

SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

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JOCHEBED—MOTHER OF MOSES

And the women conceived and bare a son; and when she saw him that he was a goodly child, she hid him three months. And when she could no longer hide him, she took for him an ark of bulrushes, . . . and put the child therein; and she laid it in the flags by the river's brink. And his sister stood afar off, to know what would be done to him. And the daughter of Pharaoh came down to bathe at the river; and her maidens walked along by the riverside; and she saw the ark among the flags, and sent her hand-maid to fetch it. And she opened it, and saw the child; and behold the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children. Then said his sister. . . . Shall I go and call thee a nurse of the Hebrew women, that she may nurse the child for thee? And Pharaoh's daughter said to her, Go. And the maiden went and called the child's mother. And Pharaoh's daughter said unto her, Take this child away and nurse it for me, and I will give thee thy wages. And the woman took the child and nursed it. And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses.

Exodus 2: 2-10.

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(Established in 1844)

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WHOLE No. 4,600

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Sabbath Rally—Why? For many years the third Sabbath in May has been featured as Sabbath Rally day. Last year a whole week was given over by some of our churches to this emphasis. Two Sabbath sermons in many pulpits were delivered—on one Sabbath by the pastor, and on the following Sabbath by an exchange preacher. This worked well and was quite generally appreciated. In other years various programs have been carried out involving participation by various organizations.

This year, Sabbath, May 20, is the date. A special message from the director of Sabbath Promotion will be found on another page. Soon our pastors will receive a letter with suggestions for various groups and other material included which will help them in emphasizing this matter so vital not only to ourselves but to the whole world. The Pulpit Department of the SABBATH RECORDER, May 15, will carry a sermon on the theme, "Ought Christians Today to Keep the Sabbath?"

The Sabbath and the other fundamentals

for which Seventh Day Baptists stand should have constant emphasis. They should have vital place in our lives. Two outstanding missionaries, E. Stanley Jones and Sam Higgenbottom, within three hours of each other in a recent meeting stressed the same need of India. The Moslem and Buddhist alike demand to know what Christianity, or better, what Christ has done for the one bringing the message. It is a legitimate question. The question just as legitimately may be asked of us concerning our Sabbath: "What has the Sabbath done for us?" If God meant the Sabbath for man—for us — then he meant that its proper observance and our loyalty to it should produce results in us that are desirable in others—in fact in all his children. The Sabbath needs, therefore, a constant and daily place in our regard and life.

But this does not lessen the value of particular times and occasions for stressing this truth. Sabbath Rally day offers opportunity for bringing again to the attention of our church folk the importance of the day for enlarging spiritual life and perhaps a special occasion of presenting it to others. Quoting Doctor Jones again, in his Newark address, on an occasion of his conversation with Gandhi in which the Mahatma was asked what should be done to Christianize India, the reply was, "You must practice your religion without adulterating it or toning it down." Almost the same words were used by one of China's greatest minds, "Don't tone down your religion." These are things to ponder in our hearts. Don't tone down the Sabbath. It is of grave importance and significance. The world needs it—the Church is languishing without it. Don't tone it down. "We do not do the world any good when we tone down the gospel or religion." This is just as true of the Sabbath.

While thinking of some of the inspiring words of Doctor Jones, and in further emphasis of the Sabbath, another quotation is pertinent. The missionary was speaking on the question of comparative religions—involving tolerance. "Remember," he said, "you do not have to be less Christian to be universal." Nor does one need to be less Christian or less a Sabbath keeper to be tolerant. The Sabbath should broaden and deepen one's spirituality and concern for the Church and for the world. Make much of Sabbath Rally day.

Mother's Day

Practical Observance

"Tired fingers so worn, so white,
Sewing and mending from morn 'til night.
Tired hands and eyes that blink,
Drooping head too tired to think.

"Tired arms that once had pressed
A curly head to a mother's breast.
Tired voice so soft, so dear,
Saying, 'Sleep well, darling, mother's near.'

"Tired fingers so worn, so true,
Sewing and mending the whole day through,
From break of dawn 'til setting sun,
A mother's work is never done."

Idealized sentiments of motherhood should not act as an opiate lulling us into insensitiveness to present, pressing mother-suffering and mother-needs. On last March 9, a resolution was presented in the Senate of the United States which in part reads as follows:

WHEREAS there are throughout our land today an unprecedentedly large number of mothers and dependent children who, because of unemployment or loss of bread earners, are lacking many of the necessities of life; therefore be it

Resolved, That the President of the United States is hereby authorized and requested to issue a proclamation calling upon our citizens to express, on Mother's Day this year, our love and reverence for motherhood: (a) By the customary display of the United States flag on all government buildings, homes, and other suitable places; (b) by the usual tokens and messages of affection to our mothers; and (c) by making contributions, in honor of our mothers, through our churches or fraternal and welfare agencies, for the relief and welfare of such mothers and children as may need the necessities of life.

Like some other national holidays, Mother's Day has become sadly commercialized. It is comforting to many who can no longer send flowers, letters, or candy to the loved one, to have their attention called to the opportunity of contributing help of a practical nature to present day mothers in want of the necessities of life. In these days there are many destitute. In no better way can one honor the memory of the dear departed loved one than by ministering to these necessities as she doubtless would do if living.

The Golden Rule Foundation, Lincoln Building, 60 East Forty-second Street, New York City, will carefully administer any gift, designated or otherwise, for this purpose. Sixty-five national magazines, with a circulation of over six and a quarter million, are cooperating in this kind of Mother's Day celebration. This is quite in keeping with one of

the last utterances of Jesus on the cross "to the disciple, Behold thy mother."

Jochebed In the story printed on our front cover is implicated the welfare of a nation and the history of a race. Our mind however is not concerned for the moment so much with later developments as with the thought of the responsibility and possibilities in motherhood. Here is a mother with the same delight in her baby that floods other normal mothers as they look into the face of their new-born. Here too is a fear born of unnatural and brutal experiences. Mingled love and fear and need quicken the adoption of expediencies and a way is found to defer, at least, a cruel ending of budding hope. What joy must have filled Jochebed's quivering heart as she saw the materialization of fearful plans even more promising than she had hoped.

"Nurse it for me and I will give thee thy wages." But the opportunity of a mother's love and care in rearing her own is compensation far greater than any "wages" of silver or gold. Those early days of Moses in the home with Amram and Jochebed, godly father and mother, believers in the God of their fathers, Abraham, Isaac, and Jacob, and loyal to their religious conviction, laid the foundations of character and faith that no future contacts and influence of Egyptian culture and polytheism could shake.

Blessed motherhood. Her "wages" could be spent; prestige of nursing an adopted child of a Pharaoh could fade; disappointment and bitterness of a cruel slavery might continue to enthrall, but the memory of loving eyes and cuddling arms would endure. Consciousness of knowing she had done her part in training through tender years one called of God to liberate his chosen people must have been a satisfaction and a compensation lasting throughout the years.

Motherhood today is as sacred and full of responsibility as ever in any age or circumstance. Many avoid it, preferring the wages earned of other nature and in other ways. They may have their "wages," but no such compensation and satisfaction as motherhood affords. If America continues—if it succeeds at its best—it will be because of a godly motherhood; of a motherhood that shrinks not from its responsibility and obligations; of a motherhood that by its own faith, high ideals,

and loyalty inculcates in its children the virtues of integrity, honesty, loyalty, purity, faithfulness, and abiding trust in a good God by precept and example. Such a motherhood will be worthy of respect and admiration and of a day set apart for the honor and love of mothers.

Items of Interest The Woman's Christian Temperance Union has exposed the huge newspaper fake alleging that Frances E. Willard, in her student days, had been caught smoking a cigaret. The charge came about from a report that a Miss Van Evra, one of the editors of the *Daily Northwestern* (student publication) had said the college records prove that Miss Willard while a student at Northwestern was caught smoking. But "Miss Van Evra denies having made any such statement to any reporter, and never heard of any such incident. The college authorities say there is no such record. The *Daily Northwestern* publishes a letter from a Chicago man saying that when Frances Willard was dean of the women's college at Northwestern, his father, a carpenter, left a lighted cigaret on Miss Willard's desk as a practical joke. From this a huge newspaper fake has grown causing indignation on the part of thousands of women who revere Miss Willard's memory and who resent this baseless accusation."

The promotion of A Century of Progress Exposition at Chicago goes forward in a hopeful manner. The paid admissions on a recent Sunday totalled \$23,497. It promises to be a great affair. Some interesting bits of the city's history are being brought to the public's attention in various publications. "The men who organized the town of Chicago in 1833 were mostly thirty years of age, or even younger." "At the breaking of ground for the first ship canal, a judge was doused with water for predicting a city of one hundred thousand. . . . When the first railroad from Chicago was being financed a city banker refused a loan of \$20,000." "Chicago's White Stockings baseball club . . . in 1869 defeated Memphis by a score of one hundred fifty-seven to one. . . . No automobile or airplane was exhibited at the World's Fair in 1893. Edison's kinoscope was seen. Long distance telephoning was demonstrated. A forty-six foot long naval gun was shown by the Krupp Company. The Ferris Wheel had

an axle said to be the largest piece of steel ever forged." We hope Chicago will straighten out its own affairs in the way of cleaning out its gangster and other rackets, and that it will pay its teachers their back salaries in time for them to be able to attend and enjoy with others this great exposition.

We should appreciate one score made by Hitler. It is to his credit that he has suppressed the nudist cult, numbering about three million in Germany, as a menace to health and morals. We wonder what he would do with a Hollywood.

Dr. Tertius van Dyke is quoted by *The Congregationalist*:

Every Christian is a missionary. This is the view of Christianity which I inherit from a father and grandfather in the ministry, and which has been continually verified for me in my study and experience with people. This does not mean that a Christian should occupy himself with trying to make other people into replicas of himself, nor that he should be a proselytizer in the bare institutional sense, nor that he should condescend as a superior conveying benefits upon inferiors. No; it means rather that a Christian should bear witness by word and deed to the faith that is in him that Jesus Christ is the way, the truth, and the life. The spiritual supremacy of Christ in terms of today is the primary theme of the Christian's life and work. It is not dependent upon the Christian's geographical, racial, or social situation, nor upon his particular vocation. It is of the very essence of his being a Christian.

In the *Methodist Protestant Recorder* we read the testimonies of two great leaders of China:

General Chiang Kai Shek—perhaps the most powerful individual in China today—says:

"Jesus saved men by his love and sacrifice; to save China we need his spirit and his sacrifice. I hope that you (missionaries) will through the personality of Jesus influence the youth of China. So will the students come to save the nation by the truth of Jesus."

Mr. Chu Chin Lung—Commissioner of education, Hunan, says:

"What China chiefly lacks today is love. Wishing to save China, we must urge Christ's teaching of love. The eight virtues preached by Doctor Sun are all based on love. Christ's principles of love are what China is desperately needing."

Former King Manuel, kicked out of Portugal by subjects tired of monarchy, goes back to be buried there, carried on a ship with the Portuguese flag at half mast. No country objects to the presence of a dead ruler.

When Napoleon's body was brought from St. Helena, to be buried under the gilt dome of Les Invalides on the edge of the Seine, enthusiasm was so great you might have thought he was a Frenchman instead of an Italian from Corsica. It was said, "If he had returned to life, he would have slept in the Tuileries that night."—*Brookfield Courier*.

The rulers of Soviet Russia have reintroduced the old seven-day week for three-fourths of the population of Russia, "the confusion of the five-day week having proved unendurable." It is also said that this step was taken largely to conciliate the peasantry, "whose religious traditions have been deeply wounded by foolish calendar reforms." We hope this item will have the attention of the advocates of still further "foolish calendar reforms."—*Methodist Protestant Recorder*.

To the National Committee on Calendar Simplification, some time ago, Rev. Walter L. Greene of Andover, N. Y., wrote:

I favor a fixed date for Easter.

From my point of view, there would be no objection on religious grounds to calendar revision except as it may interfere with the regular continuity of the divinely appointed and divinely approved day for Sabbath rest and observance. Changes of the calendar that do not affect the regular succession of the seven-day week from year to year would not be opposed on religious grounds by Sabbath keepers.

It is my opinion that the disadvantages and confusion resulting from calendar revision far outweigh any advantages that might be gained. The proposed changes seem to be wholly in the interests of business and statistical convenience, and little consideration is given to the inconveniences, the confusion in historical dates, readjustments in social customs, and holidays, and the lessened regard for sacred time. If certain business interests for statistical and bookkeeping purposes wish a uniform month they may do as many are now doing, adopt such a plan as best suits their needs. Coming generations may not wish to subject all life to business as does this generation.

If any change is to be made, and if, as your pamphlets seem to imply, Sunday keepers have no conscientious objection to calendar change, why not adjust the calendar so that the weekly rest day will coincide with the last day of the week, the Sabbath that antedated the Jewish nation and the Mosaic legislation, which was kept and sanctioned by Jesus Christ and his apostles, and was observed by the early church and only gradually gave way before racial and religious prejudice, the compromising spirit of New Testament Christianity with pagan philosophy and festival observances, the pressure of ecclesiastical councils and civil legislation, and the persecution that resulted therefrom. Such a return to the Sabbath of history, of Christ and his apostles, and of Christian experience and divine favor, would mean more for the welfare of mankind, in my

judgment, than any calendar revision that has in mind only business interests.

The members of your committee will, I am sure, stand by the principle of religious liberty and the rights of religious minorities. One of the functions of government is to guarantee to its citizens, life, liberty, and the pursuit of happiness, and the Constitution of the United States in its first amendment wisely provides that no law shall be made that prevents the free exercise of religion. Any calendar change that necessitates a change in the day of the week for Sabbath observance, surely stands in the way of the free exercise of religion.

FROM THE CONFERENCE PRESIDENT

For a number of years Seventh Day Baptist churches have observed the third Sabbath in May as Sabbath Rally day, which date this year falls on May 20. Some years special literature has been provided, including responsive readings for the Sabbath school and other material for other services, often with some suggestion for each regular weekly service of the church.

While no special helps have been prepared this year, nevertheless it is hoped that the custom of observing Sabbath Rally day will be carried out as usual. The leader in Sabbath Promotion is venturing to make some rather modest recommendations, but he hopes they may be found helpful. They are merely suggestive, and may be greatly improved upon by anyone who welcomes this opportunity to join in this yearly observance.

As the culmination of a series of adult conferences held throughout the denomination a few years ago under the direction of the leader in Sabbath Promotion there was held in Battle Creek, Mich., in 1929, a "Conference on Religion in Our Colleges," which was attended by four Seventh Day Baptist college presidents, three deans, three pastors in college towns, and other religious leaders. The "findings" of this conference were published in a little pamphlet, together with a statement from a representative of each of our colleges on the subject, "What the Sabbath Means to Me."

A copy of this booklet is being sent to each of our pastors, and we are using this space in the SABBATH RECORDER to suggest certain uses that may be made of these statements. We suggest that the pastor ask one of his young people, or better three, to assist him in presenting the Sabbath morning message. The young people should be asked to give a talk

based upon the statement of Dean M. H. Van Horn, Professor A. E. Whitford, and Dean J. N. Norwood, respectively, as found in this booklet. Of course they might well be encouraged to do some original thinking, and to present their own ideas, but these statements will serve to stimulate their thinking.

It ought to mean a good deal to the cause we love if from one hundred to one hundred fifty young people on Sabbath morning, May 20, having read thoughtfully these statements by men whom all young people in the denomination highly respect, stand up and express their convictions on this subject. These statements themselves are inspiring and helpful, and their value should be increased rather than lessened as they are given expression through some of our thoughtful young people. Especially will they mean much to those who take part in the service.

Not long ago a Seventh Day Baptist college junior was asked by his college chum why he kept the Sabbath. In telling about it this college junior said, "I did not feel competent." Possibly this study and this public presentation of the subject will help a hundred young people or more to be just a little more competent to tell others why they are Sabbath keepers.

This participation in the morning service will give the young people a part in the Sabbath Rally day services. If the Christian Endeavor societies wish to participate further, which they will very likely desire to do, they may discuss in their prayer meeting the questions discussed in the morning talks.

As a suggestion for the Sabbath school, excerpts may be read from the last article in the booklet mentioned above. This article is entitled, "God's Gracious Gift." This recommendation of course is for the adult department of the school. Usually our primary and junior departments are sufficiently resourceful to carry out any reasonable request in their departments. We hope they will take this opportunity to impress upon the children the beauty and the helpfulness of the Sabbath.

For the weekly prayer meeting of the church we recommend the use of the tract by Rev. George B. Shaw, "Seventh Day Baptist Fundamentals." This tract is being sent to all pastors. Other "fundamentals" besides the ones discussed in this tract might be included.

If there is any one, lone Sabbath keeper, or others who do not receive this literature, and who would like it for use on Sabbath Rally day in the home, or in some group service, it will be sent upon request made to the American Sabbath Tract Society, Plainfield, N. J.

AHVA J. C. BOND.

MISSIONS

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

IN JACKSON CENTER

We are still trying to keep the camp fires burning for Christianity. We cannot determine the results of our labors, but it is our duty to keep the fires burning peradventure there may be some one who needs just the light that we can give to lead him to a higher life. It may be that some one is just waiting for us to help him.

Jackson Center, with its surrounding community, is not an exceptional place. It has those who need the Christ. It has those who need to know the blessed truths contained in his Word. It also has those who know of some of these truths, but have never taken them into the experiences of their lives. These should afford us great opportunities if only we keep the camp fires burning.

As a church we are small in numbers comparatively speaking, but God can use us just the same. We are glad to notice the willingness and ability manifested in service of so many of our people. Much willingness and ability are found in our young people. The church will not have lived in vain, and all efforts exerted will not have been wasted if these talents can be fully developed.

Our weekly prayer meeting has taken on new life during the past two or three months, for which we are very glad. These meetings are very helpful to our church life and afford excellent opportunity for service. Many are showing their willingness to serve in this capacity.

Recently a Junior Christian Endeavor was organized. It is under the supervision of Miss Grace Jett.

VERNEY A. WILSON.

Jackson Center, Ohio.

LETTER FROM DOCTOR PALMBORG

DEAR RECORDER READERS:

A friend who sent me a long, loving letter, suggested that instead of writing personally to her, I should write to the RECORDER. The suggestion was also implied to the other missionaries. I suppose it is time to write again, as it is more than three months since my last letter.

For a long time I felt so discouraged about things in general that it was hard to write letters home. Quite a load was lifted from our minds when we at length found out that Mr. Davis was to be allowed to remain in China. But there were many other things also troubling me. Perhaps I felt the burdens more because I was not well. The cold of winter is always hard for me to bear. After the first part of winter had passed, I was so full of aches and pains and weariness in general that life did not seem worth living. Often I have wished that I could go to a warmer climate for the middle month of winter, but it would be so expensive a trip that I felt prohibited from so doing. I can get on usually with the summer without a vacation. Last Christmas I had several generous Christmas gifts from dear friends, with the injunction that they were for my own use, and it came like an inspiration at a moment of more than usual weariness, to use them for such a trip, and I immediately investigated and found steamer rates less than usual. So on January 17, I left Shanghai on an "Empress" steamer for Manila, in the Philippines. The day before our arrival there suddenly was summer, and all winter wraps and clothes were changed for those of warm weather. It was also a beautiful day in place of the bleak rainy and cloudy ones preceding it.

On arrival in Manila, I was astonished at hotel prices, even the lowest, but God answered my prayer in leading me to the Y. W. C. A., and in leading the kind American ladies at the head of it to allow me to stay at the dormitory, though it is intended only for native girls and there was only native food to eat. However, I got along with it beautifully. I had not been able to sleep at night for a long time because of discomforts of various kinds and anxieties which it seemed impossible to throw off. But with the first night out of Shanghai I began to sleep soundly and continued to do so. I was enabled to

throw off all cares, and rest, and the warmth of Manila so permeated me that all my aches and pains disappeared, so that when I returned to Shanghai on February 19, I felt like another woman and have continued thus to feel, though it is still cold. But spring will soon be here!

The Industrial Missions Center is so stocked up with work from all places, including our own, that they cannot give us orders for much just now, and I have only about half of the usual number working. I know the others are keenly disappointed, but I cannot help it.

Mr. Davis has been coming to Liuho on Fridays to hold "group meetings" with nurses and helpers at the hospital, and here with women and girls in the church. As I have a class with the nurses while he is here, I have not been able to attend, but I hear interesting reports of them from my women, and I am sure the meetings are inspiring.

Since the weather is a little warmer I am beginning to send my Bible woman, with another eager Christian, out by bus to small stations not far away, to visit amongst the farming population near the stations. The church women are also beginning to hold weekly meetings in their homes.

The hospital is pretty well filled with patients who keep the doctors and nurses there well employed.

I realize that this letter is too much about myself, but I can't help it.

The town is full of rumors about thousands of soldiers to come here to prepare along the Yangtze River for defense against the Japanese, if they should come here again. If only these external enemies and the internal ones of corruption could be defeated, how happy we would be! Righteousness is, of course, the only remedy, and we pray and work in the hope that sometime it will reign, even here.

Your friend,

ROSA PALMBORG.

Liuho, Ku, China,
March 14, 1933.

No, when the fight begins within himself,
A man's worth something. God stoops o'er his
head,
Satan looks up between his feet—both tug—
He's left, himself, i' the middle: the soul awakes
And grows.

—Browning.

AMERICAN SABBATH TRACT SOCIETY

MEETING OF BOARD OF TRUSTEES

The Board of Trustees of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday, April 9, at 2 p.m., President Corliss F. Randolph presiding and the following members present: Corliss F. Randolph, William C. Hubbard, Alexander W. Vars, Herbert C. Van Horn, Courtland V. Davis, Asa F. Randolph, Mrs. William M. Stillman, Ahva J. C. Bond, William M. Stillman, Orra S. Rogers, Esle F. Randolph, Jesse G. Burdick, Irving A. Hunting, Edward E. Whitford, Franklin A. Langworthy, George R. Crandall, Frederik J. Bakker, Mrs. Herbert C. Van Horn, Everett C. Hunting, Neal D. Mills, James L. Skaggs, and Business Manager L. Harrison North. Visitor present, Miss Dorothy P. Hubbard.

The board was led in prayer by Edward E. Whitford.

The minutes of the last meeting were read. Corresponding Secretary Herbert C. Van Horn reported as follows:

REPORT OF CORRESPONDING SECRETARY
APRIL 9, 1933

The month has not been marked by special activity of your corresponding secretary. Nine letters were received and answered, furnishing information and accompanied by tracts (about one hundred) when requested, together with a few SABBATH RECORDERS. Mr. S. H. Smith of Indiana, Pa., would be interested in Seventh Day Baptists holding some special meetings in that city where a "Community Tabernacle" is open to all religious faiths. Mr. Smith's family is a Sabbath-keeping family although not affiliated with any of our churches. They are the only people, I understand, in the community interested in Seventh Day Baptists. No encouragement was given that we would be able to undertake any such venture, soon. Tracts and a few RECORDERS were sent to Mr. Smith. A letter from Pastor Sam Mpanda of Africa has been acknowledged by mailing him a few tracts.

Interesting correspondence from Elder Conradi reports him well and vigorous, and brings information concerning the establishment of the First Seventh Day Baptist Church in Berlin, Germany. His report appears in the SABBATH RECORDER of April 10. There are now "five growing churches," it seems, in Germany with about 175 members, with men predominating. New demands are constantly being made upon Brother Conradi in Germany and a large correspondence from all over the world indicates a growing hunger "for more light and truth." Some of those who have violently attacked him for his affiliation with Seventh Day Baptists have been discredited by their own following.

Mr. Conradi's activities have been carried on at his own expense and handicapped by lack of funds to secure clerical assistance. Your corresponding secretary devoutly hopes that some provision shall be made in next year's budget to assist him.

Other activities of the secretary include the attendance upon the meeting of the Executive Committee of the Federal Council of Churches of Christ in America, New York City, March 24, and a prayer meeting address and a sermon delivered in the Seventh Day Baptist church of Piscataway, New Market, March 24 and 25.

A contribution of twenty-five dollars to be used for purchase and distribution of Bibles and New Testaments on mission fields was received from Mrs. J. H. Hardy of Portsmouth, Va. This amount has been forwarded to the treasurer of the Onward Movement to be sent through usual channels to be used by the Hargises in Jamaica.

Sincerely,
HERBERT C. VAN HORN,
Corresponding Secretary.

Leader in Sabbath Promotion Ahva J. C. Bond reported informally concerning summer camps and young people's conferences and other activities.

The quarterly report of Treasurer Ethel T. Stillman was presented and ordered received and placed on record.

The special committee to consider the Morrell correspondence reported progress.

The Committee on Distribution of Literature presented the following report which was adopted.

REPORT OF COMMITTEE ON DISTRIBUTION OF LITERATURE — MARCH, 1933

Number of tracts sent out	3,876
Number of RECORDERS sent out	13
Number of <i>Helping Hands</i> sent out	1
Number of 1933 calendars sent out	24
	3,914
Number of SABBATH RECORDER subscriptions discontinued in February and March	29
Number of new subscriptions	5
Net loss	24

The major part of the publications sent out this month were sent to Rev. G. D. Hargis of Jamaica.

Respectfully submitted for and in behalf of the committee,

JESSE G. BURDICK,
Chairman.

The Supervisory Committee reported informally.

At the request of Mrs. William M. Stillman there was a general discussion of publishing house rents.

Young People's Work

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

IT IS TO THINK

MOTHER LOVE

"There are devices which help us to identify ourselves with others. When I was a teacher and had stupid or idle or mischievous boys in my class, I tried to see in their stead my little brothers, my love for whom, so far as I knew, was without flaw. Now, when I am working with older people, I try to see them as their mothers must see them. Mother love is the nearest divine we know. Love is not blind. It sees. It is probably the only thing that does see truly. So if I can see people as their mothers see them I am probably seeing them as they really are."—From a talk given to Y. W. C. A. workers in 1920 by Mabel Cratty.

YOUNG PEOPLE'S BOARD MEETING

MARCH 18, 1933

(Concluded from last week)

LETTERS WRITTEN

Mr. George Hamlin—Iowa field secretary, enclosed names of our groups of young people in Iowa, at his request.

Mr. Harold Singer—Allied Youth—concerning review of manuscript of "Alcohol and My Generation."

Bishop Hughes in answer to letter listed above. Mr. P. R. Hayward in answer to letter calling together the Chicago group of youth leaders.

Mrs. Gerald Hargis concerning Christian Endeavor in Jamaica.

Mrs. Lillian Crichlow, Washington, D. C.—enclosing copy of Young People's Rally Song.

Rev. E. E. Sutton—concerning possible correspondence courses for a young person.

Other letters with reference to Christian Endeavor societies, *Newsbits*, etc.

Packages of *Newsbits* have been mailed to foreign countries, to the youth of Jamaica, China, England, Holland, and two groups in Germany.

In addition to the routine work, which has been heavier than any previous month, your president has spent time in study. Some of this has been done through books, periodicals, reports, and other materials, while some observation has been done. She visited the meeting of the young people of the Plymouth Congregational Church

The Committee on Distribution of Literature presented through its chairman, Jesse G. Burdick, an outline of the publications of the society arranged in the form of a road map.

Voted that the board thank Mr. Burdick and his associates for the work done in making and presenting the outline.

The minutes were read and approved.

Adjournment.

CORLISS F. RANDOLPH, *President*,
COURTLAND V. DAVIS,
Recording Secretary.

MEETING OF BOARD OF DIRECTORS - NEW YORK

The Board of Directors of the American Sabbath Tract Society (New York) met in regular session in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday, April 9, at 2.35 p. m., President Corliss F. Randolph presiding and the following members present: Corliss F. Randolph, William C. Hubbard, Alexander W. Vars, Herbert C. Van Horn, Courtland V. Davis, Asa F. Randolph, Mrs. William M. Stillman, Ahva J. C. Bond, William M. Stillman, Orra S. Rogers, Esle F. Randolph, Jesse G. Burdick, Irving A. Hunting, Edward E. Whitford, Franklin A. Langworthy, George R. Crandall, Frederik J. Bakker, Mrs. Herbert C. Van Horn, Everett C. Hunting, Neal D. Mills, James L. Skaggs, and Business Manager L. Harrison North. Visitor present, Miss Dorothy P. Hubbard.

Alexander W. Vars announced the intention of the city of Plainfield to build a storm sewer through property of Sarah Henry, at 835-837 Berkeley Avenue, Plainfield, N. J., a mortgage on which is held by the American Sabbath Tract Society. The owner has given the right of way but it is necessary that the society execute a subordination of its mortgage to the lien of the right of way of the city.

Voted that this board authorize the subordination of its mortgage to the lien of the right of way of the city for the construction of a storm sewer through the property of Sarah Henry at 835-837 Berkeley Avenue, Plainfield, N. J., and that the president and secretary be directed to execute and deliver the necessary papers to complete such authorization.

The minutes were read and approved.

Adjournment.

CORLISS F. RANDOLPH, *President*,
COURTLAND V. DAVIS,
Recording Secretary.

one Sunday night when they had as their speaker, Father Gabriel, Catholic priest. He explained the various beliefs of the Catholic Church and answered questions raised by the young people. The pastor of the church and other leaders were present and a very kindly spirit prevailed. Recently the president has been attending and assisting in the Lenten class for the junior high group of this church.

During the month the president had the happy experience of working with the staff of the Michigan Council of Religious Education in presenting a Sunday afternoon meeting on the subject of Worship. Two talks were given by representatives of the state staff and your president gave the third, on the subject, "The Elements of Worship."

Pastor and Mrs. Holston were welcome visitors at the "Oberdick" apartment one morning recently. Dr. H. N. Wheeler who was in the city to give a lecture at the State Agricultural College, phoned and gave an invitation to his lecture, which was greatly enjoyed. Any friends visiting the capital city of Michigan are urged to get in touch with the president, phone 5-8904.

Respectfully submitted,

MARJORIE BURDICK,
President.

The Junior superintendent gave a report. This included a letter from the White Cloud society, asking for help and suggestions. The question of having the Junior societies sponsored by an adult group was discussed. It was voted that we urge the importance of having the Junior societies sponsored by some organization of the church. (Some of the societies are handicapped because of lack of funds to purchase materials and helps.) Mrs. Nettie Crandall was asked to find out which societies are now being sponsored.

The Intermediate and Senior committees prepared materials for the topics which appeared in the *March Newsbits*. A joint meeting was held previous to this meeting at which time the work of the committees was discussed.

Voted that we pay the expenses of Rev. J. L. Skaggs to the meeting of the trustees of the International Society of Christian Endeavor.

Voted that the president be authorized to form committees from the board and from the churches where the Conference is to be held, to work out plans for the young people's portion of the Conference program. Her plan, so far as it is arranged, is to have the Intermediate and Senior committees act with her,

and committees from Milton and Milton Junction formed to act with the associational secretary of that section.

Reading and correction of the minutes.
Adjournment.

MARJORIE J. BURDICK,
President,
L. E. BABCOCK,
Recording Secretary.

TAKE THOU MY HEART

(Talk given by Rollo Davis, Marlboro, N. J.,
on Young People's Day)

Take thou my heart. What do we mean when we say this? Do we want Jesus to have just a small part of our heart and keep the rest for worldly pleasure and our own selfish desires? No, it should not mean this but should mean a full surrender. Jesus will not accept half-hearted service. We must "choose ye this day whom ye will serve"—not like Herod at Jesus' birth, telling the wise men to find him so that he could worship him, and all of the time wanting to kill him. We must give our whole heart's service to the work of Jesus Christ.

During Jesus' earthly life we learn that he went about healing and casting out unclean spirits. From this we gather that he liked cleanliness and purity. Would not our hearts be more acceptable to him if they were clean and pure? Jesus wants our hearts fully surrendered unto him. "If any man will come after me, let him deny himself, and take up his cross, and follow me." We must not pretend to be good in the sight of others and then when out of sight do things which we should not do. "Man looketh on the outward appearance but God looketh on the heart." We may do things which for the time being we may think are covered up, but we cannot hide anything from God. Many times we become grieved and our hearts ache with pain because of some trial or sorrow, but we know that one temptation overcome makes it much easier to overcome the next. We may honor and obey God with our lips, but do our hearts belong to him? If our hearts truly belong to Jesus we will strive to serve him with a desire and purpose to bring others to him.

"A small circle of usefulness is not to be despised. A light that does not shine beautifully around the family table at home is not fit to rush a long way off."

GOD'S HOLY SABBATH DAY

BY J. B. CONYERS

"Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work; But the seventh day is the sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the sabbath day and hallowed it." (Exodus 20: 8-11.)

Now this fourth commandment is a part of the great moral code of laws as given by God, the Creator himself, without which laws we would not know sin and therefore would not need a Savior. Hence, since we do need a Savior, we know that they are not done away with. Nor can it be said rightly that because we are now "under grace" we should no longer obey the fourth commandment; for if we can violate the fourth without sin, we can likewise violate the first, or the sixth, seventh, or eighth without sin, by virtue of the same line of reasoning, to wit, that we are now "under grace."

Again: God gave this commandment, Christ observed and obey it—then *who* could change it? Someone says, "It simply means to keep one day of rest, as the Sabbath, that's all." Let's frankly discuss this argument and see whether it is true. The commandment specifies the seventh day as "the sabbath of the Lord thy God."

* "The specification of one thing in a law, command, or contract is the prohibition of every other thing. If this were not true, there would be no definiteness in laws, commands, or contracts. When you give a man a contract to build a house of stone, the specification of stone is the prohibition of any and all other material, and if the contractor should build the house of brick, claiming the contract did not prohibit the use of brick, the court would decide that the specification of stone was itself the prohibition of brick."

"When God commanded Abraham to offer Isaac as a burnt offering, the specification of Isaac was the prohibition of his wife Sarah, or any other member of his family, and had Abraham offered up any other member of his family, he would have been guilty of the sin

of rebellion against God. Had he offered Isaac, and in addition thereto offered his wife Sarah, saying, 'If God is pleased to have me offer up my son, he will be pleased the more to have me offer up my wife also, therefore I will please God abundantly,' he would have been guilty of murder. When God told Noah to build the ark of gopher wood, the specification of gopher wood was the prohibition of every other wood, and it was not necessary for God to prohibit everything he did not want, for the specification of what he did want was itself the prohibition of what he did not want."

"Well," replies someone, "every man has the right to worship God according to the dictates of his own conscience." No, my brother, you have no such rights except as between yourself and other men, and their attempt to prescribe your worship for you. But as between yourself and God, whatever rights in a religious way you have, you get from the Word of God, and nowhere will you find that you have the right to worship *him* according to the dictates of *your* conscience. For our consciences are not always right, but function according to the way they have been trained, whereas God's plan is perfect as revealed in his Word, the Bible.

Paul persecuted the Church, and consented to the stoning of Stephen, thinking that he was serving God—and he was doing "according to the dictates of his own conscience"—but when God's word enlightened his conscience, his faith and his worship changed. A Christian training will produce a Christian conscience, but a heathen training will produce a heathen conscience. So we see that, as between yourself and your fellow men, you should worship God according to the dictates of your own conscience—that means there should be no intolerance or compulsion toward any faith by men; but as between yourself and God, you should worship God as he will reveal himself to you and enlighten your conscience by and through a study of his Word—the Bible. Did you ever realize that the Bible which you hold so sacred, as God's revealed word, was written entirely by men who worshiped one God, and that each writer observed this seventh day of the week, as the weekly Sabbath, according as God commands us to do in the fourth commandment? God gave this commandment and God blessed and sanctified the

seventh day of the week (which day is easily identified today, for God would not have given a commandment that could not be obeyed). The mission of the Jews was to transmit God's commands to us, all ten of them, including the fourth (Romans 3: 2). They also have brought us, as has the Ethiopian Church of today, the exact and unbroken succession of the days of the week.

Now hear the wisdom of Gamaliel (God given) and do not oppose seventh-day Sabbath observance, even for yourself, for if this movement be of men it will come to nought; but if it be of God, you cannot overthrow it, lest you be found to be fighting against God, by disobeying his commandment, and teaching others to do so. (See Acts 5: 38.) But if you will observe God's holy Sabbath day, God will bless you, "for the mouth of the Lord hath spoken it" (Isaiah 58: 13-14).

Paul the Apostle was a seventh-day Sabbath observer and was called a "ringleader" of the Nazarenes, which was a seventh-day (Bible) Sabbath-observing sect, and this Nazarene sect was persecuted for over a thousand years *after Christ's death*, by the Catholics, on account of this very seventh-day Sabbath doctrine, thus showing that the Sabbath of the Bible (seventh day) was never changed by the apostles, but that it was kept during and after apostolic times by the apostolic churches, with the exceptions of the church of Alexandria, and the church of Rome.

Then comes the very natural question — who changed, or attempted to change, God's holy Sabbath day? By what authority? This small paper will not allow of space to fully answer these questions, but suffice it to say:

1. *God did not change it.*

For he said, "I am the Lord, I change not" (Malachi 3: 6).

2. *Christ did not change it.*

For he not only obeyed it, but he also expected others to observe God's holy Sabbath day in the future generations, which fact is shown by him when he, in speaking of the fall of Jerusalem, forty years later, said, "But pray ye that your flight be not in the winter, neither on the sabbath day" (Matthew 24: 20). Moreover, we know he observed God's command when on earth and Paul tells us "Jesus Christ the same yesterday, and today, and forever" (Hebrews 13: 8). Hence we know that Christ did not change God's com-

mand to keep the seventh day of the week as God's holy Sabbath day.

Now since God did not change it, and Jesus Christ did not change it, we know that *no one* else could have had the authority to change God's solemn command. Knowing that God blessed, sanctified, and set apart the seventh day of the week as the Sabbath, are you, who do not observe God's holy Sabbath Day, fulfilling Christ's command to love God "with all thy heart, and with all thy soul, and with all thy mind" (Matthew 22: 37)? Christ tells us all, "If ye love me, keep my commandments" (John 14: 15). If we do not observe God's holy Sabbath day, do we not willfully disobey God, and at the same time, together with others, help to promote willful disobedience to God by aligning ourselves with non-sabbath-keeping sects and by teaching others to keep another day different from the day God set apart and blessed?

"Wherefore come out from among them and be ye separate, saith the Lord" (2 Corinthians 6: 17). All history will show you that the present Sunday is the "Venerable day of the Sun," not the holy and blessed Sabbath of an Almighty and Creator God.

Again, we are convinced in our minds that Christ did not set up, nor would he have approved or sanctioned the setting up of a holy day different from that of the Father, God, so that there would be one day for God and another day for Christ—the one in competition with the other (John 17: 21). We are also convinced that had Christ meant that the Sabbath was to be changed from God's holy day, he would have left no misunderstanding about it whatever. He would have commanded it *plainly*.

In this connection of Sabbath, read Jeremiah 17: 21-27; Isaiah 58: 13-14.

* (With the exception of Scriptural passages, the quoted parts above are taken from "The Discovery of John Dumos," by William Dudley Nowlin—Publishers, Southern Baptist Convention Board, Nashville, Tenn.)

Fort Myers, Fla.

"Governor Pearson of the Virgin Islands requested the War Department in Washington to send to St. Thomas a dozen pairs of homing pigeons for breeding purposes. The purpose is to use pigeons for maintaining a daily messenger service between St. Thomas, St. John, and St. Croix."

CHILDREN'S PAGE

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

WHAT JESUS SAYS ABOUT THINGS IN THE HOME

MATTHEW 5: 13-16

Junior Christian Endeavor Topic for Sabbath Day, May 20, 1933

BY MRS. NETTIE CRANDALL

Junior Christian Endeavor Superintendent

DARIAN

PART V

Now he would be even with Laban, more than even. He would wait for a good time to tell what he had seen, a time when the boys were all together at school, or perhaps at play, then he would say, "See the thief. I saw him take thy marble, Simeon, and no doubt he has taken most of the other things which have been lost." Oh, now he would be even with Laban; revenge would be sweet.

Once home from the market place the day was filled with busy preparations for the journey on the morrow, and in the excitement Darian even forgot about Laban and the marble. He was very tired when he lay down upon his mat, but everything was in readiness; clean garments were laid out for each of them, a lunch had been prepared, and as soon as it began to be light they would be up. Darian had not been to Capernaum since he came to live in this village, but it was not the town he was eager to see, that would perhaps be much like his own village, but the man called Jesus about whom he was daily hearing so much. Travelers through the village daily brought news of him, his wonderful words and works; some even said he must be the promised Messiah.

At last Darian slept until Leah's voice awakened him. The stars were still shining in the sky, but growing dimmer as the dawn began to creep over the hills, and when at last the sun was showing his face above the rim of hills they set out on their journey. Darian carried small Mary on his shoulder while Leah held Jesse's hand. His heart was full of excitement, but he talked little as they walked. When they reached the great highway other people began to join them, strangers most of them, but all going to Caper-

naum to see the great Teacher, and the talk was all of him.

"Tis said he even makes the blind to see," said one man, "and I am taking my son to him. He has never seen since he was born."

Another man led a donkey on which sat a little lame girl. Some went only to see and hear the man about whom all the world was talking.

Mary grew heavy on Darian's shoulder. He shifted her weight from side to side; once she walked a little way, but her steps were so slow, and it was then that the little girl saw her.

"Oh, let her ride with me on my donkey," she cried. "He would not feel her slight weight."

And so Darian put Mary upon the little beast in front of the girl who held her firmly, and thus it was that they came to the hill and looked down upon the village nestling close to the shore of the sea. Darian scarcely saw the village for looking at a great crowd gathered on the hillside just out of the village.

"Look," he cried pointing to the spot. "Jesus must be there on the hillside, for see the crowds."

"Aye, sure he must be there," answered the lame girl. "Let us hurry there at once." So they did not go into the village but out upon the hillside. Darian's eyes eagerly scanned the crowd until they rested upon a man sitting in the midst of the people. His face was different from any face Darian had ever seen. He could not tell just how or what made it different. He thought it was something about the eyes or the smile, or perhaps it was his voice. Darian could understand, too, all that he said. He told stories, simple stories, about sheep, or bread, or people that Darian knew. One of them was about forgiving those who wronged you, about returning good for evil, and as Darian listened he thought of Laban and his joy only yesterday that he had found a way to be even with him for all his cruel taunting; but now Jesus was saying, "Do good to those who evilly use you," but he did not want to do good to Laban. Even as he listened his heart began to feel a great desire to please Jesus, to be the kind of man a child of God should be. He listened eagerly until the teaching was ended; then through the crowd people began to push their way, carrying in their arms some loved one who was ill, and

as they came to where Jesus sat they begged him to heal them. The father of the little lame girl lifted her from the donkey and hurried with her through the crowd. Darian watched eagerly as he made his way through the people. He saw him stand at last before Jesus with the child in his arms, saw Jesus smile up at her, reach out his hand and touch her. Her father stood her upon her feet and she stood alone laughing and crying for joy. She kissed the hand which had healed her and came running back through the crowd.

(To be continued)

What helped Darian to forget himself and his troubles? Darian was very tired as he went to sleep, but I believe he was happy. What thought do you think would make him happy? When the day ends with the thought of a day's work well done, how do you feel? Did Darian feel that because Leah and Philip were not his own parents he had no responsibility toward them or their children? What preparations would you make if you expected to see Jesus tomorrow?

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

This is the first time I have written to the Children's Page in the RECORDER.

We went to church and Sabbath school this morning. Grandpa is our pastor. Mrs. Coalwell is my teacher.

My daddy and mother live on a farm two and a half miles west of Ponchatoula. We raise lots of strawberries. We have already shipped seventeen crates.

I have two cats and one dog and grandmother is hatching me some little biddies.

I did not miss a day of school this year and I got a reading certificate with three stars on it. I am going to the 3-A grade.

My sister is in the high school and my brother will be in high school next fall.

I like to have grandmother read to me.

Your friend,

MARY ELIZABETH STILLMAN.

Ponchatoula, La.,

March 25, 1933.

DEAR MARY ELIZABETH:

Your letter got in between two letters which were written in April or it would have been in the RECORDER several weeks ago, but here it is at last, and a good letter it is too.

It makes my mouth water to hear about your strawberries, for I am very fond of them. There are strawberries in the market here but, as my auntie used to say, "They taste too strong of money," so early in the season.

You have made a fine record in school both in attendance and reading. That is surely very worth while.

Don't be discouraged because I delayed your letter this time. Write again and I'll surely do better next time.

Sincerely your friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

I am in the fifth grade. I am ten years old. My birthday is February 19. I have seven classes a day. I like my teacher; her name is Henrietta B. Tanner.

I sit in the back of the room. There is a girl sits in front of me who says that I copy. I think it is she who copies because she cannot get her lessons, so she has another girl write them for her and then she puts them on another paper.

I will close for this time,

Very truly yours,

MYRTLE LEWIS.

Stonefort, Ill.,

February 11, 1933.

DEAR MYRTLE:

It is your letter which is on top this time, so I'm sending it this week.

You surely have very busy school days. I am very glad you do not copy your lessons. In the first place it is not honest to copy the work of another, and in the second place it is very little help to the one who copies. Of course we remember best the lessons we have given the best study, so honesty is not only right but wise as well.

I hope to have other letters from you.

Sincerely yours,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

I am six years old and in the first grade. I have one brother, Laverne, who is seven. He is in the first grade, too. I have three sisters, Beatrice and Belva who are four, and Sylvia Rose who is three. Sylvia doesn't live with us, but we see her at Sabbath school when we go. We are all in the same class at Sabbath school.

We haven't been to church very much this winter as we live about five miles from church and we didn't have a rig to go with; but we save our pennies for Sabbath school just the same and mother reads us our Sabbath school lessons and other Bible stories. She always reads us the Children's Page in the RECORDER and we like it very much.

One Sabbath we all walked down to the woods together. We had lots of fun.

I got a doll and doll dresses for Christmas. I dressed my doll for church today, but the roads were so bad my uncle couldn't come to take us to church.

Your friend,

ALFREDA MALTBY.

DEAR ALFREDA:

Well, here is your good letter in the RECORDER at last. Sorry I did not have room for it last week for it is just the kind of letter that I like.

Of course you miss it when you cannot get to church, but it helps out a lot when you can study your Sabbath school lessons at home. I always looked forward to Sabbath days for my grandmother always told me wonderful Bible stories.

I was glad to hear about your nice family of children and to add another pair of twins to my list. We have two pairs of twins next door to us, the Methodist minister's children, and we think they are pretty fine. They are Paul and Pauline, four years old, and Dorothy and Richard, twelve.

Yours sincerely,

MIZPAH S. GREENE.

WEST VIRGINIA LETTER

Editor of the Sabbath Recorder.

DEAR FRIEND:

Readers of the RECORDER will be interested to hear of the special meetings held at the Salem church, April 14-22. Each evening and on two Sabbath mornings sermons were preached by Rev. A. Clyde Ehret of Alfred, N. Y. These discourses were all very interesting and helpful.

On Sabbath morning, April 22, two deacons were ordained, Ross P. Seager and A. G. Therman Brissey. Ministers taking part in this service were O. S. Mills, A. C. Ehret, E. F. Loofboro, A. T. Bottoms, H. D. Sutton, and the pastor.

The address of welcome to the office was given by Deacon F. J. Ehret. Other deacons standing with him were M. W. Davis, R. F. Randolph, S. E. Davis, M. H. Van Horn, and O. A. Davis.

On Friday night, April 21, four young people were baptized, Orpheus Brissey, Georgianna Brissey, Eugene Brissey, and Edna Davis. On the following morning these were received into the church together with Professor Harley D. Bond and his wife, Marcella Randolph Bond, who came by letter from the Lost Creek Church.

In all these services much assistance was given by the quartet of students for the ministry from our school at Alfred. These young men, Orville Babcock, Albert Rogers, Donald Gray, and Trevah Sutton, were the guests of the Salem congregation during the Easter vacation at Alfred. Their quartet, solo, and duet singing was much appreciated, and a partial record of their service may be of interest.

Record of singing — at regular church service eleven, Sabbath school one, Christian Endeavor two, social gatherings two, Buckeye schoolhouse one, Industrial Home one, Kiwanis club dinner one, Baptist Sunday School one, Salem College one, a funeral one, in homes for sick and aged ten. Total thirty-two.

I am sure, Brother Editor, all this would have been of special interest to you.

Fraternally,

GEO. B. SHAW.

Salem, W. Va.,

April 25, 1933.

FROM GERMANY

BLESSED EXPERIENCES EN ROUTE

On March thirty-first I left Hamburg with Brother Groppe to finish the organization of the church at Gelsenkirchen, Westphalia. During my absence the church here had been able to rent a nice furnished hall with seating capacity for about eighty, and on Sabbath eve the hall was well filled with attentive hearers. Sabbath forenoon Brother Groppe, who had formerly lived at Gelsenkirchen, spoke; then we had the Lord's Supper and twenty-nine signed the covenant; of these five live at Lüdenschmidt. There were also four here from Hamborn, Rheinisch Prussia, who lately declared that they desired their names

removed from the Seventh Day Adventist Church list. There is every prospect of further growth, and as the church has a good leader in Brother Zobel and as there are quite a number of staunch members, this church will undoubtedly become quite a strong center in western Germany. For the afternoon they had quite an interesting program worked out for the celebration, and the hall was filled to the utmost. Brother Groppe and I visited quite a number of new persons who had invited us to their homes. With great unanimity were the officers elected and we do hope that soon good help will be secured to follow up the present interest. Brother Zobel expects to have regular Bible readings every Tuesday.

From here I went to Cologne, and called there on the relatives of Rev. Mr. Hennig, had Bible studies with them and at the same time secured my German *visé* for Holland. The pass office was crowded with applicants, but a wire to the Hamburg pass office sufficed so that I could reach Amsterdam April 5, where Rev. G. Velthuysen met me and took me to his hospitable home. With Rev. Mr. Taekema I went the next day to Den Hague and spoke to quite a large congregation. Many Seventh Day Adventists had come to hear the real reasons why I had preferred to unite with the Seventh Day Baptists. On Sabbath eve and also in the forenoon, I spoke to the church at Amsterdam, and as they have quite a number of young people I addressed them especially. On Sunday eve I spoke at the old Seventh Day Baptist chapel at Haarlem, which Father Velthuysen had erected, whom I visited some forty years ago.

On April tenth we went to Rotterdam, where the son-in-law of Brother Velthuysen, Brother Zylstra, kindly looked after me, and we were happily surprised when in the eve the hall was well filled with attentive hearers, including over fifty Seventh Day Adventists. Next morning, early, we started for Enkhuysen, crossed the Zuyder Zee over to Leuwarden, where Brother Jong met us, and gave us a hearty welcome. Brother Jong has quite a promising business in this town, and is apparently respected. In the rear of his store he has prepared a meeting hall, also a baptistry, and they were all happy in the Lord when I told them of the many experiences I had of his tender care. Next morning, early, the train took me across the Ger-

man border to Leer, where quite a little company expected me, and I made a number of visits. The fortnight en route leaves some blessed memories. Reaching Hamburg Friday, we had the Lord's Supper on Sabbath, and I found the church growing and prospering.

One thing makes me sad, that even Seventh Day Adventist ministers employ questionable means to fight the truth of the gospel. Reliable letters have reached me from different parts of Europe and America, that Seventh Day Adventist ministers, to calm the storm in their own camp, tell all sorts of tales about our work in Germany. Though many of the 185 members held responsible positions among the Seventh Day Adventists and had been with them from five to thirty years and more, yet the report is being spread intentionally that these members did not amount to anything, had always been sore heads, and soon the whole movement would fail. How far our influence already extends is best illustrated by a letter received from a German planter in Java, Dutch Netherlands, in which his wife, hearing of my attitude, has given notice to the Seventh Day Adventist Church there that she no longer considers herself a member but desires to unite with us. As on their plantation there is quite a company of converted natives, they share in the same decision. The Lord is indeed at work; we praise his holy name for the strength he gives to testify of Jesus and his precious gospel.

L. R. CONRADI.

SABBATH RECORDERS WANTED

Here is an outlet and use for your clean copies of the SABBATH RECORDER. Send them post-paid to Frank Jeffers, 1322 North Main Street, Racine, Wis. Mr. Jeffers also offers to write "a good spiritual, scriptural letter" to lone Sabbath keepers who will send him a self-addressed stamped envelope.

KIPLING ON THE TALKIES

And here come hired youths and maids
That feign to love or sin,
In tones like rusty razor-blades
To tunes like smitten tin.

And here is mock of faith and truth
For children to behold;
And every door of ancient dirt
Reopened to the old.

—Christian Advocate.

OUR PULPIT

TRIBUTE TO MOTHER

BY REV. JOHN F. RANDOLPH
Pastor Milton Junction, Wis., (Preached 1932)

The title suggests to a preacher a text, "Render therefore to all their dues; tribute to whom tribute is due . . . honor to whom honor." (Romans 13:7.)

No matter how far he may wander from it, a preacher always feels more at ease if he begins with a text. If we render to *all* the tribute that is their due, tribute may mean more than money paid to a government, and honor is due many others as well as rulers. At this time we think of tribute and honor as due our mothers, and we shall use it in that sense today.

Men and women of all ages have rendered their tribute to their mothers as their due and they have rendered that tribute in various ways. Observance of "Mother's Day" is one of those ways.

It is not surprising that there is some discussion as to origin of the idea. It is more surprising that there are not more claimants to that honor. Credit is given to Miss Anna Jarvis of Philadelphia for originating Mother's Day as we now observe it. In 1907, she set aside the day to commemorate the day of her mother's death. She promoted the general observance of such a day. She organized a Mother's Day International Association, received the commendation of Congress for her idea, and a bill was passed whereby the President should designate, by annual proclamation, the second Sunday in May as Mother's Day.

But earlier than this, in 1893, Miss Mary Sasseen, a school teacher in Henderson, Ky., labored earnestly to have April 20, her mother's natal day, observed in the schools in the manner in which Mother's Day is now observed. She wrote a book and traveled and addressed educational meetings throughout the country in her effort to establish a Mother's Day in the schools. Some schools did observe such a day.

It is not surprising that more than one should have thought of this way to pay tribute to mother.

The artist, Whistler, paid his tribute to his mother by painting a portrait of her. It is

more or less familiar to you all. Whistler's "Portrait of His Mother" is to be found in art collections, in magazines with art pictures or art covers, especially at this time of the year. I have a small print of the same before me. It is a plain picture and unattractive but for the one object, *mother*. The background is a bare wall with its monotony broken only by one picture frame and some dark draperies. These are dull and unattractive lest they detract from the main thought, *mother*. In the foreground is Whistler's mother seated and presenting a profile, or side view. It is not her dress that Whistler would have you notice. That like the most of the setting is dark and unattractive, long and covering the most of the chair in which she is seated. What did the artist wish us to notice? A touch of white at the foot-stool might remind us of the steps that she has taken for her son. The white lace about the white hands lying in the lap attract the eye and remind us of the toil they have endured for her children. But the white lace cap with its trimmings soon attracts the eye and holds our attention on the mother face, expressing strength of character, patience, endurance, love. Thus Whistler puts on canvas his tribute to his mother.

There are those who are able to express their tribute and appreciation in the beautiful form of verse. They are able to express their deepest thoughts and emotions in poetry. Some are not creatively poetical but may be appreciatively poetical. We may not be able to express our feelings so beautifully as the poet, but we appreciate the beauty of verse that depicts some of our own feelings. Literature is full of such tributes to mothers. I will quote a few of the shorter ones that may strike a responding chord in us.

Here is the first one, an appreciation that all mothers or parents might covet:

MOTHER

"Mother is a little girl who trod my path before
me;
Just a bigger, wiser little girl who ran ahead.
Bigger, wiser, stronger girl who always watches
o'er me,
One who knows the pitfalls in the rugged road
I tread.
Mother is an older playmate who'll befriend me.
Yesteryear she traveled in the path that's mine
today!
Never need I fear a foe from which she might
defend me.
Faithful little pal who ran ahead and learned the
way."

The following tribute is an expression of appreciation that comes only with more mature years. We do not miss, or fully appreciate a mother's care until it is gone.

WHEN WE MISS THE COMFORT OF HER CARE

"Mother! Dear, sacred name, and sweet! How slow we are to prove
The height and depth and deathlessness of perfect mother love.
We take her tender daily care, just as the thoughtless flowers
Look up to God for daily light, because we know 'tis ours.
And when we miss, from heart and life, the comfort of her care.
Then we must learn to live without her presence and her prayer.
'Tis then the name of mother is to us a holy thing;
And hovering low, we seem to feel the shelter of a wing."

While especial appreciation comes with mature years, after the cares of parenthood and the absence of mother ripen our feelings, yet there is deep appreciation that may be ours at all times, for, as another has expressed it:

"Rare gems in earth are hidden deep,
And from the forest sod
The fairest bloom wafts its perfume,
An incense up to God.
There is a gem of greater worth,
A bloom, like to none other,
'Twas born in heaven to bless the earth,
This treasure we call *mother*."

"Her love allayed our early fears
Along life's troubled way,
Her counsel lasts when she has passed
Beyond terrestrial way.
Then bring her cheer, if she be here,
If gone, there is no other,
One priceless gift God gave to all,
When he gave us a *mother*."

The following tribute may seem at first only an ode to spring, but there is a tribute to mother implied. Look for it. The beauties of spring flowers and even the sparkling eyes of children will not check the tear drop if the one for whom Mother's Day is observed is not there.

"I saw a host of nodding flowers,
Fluttering about like morning hours,
Or new-green leaves in April showers,
On Mother's Day."

"They bloomed in gowns of fluffy white,
Two big brown eyes were sparkling bright,
Ah, they were such a dainty sight,
On Mother's Day."

"And yet a tear dropped in my cup
When I sat down with them to sup,
For no one came to pluck them up,
On Mother's Day."

After artists and poets have done their best there are other ways that men have found to render tribute to their mothers. About two years ago the church at Alfred, N. Y., burned. Between fire, water, and freezing weather the pipe organ was ruined. The Rosebush boys, whose childhood home was in Alfred, gave a large sum of money to help replace the organ with a very fine new one, in honor of their mother. Thus men with means render tribute to their mothers by giving organs, chimes, or other memorials in honor of their mothers.

We have seen how leaders, artists, poets, and financiers have rendered tribute to their mothers. We may not be able to paint pictures, or write beautiful poems, or give large sums of money to render our tribute, but there remains a way for every one of us, great or small, rich or poor, to express our appreciation of our mothers. Mother knows us best. She hopes for the development of the very best in us. No other cherishes such ambitions for us. The Christian mother looks for the best character possible to be developed in us. It is she that is most concerned in our moral and spiritual development. Whether we paint portraits, write poems, erect memorials or not, the best tribute we can render, and one we may all render, is a life and character worthy of her hopes and ambitions.

Something of this thought is expressed in the poem, "Mother Wish," which shows what mothers want in us: strength and wisdom, beauty and truth:

"If I could only follow,
Little son, little son,
Your way by hill and hollow
'Till your long road's done!
You have so many miles to go,
So many things to meet
Where I can never, never guide
Your careless feet . . .
The stranger-girls you find
When you journey from your mother
Where the world's roads wind.
But I can only strive to build you *strong* and
wise
Before your path leads far from me and childhood dies.

"If I could only find you,
Baby-girl, baby-girl,
When colored world-lights blind you
And world-dances whirl!

But you will only laugh to stand
And greet the careless hour
When love shall take your willing hand
And show the world in flower . . .
Will the man you love that day
Keep you safe and glad and gay
When you journey from your mother
Down the old, new way?
But I can only strive to build you *fair* and *true*
Before you pass too far to heed my love for you."

DENOMINATIONAL "HOOK-UP"

DE RUYTER, N. Y.

Evangelistic meetings have been in progress for about ten days at the Baptist church in this village. The speaker, Rev. Clarence Carter, of Pennsylvania, comes highly recommended and has been giving heart-searching sermons. The pastors of the other village churches have given hearty co-operation in this effort to bring the gospel to the attention of needy souls. Many prayers have gone to the Throne for the salvation of men and the quickening of the spiritual life of the churches. The series of services will close on Sunday night, April 30.

Pastor Van Horn has been conducting a small class in church membership and baptism, for several weeks, on Sabbath afternoons.

There will be held ordination services for deacon and deaconess here the first Sabbath in June.

CORRESPONDENT.

WALWORTH, WIS.

The first two Sabbaths in April our pastor brought us two sermons that should be very helpful—"Confession, the Vestibule to Christian Faith," and "Jesus' Triumphant Entry into Jerusalem." Plans for a Vacation Bible School are already being made for the summer. It has been held for the past two years with growing encouragement.

CORRESPONDENT.

ASHAWAY, R. I.

The Christian Endeavor prayer meeting of the First Seventh Day Baptist Church will be omitted this week. At seven-thirty o'clock on Friday evening a baptismal service will be held at the church.

There was a large attendance at the supper in the parish house Tuesday evening. Following the supper a farewell reception was held for Rev. and Mrs. C. L. Hill. The president of the Ladies' Sewing Society, Mrs. Earle J. Robinson, Sr., presented Mrs. Hill with a handsome quilt.

An interesting program was given, including cornet solo, Stanton Langworthy; vocal solos by Arnold Austin. "A Tale of Romeo and Juliet," in song and costume, presented by Miss Betty Crandall and Miss Esther Crandall, was very much enjoyed. The program closed with a vocal solo by Pastor Hill.—*Westerly Sun*.

MILTON JUNCTION, WIS.

The Milton Junction Christian Endeavor society wishes to send greetings to the Denominational "Hook-Up."

Our society includes members of both high school and college age. The roll shows nineteen members, and most everyone shows his interest by attendance and helping to make the programs interesting.

Last Sunday evening, April 16, we held our regular monthly business meeting in the church basement, and followed it with a social. Various games were played, an "egg hunt" took place with great enthusiasm, and the greater part of the evening was occupied with jig-saw puzzles, Easter refreshments were served, and everyone went home with a spirit of good fellowship.

ELIZABETH GREENE, *Secretary*.

The first division of the Milton Junction Ladies' Aid held a very enjoyable social in the church parlors on the evening of March twenty-seven.

The first part of the evening was given over to a program consisting of readings by Myrtle Alice Hull and Ellen Olsbye, a brass quartet by the Randolph twins and Victor and Carroll Loofboro, and a saw solo by Robert Randolph. The main feature of the evening was a play, "Not a Man in the House," put on by the ladies under the direction of Mrs. Robert Greene. The cast consisted of Mesdames Hattie West, Blanche Sutton, Bernice Olsbye, Lona Green, and Miss Doris Vincent. The parts were very ably taken.

After games and stunts, home-made candy was passed, and all felt it was an evening well spent.

A MEMBER.

The fuel expense of the church has been cut very materially by the use of wood. Jess Babcock headed a "bee" of men in cutting a supply of dead wood from the church wood lot.

At the vesper service on February 24, we had the pleasure of having Mrs. Walter

Rogers at the organ, and Dr. G. W. Post sang "The Holy City."

The Milton-Milton Junction Brotherhood of the Seventh Day Baptist Churches, have purchased a new supply of "Towner's Mail Choir" song books.—*Pastor's Assistant.*

CHICAGO, ILL.

From certain correspondence it appears that Pastor Elizabeth F. Randolph of Daytona Beach, Fla., is taking work in religious education in the Divinity School of the University of Chicago, and is fitting into needs of the Chicago Seventh Day Baptist Church as a supply pastor. She need not be surprised that the folk of this church have immediately made her feel at home and one with them. It is a characteristic of welcome they abundantly possess. Miss Randolph is kept busy, as in addition to her studies and pastoral duties she is working for board and room. She attended the quarterly meeting of the southern Wisconsin and Chicago churches recently held at Milton Junction.

EDITOR.

GARWIN, IA.

Rev. John T. Babcock who recently resigned this pastorate left with his family, April 16, for the West where they will locate. They have been faithful and helpful workers and will be missed by their many friends both in and out of the church. Arrangements have been made to keep up the services by using the sermons in the SABBATH RECORDER. The Ladies' Aid society meets twice a month and get-together socials were held during the winter months in the homes of members. We are glad to welcome home those who spent the winter elsewhere, T. S. Hurley and wife from Riverside, Calif., and Mrs. Addie Ford and son Paul from Dumont, Ia.

CORRESPONDENT.

LOS ANGELES, CALIF.

Our first service in the church since the earthquake, April 15. Since March 10, services have been held at the home of Mrs. Hills. The church was not damaged as much as was at first feared, but the ornamental arch on the west side had the top broken off and the tower over the entrance was badly damaged. Inside, the plaster from the ceiling and some from the side walls was so badly broken it either fell or had to be removed. Otherwise the interior was undamaged. Mr. Munroe gave both the material and the work

to do the replastering, a much appreciated gift. Mr. Jeffrey and Mr. Maxson took down the damaged brick work and calcimined and painted the interior, donating part of the work; they also cleaned up around the outside. Thanks to these men our bill for repairs will be much less than was expected. Mrs. Jeffrey, Mrs. Cooper, Mrs. Hills, Mrs. Murch, and Mrs. Smith cleaned, scrubbed, and polished until everything was in shining order. In honor of the occasion our floral decorations were more elaborate than usual and the first half of the service was one of praise and thanksgiving.

By order of the building inspector strong metal ties had to be used to fasten side walls to the roof timbers and the high arches and tower are replaced by a low straight wall, but a little higher at the tower than at the sides. None of our people were hurt or suffered any great financial damage from the quake and most of the reports were greatly exaggerated. Turns are still being taken at leading our services. Mrs. Hills has taken charge of the general planning and calls on the other members to prepare and give papers and readings. We are not yet in position to call a pastor alone, and so far have no definite progress to report in the attempt to secure a minister jointly with Riverside.

FRANCES DAVIS,
Corresponding Secretary.

BEREA, W. VA.

Plans for the entertainment of the Southeastern Association were made at our last business meeting. The Ritchie Church added another new member, Kay Bee, to its number, April 22. We need young men of sterling values and feel that this is a great step for both the church and the young man. Rev. Clyde Ehret of Alfred, N. Y., was a visitor at his old home last week, Trevah Sutton, student at the theological seminary, was also a visitor at his grandfather, Deacon Frank Sutton's home. Many from here attended the ordination of deacons' service at Salem.

CORRESPONDENT.

"Now, children, we have heard all about the duties of the senators and congressmen. Johnny, can you tell us the duties of the chaplain?"

"Please, teacher, the chaplain looks the senators all over and then prays for the country."—*Exchange.*

Religious Education

REV. ERLO E. SUTTON
Director of Religious Education
Contributing Editor

WHERE THE RACE OF MEN GO BY

Located in the midst of the spectacular and arresting structures rapidly nearing completion on the shore of Lake Michigan where the Century of Progress Exposition is to open in June of 1933, there is a building the significance of which we believe will be evidenced to all religious people. The building is called the Hall of Religion. It is being erected and equipped out of payments received from a large number of individuals and organizations representing a wide sweep of religious opinion, faith, and practice.

As the crowds go through the exposition grounds this building will call to their attention the fact that life, even life made beautiful through progress in art, comfortable through progress in science, luxurious through progress in invention, is incomplete and unsatisfying without religious hope and faith and aspirations. To those who enter the Hall of Religion there will be presented a significant exhibit of the activities of religious bodies and the contributions which they are making to the life of the world.

There are two main wings of the building. The south wing is occupied by those religious bodies who feel that separate exhibits are necessary to present their activities and aspirations. The north wing of the building is occupied by a group of Protestant denominations who are interested in an attempt to present in one unified exhibit their common contributions to mankind in the search for the abundant life. All aspects of the work of the Church, including the activities carried on for those who participate in the work of the local churches and attend the services of local churches, and the missionary, philanthropic, educational, and reform activities, will be portrayed.

Various visual devices will be used throughout the building, but the whole will present a unified and beautiful appearance to the visitors. Murals executed by prominent artists will be a feature of the exhibit. Rare objects of historical interest will be displayed within the building. Art in religion, as rep-

resented in painting, window design, and furnishing, will be portrayed. Books dealing with all phases of religious life and activities, periodicals, and leaflets will be available.

Comfortable chairs throughout the exhibit will make it possible for those who are interested in spending a long time in the hall to examine its various features at their leisure without undue strain. Detailed information regarding various aspects of the program of the Church, representing the most recent investigations and experiments in religious education, missionary co-operation, and methods of work will be available in convenient form so that those who wish to consult them may find assembled the most recent information regarding these activities.

In connection with the Hall of Religion there is a small, beautifully furnished chapel which will be open at all times for quiet meditation. No formal services will be held. Those who wish to retire for a few moments from the crowds and sights of this great exposition will find here a place where they may think, without confusion, clearly, on the problems and the opportunities which life in the present world, as it has been revealed through the exposition, offers to men and women of faith.

An assembly hall seating four hundred people is available for various types of meetings. The hall is being leased in units of one hour or more by numerous religious organizations for the presentation through motion pictures, addresses, conferences, and demonstrations of the contributions which they are making and stand ready to make. Programs of music, religious dramas, and pageants will be a feature of the activities of this hall throughout the time of the exposition.

To people of all faiths the Hall of Religion will extend a cordial welcome. There will be available in the hall rest-rooms, telephones, efficient guides, an information bureau, and other headquarters' service. Here it will be possible to meet friends, receive messages, get information regarding churches, meet leaders in various phases of religious life. Readers of this paper are invited to make the Hall of Religion their headquarters while on the exposition grounds. The staff there will be ready to render any service in their power to make your visit to the Century of Progress pleasant and profitable.—*Mary Alice Jones.*

MARRIAGES

BEST-OURSLEER.—Mr. Hubert Best of Shedd's, N. Y., and Miss Helen Oursler of De Ruyter, N. Y., were married at the Seventh Day Baptist parsonage on February 25, 1933, Rev. T. J. Van Horn officiating.

CUSTER-LONG.—Mr. Ralph Custer of Union Valley, and Miss Mabel Long of Lincklaen, N. Y., were married at the Seventh Day Baptist parsonage on Wednesday afternoon, February 8, 1933, at three-thirty, Rev. T. J. Van Horn officiating.

GREEN-SCOUTEN.—Ralph Green of Farina, Ill., and Miss Pansy Scouten of Fouke, Ark., were united in marriage October 15, 1932, at the home of the groom's parents, Mr. and Mrs. George Green. Rev. Claude L. Hill officiated.

OLIVER-DEGRAFF.—Mr. Arthur Oliver of Shedd's, N. Y., and Miss Pearl Alice DeGraff of Cuyler, N. Y., were married at the home of the bride's parents, Mr. and Mrs. Fred DeGraff, near De Ruyter at eight o'clock p. m., March 18, 1933, Rev. T. J. Van Horn officiating.

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.)

BARBER.—At his home in Charlestown, R. I., January 27, 1933, Earl E. Barber, aged seventy-two years.

Mr. Barber was the son of Erastus W. and Dorcas A. (Stanton) Barber. He was one who loved nature and took great delight in living things. He was a man of genial disposition and was a good neighbor and friend. His chosen standard of life was the Golden Rule, of which he said, "It is good enough for me." He is survived by his wife, Mrs. Marie Harrison Barber; a daughter, Mrs. James Torgeson of Boston; two sisters, Mrs. E. E. Crumb of Westerly and Mrs. John B. Daniels of Proctor, Vt.; and three brothers, Lear S. of Westerly, Joseph K. of Wollaston, Mass., and William L. of Providence, R. I.

Farewell services were held at the Gavitt Funeral Home, Westerly, with Rev. Harold R. Crandall, pastor of the Pawcatuck Seventh Day Baptist Church, officiating. Interment was in Oak Grove Cemetery, Ashaway. H. R. C.

CHILDS.—Perry G. Childs was born at Litchfield, Ill., November 28, 1857. His parents moved to Cazenovia, N. Y., when he was nine years of age. Here Mr. Childs died in the house into which his parents moved at that time, on Sabbath afternoon, April 22, 1933.

He was a Sabbath observer for many years, was a subscriber to the SABBATH RECORDER, and a contributor to the support of our work and of the De Ruyter Seventh Day Baptist Church. Here he was baptized by Rev. John Randolph, now of Milton Junction, Wis., some years ago.

Mr. Childs was never married and only a few relatives on his mother's side were left. His health went into a decline several years ago, and he was tenderly cared for in the old home by faithful hands. His going was sudden and without struggle.

The funeral was conducted by Rev. J. G. Hill of the Baptist Church in Cazenovia, whose church he attended in the earlier years. It was held at the home on Tuesday afternoon, April 25.

T. J. V. H.

DAVIS.—Branklin Burdette Davis was born November 8, 1844, at Lincklaen, N. Y. He was the son of Silas and Sarah Ann Crumb Davis.

He married Mary Rose of Cowles Settlement, N. Y., February 11, 1868. His whole life was spent in Lincklaen and vicinity. A son, Edgar, and grandson, Wayland, are left; the wife and mother passed away a number of years ago.

A wide circle of relatives and friends attended the funeral on Sunday afternoon, February 12, 1933, at Smith's undertaking parlors, conducted by the undersigned.

T. J. V. H.

DAVIS.—At the home of his son in Clarksburg, W. Va., April 1, 1933, Martena W. Davis, in the eighty-fourth year of his age.

He was the son of Jesse J. Davis who was the son of Elder Peter Davis. His mother was Hulda Davis, daughter of George Davis.

This family lived in the neighborhood known as Greenbrier, near Salem, W. Va. Martena Davis was born July 17, 1849. As a young man he became a school teacher. While teaching in Tyler County he met Mary A. George, to whom he was married in 1875. Mrs. Davis died in 1901. For most of his life Mr. Davis worked as a carpenter and contractor.

He is survived by two sons and two daughters: Kirk C. Davis of Bartow, Fla.; Orlin C. Davis of Clarksburg; Mrs. C. E. Kyle of Muncie, Ind.; and Mrs. Delma B. Kinney of Clarksburg. There also remain an older brother, O. G. Davis of Salem, and a younger sister, Mrs. Sally Flint of New Mexico.

Martena Davis became a Christian early in life and had been a member of the Salem Seventh Day Baptist Church for very many years. Funeral at the Salem church. G. B. S.

RICKETTS.—The town of Gentry and vicinity were greatly shocked on the afternoon of March the tenth by the alarming news that little Betty June Ricketts had been badly burned while playing in the yard at the Ricketts home in the north part of the city. Her injuries proved fatal just twenty-four hours later.

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21 But that ye also may know my affairs, and how I do, 'Tych'i-cis, a beloved brother and faithful minister in the Lord, shall make known to you all things:

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NEW TESTAMENT AND PSALMS—Printed attractively in large clear type and beautifully bound in cloth, \$1.75 postpaid. Bound in leather, \$3.00. Sabbath Recorder, Plainfield.

Betty June was a winsome child, loved by a host of admiring friends and neighbors. She was one of those charming little children that we sometimes know who just so easily and naturally win their way into everybody's heart and who know no strangers. All grieve with a genuine sense of loss at her sudden and tragic death. Betty June was a daughter of Dan W. and Myrtle Maxson Ricketts. She was born in Gentry April 11, 1927.

On Sunday afternoon, March 12, funeral services were held at the residence where Pastor E. R. Lewis delivered a message of comfort and special songs were presented. After this telling service a large concourse of sorrowing friends followed the precious little body of Betty June to the Gentry cemetery where was found a last resting place awaiting the trumpet call of the resurrection where the righteous dead shall awake in his likeness and be forever with the Lord.

Our hearts mourn with the stricken parents, and other members of the family, in their loss. But through the gloom we would try to point them to that fadeless land where the city lieth four-square and where the sun goeth not down. All these sad mysteries will be made plain and we shall understand how it is that "All things work together for good to them that love the Lord." The Master said, "What I do thou knowest not now, but thou shalt know hereafter."

O. M. L.

VAN DEE.—Mrs. Mortimer Van Dee was born in Bloomville, Delaware County, N. J., January 24, 1878. She married Mortimer Van Dee November 14, 1914. She died on Sunday afternoon, February 5, 1933, at their home in De Ruyter. The funeral was held at Smith's undertaking parlors on Tuesday, the undersigned officiating.

T. J. V. H.

We all are blind until we see
That in the human plan
Nothing is worth the making if
It does not make the man.

Why build these cities glorious
If man unbuilted goes?
In vain we build the world, unless
The builder also grows.

—Edwin Markham.

Sabbath School Lesson VIII.—May 20, 1933

JESUS ANSWERS HIS ADVERSARIES—Mark 12: 1-44

Golden Text: "Never man so spake." John 7: 46.

DAILY HOME READINGS

May 14—Jesus Pictures His Adversaries. Mark 12: 1-12.

May 15—Answering Pharisees and Herodians. Mark 12: 13-17.

May 16—Answering Sadducees. Mark 12: 18-27.

May 17—Answering Scribes. Mark 12: 28-34.

May 18—Rebuking Hypocrisy. Mark 12: 35-44.

May 19—Security in God. Psalm 37: 1-11.

May 20—Fearless Trust in God. Psalm 27: 1-6.

(For Lesson Notes, see *Helping Hand*)

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AMERICAN SABBATH TRACT SOCIETY
Plainfield, New Jersey

The Sabbath Recorder

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No. 20

THE SABBATH NOT DESTROYED

And now it has come about that the Sabbath as taught in the Bible and as observed by Jesus and his disciples is disregarded by almost the entire Christian world. The situation reminds me of a fact in connection with the wonder tomb of King Tut-ankh-Amen: The surface over it had become the site for huts occupied by the workmen building the tombs of other kings, and in turn a dump heap, where the waste of building material and the earth from excavations made by treasure hunters, and even a place where the refuse from the workings of those seeking this particular tomb, had been piled. There underneath all the rubbish of the ages the wonderful treasures which have now been brought forth have lain for thirty-three centuries. Likewise for nearly sixteen hundred years, men have been trying to bury God's Sabbath. But its treasures are still undestroyed.

—Rev. James L. Skaggs,
From "The Permanence of the Sabbath."

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