RADIATE YOUR MONEY

Money is a most useless thing in itself. Its total value lies in what it radiates in hopeful enterprises and noble works.

George Matthew Adams

RADIATE YOUR MONEY

THE DENOMINATIONAL BUILDING

Ethel L. Titusworth, Treasurer
203 Park Avenue Plainfield, N.J.
SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held with the Seventh Day Baptist Church at Milton, Wisconsin, August 30-31, 1929.

President-William M. Stillman, Plainfield, N. J.
Recording Secretary—James L. Shagge, Milton, Wis.
 Corresponding Secretary—Dr. James B. Goodrich, Plainfield, N. J.

American Baptist Historical Society

[Partial text]

SEVENTH DAY BAPTIST MEMORIAL FUND

President—William M. Stillman, Plainfield, N. J.
Recording Secretary—James L. Shagge, Milton, Wis.
 Corresponding Secretary—Dr. James B. Goodrich, Plainfield, N. J.

THE SEVENTH DAY BAPTIST HISTORICAL SOCIETY

Incorporated, 1836

President—Charles F. Babcock, Milton, Wis.
Recording Secretary—Dr. James B. Goodrich, Plainfield, N. J.
 Corresponding Secretary—Dr. James B. Goodrich, Plainfield, N. J.

SABBATH SCHOOL BOARD

President—Dr. J. Nelson Ingalls, Milton, Wis.
Recording Secretary—Dr. J. Nelson Ingalls, Milton, Wis.
 Treasurer—Dr. J. Nelson Ingalls, Milton, Wis.

YOUNG PEOPLE'S EXECUTIVE BOARD

President—Benjamin F. Johnson, Battle Creek, Mich.
Recording Secretary—Marjorie W. Mason, Battle Creek, Mich.
 Corresponding Secretary—Frank H. Babcock, Milton, Wis.
 Treasurer—Frank H. Babcock, Milton, Wis.

EXECUTIVE COMMITTEE OF LONE SABBATH KEEPERS' AUXILIARY

Secretary—Mrs. Ruby Lee Babcock, Battle Creek, Mich.

SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE


The Denominational Building

The Sabbath Recorder
Our Father who art in heaven, we thank thee for this day, and for all the ways in which thou hast led thy children up to this blessed hour. And some on this sacred spot consecrated by the sacrificial offering of the people throughout the land; under this April sky, surrounded by springtime promises of coming summer and fruitful harvests; beneath our country's flag, bright morning star of hope to the nation, surrounded by Christian homes, filled with comfort and plenty; under the shadow of this great Christian building, devoted to the welfare and uplift of the young men of this historic state; close by this temple of justice and good government; in the midst of this city of churches and schools, we are assembled to dedicate this lot to the service of thy kingdom.

As we break ground for the construction of a much-needed denominational headquarters, every brick and stone of which shall speak of our loyalty to the faith of our fathers and of our hopes for the future of thy good cause, will thou grant thy blessing upon every one who has had part in this good work, and who has helped to make this day possible.

We pray that our hopes for the future helpfulness of this building may be fully realized as the years go by. May it radiate a witness as the place, and as the years go by, may it radiate a light of hope to the world. May every house in the land have a denomiational home! Enthusiasm ran high. Everybody seemed glad, and the business rooms of the publishing house were soon well filled until standing room was at a premium.

Of course the services had to be conducted in the house instead of out in the yard as had been planned, and the individuals who were called upon to use the spade, were requested to "step out far enough to step out by one and perform their part."

President Corliss F. Randolph had charge of the program. He arranged it so that all departments of the denomination, so far as possible, should be represented, since the building is to belong to the denomination as a whole, and not to any one society or board.

In this respect it is different from any other movement ever undertaken by Seventh Day Baptists, and the people of every church in every section of the land should have an abiding interest in it. This principle would be the same if the denominational home were located anywhere else in the land. It is located in Plainfield simply because it is the right place. Everybody seemed glad, and the business rooms of the publishing house were soon well filled until standing room was at a premium. The exercises were closed by prayer, the substance of which is given at the head of the editorial column.

After reading a few verses from Solomon's words about building the house for the Lord, and after a few words of introduction, President Randolph called upon several representatives of our boards and denominational interests to step out one by one and use the spade as called upon, the business rooms of the publishing house were soon well filled until standing room was at a premium.

The exercises were closed by prayer, the substance of which is given at the head of the editorial column.

The Blessing Of Sometimes God's best gifts come slowly. Sometimes we could not use them aright if they all came at once and as soon as we begin to feel our need of them or when we begin to long for them. If we could only see ahead, I suppose we might learn that there are rich blessings in store for those who trust and wait.

Sometimes when one feels sure that he is in the right line of duty, and is called of
God to do a certain much needed work for the advancement of Christ and for the well-being of his kingdom, it is very hard to wait and very easy to worry because results do not come as quickly as one would like. One must learn to realize that growth and strength which come to trusting souls by waiting, are after all, the most important results. Indeed they may be more valuable than even the immediate results, for the long run they would be the immediate results so impatiently longed for.

A little study will show that the best things on earth have been long in coming. In fact no one who ever did great things for God has been able to do them quickly. It took many years for the North-West Territory to be settled and the pioneers must have wondered why this endeavor, which in the end enables us to enjoy Interesting Things, years before the first step could be taken.

We somehow find it hard to realize that growth and strength which come for so many years in the Wilderness, we must have wondered many times why patience wait for so many years in the Wilderness. We often wonder why things are taking so long and why the spirit of patient waiting, are after all, so GBt and so easy to worry because results do not come. We are asked to wait for the fullness of good things which the prophets foretold would come and we must learn to wait with patience, to trust in the power of God, for the future is bright and beautiful for those who have hope and faith.

I f Moses was at all like the rest of us, he must have wondered many times why the Promised Land was taking so long. Indeed they may find it hard to realize that growth and strength which come for so many years in the Wilderness, we somehow find it hard to realize that growth and strength which come are after all, the most important results. Indeed they may be more valuable than even the immediate results, for the long run they would be the immediate results so impatiently longed for.

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The usual prayer meeting should be announced as a "Sabbath" meeting, with a topic chosen by the leader that will fit into the program already outlined, without duplication of any of it. As one of the hymns, or as special music (duet or quartet) use the Sabbath hymn by Stillman in the Recorder for April 26. There is still time to order copies of this hymn from the office for your prayer meeting group if you wish each one to have one.

SABBATH MORNING CHURCH SERVICE

Regular worship service will be held, with the sermon on some phase of the general Sabbath topic. We are asking pastors to cooperate by making their sermons fit the occasion. The Philadelphia church has given us inspiration in this respect, and we will ask the help of all who use the "Pulpit" in the Recorder will find the sermon for May 18 in the Recorder for next week.

SABBATH SCHOOL

Usual lessons will be used, but we are asking that a part or all of the opening exercises be given over to this subject. The following is a suggested program for such exercises.

Opening hymn—When Morning Gilds the Skies.

THE SABBATH RECORDER

OUTLINE PROGRAM FOR SABBATH RALLY DAY, MAY 18, 1929

(Arranged by the Sabbath Promotion Department of the American Sabbath Board Society)

We are asking each church to take this suggested program, and in the various organizations work it out as far as possible, adapting it to the needs and interests of the people where necessary. It will mean much to each individual of each organization if he can find his place in the day's plan, which applies to the whole church and its activities. Will you find the part you are particularly interested in, and begin promoting it now? We will appreciate your co-operation.

WEEKLY PRAYER MEETING

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Opening hymn—When Morning Gilds the Skies.
ties. The basis of the contest is Mrs. W. D. Burdick's "Sabbath Catechism" and it will be conducted as a spelling-match. The losing side should set aside time and make arrangements for a social to be given for the winners.

If your group is not large enough so this will occupy the full hour, conduct a meeting in the regular way, with the contest as one feature. The topic for the meeting would be "How Can Juniors Tell Others About the Sabbath?" A suggested program follows. Do not let it limit you in any way; add as much as you can to its interest.

Opening songs.

Prayer.

Scripture lesson—Matthew 5: 14-16. Leader's talk on "Why We Think the Seventh Day Is the Right Sabbath.

Expression from each junior on "One Way I Can Show Others What I Believe About the Sabbath.

Contest.

Closing prayer by the leader—"Dear Father, help us as juniors to find our places in thy great work, and may we, through our Sabbath keeping, to show thy goodness and love to others.

Intermediate Society.

Suggested outline for meeting:

Song Service—(Closing with Daland's Sabbath hymn if available).

Topic—"What Are the Sabbath Values for Us?"

Scripture lesson—Isaiah 58: 13, 14.

Sentence Prayers.

Playlet—Parts should be assigned ahead of time so they can be read from RECORDERS by five intermediates representing the characters.

Time—after Christian Endeavor any Sabbath afternoon.

Characters—a group of high school students—Janet, Hart, Frank, and Mary and Fred. The brother and sister are absent.

Hart—How about it, folks, are you taking in the senior play next week? They say it is going to be a peach.

Mary—Fred and I aren't going.

Frank—I guess I won't be there, though I'd surely like to.

Janet—I don't just know yet. I am trying to convince my family that it is all right to go on Friday night, but so far they don't see it that way.

Hart—I should think you could convince them—it is a good play—educational, more or less, and it has a moral, almost. If the serious things are in the side-splittingly funny ones, it isn't anything bad, is it? Is it a sin to laugh on the Sabbath?

Fred—No, of course not, but there are other things to consider. A person has to consider his own idea of the Sabbath and what it ought to mean to him, and then there is the idea of your influence, too.

Mary—Yes, that's my point. I've been thinking more about it, Fred, since I heard that you had a chance at a part in the play and turned it down because it would come on Friday night. And the person who told me said, "That's a kind of fellow I admire—one who stands up for what he thinks is right." I'm not so sure but that the good opinion of a few real serious minded fellows like that is worth more than the applause you get on the stage. At least it lasts longer.

Hart—Oh, well, I don't suppose my folks will like it if I go, either, but I do want to see that play. When it is your own class, you brings it closer. I'd like to have had a chance at a part myself. I do wish I'd have turned it down, Fred. I think our folks are expecting too much of us when they want us to give up such things for the Sabbath. Sabbath keeping was easy for generations past, but it is harder now-a-days.

Mary—I'm not so sure it is, Hart. I've heard mother tell how she alone of all her family wanted to keep the Sabbath, and how they made fun of her until she left home to be able to follow what she believed. At least our own homes don't oppose us. And as to past generations, how about the people of past generations? What about the majorities all these centuries—how about the man who was martyred in England—actually killed—was that easy Sabbath keeping? Didn't that take more faith than the first two here? Take the difficulties and most of them have been a lot worse than high school plays on Friday nights.

Janet—Well, while we're talking about it, let's go on. After all don't we keep the Sabbath pretty much just because our folks want us to? I've wondered sometimes if just being in Seventh Day Baptist homes was a good reason.

Fred—No, I don't think it is. But I picked up one of our books the other day and got to reading it. There is real reason about having things begin at the beginning. It is a commandment and God gave it as a memorial of creation. Then it was observed by people in Old Testament times, and Christ kept it clear, and it brush, as you might call it, that had overgrown the best meaning of the Sabbath and set it before them as a means of refreshing their souls— not just a day upon which they couldn't do anything. This book referred to a place where Christ, in foretelling the destruction of the temple, mentioned the Sabbath as in existence at that time, showing that he didn't expect it to be done away with as soon as he left the earth. Through history it has stood, until Sunday was brought in, and it still stands, upheld by a few like us who believe in it, and in its value.

Frank—that is all right, but there's more to it than that. I think we need it. We would soon wear out on seven days' work every week. I think God knew what he was doing when he gave us a rest day. More than that, I think we need it mentally. When I've been going hard all week, that way we do, I find Friday evening prayer meeting and the restful spirit of the Sabbath mean a lot. It supplies a rest that is better than that. I think we need it. We need a rest from the dust and strife. I think that the real important things look more important now, which will be more important, having seen the play, or the sense of reverence for the Sabbath and the One who gave it to us, that we will be able to stimulate a Sabbath spirit for plays on Fridays nights?

Hart—Well—maybe I'd better think it over more before I buy my ticket. I've got to go now—See you at the social tonight?

Discussion on such topics as: Does the Sabbath contribute more to the spiritual life than does the Sunday of our friends? Why must we avoid laxness in its observance? Will laxness harm ourselves, or others, at the end?

What are the ways in which the Sabbath Promotion Department of the American Sabbath Tract Society is working with our own young people? (Teen-Age Conferences, Lewis Summer Camp in Rhode Island, Conferences with College Young People, etc.)

What should be my part in Sabbath Promotion?

May we apply Sabbath keeping today just as Christ did in his time?

Benediction.
whole tract being given to each speaker, so that each talk may be in the light of the whole tract.

Special music.

Discussion of the ideas expressed in the tract, or any others relating to the Sabbath.

Moment of silent prayer for the best observance of the Sabbath in our lives.

**Benediction.**

**Evening.**

Social and business meeting in which the intermediates are included. This might well be the Recorder social suggested by the Young People's Board to close the Recorder Drive, if the social can be held that night. We urge, however, that in some way a social can be held, for consideration of the Sabbath Promotion suggestions, a copy of which has been sent to the secretary. We are asking in that form you adopt some of these suggestions for active, aggressive work. We especially ask your consideration of the last two items, "Send a Tract Campaign" and "Retreats." This is the thing the latter would be most interesting. Please see that your society finds in these suggestions, or some of your own, some one or two things to work out, and so start some real Sabbath Promotion work.

**REPORTS.**

We will be glad to have reports of your activities on this Sabbath Rally day. If you add something to these plans that improves them, please let us know about it, for we especially ask your suggestion of those who send in reports or comments to the office for shipment for the circulating library. We will be glad to have reports of your reports or comments to the office for shipment for the circulating library.

**TRACT SOCIETY—MEETING BOARD OF TRUSTEES.**

The Board of Trustees of the American Sabbath Tract Society of New Jersey met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, April 14, 1929, at 2 o'clock p. m., President Corliss F. Randolph in the chair.


Prayer was offered by Rev. Harold R. Crandall.

Minutes of last meeting were read.

**REPORT OF THE CORRESPONDING SECRETARY.**

**LITERATURE.**—Under the direction of the Committee on Distribution of Literature, and in response to calls received at the office, tracts have been sent out during the month as follows:

<table>
<thead>
<tr>
<th>Description</th>
<th>Quantity</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fundamental Features of the Sabbath Cause</td>
<td>1,000</td>
</tr>
<tr>
<td>Total</td>
<td>18,153</td>
</tr>
</tbody>
</table>

Of the 18,153 tracts sent out nearly 12,000 went in one shipment to Rev. D. Burdick of Coon College, New York. The remainder were second-hand books which had been received at the office for shipment for the circulating library and are addressed to the purchasers. The Levis Summer Camp—M. Miss Brewer has given a good deal of effort in preparing a booklet for advertising a Levis Summer Camp to be held in the Roanoke Mountains, Virginia. We have now practically adopted the policy of holding a Teen-Age Conference to be held last month at Westerly, RI. This conference was the meeting of the New England Seventh Day Baptists of the Extension Union. Miss Brewer spoke at the first session on "The Sabbath Afternoon" and had charge of the conference Sunday morning, and was present at the arrival of Mr. D. D. Sunday afternoon, Pastor Simpson of Ashaway, Pastor D. H. Watford, and several of the young people present. She is now under consideration the holding of Teen-Age Conferences to be held in various parts of the country, and the average amount per member per year.

The old copy blanks were sent out of blanks to all ministers on behalf of the General Conference appointed to study the question of the tithe, and seventy-one received.

On the request of the Young People's Board, the office has been co-operating in the matter of the preparation of the report of the fifteenth year's work. The present plan is to use a picture of Doctor Gardiner for this purpose.

We have sent to Mrs. Catherine Shaw Stillman of Houlston, Vt., copies of the picture of Rev. Claude L. Hill, president of the General Conference, to be sent by her with her monthly letter to the young people's branches. Other blanks were sent out seventy-one received.

Interesting letters have been received from persons inquiring concerning our beliefs. Two have acknowledged receipt of copies of the "Fundamental Features of the Sabbath Cause" and assure you I shall be edited by studying same. May the
That the proper officers of this corporation can be additional thousand dollars to the denominational building, generally in accord with the plans and specifications prepared by Messrs. Crow, Lewis and Ackerman. The plans and specifications were presented at this meeting.

These bids do not include furnishing or installation of any lighting fixtures or floor coverings, or the lining or door for vault on third floor, but otherwise are for a complete package of such work and excavation. Such bids, including quarter sawed white oak, trim, doors, and wainscot, are as follows:

- H. Wyman & Son $79,150.00
- Skinner & Cook $78,500.00
- M. C. Tredinnick Co. $73,007.00
- George D. McCarthy $68,008.00
- Wigon-Abbott Corporation $65,405.00

Should the lowest bid be used, your committee estimates as the probable cost of the building the following:

- General contract $65,405.00
- Architects' fees (7 per cent) 4,585.00
- Lighting fixtures, floor covering and equipment 6,070.00
- Total $76,000.00

Understanding that cash and pledges of funds for the erection of the building have been received to date, amounting to about $75,000, the committee recommends:

1. That it be authorized to contract with Hugh Montagne and Son for the erection of the building in accord with their bid as above indicated.
2. That your committee be authorized to employ such architects and/or agents and procure or contract for such materials and install such equipment as may be necessary for the erection and completion of the denominational building, as it arises from time to time, and the board may direct.
3. That in erecting the proposed denominational building, your committee be and hereby are authorized to make such variations, additions, and/or changes in the general plans and specifications submitted or said building as, in its discretion, may vary from time to time determine, or this board may direct.
4. That the proper officers of this corporation be and hereby are authorized, on its behalf and for the interest of the society which has been or may be contributed or dedicated for the denominational building, from time to time in accord with the contract or contracts for the erection thereof, and as may be authorized by the Building Committee.

On behalf of the committee,

A. F. Randolph
Secretary

SOMETIME

Sometime, when all life's lessons have been learned,
And stars for evermore have set.
The things which we wear and see are gone,
The things o'er which we grieved with wasted tears.
Will flash before us, out of life's dark night,
As stars shine most in deepest tints of blue;
And when the clouds upon the earth are gone,
And how that seemed reproof was love most true.

And we shall see how, while we frown and sigh,
God's plan goes on by us and you and me,
How, when we called, he heeded not our cry.
When we cried to him from the end of the earth.
And even as wise parents disallow
Too much of sweet to craving babyhood,
So God, perhaps, is keeping from us now
Life's sweetest things, because it seemed good.

And if, sometimes congealed with life's wine,
Something out of this world, and rebel and shrink,
Be sure a wiser hand than yours or mine
Years out this potion for our lips to drink.
And if, with human kisses, balm of love,
Where human kisses can not reach his face.
Oh, do not blame the loving Father so,
But wear your sorrow with obedient grace!

And you shall shortly know that lengthened

The three teachers are: Dean Arthur E. Main, Rev. Walter L. Greene, Rev. Edgar D. Van Horn, and Mr. Neal D. Mills. The three last mentioned are doing faithful and efficient work.

It has been suggested that our school undertake to do only two years' work this year and the last year three. This is only a suggestion; but it is the wish of the General Committee. The board recommends that the General Committee adopt the suggestion of two years' work this year and the last year three. The General Committee is authorized to make such contracts, and/or agents and/or officers in writing, and to affix the corporate seal thereto, as may be essential, or required for in or about the erection and construction of the denominational building, and/or as may be approved by your Building Committee.

To the Board of Trustees of the American Sabbath School Society:

Your Committee on the Denominational Building respectfully report:

That it has received from six several contractors bids for the erection of the denominational building, generally in accord with the plans and specifications prepared by Messrs. Crow, Lewis and Ackerman. The plans and specifications were presented at this meeting. The request of General Secretary William F. Randolph, that the request of the Advisory Committee for correspondence with him and have sent him other information that comes from our students for the ministry studying together.

I am therefore convinced that as a rule our school should give three years' work required for the two years' graduation and should graduate to Yale, Union, Rochester, or Chicago for one year's graduate work. This seems to me to be a kind of ideal.

Alfred, N. Y.
**CONGREGATIONAL CARE OF THE PASTOR**

**PRESIDENT HARRY LATHROP REED**
(President of Auburn Theological Seminary)

Six weeks after my graduation from Auburn Seminary I entered upon my first and only pastorate. During the first pastoral call on one of my parishions a lady said to me, "What a satisfaction it must be to have the pastor as an Alto­nian and not to have to study any more!"

The congregation does not always appreciate the needs of continuing educa­tion for the pastor.

"Pastoral care of the churches" is a very common phrase. What about "con­gregational care of the pastors"?

That first and greatest pastor of Chris­tian flocks, Paul of Tarsus, admits us into his confidence when he writes, "That which cometh upon me daily, the care of all the churches."

The church at Philippi about A.D. 60 might easily have written, "That which cometh upon us daily, the care of all our pastors."

When their pastor, Paul, was at Thessa­lonica they sent "once and again" a do­nation. When he was waiting for his case to be called before the court of ap­peals at Rome they sent to him from their "number an assist­ance of the Philippic Church in every pos­sible way."

Pastoral care of the churches ought to be continued in the leadership of the pastors. A director of religious education, when the burdens become extra heavy?

But what is it doing for his continuing education, to help him fill up the reserva­ries that, through constant giving out are sometimes nearly depleted? Here are a few suggestions as to what it might do.

1. Establish a fund for a manse library. Let it yield, say, fifty dollars a year. Let the pastor have the joy and the unre­stricted privilege of purchasing for that library and for his own use fifty dollars worth of books each year. The books become the permanent possession, not of the pastor, but of the manse library.

2. Make him a member of a "Book a Month Club," and instruct the church treasurer to pay all bills for books.

3. Consult with him as a member of a "Rel­igious Book a Month Club;" or better still of both these clubs. - The cost would never reach seventy-five dollars a year.

4. Give him a three months' furlough from February to May, and send him, all expenses paid, on a trip to the Holy Land. That is a form of continuing education which would bring a hundred fold return both to pastor and church.

5. Supply his pulpit for two or five Sundays in July and August and send him to a summer school. Insist that he go, and guarantee that it shall cost him little or nothing—not even his regular vaca­tion.

There is no pastor who does not need some such continuing education.

Perhaps you can persuade the pastor's wife to go with him—at the expense of the church.

Congregational care of the pastor!

— From The Chapel Bell.
with the addition of certain articles of furniture added to that already provided by the ladies of the church.

The church was favored by having Secretaries Willard and Wheeler return from March 8-13 during which time he held a six-day conference on denominational work with meetings each evening. Owning to very bad weather—impassable—the attendance was small, being between thirty and forty most evenings. Those who had the privilege of attending were much helped and gained valuable information from the discussions.

At a special business meeting called for the purpose, on the evening of March 9, the church chose by vote three men, who were called to be deacons: Earl D. Wheeler, John H. Austin, and Ernest Wheeler. Mr. Wheeler felt unable to accept, but the other two were prevailed upon to assume the office. Accordingly, they were ordained in an impressive service held on the evening of March 13, Dr. W. D. Burdick preaching the ordination. The church was crowded, and there was poor, and there was
ter to the correspondence, the Missions Department of the Sabbath Recorder, and to other matters conducted from the office.

On the items mentioned above, I made one trip to New York City in the interest of the Board. I attended a meeting of the Committee on Revision of Denominational Literature, held in Battle Creek, Mich.; attended a meeting of the Committee of Managers of the Board, held in New York. I also made a trip to Center Grafton, N. Y., to look over property that in state offered this society.

Respectfully submitted,

Wm. L. Burdick,
Corresponding Secretary.
Ashaway, R. I.
April 17, 1929.

Voted that this report be accepted and placed on record.

A letter from Miss Susie M. Burdick was read, the postmaster being next read.

Voted that the board approve the proposition of Dr. George Thorngate in his letter of March 21 to build a building for treatment of tuberculosis in China. While the contract was signed on Monday, April 15, that pledges and cash amounting to over one thousand dollars were volunteered in a very short time.

This was helped to bring the total already pledged to the $80,000 required, and the contract was signed on Monday, Doctor Gardiner's eighty-fifth birthday. The visit of Doctor Gardiner, who is very much loved and revered by the North Loup Church, and who is getting beyond the years when traveling is a very good pleasure, was greatly appreciated.

While here, he was the house guest of Mr. and Mrs. A. H. Babcock.

CHURCH NEWS

T. L. Gardiner, editor of the Sabbath Recorder, spoke at the union meeting Friday evening, and at the regular Sabbath morning service. He came in the interest of the denominational building, not to ask for money but to explain why we need one and why the money must be pledged now. He created such an enthusiasm as to par

The minutes of the last regular meeting of the board in February were read.

The following quarterly report of the treasurer, was read and voted received and recorded.

QUARTERLY REPORT

Janus—April 1, 1929

S. H. Davis

In account with The Seventh Day Baptist Missionary Church

The following items were voted:

Cash Received

The meeting opened at 9:35 a.m. with prayer by Robert L. Coon.

The regular quarterly meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held in the Pawtucket Seventh Day Baptist church at Westerly, R. I., Wednesday, April 17, 1929. The members present were: William L. Burdick, S. H. Davis, G. B. Uter, Robert L. Coon, Dr. Anne L. Waite, Rev. William M. Simpson, Rev. W. D. Burdick, A. S. Babcock, I. B. Crandall, Frank Hill, Walter D. Kenyon, Elizabeth K. Austin.

The visitors present were: Mrs. Allan Whitford, Mrs. Nellie Grant, Mrs. William M. Simpson.

The meeting opened at 9.35 a.m. with prayer by Robert L. Coon.

The minutes of the last regular meeting of the board in February were read.

The following quarterly report of the treasurer, was read and voted received and recorded.
sufficient funds to cover all building and equipment costs, and that we will add no more to the present hospital work than can be attended to by the present foreign staff. We pray the Father's sustaining presence now think of her as forever in the safety of the recent taking from them power to act. The medical work is already beginning to pick up again after the depression following Chinese New Year. Already we have had to turn some applicants away because of lack of room. I think the religious work is more active also. We have a young man patient who assists Mr. Dzau in Bible teaching and other Christian work, and who receives a part of his hospital expenses for so doing. Doctor Palmborg and I have also resumed formal teaching to the nurses, of whom we have a new class. M. Thorngate joins me in greetings to you and other members of the board.

Sincerely yours,

GEORGE THORNGATE.
Grace Hospital,
Liuho, Ku, China,
March 21, 1929.

BABCOCK HALL BURNED

On February 19, 1929, Babcock Hall of Physics was destroyed by fire. Its scientific and mechanical equipment was almost entirely destroyed.

Babcock Hall housed the Babcock Professor of Physics and the George B. Rogers Professorship of Industrial Mechanics. It also provided a class room for mathematics and a class room used interchangeably by other overcrowded departments.

The hall was indispensable for our college work and must be rebuilt immediately. The emergency provision for class room and laboratory space, made necessary by the fire, is wholly inadequate. It is temporary and inconvenient, and the department heads are already overcrowded, which have generously tried to correspond with us.

This arrangement can not be continued without losing our efficiency as a college, and endangering our reputation and our enrollment.

Babcock Hall was built over thirty years ago of cheap construction in the midst of our poverty and was valued at $30,000.

All our buildings are insured on the eighty per cent basis, so we have $24,000 of insurance money from rebuilding. We have also received $4,000 insurance on the contents.

Insurance money will not half replace the laboratory and class room space lost. Not less than $30,000 additional money will be necessary to replace the building with one of permanent construction. This additional money must be raised at once and will be included in our Million Dollar Centennial Program. Gifts and pledges for the rebuilding of Babcock Hall are urgently needed now so the contract for rebuilding can be let as soon as the architects complete plans and specifications.

For economy and to reduce fire hazard, architects recommend that the shops be constructed separate from the main building, in a fireproof annex of one story, factory type. About $10,000 of the amount required will be necessary for the shops.

Centennial Fund subscriptions supplied for this purpose should be forwarded to the treasurer, Curtis F. Randolph, Alfred, N. Y., while possible speed to meet an unforeseen and critical emergency.

The first gift toward the rebuilding of Babcock Hall came from the Women's Student Government Organization. A gift of $200 was voted by these students before the fire, while the students' enthusiasm and generosity should be contagious among all of Alfred's alumni and friends.
And he has gone down in history as being one of the greatest leaders our nation ever had. We love him because he loved others.

Although Lincoln was a great leader, Jesus is the greatest leader the world has ever known, and it has been said that he is such because he is the greatest lover. No man ever showed the love of God in action as He did. He is love personified. Like Lincoln He sacrifices for us. His love for us was so great that He was glad and willing to give His life on the cross of Calvary that we might be saved from our sins. His love is wonderful, and what a privilege it is to be His follower!

Jesus said, "This is my commandment, that you love one another as I have loved you." (John 13:34) Let us love each other as He has loved us.

LEARNING SELF-MASTERY FROM JESUS

CAROL CHESTER

Just as Jesus taught us everything else, He teaches us self-mastery. We may not learn it from Him in person, but if we read His life and try to follow it, we will sometimes learn self-mastery.

Jesus had self-control at all times. He was the very model of self-control. He must have been very agitated all that time but He was master over himself and He betrayed no sign of it. Jesus was master enough to resist temptation. Do we hold such sway over ourselves that we can resist temptation, too?

Power and self-control go together, for power without control is useless. For instance, in the recent auto race in Florida, a man was killed in a powerful car but he could not control it. On the other hand, Lindbergh had a powerful plane and crossed the Atlantic safely. But he could control his power.

I have often wondered if the following notation does not apply to self-mastery: "If you are not what you would be, act as you would if you were what you would be."

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

Abraham Lincoln was a great leader because he loved humanity and wished to save them. He did not seek the highest position our nation can give; for honor! he sought it to serve his fellow men. His love for them was so great he was willing to sacrifice for them, and he made some great sacrifices. He loved the negro and the white man, the rich and the poor, and he has gone down in history as being one of the greatest leaders our nation ever had. We love him because he loved others.

Although Lincoln was a great leader, Jesus is the greatest leader the world has ever known, and it has been said that he is such because he is the greatest lover. No man ever showed the love of God in action as He did. He is love personified. Like Lincoln He sacrifices for us. His love for us was so great that He was glad and willing to give His life on the cross of Calvary that we might be saved from our sins. His love is wonderful, and what a privilege it is to be His follower!

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eriment upon me. I believe, that faith taught me better than volumes of argument could do that there is no quarrel between reverence and open-mindedness.

Reverend, I think, to both reverence and open-mindedness, Freshman English, logic, history of education, what he was. His love for truth and his Jove of his life lives on.

Professor F. J. Becker, now in the schools of Riverside, had an unusual influence over me in the days of grades and high school. After my conversion he was a scholar and great scientist when I could not he with us may enjoy it too.

Re'v. LoYAL HURLEY

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

352 THE SABBATH RECORDER

CHILDREN'S PAGE

At the time of my conversion I had two sets of friends. One set smoked and drank, danced and played cards, and the other were as tough and vile as young fellows get. The other set were church-going before my conversion the wild set were more influential than the other. After my conversion and Ethlyn made it easier to drop the one group of friends and find fellowship and strength in the other.

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MRS. H. L. POLAN

Some things that he was surest about the science I know. And that is not much for wisely I think, to both reverence and open-mindedness.

Deborah-Judges 5:7.

I am grateful, also, for your sermons, though never more to me than I can express, but I want you to Christ.

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DEAR MRS. GREENE:

Hello! I am ever so glad to hear from you again. Then, too, I am always glad to give you any information or help I can, but I am glad to hear from you. Since your last letter I have been busy preparing for a Mother's day program--to be given in the main room of the church, which all parents and grandparents are invited. They were more interesting than parties. They were more to me than I can express, but I want you to Christ.

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MOTHER'S DAY

REV. EDWIN SHAW
Professor in Milton College, Milton, Wis.

SERMON FOR SABBATH, MAY 11, 1929
(MOTHER'S DAY)

ORDER OF SERVICE

Hymn
Lord's Prayer
Responsive Reading
Hymn
Scripture Lesson—Exodus 20: 12, Proverbs 1: 8; 2 Timothy 1: 5; Ezekiel 19: 10; Proverbs 31: 10-31

Prayer Offering
Hymn
Sermon
Closing Prayer

“Mother's day is for every creed, class, race, and country. It is not denominational, or inter-denominational. Social, fraternal, civil, mental passed religious organizations, together with official, professional, and business classes, all pay homage to mothers through this strivings of the white flower, and observance of the spirit of the day.”

“No other person in life is so often and so earnestly called 'the best who ever lived' as the mother. Whenever anyone says this about his own mother he means it, not as a figure of speech, but in sober conviction that it is literally true. There must be something very remarkable about the mother-quality to account for this. And there is. It is the quality of God-love, more richly lived and more fully realized in our mothers than in any other relationship of life. All that most of us need to do is to live as our mothers wanted us to live.”

MOTHER

Delicate, fragile, weak, she is not, Mother who has loved me long; Her strong back's bowed by bending o'er cot As child after child there fell to her lot, And she thanked the good God for the children she got, And burdens she bore with a song.

I thank thee, God, for thy thou hast given To me a man of the sod;

OLD MOTHERS

I love old mothers, mothers with white hair, And kindly eyes, and lips grown soft with sweet With murmured blessings over sleeping babes; There is something in their quiet grace That speaks the calm of Sabbath afternoons.

For me she has prayed and hoped and striven, For me her heart has oft been riven; Oh, make me worthy of her and brave, And count me a son of God!

—Titus Lane.

YOUNG MOTHERS

I love young mothers—mothers with quick step, And love in litt and faces all aglow With happy pride and joy o'er the first babe. There is something in their quiet grace— I That speaks the freshness of a Sabbath morning.

Young mothers—as they come with steady step Their strong young hands in gentleness upheld the word Glad mothers—as they come one sees the picture Of purity and love divine enthroned in woman.

—Edwin Shaw.

MOTHER'S DAY

But man as warrior or pioneer, Or he who lives laboring in the mine, A tomb where any moment he may hear The crash of sudden death, need not repine. A mother, real agony is thine; Upon thy sainted brow the iron crown Of misery doth rest its perfect weight, And half the anguish as it presses down No man has ever felt—ah, let him bless his fate!

—James Armstrong.

THE MOTHER

What magic does that loved word, "mother," hold? And next to God, the sweetest ever said; The king and slave, the child, the hero bold, At mother's side, the same love everywhere. Her love outlasts all other human love. Her faith endures the longest, hardest test. Her grace and patience through a lifetime prove again That's a friend, the noblest and the best.

No higher knighthood can a young man prove Than faithful answer to a mother's prayer. No richer gem can maiden's bosom wear, Than true devotion to a mother's love. Her grace and patience through a lifetime prove again That's a friend, the noblest and the best.

—F. W. HANNAN.

DID YOU EVER NOTICE IT?

It was no unusual sight. I see it several times a month every day, but I never grow weary or tire of looking.

I was passing along Park Avenue. A woman came out from a grocery store. She was extremely plain looking in dress and features, so much so that my attention was attracted; faded red hair, freckles, bony face, large ears, and face. Here it should call her "homely," but my English friend would use the adjective "ugly."

As she came down the steps, she turned and faced about right in my path; she was not aware that I was looking at her, she stooped and looked into a baby carriage, and oh, the wonderful transformation in her face as she chirruped softly to the little one looking up into the eyes shining with mother love. I passed on smiling in my heart, cheered by the sight, and glancing to the left I saw a carriage coming along the street. A man was driving, apparently a coachman. A woman with a baby in her arms was sitting by his side; her hair was blowing wildly in the wind, but on her face was the same mother love as she looked something in a bonnet of lace and ribbons.

At the corner of Park and Front was a young colored woman pushing a carriage; I caught a glimpse of a dark little pickaninnny in it. The mother stopped to adjust the coverlet, and as she looked at her baby, again I saw the same love-lit expression. An automobile came whizzing along, slacking its speed slightly to turn into Park Avenue. On the back seat sat a woman looking down into a bundle of clothes she was holding in her lap, I was waiting for the car to pass, and was so near I could most touch it; and the woman's face told me as surely as any words could have done, that a baby, yes, her baby, was looking up to her from that bundle.
street is sometimes the best place to get a
real good view of a mother looking at her
baby.

THE WHITE CARNATION

Here's to the white carnation,
Sturdy and spicy and sweet,
Wailing a breath of gladness
On the sunny way of the street;
Bearing a freight of gladness
Wherever the breezes blow;
Here's to the white carnation,
Pure as the virgin snow.

This is the flower for mother,
Wear it on Mother's day;
Flower for rain and sunshine,
Winsome, gallant and gay.
Wear it in mother's honor
The mother in palace hall,
In laughter and love she nursed;
And to mother--our best of all.

LETTER ABOUT SALEM COLLEGE

DEAR SALEM COLLEGE FRIENDS:

Day by day the Salem College 1929 pro-
gram funds grow slowly but surely!
More than $6,000 cash in the Student
Loan Fund is proving a wonderful blessing
to our worthy students.
The Library Buildings Fund has grown
more than $10 per day since its beginning.
The last donation to this is a $100 check
from a beloved friend in Plainfield, N. J.
I bring you a check for $2,000
Cash.
Every other fund is growing in propor-
tion.
Mr. Ottis F. Swiger and I have just
made a tour of Michigan, where we found
many new and old friends of the college.
I greatly enjoyed preaching the gospel in the
new church at Battle Creek.
One man who gave us $100 three
months ago, and invited the other, has
invited me on a $1,000 check and has invited us
return later. He is a new friend!
O. P. BISHOP.
April 14, 1929.

Doctor Livingstone, I presume," said
Stanley in Darkest Africa, but in the Arctic
nowadays a rescue party can not be so sure
what eminent lost explorer it has found.—Springfield Republican.
The first section for this year asked each member to earn one dollar and to tell at the April meeting how she had earned it.

The meeting proved very enjoyable as a pleasing program had been prepared by the committee, a feature of which was a playlet, entitled "The Ladies' Aid Clinic." Each lady brought her dollar in an egg as the invitation suggested, and there were eggs of all sizes, cooked eggs, cooked eggs, fancy eggs, fancy eggs, and one egg containing a chicken. As each one related how she earned her dollar her egg was deposited in a nest which had been placed on the table for that purpose. As each one tried to think of something different to do to earn her dollar, the idea the Elmer Times, a Salem County paper, brought to them was a poem about "The Ladies' Aid" which I requested, so that I had an extra half dollar to hand in.

As several who were not present at the meeting have told me that they would like to read the poem, I am sending a copy which was clipped from the Elmer Times so that you may use it in the Recorder if you care to do so.

As a matter, if you do not feel that it is worth the space in your paper it will be perfectly all right.

SHILOH LADIES' AID EGG PARTY

Sabbath Recorder,
Plainfield, N. J.

Dear Editor:
The Ladies' Aid society of Shiloh is divided into five sections at the beginning of the year, and each section does some specific work to raise funds for the society.

The writers of the Bible were fallible men, like ourselves "men of like passions." They could, and they did commit sin. Moses, the great law-giver, sinned. So did David, Solomon, Paul and John. But however fallible they may have been as men, compared with our infirmities like ourselves, their fallibility was not communicated to their writings.

Nor does this theory of verbal inspiration assume that all writers of the Bible, and that every word is true. But it does assume that God caused every word in the Bible to be recorded, whether true or false. There are words of Satan in the Bible, words of false prophets, words of the enemies of Christ. Nor does verbal inspiration require us to believe that all writers must possess the same style. Just as the literary style—education, reasoning power, experience, genius, etc.—stamps an author as of his own day, so is God's spirit seen in the variety of material and expressions. found in the wording of every book.

Dr. Thomas Arittage once said it was a great fallacy to suppose that uniformity of verbal style must have marked God's authorship in the Bible, if verbally inspired. He says: "As the author of all styles, rather does he operate on the whole of the human race, so as to produce the effect of the Holy Spirit coming upon the minds of the writers of the Bible to produce these books. We do not undertake to say how this was done any more than we would undertake to say how the Holy Spirit comes to the heart to produce conversion. Yet we believe both facts on testimony that appeals to our faith."

And we should keep in mind, too, the purpose for which the Holy Spirit came upon the writers of the Bible—not to produce inspired men, but inspired writings. The writers of the Bible were fallible men, like ourselves "men of like passions." They
MINUTES OF THE MEETING OF THE SABBATH SCHOOL BOARD

The regular meeting of the Sabbath School Board of the Seventh Day Baptist General Conference was held at the home of the secretary, Dr. A. L. Burdick, Milton, Wis., Saturday afternoon, March 24, 1929, at two o’clock, the meeting having been postponed one week from the regular time in order that the general secretary, Rev. Willard D. Burdick might be able to meet with the board. President D. Nelson Inglis presided and the following were present: D. Nelson Inglis, Alfred E. Whitford, Louis A. Babcock, Edwin Shaw, Hosea W. Rood, George M. Ellis, Robert E. Greene, James L. Skaggs, J. Frederick Whitford and A. Lovelle Burdick of the board of trustees, and also Director of Religious Education Erlo E. Sutton, representative Willard D. Burdick of Plainfield, N. J.

Prayer was offered by Robert E. Greene. The minutes of the last meeting were read and Field Secretary’s report was presented on the call for the meeting.

The standing committees were called on to report and they were received as follows:

Committee on Publications, Dr. Edwin Shaw, chairman, presented a verbal report which after a considered discussion, was accepted as a report of progress. Rev. James L. Skaggs, chairman of the Committee on Work, presented the report of that committee. The report recommended the attendance of Director Erlo E. Sutton at a special meeting to be held at Battle Creek, Mich., at the end of the present week and that he be instructed to visit the churches in southern Illinois, Iowa, and northern Wisconsin and Minnesota in the near future. On motion the report was adopted.

Chairman George M. Ellis, reporting for the Committee on Finance, stated that the financial condition of the board was about the same as it was at the close of the last quarter. After much discussion concerning the reports of the board, the report was adopted as a report of progress.

The quarterly report of the treasurer, Louis A. Babcock, was presented, adopted and ordered printed with the minutes.

The report follows:

L. A. BABCOCK
In account with The Sabbath School Board.

Dr.

December 17, to balance, $104.70
Onward Movement 234.30
Walworth Sabbath school 20.00
January 2, E. E. Sutton, salary 28.00
Ontward Movement 106.50
Berlin Sabbath in East 20.00
First Hopkinson Sabbath school 25.00
March 6, to Rev. Harold R. Crandall.
Ontward Movement 63.00

$687.34

Cr.

January 2, E. E. Sutton, salary $134.00
February 1, E. E. Sutton, salary 133.00
March 1, E. E. Sutton, salary 133.00
March 10, Sabbath Tract Society, printing Year Book 22.65

$222.65

Balance on hand March 24 206.69

$687.34

Milton, Wis.
March 24, 1929.

The report of Rev. Erlo E. Sutton, director of religious education was presented and adopted as follows:

REPORT OF EROLO E. SUTTON, DIRECTOR OF RELIGIOUS EDUCATION, FOR THE QUARTER ENDING MARCH 24, 1929.

The first part of this quarter was spent in the preparation of material for the Helping Hand "Graded Lessons," which has been sent the publishers nearly six months in advance, which has made it possible to have them printed and in the hands of the schools in this country, as well as in some foreign countries, in ample time for the beginning of a quarter’s lessons. Work is now being done on the last quarter’s lessons for 1929.

From February 11 to 16, the director attended the annual meeting of the International Council of Religious Education. The meeting of the Educational Commission of the International Conference of the Churches of Christ was a merger of what was formerly the International Lesson Committee and the Committee on Education of the Council. This was done with the understanding that denominations eligible to membership in the International Council should have a representative on the commission, and that no denomination should have more than three members, and that the council should elect members.

The Educational Commission will function through an executive committee and other committees, one of which is a lesson committee. The latter will function practically as did the former International Lesson Committee, and has been empowered to hand over a "Improved Uniform Lessons," and "Group General Bible Studies" issued under the title of "International Lessons. Your representative has been assigned to the Improved Uniform Lesson Committee.

During the past quarter various interesting papers concerning the different phases of religious education have been answered, and many other letters written during the quarter. A circular letter concerning Vacation Religious Schools for the coming summer was sent to practically all our schools. To these a few favorable replies have been received.

Since printing and beginning the circulating of the "Seventh Day Baptist Standard Leadership Training" in 1927, sixty-five different individuals have taken work, and one hundred and eighteen units of work have been completed for which certificates have been granted either by this board or the International Council. All credits granted our people through the council are reported to us for record, as well as those granted by the board itself. There is also an exchange of credits between boards of the different denominations, which helps us to keep a record of all credits granted our people.

Owing to the deplanted funds in the treasury, and considering the fact that time to work on lesson material, the director has made no effort during the past quarter to make appointments for work on the field. However, he feels there are places that should be visited in the near future, places he has not yet had time to visit. In order to save expense, all the work on the Helen’s Lesson and accepted adopted (which has been at times so tained without cost, is being done by the editor, the last three through the month, and one done by her. Respectfully submitted,

Erlo E. Sutton.

Considerable correspondence was read, action on which was deferred till a later meeting.

It was voted that Director E. E. Sutton, the International Lesson Committee and Willard D. Burdick constitute a committee to consider further the advisability of holding a Standard School for Leadership Training in connection with our next General Conference. On motion it was voted that President D. Nelson Inglis, Director E. E. Sutton and Secretary A. L. Burdick be appointed a committee to arrange the program for the Sabbath School Section of the next General Conference.

The minutes were read and approved, and after prayer by Dr. Willard D. Burdick, the meeting was adjourned.

D. N. INGLIS, President.
A. L. BURDICK, Secretary.

SABBATH SCHOOL Lesson VI.—May 11, 1929

DAILY READINGS

May 11—Sierra in Integrity. Psalm 23.

PLAINFIELD, N. J.
DEATHS

CLAYTON.—Mrs. Francis, wife of Rev. Wm. Clayton, pastor of the Seventh Day Baptist Church of Niantic, Conn., died at her home in Niantic, Conn., January 18, 1929, aged fifty-one years. Miss Wells, the deceased, had been a member of the church for fifty years. Funeral services will be held at the home of her daughter, Mrs. Monroe E. Maltby, on Monday, January 21, at 2 p.m. Interment was made in Union Cemetery, Niantic.

CoON.—Lois Burdick Coon, was born in Little Genesee, N. Y., June 9, 1820, and died at the home of her daughter, Miss Winona Coon, on October 11, 1929. She was eighty years of age. Service was held at her home, with Rev. Charles Eldredge and Rev. E. A. Darby officiating. Interment was made in Union Cemetery, Niantic.

GREENE.—Frank L. Greene was born July 31, 1861, and died at his home in Alfred, April 13, 1929. He was the son of Philip S. and Elizabeth Greene, and was born in Alfred, N. Y.

He received his high education in the district school and Alfred High School, and later entered Amherst College, Mass., and was graduated in 1882. He was awarded the degree of Bachelor of Arts and Phi Beta Kappa rank and elected a member of the Alpha Delta Phi fraternity. He received the degree of Doctor of Pedagogy from Alfred University. Before he entered college he taught three years in district schools. After his graduation he began his work as high school principal of Beecher Institute, Floral City, Florida.

Langworthy.—George Bernard Langworthy, 843 of George Amos and Phoebe E. Edwards Langworthy, was born in Providence, R. I., on October 30, 1845. He was the son of George and Anna Wheelock Langworthy, and the grandson of the Rev. George and Anna Wheelock Langworthy. Mrs. Langworthy, Miss Marjorie Peterson, and the young girl and she then went to reside with Mr. and Mrs. Frank Greene, of Adams Center for many years. Mr. and Mrs. Malby were married October 5, 1907. The couple had no children.

Langworthy was a man of many acquaintances, as he was a life-long resident of Hope­ton, and made many business friends during his twenty years as agent for the Buckboard automobile in Westerly. There was a large attendance at the funeral. The body was taken to rest in Oak Grove Cemetery, Ashaway. We miss him in the church, and the community. But there is comfort in the Christian hope.

W. S. L.

Lester.—Mrs. Helen E., widow of Ambrose E. Lester, was born in Preston, N. Y., and died April 2, 1929, at the home of her daughter, Mrs. Catherine Langworthy, in London, Conn. She was eighty-two years of age.

For the past fifty-two years she has resided in London. She was a member of the Water­ ford School Committee. In 1921 she contributed $5,000 to the new school building. She was a member of the Waterford Seventh Day Baptist Church and the Waterford Bible Society.

Her children are: Mr. and Mrs. Maltby were married 1920. Mr. Langworthy was a man of many acquain­tances, as he was a life-long resident of Hope­ton, and made many business friends during his twenty years as agent for the Buckboard automobile in Westerly. There was a large attendance at the funeral. The body was taken to rest in Oak Grove Cemetery, Ashaway. We miss him in the church, and the community. But there is comfort in the Christian hope.

W. L.

Malby.—Sophronia Lee Malby, widow of Mal­ bury Malby, was born in Brooklyn, N. Y., February 16, 1829. She was the daughter of George and Anna Wheelock Langworthy. Mrs. Langworthy, Miss Marjorie Peterson, and the young girl and she then went to reside with Mr. and Mrs. Frank Greene, of Adams Center for many years. Mr. and Mrs. Malby were married October 5, 1907. The couple had no children.

Langworthy was a man of many acquaintances, as he was a life-long resident of Hope­ton, and made many business friends during his twenty years as agent for the Buckboard automobile in Westerly. There was a large attendance at the funeral. The body was taken to rest in Oak Grove Cemetery, Ashaway. We miss him in the church, and the community. But there is comfort in the Christian hope.
Mr. Maltby was a veteran of the Civil War, having passed away in April, 1867. Two children were born to this union, Norris and Anna. Norris died two months after the death of his father.

Surviving are one daughter, Anna of Adams Center; six grandchildren: Calvin Maltby of Union Center; six; grandchildren: Calvin Maltby of Union Center; six; grandchildren: Calvin Maltby of Union Center; six; grandchildren: Calvin Maltby of Union Center; six; grandchildren: Calvin Maltby of Union Center; six; grandchildren: Calvin Maltby of Union Center; six; grandchildren: Calvin Maltby of Union Center; six; grandchildren: Calvin Maltby of Union Center; six; grandchildren: Calvin Maltby of Union Center; six; grandchildren: Calvin Maltby of Union Center; six; grandchildren: Calvin Maltby of Union Center; six; grandchildren: Calvin Maltby of Union Center; six; grandchildren: Calvin Maltby of Union Center; six; grandchildren: Calvin Maltby of Union Center; six; grandchildren: Calvin Maltby of Union Center; six; grandchildren: Calvin Maltby of Union Center; six; grandchildren: Calvin Maltby of Union Center; six; grandchildren: Calvin Maltby of Union Center; six; grandchildren: Calvin Maltby of Union Center; 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RADIATE YOUR MONEY
Money is a most useless thing in itself. Its total value lies in what it radiates in hopeful enterprises and noble works.

RADIATE YOUR MONEY
George Matthew Adams

THE DENOMINATIONAL BUILDING
Ethel L. Tipton, Treasurer
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The Sabbath Recorder

SPRINGTIME
The Springtime joy be thine:
Joy of the wind across vast spaces sweeping
And like a giant, on the forest leaping;
Joy of the trees from slumber rudely shaken,
From dreams of living unto life to waken;
Joy of the little bird that flies and sings
For very capture of its song and wings;
Joy of the stream, whose penthouse roof of snow
Muffles no more its glad, impetuous flow;
Joy of the silver showers that glisten and pass
And leave a trail of green o'er tree and grass;
Joy of the mounting sap, the bursting seed,
The joy of life from death's dissolution freed;
This joy be thine.

—Annie Johnson Flint