

the personnel of the congregation and also an increase in the number of children from the outside who are interested in the church work and the Bible school. Dr. Boothe C. Davis is again president of the church organization for the new fiscal year.

The summer season began the first of May; there is quite a lessening of the attendance, but the interest keeps high. The services of the church have been conducted by various individuals of the congregation during the illness of Pastor Randolph, the past few weeks.

Mother's Day was very uniquely recognized; the service was in charge of Mrs. Van Horn's young people's group. Appropriate Scripture was read by the junior class, music by the primary, recitations by two young people, and a story, all contributed to the honoring of mother.

One of the greatest hopes and aims of Pastor Randolph has been for a baptistry in the church. This has been realized this spring; the baptistry is now completely installed and ready for use.

In March there was a series of evangelistic meetings under the auspices of the Ministerial Association of Daytona Beach. Of the fourteen different churches uniting in this work, none took a more active part in the support of the campaign than did our church.

The Church Aid meetings have been held regularly once a month; several church socials have been enjoyed, with Dr. Josie Rogers, Mrs. C. M. Rogers, Mrs. George Maxson, and Mrs. Ed Gavitt as hostesses. Also, the men sponsored a special social, and a very jolly time was held on April first under the management of Miss Ruth Rogers.

The last meeting of the Church Aid was held at Doctor Rogers' beach cottage, and the Woman's Board goals were reviewed. It is planned to have a temperance program for the June meeting. The attendance through the winter months has been exceptionally good. Our winter visitors took with them for the summer their thank-offering boxes, and these will receive many contributions, we hope, during the summer. They will be opened at the Thanksgiving meeting in November.

Some other special features of work and pleasure are planned for the summer months, and we hope to welcome old friends and new when the fall comes.

Ruth Marion Carpenter,
Church Correspondent.

OBITUARY

Burdick. — A. Lovelle Burdick, son of R. Dighton and Luransa Champlin Burdick, was born at Freeborn, Minn., September 25, 1865, and died at his home in Milton, Wis., April 21, 1939. (A more complete obituary will be found on another page.)

Burdick. — Justin Herbert Burdick, son of George Stillman and Harriet Babcock Burdick, was born December 29, 1851, in the town of Lima, Wis., and died at Rockton, Ill., April 3, 1939.

He attended Milton College and later was graduated from Northwestern University Medical School. He practiced medicine at Utica, Wis., later moving to Milton. His name has been on the roll of the Milton Seventh Day Baptist Church for forty-five years. He was in his fortieth year of service as a trustee of Milton College. He was especially interested and well informed in botany and geology.

His first wife was the former Fannie Coon of Utica, Wis. On September 2, 1898, he married Clara Stillman at Watch Hill, R. I. He is survived by his wife, five children by his first marriage, five by his second marriage, ten grandchildren, one great-grandchild, and one sister, Mrs. Jessie Noey of Milton.

Funeral services were held in the Milton Seventh Day Baptist church on Friday afternoon, April 7, 1939, conducted by Pastor Carroll L. Hill. Burial was in Milton cemetery. C. L. H.

Hutchins. — Edith Evelyn Campbell, daughter of Marcus A. and Salina Crosby Campbell, was born July 25, 1877, in Penn, Minn., and died at the home of her daughter, Mrs. George Thompson, in Milton, Wis., April 6, 1939.

She was married to Rev. Jesse Erwin Hutchins at Milton on March 26, 1902. He preceded her in death. To them were born four children, all of whom survive: Mrs. Robert Burdick, Mrs. John Manogue, and Mrs. George Thompson, of Milton; and Marcus, of Janesville. Eleven grandchildren survive, also two brothers and three sisters.

Mrs. Hutchins was a constant help and inspiration to her husband in his service as a Seventh Day Baptist minister. Following his death at Farina, Ill., she moved with her family to Milton. She was a nurse, and spent much time in this labor of comfort and healing. Her death was a great shock to the whole community.

Funeral services were held in the Milton Seventh Day Baptist church on Easter Sunday, conducted by Pastor Carroll L. Hill and Rev. Edwin Shaw. Burial was in Milton cemetery. C. L. H.

RECORDER WANT ADVERTISEMENTS

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

TOURIST ROOMS—One mile north of junction of Routes 62 and 31 (off 122A via Worcester). Fay Farm, Princeton, Worcester Co., Mass. 5-15-t6-26

The Sabbath Recorder

Vol. 126

JUNE 12, 1939

No. 24

WAVE AND TIDE

By Priscilla Leonard

On the far reef the breakers
Recoil in shattered foam.
Yet still the sea behind them
Urges its forces home;
Its chant of triumph surges
Through all the thunderous din—
The wave may break in failure
But the tide is sure to win!

The reef is strong and cruel;
Upon its jagged wall
One wave—a score—a hundred,
Broken and beaten fall;
Yet in defeat they conquer.
The sea comes flooding in—
Wave upon wave is routed,
But the tide is sure to win!

O mighty sea! Thy message
In clanging spray is cast;
Within God's plan of progress
It matters not at last
How wide the shores of evil,
How strong the reefs of sin—
The wave may be defeated,
But the tide is sure to win!

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(Established in 1844)

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All-day Meeting for Prayer A few weeks ago the Riverside, Calif., Church engaged in an all-day prayer service—every hour throughout the day. This may not be feasible for all our churches, but our conviction is that great spiritual blessing is in store for those who so engage. How much are we really interested, anyhow, in the Lord's work, his workers, and the success of our mission? Enough to spend an hour together in prayer? Many think the Sabbath evening prayer meeting is obsolete—and perhaps it is, judging from the few even of those who attend who will audibly engage in prayer.

But the Riverside Church folks believe in prayer, and not only meet weekly in such a service, but recently set aside a day to pray for all our denominational interests.

One by one the societies and boards and Commission of our denomination were held up before the throne of grace in thanksgiving, and in petition for God's blessing. The officers of these organizations were remembered in like manner, for God's help, power, and direction. How greatly we need such service as this church rendered, and others could render. Our officials do need the help and the power and guidance. We do need to be

held up, as were the hands of Moses by Aaron and Hur—where God can speak to us, for our ears too often are heavy and our eyes holden—where he can impress upon us what he really wants us to do.

Again we say, we do need this service on the part of our people. What an encouragement it would be were we constantly having reported—Milton holds an all-day meeting for prayer, or North Loup, or Farina, Jackson Center, Alfred, Plainfield, Westerly, and others. Why not?

"Advertising Pays" Here follows a testimony that it is a good thing to advertise in the SABBATH RECORDER. A few weeks ago there appeared a notice, or advertisement, from the Little Genesee, N. Y., Church, that there were nearly one hundred used hymn books available for any church that would like them for use, and that transportation charges would be prepaid. Certain members of the church had volunteered to pay for transportation.

Word just received from Miss Leta Crandall, the church director of music, says that five requests had been made for the books, and that two of them had been supplied. There are still three other worthy requests. Perhaps other churches have good hymn books stored, unused, in cupboards or boxes, which they would gladly share with others if they knew of the place of need. We furnish the names and addresses of the other three making request: Stonefort, Ill.—Mrs. Cora L. Greene needs forty or fifty copies. Los Angeles, Calif. (Christ's S. D. B.)—Rev. Henry C. Lewis, 1419 W. 37th Street. For Jamaica—request made by Mrs. Crichlow, 329 T Street N.W., Washington, D. C.

A word to those who want to serve and share, and can, is sufficient.

Editorial Observation We rejoice in the encouragement at North Loup. The issue of the *Loyalist* just at hand tells of the good rains and favorable weather there. A week ago 1.11 inches of rain came one night, adding to rains earlier in the week—in all more than 2½ inches.

Here in the East folks can hardly realize what two inches of rain means in Nebraska at this time of the year. The *Loyalist* remarks that it is the most for a single week experienced in years. Fields are green; pastures, yards, and gardens are fine. Farmers are busy, corn-plowing is on, and all are happy.

This certainly makes the friends of North Loup—scattered all over the world—glad, as they know of the discouraging things of the past several years in this one of God's great beauty spots.

We notice in the same paper that Dr. H. Eugene Davis has just visited the North Loup Church—where he grew up and received early inspiration. He gave an inspiring address on Memorial Day. In his references to China and Japan, and war and hatred, he said, according to report, that just as soon as hatred gets out of our hearts, warfare will cease. "The future of our country depends on the young people," he said. "If they turn their backs on war, if they will live for peace, then there will be no danger but that our nation will grow and be exalted."

A reception was held for Doctor Davis at the church and an hour of social fellowship enjoyed. He told of the mission work in China—where so many former North Loup people are engaged—and of the war at Shanghai, in the thick of which he spent many weeks.

One People A few days ago at Kansas City was consummated a task of getting together that made Methodists one people. It must thrill all who love the kingdom of God to realize this great accomplishment which makes one again a divided branch of the church.

The *Christian Advocate* marks as the summit of the long conference, recently closed, the point where two great addresses were given—one by Dean Lynn Harold Hough of Drew University. The *Advocate* speaks of the passion, poise, and brilliance of the dean's utterance. It was not extravagant or overdone, but powerful in its effect.

For our own good, let a few sentences be quoted: "Every preacher must be a master of his gospel as a system of truth," Doctor Hough said. "He must be a theologian. The church must recover a knowledge of its faith." We believe this is a great truth. When we hear so many doubts preached, so many qualifications of pulpit utterances made, we sometimes wonder where the preacher's faith is—or if he has any convictions. And if the preacher is void in this matter, what of the church! If the preacher does not know what it's all about, is it any wonder the people of the church are left in the air?

"Our new unity of outward organization," Doctor Hough continued, "must be energized

by new-old unity of the inward spirit. A mastery of the whole glorious sweep of Christian truth must start in the theological school, and moving outward through the preacher and through the pew, it must arrest and illumine and transform all along the highways of life. This is the one conquering program which is adequate to the purpose of the living God in this whole situation."

It seems to this editor that here are truths for us as Seventh Day Baptists thoughtfully to ponder.

Many problems confront the united church, and scores of difficulties—but none, we believe, but what can be worked out if the "new-old unity of the inward spirit" prevails. There are strong indications that it will.

College Graduates And Jobs Commencement time is here again, and another flood of eager, earnest young men and women is about to be loosed upon an economic world, and conditions already overcrowded. Of course many will find employment of the kind they are seeking, while many will be disappointed.

What kind of help from the campus stands best chance to find employment? "All around students, especially those who worked their way through college, have a better chance of getting a job after graduation than the campus hero or the college 'grind,'" says King Merritt, vice-president of *Investors' Syndicate*, Minneapolis. Athletes and "beauties" are not being sought as they were some years ago, unless with their prowess or beauty they can offer their prospective employers such substantial qualities as character, scholarship, adaptability, leadership, or personality, it seems according to a recent survey of 186 American colleges and universities. Employers want active men and women capable of being developed for leadership and executive positions.

Character is listed as the prime requisite. Initiative and self reliance are highly held, for which reason students who have worked their way through colleges are looked favorably upon. It is held that they can be counted upon to solve difficulties after graduation. One reply in the survey wrote that "the ideal would be the student who is in the top third of the class and at the same time has earned part of his way through school."

The great stress is upon human qualities. The "book worm" and the "human encyclopedia," though brilliant, are sharply discriminated against from the candidates of average or above average grades plus "ability, all around training, adaptability, co-operativeness, dependability, enthusiasm, initiative, imagination, loyalty, and reliability. Mere book ability, factual knowledge, high grades, numerous degrees, and studiousness are relatively unimportant unless accompanied by other desirable qualities."

We believe the graduates from our own schools—as always—will rank high with all comers and will be able to meet the test of all high requirements. Hail to on-coming youth.

SURRENDERED POSSESSIONS

Have you, like me, wanted things more than you wanted God? When I loved things more than I did God, he couldn't give me all the things he longed to give. I do not see how he squeezed through as much as he did. God and Mammon are still unminglable. When I willingly turned all my desire to God, he was no longer hindered in supplying more than I had thought to desire.

Mary R. Davis.

DENOMINATIONAL BUDGET

Statement of Treasurer, May, 1939

Receipts

	May, 1939	Total for 11 mos.
Adams Center	\$ 25.00	
Special	25.00	\$ 320.35
Albion		163.63
Alfred, First	215.25	1,344.19
Alfred, Second		119.65
Battle Creek	93.10	
Special	14.00	348.48
Berea		5.45
Berlin		125.62
Boulder		77.45
Brookfield, First		113.59
Brookfield, Second	25.50	131.00
Carlton		10.00
Chicago	48.00	48.00
Daytona Beach	79.85	229.04
Denver	17.00	130.00
De Ruyter	67.50	320.00
Dinuba		15.25
Dodge Center		35.00
Edinburg	15.00	67.00
Farina		10.00
Fouke	2.11	45.54
Little Genesee	36.03	
Special	2.47	314.98
Gentry	4.00	16.15

Healdsburg-Ukiah		25.00
Hebron, First special	11.57	24.05
Hopkinton, First	98.00	
Special	12.00	452.16
Hopkinton, Second	9.50	17.50
Independence	28.00	168.00
Irvington		235.00
Little Prairie		12.00
Los Angeles		85.00
Los Angeles, Christ's		5.00
Lost Creek		95.15
Marlboro	54.40	245.42
Middle Island	6.65	26.63
Milton	226.10	1,516.96
Milton Junction	111.62	
Special	11.50	490.26
New Auburn		23.30
New York City	148.81	
Special	10.00	472.36
North Loup	5.00	130.30
Nortonville	13.00	38.00
Pawcatuck	250.00	
Special	1.00	2,776.50
Piscataway	13.10	153.45
Plainfield	145.15	1,272.55
Nile	8.40	8.40
Richburg		81.50
Ritchie	4.00	4.00
Riverside	24.50	
Special	26.00	349.06
Rockville	18.50	
Special	9.04	107.84
Salem	20.00	496.57
Shiloh	50.00	762.26
Stonefort	13.00	23.00
Syracuse		18.33
Verona	30.00	122.06
Walworth		30.00
Waterford	10.00	93.11
Welton		25.00
West Edmeston	15.00	30.00
White Cloud	26.00	60.89
Individuals	87.00	307.75
Western Association		45.51
Southeastern Association		14.67
Northwestern Association		40.67
Southwestern Association		4.50
Shiloh-Marlboro Vacation Bible School		8.50
Offering, General Conference		231.00
New Jersey and Eastern New York Yearly Meeting		25.00
Southern Wisconsin and Chicago Churches		65.00

Comparative Statement

	This year	Last year
Budget receipts, month of May	\$ 2,044.07	\$ 1,046.30
Special receipts, month of May	122.58	214.90
Total receipts, month of May	2,166.65	1,261.20
Budget receipts, 11 months	13,636.46	12,565.31
Special receipts, 11 months	1,573.12	1,995.48
Total receipts, 11 months	15,209.58	14,560.79

Disbursements

Missionary Society	\$ 949.20
Special	86.61
	\$1,035.81
Tract Society	241.50
Sabbath School Board	157.50
Young People's Board	\$ 31.50
Special	1.00
	32.50
Woman's Board	\$ 10.50
Special	5.00
	15.50
Ministerial Retirement Fund	\$ 126.00
Special	10.00
	136.00
Education Society	126.00
Historical Society	16.80
General Conference	252.00
Seventh Day Baptist Building	\$ 189.00
Special	19.97
	208.97

Morton R. Swinney,
Treasurer.

Niantic, Conn.

MISSIONS

THE AVERAGE CHURCH ROLL

The Disciples of Christ have started a campaign entitled, "Forward the Church—a program of Membership Enlistment and Evangelistic Recruitment." In the literature sent out to promote the movement are figures which are startling regarding the average church. The statement is made of church membership that "39 per cent regularly worship, serve, or give; 14 per cent occasionally worship, serve, or give; 47 per cent of members are names only."

This statement is based upon the statistics of one denomination, the Disciples of Christ. The question may arise whether these figures are representative of Protestant churches generally. The percentage of inactive members may be more or it may be less; but probably the active workers among the Disciples form as large a percentage as in other denominations.

These figures reveal one of the reasons why Christ's kingdom does not advance faster. If nearly one half of the members of a church are inactive, how can the church do its full work for its members, the community, and the world—for missions?

Attention is not called to this situation for the sake of discouragement, but to show the imperative need of revitalizing the church membership.

The methods needed to revive the church and its members may not be the same in all churches. This matter should be carefully studied and the means needed should be applied with diligence and love. It is very vital that the church should exercise its fullest influence.

FIELD NEWS

(Gleaned from recent letters)

Rev. Luther W. Crichlow reports two new churches in Jamaica. Under date of June first he writes:

Our work is going ahead, somewhat spasmodically, it is true, but nevertheless ahead. So far none of our churches have been lost to us since I have been on the field. I am sure the field as a whole is more strongly striving to approach the ideal of being self-supporting. More of our churches and more of our leaders, it seems to me, have caught the vision of a stronger work among us here and are willing to work harder to make it a reality.

Two churches have been added since I have been on the field. In January, the company at Brooksland, in the parish of St. Thomas, dedicated its booth and thus started out on its separate existence. This work is really an off-shoot of the Bath Church, which is especially strong in its outside missionary work. It is still intimately connected with the Bath Church, but it is nevertheless a separate and independent company. The leaders of the Brooksland company are Brother Chas. Robinson and Brother J. E. Smith, two strong young men who have given themselves to God and his cause. They are hard at work up there leading their people in the right way.

The other church is at Spring Grove, in the parish of Manchester. I just visited these folks last Sabbath and was very pleased with conditions as I found them. The leader of this company is Brother Alex. Hamilton, a man well along in years, but a man who is vigorous in mind and body and who is also a wise man. He is one of those rare souls who impresses you by his evident spirituality without in the least trying to do so. His life speaks out for itself, as far as I can judge. He believes in God and in his power to do whatsoever the believing heart desires should be done. This company numbers between eleven and fifteen members. It has its own place of worship, a little bamboo booth, and will very soon own building and grounds.

Yours very sincerely,
Luther W. Crichlow.

Under date of April 30, Dr. George Thorngate writes from Shanghai as follows:

It seems as if I have been here much longer than a month. In fact, it almost seems as if the time that I was away from China were more like seven months than seven years. The many friends,

taurants, tea-rooms, boarding-places and the ladies of the other churches of the two villages will co-operate in providing ample facilities for meals at reasonable prices. Neither the Conference nor the Milton Church will serve meals.

Information concerning eating places will be made available to all guests on request or will be placed on the bulletin-boards. Details about these will be given later.

The General Committee is trying to get together all information possible and will try to provide for the comfort of every one in attendance at the Conference. Make your plans to attend and let us know of your coming just as soon as possible.

Publicity Committee.

YOUNG PEOPLE'S WORK

A THOUGHT FOR THE WEEK

"Not that which goeth into the mouth defileth the man; but that which cometh out of the mouth, this defileth a man."

Clean thought—read Mark 7: 18-23. You cannot live in the world without seeing and hearing undesirable things, the memory of which seems to soil you, and you wish you were rid of it. What can you do about it? Well, let it die a natural death. Such things are kept alive only when you continue to think and talk about them. You are not defiled by them unless you in your own thoughts and words give them new lease on life.

Pray God to restore you from evil thoughts to the blessedness of the One who was pure in heart.

M. C. V. H.

CONFESSION OF CHRIST — THE FUNDAMENTAL BEGINNING

(Address delivered in Seventh Day Baptist church in Battle Creek, at the anniversary of the birth of Christian Endeavor, by George Bottoms, member of Battle Creek Church, student in Michigan State College, in Lansing, Mich.)

I do not know how you interpreted the title of my topic, but I was somewhat at a loss when I first saw it, "Confession of Christ!" That somewhat astonished me, for I had never heard of Christ making a confession. What did he have to confess? Well, I could not find any one who knew about it so I had to ask the author of this program what she meant by it. She quickly clarified the matter

by stressing the last part of the title—"The Fundamental Beginning." One can easily see a connection between confessing Christ and Christian Endeavor ideals. That is the first thing stated in the Christian Endeavor pledge. It starts out like this: "Trusting in the Lord Jesus Christ for strength, I promise him I will strive to do whatever he would like to have me do . . ." Every one who joins the Christian Endeavor takes this pledge. Now, why do we do it?

The answer to this could probably be given in one sentence, but I think it is easier to give it in several and use some illustrations.

I think we all agree that one must have some sort of philosophy in order to keep mentally stable. Experience has taught us this if we have not learned it some other way. Now this philosophy is usually included in a creed or confession designed for public use. The practice of every religious organization bears me out in this statement. Could one possibly have an organization without having a definite creed, or statement of principles? Any church that you can think of has one. They all have one, because their organization would soon go to pieces without it; that is the foundation upon which all organizations are built, and when the foundation falls the whole structure falls. The two are inseparable. Thus when Christian Endeavor was organized, it had to have some creed, or philosophy shall we say, if it expected to survive.

Now, why did Christian Endeavor choose this particular philosophy? This is the way I explain it. All of us have to go through life in some manner or other, and we want to do it in the easiest manner possible. Fundamentally we can do it two ways. We can do it through our own efforts or we can rely on some greater power for aid. The atheist chooses to go through on his own power. He thinks he can "buck" the world alone. He believes that when his trip is over that is all there is to it. He is certainly right about the last part. When the atheist gets through life, he's through forever.

Now, if on the other hand we choose the second method, a different problem with a different ending confronts us. We have to choose the power we want to aid us. Many of the savage peoples who have never heard of God, create their own gods to help them along life's highway. Most of us in the

BEER IS NOT LIQUID FOOD

Board the street car and glance at the car ads. One perhaps advertises beer. It shows a clean-faced young man of mighty muscles standing against a background of a field of grain. Beer, the advertisement tells us, is liquid bread, one of the most valuable foods of the nation, a healthful temperance drink. It has malt for digestion, hops to stimulate the appetite, sugar for energy, and yeast, which everyone knows is full of vitamins.

This, as a scientist humorously tells us, reminds one of the story of the professor of natural history who asked the student, "What is a crab?"

The student replied, "It is a red animal which walks backwards." Said the professor, "Apart from the fact that the crab is not an animal, is not red, and never walks backward, your answer is correct."

Beer does not contain yeast, sugar, or malt. Malt is used in the manufacture of beer, of course, but the malt is boiled and its valuable digestive disastase is destroyed. The liquor is fermented, and the maltose sugar and any other sugar is decomposed. When the yeast has done its duty, the malt is changed, leaving only residues, and the whole of the sugar is lost, leaving alcohol in its place.

As for the yeast, having done its work, this is carefully eliminated. Otherwise the beer would be muddy and undrinkable. "Good" beer contains no vitamins and no yeast.

Beer does contain hops, about a pound to a barrel. The only important ingredients of beer are alcohol and water. The water will do you no harm, but you do not need to buy it at a price of ten cents for six ounces.

—Young People's Weekly.

PASTORS' CONFERENCE

The second annual Seventh Day Baptist Pastors' Conference will be held at Alfred, N. Y., June 19-21, 1939.

Much time will be devoted to the discussion of practical subjects of special interest to pastors.

All ministers of the denomination are cordially invited to attend and participate in the discussions.

The first session will be held Monday evening, June 19.

civilized world choose God to help us. Why do we do this?

In my case, being a Christian endeavorer, I know from experience, from what others tell me, and from what I read that I am not spiritually, mentally, or physically able to go through life by myself. I must have the services and products of my fellow men to supply my physical needs. What kind of breakfast do you think I would have had this morning if I had had to grow, catch, and prepare it myself? It would not have been much, I can assure you. The same applies to my mental condition. I could not be speaking to you today unless someone had taught me to talk. I would not be here today if someone had not taught me to hitch-hike. Almost everything that I know is accumulated knowledge that my fellow men have assembled and passed on to me. My whole mental well-being depends on the aid I receive from my fellow men.

My spiritual well-being depends on the aid I get from Jesus Christ. He is the power that stabilizes my mental life and is the guiding force that supplies my physical needs. This realization calls for some mode of expression.

This expression was made publicly when I was baptized. My baptism, in a way, signified that I realized how helpless I was, and that I needed Christ in the long journey ahead. I was confessing Christ at the beginning of my journey so that it might be an easy and joyful one, and that I might be worthy of the reward in the end.

That is my philosophy, and that is one reason why all Christian endeavorers confess Christ when they start out. That, too, is just what God wants us to do—confess that we must have his help if we expect to be forgiven for our sins and make our life a successful journey.

Christian Endeavor has more than one fundamental, however; let me again stress the first fundamental. We must admit that Jesus Christ is the power administering, directing, constructing, servicing, and policing our journey along life's highway, and we have a good road map in the Bible. I say again, let us confess Christ.

If you think too poorly of a man you make him incapable of receiving the grace of God.

Rooms will be available in Bartlett Dormitory, as last year, at twenty-five cents per day. Meals may be had at reasonable cost.

Ahva J. C. Bond.

CHILDREN'S PAGE

OUR LETTER EXCHANGE

Dear Mrs. Greene:

You said in the SABBATH RECORDER, "Here I am, but where are you?" I thought you might like to hear from a new girl that reads the RECORDER.

I am ten years old and I am in the fifth grade. I go to school to my mother in the Berlin Central School. It's a new building that we've been in about a year and a half. The grading is being done around the school now.

Every Friday night Delbert, my brother, and another boy named Clifford Green and I go over to Mrs. Wing's, where we have a class while the young people have their Christian Endeavor.

Sabbath afternoon my brother and I go with Daddy who takes Mr. Wing to Schenectady for an afternoon service at the Seventh Day Baptist Mission. It is over forty miles to Schenectady.

Daddy and Mama give me an allowance each month and I tithe out of that.

My brother just got out of the hospital, where he's been nine and one-half weeks with a broken arm.

We have one pet, a cat, and his name is Daganawada, but his name was too hard to remember so we call him Sunshine. He's white with yellow spots. When he wants to come in he'll just scratch at the door and we'll say, "Just a minute," and he'll stop scratching. He weighs over twelve pounds and is going on eleven years old.

With love, your new RECORDER friend,
Janet Bullock.

Berlin, N. Y.

Dear Janet:

Yes indeed, I am glad to hear from a new RECORDER girl. I enjoyed your letter and hope you will write many more.

We, too, are to have a new central school here in Andover. The foundation has already been built and the building was sup-

posed to be finished by the middle of September, but I'm afraid it will not be done until much later at the rate the work is being done. It's pretty sure to be well built, however.

I am sorry your brother had such a long siege with his broken arm, but glad to hear that it is all well now. Our boy broke his right arm when he was ten years old trying to crank our old model T Ford, and he found it pretty painful.

We have simplified our kitty's name, too. We call him Skeex instead of Skeezics. He also is yellow and white, but has more yellow than white. He had his twelfth birthday the first of this month. When he wants to get in he climbs the screen door and shakes it. When there is no screen door he thumps with his tail. He isn't as well behaved as your kitty, for when we tell him to wait he keeps right on thumping.

I think it is nice that you can attend the Seventh Day Baptist Mission in Schenectady. Do you know Eugene and Alice Fatato?

Lovingly your friend,

Mizpah S. Greene.

Dear Mrs. Greene:

I went to church and Sabbath school at Shiloh this morning, where Daddy and Mother and little John and I go every week.

I shall be four years old this summer and John will be two years old. We live here because Daddy and Mother teach school here.

When Conference was in Shiloh I was only two, so I didn't go to Sabbath school. Judy and Sally Spicer stayed with me and I liked to play with them.

I have lots of aunts and uncles near here and Uncle Everett in Ashaway, and Aunt Lucille in Lost Creek. My Grandma and Grandpa Davis live in Salem, W. Va. We went to see them at Easter time and rode all night in the moonlight to get there.

I like Sabbath school and my teacher, Mrs. Fogg. I can sing "Jesus Loves Me," and "God Is Love."

I wish some little girls and boys would write to me sometime. I like to get letters, don't you? John is too little to write, but he is a lot of fun when we play together.

My mother wrote this letter for me but I can sign my own name.

Carol Frances Harris.

Port Norris, N. J.

Dear Carol:

I think it was ever so nice for Mother to write this nice letter for you and I was so glad to get it. It will not be long before you can write to me your very own self, for you have signed your name in very good plain letters, which anyone could read easily.

I attended Conference in Shiloh when you were two years old; I am sorry I did not see you then. Next time I come to Shiloh I hope you will introduce yourself to me. I am glad you told me just who you were. As one of my RECORDER boys said in the special RECORDER number, "The Children's Page would be more interesting if each one would introduce himself so old friends of his parents could place him."

My kitty "Skeezics" is teasing to go out in the warm sunshine so I'll close my letter. How do you suppose he teases me? He comes and gives my heel a little bite. If I don't hurry to let him out he bites a little harder, so I'll not wait.

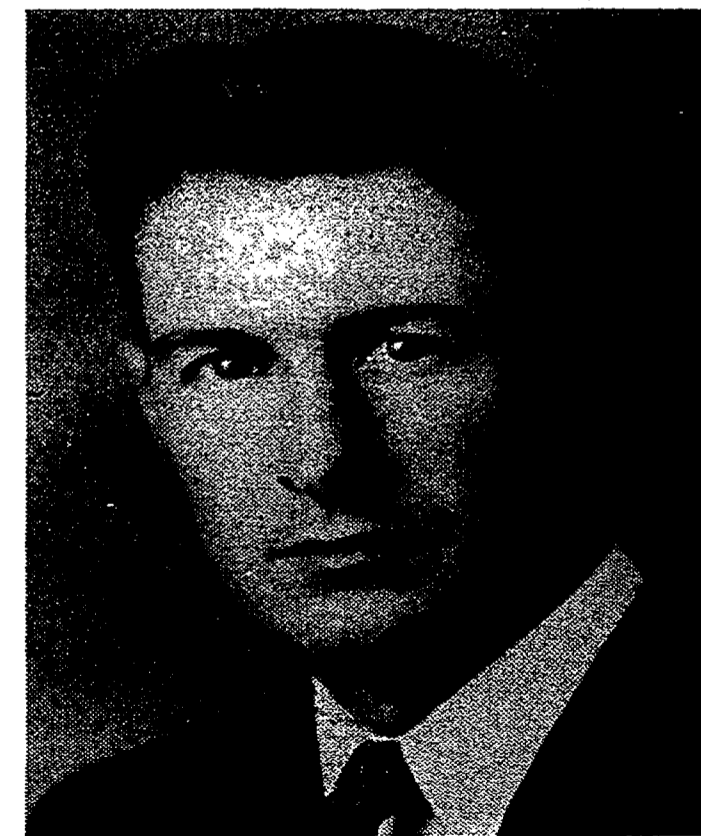
Your loving friend,

Mizpah S. Greene.

OUR PULPIT

CHRISTIAN GIVING

(Sermon given by Earl Cruzan in Homiletics class in the School of Theology, Alfred, March 29, 1939)



Text—Acts 3: 6. "Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk."

Nearly two thousand years ago, a group of men and women gathered together in a room waiting, watching, and praying. A few days previous some of them had witnessed the departure of their leader from their midst, never to visit them again in physical form. Forty days before this they had seen their leader torn from them, unjustly accused, and condemned to death. They had seen him suffer and die the death of the cross, only to rise again and appear before them with comforting words for a few brief days. During this time he taught them and instructed them in the work he had for them to do. At the time of his departure he had commanded them to wait until he should send the Holy Spirit to them to lead them in their work. This occurred on the day of Pentecost and this loyal band of men and women were impelled with a power from outside themselves that made all things possible through Christ. They were, for the most part, unlearned and ignorant men, fishermen, tax-gatherers, from the lower walks of life. They had not the privileges of education, culture, and refinement. They were not gifted speakers or great writers, yet they were chosen by Christ to carry on the work that he had started. He had chosen them from all the people of Palestine as the most capable of carrying on the work which he had begun. With the gift of the Holy Spirit, they were filled with knowledge. They were no longer afraid to utter the truth before all men. Christ supplied their deficiencies in education by his private teaching and constant communion with them.

Soon after the descent of the Holy Spirit, we find Peter and John going up to the temple at the hour of prayer. This shows that they still followed the customs of the Jews. They did not give up the religion they had. Christ did not ask them to. They still felt the need of prayer and fellowship with God. They continued to observe the laws of God and the laws of Christ, which to them and to all Christians are one. The temple was the natural place to worship God and we find Peter and John approaching the gate called "Beautiful." As they neared the gate they beheld a man lame from infancy lying on the street before them. No doubt, he was not a pleasant sight to behold, for he had begged for a living all his life, being unable to earn it for himself. Peter and John might have passed by when he asked for alms, but they

were attracted to him. They did not throw him a coin as many of the temple-goers did, and walk on past, but stopped to speak with the man. We can imagine his feelings as two men paused to talk with him. No doubt he expected generous alms, and thought these men were pausing in order that passersby would know their generosity, when Peter said, "Look on us."

With such thoughts as these passing through his mind, we can imagine his consternation and despair, perhaps even disgust, when Peter said, "Silver and gold have I none." Then he looked at them closer and perceived that they were men of Galilee. Then, perhaps he began to wonder what they might have that would be of benefit to him. Perhaps he felt like telling them to be on their way, that he wanted nothing to do with them. Perhaps he even spoke abusively to them. But his thoughts were interrupted when Peter continued, "Such as I have give I to thee." Then his mind must have been filled with wondering as to what these two ignorant men could give to him. They had said they had no silver or gold. Was there some new kind of coin that they were giving him, something he had never heard of before? They had no food with them, so they couldn't give him food. They had no extra clothing, so they could not give him clothing. What could they offer him?

Peter continued, "In the name of Jesus Christ of Nazareth . . ." Oh, yes! He was the man that the Jews had crucified at the time of the Passover. He was that heretic from Galilee. These men must have been associated with him. Some said he had risen from the dead and was living on the earth. His tomb had been found empty, but then, his disciples had removed the body so that his prophecy that he should rise in three days would appear fulfilled! What could this name do for him? He was unable to save himself from the cross.

But, Peter continued, "In the name of Jesus Christ of Nazareth, rise up and walk." The man could hardly believe his ears. Had he heard aright? Then Peter took him by the hand and he arose. His leg was strong, he could walk; yes, he could leap and run. So overjoyed was he that he ran before them into the temple praising God and rejoicing in his recovery. He did not praise Peter and John,

rather he praised God as the one who had healed him.

Let us examine ourselves and see what we have. Peter said, "That which I have." Peter had no money; he had no material surplus which he could share with a beggar, but he had far more. He had knowledge of Jesus Christ. He had knowledge of the power that rested in his name. He knew that this power was his own to use if he used it in the name of Jesus. Now, what have we? We do not have an excess of money. All of us have some money and a certain amount of it is necessary in the economic situation in which we find ourselves today. Most of us do not have more than we need or, at least, more than we can use, or think we don't. However, money is not the most important thing to search for. Everyone has some of it and it is readily seen. What else have we?

We have capacities for friendship. We have capacities for kind words. We have education, strength, health. We have time, though we often think we don't have as much as people formerly had.

I can see before us a family that does not have enough to eat. The father is out of work and cannot find employment. We do not have money, but perhaps we have a cellar full of food, more than we will need this year.

A family are unable to buy fuel to keep their house warm. We cannot buy coal for them to burn for we have no money for coal for ourselves, but perhaps we have a wood lot in which there are trees that need cutting. There is some dead wood that has fallen during the wind storms. It is doing us no good. It will only lie there and rot.

There is a widow in similar circumstances. She is unable even to cut her own wood. We have a few idle days ahead of us this winter. We have the wood that needs cutting.

There is a family down the road. The mother is sick in bed, unable to prepare food for her four children. Her husband is away working all day. He barely gets enough to live upon. The oldest child is only nine. She is trying to take care of the house, cook for her brothers and sisters, and go to school. We cannot hire someone to keep house for them, but we could stop in and clean up the house, and maybe cook a few meals for them.

A stranger has moved into our community. He knows no one. He longs for friendship. He is connected with no church in the com-

munity. He would like to take a place in community activities, but is afraid the residents will think he is trying to put himself forward.

In our community there is a young man or a girl. They come from a rather worthless family. They are trying to make something of their lives. They have taken a stand for Christ. They attend church. We never had much to do with their family, as one was not thought well of if he associated with them. We pay little attention to the young man or the girl. We admire their efforts, but we say their environment will eventually pull them down. Likely we are right, for a person gets discouraged after a while with no help. A friend would be all that they need to keep them in the Christian life. A kind word, a firm hand shake would strengthen their faith more than anything else.

There is a family in our community that is not able to dress as well as the average church member. We don't want our children to associate with them—others may look down on our children. The least we can do is to give them Christian fellowship.

There is a youth who has made a mistake. His or her character has been marred. He or she has repented and desires to make a new start in life. Only one who has made the mistake can realize how difficult a situation this is. We can't associate with them—our character may get marred, too. That association may be all that they need to bring them into Christian fellowship once more. We all make mistakes.

An old man or an old lady lives in a house on our street, unable to scoop the snow off the walk and unable to hire it done. As it melts, it becomes slippery and may cause one to fall.

A neighbor is in the hospital. He or she is getting along fine, but has several weeks to spend alone. We can visit. Perhaps we have a book that would be enjoyed.

An old couple is unable to get out to church. They are lonely. They have few visitors. Their children have all moved away. They miss youth around them.

Perhaps someone has a grudge against us, or we against him. We can find the reason for the grudge and attempt to right it.

But Peter said, "That which I have give I you." He did not stop with merely enumerating that which he had. He gave it, that

others might know and share. He was not satisfied with keeping it unto himself, but rather was so thrilled by the possession of it that he sought to give it to all who could accept. Christ gave himself as a mediator between man and God. He came to earth that he might give to men a greater vision of the kingdom of heaven, that he might present to men the way to enter the eternal life in his Father's love. He gave to his apostles the close association that taught them the value of giving their all for him. Peter was acting upon this gift from God to him when he gave to the lame beggar.

We have examined ourselves to see what we have. As we said before, we have little or no money; but that is not important in Christian giving. It takes some money to keep the church going, but if we consider our other gifts, the financial part of the Christian program will take care of itself. Of this I am confident.

We can give the man out of work a chance to make his own fuel in our wood lot. We may even cut a load or two for the widow.

We can encourage the young man or the young woman who is trying to overcome his or her environment and become Christian. We can invite them into our home and show them the Christian hospitality.

We can teach our children to have respect for those who are poorer than we are.

We can welcome the one who has made a mistake and help him overcome it. Christ associated with those who had made mistakes. He came to bring sinners and not the righteous to repentance. He helped them, encouraged them, and forgave them all.

We can forgive those who have hurt us, and by forgiving, we must not just say that we have forgiven them, but must associate with them as though nothing had ever come between us.

We may visit the one in the hospital. We may send flowers to the one that is sick. I recall a young man, rather irreligious, who was in an automobile accident. For a long time it was doubtful if he would live. His friends came to see him, but few church members called on him. Someone who lived in his home town had a daughter in the hospital. They called on their daughter and brought her flowers from their garden. The daughter thought of the boy in another room and suggested that they take some of the flowers to

him, as she had many more. They followed her suggestion and he was overjoyed to see them. He exclaimed that he didn't know such beautiful flowers existed. After that, the lady took flowers to him as well as to her daughter.

A young man had the responsibility of supporting his mother and brother. Work was scarce. He stole some coal one night and was caught. He spent several days in the county jail. Only the pastor and one woman in the congregation visited him while he was there. After he was released, he quit coming to church. He thought the church people would have no more to do with him. A little foresight might have saved the boy the temptation. He soon left town. I don't know what has happened to him since.

Peter continued. He did not say, "I give in my name or in my strength alone," but rather, "such as I have give I: In the name of Jesus Christ of Nazareth, rise up and walk." Then he took him by the hand and helped him to his feet. It is not so much what we give, as the manner in which we give it. Giving is a personal matter between the individual and God.

Christ said, "When thou doest alms, let not thy left hand know what thy right hand doeth; that thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly." Matthew 6: 3, 4. He speaks against giving to gain the glory of men. That is not the secret of Christian giving.

A certain church does not give contributions of fuel, food stuffs, or similar gifts to its pastor because the givers cannot receive credit for it on the church books. They want every gift put down in black and white that they may know what each member gives to the church.

Another church in the same locality gives its pastor garden produce, canned goods, fuel, and helps out in various other ways. No record is made of these gifts. The members of the church do not consider it a part of their regular giving to the church.

Another church was having difficulty during the depression. A man who had once been connected with the church offered some timber for fuel if the men would volunteer to cut it. One day, about twenty-five or thirty men and boys gathered to cut the trees.

The girls of the church furnished the dinner. In two days they had enough wood cut and hauled to the church, a distance of about ten miles, to last the entire winter.

We read of the gifts of the rich men of our country. Many of their gifts are good and beneficial. But, usually, they ask that their name be mentioned in the gift. Often a bronze tablet is erected to commemorate the gift. This is not the true spirit of Christian giving. We must not think of ourselves when we give, but rather of the good the gift will do for others. We should not think primarily of the gift, but of the good done by the gift.

The family that is having a hard time to make ends meet might refuse a gift of money, or even a gift of food, because they are proud and do not want the giver to go about saying, "I gave them such and such things." So they refuse the gift when they need it very badly. Yet if such a gift could be given in the true Christian spirit, or in such a way that they did not know from whence it came, they would readily accept and be grateful for it. The giver would have the joy of knowing that someone was helped by their giving.

We often hear the slogan in church campaigns for raising money, "Give until it hurts." That is not giving as I like to look at it. I would rather substitute, "Give until you feel the thrill of giving." Then do not apply this just to money, but apply it again and again to the relation we have with those about us. Give a helping hand, a kind word. Give always in Jesus' name and not for our own glory and honor among men.

So it's

Not what we have, but what we use!
Not what we see, but what we choose—
These are the things that mar or bless
The sum of human happiness.

The things nearby, not things afar,
Not what we seem, but what we are—
These are the things that make or break,
That give the heart its joy or ache.

Not what seems fair, but what is true,
Not what we dream, but the good we do!
These are the things that shine like gems,
Like stars, in heaven's diadems.

Not as we take, but as we give,
Not as we pray, but as we live—
These are the things that make for peace,
Both now and after time shall cease.

—Selected.

DENOMINATIONAL "HOOK-UP"

MILTON, WIS.

Under the direction of Herbert Crouch, the students will honor retiring President J. W. Crofoot tomorrow morning at special assembly exercises beginning at 9.30.



Because of his great service to Milton College, his sincere friendship with the students, his fine co-operative spirit, and many other fine qualities, the Student Council culminates its months of endeavor in planning for tomorrow's assembly program which will be a part of "Crofoot Day."

Herbert Crouch has arranged a fine program with the following students taking active parts: Lois Lawrence, William Carry, August Fisher, Bernhardt Westlund, William Stevens, and members of the Treble Clef trio.

President Crofoot tendered his resignation July 13, 1938, to the Board of Trustees, to become effective July 1 of this year.

President Crofoot, who came to Milton College in 1931, is the fourth president of the college since 1867, when a charter was granted to the school.

He was graduated from Alfred University, Alfred, N. Y., receiving his B. A. in 1895, and his M. A. in 1901. In 1899, he started on a long career in China as a missionary teacher and executive.

President Crofoot was inaugurated as president of Milton College at special ceremonies, November 24, 1931. His stay at Milton Col-

lege has seen him elected head of the Seventh Day General Conference here in August, 1933, and the holder of several terms as secretary of the Wisconsin Association of College Presidents and Deans.

—Milton College Review.

DODGE CENTER, MINN.

Pastor Thorngate is on a vacation of one month, working for the Missionary Board in northern Wisconsin. On a recent Sabbath, at our church "Home Coming," we were glad to greet Mrs. Mabel Sayre, wife of a former pastor, with Mrs. Zalia Wells and Mrs. Gertrude Sanford, former members at Dodge Center—all now of southern Wisconsin.

The Christian Endeavor society is trying in various ways to earn money with which to send some of their number as delegates to the General Conference at Milton next August. In our high school class of 1939 we have three young folks graduating, Lorna Payne, Derwood Bird, and Claston Bond who is the class salutatorian.

Correspondent.

NORTONVILLE, KAN.

About seventy-five of the church folk surprised Pastor and Mrs. Osborn on Sunday night, honoring their birthdays which were the twenty-sixth and twenty-seventh. The group gathered at Mrs. Alena Bond's home and came down to the parsonage singing "Happy Birthday."

The ladies spread the tables in the church basement with a potluck supper, which all enjoyed. The Christian endeavorers presented the honor guests with a sunshine birthday cake, with sixteen candles for each one of them.

Rev. H. Eugene Davis, of Shanghai, China, will be in Nortonville this week-end, speaking at the Seventh Day Baptist church Friday night, Sabbath morning, afternoon, and evening.

Doctor Davis, director of the Seventh Day Baptist Mission in China, was in Shanghai during the Japanese invasion and helped in the relief and rehabilitation work after the fall of the city.

The mission compound is in the French Concession, and was badly damaged during the raid. But the hospital, situated at Liuho, was a seventy-five per cent loss. It was used by the Japanese army as quarters for officers and as storage and garage space.

During the summer of 1912, when Mr. Davis was on furlough because of poor health, Rev. Lester G. Osborn of the local Seventh Day Baptist Church, who had just been graduated from high school, spent two months with him on Santiago Peak in southern California, working for the U. S. Forestry service.

—Nortonville News.

SALEM, W. VA.

The commencement program at Salem College was brought to a close Thursday morning, when forty-six seniors were graduated from the local institution of learning. The class gift to the college was \$360, to be applied as a payment on the Student Union Building.

Dr. John W. Withers, dean of the College of New York, delivered the address to the class.

The baccalaureate sermon on Sunday night was delivered by Dr. James I. Chesnut, of Fairmont, and on Sunday morning Dr. George B. Shaw, of Alfred, N. Y., former pastor of the Salem Seventh Day Baptist Church, spoke to the Christian Associations of the school and townspeople.

The annual alumni banquet on Tuesday night was well attended. Dr. Joseph Rosier, president of the Fairmont State Teachers College and member of the 1895 class at Salem, was the principal speaker at the banquet, over which Mrs. Sue Kistler presided as toastmistress.—Salem Herald.

PLAINFIELD, N. J.

At the annual church meeting held April 2, splendid reports were given of the work of the church and its auxiliary societies. The supper was enjoyed by a goodly number. It was planned and served by the Pro-Con group of young people. One feature of the evening program was motion pictures.

The Easter music by the choir was especially enjoyed. It consisted of Easter carols of many countries.

On April 22, Rev. Herbert L. Cottrell of Marlboro, N. J., gave us a splendid sermon on "The Divine Significance of the Sabbath." This was the day of the pulpit exchange, so Pastor Warren preached at Marlboro.

The Sabbath Rally program was observed in the morning service, May 20, and the subjects suggested discussed at two Friday night meetings.

The Women's Society, as always, has been very busy sewing, quilting, serving luncheons, breakfasts, suppers, and dinners, besides having their regular worship programs. They have had their annual election of officers and are now busy finishing up their year's work.

The Pro-Con group of young people have had a number of suppers, at which considerable interest is shown in the subjects discussed.
Correspondent.

MARRIAGES

Welch-Davis. — Leslie A. Welch, son of Deacon and Mrs. Bert Welch of Leonardsville, N. Y., and Henrietta A. Davis, granddaughter of Mrs. Phebe Brown of Leonardsville, were married at the home of the groom's parents on May 15, 1939, by Rev. Paul S. Burdick.

OBITUARY

Ormsby. — Walter G. Ormsby, son of Orson S. and Sarah Satterlee Ormsby, was born in the town of Ward, Allegany County, N. Y., June 17, 1860, and died at his home in Alfred Station, April 14, 1939.

At the age of eighteen he was baptized by Rev. A. H. Lewis and united with the Second Alfred Seventh Day Baptist Church, where he continued a loyal and loved member to the time of his death.

In 1887 he was united in marriage to Miss Bertha Clair, and to them were born seven children: Mrs. Ivanna Lewis; Arthur, who died in 1936; Elwood of Almond, N. Y.; Robert and Rowland of Alfred Station; and Walter M. and Elizabeth of Bayport, L. I.

Farewell services were conducted by his former pastor, Rev. E. D. Van Horn, assisted by Pastor Randolph, and the body was laid to rest in the Alfred Rural Cemetery.
E. D. V. H.

Wells. — Emelyn Lewis, daughter of Peter Clark Wells and Eliza Stillman Wells, was born in Hopkinton, R. I., February 15, 1847, and died May 8, 1939, at the home of her niece, Mrs. Robert Coon, in Hopkinton, Chase Hill Road.

For seventy-five years she was a faithful member of the First Seventh Day Baptist Church of Hopkinton in Ashaway, being its oldest member.

Miss Wells was a twin, her sister, Mrs. Adalyn Wells Barber, having died in 1936. They were the oldest twins in Rhode Island. She was an accomplished artist in music and painting, giving lessons in both in former days.

She was kindly and patient in spirit and charitable toward all. She will be greatly missed by those who knew her. She is survived by a number of nieces and nephews.

Funeral services were conducted at Buckler's Funeral Home in Westerly, R. I., by her pastor, Rev. E. T. Harris, and interment was in Oak Grove Cemetery, Ashaway.
E. T. H.

The Sabbath Recorder

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No. 25



MISS LOTTIE SNYDER
Student in the School of Theology,
Alfred, N. Y.

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