

Of the dead a gentleman speaks no evil, and of the living he speaks no fulsome word. I do not flatter Dean Nelson Norwood, but I do say that this Chicago group is devoutly grateful that Nelson Norwood was on the job on December tenth, 1933. He acted with quick decision and sure insight. He said to the students, "Full speed ahead!" It would please this group to see the acting president made president, and if he should be made president, we pledge ourselves not to kill him by forcing him to overwork.

—From Alfred Sun.

WESTERLY, R. I.

Rev. Harold R. Crandall, pastor of the Pawcatuck Seventh Day Baptist Church, and Mrs. Crandall yesterday (April 22) observed their twenty-fifth wedding anniversary. Believing they had succeeded in keeping the event a secret, Mr. and Mrs. Crandall were prepared to observe the day quietly but were surprised with a number of cards of greeting, a basket of flowers from the Woman's Aid society and the S. D. B. society of the church, and an invitation out to dinner. —Westerly Sun.

ASSOCIATIONS

The time is approaching for the sessions of the various associations. Information has been difficult to get. Further information will be printed if received in time.

Eastern—Shiloh, N. J., June 7-10. John T. Harris, Moderator.

Central—Leonardsville, N. Y., June ???. Mrs. S. F. Bates (Watertown) Moderator.

Western—Alfred Station, N. Y., June ???. Rev. Emmett H. Bottoms (Nile), Moderator.

Southeastern—Salemville, Pa., June 28-July 1. Roy F. Randolph (New Milton, W. Va.) Moderator.

Northwestern—Farina, Ill., August 2-5 (probably). Oscar C. Wells, Moderator.

Southwestern—Edinburg, Tex., (Date ?) Rev. Ellis R. Lewis (Gentry, Ark.) Moderator.

Pacific Coast—No data at hand.

OBITUARY

CHESTER.—Ray A., son of Daniel C. and Louise Sutcliffe Chester, was born in Westerly, R. I., December 8, 1878, and died at the Westerly Hospital, March 19, 1934.

He was a member of the Columbus Tent, No. 1, Knights of the Maccabees of Providence, and was Councilor of the Ashaway Council, Junior Order United American Mechanics.

He is survived by his wife, Mrs. Lena (Smith) Chester; one daughter, Carol H.; and five sons: Ray Addison, Jr., Wilbur C., Roderick D., Theodore S., and Edmund S.

Funeral services were held in the Gavitt Funeral Home in Westerly, conducted by Rev. Everett

T. Harris, assisted by the chaplain of the Junior Order United American Mechanics at the grave. Interment in River Bend Cemetery, Westerly.

E. T. H.

CLARKE.—Jensmine Antoinette Olsen was born in Denmark June 9, 1880, and died at her home in Farina March 25, 1934.

Coming to America in 1910, she was married to Norman Clarke of Farina, in 1914. She became a member of the Seventh Day Baptist Church in 1913, and was a faithful Christian worker. She served as Sabbath school teacher, cradle roll superintendent, and sang in the choir.

Funeral services were held at the church March 27, and burial was made in Farina cemetery. She is survived by her husband, her son Norman, Jr., and one sister in America, Mrs. Valborg Stovering.

C. L. H.

FLESHER.—At the home of his son in Clarksburg, W. Va., March 29, 1934, William H. Flesher in the eighty-fourth year of his age.

(See further notice elsewhere.)

MAIN.—Orcelia Saunders, daughter of Jesse and Esther Saunders, was born October 6, 1847, in Albion, Wis., and died March 28, 1934, at the home of her daughter, Mrs. Nettie Hibbard, Walworth, Wis.

She married Elisha Coon Main December 15, 1866, and spent most of her life at Albion. Three children remain: Louis Main, Battle Creek, Mich.; Mrs. Ervin Drake, Janesville; and Mrs. Hibbard of Walworth. There are nine grandchildren, eleven great-grandchildren, and two great-great-grandchildren.

In 1863, Mrs. Main was baptized and joined the Albion Church, of which she remained a member. She was a woman of strong character and of happy, cheerful disposition. Pastor Charles Thorngate conducted the funeral service, March 31, using for a text Psalm 23: 4. He was assisted by a former pastor, Rev. E. A. Witter. Burial was in the Evergreen Cemetery.

C. E. T.

NELSON.—Gail, infant daughter of Mr. and Mrs. Elmer E. Nelson, was born January 9, 1934, and was taken home March 30, 1934.

Brief services were held at the home on April 1, conducted by the little one's grandfather, Rev. C. B. Lufbourrow, and the little body was laid away in the village cemetery.

C. B. L.

OCHS.—William Ochs was born in Germany November 2, 1854, and died at Cozad, Neb., March 11, 1934.

He was married to Maren Andersen March 31, 1880, in Denmark. To them were born seven children of whom Henry, Frank, Elmer, Etner, and Mrs. Catherine Friedman, together with their mother, survive him. He was a faithful non-resident member of the Gentry Seventh Day Baptist Church, an example of moral integrity and fair dealing. In his home was happiness and accord. Arrangements had been made to celebrate, soon, the fifty-fourth wedding anniversary.

Farewell services were conducted by Rev. F. A. Lenz, in the First Evangelical church of Cozad. Interment in the local cemetery.

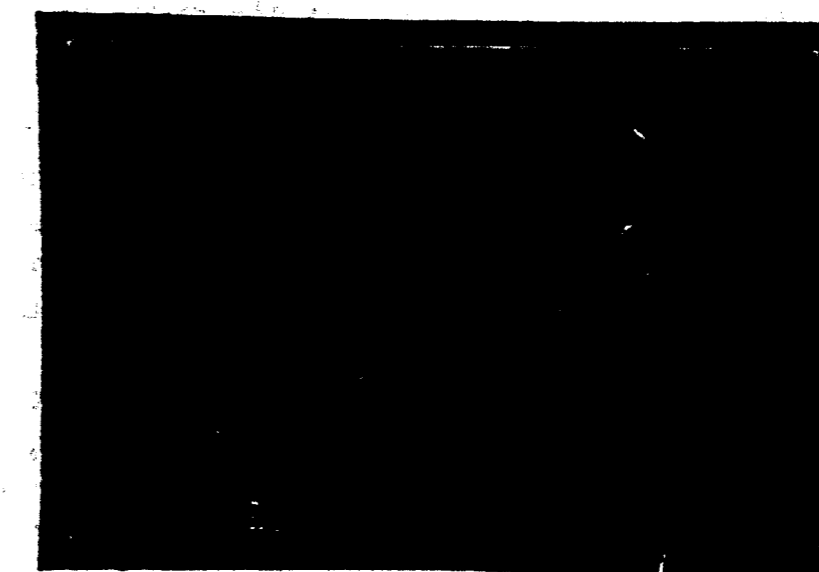
E. R. L.

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No. 10



MOTHER

THE MOTHER OF THE HOUSE

Strength and dignity are her clothing;

And she laugheth at the time to come.

She openeth her mouth to wisdom;

And the law of kindness is in her tongue.

She looketh well to the ways of her household,

And eateth not the bread of idleness;

Her children rise up and call her blessed,

Her husband, also, and he praiseth her, saying:

"Many daughters have done virtuously,

But thou excellest them all."

—Proverbs 31: 25-29.

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less expressly renewed.

A New Day No special agitation caused **For Mother** people to grasp at the sentiment that impelled Miss Anna Jarvis of Philadelphia, years ago, to set aside one day each year consecrated to the memory of the mother whom she loved and to whom she had been deeply devoted. That sentiment is deep in the human heart and there is always lurking a suspicion that we do not appreciate our mothers as much as we ought. So it required no campaign or "drive" to put into general favor the use of the second Sunday in May as "Mother's Day."

Many fine things have grown out of the practice of observing Mother's Day. Opportunity is taken to show mother, or some other one's mother, some special consideration on that day. It may be a special word of affection, some mark of special appreciation, some gift of love, or a visit to her or a letter or telegram. Many a man has been called back from sin and folly by the recollection—at that time—of mother's concern and mother's prayers:

"I grieved my Lord from day to day,
I scorned his love so full and free,

And though I wandered far away,
My mother's prayers have followed me.

"O'er desert wild, o'er mountain high
A wanderer I chose to be,
A wretched soul condemned to die,
Still mother's prayers have followed me.

"He turned my darkness into light,
This blessed Christ of Calvary,
I'll praise his name both day and night,
That mother's prayers have followed me.

"I'm coming home, I'm coming home,
To live my wasted life anew,
For mother's prayers have followed me,
Have followed me the whole world through."

In more recent years efforts have been made to integrate the love and sentiment of the heart with impulses to make better local, national, and world conditions. No desire is there to minimize the sentiment. But there is the feeling that the observance of Mother's Day has run too largely to a superficial type of sentiment, if not to commercial exploitation, and that there is now greatly needed an emphasis on the social and ethical implications of the day.

In the matters of social and economic injustice of poverty, war, child labor, unemployment, old age, anti-prohibition sentiment, race discrimination, for instance, there is opportunity for men and women to rise to thought and action in honor and respect for the highest and best of motherhood. Why be satisfied with high sentiment expressed by a box of candy, a telegram, or a bunch of roses when, aroused by the memory of a great loving soul, one's sentiment should be translated into action against military preparedness and the big navy program, to promote slum clearance, adequate unemployment relief, old age pensions, unemployment insurance, to help bring about racial justice and the like. How deeply mothers are involved and concerned in these great issues, is seen in these words from a French mother, quoted by Premier Briand at the signing of the Locarno Treaty, a few years ago: "Allow the mother of a family to congratulate you. At last I shall be able to look at my children without apprehension, and love them with security."

We can best honor mother by high thinking and right living, by our personal contacts with those around us, and by letting those who represent us in high places know how we stand on all the great moral, economic, and social issues of our times.

My Mother The picture reproduced on our front cover is a masterpiece painted by James Abbott McNeill Whistler, about fifty years ago. It was called *A Study in Black and Gray*, but in more recent years the title has appropriately been changed to "My Mother." Happily, this year, the picture is being given a wide circulation as reproduced in the form of a three cent postage stamp—which went on sale May 2. The painting itself was on exhibition last year at the Century of Progress and thousands availed themselves of the privilege of studying it.

Originally it was rated about third class and nearly rejected by the Royal Academy in Paris. It is now prized by the Louvre as one of the most important paintings in that famous collection.

Much more than pure art has gone into the picture. We see here that personal values far exceed technique. John C. Van Dyke says of it:

One seems to see in the picture not only exact knowledge but loving knowledge as well. It is a portrait of a mother by a devoted son, and the fine flavor of it lies in the personal revelation which he has made.

How carefully he seems to have drawn the head and face! How almost caressingly he has modeled the cheek and chin! How tenderly he has painted the flat hair, the white cap, the hands, the handkerchief, the gown! Every particle of dross has been removed from it, and only what is eternally true and beautiful remains. As a result we have a personality we should like to know better—a type of dignity, nobility, gentleness, and love. It is quite impossible to miss the painter's point of view—quite impossible to misunderstand this picture. It is the portrait of a noble mother by a loving son.

Many years ago a noted cynic in estimating Whistler's works was moved to express the following sentiment evoked by a study of this picture:

There is no decrepitude in the woman's face and form, but some way you read in the picture the story of a great and tender love and a long life of useful effort. And now as the evening shadows gather, about to fade off into gloom, the old mother sits there alone, poised, serene: husband gone, children gone—her work is done. Twilight comes. She thinks of the past in gratitude, and gazes wistfully out into the future, unafraid. It is the tribute that every well-born son would like to pay to the mother who loved him into being, whose body nourished him, whose loving arms sustained him, whose unflinching faith and appreciation encouraged him to do and become. She was his wisest critic, his best friend—his mother!

The picture has become the symbol of motherhood. Another, commenting on it, says that the modern man does not go back to the beautiful madonnas of the middle ages but to the old mother who has suffered for him and understands. Such is the mother he loves. An age is to be estimated in no small degree by its ideals of womanhood. It must mean, then, something that men's hearts are turning to the type of motherhood symbolized by our picture.

"I love old mothers—mothers with white hair, And kindly eyes, and lips grown softly sweet, With murmured blessings over sleeping babes. There is something in their quiet grace That speaks the calm of Sabbath afternoons; A knowledge in their deep unfolding eyes That far outreaches all philosophy.

"Old mothers! As they pass with slow timed step,
Their trembling hands cling gently to youth's strength.

Sweet mothers! As they pass one sees again
Old garden walks, old roses, and old loves."

Hill Mothers A humble mother from the hill country of Ephraim has brought her little boy Samuel—himself a gift of prayer—to the sanctuary at Shiloh and there has dedicated him anew to the service of Jehovah. Many were the hours she had spent in prayer and watchfulness over him. From the beginning, in her heart she knew he belonged to God. No regrets were hers that years of loneliness without his cheery presence were in store. She was not among them who say, "I do not want my child to be too religious." Such an attitude locks the door of heaven against all the praying one can do. But this Hannah, poor woman of the hills, giving her one child wholly to God, will mean more to the world than the pleasure-loving multitude of women, ambitious in a worldly way for their children. "It is the Hannahs of our churches that give prophets and leaders to the Israel of God. When a church or community goes for years without any Samuels in its midst, hearing the voice of God in the still night, you may be sure that it is lacking Hannahs who dedicate their children to God."

We need mothers of the hills — mothers who "lift up" their eyes and who know "whence help cometh." They may live in country places or on city streets; in humble dwelling or richly furnished houses. But they must be mothers of prayer and unselfishness. Samuel became the man of the hour—a judge and a prophet—mighty in the hand

of God for preserving Israel and establishing a kingdom. Samuels are needed today; but if we are to have them there must be Hannahs—women of faith and prayer and beautiful in life and character.

"Communicate" Said Paul, writing to the Galatians, "Let him that is taught in the word communicate unto him that teacheth in all good things." "Share all the blessings of life with those who teach them the word," is the way Moffett translates it. It is not always so translated into the lives of many Christians. Wherever this word is used, it is meant to impress the need of caring for the needs of pastors.

Too often churches fail to appreciate these needs and their responsibilities concerning them. There has been a decided advance in this way, however, in the past quarter of a century, and for the most part pastors have a better, more consistent support than formerly. Perhaps the satisfaction some of the early ministers felt over being self-supporting hindered the development on the part of their constituency of that feeling of responsibility which they needed. There are enough yet who have not grown "in this grace also" as they should.

Too many churches are inclined to let the pastor carry his burdens by heavily reducing his salary, paying off the church indebtedness, or closing out the pastorate entirely, getting along with supplies because it is cheaper.

Pastors do not want to live better or have more than their parishioners. But they are entitled to as good. "The laborer is worthy of his hire," and is entitled to have it regularly and in full. Many of our people have learned the lesson and have experienced the blessing of communicating. The best kind of communicating includes the sharing of one's self. As the poet says:

"Who bestows himself with his alms feeds three: Himself, his hungry neighbor, and me."

The best of this sharing ("communicate") is that it reacts so helpfully along all spiritual lines, and is helping as nothing else does better, to bring in the kingdom of God.

Items of Interest "A year ago," says United States Senator Dickenson of Iowa, "if I had \$100 in gold in my pocket, I was a law abiding citizen; if perchance I had a pint of

whiskey, I was a criminal. Today, if I have the whiskey I am a law abiding citizen, but if I have the gold I am a criminal."

Before the Senate of the United States, Senator William E. Borah recently said: "Capone and Dillinger are no more heartless or bloodthirsty than those who make arms and munitions for the disemboweling of human beings. They break down governments. They kill human beings—and they do it for nothing but sordid gain."

Here is the perfect label for the crime of longwindedness: "The remarks of _____ resemble the ticks of a clock, not making sense by themselves, but serving only to remind you how horribly late it is getting."

IT WORKS WHEN IT'S UNUSED

Seems to me that I've said something before about this story, but it is one of those good stories which will bear occasional repetition.

I've heard of a preacher who had on his desk a special notebook labeled "Complaints of members against other members."

When one of his people called to tell him the faults of an other he would say, "Well, here's my complaint book. I'll write down what you say, and you can sign it. Then when I have to take the matter up officially I shall know what I may expect you to testify to."

The sight of the open book and the ready pen had its effect. "Oh, no, I couldn't sign anything like that!" And no entry was made.

The preacher says he kept the book for forty years, opened it probably a thousand times, and never wrote a line in it.

My pastor's method is a little more direct. Once I happened to mention to him a bit of gossip that was going around our town.

He said, "Well, Justus, I've heard some rather cautious references to that matter, but you're the first person to speak out plainly. Suppose you and I go around to Brother Buchanan now, and get the thing straight!"

For a minute I was almost floored. But I thought I knew what I was talking about, so I said, "That's pretty abrupt, but all right."

Well, we saw Brother Buchanan, and the pastor told my story, while I stood by, wondering what might happen.

And nothing happened. Buchanan explained the whole affair; we could see that nobody was to blame.

We went away, and within a week the pastor and myself had stopped all the talk with nobody hurt.

But the incident did something to me. Since then I've known our pastor to apply his method only a few times. It's like the notebook in the story; it works without being worked.

If you traveled our state for a year, I doubt if you could find a church as big as ours with as little inclination among the members to talk ungenerously about one another.

We know what happens when we get careless.—Justus Timberline in "Reformed Messenger."

An article in a recent number of the *Christian Advocate* is full of significance. It is entitled "Making Little Methodists Big." It has to do with keeping posted on denominational matters. "One can join a great church and always be a 'little Methodist'" says the *Advocate*, "if he does not read a church paper, or he can join a little cross-roads church and be a world Methodist, by taking and reading his church paper." The same truth applies to Seventh Day Baptists and their church paper. Our Methodist friends are quite right when they urge that no matter what else he may read, "A Methodist must be a Methodist with a discount if he cuts the live wire that carries the main Methodist current. This is no time for anyone to break the connection." All of which is true with us. Will you be a small-sized Christian or a world-wide Seventh Day Baptist, alert to the possibilities of life and alive to the calls of duty and service? Why not send in a new subscription to the SABBATH RECORDER, thus contributing to the larger development of others?

NOTICE

The Seventy-fifth Anniversary Home Coming June 2 and 3, 1934, of the Dodge Center Seventh Day Baptist Church, Dodge Center, Minn. Everyone who can come is invited, especially all former members. If impossible for former members to be present, a written message will be gladly received.

The chairman of the committee is Mrs. Cora Bond.

A LITANY FOR MOTHER'S DAY

From slowness of heart to comprehend what is divine in the depth and constancy of a mother's love,

Good Lord deliver us.

From the unreality of superficial sentiment, from commercial exploitation, and from all lip service to Motherhood while we neglect the weightier matters of justice and mercy and love.

Good Lord deliver us.

By our remembrance of the mother of our Lord standing by the cross of her well-beloved son,

Good Lord deliver us.

That it may please thee to open our ears that we may hear the Savior's word from the cross, "Behold thy mother,"

We beseech thee to hear us, good Lord.

That it may please thee to give us grace from this hour, with the swift obedience of beloved disciples, to take unto our own every woman widowed, bereft, hard-pressed in life,

We beseech thee to hear us, good Lord.

That it may please thee to touch our hearts that we may behold our mother in every woman; in women who toil in the factories and on the farms, in office and shop and home; in women of alien race and foreign clime, in women of every creed and color and condition,

We beseech thee to hear us, good Lord.

That it may please thee to excite our pity for all mothers robbed of their beloved sons by the hideous institution of war,

We beseech thee to hear us, good Lord.

That it may please thee also to lay upon our conscience the unequal lot of the mothers of the poor, the underprivileged and the unemployed,

We beseech thee to hear us, good Lord.

That it may please thee to kindle within us divine discontent with any social order which tolerates war or poverty, or any preventable suffering among the mothers of the world,

We beseech thee to hear us, good Lord.

That it may please thee to hasten the coming of the divine society, when every mother shall be secure, encompassed by loving provision for her every need;

We beseech thee to hear us, good Lord.

—From The Federal Council.

FLOWERING POEM

BY LUCIA TRENT

I found a poem along the way,
Each stanza silvered by the moon.
The rhythm had a magic sway,
The rhymes were finished all too soon.

This perfect unit cast a spell,
Which shattered all my spirit's gloom.
The poet wrote divinely well
Who made a dogwood tree in bloom.

—The Christian Century

MISSIONS

INVESTMENT COMMITTEE REPORT

FOR QUARTER ENDING, APRIL 15, 1934

There has been no change in the investment policies of the society during the past three months, it still being our opinion that the society should not increase its real estate mortgage holdings, but invest any available funds in selected railroad and industrial bonds. The adherence to this plan has given the society substantial appreciation in value of its investments and should result in still further enhancement in the future.

The liquidation of public utility bonds has been completed, the society now owning only \$100 principal amount of such issues. Public utility companies seem to be affected adversely by existing and pending legislation which, of course, makes them less attractive investments.

Home Owner's Loan Corporation bonds in an amount of \$3,225 have been received in liquidation of the Floyd A. Kinney mortgage and accrued interest. It seemed advantageous to sell these bonds promptly, which was done at a profit to the society.

Negotiations have been begun with the Home Owner's Loan Corporation which we hope will result in an exchange of the Angeline Nurano mortgage for bonds of an amount equal to the face value of the mortgage on this property together with unpaid interest due.

Your committee is pleased to be able to report that the transactions handled during the current quarter have increased the annual income of the society by \$88.50 and resulted in a profit of \$1,302.64, which we recommend be applied to the society's indebtedness.

No bequests have been received during the period covered by this report, although we expect some distributions during the next three months from estates in process of settlement.

The executor for the estates of Mary Grace Stillman and Weeden Barber, in which the society has an interest, was removed by the probate courts of Hopkinton and Westery, and Sheriff F. T. Mitchell was appointed administrator in his place. He is already at work investigating the condition of these two estates and it is believed that he will safeguard the society's interests.

The Permanent Funds of the society are invested in the following manner:

Savings banks participation accounts	\$ 813.63	.8%
Real estate mortgages and notes	56,245.00	63.0%
Stocks	6,524.14	7.6%
Bonds	18,221.13	20.4%
Loans to General Fund	4,628.53	5.0%
Real Estate	3,200.00	3.2%
	<hr/>	
	\$89,632.43	100.0%

KARL G. STILLMAN,
Chairman.

WORK ADVANCES IN HOLLAND

(Excerpts from report of Rev. G. Velthuysen)

DEAR BROTHER BURDICK:

In accordance with the suggestion that I should report to you on the work in Holland and Java just before every quarterly meeting of the Missionary Board, I am writing you this time. I hope to be able to do so regularly in the future.

My health was restored last summer after a short period of rest and, by the grace of God, I am able again to do all my former work cheerfully, with less help than before because of pecuniary difficulties from every side. I hope I may be further preserved from consequence of overworking.

Let me first tell you that we recently again rejoiced in the privilege of having Brother Conradi with us, at the combined annual meeting of the Haarlem and Amsterdam churches, the second Sabbath of this month (March 9, 10). We had invited Brother Conradi a few weeks before and he immediately consented.

It was a very blessed time and the attendance was larger than at any of our former annual meetings. Our dear old Haarlem Chapel was too small to offer all a proper place. Several guests were present, especially from Amsterdam, ex-Seventh Day Adventists who attend our meetings here on the Sabbath. Some of them are considering joining our Seventh Day Baptist fellowship. One family already has done so (husband, wife, and eldest son)—a real gain.

The spirit in the Amsterdam and Haarlem churches is cheerful and good. The Amsterdam Church now numbers thirty-four members, and I expect new additions of some ex-Seventh Day Adventists before long.

Partly as a consequence of the spiritual re-

vival during and after the last blessed Haarlem Conference of August, 1933, three young men and three young women (between eighteen and thirty) confessed their Savior in baptism and joined the Amsterdam Church. So did also two Sabbath-keeping families, one in Utrecht and one in Amsterdam (husband, wife, and eldest son), who all had been baptized before.

In the Haarlem Church we were rejoiced by a striking result of one of Brother Conradi's meetings in our chapel, for which we had invited the Seventh Day Adventist people. None of them ventured to come. Still, a man born and educated in an irreligious family, who had been searching for truth since several years and who had attended with that view some of the meetings of the Seventh Day Adventists, had come to hear Pastor Conradi. At the end of the meeting he put some questions and made further acquaintance with our people. Afterwards he regularly came to our meetings on the Sabbath. The end has been that he entirely agreed with our Seventh Day Baptist confession. A few weeks ago he was baptized and has joined the Haarlem Church. He is a man of an honest mind and firm conviction.

Personally I thank God from the bottom of my heart for the rich blessings I receive every new Sabbath in the spiritual fellowship with the churches at Haarlem and Amsterdam, which Elder Westerdal and myself serve alternately. The ever-flowing fountain of eternal life refreshes and strengthens me in the ministry of the Word of God, in mutual prayer, and in the exchange of thoughts and experiences in our Sabbath school. It is a rich source for me of new vigor and wisdom for all my work in and outside the church.

One of the greatest problems for us at the present time is what to do for the work in Java.

Let me close this report by mentioning that our Seventh Day Baptist churches in Holland surely will be represented at the first National German Seventh Day Baptist Conference on April 20-23 at Hamburg.

It is Friday noon, and I must soon leave for The Hague, where I hope to be this Sabbath to serve the church there and administer the Lord's Supper.

May the Lord guide you by his Spirit in all your deliberations at the next meeting of the board and grant all our churches in

America according to the riches of his glory, that you may be strengthened and Christ may dwell in your hearts by faith and we all be rooted and grounded in his love.

With fraternal greetings,

Very truly yours in Christ,

G. VELTHUYSEN.

Amsterdam, Holland,

March 29, 1934.

LETTER FROM PASTOR CONNOLLY

Rev. William L. Burdick,

Ashaway, R. I.

MY DEAR DOCTOR BURDICK:

When I was in hustling America, I used to crave to be in the leisurely tropics; but I suppose it must be world depression that has altered things and brought in its train a crowd of cares. I thought of you many times, and many others to whom I owe reply to letters. And to be honest, I feel I could have found time before now if I had simply checked up on my misspent moments.

Many thanks for the soul-refreshing booklet, "Fellowship of Prayer," which you so thoughtfully sent me. It is full of deep spiritual truths. I used it on several occasions, both in leading prayer meetings and at preaching services. I also offered to secure copies for those who desired; however, on the part of the membership here, it is a case where the spirit may be willing but the purse is weak.

We deeply appreciate your thoughts to usward in this far away corner of the world field. The churches here are blessed in having Pastor and Mrs. Hargis in this field. The active itinerant character of their services gives all a chance to benefit by their ministry. When Pastor Hargis came here, he wouldn't rest until he got into all the churches, speaking at some service, and now they will let him neither rest nor have a quiet hour. Beside calls sent to Burgess Place, his residence, they send the overflow here to me at the church for him. Add to that the fact that this very Sabbath, after morning service, they took my wife and year old baby to spend the night and Sunday at their home because they feel she needs a change, having just come out of the hospital, and you will get an idea of their services in every direction.

Although we know it is not necessary to speak of the use made of finance sent to this

field, seeing that the Mission Board knew the missionaries sent here before we knew them, yet it might be encouraging to those who sacrifice to aid this field to hear direct from one or more of us who are direct recipients of your liberalities. I can personally testify that I have received the allotment regularly for every week since I was taken on as a worker, two years ago. I have also heard other workers speak of their having received their allowances. Besides I know that on more than two occasions I received Pastor Hargis' last ten shillings.

For a long time I have been inviting some acquaintances at the customs department to visit our church. Here folks are so wedded to one particular denomination that one can hardly get them to attend services at another. However, our missionary gets around so much that no matter what church one attends, if he keeps on attending there, he will one day hear him. Last week Pastor Hargis spoke at a church in Jones Pen, a district of Kingston where some four hundred people were in attendance. Next day at the customs three men on three different occasions said to me: "I didn't know your pastor was such a man. He is fine." Another said, "He is great, man. He is really fine." Still another said, "I heard your pastor yesterday at Jones Pen. I saw him come here several times to see you, but I didn't know he was that kind of a man." And so we are glad that the Hargis family is today better known than any other one missionary family in the whole island.

Mrs. Hargis' mother, our dear Mrs. Howard, will soon be leaving us (principally on account of her health) for the homeland. She is dearly beloved among us for her quiet, unassuming godly life. I shall especially miss her when the pastor leaves me to carry on services here during his absence in the country, for she always attends the service and plays the organ.

Mrs. Hargis' active yet unassuming service is as much appreciated as is her husband's. The children especially claim her as their very own.

Thanking you for your thoughts concerning us,

I am yours in his service,

W. S. CONNOLLY.

27 Charles St.,
Kingston, Jamaica,
April 3, 1934.

OBSERVATIONS

BY THE CORRESPONDING SECRETARY OF THE
TRACT SOCIETY

BROTHERHOOD DAY

We can hardly over-emphasize the value of those efforts made to minimize differences and to magnify those things which we hold in common. People are surprised at how much they like each other when they once become acquainted. Many are like the small boy who refused to eat something set before him. He did not like it, he said, " 'cause I never ate any of it." We discover many pleasant experiences as, more and more, we try plans and experiments that may be entirely new to us, and untried before.

On Sabbath eve, April 27, a goodly number of Plainfield Seventh Day Baptists gathered at Temple Sholom and worshiped with the Jews. The worship was orthodox and dignified. The Scripture passages were helpful and the rabbi's manner most reverent. We felt ourselves to be indeed in the House of God, as we worshiped with them who believe in the same God and observe the same Sabbath as we do. The happy greetings of the people among themselves and their cordial greetings of "the strangers within the gates," expressing the salutation of "Good Sabbath" (can't attempt to spell it as it sounded), were all most friendly and inspiring. The pastor of the Plainfield Seventh Day Baptist Church delivered a most impressive message, which was greatly appreciated by all, and especially praised by the "temple" people. This good fellowship of brotherhood was continued the next morning at the Seventh Day Baptist church, when quite a large number of the Jews met with us in worship and Rabbi Bertrand E. Pollens spoke from the pulpit. His was a vigorous, thoughtful, and timely message. Perhaps not before since the days of the Apostle Paul did Jews and Gentiles so helpfully and freely worship together. At the temple there was no changing from the regular worship on account of visitors. Indeed, there was nothing in the ritual service with which Christians were not in accord. Likewise, our service was not trimmed because of our visitors. Several Jews expressed appreciation of our worship and voiced the wish that we might oftener worship together. Years ago, we learn, prominent Jews worshiped regularly with the

church here, and when the first Jewish synagogue was built in Plainfield, Dr. A. H. Lewis, then pastor, assisted in laying the corner stone. Why should there not be fellowship and brotherhood? God is our Father, and "all ye are brethren."

On the next day at 8 p.m. a general meeting was held at the Hubbard School and an interesting program was carried out. The city mayor who opened the meeting with an address of welcome, and the city corporation counsel who presided, in their opening remarks voiced appreciation of what had been done the past two years in promoting brotherhood and better feeling in the community, and emphasized the value and need of such work in these days. The program had been carefully worked out by the president of the Ministers' Association, Rev. Ahva J. C. Bond. Three solos were sung—in Hebrew, Latin, and English. A conversation (dialogue) was held between a Christian and a Jew, which was informative and inspiring. The main address of the evening was by a professor of history and political philosophy from a Catholic university.

The experience of the two days brought to mind the words of an old Catholic priest to a friend of mine who had spoken appreciatively of some school work the Catholic was doing, "My boy, if we knew each other better, we'd love each other better."

The inspiring service closed with singing "The Hymn of Brotherhood" by the congregation and the benediction by Doctor Bond. Both hymn and prayer are given below.

HYMN OF BROTHERHOOD
BY JOSEPH D. BACON

Brother, shout your country's anthem,
Sing your land's undying fame,
Light the wondrous tale of nations
With your people's golden name;
Tell your fathers' noble story,
Raise on high your country's sign;
Join, then, in the final glory—
Brother, lift your flag with mine!

Hail the sun of peace, new rising;
Hold the war clouds closer furled;
Blend your banner, O my brother,
In the rainbow of the world!
Red as blood and blue as heaven,
Wise as age and proud as youth,
Melt your colors, wonder woven,
In the great white light of truth!

Build the road of peace before us,
Build it wide and deep and long;
Speed the slow and check the eager,
Help the weak and curb the strong.

None shall push aside another,
None shall let another fall;
March beside me, O my brother,
All for one and one for all!

A PRAYER
ON BROTHERHOOD DAY
(APRIL 29, 1934)
BY REV. AHVA J. C. BOND

Almighty God, our heavenly Father, from everlasting to everlasting Thou art God, and in Thee we live and move and have our being.

Thou who giveth to all life and breath and all things, and hath made of one blood all nations of men to dwell on all the face of the earth, cleanse the thoughts of our hearts that we may perfectly love Thee, and worthily magnify Thy holy name.

Help us to see light in Thy light and to know life in Thy life, that we may be kept from pettiness and provincialism, and may be lifted above the frictions of race and creed and nationalism into the fellowship of all the saints of God of all time and in every place, the brotherhood of Thy kingdom—one in heaven and on earth.

Suffer us not, our Father, because of differences in theological belief and in religious practice to separate ourselves from others in whom Thou dost dwell, and thereby separate ourselves from Thee. For if we love not our brother whom we have seen, how can we love Thee whom we have not seen.

Keep us from the sin of bigotry and narrowness which destroys brotherhood. Help us to find our rest in Thee, and the abundant life in fellowship with Thy children. Amen.

OUR ASSOCIATIONS

The SABBATH RECORDER of April 30 carried information concerning the meetings of the associations. Some of the question marks have been erased. Latest information enables the publication of the following schedule:

Eastern—Shiloh, N. J., June 7-10. John T. Harris, Moderator.

Central—Leonardsville, N. Y., June 22-24, Mrs. S. F. Bates, 361 S. Rutledge St., Watertown, Moderator.

Western—Alfred Station, N. Y., June 1-3, Rev. Emmett H. Bottoms, Nile, Moderator.

Southeastern—Salemville, Pa., June 28-July 1. Roy F. Randolph, New Milton, W. Va., Moderator.

Northwestern—Farina, Ill., August 2-5 (probably). Oscar C. Wells, Moderator.

Southwestern—Edinburg, Tex. (Date ?). Rev. Ellis R. Lewis, Gentry, Ark., Moderator.

Pacific Coast—Riverside, Calif., April 13-15, 1934. Deacon C. D. Doon, Moderator for 1935.

WOMAN'S WORK

Save us, O Lord, from lip service only! May all our ways and works express the living gospel we profess.
Amen.

MAY WORSHIP PROGRAM

Hymn—"Saviour, Thy Dying Love."
Scripture—Psalm 18: 1-3; Acts 9: 36-41; 1 Peter 4: 8-11.

Hymn—"Trust and Obey."

Prayer—For every woman that she may be led to use the talents that God has given her in ways to help those around her.

Hymn—"Master, No Offering Costly and Sweet."

MY EXPERIENCE IN TITHING

Thirty years ago I was induced by a thoughtful layman in my first pastorate to inaugurate the habit of giving a tenth. My salary was only a thousand dollars a year, and to give away one hundred of it seemed to make a big hole in it. But when the decision was once made, I was amazed to find how much more I could give and did give than was the case when it was all left to mood and impulse. The habit of strictly keeping the tenth account would reveal to many a narrow soul the meagerness of his own benevolent output. Were a complete record kept, many who think that they are giving a great deal because they give often, here a little, there a little, would be amazed at the lack of proportion between their personal expenditures and accumulations and their benevolences.

In all these thirty years I have never seen the day when I was tempted for a moment to return to the old spasmodic, haphazard method of giving to the Lord. We too have been blessed temporally and spiritually, in basket and in store, in mind and in heart, in this practice of systematic giving. There has seemed to be an overarching Providence all the way. When the tenth account would be running low because we had drawn upon it more freely in the face of some unusual need, then some windfall out of a clear sky, a generous wedding fee or an invitation to lecture or a commencement address with a very cheering "honorarium" attached, would come to our relief and we would thank God and go forward.

How the treasuries of our church would

be filled with the sinews of war for a more effective campaign against the forces of sin and want did all professing Christians who are not clearly exempt begin to practice tithing. How the needs of our missionary societies at home and abroad would be met, their arms lengthened and strengthened for a mightier service, by this adequate support. How the army of aged ministers who have been laying down their lives in the service of the Christian ideal with no comfortable Carnegie pensions awaiting them, could be maintained in self-respect and decency until God calls them home. How the heart of the Master himself would rejoice in witnessing the advance of a more generous service to the sick and hungry, the orphaned and the imprisoned as an acceptable service to him.

MUST HAVE SOUND FINANCES

The work of religion, like all good work, must have a sound financial basis in order to exist. First that which is natural, physical, material, then that which is spiritual. And this necessity for money had best be not furtively hidden away behind a camouflage of apron sales and oyster suppers. Let the church stand out in the open, frankly asking for funds to carry on work worthy of such investment. Then let every Christian know that if he would not find himself rejected of the Lord in the day when the books are opened, there must be some rightful proportion between his scale of expenditure and of accumulation and his scale of giving. Freely we have received—freely may we give in heartfelt appreciation of those benefits which are ours.

The reckless extravagance of these recent months seems to have led many to cast overboard all serious thought of personal responsibility for Christian work. There are Christian families who spend more on the theater and the movies than they give to evangelize the world. There are women who come to church wearing hats costing forty dollars apiece and then giving fifty cents or a dollar to Christianize their own country. When we look at the present disproportion in many a home between the amounts spent for luxury, pleasure, self-indulgence, and the amount contributed to make strong the work of Christ in the world, we wonder if we are worthy to be called Christians.

—Dean Charles R. Brown, D. D.,
Yale University.

"THE GOOD EARTH"

"The Good Earth," by Pearl S. Buck, has not yet been put into the circulating library, but one of our Aid societies purchased and is reading the book, expecting to contribute it to the library. If there are others who care to read it, the book can be obtained through the librarian.

It is not a book to be read for entertainment, but to show why we should have missionaries, across the waters as well as at home.

The following review of "The Good Earth" will give one a good idea of the purpose of the book.

REVIEW

"THE GOOD EARTH" BY PEARL S. BUCK

A beautiful, beautiful book. At last we read, in the pages of a novel, of the real people of China. They seem to spring from their roots, to develop and mature even as their own rice springs from a jade green seed bed and comes to its golden harvest. We do not read of wily mandarins and unctuous attendants; of ladies unbelievably beautiful and heroes incredibly brave; of wide-spreading gardens and magnificent buildings, of birds, beasts, and flowers such as have never flourished this side of the Western Paradise. In a word, the China of fantasy, so often exploited, is absent from its pages. Instead we have the honest peasant and his faithful wife; the pampered singing girl and her unscrupulous attendant; the rich earth, and a farmer's mud house; we have flowers, too, and the many courts of great houses, but it is all real—so real. I have lived for many years in such a country and among such people as Mrs. Buck describes, and as I read her pages I smell once more the sweet scent of bean flowers opening in the spring, the acrid odor of night soil poured lavishly on the soil during the growing season, and I feel again the blazing sunshine of the harvest months—all as it was and is there in the Yangtze valley.

The story of Wang Lung's wedding day. He, a peasant with a tiny patch of land, cannot afford an expensive wife, so takes a slave girl from the great house, the house of Hwang, nearby. And what a woman she is, this plain featured, large footed, silent O-lan! And what Wang Lung owes to her unquestioning devotion! The mud house is transformed, the sparse meals gain new flavor, the cotton quilts become soft, the clothing of Wang Lung and his father is made whole.

Furthermore O-lan takes her place beside her husband in the fields, and to crown all, bears the son who will carry on the family line.

As the years pass by harvests are good; Wang Lung buys land even from the house of Hwang; prosperity smiles upon him, and then comes—famine. The family, increased to many mouths, must now go south, to the fertile lands of Liangsu. A pitiful procession sets out. After days of weary walking they arrive at the railway. Wang Lung exclaims, "Up, my sons, and help the grandfather. We will go on the firewagon and sit while we walk south."

For many months must the family live in a hut made of mats, sustaining life as best they may; but always supported and preserved in their self-respect by the thought of the land from which they have come, the land which belongs to them, the land to which they belong. In China the people and the earth seem one.

During the last winter I spent in China, just such a hut of mats sprang up near my own gateway; in it lived just such a woman as O-lan, a woman at whom I marveled, wondering how it were possible to live in such conditions and yet preserve one's self-respect. I often spoke with her, and one day spoke of her to my amah as a "beggar woman." Amah replied in a gently reproachful tone, "ta fan-ti-beg food people! Those are not such. North of the river they own ground. When spring comes they will return." Her words were true. Spring wind rattled the roof tiles one mild night; spring rain fell, and when I went for my morning walk the mat hut had vanished.

The picture of these months of exile is one of the most vivid in the book. Misery is heightened by the arrival of conscript officers, and Wang Lung, the sturdy farmer, dare not show himself by day, but his courage and that of his wife are unconquerable. China in her unbeatable peasants has one of the greatest assets that a nation may have!

Finally, "that comes which happens when the rich are too rich and the poor too poor." The mob breaks down the gateway of a great house and rushes through the courtyards looting and leaving devastation in its wake. Wang Lung and his family, swept into the crowd through no volition of their own, finally find themselves in possession of sufficient treasure to return to their own village, to

their own land, and to commence life once again.

The drama of this life as it now unfolds is told by Mrs. Buck with marvelous insight, intuition, and fidelity. How natural it seems that Wang Lung, after his fortune is re-established, should during a period of enforced inactivity drift to the town, to the tea house, and that he should meet there Lotus, most talented of the Flower Maidens, that he should become infatuated with her. Their sequence is pre-ordained. She comes to the house as secondary wife and for many years forces Wang Lung to indulge her costly whims.

It is impossible to follow the tale step by step; it is equally impossible to select, for notice, isolated portions from Mrs. Buck's exquisite mosaic; the individual pieces are so skillfully dovetailed that they make a perfect picture of—to use a Chinese phrase—the black haired people who till the ground for rice. I would like to quote the whole book! As I may not do this, I would urge everyone who has the slightest interest in that land, known for centuries as the Middle Kingdom, to read it at once. I am filled with gratitude to Mrs. Buck for having turned over a new page in fiction with a Chinese background, and for having created characters which, living and moving, have being.

Mrs. Buck's novel is so moving, and so "actual" that I must note one or two points which seem to me slightly out of key. From my own experience, and from information given me, I doubt whether Wang Lung, the farmer, could have fetched his bride from the great house and have taken her without ceremony, so vital for a woman's future status.

It is difficult, too, to imagine the old mistress smoking opium before any outsider, and quite impossible to imagine that she did it "sitting." Opium smokers inevitably lie on their sides.

In the matter of child-bearing, the emphasis laid by Mrs. Buck on a child a year for every married woman, seems to me too great. Exceptions there probably are, but in a country where the poorer women suckle their children for three years or more, a child a year is not the rule. Among the rich, one of the reasons given for concubinage is that excessive child-bearing is too hard for women to endure—and children there must be. But what is a slight matter of overemphasis? It is ungrateful to mention it.

Reviews coming from China indicate that "The Good Earth" is as much appreciated there as in America, England, and France. The recurrent note of these Chinese reviews is gratitude to Mrs. Buck for sweeping aside the sentimental, the exotic, and the mysterious, which have been the traditional materials of western writing about the Orient.

A traveler, recently returned from the East, says many English speaking Chinese whom she met were eager to talk about "The Good Earth," and asked her to tell her friends when she got back to the United States that "at last there is a book in English that shows the life of our people as it really is."

—Reviewed by Florence Ayscough in "The Saturday Review of Literature," March 21, 1931.

DOCTOR GARDINER'S BIRTHDAY

BY PRESIDENT S. ORESTES BOND

Dr. Theodore L. Gardiner, editor *emeritus* of the SABBATH RECORDER, has passed his four-score and ten. His ninetieth birthday was observed, Sunday, April fifteenth, at the home of his son-in-law and daughter, Mr. and Mrs. W. E. Davis, of Lost Creek. Besides the grandchildren and great-grandchildren, other guests present were Rev. and Mrs. Eli F. Loofboro, of Lost Creek; Dr. and Mrs. George B. Shaw, and President and Mrs. S. O. Bond, of Salem.

No one present had probably ever before seen a birthday cake decorated with ninety lighted candles. While Doctor Gardiner chose to ask his daughter to cut the cake, he was willing to do his own eating.

During the day Doctor Gardiner recalled many beautiful and touching stories of the days gone by. His long and intimate knowledge of churches and congregations in all parts of the denomination were recalled with a vividness that made his hearers marvel at his memory. Salem College, over which he presided for fourteen years, came in for its full share of the conversation. The evening came all too soon, and the friends dispersed, remembering God's promise as spoken by his servant, David, in the ninety-first Psalm, "For he shall give his angels charge over thee to keep thee in all thy ways. . . . With long life will I satisfy him and show him my salvation."

Salem, W. Va.

YOUNG PEOPLE'S WORK

IT IS TO THINK

WITH DR. E. J. CHAVE,
UNIVERSITY OF CHICAGO

In his talk on "Lifting an Experience to a Religious Level," at the Chicago meeting, he said, "Jesus lived before he died." Then he continued by saying that Jesus spent his life in abandon for a cause; he lived fully up to his death. Do we?

ANNUAL MEETING OF THE INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION

In the last issue of the SABBATH RECORDER we concluded the brief report of the meeting of the Interdenominational Young People's Commission. On Monday morning the annual meeting of the Council of Religious Education opened with a service of worship at nine o'clock. Immediately after this the entire group divided into sixteen different sections for talks and discussion along certain lines of interest. It is in and through these various professional advisory sections that the work of the council is done; they are: Adult Work, Children's Work, City Executives', Directors', Editors', International and National Executives', Leadership Training, Missionary Education, Pastors', Professors', Publishers', Research, State and Regional Executives', Vacation Church Schools, Week-day Church Schools, and Young People's Work.

As I understand it, the work of these sections is brought to the Educational Commission for final decision, which meets for one day after the meeting of the council. No doubt, you will recognize some of these names of officers of the International Council Convention: Mr. Russell Colgate is president, Dr. Hugh S. Magill is secretary, and Mr. J. L. Kraft is the treasurer. Doctor Magill has been doing very fine work during his eleven years with the work; he was formerly with the National Education Association.

Upon registration we received a complete program of the various sections; there were times when I would have been glad to sit in two different meetings at the same time. One year ago Rev. E. E. Sutton was there and is a member of two of the sections; we tried to get as much as possible for our denomina-

tion as representatives, but this year I was the only representative, and felt at a loss when trying to get the most from the meetings. However, as I am a member of the Young People's Section and therein lies my greatest interest, I spent most of my time with this group.

All day Monday and Tuesday were given over to meetings of the sections or to group meetings where the entire delegation and visitors met in one large congregation, such as the night when we heard Kirby Page. There were many other noted speakers in the meetings; I shall refer to their talks in the next issue of the RECORDER; but the greatest value I found was in the discussion and reports given by the young people's workers from various denominations. This I found to be especially true of the meeting of the Young People's Commission which I reported the last time. There was splendid opportunity to become personally acquainted with these leaders as we met together in the meetings or informally around the meal table. Miss Ober and I enjoyed several such occasions with friends of Boston days in the School of Religious Education, who are now doing religious work in denominations, churches, or cities. We were happy to be able to be with Miss Lucy Eldredge, associate young people's secretary of the Congregational-Christian denomination, upon a number of occasions; much of the time was spent in continuing the discussions of the meetings or in talking over plans for the future.

Can you not see the advantage of meeting in a large hotel? Here were large rooms for general meetings, smaller ones for the sectional gatherings, rooms for exhibits, for committee meetings, rooms to accommodate the delegates over night, with every convenience necessary to a week or more in strenuous meetings, dining rooms for entire sections, where discussions could be continued, or the main dining rooms for smaller groups, rest rooms for those who do not stay at this hotel, etc. It is safe to say that such a large body of people could not be accommodated so well elsewhere. We did not stay at the "Stevens," where the meetings were held, but were only two blocks away in a more reasonable place.

These meetings have been very valuable to me in my work as president of the Young People's Board. They clear up many of the points of doubt and wonder and they give

many new ideas. In the next issue I plan to give a résumé of some of the talks and discussions.

DENOMINATIONAL BUDGET

STATEMENT OF TREASURER — APRIL, 1934

	Receipts	March	Total
Adams Center	\$ 50.00		\$ 344.50
Albion	10.00		70.34
Alfred, First	\$ 82.93		
Special	10.00		
	\$ 92.93		1,045.84
Alfred, Second	24.60		142.76
Andover			15.00
Attalla			
Battle Creek	\$ 7.35		
Intermediate Christian Endeavor society, toward "Share"	5.00		
	\$ 12.35		138.10
Berlin			159.81
Boulder	4.50		12.00
Brookfield, First			116.10
Brookfield, Second	14.00		113.94
Carlton Ladies' Aid society ..	5.00		13.00
Chicago	10.00		210.00
Daytona Beach			25.00
Denver	\$ 1.00		
Ladies' Aid society	7.00		
	\$ 8.00		32.83
De Ruyter	29.00		219.00
Detroit			
Dodge Center			133.10
Edinburg	3.50		36.00
Farina	\$ 35.00		
Ladies' Aid society	25.00		
	\$ 60.00		205.00
Fouke			1.00
Friendship			95.00
Genesee, First			202.80
Gentry			13.30
Hammond			10.00
Hartsville			30.00
Hebron, First			64.90
Hebron, Second			10.00
Hopkinton, First	\$ 124.00		
Senior Christian Endeavor society, special	15.00		
Intermediate Christian Endeavor society, special ..	2.00		
Junior Christian Endeavor society, special	1.00		
	\$ 142.00		403.00
Hopkinton, Second	3.70		26.50
Independence	21.00		363.00
Jackson Center			8.50
Little Prairie			7.42
Los Angeles			132.00
Lost Creek			115.58
Marlboro			61.53
Middle Island			15.00
Milton	86.60		1,035.95

Milton Junction	77.88	269.94
New Auburn	1.00	7.00
New York City	\$ 39.09	
Special	15.00	
	\$ 54.09	461.58
North Loup	50.00	178.05
Nortonville		14.30
Pawcatuck	\$ 200.00	
Christian Endeavor society, special	15.00	
Intermediate Christian Endeavor society, special ...	5.00	
	\$ 220.00	2,486.65
Piscataway		219.38
Plainfield	\$ 170.45	
Women's Society, special ..	50.00	
	\$ 220.45	1,173.20
Portville		8.00
Richburg, special	5.00	30.00
Ritchie		
Riverside	12.50	388.50
Roanoke		10.00
Rockville	\$ 13.70	
Christian Endeavor society, special	3.75	
Junior Christian Endeavor society, special75	
	\$ 18.20	90.70
Salem	88.50	796.00
Salemville		11.25
Scio		
Scott		
Shiloh	132.02	480.72
Stonefort		7.00
Syracuse		5.00
Verona	15.00	155.00
Walworth	5.00	36.00
Washington		6.00
Waterford	\$ 10.00	
Christian Endeavor society, special	7.50	
	\$ 17.50	181.00
Wellsville		
Welton		86.93
West Edmeston	10.00	66.00
White Cloud		73.25
Individuals:		
Mrs. Jesse Deeley	\$ 2.00	
Reta I. Crouch	10.00	
Mrs. M. M. Lanphear	5.00	
J. B. Freeman	2.00	
Friend	2.00	
	\$ 21.00	274.15
Western Association		18.79
Southeastern Association		26.86
Conference collection		188.51
Young People's Board in Holland		5.00
Pacific Coast Association, special		25.00
		\$13,407.56
Amount received in April		\$1,550.32

CHILDREN'S PAGE

BEAUTIFUL THINGS IN NATURE

Junior Christian Endeavor Topic for Sabbath Day, May 26, 1934

GOD SPEAKS TO US IN BIRD AND SONG

God speaks to us in bird and song;
In winds that drift the clouds along;
Above the din of toil and wrong,
A melody of love.

God speaks to us in far and near;
In peace of home and friends most dear;
From the dim past, and present clear,
A melody of love.

God speaks to us in darkest night;
By quiet ways thro' mornings bright;
When shadows fall with evening light,
A melody of love.

—Joseph Johnson.

BEING LIKE CHRIST IN HIS FORGIVING

Junior Christian Endeavor Topic for Sabbath Day, June 2, 1934

Ralph went out of his way to insult Tony. He considered himself far superior to his Italian classmates. But one winter afternoon Ralph, taking a short cut from the skating pond to his home, fell, and broke his leg. It was very cold and rapidly getting dark, and the pain was so severe that Ralph, big boy that he was, began to cry. Just then he heard a merry whistle, and he soon saw that the whistler was Tony. With no sign of resentment, Tony said, "You'll freeze if I leave you here." Stooping, he picked up Ralph, and slipping, panting, and straining every nerve, Tony struggled on until he had Ralph safely in his home. Then without waiting to be thanked he ran away.

A few days later Ralph sent for Tony and humbly asked his forgiveness. Then he added, "I have been so mean to you, and you are so good to me. You have taught me that boys born in other countries are just as splendid and fine as the best that are born in America. I only hope some day I can do something as great for one of them as the thing you did for me."

[Do you think Tony would have forgiven Ralph if Ralph had not asked him to? Did it make things better for Ralph to ask forgiveness? Is it a hard thing to do to ask forgiveness? Which do you think was the harder for Ralph to ask forgiveness or for Tony to forgive? Are both necessary?]

Disbursements		
Missionary Society	\$754.32	
Special	100.00	
	\$ 854.32	
Tract Society		155.12
Sabbath School Board		120.82
Young People's Board		30.24
Woman's Board	\$ 7.56	
Special	5.00	
		12.56
Ministerial Relief		45.36
Education Society	\$ 54.88	
Special	50.00	
		104.88
Historical Society		12.60
Scholarships and Fellowships		22.68
General Conference		196.42
		\$1,555.00
Tax on checks54
		\$1,555.54
Required for ten months	\$23,166.67	
Received in ten months	13,407.56	
Amount in arrears	\$ 9,759.11	

HAROLD R. CRANDALL,
Treasurer.

118 Main Street,
Westerly, R. I.,
May 1, 1934.

FOR MOTHER'S DAY

BY REV. JAMES L. SKAGGS

Dear mother, with the passing years
In clearer light I've come to see,
In deeper love and reverence hold,
What thy dear life has meant to me.

Before my eyes first saw the light,
In fellowship with heaven above,
Thou didst thy very soul impart
And build in me thy life, thy love.

In tender childhood's helplessness,
In love and prayer by day and night,
Thou didst divine my every need
And start my feet in paths of right.

When headstrong youth would have its way,
And passions sought to rule my life,
Thy patient love became my stay
And helped me through those years of strife.

In older days of heavy loads
Thou hast been quick to understand;
Thy sympathy along the road
Hast given strength unto my hand.

But mother, words are poor indeed!
Mere symbols of our inward thought:
They cannot tell—our hearts must feel
And know what mother-love hath wrought.

With thankful heart, on Mother's Day,
I'd take in mine thy faithful hand,
And with love's garlands crown thy head
And make thee know I understand.

—Selected.

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

How are you and Eleanor now? I hope she is out of quarantine. Glenna May is writing to Miss Fay. We have thought several times of writing, but when we read that you were needing letters we got busy.

We are a lot interested in the story about "Skeezics." We have three tiny kittens. Their eyes were just open a week ago today. One is a calico cat; we think we would like to keep it. Something happened to our other calico kitty. We think someone must have taken it when we went to granddad's one time.

We got a pretty white pup and its eyes were so brown. We thought him the cunningest thing. He would romp with a kitten that we call Beatrice. We called our dog Berg. There was a heavy sleet on in December. Berg was crossing the road and a car hit him and killed him. Such a sorry bunch as we were. John said daddy would get another dog; so right away now we are getting another pup, an all black one.

We got three muscova ducks last week. They are pretty and will eat out of our hands.

We went to the association at Berea and Salem a few times last summer, but we have had a very cold winter and have school yet for six weeks, so I don't know just when we may be able to go again.

Glenna Mae got a violin for Christmas and I got an accordion then. Later I sold seeds and got a cheap mandolin, but we have not had much time to study music yet. Daddy got us a radio two or three weeks ago. We enjoy the kiddy programs very much.

Mother might help me write a lot more, but I expect I had better close before the letter gets too long. Ethel and Edith will write to you later.

Your sincere RECORDER girl,

BERTA LEA ROBINSON.

Alvy, W. Va.

DEAR BERTA LEA:

I cannot begin to tell you how pleased I was to receive your interesting letter. I was pretty sure I would hear from some of the Robinson family before long, for you have never failed me yet when I was badly in need of letters.

Eleanor was out of quarantine March 31, just in time to take the trip to Washington. She is rather thin still but is beginning to feel pretty well.

Last evening we attended a reception and supper at the Baptist Church in honor of Mrs. Hattie B. Eggleston, Andover's beloved nurse and the six hundred babies she has cared for during her forty years of service. Isn't that a wonderful record? I have used up all my space so must close.

Sincerely yours,
MIZPAH S. GREENE.

DEAR MRS. GREENE:

I have been very much disappointed that no one has written to the Children's Page for the last two issues. I got ashamed of myself and thought I would write.

I sure do like the story of "The Adventures of Skeezics," and sometimes wish that it wasn't continued so I could read it all at once.

I surely am glad that spring is here again. We have two blue birds building right in front of our house and we love to sit and watch them carrying food to their little ones.

I will close now, hoping more children will write.

Yours truly,
MARIE MITCHELL.Nady, Ark.,
April 30, 1934.

DEAR MARIE:

I don't believe I could get such a nice letter on a post card. I was very glad to receive your letter, I can tell you. Please do it again.

I am glad you are enjoying "The Adventures of Skeezics." Next time I'll have another chapter for the RECORDER which I haven't room for this week. Skeezics is curled up beside me now taking a long nap after his dinner.

Yours sincerely,
MIZPAH S. GREENE.SPRINGTIME THOUGHTS
BY DEVILLO E. LIVERMORE

Through the woodland here and there
Spring beauties bloom again so fair;
Bright and sweet in our garden places
Pansies grow with winsome graces.
They'll not forget.

Blossoms on the apple trees,
The humming of the honey bees;
O'er the meadow's paths are seen
A garb of richest, brightest green.
They'll not forget.

Sweet voiced birds in happy measure
Carol forth their songs together;
In the springtime's sunny days
Herald forth their Maker's praise.
They'll not forget.

Dear children, in this world below
God gives to each a place to grow.
Use the moments he has given
To fit your souls for him and heaven.
You'll not forget.

For it is very sweet to know
Our heavenly Father planned it so,
And he will send us from above
The sunshine of his grace and love.
We'll not forget.

REV. G. H. F. RANDOLPH

Rev. Gideon Henry Fitz Randolph was born at Salem, W. Va., August 5, 1855, and died at his late home at Federalsburg, Md., April 4, 1934. He was the son of Dr. John LaForge and Annette Maxson Randolph.

Early feeling the call to the ministry, he entered Alfred in 1884, and four years later was graduated with the degrees A.B. and A.M. Prior to that period he acted at times as supply and pastor at Independence and Little Genesee. On March 16, 1884, he was married to Lucy J. Greene of Independence, and on March 14, 1888, was ordained to the gospel ministry.

On September 19, 1888, at Alfred, N. Y., he and his wife were consecrated to the work in the China field and a week later sailed from San Francisco. Their services in China terminated when they returned to America in April, 1893.

Found among his papers and in his own hand are the following notes:

Supply—Little Genesee: 1881-1882, 7 or 8 months; Independence: 1882-1883, 1 year
Pastor—Independence: 1883-1884, 1 year
Teacher and Evangelist, China: 1888-1893, 4½ years—about
Pastor—Berlin: 1893-1895, 2½ years—about
Pastor—Marlboro: 1895-1898, 2¾ years—about
General Missionary and Missionary Pastor, Fouke: 1898-1916, 17½ years—about
Pastor—Berea: 1916-1917, 1½ years—about
Pastor—Berlin: 1917-1919, 2 years—about
Supply—Nile: 1920-1921, 6 months—about
Pastor—Middle Island: 1921-1925, 4½ years—about.

At the call of the Missionary Board in 1898, he entered upon the duties of general missionary on the Southwestern field, locating at Fouke, Ark. Originally his field included parts of Texas, Oklahoma, Missouri, and Arkansas. While acting at Fouke as missionary pastor he founded a much needed school, which became widely known as the Fouke School. He personally maintained this school being assisted financially by personal gifts and offerings from the Woman's and the Young People's Boards. He had the help also of consecrated, serious-minded teachers who gave their services for one or more years to this missionary enterprise. His best years were given and some of his best work done on the Southwestern field.

While pastor for the second time at Berlin, N. Y., his wife died, August 16, 1919. In June, 1922, he was married to Mrs. Ida B. Geuter of Little Genesee, N. Y. With her he served the Middle Island, W. Va., Seventh Day Baptist Church until 1925, when they retired to a farm near Federalsburg, Md.

At the time of his death he was a member of the Marlboro, N. J., Seventh Day Baptist Church. The funeral services at the home were conducted by his pastor, Rev. Herbert L. Cottrell. Services were also conducted in the village church at Alfred, N. Y., by Rev. A. Clyde Ehret, and his body was laid to rest in the Alfred Rural Cemetery.

Mr. Randolph is survived by his widow; a step-son, Lynn Case of New Brunswick, N. J.; his sister, Miss Cecilia F. Randolph, Bridgeton, N. J.; one half brother, Thomas, and a half sister, Ruth, of Salem, W. Va.; and three sons: Rev. John F. of Milton Junction, Wis.; Wardner T. of Texarkana, Ark.; and Winfield W. of Keesville, N. Y. Besides these are many other near relatives and friends in New York State and West Virginia.

Mr. Randolph was a good preacher and a good pastor. He was a pioneer in missionary methods, and the value and influence of his work may never be fully known. In Arkansas he opened the way for better farming, improved the cotton output, and laid foundations for better school privileges than were before known in the southwestern part of that state. His life was an inspiration to many.

From the body's purity, the mind receives a secret, sympathetic aid.—Selected.

OUR PULPIT

LOVE THAT LASTS

BY REV. AHVA J. C. BOND

Text—The Lord said unto me, Go again, love a woman beloved of her husband, yet an adulteress, even as the Lord loveth the children of Israel, though they turn unto other gods.—Hosea 3: 1.

Hosea was a later contemporary of Amos. He was a member of the Northern Kingdom, and very likely was of the priestly class. If Amos' prophecy is a "cry for justice," as someone has suggested, the prophecy of Hosea is a marriage of love. As a revelation of the character of God the prophecy of Hosea supplements that of Amos, and gives us a conception of the love of God in such a positive and intimate fashion he has been called the St. John of the Old Testament. How he arrived at this personal discovery of the boundless love of God is an interesting study, and takes us into the intimacies of his domestic life, which was not without its tragedies.

Scholars differ in their interpretation of the early chapters of Hosea. Some contend that it is parabolic, while others believe that the prophet describes his own actual experience. One who has read much on both sides of the question is not inclined to be dogmatic with respect to his own view. I am inclined to agree, however, with those who believe that Hosea had a personal experience which helped him to understand how perfectly and how constantly God loves. I believe also that as he came to understand the love of God better, he changed his attitude toward an erring wife, and set a standard of faithfulness in marital relations that will reward study in our day of loose thinking with regard to the sacredness of the marriage bond.

We may well believe that Hosea was a pure and ardent lover. While his writings are less poetic in form than the writings of other prophets, his unrhythmical and broken style seems to be due to strong feeling rather than to the lack of it, and poetic expressions are rife throughout his book.

Hosea speaks of the morning cloud and the early dew, of the green fir tree and the blossoming vine. Israel shall return like fluttering doves, and God shall cause them to dwell in houses, and they shall be fragrant like Lebanon. "And it shall come to pass in that

day, I will answer, saith the Lord, I will answer the heavens, and they shall answer the earth; and the earth shall answer the grain, and the new wine, and the oil; and they shall answer Jezreel, and I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them that were not my people, Thou art my people; and they shall say, Thou art my God." His writings are full of beautiful imagery, and there is a tenderness of feeling expressed which helps us to appreciate the love of God which it is his purpose to depict.

But let us go back for a bit and see how his own experience put him in the frame of mind to receive this great truth of God.

Hosea wooed and won and married a maiden by the name of Gomer, the daughter of Diblaim. I see no reason for mentioning the father unless it may be to note the fact that she came from a family of good standing. So far as we know the early years of their married life passed happily. After a while there was born to them a son, and in due time a daughter, and then another son. And then, whether gradually or suddenly we do not know, Hosea awoke to the fact that Gomer was untrue to him.

The moral standards of the people were very low at that time, and loose living was prevalent, and was even practiced in the name of religion. As the husband-lover contemplated the unfaithfulness of his wife, and sorrowed because she had forsaken him and trampled upon his affections, he saw that she was but going the way of the multitude. The children of Israel were a sinful people, and their social life was corrupt and their religion honeycombed and undermined with immorality. As Hosea dwelt upon the tragedy of his own broken home, when he had done all that love could do to make it happy and enduring, he began to realize something of the tragedy of Israel's rebellion against God. Just as the wife whom he loved had forsaken him and had gone off with evil companions, so had Israel forsaken Jehovah to follow after idols and heathen gods. In the early years of her pure life in the wilderness God had wooed Israel, and through the years he had loved her and had made every provision for her care and sustenance, but in the day of her prosperity she forgot the One who had graciously kept her through the years. Then it

was revealed to Hosea how faithful God must be in his love.

That was a new discovery, and gives a significance to Hosea's prophecy which is beyond computation. Amos taught us that God is righteous, and that is a truth we must not forget. But Hosea taught us that God is Love, and that truth too the world needs to remember, for it is a truth that will transform lives, sanctify family relations, and purify society.

If, as seems to be the case, Hosea's unhappy experience with an unfaithful wife led him into a better understanding of the heart of God, his new appreciation of God's holy love wrought a change in his own heart. At first the unfaithfulness of the wife he loved was almost more than he could endure. As he began to try to account for such wanton infidelity on the part of Gomer, he perceived the exceeding sinfulness of the whole community and of all Israel. Being familiar with the history of his people he recalled how faithfully God had led Israel all the way down to the present time and with what love he had followed them and yearned after them in spite of their unfaithfulness. In this new revelation of God's pitying mercy and forgiving love the old love for Gomer was again rekindled in his own heart. His pity was aroused and he determined to try to win her back.

Like the prodigal son, the prodigal wife had wasted her life, and had doubtless been forsaken by those who had treated her as a plaything. And as the prodigal son hired himself out to serve at the most menial labor, she seems to have sold herself into slavery. So Hosea goes and buys from her master this slave woman who was once his wife. He does not take her back to himself as wife at first, but buys her with a price in order that by a legal ownership confirmed by the laws of the land he may become her protector. It is his hope also that when he has saved her from the depths to which she has fallen, and when she has had opportunity to contemplate his loving act and forgiving attitude, he may find in her a penitent heart, and may awaken in her a purifying love which shall lead to repentance and to a happy restoration of all the joys of home and of a reunited family. His hope is for a home in which the love of husband and wife shall be sanctified by love divine, and where the blight of sin shall no

more enter to destroy its tranquil and holy joy.

In this exposition of the Book of Hosea I have endeavored to give a true interpretation of the text, and to follow faithfully the unfolding of the mind of the prophet. It is difficult at times to distinguish between references to Hosea's own relation to Gomer, his wife, and passages which refer to the relationship between Jehovah and the children of Israel. The essential framework and character of his message is evident however, and with this background clearly before us we are able to get the meaning and message of the book.

The prophet's message is always to the people of his own time. But because he deals with fundamental life questions, it is a message of life and is for all time. To Hosea was given a new insight into the character of God. In his prophecy he does not merely set forth the truth which he had discovered. He shares with us his experience in making that discovery. He does not merely make an important announcement. He demonstrates the value of the truth which he brings to light. The truth which Hosea had discovered and which he endeavors to make known to Israel is the truth which the world needs most to know, even yet. Eight centuries after Hosea's time John announced, in the richest sentence ever framed, this same profound truth, "God is Love." When Hosea first proclaimed that fact he was heard by few and understood, perhaps, by none. Through the centuries since some have caught the meaning of that great message and have experienced a heaven-born peace which the earth can neither give nor take away. But even after these twenty-seven centuries, during most of which that Love has been proclaimed as the clearer message of Bethlehem and Calvary, unbelieving men still walk in darkness, hate still stalks the earth and casts its blighting shadow over all lands and kindles strifes and feeds the fears of multitudes of people throughout the whole world.

I believe in the preaching of Amos, and in his message of justice. It is pertinent to our day and needs repeating. "I will smite the winter home with the summer home; and the houses of ivory shall perish, and the great houses shall have an end, saith the Lord." Such is his warning, but there is a way out. "Let justice roll down as waters, and righ-

teousness as a mighty deep." I have no patience with recalcitrant senators who delay the desire of presidents, and thwart the will of the majority of their own body, and hold back our country from membership in a world court of justice. Our country cannot escape the peril of a world organizing for war if we do nothing to aid the nations of the world to organize for peace. My convictions are strong in this matter, as you well know. I share to the full the sentiments of Amos.

But today we have a message more fundamental still. This message of Hosea, Leagues of Nations, World Courts, Disarmament Conferences, prohibition laws, uniform divorce laws, child welfare legislation, voluntary funds and government appropriations for the unemployed are doubtless good and promote justice and comity and good will. But the only solvent of the world's troubles, all of which are due to the sins of mankind, is Love. I would spell it with a capital letter. I am speaking of Love which is God, and which may become God incarnate in a human life—the life of God in the human soul.

When Love indwells a life, there is born peace and power and spiritual adequacy. When Love which is of God presides over the affairs of the home, family relationships are lifted ten thousand leagues above mean jealousies and threatened separations. When Love of God, purified and radiant, shall sweep through the membership of the Church, then will the Church no longer stand doubtful and helpless in the face of a torn and troubled world. In the spirit of Hosea the Church will win the world through sacrifice, and will bring it redemption by expressing through its life the saving Love of Jesus Christ.

DENOMINATIONAL "HOOK-UP"

BATTLE CREEK, MICH.

One woman of sixty-five has come to the Sabbath and wants baptism. Another mother of two children who have always attended our Sabbath school wants to accompany them into the church membership. As a surprise to the pastor and his wife, complete arrangements have been made for them to attend the celebration in June of the seventy-fifth anniversary of the Dodge Center, Minn., Seventh Day Baptist Church, with all home responsibilities looked after. Dodge Center was almost the

life-long home of Mrs. Holston, and Mr. Holston was pastor there for several years.

A former pastor of one of our churches, Rev. August E. Johansen, preached his retiring sermon as pastor of the Bedford Congregational Church, April 22. He will become the social secretary for human needs at the W. K. Kellogg Company plant. Theme of the farewell address was "The Things That Build."

—From correspondence and clipping.

WALWORTH, WIS.

Mr. and Mrs. William Davis entertained at their summer home on Geneva Lake at a 1.30 dinner on Sunday for Rev. and Mrs. E. A. Witter. Twenty guests sat down at a table beautifully decorated with snapdragons. The friends from Walworth were Mrs. Jennie Godfrey and daughter, Miss Minnie; Mrs. Eva McLearn, Mrs. Addie Crandall, Miss Mabel Walters, Dr. and Mrs. W. W. Coon, Miss Ethyl Butterfield, Chicago; Mr. and Mrs. George Boss, Mr. and Mrs. Dwight Clarke, Rev. and Mrs. Carroll Hill, Dr. and Mrs. Ross of Milton were also present. Before leaving, Mr. Davis presented Rev. and Mrs. Witter with a scroll of letters written by the guests to cheer them on their journey east.

The Witters left Walworth on Monday, April 23, reaching Adams Center the following Thursday.

—Walworth Times.

CHICAGO, ILL.

The Friends of American Writers' Foundation for Literature made their annual awards last night at a dinner attended by three hundred members of the many Chicago clubs supporting the foundation, as well as members of the Friends of American Writers and their honored guests among the Chicago literati. Cash awards of \$50 each were given to Lloyd Lewis for his biography of "Sherman, Fighting Prophet," and to Professor Franklyn Bliss Snyder of Northwestern University for "The Life of Robert Burns," in nonfiction, and to Janet Lewis, author of "The Invasion," for fiction. Besides the cash awards the society has placed \$500 worth of the three books on the shelves of the Chicago Public Library and its branches as further manifestation of their approval.

Lloyd Lewis and Professor Snyder were present to be laurel-wreathed, but Janet Lewis (Mrs. Yvor Winters), who lives in California, was unable to be present, and her father, Dr. Edwin Herbert Lewis of Lewis Institute, with

characteristic brilliant charm, accepted the award in her name. —Chicago Tribune, From Alfred Sun.

MILTON JUNCTION, WIS.

Rev. and Mrs. E. E. Sutton arrived home last Friday from a trip through several states and extending over a period of several months in the interest of denominational work.

—Milton News.

ALBION, WIS.

The Missionary Society is sponsoring a "Mothers and Daughters" banquet to be held in the church parlors some time near Mother's Day. The Home Benefit Society gave out sunshine and cloudy days bags to each of its members for a March contest. The cloudy days lost, and according to agreement entertained the "sunny" members. The Sabbath school has enjoyed a short drill in the location of pastors serving different churches. The Campus Club guest day was held at the home of Mrs. Carl Sheldon and entertained by Mrs. Dickson, a reader, with musical accompaniment by Mrs. M. C. Sayer of Whitewater. Other musical numbers were rendered by other members.

CORRESPONDENT.

ALFRED, N. Y.

Donald Gray received word recently that he is to supply the pulpit in Walworth, Wis., during the summer. He and Mrs. Gray will leave about June first for Milton, where they will spend the summer.

Miss Susie Burdick was able to enjoy a short outing to Almond, Sabbath day, accompanied by her nurse, Miss Chapin.

Rev. and Mrs. George B. Shaw of Salem, W. Va., were guests Saturday night of their daughter, Mrs. H. O. Burdick. They were accompanied by Mr. and Mrs. O. O. Stutler, who spent the night with her brother, Orson Bond.

Dr. George Thorngate, who has been on the staff of the State Hospital at Ray Brook, N. Y., has accepted a temporary appointment in the clinic conducted by Dr. Victor Randolph and Dr. Howell Randolph of Phoenix, Ariz. Mrs. Thorngate and the boys will come to Alfred, Monday, and remain at the home of H. O. Burdick until school is out. —Alfred Sun.

VERONA, N. Y.

"God's Holy Day, or a Christian Festival," was the theme of Pastor Davis' helpful sermon on April 21. Text: Ezekiel 22: 26.

Lunch was served by the ladies of the Pearl Seekers class for the Vernon-Verona Ministerial Association which met in the Verona Seventh Day Baptist church, April 23. The Doers class was pleasantly entertained at its monthly business meeting at the Howard Davis home in Oneida. Miss Alta Dillman was the appointed delegate from this church to attend the annual Oneida County Youth Conference held in Rome, May 5. The Young People's Social Club met with Alfred and Eudora Perry in Oneida on the evening of April 21. Glimpses of a Washington trip were given by Alta Dillman and Allison Smith, members of the senior class of the Verona High School. Dr. Alva L. Davis, chairman of the Denominational Committee on Religious Life, met with the other members of the committee, in Brookfield, April 24, to arrange for the religious life program for the General Conference to be held in Salem, W. Va., in August.

CORRESPONDENT.

PLAINFIELD, N. J.

Ministers' Association of the Plainfields, as guests of Rev. and Mrs. A. H. Robinson of All Souls Unitarian Church, recently elected the following officers: President, Rev. Ahva J. C. Bond, D.D., pastor of Seventh Day Baptist Church, re-elected; vice-president, Rev. Parker B. Holloway, pastor of First Methodist Episcopal Church; and secretary-treasurer, Rev. Roland Bahnsen, minister of Grant Avenue Presbyterian Church.

The meeting was held in the home of the host and hostess, 1345 Highland Avenue, where luncheon was served to twenty guests. Together with Mrs. Robinson, Mrs. J. H. Lathrop, wife of the speaker of the occasion, was present. Doctor Lathrop spoke on "Marriage," emphasizing the necessity of enlightening young people for that relationship and claiming that young people as a rule were wanting in intelligent understanding of three necessary principles or requirements.

Things that should be understood by young persons preceding marriage, Doctor Lathrop defined as sociological, psychological, and physical. The sociological, he said, had to do with culture and custom; the psychological, with the "mother complex," or the giving of the mother second place to the wife after the marriage; and the physical, with proper physical and health conditions understood preceding marriage.

Rev. Dr. Bond presided and devotions were

in charge of Rev. Dr. H. C. Van Horn, editor of the SABBATH RECORDER.

President Emeritus Boothe C. Davis of Alfred University, Alfred, N. Y., and his wife were severely injured near Camden, S. C., May 5, when the sedan in which they were riding was side-swiped by a truck and ditched. At a Camden hospital, to which they were taken by passing motorists, it was found that Doctor Davis has a fractured hip. Mrs. Davis suffered from cuts and bruises.

Two sons who live here, Dr. Stanton V. Davis and Councilman B. Colwell Davis, Jr., left here for Camden at 3 a.m. Sunday by automobile.

They have telegraphed back that their parents are getting along as well as could be expected. Dr. and Mrs. Davis were driving back from Holly Hill, near Daytona, by easy stages. They were expected here next Friday afternoon.

Both were reported resting comfortably today, May 7, according to an Associated Press dispatch from Camden. Hospital attendants said neither was in a serious condition but that they would require about a week for treatment.
—Plainfield Courier-News.

BROOKFIELD, N. Y.

The Committee on Religious Life of the Seventh Day Baptist General Conference, composed of the pastors of the Central Association, met at the parsonage in Brookfield, Tuesday at ten-thirty, holding two sessions—one in the morning and one in the afternoon.

A special meeting of the Seventh Day Baptist Ladies' Aid and Missionary societies of West Edmeston, Leonardsville, and Brookfield met at the parish house in Brookfield Tuesday, April 24, at two o'clock. This meeting was called by the associational secretary, Mrs. Harriett Van Horn, of DeRuyter, to confer about the women's work of the denomination and of this association.

—Brookfield Courier.

"BE STRONG"

Stand fast in the faith, be strong;
Quit you like men, be true;
For the fight, no doubt, will be fierce and long;
Let the Captain depend on you.
Take the shield of faith, and the Spirit's sword,
And strike with a courage brave.
A manhood complete will be your reward,
And the joy of conquest have.

(See Joshua 1: 9; Ephesians 6: 10-17.)

—Contributed.

ANNUAL PACIFIC COAST ASSOCIATION MEETING

The annual meeting of the Pacific Coast Association was held at Riverside, Calif., April 13, 14, and 15.

The sessions began Friday evening, Pastor Loyal F. Hurley giving the address. He chose to speak on "Forward in Prayer," his subject being one phase of the general topic for the association meetings, "Forward." The customary conference meeting followed, led by J. R. Jeffrey of Los Angeles.

Sabbath morning, the services were lengthened by beginning Sabbath school a half hour early. A special program was presented, arranged by G. E. Osborn, superintendent. Rev. E. S. Ballenger preached the sermon of the morning, using the subject, "Forward in Missions." An impressive communion service followed.

The young people took charge of the other two services of the day. The group from Los Angeles, under the leadership of Venita Kenyon, arranged the Christian Endeavor meeting in the afternoon. The topic was "Forward in Service," and this topic was subdivided and treated by four groups into which the young people were divided.

In the evening, the Riverside Christian Endeavor presented the program. Duane Hurley gave an interesting illustrated talk, drawing his illustrations as he went. His subject was, "Three Speeds Forward."

After the usual business meeting on Sunday morning, Deacon C. D. Coon headed a discussion in which the plans and suggestions sent out by the Denominational Committee on Religious Life were talked over. Mr. Coon is the president of the association for next year, and he hopes to put into execution some of the plans proposed.

Pastor Hurley spoke in the closing session on Sunday afternoon on "Forward in Stewardship," thus completing the series of "Forward" topics.

Special mention might be made of the program planned and carried out by the young people. Beginning some two months before the date of the meetings, letters were sent periodically to all the young people, whose names and addresses we could find. The result was that we had a larger crowd of people under twenty-five than we have ever before been able to gather together. Their own activities, not before mentioned, included a

short after meeting Friday evening, a social hour beginning at sundown, Sabbath evening, and a fellowship breakfast Sunday morning. Wayne Rood planned this special program, and it was well carried out. Miriam Hurley conducted the social hour, and the fellowship hour at the breakfast was led by Margaret Davis. After the breakfast, Bernice Brewer presented for discussion the idea of a summer camp to be held this summer. We hope to have one, if certain difficulties can be overcome.

The meetings were felt to be especially worth while this year. The association is looking toward healthier days, since we have a pastor who serves both churches. The tone of the meetings was a deeply spiritual one, which we hope to maintain.

REPORTER.

SEMI-ANNUAL MEETING

The semi-annual meeting of the northern Wisconsin and Minnesota churches will convene with the New Auburn Church June 16 and 17.

MRS. A. M. NORTH,
Corresponding Secretary.

MARRIAGES

VAN HORN-NILES.—Mr. Edgar Donald Van Horn and Miss Bernice Evelyn Niles were united in marriage by Rev. Edgar D. Van Horn, father of the groom, at the home of the bride, in Almond, N. Y., on April 2, 1934.

VAN SCHAARDENBURG-HUBERT.—In the Seventh Day Baptist Church at Battle Creek, Mich., March 9, 1934, James Van Schaardenburg and Elizabeth Hubert were united in marriage by Rev. E. M. Holston.

OBITUARY

BORMAN.—Joseph A., son of Mr. and Mrs. John Borman, Preston, Iowa, was born February 17, 1882, and died March 10, 1934, in the Glockner Hospital at Colorado Springs, Colo.

On May 12, 1926, he was married to Beulah C. Greenman, daughter of Deacon and Mrs. Henry Greenman of Milton Junction, Wis. To them were born four boys: Joseph, Jr., William, James, and Robert. He is survived by his widow and three sons, Joseph, Jr., having preceded him in death. They had recently moved to Colorado Springs on account of his health.

Funeral services were conducted by Rev. John F. Randolph in the Gray and Albrecht funeral home in Milton Junction, March 13. Burial was in the Milton Junction cemetery.
J. F. R.

BURDICK.—Herman R., son of Rudolphus and Ella Walton Burdick, was born in Little Genesee, N. Y., January 4, 1888, and died at his home here April 15, 1934.

He was baptized and joined the Little Genesee Church February 22, 1902. He was true to his Master and the church as long as he lived. He was a member of the Grange and of the Rod and Gun Club.

He is survived by his wife, Mrs. Allie Lamphere Burdick; two sons, Victor and Dean; a daughter Dorothy; and two brothers, Fred and Frank Burdick, both of Little Genesee. He was a good man, loved by a wide circle of friends.

The funeral services were held at the Seventh Day Baptist church April 17, Pastor Harley Sutton officiating. Burial was in the local cemetery.
H. S.

DAVIS.—At his home near Salem, W. Va., April 18, 1934, Adrian L. Davis, in the forty-first year of his age. He was the son of Chesley G. and Edith Davis Davis, and was born March 21, 1894.

In 1916, he was united in marriage to Bessie M. Flanagan. To this union were born a daughter and two sons: Edith, Wilbert, and Robert Lee. He is also survived by his father and by five sisters.

At an early age he became a Christian and joined the Salem Seventh Day Baptist Church, where he remained a faithful member.

This stricken family have the affectionate sympathy of a large circle of relatives and friends.
G. B. S.

RANDOLPH.—Gideon Henry, son of Dr. John LaForge and Annette Maxson Fitz Randolph, was born in Salem, W. Va., August 5, 1855, and died at his late home at Federalburg, Md., April 4, 1934.

(Extended notice elsewhere.)

SPAULDING.—Lena Amey Babcock was born in Lincklaen, N. Y., July 11, 1863. She was one of six children born to Jonathan Hanks and Amy Burdick Babcock. Her father was an honored deacon of the DeRuyter Seventh Day Baptist Church, having a memorial window dedicated to his memory.

She was baptized in early life, and was left motherless at the age of seventeen with four sisters and a brother to care for. The sturdiness of her character was shown in the patience and faithfulness with which she devoted herself to this task. On July 14, 1889, she was married to George A. Spaulding. He with the only living child, Clare, is left to mourn her departure.

Mrs. Spaulding, winsome in personality, was prominent in the social life of the community, holding official positions in a number of the local organizations. A striking tribute to her popularity was the church completely filled at her funeral and the wealth of floral offerings. She died on Thursday morning, March 15, 1934. Funeral conducted by Rev. Theo. J. Van Horn.

T. J. V. H.

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The Sabbath Recorder

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MAY 28, 1934

No. 11

CALENDAR ACROSTIC — JUNE

JESUS will give to the
Universe a light that comes from
Neither sun nor star, but
Ever from his loving heart.

Stevens Point, Wis. MRS. F. G. H.

OUR IMMORTAL DEAD

BY REV. A. J. C. BOND

Uncircumscribed by mortal bands,
Unhindered now by halting fear,
They contemplate in broader lands
And clearer light all earth held dear.

They share in the eternal past—
All that has been, sublime and true
Through measured years, all knowledge vast
Of timeless eons they review.

New strength for larger duties meet,
For happy questing ample light;
Where life is lived full and complete
They greet the day that knows no night.

—Selected.

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