but the little girl told us that she had been standing there since noon, and we arrived about 5.15 p. m. She did not seem one bit disconcerted or uneasy on account of her long vigil. We rewarded her with a ten mile drive in our car, which pleased her very much. She went with us to Blue Mt. P. O. district, where her father was holding services that day, and was a good little guide, telling us the turns before we reached them (most

passengers have told us the next turn after we have passed the corner).

(To be continued next week)

MID-YEAR MEETING OF THE COMMISSION

Doubtless many have been watching the RECORDER for some report of the meeting of the Commission which was held at Plainfield, N. J., during the Christmas holidays. Until quite recently the writer has not had in his possession certain information which seemed necessary to such a report.

All members were present at the appointed hour, and the president of the General Conference, Rev. A. J. C. Bond, led us in a period of worship and devotion which brought us all very near to him we serve.

Many items of business, of which a considerable number were routine, were handled by the Commission. The president of Conference had various items to present, such as correspondence with individuals and boards; the matter of his contacts with the churches; music for Conference; our possible participation in the religious exhibit at the coming Chicago Exhibition; liquor advertisements on the radio; a request from Dr. L. R. Conradi; and the possibility of making the annual Conference every other year a delegated Conference of limited numbers.

The following statements — some quoted from the minutes—would seem to be of general interest.

It was "voted that the Commission consider it best at the present time not to participate in the proposed Protestant exhibit at the Century of Progress Exhibition at Chicago."

Considerable time was given to the matter of our associations and their annual meetings. It was finally "voted that the secretary be instructed to correspond with the associations, bringing to their attention the fact that the improvement of the several associations was discussed by the Commission, and saying that, if the associations desire, the Commission will study the problem with a view to making suggestions concerning the betterment of the associations and their interrelations."

Much time also was spent over the problem of Scholarships and Fellowships. Something of the difficulty of the problem may be

Only the wisdom of God can direct us aright in all these perplexing problems. And for his guidance let us all pray.

L. F. HURLEY,

Chairman of the Commission.

WOMAN'S WORK

MRS. ALBERTA DAVIS BATSON
Contributing Editor

QUESTIONS

(For the purpose of stimulating the study of the Bible. May be used either in program meetings of societies or in individual study.)

1. Who said, "Whom the gods would destroy they first make mad"?
2. What will happen to the man who thinks he can improve on the Bible?
3. What does John say of the one who says he knows God yet does not keep his commandments?
4. Why should we search the Scriptures?
5. Who is mentioned, in the Bible, as pinning a man to the ground with a nail?
6. What five names or stirring attributes are ascribed to Christ by Isaiah?
7. Why could not the staff of Elisha, in the hands of Gehazi, restore to life the dead child?
8. Who, named in the Bible, prayed that he might die with his enemies, and the Lord brought the house down upon the whole company?
9. What embarrassment befell the Ephraimites in regard to their bad enunciation?
10. To whom did God say, "How long refuse ye to keep my commandments?"

A FRIEND.

FEDERATION OF WOMAN'S BOARDS OF FOREIGN MISSIONS

REPORT FROM MRS. HUBBARD

(Concluded)

The Christian Literature Committee has so far fortunately been able to continue all its publications. The great need of good pictures was stressed, done in a manner suited to a particular country. For instance, to the East Indian mind the picture of Christ should have the dark coloring. An appropriation, at the meeting, by one of the boards, makes possible the printing of one thousand

realized if one considers the differing opinions of pastors, teachers, and friends in regard to the fitness of applicants for aid in preparing for the ministry. Shall the denomination help all who apply? Shall certain scholastic standards be required? Shall the applicants possess certain personal qualifications before aid shall be given? Must they be good mixers? Must they be real students who do much reading and study? Shall they start work in the seminary before finishing college? Are their parents able to assist them? When it is realized that the funds available are very meager, it is clear that no probable scheme of division will prove satisfactory to all.

The bonds of the following treasurers were approved: Asa F. Randolph, treasurer of the Trustees of the General Conference; Harold R. Crandall, treasurer of the Onward Movement; and J. H. Coon, treasurer of the General Conference.

L. H. North, chairman of the Committee to Promote the Financial Program, was present at one session and presented the problems of his committee and outlined the plans in mind for stimulating the financial support of the denominational program.

At another session the Commission was led in the study of Ministerial Relief by Orra S. Rogers of the Memorial Board.

Also the problems related to the ownership and maintenance of the Seventh Day Baptist Building were discussed under the clear guidance of Alexander Vars of the Tract Board. The following action was taken:

WHEREAS the transfer of the Seventh Day Baptist Building to the Memorial Board seems to be about to be consummated, in harmony with the action of the General Conference in 1931, and

WHEREAS the income from endowment funds is as yet insufficient for the maintenance of the building, be it

Resolved, That the Commission recommend to the General Conference the reaffirmation of its intention to continue to provide for the maintenance of the Seventh Day Baptist Building at Plainfield, N. J.

Much time also was spent considering the regular work of our people at home and abroad; the burdens of our boards; the work of the Federal Council; the World Conference on Faith and Order; the recruiting and training of young men for the ministry; and the deepening of the religious life of all our people.

poster pictures, which are especially desirable in the Christian homes.

Through Central Committee come the books in our own land for mission study. Never has the knowledge and understanding of friends across the sea been so necessary and vital to the solution of our own problems. We are truly dependent upon each other. Every society in our denomination is probably in some way taking advantage of the suggested and prepared study this year of China, and many individuals are reading quite extensively. The study books for next year will soon be out, but we still have several months to continue the China program.

Interesting as were the reports from these committees, had there been nothing during the federation but Dr. Warnshuis' report of "Re-thinking Missions" and Miss Lyons' discussion which seemed to center around young people, the meetings would have been worth while. "What are you going to do with this 'Layman's Report of Missions?'" was the question asked. Also, "How many have read the report?" "You must read it for yourselves," said Dr. Warnshuis, "not take anyone's interpretation of it, no matter how correct and excellent that may be." (I trust no one has overlooked the good report of this book by our secretary of the Missionary Society, which appeared in the issues of the RECORDER December 12 and 19.) One board has given a book to each of its members—another sent to all missions. Students at the Hartford Seminary have requested it, and it is to be included in their curriculum. The Missionary Education Movement is arranging a program—out this spring—which will largely use this report. From our reading and our thinking we would be impelled to acknowledge intelligently the change in mission approach.

Very outstanding was the leadership of Miss Sara Lyon in a discussion of woman's society interests, which included such topics as "Administration," "Relationships," "Encouraging Features and Discouraging Features," "Chief Problems," and "Attitudes." Many helpful suggestions and enlightening conditions developed, perhaps none more definite than the subject of our young people—their honesty of thought and expression, their willingness to serve and co-operate when inter-

ested, our need of their refreshing attitude, their willingness to "take a chance" if they have a vision. From this discussion and from thoughts gleaned throughout the meetings a few practical suggestions for possible use in local societies have been jotted down:

Make use of the programs put out by International Relations Committee.

Subscribe to and use the foreign students' bulletins.

Be intelligent on the subject of missions.

Read "Re-thinking Missions."

Stress mission study by men and women.

Observe World Day of Prayer.

Analyze your church life and your people.

Build an interesting program.

Very apparent throughout all the meetings was the desire intelligently and spiritually to approach all questions.

In very truth the beauty and the solidity of the Riverside Church brought to mind the beauty and solidity of a life whose "Builder and Maker is God." "The message of the gospel can change the hearts of men and bring brotherhood the world around. We are his envoys."

BESSIE T. HUBBARD.

STATEMENT ONWARD MOVEMENT
TREASURER MARCH, 1933

	July 1, 1933	March 31, 1933
	March	
<i>Receipts</i>		
Adams Center	\$ 20.00	
Christian Endeavor society	10.00	
	\$ 30.00	\$ 412.16
Albion	10.00	75.33
Alfred, First	\$ 63.65	
Special	22.00	
	\$ 85.65	1,106.66
Alfred, Second		208.90
Andover		
Attalla		
Battle Creek	\$ 16.75	
Intermediate Christian Endeavor society, for covered wagon trek	5.00	
Junior Christian Endeavor society, for covered wagon trek	5.00	
	\$ 26.75	67.00
Berlin	10.00	205.08
Boulder	2.50	11.68
Brookfield, First	\$ 17.50	
Christian Endeavor society, special	2.71	
	\$ 20.21	60.21

Brookfield, Second	5.00	131.00
Carlton		12.00
Chicago	16.00	126.00
Daytona Beach		35.00
Denver	2.50	38.75
De Ruyter	62.00	177.00
Detroit		
Dodge Center	\$ 3.50	
Woman's Benevolent Society	5.00	
Sabbath school	2.70	
	\$ 11.20	25.22
Edinburg	3.10	30.98
Farina		171.00
Fouke		2.00
Friendship	10.00	80.00
Genesee, First	\$ 99.30	
Special	1.20	
	\$100.50	250.95
Gentry		3.50
Hammond		16.55
Hartsville Ladies' Aid society	10.00	12.00
Hebron, First		50.00
Hebron, Second		30.00
Hopkinton, First	\$201.50	
Christian Endeavor society, special	6.00	
	\$207.50	490.00
Hopkinton, Second	2.20	22.70
Independence		302.00
Jackson Center		47.45
Little Prairie		8.00
Los Angeles		78.00
Lost Creek		185.00
Marlboro	22.29	114.61
Middle Island		17.00
Milton	\$203.55	
Special	2.50	
	\$206.05	1,452.22
Milton Junction	64.83	405.28
New Auburn		7.00
New York City	\$ 19.74	
Special	40.00	
	\$ 59.74	526.63
North Loup		94.00
Nortonville		71.10
Pawcatuck	\$1,000.00	
Special	155.00	
Senior Christian Endeavor society, special	6.00	
Junior Christian Endeavor society, special	2.00	
	\$1,163.00	2,850.00
Piscataway	51.25	280.52
Plainfield	173.00	1,251.00
Portville		
Richburg		107.50
Ritchie		6.00
Riverside	30.00	356.00
Roanoke		
Rockville	\$ 26.20	
Christian Endeavor society, special	2.50	

Junior Christian Endeavor society, special	.50	
	\$ 29.20	108.70
Salem	10.00	865.00
Salemville		43.14
Scio		
Scott	20.00	24.25
Shiloh	34.37	386.42
Stonefort		
Syracuse		36.90
Verona		85.00
Walworth, special	15.00	35.00
Washington		
Waterford	\$ 37.00	
Christian Endeavor society, special	3.00	
	\$ 40.00	202.00
Wellsville		
Welton		86.94
West Edmeston		26.00
White Cloud		176.07
Individuals		
Reta I. Crouch	\$ 5.00	
L. S. K., Mystic	10.00	
Miss Mary A. A. Davis	3.75	
Mrs. J. A. Hardy, special	25.00	
	\$ 43.75	235.25
Interest		1.58
Southeastern Association		30.26
Conference collections		400.66
Western Association		20.00
Woman's Board, special	33.33	83.33
West Hallock	3.00	3.00
		\$14,860.48

March Receipts

Budget	\$2,297.18
Special	316.74
Total	\$2,613.92

Disbursements

Missionary Society	\$1,098.71
Special	311.74
	\$1,410.45
Tract Society	298.31
Sabbath School Board	212.75
Young People's Board	53.13
Woman's Board	31.05
Ministerial Relief	\$ 79.81
Special	5.00
	84.81
Education Society	96.60
Historical Society	22.08
Scholarships and Fellowships	62.10
General Conference	256.91
Debts	88.55
	\$2,616.74

HAROLD R. CRANDALL,
Treasurer.

118 Main Street,
Westerly, R. I.,
April 1, 1933.

Young People's Work

MISS MARJORIE J. BURDICK
1122 Seymour Avenue, Lansing, Mich.
Contributing Editor

GOLDEN SORROW

A few months, and she had lost them all: husband, son, and daughter . . . I dreaded seeing her, but my dark dread broke into glad surprise, for she came to meet me with shining in her eyes.

"They are not gone!" she cried. "They are with me—more with me than ever!" This was the revelation that death had brought her—that they lived!

. . . Of all things that come to us, death brings the greatest gift when it brings this living realization. . . . Then death comes and takes one whose life is bound up in our own, and lo! instead of black despair, we are lifted up, glorified, exalted! We feel his ascension and with him ascend! We know. . . .

Earth tells us in a thousand ways that nothing in our world goes into lasting sleep. It is spring, that time of universal resurrection: tight, hard little twists of red and yellow on the trees tell us that new leaf buds are here; the twists begin to unroll; the red and yellow fade into pale green, then a deeper green, then a husky summer green that gives protection to bud and blossom, fruit and seed. As autumn approaches the summer green begins to disappear, red and yellow to creep again into leaf edges, on down into the full leaf—life going out exactly as it came in; stems let go, leaves fall back to earth, go into soil, into nurture, to be drawn again into the tree's life blood, to return with another spring in more leaves, to protect more blossoms, more fruit, more seed . . . over and over . . . over and over. . . .

To a boy rarely beautiful in face and nature, with vast material wealth awaiting him, came death. His mother, rousing out of the blackness of despair, dedicated all that she had meant for her boy—in his name—to other boys just entering manhood, and Leland Stanford, Jr., University was born—born out of a golden sorrow, born out of a beautiful ascension. . . . Thus is beauty increased on the earth—by the release of beauty into the Eternal. "And I, if I be lifted up . . . will draw all men to me." . . .

Each life moves on as the stream to the sea: and as with the stream, so with the life—in the final only the dross remains with the earth: the fineness of us—the distillation—lifts in ascension. And from this ascension there comes again to the earth, as in showers of refreshing, the aroma of all that was good in us, all that was beautiful in us, all that was true in us, for all this is the immortal in us.

(Excerpts from one chapter of the book, "Singing in the Rain.")

—Anne Shannon Monroe.

TAKE THOU OUR MINDS, DEAR LORD

(Young People's Day, Marlboro, N. J. Talk by Carolyn Davis)

What is our understanding of mind? Webster says mind is the understanding or intellect. In the hymn, "Take My Life and Let It Be," one stanza reads:

"Take my silver and my gold,
Not a mite would I withhold.
Take my intellect and use
Every power as thou shalt choose."

Everyone wishes to be useful and a servant of Christ. In order to do this we must all give our minds to Christ. Before we give our minds to Christ we should first take an inventory and discard that which is bad, such as selfishness, unclean thoughts, and bad habits. In their place we must put in unselfishness, kindness to others, and a mind to serve.

BE A FRIEND

Be a friend, you don't need money;
Just a disposition sunny;
Just the wish to help another
Get along some way or other;
Just a kindly hand extended
Out to one who's unbefriended;
Just a will to give or lend,
This will make you someone's friend.

Be a friend, you don't need glory;
Friendship is a simple story.
Pass by trifling errors blindly,
Gaze on honest effort kindly,
Cheer the youth who's bravely trying,
Pity him who's sadly sighing;
Just a little labor spend
On the duties of a friend.

—Edgar A. Guest.

Mary and Martha had both been Jesus' friends for a long time. When Jesus came to visit them Mary had her mind on spiritual things but Martha was thinking about supper and not of Jesus' teaching. Are we going to be Marys or Marthas? Are we going to give

our minds to Christ wholly or, like Martha, give our minds to worldly or material things?

We must have in our minds such thoughts as are worthy of belonging to a Christian. We must be careful of our attitude toward others and of our reputation. In order to find our duty, to do it faithfully, make us good, strong, happy and useful, and tune our lives into some feeble echo of the life of Christ, we must keep our minds pure.

When we have given our minds to Christ we must then help others and all must be of one mind to further the kingdom of God, not only in service but the gift of money. We must then strive for unity, work together, and much can be accomplished. We must first have a mind to do a thing and then a will to do it. If our minds contain what they should, if our thoughts are pure and kind, we will be willing to give them to God in service to him and to others.

In Matthew 22: 37, Jesus says, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."

CONCERNING PASTORS

Sometime ago, in listening over the radio to the talk of a pastor, I heard him tell of an interview with a high school girl. After some meeting he had held he invited any of his hearers who might have difficult problems to come to his office and discuss them with him. In response to this invitation this young girl came. She said to him, "I have never been much interested in your sermons. They seem so unrelated to anything in which I am interested, to anything that touches my life. But I have come in response to your invitation. I have a real problem. I am fearful that I cannot pass the examination in algebra and it means a great deal to me."

I do not recall the rest of the story, but I think the pastor in some way helped the girl and convinced her that he really was interested in her every-day problems.

But I am not surprised that one should feel that some pastors are not interested in life, in the experiences through which their people are passing, or in the things which absorb much of their attention during the six work days of the week and, alas, I fear also while they sit in the pews trying to listen to the sermon.

I remember the days of the great World

War. Every now and then one by one the boys from our church families were enlisting and going into the army camps. There used to be prayers from the pulpit on the Sabbath asking in a general way for peace, but I longed for something more specific—some recognition of the dangers, both physical and spiritual, into which our boys had gone.

I could but think if the boys knew specifically that the home church was interested in them individually, it would be a help to them. Then, too, there were the parents of these boys with aching, anxious hearts, carrying heavy loads. Would it not have helped them to know that the pastor was sharing their burden and taking it to the Lord in prayer?

I recall one sad time when an epidemic had closed our church for some weeks. During that time three of our families had suffered severe bereavement. Both young and old had been taken from our midst. There were many sad hearts in our church when we met for Sabbath service again. But there was no hint in prayer or sermon that any hearts needed especial comfort on that Sabbath morning.

Today, I feel confident that uppermost in the minds of many who attended service were the inauguration services at Washington. Perhaps not all approved of the character of exercises at Washington or of all the officers inaugurated. But we were thinking of it, and if ever there was a time when the new officers of our country needed the prayers of God's people, is it not now? But the service passed without the slightest reference to the great event that was taking place at our nation's capitol.

A year ago when the hearts of our missionaries in China were torn with anxiety for their people and we in the homeland were fearful for their safety, Sabbaths passed with no mention of this crisis.

I do not think that this condition is peculiar to our church. The circumstances I have mentioned have occurred under different pastors, else I would not call attention to them.

I believe it is not strange that some young people think that religion is something far away and unrelated to our daily life. I believe, too, that if our pastors could identify themselves more closely with the interests of their people and our denomination, their worship services would be more truly worshipful and more helpful and vital.

A BURDENED HEART.

CHILDREN'S PAGE

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

WHAT JESUS SAYS ABOUT KINDNESS

LUKE 10: 30-37

Junior Christian Endeavor Topic for Sabbath
Day, April 29, 1933

BY MRS. NETTIE CRANDALL

Junior Christian Endeavor Superintendent

DARIAN

PART II

"Here, Leah, Philip, come into the wedding feast," called a man from the doorway.

Darian was proud of this invitation although it did not include him.

"But the children," Leah whispered to Philip.

"Go; I will take them home," said Darian, and held out his arms for little Mary who still sat perched on her father's shoulder.

Philip placed her carefully on Darian's shoulder.

"Thank thee, Darian," he said. "Thou art a good boy."

Darian and Jesse waited long enough to see Leah and Philip go through the door, pause to put on the gay cloaks which a servant held for them, and then holding Jesse's hand, and with Mary drooping sleepily on his shoulder he started to make his way through the crowd.

"Ha! Ha! See Darian, the nursemaid, the nursemaid," cried a shrill voice from among the crowd.

Darian's face burned at the taunt and his hand gripped Jesse's tighter, but he spoke no word, nor did he turn his head to see who had spoken so to him. He knew without looking; it was Laban, the big boy who went with him to the synagogue school. He was always taunting Darian, reminding him that he was an orphan, or calling him "woman" when he brought jars of water from the well for Leah. Darian bit his lips and vowed anew that he would some day be even with Laban. How he did not know, but he would find a way to make Laban as unhappy as he made him.

It was a hot night and when he reached home Darian carried the children to the roof and spread the mats for them. They were soon fast asleep.

(To be continued.)

Was it best that Darian did not answer Laban when he felt angry? Judging from Darian's treatment of the little children and of Leah, do you think Darian will get even with Laban? If so, do you think he will then be happy?

TREK NEWS

Word comes from our Brookfield Junior that they helped the Christian Endeavor society in sending in money for the "Trek." They are not stopping there but expect to send in more. Milton Junction writes they will do what they can. Battle Creek juniors have sent in half a wagon. Let us trek on!

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I have thought for a long time that I would write to you, but mother helps me, so we don't get at it. We enjoy reading the letters and stories and want to help, too.

Mother and we children are reading the Fellowship of Prayer. We read just after our supper work is finished. We are just finishing the first book in the first year's course for juniors, prepared by Mrs. T. J. Van Horn, in our Sabbath school at home. (We had a good laugh about Greene Horn.) We go regularly to Bible reading Wednesday evening. (We are studying Hebrews now.) Then with our Sunday school and the boys and girls coming Sabbath afternoon lately to learn hymns for Easter time, I guess you will pardon me for not writing sooner.

I wanted to tell you we had an unusually pleasant Christmas but no time off from school, so we girls were disappointed because we could not find time to play much. But mother says we can have more time to play with our tea sets when school is out. We wanted dishes instead of dolls this year so those were the playthings we girls got, with books, dress-up set, handkerchiefs, and some useful articles. Tell Eleanor we must have had one-half bushel of nuts and nearly as much candy. But we divided some of the nuts and candy with other children.

Our daddy has been put on the twelve hour shift; he works from noon until midnight, so we will not get to go to Salem or anywhere much. He has Tuesdays off each week, so we will likely go to see our Aunt Iva, who is sick, and grandpa as soon as school is out. We have six more weeks.

Glenna Mae had a nice letter from Miss Fay. It pleased her very much.

I expect my letter is long enough for this time.

With love,

BERTA LEA ROBINSON.

Alvy, W. Va.,
March 18, 1933.

DEAR BERTA LEA:

You and your sisters are certainly very busy children, and of course mother is a busy person, too, so it is no wonder that you do not have much time to write letters, but I appreciate them very much when they come. When school is out you will have more time for all kinds of things.

I'm sorry you cannot get to Salem to church more often because of daddy's work, but of course you are glad he has a job, when so many have not. A very pleasant, gentlemanly young man came to my back door yesterday morning asking for his breakfast, for he had been out of work for some time. I do hope he'll find a job soon.

I'll make my letter short this time for I want to leave room for a poem left over from last week.

Sincerely yours,

MIZPAH S. GREENE.

DEAR ROBERT LEE:

I was very much pleased to receive these charming verses and grateful to Mr. Van Horn for sending them to me. They echo my own thoughts for I too was brought up on a farm and still love country things best. Like you, also, I like to write verses and began when I was a good deal younger than I am now. I do hope you will write other verses and send them to me for the RECORDER. Please do.

Sincerely yours,

MIZPAH S. GREENE.

I LONG TO GO BACK TO THE COUNTRY

BY ROBERT LEE BOND

I long to go back to the country,
Where the violets bloom in the spring.
Where the robin is singing so cheerfully
And the bluebird has just spread its wing.

I long to go back to the country,
Where the whippoorwill sings in the eve,
And the rippling water in the river
With the cold winds beginning to leave.

I long to go back to the country,
To the hill that will never be brown;
To the call of the deep flowing river,
Which depths will never be found.

I long to go back to the country,
To the cattle and sheep on the farm;
To the horses, the ducks and the turkeys,
And the rooster that gives the morning alarm.

I long to go back to the country,
To run, to play, and to work;
To catch the fish in the river,
And the rabbits that around there may lurk.

I long to go back to the country,
To the trees that in the cool breeze may sway.
I long to go back to the country,
To my horses of sorrel and bay.

I long to go back to the country,
To the woods where the animals stray;
To the nest of the squirrel and the chipmunk,
To the nest where the young rabbits stay.

I long to go back to the country,
To the song that the song sparrow sings;
I long to go back to the country,
Where in the evening your echo rings.

I long to go back to the country,
To hear the song of the mourning dove.
I long to go back to the country,
To the farm that I always will love.

FLICKERS FROM A GYPSY CAMPFIRE

This is an ideal site for a gypsy camp. The location is such that though I am near enough to the highway to hear the conversation of a party of passing people—young I should say from their voices—my fire remains unnoticeable to them. We are in the pine regions, and everybody loves the talking trees.

It has been a hard day of difficult situations to be met, and with a people who in any situation would yet be "difficult." The dark shadows of the trees, a perceptible but impenetrable gloom, seems to all but overwhelm my little campfire. Discouragement is such a shadow even now upon my soul, and I am tempted to say that which I feel—it's no use. Somehow my little fire keeps blazing away though, and there is a little circle of light, so that I already feel a flicker of hope renewed. Courage is strengthened. Then I turn to the comfort of the comfortless, the Word of God, and prayer.

While I knelt in prayer, saying nothing, just feeling after God—how long? I cannot know, but suddenly while the pines, together with all nature, seemed to hold their breath, he was there! Yes, of course he is always just there, but has no chance to reach us. We have a conscience toward God, but seem sadly lacking in a consciousness of God. What he said to me there in the deep secret of his presence, I never knew. My poor soul is too

far short of his standards for me to have the power to know, but I know he strengthened me. I know he gave me courage. I know he satisfied my deepest need. No longer was I fearful of the failure that seemed to dog my every step. I do not know how I met him, or how to meet him at all times, for I sometimes fail to find him. This I do know. Somehow, though imperfectly and very briefly, I was enabled to touch the hem of the garment of the Holy Spirit, who is God in the world for you and me, and from that contact I received power to carry on.

Later, having lain down on my bed, I must have dozed, for I seemed startled by a feeling that this experience was unreal; and just how depressed I felt only you who have shared some such experiences can realize. I looked out through the open tent and my campfire was no longer burning—all was dark. Darkness was *illimitable*. Wonderful campfire! A little straying breeze came wandering through the pines, whispering and laughing as it came, and for a moment stirred the ashes which seemed so cold and gray and dead, and beneath them there glowed out warm and red the living gleam of banked fires.

Life is not lived on the mountain tops of glory, for our work is in the valley below them. It is not the blazing campfire before which the best cooking is done. It is when from the blaze there has grown a bed of embers deep, and glowing, that we have the steady, even heat for our work. From mountain top experiences of the soul we obtain the deep fires of the Spirit which enable us to do effective and faithful work for him.

Though the ashes seem cold, dead, and gray, God and the power from the Holy Spirit lie deep down in the heart, steadfast and sure. With this thought I slept.

A. GYPSY.

FLORIDA LETTER

(Via Milton College Review)

Although Illinois is monotonous, old Vincennes is interesting. It reeks with legends and historical facts. Some obscure writer has almost made it famous with his novel, "Alice of Old Vincennes." The high school basketball team is known in this region as "The Alices." Across the Wabash at this place is a beautiful new bridge, a memorial to George Rogers Clark, who, with a little army, forded the river here in the early days of our history.

But the most interesting thing at Vincennes is the William Henry Harrison home, built in 1804. Its antique furnishings, the letters written by President Harrison, the government documents signed by him, the sword he carried, the hole in the shutters made by a bullet fired at him by an Indian, the loose bricks in the walls which served as blind port holes, the powder magazine, the winepress in the cellar, the secret passage from the basement to the river, the scars on the outside walls made by the hard flints of savage arrows—all these speak of romance and courage.

A parenthesis: I just saw a large fish hawk (the osprey) dive into the St. Lucie (pronounced Lucy here) River like a plummet, from about one hundred feet. When he came up, he had a mullet (saltwater fish good for man as well as for fish-hawks) about ten inches long in his talons. He started for a tall tree but ere he reached it, an eagle swooped down from somewhere and gave him chase. After many dodges, flaps, pecks, and screams the osprey dropped his fish, but before it hit the water, the eagle had it in his sharp claws. He, white crowned monarch of the air that he is, flew to the tallest tree, feasted, wiped his beak, and looked over the world with much satisfaction. Now, were I a Touchstone or a Jacques, I would moralize a bit upon this episode.

What a beautiful city is Nashville! Because of its many colleges and because it boasts a parthenon, it is known as the Athens of the South. We saw Vanderbilt University, Peabody College, Ward Belmont College for girls, and Fiske University (for Negroes). Fiske has a new library which is a marvel—some of Rosenwald's doings. I am told some of the "white" colleges are envious. In Centennial Park stands the parthenon, the only reproduction of the ancient Greek structure in the world. It is just beautiful. It is majestic. It almost overpowers you as it stands there so silent and alone—a counterfeit, yet speaking out across the ages of a glorious day of art long gone by. Inside, its story is beautifully told by an old man who is at your service from 10 a. m. till 5 p. m. What a pity the original should have been so nearly destroyed. Can civilization walk backwards? Blast the Turk! Wish I were a poet.

A few miles out of Nashville in a bend of the Cumberland river stands the Hermitage

home of Andrew Jackson. It is more beautiful than the Harrison home and has had better care. An avenue of stately pines leads you up to the high white columns of this old colonial mansion. On the lawn is a holly tree some forty feet high covered with glossy green leaves and bright red berries. The house is well preserved. Some of the wall paper brought from France is a hundred years old. It has recently been treated with some preservative with the hope that it will last another century or two. There is so much of interest to see here that one needs plenty of time. In a glass case is a gold sword of hugh dimensions which was presented General Jackson for the battle which he fought and won after peace had been declared. Out in the barn is the funny old carriage in which President Jackson made several trips between Washington and the Hermitage. It took about thirty days to make the trip. The bodies of General and Mrs. Jackson are now resting under the beautiful magnolia tree a few rods east of the house. Near at hand, as if still anxious to serve his beloved master, lie the remains of old Uncle Alfred, faithful Negro servant who died at the age of one hundred and two years. Honeysuckles and daffodils were blooming about these three graves on the second of February. Mocking birds and cardinals were singing.

Time out: A chameleon just ran down the porch screen and nabbed a fly, chewed him up, and swallowed him—an alligator eating a man. He stays near our screen door. Mary calls him "Cammy," the door keeper. Today he is dressed in a lovely green suit. Yesterday he wore brown. What a wonderful wardrobe! My suits look shabby.

As we topped the Smoky Mountains, we shut off the gas (glad to save a little) and coasted six and a half miles down across the Tennessee river into Chattanooga. Later, as we stood on Lookout Mountain, Missionary Ridge, and Chickamauga battlefields, we recalled the very vivid description of those battles in Woodward's "Meet General Grant." How did the Union army that night ever float their barges and gun boats down the Tennessee past the very foot of Cameron hill (stronghold of the Confederates) without being heard? How did that small detachment of Hooker's army get halfway up the side of Lookout Mountain before a shot was fired?

And how did General Grant's army, without receiving a command from him, break through three lines of defense on Missionary Ridge? History students, here's an interesting field.

On the way to Macon, Georgia, we saw a queer sight, though a familiar one in those parts—a number of Negro convicts in their striped suits "bustin' rock" on the chain gang. "Water Boy" immediately came to mind and we seemed to hear again Al Rogers' rich tenor—

"I bus' dis rock, boys,
From here to Macon,
All the way to the jail, boys,
Yea, back to the jail."

Hist Prof. "Si!" Here come a thousand bluebills up the river right toward us! Let's get down. Make Doc keep still there.

L. H. STRINGER.

Mel-Bar Fruit Farm,
Stuart, Fla.,

February 20, 1933; 10.30 a. m.

Wind, southeast,
Temperature, 80 degrees,
Ceiling, unlimited.

OUR PULPIT

THAT BLESSED HOPE

BY REV. LESTER G. OSBORN
Pastor, Nortonville, Kan.

Introduction.

As the disciples stood "gazing up into heaven" whither they had seen their Lord ascend, two angels stood by them and said, "This same Jesus . . . shall so come in like manner as ye have seen him go into heaven." And then the disciples remembered the words which Christ had spoken to them on various occasions about his return—words which they did not understand at the time, but which took on meaning as they stood there on Olivet where he had left them.

How important this was to them! The New Testament writers confirm this promise of Christ and the angels. In fact it is mentioned three hundred eighteen times in two hundred sixty chapters of the New Testament. One verse in every twenty-seven is concerned with it. Evidently it is an important doctrine, and we should give more time to its study.

In Titus 2: 13, Paul calls it "that blessed hope." Why did he speak of it in this way? Let us see.

I. *Redemption is not complete until the second coming.*

Salvation is in three tenses—past, present, and future. The past is our deliverance from the guilt of sin when we accept Christ; the present is our deliverance from the power of sin, by the power of the indwelling Spirit; the future is our deliverance from the presence of sin, when, with new bodies, we go to be with the Lord.

In Luke 21: 27, 28, Jesus says, "Then shall they see the Son of man coming in a cloud with power and great glory. And when these things come to pass, then look up, and lift up your heads; for your redemption draweth nigh." And Peter expresses the same thought in his first epistle, chapter 1: 5, "Who are kept by the power of God through faith unto salvation ready to be revealed in the last time." Redemption has to do with the second coming.

Not simply the spirit, but the whole being is included in redemption. The future of salvation has to do with the body. The body will be "changed, in a moment, in the twinkling of an eye" (1 Corinthians 15: 51, 52). Then, and then only, will we be delivered from the presence of sin. It includes nature too, for then "the desert shall blossom as the rose" (Isaiah 35: 1) and "the wolf shall dwell with the lamb" (Isaiah 11: 6, 7) all the natural enmities between the "beasts" and the "cattle" being ended.

Yes, "this same Jesus" who is now in heaven, will come from behind the unseen veil some day to carry the work of the redemption of the world to its full completion.

II. *What it means to the redeemed.*

When Christ comes again there will be a reunion of the saints (1 Thessalonians 4: 13-18). How wonderful it will be to be in a crowd where everyone is interested in the things of God, where all are saints, where there is no swearing, no lying, and cheating, no crime or violence. What a joy it will be to know our dear ones and be with them again. There is no verse in the Bible that says that we will know them, but it is implied in several places. The disciples knew Moses and Elijah at the transfiguration. They

knew Jesus after his resurrection by the familiar things he did, his tone of voice. The rich man in the story recognized Lazarus.

When Christ comes again there will be a resurrection of the dead. The body is to be raised in glory (1 Corinthians 15: 42, 43). There will be no more deformity or aches or pains or sickness or suffering. What a relief that will be! And the bodies of those who are living when he comes will be changed, too, and made deathless and immortal like the body of the Lord (Philippians 3: 20, 21; 1 John 3: 2).

When Christ comes again he will bring rewards for his servants. Crowns of righteousness (2 Timothy 4: 7, 8); crowns of glory (1 Peter 5: 4); of joy (Philippians 4: 1); of life (James 1: 12; Revelation 2: 10); and thrones, and other rewards for faithfulness. For the Lord is coming some time to reckon with his servants (Matthew 25: 19). And these rewards are based on our obedience to his law and our service for him.

When Christ comes again there will take place the marriage of the Lamb with the Church. This is the most beautiful figure applied to the Church. She is now the "espoused virgin"; then she will be the "bride." Ah, she must keep herself for the bridegroom. It will be a Church without wrinkle or spot, transformed, with no jealousies, no offence, no church quarrels — a Church so different from what she is today that people in astonishment will cry out in the words of the Song of Solomon 8: 5, "Who is this that cometh up from the wilderness leaning on her beloved?" After sharing his humiliation in the midst of a scoffing, unbelieving world, she will be exalted to his side and share in his glory.

And then, as consort of the King of kings and the Lord of lords, she will reign with him, judging the world, judging even the angels (1 Corinthians 6: 2, 3). "If we suffer, we shall also reign with him" (2 Timothy 2: 12). It is indeed "that blessed hope."

III. *The most inspiring motive for Christian life and Christian service.*

Paul was continually exhorting men and women to holy living and earnest service because of the coming of the Lord in the future. "Mortify therefore your members" he told the Colossians (chapter 3: 4, 5). John

too, says, "He that hath this hope in him, purifieth himself" (1 John 3: 2, 3). And Peter, "Wherefore, gird up the loins of your mind, be sober . . . as obedient children" (1 Peter 1: 13, 14).

Peter says, "Feed the flock . . . and when the Chief Shepherd shall appear" (1 Peter 5: 2-4). It is a fact that the great leaders of Christianity, the ones who have left their mark on the history of the Church, have been those who believed in and looked for "that blessed hope." Paul perhaps has affected the Church most of all. Luther hoped that "Jesus Christ would hasten the day of his coming." Calvin, Knox, Wesley, and other outstanding characters had the same belief. The great evangelists, Finney, Moody, Trotter, Gipsy Smith, and a long list of others preached it. The most active workers in Christian service are those who have this expectant hope. Go to a mission, or a jail where services are being held, or to some other such place. Ask the workers about their belief. You will find that the most active, the most untiring, the most earnest, the most successful are those who look for Christ's return.

Belief in the second coming, again, gives a love and a relish for the Bible. When one begins the study of the Scriptures from this point of view, it opens up like a new book. It becomes fascinating, and invites one to delve deeper and deeper. And in this delving, much "fine gold" is dug up.

Conclusion.

Think over some of the things which depend on the second coming. Unless Christ comes again, the dead will sleep in the grave forever. Upon his coming depends the transformation and the translation of the living believers. The full making of the Christian into the likeness of Christ awaits his coming. Not until his coming will death, the last enemy, be destroyed. Not until his coming will we be delivered from the presence of sin; nor will the earth be redeemed, for the whole of God's purpose includes the restoration of all things. Not till his coming will the kingdom be set up. We are living now in the mystery form of the kingdom. Some day the King will take his throne. Only then will we have universal world peace, and joy, and prosperity.

"This same Jesus" will come again some day, and complete the work of redemption which he began nineteen hundred years ago. It is, indeed, that blessed hope.

DENOMINATIONAL "HOOK-UP"

NORTONVILLE, KAN.

The average attendance at the Sabbath morning worship service for the past quarter was ninety-four. Twenty-six had perfect attendance. Average number at prayer meeting was thirty-five, or thirty-seven per cent of the church attendance.

Seventh Day Baptist young people carried off the honors in the recent school spelling contest. All first places in both junior and senior high school were won by them. Austa Stephan and Harriet Crouch received the only two "hundreds" in the high school; Lila Stephan the only "hundred" in the eighth grade; and June Babcock took first place in the seventh grade. Our boys and girls showed up well in the grammar department too. All four of the above winners refused to participate in the county contest because it is held on Sabbath day. May God give us more like them!

We have four Christian Endeavor societies now. The large Intermediate society has been divided, and the younger group form the nucleus for the "Middlers." They are under the supervision of Mrs. Osborn.

Pastor Osborn is conducting an instruction class for the younger young people, some of whom are looking forward to church membership, and some who wish to know more about the basic doctrines of the church to which they already belong. Fourteen have been in attendance.

The young people are preparing an entertainment to raise money to fit up a recreation center on the church grounds.

The parsonage "open house" on Sabbath nights has become a permanent feature. If there is nothing else going on, the young people congregate there for an evening of fun and fellowship. Informality marks the gathering. Some play table games, others work at jig-saw puzzles, some visit, or read, or look at kodak albums. Occasionally an evening is given to group games, or to a more or less impromptu program. Refreshments are a matter of uncertainty. Perhaps closing time will

come without any. Some nights the "mistress of the manse" will disappear with several others, and soon tantalizing odors begin to come from the kitchen—perhaps hamburger sandwiches, or it may be pancakes or something else. Other nights some of the young people pop corn or make candy. Or it may be just peanuts or all-day suckers. Ten o'clock is closing time. The gathering is "wound up" with a few songs and choruses, including usually the Young People's Rally Song and prayers. Then a volunteer "clean-up" committee sweeps and puts things back in place.

The choir, under the direction of Miss Lois Wells, is doing splendid work, and is making a real contribution to the worship services of the church.

CORRESPONDENT.

MADISON, WIS.

An electrical attachment for astronomical telescopes that will increase the power of the telescope four times and permit the study of fainter and more distant stars has been invented by a young University of Wisconsin scientist, Dr. Albert E. Whitford, twenty-seven.

The photo-electric photometer for stars, which is the proper name for Doctor Whitford's invention, makes use of the photo-electric cell, the instrument which is often called the "heart" of television. The telescopic part of the instrument is a brass cylinder in which is attached the photo-electric cell. It is mounted on the telescope and connected electrically to a cabinet that looks much like an ordinary radio, except that it has more dials.

The cylinder picks up fainter light rays than any other instrument has ever recorded and by the use of an amplifying tube transmits them in a minute current to a highly sensitive galvanometer which registers their variations. It is necessary to amplify the current two million times to register the fainter stars. So sensitive is the instrument that it will record the light from an ordinary candle one hundred miles away, it is said.

Astronomers have been experimenting for years with the photo-electric cell to obtain an instrument sensitive enough to measure the faint light that Doctor Whitford's device registers.

Doctor Whitford's invention will be put to its first rigorous test next summer when Dr.

Joel Stebbins, director of the Washington observatory here, uses it at the Mount Wilson observatory. He may attach it to the one hundred inch telescope there.—*From Alfred Sun.*

ALFRED, N. Y.

Mary is the most popular name among the Alfred co-eds, seventeen answering to it and several others to its variation, Marie. Next in popularity is Helen, claiming eleven. Elizabeth and Ruth are both popular, and a number of girls are named Dorothy or its derivatives, Dorothea and Doris.

A study of the newly published college catalog reveals the fact that William is by far the most popular name among the men. Robert is second, while Charles, John, Joseph, and James are also favorites.

There are two sets of twins in Alfred, Cecelia and Gertrude O'Connell and the Barry twins. The Van Horns have the distinction of being the only family with three of its members in college at the same time; Donald and Elizabeth are seniors and Eugene is a freshman. There are a number of brothers and sisters in college, among them: Margaret and Angelica Shafer, Mark and Albert Young, Helen and Mary Olney, Marguerite and Elizabeth Hyde, the Bentley brothers and the Bastow sisters. The student who is probably farthest away from home is George Buckley, Jr., of Jerome, Idaho.

The male octet directed by Dr. A. E. Whitford, sang at the Westminster Presbyterian church in Hornell, Sunday evening. In addition to Doctor Whitford, the following members sang: Henry Pieters, Professor Willis Van Horn, A. N. Rogers, Professor H. O. Burdick, Professor B. B. Crandall, Curtis Randolph, and D. B. Rogers.—*The Sun.*

DODGE CENTER, MINN.

Charles Socwell entertained his Sabbath school class at his home with a Washington's Birthday party the night after the Sabbath, February 25. All-day socials were held, March 5 and March 26, at the homes of Roy Daggett and Walter Churchward. We are still hoping to secure a Seventh Day Baptist pastor.

CORRESPONDENT.

ADAMS CENTER, N. Y.

Pastor Hurley is beginning a new series of Bible studies for adults this month at our church night service. Young People's So-

ciety of Christian Endeavor and Junior are held Friday evening also. Since the holidays the Ladies' Aid has had a dinner and social gathering, as well as a maple sugar social in the church parlors. This society also has served a tureen dinner at the home of Mr. and Mrs. George Whitford, and held a food sale. At a church social for which Mrs. Delberta Greene was hostess, the juniors with her assistance made and sold pop-corn balls and candy. There have recently been held several Sabbath school class parties, a late one being at the home of Mr. and Mrs. Harold Whitford for the Philathea and Mayflower classes.

CORRESPONDENT.

VERONA, N. Y.

The quarterly communion service was conducted by Pastor Alva L. Davis April 1. Two silver bread trays, given by the Pearl Seekers Sabbath school class, were used for the first time. About forty-five were pleasantly entertained at the March meeting of the Young People's Social Club by Ada and Alta Dillman in their home. One of the features of the evening was the installation of Alfred Davis as the new president.

CORRESPONDENT.

NORTH LOUP, NEB.

Organization of the Seventh Day Baptist Church of North Loup, Neb., March 23, 1873 (supposed date).

The Seventh Day Baptist Society of this place, met according to previous appointment at the residence of Dr. Charles Badger; a church to be known as the Seventh Day Baptist Church of North Loup, Neb., was organized in the following manner, to-wit: after explanatory remarks concerning the object of the meeting, by Elder Babcock, reading the Scriptures, prayer, and singing followed in the order named; when, as the committee appointed for the purpose, Elder Babcock read Articles of Faith and Church Covenant, which were adopted.

After this all who wished to unite with the church were requested to rise. Brother N. W. Babcock was elected to receive the right hand of fellowship in behalf of the church. This was given by Elder Babcock in behalf of the denomination, then followed the charge to the church. Elder Babcock was unanimously elected pastor of the church; N. W. Babcock, deacon; A. H. Terry, clerk; John Sheldon, treasurer; and Albert H. Davis, chorister. Then these impressive and solemn ceremonies were closed by singing and the benediction.

L. C. JACOBS,
Clerk of the meeting.

Thus was born the little new church in the Loup Valley, sixty years ago. Doctor Badger's residence where the meeting was held, was a "dug-out," on the bank of Mira Creek, where the McClellan barn now stands. It was considered the finest residence in the new community, for it contained real lace curtains and a marble-topped stand.

Over forty names formed the first list, the youngest being E. J. Babcock, Elder Babcock's oldest son, then a boy of twelve. Several children, too young to become members, were present. A. H. Babcock, Mrs. Myra Babcock Gowen, Mrs. Emma Brace Greene, and Lowell Wellman are the only ones now living in North Loup, and of the church members only two, C. J. Rood and Mrs. Mary Davis, have retained their membership in the old church, and still call North Loup home.

As nearly as we can learn, only two others are still living, Mrs. Jennie Rood, of Milton, Wis., and Mrs. Rocelia Babcock, of Gentry, Ark. Of the other children who probably attended this meeting and are still living, there are Winnie Babcock Clement, of Riverside, Calif.; Mrs. Stella Rood Van Horn, of Edinburg, Tex.; Geo. I. Babcock, of New York City; John Maryott, somewhere in the Northwest; and Tom Janes, now of Burwell, Neb.

A few other persons who are considered charter members had not yet arrived, but it was known they were on the way, among them being Albert H. Davis and wife, the newly elected chorister, whose little year-old daughter, Esther, who came with them, has for many years held her father's old position. Out of the five young ladies and four bachelors, only one romance developed when Charles Rood married Rosanna Furrow.

The first deacon, N. W. Babcock, served the church here till his death in 1926. Three months after his election, George B. Rood was also elected deacon. He served many years till he moved to Milton, Wis.

Dr. Charles Badger was the family doctor for everyone for years, and ranged the hills, afoot or on horseback, on poor roads or no roads at all, as cheerfully as doctors nowadays sail along in automobiles. His daughter, Kate, a Milton College graduate, was the first school teacher.

John Sheldon and C. H. Wellman were the first merchants in the county, and Mr. Well-

man's store, now conducted by two of his sons, has been in continuous existence.

Mrs. Mary Rood Davis still owns the old homestead that she and her husband Mansell took in 1872. T. C. Davis' name still stands on our village plat as owner of one of the additions.

At a church meeting held one week after the organization Elder Babcock's salary was fixed at \$200 per annum. In June, 1874, he requested the collector to give credit for one-third of their subscriptions to those who subscribed for his salary to December 31, 1874. This was one of the famous or infamous grasshopper years. At another time he received two loads of wood in lieu of salary.

At this same church meeting it was voted that D. C. Maryott make an estimate of the amount of logs, joists, rafters, etc., required to build a church 20 by 26 feet with six windows, three on a side. Evidently the private homes were not large enough to accommodate the increasing membership. But this project was dropped in favor of building a school-house, which was also used for a church.

So the little church was started, the first one in this part of the valley—and for several years the only one—growing in size, in influence, and in service to all.—*Loyalist.*

A STORM-TOSSED BIRD

One winter day when skies were drear,
A strange bird in a tree near by
Sat shivering as if in fear,
And seemed too tired to fly.

I had not known its kind before—
Soft gray, tinged with a golden hue;
I think it strayed from some far shore
And yearned for mates it knew.

And when I called, it looked at me
With trusting, yet half-frightened eyes,
That spoke far more beseechingly
Than chirps or hungry cries.

But in the interval when I
Had gone indoors in search of food,
It vanished, yet the tree and sky
Held less of solitude.

I like to think some guiding force
Came to allay its fear and pain,
And steered it safely on its course
Back to its own again.

—Margaret E. Bruner in "Our Dumb Animals."

To enter heaven a man must take it with him.—*Drummond.*

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.)

BURR.—Mrs. Floretta Stillman Burr, fifty-six, died at her home in Rocky Hill, Conn., on April 1, 1933, after a week's illness.

She was born on May 20, 1876, in Friendship, N. Y., the daughter of Louisa Gardiner and Rev. Horace Stillman of Ashaway, R. I. She came to Rocky Hill, a widow, with her son, William Dennis, in 1914, and married Dr. Frank L. Burr of Rocky Hill, who died in 1917. She took her membership from the Seventh Day Baptist Church of which she had been a member most of her life to the Rocky Hill Congregational Church.

For the greater part of her life she was a school teacher, rendering valuable service in foreign homes in West Rocky Hill, teaching American methods of cooking, housekeeping and sewing—a missionary in her own town.

She leaves her son, William H. Dennis, a member of the Plainfield Church; and a sister, Anna Stillman, of Plainfield. —*Contributed.*

JACQUES.—Mrs. Louis Wilber Jacques, daughter of M. C. and Matilda Wilber, was born April 10, 1854, in the town of Alfred, N. Y., and died at her home in Little Genesee, N. Y., March 25, 1933.

She was married to Court Jacques June 19, 1883. To this union two children were born, Mrs. Stella Lee Clark and Miss Flora Jacques of Little Genesee. Besides the two daughters she leaves two sons of a former marriage, Archa Preston and Frank A. Preston of Olean, N. Y.; also seven grandchildren.

She was baptized by Rev. George Burdick and joined the Little Genesee Seventh Day Baptist Church, May 28, 1887. She was loyal to her church as long as she lived, but bad health prevented her attending church the last few years. For a number of years she had suffered from a complication of diseases which prevented her from taking active part in community and church life. During this time she maintained an optimistic outlook and her faith in God. She was a good woman, always trying to be of service to her family and community. All of her friends join with the family in the mourning of their loss.

Funeral services were held at the house Monday, March 27, conducted by the pastor, Harley Sutton. The burial was in the Little Genesee cemetery. H. S.

LINDSEY.—Mrs. Ruby Grace Lindsey, sixty-four, died at Adams Center, N. Y., March 18, 1933.

She was born in Greene Settlement, June 9, 1868, the daughter of Foster M. and Elizabeth Greene Dealing. On October 15, 1885, she was married to Chas. H. Lindsey by Rev. A. B. Prentice. After residing here for some years they

moved to New York City, with subsequent moves to Syracuse and to New Jersey. For the past many years they have lived at the old home in Greene Settlement.

Grace Lindsey had a rare faith in the goodness of God. No troubles or discouragements were sufficient to shake her steadfast hope that all things would "work together for good to them that love God." In this quiet, unshaken confidence she lived her whole life. No friend ever saw her disheartened or blue. With all alike she shared her contagious courage and cheer. And with this radiant faith she fell asleep at life's close.

She is survived by her husband, Chas. H. Lindsey; a son, Foster D. Lindsey; a brother, Philip Dealing; and an aunt, Mrs. Helen Pickett, all of Adams Center.

The funeral was held at the home, March 21, in charge of the pastor. Burial in Union Cemetery. L. F. H.

SUMMERBELL.—Frank N. Summerbell, son of Rev. James and Rachel Summerbell, was born at Adams Center, N. Y., July 23, 1852, and died at Milton, Wis., March 19, 1933, being in his eighty-first year.

At the age of twenty-one he came to Wisconsin and had lived since in or near Milton. In 1877, he united with the Milton Seventh Day Baptist Church by letter and was a faithful member till his death, being active in service till his recent feeble years.

On May 20, 1876, he was married to Olive Cornwall, who preceded him in death on November 8, 1928. To them were born four children, two of whom, Ralph and Homer, died in early childhood; two others, Charlie Summerbell and May Lippincott, both of Milton, survive. Two grandchildren, Howard Summerbell and Charlotte Maxson, and one sister, Mrs. Mary Whitford of Nile, N. Y., survive. His other sister, Sarah Wardner, died a few years ago.

Funeral services were held in Gray and Albrecht funeral home, Milton Junction, March 21, at 2.30 p. m., Rev. J. F. Randolph of the Milton Junction Seventh Day Baptist Church officiating. Burial was in Milton Junction. J. F. R.

WEAVER.—Mrs. Annis M. Weaver was born near De Ruyter, Truxton Hill, N. Y., January 29, 1845. She died March 16, 1933, at the Edmundson Hospital, Council Bluffs, following an operation. She was buried beside her husband, Cyrus E. Weaver, who passed away thirty-one years ago, in the Walnut Hill Cemetery at Council Bluffs. Her age was 88 years, 1 month, and 17 days.

She was the daughter of Roxy Ann Burdick and Thomas C. Maxson. At the age of four she moved with her parents to Utica, Wis. Later they moved to Dakota, Washara County, where she was converted at the age of ten by her uncle, Rev. Russel Burdick. She was baptized and joined the Seventh Day Baptist Church at Dakota. When fifteen she was married to Cyrus E. Weaver. Rev. George Babcock performed the ceremony.

She leaves to mourn her loss, one sister, Miss Mattie Maxson, of North Loup, Neb.; three sons—Delbert M., Otto L., Clarence E., all of Council Bluffs; two daughters—Mrs. Cora Alberry of North Loup; and Mrs. Maude Harrington of Council Bluffs, with whom she made her home; twenty-six grandchildren; twenty-four great-grandchildren; and one great-great-grandchild.

She was a shut-in for many years. She enjoyed listening over the radio to the sacred songs and Bible readings.

She has been an earnest Christian all her life and at her death was a member of the Seventh Day Baptist Church of North Loup, Neb.

—*Contributed.*

Sabbath School Lesson V.—April 29, 1933

JESUS SETS NEW STANDARDS OF LIVING—Mark 10: 1-31

Golden Text: "As ye would that men should do to you, do ye also to them likewise." Luke 6: 31.

DAILY HOME READINGS

April 23—The Two Great Commandments. Matthew 22: 34-40.

April 24—The Standard of Divorce. Mark 10: 1-12.

April 25—The Childlike Spirit. Mark 10: 13-16.

April 26—Complete Obedience Demanded. Mark 10: 17-22.

April 27—Danger of Trusting in Riches. Mark 10: 23-31.

April 28—Living With Others. Matthew 5: 38-48.

April 29—The Mind of the Master. Philippians 2: 1-11.

(For Lesson Notes, see *Helping Hand*)

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A MISSIONARY PRAYER

Almighty God, Lord of the harvest of souls, we pray thee to guide and bless all those who have gone forth to preach the gospel of salvation in distant lands! Pour out thy Holy Spirit upon them, to strengthen them in weakness, to comfort them in trial, to direct them in all their endeavors; and open the hearts of the people to receive thy message delivered by them!

Give to them and to us the spirit of power and of love and of a sound mind, that in all our work we may set forth thy glory and set forward the salvation of souls, that so all nations may become thine inheritance and the utmost parts of the earth thy possession, through Jesus Christ our Lord! Amen.

—In Methodist Protestant Recorder.

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