GO FORWARD

The voices of the glorified urge us onward. They who have passed from the semblances of time to the realities of eternity call upon us to advance.

The rest that awaits us invites us forward. We do not long for our rest before God wills it. We long for no inglorious rest. We are thankful rather for the invaluable training of difficulty, the loving discipline of danger and strife. Yet in the midst of it all the prospect of rest invites us heavenward. Through all, and above all, God calls: "Go Forward!" "Come up higher!"

—Sir Walter Jones
SEVENTH DAY BAPTIST MEMORIAL

President—William M. Stillman, Plainfield, N. J.
Secretary—William F. Randolph, 240 West Front Street, Plainfield, N. J.

Gifts or bequests for any denominational purpose are invited and will be administered and safeguarded for the best interests of the beneficiaries in accordance with the wishes of the donor. The Board acts as the Financial Agent of the Denomination.

Write the Secretary in care of the Treasurer as to ways in which the Board can be of service.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(Incorporated, 1916)

President—Corliss F. Randolph, Maplewood, N. J.
Recording Secretary—Asa F. Randolph, Plainfield, N. J.
Treasurer—Mrs. Edith L. Titworth, Plainfield, N. J.

The regular meetings of the Board are held on the second Sunday of the month in the plainfield Memorial Hall, Memorial 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 Battle Creek, Mich., August 25th-29th, 1930.

President—Edward E. Whitford, Van Wyck, R. I.
Vice-President—Mrs. James E. Bute, 210 Park Avenue, New York, N. Y.
Secretary—Paul C. Saunders, Alfred, N. Y.
Corresponding Secretary—James L. Staggs, Milton, Wis.
Treasurer of General Conference—James H. Coon, Milton, Wis.
Treasurer of General Movement—Harold R. Crandall, 531 Elm Street, New London, Wis.

The regular meetings of the Board of Managers are held in the SPRING or AUTUMN of every year. The Board of Managers consists of:

President—Corliss F. Randolph, Maplewood, N. J.
Recording Secretary—Asa F. Randolph, Plainfield, N. J.
Treasurer—Mrs. Edith L. Titworth, Plainfield, N. J.

SEVENTH DAY BAPTIST SOCIETY

Corresponding Secretary—Moses H. Van Horn, Salem, Vt.
Assistant Corresponding Secretary—Harry C. Minor, Rockford, Ill.
Secretary—William F. Randolph, 240 West Front Street, Plainfield, N. J.
Assistant Recording Secretary—Asa F. Randolph, 240 West Front Street, Plainfield, N. J.
Treasurer—Mrs. Edith L. Titworth, Plainfield, N. J.

The regular meetings of the Board of Directors are held three times a year in the SPRING or AUTUMN of every year. The Board of Directors consists of:

President—A. Babcock, Milton, Wis.
Vice-President—L. Harry Lush, Fort Wayne, Ind.
Secretary—Ralph C. Covington, 229 N. Ave., R. R. 3, Battle Creek, Mich.
Assistant Secretary—Mrs. Charles C. Crouch, Salem, N. Y.
Treasurer—Mrs. C. H. Simp­

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The idea that the Republic was created for the selfish benefit of the individual is a mockery that must be exploded at the first dawn of understanding. It is true that many of our schools cannot conceive that these failures would take place if we made the attempt. It is true that our teachers are guiding our children in the first steps of democracy, but I know of no aged man or woman who is not in support of this purpose than the Scout movement. If we look into the failures of old men and the many failures in citizenship—we find many betrayals of those who have skipped the test of life. We cannot conceive that these failures would take place if we had tried to get every child who went to the polls was a good "scout" and every official who was elected had ever been a real Boy Scout. I give you a powerful statistic. There are about one million Boy Scouts in the United States. There is raw material for ten million more.

What Will Old Age Let Me have a word Bring to You? with all our young people today. If God in his mercy should spare me to a ripe old age, what will the years bring to you? Old age has been compared to the autumn of life. It will contain the harvest of all the springtime sowing and of the summer time growths. You may think of it as the barn into which all the sheaves of a lifetime are gathered. Or it may properly be compared to the sea into which all the streams and rivulets of youth and young manhood have flowed.

In these passing years, my dear young men, you are settling the question as to what old age shall bring to you. In your early years you are building the house in which you must live when you are old. This is true in both a physical and a spiritual sense. The house being built may be either sad and gloomy or bright and cheerful. It is a wonderful thing to so live that you may have a strong, healthy body in old age. Your early habit days will largely settle that question. But when considered merely as life here this age is not the last stage. That in view of all our sorrows, bereavements, and troubles, some men have asked, "Is life worth while?" This is the question that showeth that the one who asks it does not take a broad view of real life. Whoever thinks of life as only the brief span between the cradle and the grave, misses the main question. Indeed, it is a fearful thing to grow old and have no hope beyond this life. Even to the last years of enjoyment in this life grow limited. There must be less activity in body, less strength for the lower order of happiness, and more of the "ills that flesh is heir to."

But to the aged Christian all this is as nothing compared with the joys his religion has prepared him for. For every one into whose heart the Christ life has come, there abides a blessed hope which the shadows of life's sunset over the world, so many of the letters which you must live when you are old. In your old age. What makes some people seem to think the future?—"a question shows that it is a fearful thing to grow old. Indeed, it is a fearful thing to grow old. It is really wonderful how that little flock has survived all the discouraging influences in the great city. May the blessing of the morning ever and always be the prayer of many Christian friends.

Annual Meeting On Sunday, April 7, Plainfield Church the Seventh Day Baptists Church of Christ held its ninety-second annual meeting. It was really a great day for the church. The business meeting was well attended, beginning at four o'clock and holding until nearly six.

A full and interesting program had been prepared by the committee and was reported by Mrs. W. C. Hubbard. The morning meeting was opened by Brother North of the publishing house, who was moderator of the church meeting.

After an interesting song service led by Roy E. Titsworth, and devotional services conducted by William M. Stillman, reports and election of officers followed. William C. Hubbard, secretary of the board of trustees, told of the year's work. Treasurer Alexander Vars told us all about the finances, which were, in quite a satisfactory condition.

Mr. North was elected trustee in place of Orra S. Rogers, who felt he could not serve. The church, in its capacity until in better health. The other trustees remain the same as last year.

Pledges were then signed by the people, stating what each one would give for the Master's work next year, and after a little necessary business was attended to the meeting adjourned for the "church supper."

During the business meeting the ladies' contributions to the church and society was busy as could be, and the eating of an excellent supper. The tables were set in the Sabbath school room, and were filled by about a hundred people, usually the case in these social gatherings, this was a happy hour. Everyone seemed to enjoy this part of the meeting, everyone company who prepared and served the feast.

The evening program

Promptly at seven o'clock the services were called to order in the main audience room and a fine program was carried out, Mr. North presiding.

There were songs by the Cantadoras Club and many sections recited by the Junior Sabbath school department. Mr. George M. Clarke reported the subscriptions for the soliciting committee, and Miss Orla Hubbard, the work of the ladies, from absent members. Then "Blest be the tie that binds" was sung by the congregation.

The church at work

Under this heading an interesting historic service was enjoyed. Minutes of the first annual meeting, 1888, were read by Charles North. Then came the reading of the fifty-sixth annual church meeting, 1888, by William Hubbard. The many names of those who have ceased to spread the precious memories. Miss Anna Stillman presented a carefully prepared description of the work of the church and society during the year just past; and Pastor Bond's address on the work of the church and society for the future, "a forward look"—was full of suggestions well worth carrying out.

Pastor Bond was called in the business meeting to serve as pastor for two years to come.

Why take the Sabbath Recorder? The Committee on the denominational nature is making a "Recorder Drive," and years ago, I urge you to give the editor's thoughts remain on: Why should our people take the Recorder? It will do no good for me to do so, unless those who do take it will help us by passing the word along to those who do not take it. You would be surprised to see how many of our churches do not take their denominational papers.

If they all would take it I think it would be self-enterprising. It is this reason why loyal Seventh Day Students should subscribe for the Recorder. It would save a subscription.

But there are several other good reasons: (1) For a small, widely scattered people it comes once a week like a special service to our church.

(2) It keeps you in touch with all our churches and boards, helping you to know what is going on among our own people, will find a God-send to all lone Sabbath keepers.

(4) Your children would love the Children's Page, with
its good letters from children and from their teachers, and for the work of religious education. (4) If there is no Recorder in your home and you take no interest in it, how can you expect your children to become interested in denominational matters or in the Sabbath? (5) Then there are the editorials for old and young, crowded full of practical helps and suggestions for week-day religious observance and the bettering of home life. The editor really has upon his heart, all the time, the welfare of the dear churches and mission fields scattered all over the land, and tries every week to furnish the best spiritual food possible. (7) Every number contains a sermon from some one of our pastors, so you can have access to the gospel messages of many whom you know and love.

Now, dear friends, all these reasons, and more, combine to help the Recorder give your home a denominational atmosphere which your children can get in no other way.

Prominent among the influences of my own life is the interest with which my grandfather and grandmother, in my childhood, watched for the Sabbath. Week after week, and welcomed it. Our "first church" was a room in the Y. M. C. A. building at the corner of Twenty-third Street and Third Avenue, near Third Avenue, which was purchased for the use of the Judson Memorial church, Washington Square South. It seemed fitting that some notice should be taken of this, and of acknowledging the good will and fellowship existing between the two churches during these years. Accordingly a sentence was arranged for Sabbath, March 29.

It had been hoped that Rev. George B. Shaw, of Salem, who was pastor from 1897 to 1902, and who made the arrangements for the room, would be present and tell of his experiences in finding a more suitable place for worship than the room then in use. Much to our disappointment he was unable to be present. However he sent an interesting paper, which was read in the service by Deacon Edward E. Whipple.

In the writing to Pastor Crandall, Pastor Shaw said:

Please convey to the congregation of the New York Church my best and not being able to attend the meeting on March 29, I am kept from being present by a previous appointment and a combination of circumstances not easy to overcome. At the time of your celebration I will be preaching in Adams Center and Mrs. Shaw will be with Hannah and her family at Visis. We would both like to visit New York.

Our "first administration" in the city seems almost like a dream. Of those who were members of the church when we went there few remain, and some of them are very dear to us. They were hard years but good years—growing years for us all. Thirty years is a long time to look back on.

Rev. R. Crandall
Christian Association building, the baptistry in the Twenty-third Street Baptist Church was used. Since then the church has used the baptistry of that church for that purpose.

The church was organized by twenty-four members.

The first pastor was Rev. Thomas B. Brown, D.D., who served the church for eight years. The other pastors have been the following: Rev. William B. Maxson; Rev. Abram Herbert Leatsch; Rev. George Bly Shaw; Rev. Eli Forarby Looobor; Rev. John W. Hoke; Rev. Edgar D. Van Horn; Rev. Harold R. Crandall.

Among those prominently connected with Seventh Day Baptist denominational life and history who have supplied the pulpits of the church when without a pastor, may be mentioned the following: Rev. Lucius Crandall, prominent missionary and historian who have supplied the pulpit of the church from the time of its organization until its eighty-fifth year. The church recognizes its duty to the Twenty-third Street Baptist Church for the service of its pulpit, and, in the absence of facilities of its own required for that purpose, has been and is the recipient of the kindness of the pulpit of the Judson Memorial, with gratifying results.

Mr. Randolph spoke of the pastors and pulpit supplies of the church in its first five years of history. He also spoke of the high esteem of our church for the pastors of Judson Church: Dr. Edward Judson, son of the pioneer missionary, Adoniram Judson, in whose memory he was instrumental in erecting this edifice; Dr. A. Ray Petty, who succeeded Dr. Judson and was pastor for ten years; and Dr. Laurence T. Hosie, the present pastor.

Mr. Corliss F. Randolph read a letter from Rev. David A. MacMurray of Ashbury Park, N. J., who was unable to be present at the service. Doctor MacMurray was Doctor Judson's assistant during the last ten years of his pastorate he resigned to accept a position at a small salary in a mission church in New York. He is an act without precedent in international relations. In making so magnificent a gesture of co-operation Canada subordinated her own pecuniary interest to the higher interest of her neighbor people. And that neighbor will never forget it.—Christian Century Pulpit.
MISSIONS

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

THE MISSIONARY MOTIVE

There are two things, among others, of which we should be most righteously proud. One is that Christianity is a missionary religion. This feature was especially marked in the first century and has always been, an outstanding characteristic of the religion of our Savior whenever it has had an opportunity to show its true nature. This was well stated by the late Dr. William N. Clarke in the opening paragraph of his book entitled, "A Study of Missionary Work and Example of Its Founder." He says:

"The religion of Christ is a missionary religion. The work and example of its founder destined it to be such, its early spirit was missionary, of a nerve of missionary activity is one of the truest signs of loyalty to its character and ceased to be itself: whenever it has had an opportunity to show its true nature, the love of Christ reigns that all others shall have the good things—material, intellectual, social, and spiritual—which Christians enjoy coming from the cross of the Lamb of God. Love is that in man by virtue of which he highly values all men, however lowly or polluted, and desires to do them good though it be at a great cost to himself. Love impels Christ's followers to give their selves to the greatest task of the ages. We thus judge that one died for all, therefore all died; and he died for all that they might believe in the life that was restored to them by the church of God. Love impels God to stretch out his hand to sinning men saying, 'I love you,' and at the same time claim their God-given right to self-determination, and have no patience with their weaknesses unless they shall use them to good purpose. Love is the compelling motive in mission work, as well as its transforming power, but it must be genuine. Both the spirit and conduct of missions must demonstrate that the controlling passion or our labors become as sounding brass or a tinkling cymbal."

THE SEVENTH DAY BAPTIST ASSOCIATION OF JAMAICA

Rev. W. L. Burdick, D. D.,
Secretary Seventh Day Baptist Missionary Society.

DEAR BROTHER BURDICK:

This assures you that I am quite well at this time of writing. Should have written to you earlier regarding our recent session which came off January 14, but the resolutions adopted were put into the hands of the printer to be printed for the benefit of all, we were awaiting their delivery in order to send you a copy, that you might see the plan of work, etc., for the year. I am hoping I may receive them so that I shall have, freely and abundantly, the minutes of our session will also be sent to you as soon as the new secretary has written them.

On the whole we had a good turning out of delegates from the various churches in spite of the hard times through which the entire island is passing. We had delegates from the following churches: Kingston, Post Roads, Albion Mountain, Waterford, Bower Post Road, Long Walk, Glengoffe and Avoke Rocks, Ballington, Font Hill, Bath, Pear Tree River, and Luma.

The delegates present reported progress of work, as well as their plans for larger and better work, in their home churches. While we had much to do, they must be consistent with our declaration. It is useless to go to sinning men saying, 'I love you,' and at the same time beat them in a deal. It is worse than useless to go to the less favored peoples saying, 'I love you,' and at the same time scorn their God-given right to self-determination, and have no patience with their weaknesses unless they shall use them to good purpose. Love is the compelling motive in mission work, as well as its transforming power, but it must be genuine. Both the spirit and conduct of missions must demonstrate that the controlling passion or our labors become as sounding brass or a tinkling cymbal.

The foregoing expresses the motive of our associational meetings.

WHAT OUR ASSOCIATION IS

Your organization here, designed to coerce the churches by which you are formed, but are organized mutually to labor effectively for the Master. And so does our association. Our churches are free and independent of each other, yet have encouraged "to keep unity of the Spirit," and "be perfectly joined together in the same mind and in the same judgment," and we realize the force of the Savior's word that "Every one that is not of us is of the Devil." And as soon as the new secretary has written them:

What, then, is the motive back of modern missions? It is to carry to men, floundering in sin and the miseries of sin, the precious message of the Good News. There is no longer any motive for missionary activity. This doctrine, however, is no longer pressed by any considerable number of people, and instead of its "cutting the nerve of missions," missionary enterprises have advanced by leaps and bounds.

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We may declare our love for suffering peoples and sinning men, but our love must be such that it results in a declaration, for it is a thing to profess and another to possess. Both our spirit and our actions must be consistent with our declaration. It is useless to go to sinning men saying, 'I love you," and at the same time beat them in a deal. It is worse than useless to go to the less favored peoples saying, 'I love you," and at the same time scorn their God-given right to self-determination, and have no patience with their weaknesses unless they shall use them to good purpose. Love is the compelling motive in mission work, as well as its transforming power, but it must be genuine. Both the spirit and conduct of missions must demonstrate that the controlling passion or our labors become as sounding brass or a tinkling cymbal.

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of his books since 1929, as he reports to the session the loss of seven shillings, seven pence (£201-7-7), leaving a balance of seventy-two pounds. From that amount the tithe from salary was deducted, leaving a balance of forty-eight pounds, due by the Jamaica Seventh Day Baptist Missionary Association.

Seventh Day Baptist Missionary Association

During 1928 and 1929, the Lord has enabled me, for that he hath enabled me, to do the Lord's work, and have stood by the child's spirit, which is the best thing about you, died? However young you are, you are no less men and women. There is this: In a scroll at the top the word Query, underneath it an interrogation point rampant and two exclamation points. The whole world is a questionnaire. About half the world is asking, whence did we come? and the other half, where are we going? and the very few remainders are asking, what are we doing? We want to take things to pieces; we want to know why and why not. And the very few answers were sufficient, but, strange to say, the farther we investigate the more we discover how little we really know. Many of the things which we called laws in science, good for all time and efficacious everywhere, we find at last, where are we going? We want to know what power does, but we do not know what it is. We think we see electricity, but what we see is only the clothes it wears. Nobody knows what it really is.

You want to save a second of time and gain an inch of space, but what's your hurry, if you don't know where you are going? You go through unshadowed spaces. He whose heart is attuned can hear the music of the spheres as a background to the chant which the angels sing. Holy, holy, holy, Lord God Almighty, how are the words "Thy glory be to Thee most high," and in the city of New York to oppose the Book to such a common level with other literature, as practically destroys it. We are of the opinion that the influence of destructive higher criticism is less than it was a few years ago, and that, in no small degree, the book of 1916, which has already strengthened the Bible and clarified many interpretations from imperfection, if not from error, is duty bound to urge its right of free circulation to all sides of the question. Especially is this true of those who are preachers and teachers. That the Bible should be subjected to such investigation as has marked the higher criticism in the world, than it has ever been. The extreme and absurd position of those who are preachers and teachers, who do not there is because some power was let in. If you only knew some of his useless parts came from. If you only knew some of this great store.

2 Chronicles 31: 4-12.

February 19, 1930.

12 Hitchen Street
Kingston, Jamaica.

THE QUESTION MARK AND THE EXCLAMATION POINT

If one were to devise a coat of arms for the present generation, the thing that would come to mind is this: In a scroll at the top the word Query, underneath it an interrogation point rampant and two exclamation points. The whole world is a questionnaire. About half the world is asking, whence did we come? and the other half, where are we going? and the very few remainders are asking, what are we doing? We want to take things to pieces; we want to know why and why not. And the very few answers would be sufficient, but, strange to say, the farther we investigate the more we discover how little we really know. Many of the things which we called laws in science, good for all time and efficacious everywhere, we find at last were not laws at all but only guesses of men who guessed wrongly. We know what power does, but we do not know what it is. We think we see electricity, but what we see is only the clothes it wears. Nobody knows what it really is.

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2 Chronicles 31: 4-12.
MISS ALBERTA DAVIS, SALEM, W. VA.
Contributing Editor

FIVE CHURCHES REPORT OBSERVANCE
OF WORLD DAY OF PRAYER

ANDOVER, N. Y.

We joined with the Woman's Missionary Circle of the First Day Baptist Church for their World's Day of Prayer, March 7. They had already begun to arrange for it and had sent for copies of the program such as were sent to all of our churches, when I went to see about it. Their new pastor was a missionary in South America for some years, and told us all of his experiences there, at the close of the program. This was very interesting.

MIZPAH S. GREENE.

INDEPENDENCE, N. Y.

The meeting under the direction of the same group as mentioned above was held at Independence, March 7. The theme had been "The theme had been "That Jesus May Be Lifted Up" was the theme. There were hymns, Scripture readings, and prayers by six girls—Merle Fuller, Dorothy Goodrich, Katharine Greene, Virginia Moulton, Maxine Johnson, and Maryna Reed.

Under the subject of "Confession of Our Failures in National, International, and Church Life," there were one-minute talks by Davis Davis, Roy Cox, Pastor Warren, Lyle Maxson, and C. W. Barber. "A Call to Prayer" was given by Mrs. Ethel Hamer. The music was in the hands of Mrs. Esther Babcock and Mrs. Georgia Greene.—From the "LoYalist," by Rev. Harley S. Warren.

SALEM, W. VA.

For three or four years the women of the Salem churches have been organized into a Council of Church Women for the express purpose of promoting and carrying out a program on the World Day of Prayer each year. This year, as before, the committee of the council was active and all churches were represented in a very enthusiastic and very good way. This year, as in the past, the program was led by Mrs. C. A. Burdick, who is the secretary of the council.

D. N. S.

The notes of Woman's Board of Salem Church are pleasing to God. The boys are very anxious for any news from the various societies, and there, also, much interest was shown in the service.

PAWCATUCK CHURCH, WESTERLY.

Last year we observed the Day of Independence on Sabbath morning and in our Sunday School. C. A. Burdick had charge of it and we had a very good attendance and a very good program. This year, also, much interest was shown in the program. The other societies to join in with them. It seems much wiser to have a large meeting rather than several small ones with practically the same program.

ETTA J. WHITFORD.

Secretary of Woman's Aid Society of Pawcatuck Church.

NORTH LOUP, NEB.

The prayer meeting Friday night was in the hands of the two women's missionary societies. They gave a program sent out by the Federation of Woman's Boards of Foreign Missions for observing the World's Day of Prayer. The theme had been selected and the program largely prepared by a Christian young woman of Korea.

"That Jesus May Be Lifted Up" was the theme. There were hymns, Scripture readings, and prayers by six girls—Merle Fuller, Dorothy Goodrich, Katharine Greene, Virginia Moulton, Maxine Johnson, and Maryna Reed.

-ED.
notes from Miss Burdick. (Our apologies if it misrepresents what she said.)

Her first address, on "Life Values," was introduced by the question, "Who are you, and what are you doing here?" She invited students to measure themselves by the standard they use to measure others, and she asked them their aims and their goals. Through careful, logical development she explained the importance of the intrinsic and extrinsic (lower and higher intrinsic), and the lower intrinsic include recreational, bodily, and social values. Upper economic values she discussed money, which is valuable only as a means to an end. She gave considerable attention to recreational values, emphasizing the right kind of play, as it often reveals who you are. She emphasized the need of budgeting one's life. "We need more Lindys," she said in closing, "who plan destination, prepare for it carefully, and dare venture in higher and bigger things of life."

Her second address was on the higher intrinsic values: intellectual, esthetic, moral, and religious. She stressed the importance of true beauty in languages, in virtue, in truthfulness, in giving a name that all of these could be used for the Lord's work. At the close of the exercise Stanton Gavitt sang as a solo, "Have Thine Own Way.

At six o'clock all enjoyed an oyster stew supper, served by the Westerly society.

At seven o'clock the rally was opened with a praise service led by Mrs. Blanche Burdick, of the Ashaway society. During this service a duet was sung by the Misses Lucie and Julia Irish of the Rockville society; a solo was sung by Carroll Hill, pastor of the Waterford society; and a piano accordion solo was given by Stanton Gavitt of the Westerly society.

Following this service Carroll Hill gave an interesting talk on the Lewis Camp. He was assisted by Addison Chester, of Ashaway, Howard Barker and John Gavitt, of Westerly-three boys who have attended the Lewis Camp. This period was followed by the business session, after which C. S. Bailey of Chasambra Lodge, a past president of the New London Christian Endeavor Union, gave an interesting address on "Personality." The following acrostic was used:

Politeness—poise
Education—efficiency
Responsibility—reliability
Service—sacrifice
Optimism—objective
Nerve—knowledge
Achieve—action
Loyalty—little things
Ideas—initiative
Thrift—time
Money

Mr. Bailey showed how all these are necessary if we are to be a success in any line of business, also in our daily life.

We were all sorry that our president, Morton Swimney of Waterford, was unable to be with us on account of illness.

REPORTER FOR THE

THE SABBATH RECORDER

SPRING TONIC SOCIAL

REPORTED BY THE LITTLE GENESIS SOCIETY

1. One of the boys was dressed up in Indian costume as the "medicine man," and another as "Doctor Quack," who performed a "medical" operation. A Red Cross nurse assisted the doctor. The patient was placed on a table and a white sheet spread over the top. The nurse gave him the "anaesthetic" through the handle of a jumping rope which was fastened to a carpet beater. The doctor began the operation by sawing a piece of board which had been concealed under the sheet. Soon a toy rabbit was held up and called an ingrown hair (hare). In the second act the doctor says his patient's leg must be amputated as it has been stuffed and placed over a broomstick. This is sawed off and drops to the floor. Next each one present must come to the doctor's office and have his temperature taken (with a stick of candy) and his pulse counted. Then the doctor tells what is the matter with each one and how many pills (red candies) he must take in a day. This proved to be quite amusing. Then the games began.

2. "It." Guests form a circle with one in the center as "It." This player points at some one in the circle and says, "Are you ill?" The one pointed at must answer, "Yes, my child, but don't you cry." Then the person in the center says, "You are really ill," and the one pointed at must not answer. If he does he must go in the center.

3. "Halltisious Hound Race." Divide the group into couples and give each girl a long piece of string, one end of which she must tie to the boy's ankle. There are the same number of boys as there are girls. At a given signal the boy starts running straight ahead, jump over a hurdle made of pasteboard, and return. The girls must not let the boys get away from them. If they knock the hurdle over or break the string, they must go back and start over.

4. "A Bottle." Guests are seated forming a circle with one in the center. The host may ask any one a question he chooses and the answer must be "A bottle." For example: "Whom did I see you with last night?"

Answer, "A bottle." This must be repeated three times without laughing.

5. "Jump Rope Malady." Two people swing the rope and one jumps, while these two then repeat the same question.

"Mama, mama, I feel sick; Send for the doctor, quick, quick, quick! Doctor, doctor, is it true? Yes, my child, but don't you cry."

How many carriage shall I have?"

With the last question, the ones reciting begin to turn the rope faster, counting until the jumper misses.

6. Lunch of punch and wafers was served, and as an educational feature an article from the Magazine was read. After this all repeated the Lord's Prayer followed by the Mizpah benediction.

INTERMEDIATE CORNER

REV. JOHN FITZ RANDOLPH

Intermediate Superintendent, Milton Junction, La.

DAILY READINGS
Sunday—Solomon's Choice (1 Chron. 1: 7-12) Monday—A safe Guide (Psalm 23; Psalm 37: 1-6) Tuesday—Seven things to keep in mind (Phil. 4: 8) Wednesday—The high honor of service (Matt. 20: 25-28) Thursday—Love, the greatest thing in the world (1 Cor. 13) Friday—To be rich is young man's choice (Matt. 19: 16-22) Sabbath Day—Topic: What do you want more than anything else in the world? (Phil. 3: 7-16) "People for Sabbath Day, April 26, 1930"

DORIS E. COON

Have you ever asked yourself the question, "Is it possible for us always to receive what we most desire?"

I am sure that many moments have been spent in desiring this subject. What and where is there a better answer than the one in Matthew 7: 7, which states, "Ask and it shall be given you; seek and ye shall find; knock, and it shall be opened to you." That is a promise worth thinking about.

Of course, there are many requirements demanded before it can be fulfilled. The price is often high, but is it worth it? Let us be satisfied with nothing but the best. Then let us all work for the one thing which has ever been the desire of my heart, as long as I live. It's worth the price, so let's work.
JUNIOR JOGGINGS
ELISABETH K. AUSTIN
Junior Christian Endeavor, Junior Superintendent

"ANSWER ONE—ASK ANOTHER"

Question—What should be accomplished through the business meeting of a Junior society?

Answer—Objectives:

1. A sense of responsibility in the child, a relation by the child to the religion to business affairs.
2. A recognition by the child of the power of his Junior Christian Endeavor, incomplete if his committee (whether he be chairman or not) fails to function.

3. A development of a feeling of consciousness that herein he is functioning himself—The "excuse" of a Junior society for being lies in the "persuasion of desirable thoughts, motives, and emotions previously aroused.

4. An elementary knowledge of Robert's Rules of Order—training in correct participation—a knowledge to be used in many fields.

THE REVIVAL "SPIRIT"

The question is often asked today, How much of the "spirit" in the revival season is the spirit of the Holy Ghost, and how much is due to the mere magnetic, and psychological influence of men? Is the influence of the evangelist over an audience due to his personal magnetism, or to the Spirit of God working through him? Many theological seminaries, and many Christian workers, have become apparently fearful of emotional religion, saying that it may be wholly of men and not of God. It is not greatly different from some refined pagan philosophies.

Many are saying that the swaying of the multitudes as in the days of the Wesleys, Spurgeon, Moody, and others, can never be expected again in the history of the Church, and it sometimes looks as though efforts were made partly to set forth that manifestation of the power of God in the hearts of men, and ascribe it to psychological movements, or to put it in plainer terms, it is ascribed to men and not to God. As a result there are many men who would like to win millions to Christ by manifest emotion of any sort. They have been caught in this whirlpool of psychological discussion, and have hesitated to yield themselves wholly to their messages, lest any power they might manifest might be psychological, and not the power of the Holy Spirit. They have never been afraid of the fire of the Holy Spirit, and as a result there is a weak testimony; sermons lack something, and the power of man or power of God; sermons become mere essays on some popular theme, and even these are not delivered with enough energy to keep the saints on their front seats awake.

Let us turn back the pages of history for a moment to a time when the power of the Holy Ghost was not confused with any personal magnetism; when men were advised to give themselves to the personal power of the gospel, and let God have his way with them. The Apostle Paul was not hindered in his work by any fear of personal influence through magnetism on his hearers; he was alive, passionate, and full of what the New Testament calls the power of the Holy Spirit, and we feel no lack of the power of the Holy Spirit because of what enabled Paul to do his mighty work. He was so positive and vehement that he could not be confused with any personal magnetism; he could not be confused with any personal influence, and Agrippa, as he learned that his thinking had made him mad. When he dipped his pen in ink, it seemed to him that he had dipped it in the fire of God, and when he wrote his epistles, he wanted to make every word of what he wrote as convincing and as clear to others as the man himself. He oversaw the work of his Junior Christian Endeavor, incomplete if his committee (whether he be chairman or not) fails to function.

Some one may ask, "How shall we know what is the power of the Holy Spirit, and what is purely human?" There is but one way of knowing. Of course we readily admit that the human element enters into all our religious works, whether we like or not, and that there are some tests, and those are the tests suggested by Jesus Christ, "by their fruits." Whatever move-ments in religion that never makes evil men good, even if it comes through human channels, is of the Spirit of God; but the movement that comes through the preacher and teacher, and earnest Christian worker, is to give himself wholly to God for the working of winning souls to Jesus Christ.

Signed—Committee to Promote the Religious Life of the Denomination.

British to Study Possibility of Abolishing Death Penalty. — Headline. All that's needed is to adopt the American jury system. — Arkansas Gazette.
“Oh, I hope he does, I hope he does,” said little Delean, jumping up from the corner in which she had been playing with her blocks; clapping her hands and dancing around the room with glee she continued, “I just love Jesus and I’m going to hug him tight when he comes and tell him lots of things, and I do hope he will come this summer.”

I wonder how many of our little Sabbath Recorder readers really love Jesus in this way and are ready to meet him if he should come this summer.

His Word (the Bible) tells us he will take all who are ready. Have you told Jesus that you want to go with him? If not, it would be wise for you to do so at once for then he will know who are one of those who desire to go with him.

He does not take any against their will. He takes just those who love him and those who wish to be with him.

Tell Jesus at once that you love him and that you want him to take you to that beautiful home he is away preparing for those who love him. Then trust that he will do so for he has promised that those who come to him he will lead in no way cast out.

Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh. Matthew 24: 44.

Rt. 2,
Bilye, Mich.

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I want to tell you about the canary birds my father bought for me. There are all of them—the father, mother, and four little birds.

Daddy wired a small wire strainer in the cage, and they made a nice nest of the cotton we put in the cage, and it surely is interesting to watch when a few friends come to play with.

The eggs were bluish white with brown specks on them. They were about as big as my finger nail.

The little birds will not be babies long the way they are growing. I think they will grow in the night. One looks as if it is going to have a black head. He is the smallest one.

Dicky is a beautiful singer. He helps feed the mother and the babies.

I enjoy the Children’s Page very much and I will try to write another letter soon.

Sincerely yours,

THELMA KENYON.

Ashaway, R. I.
March 25, 1930.

DEAR THELMA:

I enjoyed hearing about your lovely little canaries. I had one of my own last summer. Many of my friends have, so I have been able to enjoy their beauty and their songs. I did have a tame robin once upon a time when I was probably about your age. His name was Dick, too. I found him in the grass one day; when you have a very bad foot, and carried him tenderly into the house. I doctored his foot and took care of him as well as I could until his foot was well. At first he was very wild, but before many days became tame. When he was well I let him fly away, for robins are not like canaries, and are not happy in a cage. For several days he kept coming back and seemed as tame as ever, but finally he flew far away and never returned again. How I did miss him.

I am glad you enjoy the Children’s Page. So do I. I hope you will keep on writing for it, and that we write often.

Sincerely your friend,

MIZPAH S. GREENE.

MARJORY’S FRIENDS

MARJORY BURTON lives on a large farm in southern Wisconsin. She has no brothers and sisters and no near neighbors of her own age, so one would think she would often be very lonely. But let me tell you, it would be hard to find a happier, more contented little girl.

If you should ask her, “How can you be so happy always?” she would reply, “Don’t you think it is because they have been playing with me.” And when father comes to take them, then Father comes to take them, they leave their toys in the room with glee she shut the door and went to her blocks; clapping her hands and dancing around the room with glee she continued, “I just love Jesus and I’m going to hug him tight when he comes and tell him lots of things, and I do hope he will come this summer.”

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Rt. 2,
Bilye, Mich.
Our Pulpit

Personal Worth

Rev. James L. Skaggs
Pastor, First Church at Milton, Wis.

Text—Matthew 12: 12.

Order of Service

HYMN
Lord’s Prayer
Responsive Reading
HYMN
Scripture Reading—Matthew 12: 1-21
Prayer Offering
HYMN
Sermon
HYMN
Closing Prayer

“How much then is a man of more value than a sheep?”

It was at a time when Jesus was in the vicinity of the Sea of Galilee toward the north of Palestine. He had recently sent out his disciples to go forth and heal and teach. The occasion was going from village to village ministering to the spiritual and physical needs of the people.

Many of the people by whom Jesus was surrounded were very religious. They had been trained to be most scrupulous in the observance of forms, commands, and traditions, and apparently believed that the real soul of religion was to be found in these observances. In their allegiance to these things, they were apparently overlooking deeper and more vital things. They were apparently living by the letter of the law, forgetful of its real spiritual significance.

In the matter of Sabbath observance they were very careful and had hedged themselves in with a multitude of rather artificial restrictions. A question of the observance of the Sabbath, but the man must wait for relief until the Sabbath is past. “And they took council how they might destroy him.”

A question of values must necessarily arise. And Jesus says, “How much then is a man of more value than a sheep?” A sheep represents a definite kind of value. Its wool is worth so much in the market and for the making of clothing. Its skin has a real commercial value. Its meat has a real value for food. Therefore a man who owns a sheep would not want to lose it in a pit lest it die, and his master would not want to take a chance on losing so valuable a property.

Many men were held as slaves in the time when Jesus walked among men. If a slave, an able-bodied man, and a capable worker, should fall into a pit on the Sabbath he would doubtless have been lifted out; his master would not want to take a chance on losing so valuable a property.

I heard a story, not a vague one of a bygone age of a boat being capsized, throwing a considerable number of people into deep water. One man on the shore became greatly excited and kept shouting to those attempting rescue. “Save the red-headed man; save the red-headed man!” Finally the red-headed man was brought out, and the rescuer inquired of the excited man on shore, “Is this man your brother whom you were so anxious to have rescued?” The other replied, “No, he owes me ten dollars; and I knew if he were drowned I would never get it.”

Everyone has a sense of values when we talk about sheep or money; but it would seem that some do not see readily the value of a man—personal worth.

But it is this personal worth that we are to think about this morning. “How much then is a man of more value than a sheep?”

It is undoubtedly true that varying degrees of worth are set by people. Some persons are worth more than others. And we can not always judge personal worth by one's appearance. Some of the most trifling personalities make good appearances, wear good clothes, have perfect manners, but inwardly they are very cheap and perhaps full of all uncleanness. There are also the diamond personalities: some in the rough and some polished. We have to go deeper than externalities to determine personal worth. Might it not be possible that in some cases a man is no better than a sheep?

A man's worth depends a great deal upon his ideals as ideals from which the plants and fruits of life grow. We do not expect the same results in our gardens from the seeds of quack grass and the seeds of tomatoes. No more can we expect the same kind of personal worth to grow out of the ideals of the gangster or bootlegger and the honest hard-working student or citizen.

A story is told of a great religious leader of Europe coming for the first time into New York harbor. He was greatly impressed with the skyline of that great city. "His eye caught the beautiful lines of the Woolworth tower. His face beamed with delight. "Ah, you Americans," he said, "that is your great cathedral!" ‘No,’ those about him answered, ‘that is not our cathedral, that is five, five and ten cent store." —Lucock, Christian Herald.

So as we look upon the outward aspects of life we can not always estimate the personal worth. All men doubtless have potentialities which make it possible to be better than sheep. But if the animal nature rules, and the individual is governed by greed and the appetites and passions of the flesh, is he really better than a sheep?

Haberd E. Lucock, professor in Yale Divinity Schools, says: “To many people life has become merely an episode in a five and ten cent store. Their smooth unscruffed brow you can see written just as clearly as if it were written in the gold and red letters of the traditional five and ten cent store. Nothing in this place worth over ten cents. No high reverses, no aspirations after God.” —Christian Herald.

It is depressing to look into faces where there are great possibilities and see written in unmistakable shape, "Nothing Here Worth More Than Ten Cents." On the debit side of personal worth there is no inspiration. But our spirits rise as we meet people with great ideals, with faces set resolutely toward God, and toward things which are high and holy and good.

We do not need to live on low levels of personal worth, where there may be a question whether we are worth more than sheep.
The Board of Trustees of the American Sabbath Tract Society of New Jersey met in regular session in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday, March 9, 1930, at 2 o'clock, p. m., President Corliss F. Randolph in the chair. Member present: Randolph, Winfred R. Harris, Miss Ethel L. Titsworth, Theodore L. Gardiner, Irving A. Hunting, George R. Cran dall, William Hubbard, Asa F. Randolph, Edward E. Whif ford, Harold R. Crandall, LaVerne C. Bassett, Courtland V. Davis, Business Manager. Visitors present: Mrs. Alva J. C. Bond, Mrs. Bes sie Hubbard, Mr. Adelbert F. Whitford, Mr. Arthur L. Titts worth. Prayer was offered by Dr. Edward E. Whitford.

Respectfully submitted,
Bernice A. Brewer, assistant corresponding secretary.

REPORT OF THE BUSINESS CORRESPONDENT

Letters
Letters received during the month, 69; letters without signatures, 16; letters mummigraphed, 4, totaling about 220 copies.

Distribution of Literature Campaign

The larger number of letters both received and written this month is due practically entirely to the distribution of literature campaign which is being carried on through the office. Most of the work has been done this month on the campaign. The work has included the sending out of mummigraphed letters, mailing of other letters, and the checking of the Racoona subscription list against lists of members of about forty-five churches. The object here is to send a letter and following month’s letter to all the non-subscribers whose names and addresses we can obtain.

Follow-up Letters
One new feature of the office work has been introduced this month. This is the following: when we receive letters of inquiry from people outside our denomination, and answer them with a letter and literature, we hear no more from them. A plan has now been started to write to these people at least once more, showing our interest in them, and our desire to send them more literature. If they fail to order it, we will make a second attempt in a few months. Of course this is a very slow procedure, and a recall attempt is made after the first. One reply has already been received since this beginning has been made.

A new typewriter has been placed in the secretary’s office, and is already making the work not only faster, but more accurate. It turns out better looking typing. The typewriter now matches the rest of the very fine equipment of the office.

Africa.
A letter of interest was received from a man in the section of Africa where we have some workers, stating that they were writing which we had no official representative there. He had been writing to a sister with the people there, since we could hardly understand their letters, nor they understand ours. This letter is from a white man, a Canadian, who has lived there for twenty years. He has recently withdrawn from the Seventh Day Adventists, and wishes to be affiliated with Seventh Day Baptists. Of course some investigation would be in order, but from his letter, which was quite long and full, it seems that perhaps we have found someone through whom we may work in this section. From his letter I gather that there is considerable interest in our beliefs there.

Respectfully submitted,
Bernice A. Brewer.

Report approved.

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Voted that the secretary express to Dr. Edwin H. Lewis and sister, Mrs. W. L. Russell, the gratitude of the board for the picture of their father, Dr. A. H. Lewis, Minutes read and approved. Board adjourned.

Winfred R. Harris,
Recording Secretary.

HOME NEWS
Lost Creek, W. Va.–In the death of "Uncle Billy" Cookman the Lost Creek Seventh Day Baptist Church has lost one of its oldest members both in point of age and in years of his membership. He joined in 1875.
Several of our townspeople have suffered the loss of employment by the closing of the Hutcheson Mines at Mt. Clare, February 15.
Harvey O. Van Horn and Russel B. Kennedy secured the contract for building a large barn near Bridgeport and have already begun work on the foundation. The Lost Creek Lumber has the contract for furnishing all the material. This speaks well for business men and workmen of our community.
C. E. Williams, principal of the Bryant Public School of Clarksburg, has purchased Public School of Clarksburg, has purchased an eleven acre tract of land, on the West Milford road, and will build a summer home for his family. We welcome these gifts to our Lost Creek community and hope they will prove to be permanent residents rather than for the summer seasons.
Mrs. Emma Whitford who has been visiting her sister, Mrs. Abbie V. Van Horn, returned January 29 to Jackson Center, O. where she will remain for the winter with her aunt, Dr. Mary Hawver of that city.
Rev. C. G. Scannell of Dodge Center, Minn., assisted Rev. Van Horn for a week in special meetings at Roanoke. On his way home he spoke one night at the Brick Church. Brother Scannell is a pleasant and forceful speaker and wins friends to himself and to Christ wherever he goes.
We are sorry he could not have remained for a series of meetings at Lost Creek.

Lose Creek Banner.
"proof-text" in the establishment of Christian truth and doctrine. That is, plain statements from the Bible became the basis in establishing doctrines and settling controversies. The doctrinal system of the Anglican Church is based upon the one unerring test to establish a doctrine. Bible contains the truth, the whole truth, and nothing but the truth" (See Art. 39). It is true also that the Baptists, Presbyterians, and other Protestant churches, like wise base their beliefs upon the same declaration. The absolute proof of their doctrinal beliefs and practices was based on the Bible and the Bible only. No text was questioned as untrue, no book doubted. All Scripture and Scripture only—was accepted by the great builders of our theological systems and doctrines with an unshakable belief in the inspiration of the texts, as well as the absolute authority of the Word.

But the critics would change all this. They affirm that the "science of criticism" has supplanted the science of systematic theology. To prove the origin, sanctity, and perpetuity of the Sabbath, it used to be sufficient to quote such texts: "God blessed the Sabbath day and hallowed it," etc.; or to establish the doctrine of the new birth, such Scripture as "God is truth"; or to determine the age of the Bible, such as: "God is truth". But the critics assure us that the day has gone by for the use of "proof-texts" to establish doctrines and practices. Such a text might be taken from a book, or portion of a book, which is declared to be mythical, an anachronism, or a forgery. It might be taken from the early chapters of Genesis, or Deuteronomy, or Jonah, or Daniel, and in such case, of course, could not be accepted as a fact, or used to establish a doctrine.

In other words, every book, chapter, and text of the Bible must be suspected and analyzed in the light of its date, origin, circumstances, authorship, environment, etc. and after a carefully examining board of higher critics has determined these facts, and just what the book, chapter, or verse meant to the writer, (not what God meant)—only after all the preconceived ideas of the modernists have been left out. That something is the most abiding of all the experiences of religion, namely, the connection that the religion comes from God." The sanctity of a divine morality is the certainty of the believer that it originated with God. (Italics mine.)

I commend these words to all thoughtful students.

STATEMENT ONWARD MOVEMENT TREASURER, MARCH, 1939

Receipts

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Alfred, Second | 15.30 |
Andover | 15.30 |
Stouffville | 4.00 |
Battles Creek | 204.00 |
Brooklyn, First | 159.50 |
Brooklyn, Second | 104.74 |
Carleton | 54.00 |
Chicago | 14.00 |
de Ryter | 150.00 |
Dodge Center | 40.70 |
Sabbath school | 13.19 |
Womans Benevolent Society | 10.00 |

Edinburgh | 63.89 |
Exeland | 6.25 |
Farmington | 115.00 |
Fouke | 25.00 |
Fortuna | 7.00 |
Geneese, First | 20.00 |
Gentry | 105.00 |
Greenbrier | 42.37 |
Hammond | 10.00 |
Hartville | 45.00 |
Hebron, First | 10.00 |
Special | 15.00 |
Hebron, Second | 25.00 |
Hopkinson, First | 113.00 |
Hopkinson, Special | 136.00 |
Independence | 350.00 |
Laclede | 855.00 |
Little Prairie | 19.50 |
Lois Adams | 48.75 |
Lost Creek | 398.00 |
Marion | 3.75 |
Middle Island | 121.35 |
Milton | 221.30 |
Special | 15.00 |
Milton, Junction | 236.30 |
Milton, Junction | 1,556.69 |
Milton, Junction | 500.00 |
Milton, Junction | 34.57 |
New Hermitage | 39.00 |
New York City | 672.83 |
North Lump | 363.00 |
Norman, Okla. | 530.00 |
Pawcatuck | 2,162.00 |
Peachtree | 3.00 |
Peoria | 30.00 |
Pineaway | 1,165.55 |
Plains | 169.00 |
Portville | 1,041.02 |
Richburg | 16.00 |
Rochester | 126.00 |
Rochester | 37.00 |
Riverside | 751.00 |
Rotherham | 10.00 |
Rockville | 37.50 |
Sabbath school, Special | 10.00 |

Alfred, First | 197.83 |
Alfred, First | 1,472.93 |
Alfred, First | 13.75 |
Alfred, First | 120.35 |
**THE SABBATH RECORDER**

### 476

Salem: 86.00 998.00
Salemville: 20.00
Scio: 20.00
Scott: 20.00
Sildol: 128.68
Sabbath school: 39.00
Stoneford: 167.68 539.88
Syracuse: 20.00
Verona: 20.00
Special: 15.00
Syracuse: 232.56

**THEODORE W. ROBINSON, M. D.**

**RELIGIOUS EDUCATION**

**REV. ERLE E. BUTLER**

**Director of Religious Education**

**Contributing Editor**

### THE MODERN BIBLE SCHOOL AND CHILDHOOD

**MARY ALICE JONES**

Interest in the religious education of children has grown rapidly since the middle of the nineteenth century. Workers with children in the various local churches, realizing the need of help in developing better methods for their Bible schools, began to organize into groups for mutual improvement. The first primary teachers' meetings of which there is record was organized in Newark, N. J., February 19, 1870. Local “unions” were formed in other cities, and in 1884 these local units organized themselves into the National Primary Union. Three years later, this was changed into the International Primary Union of democracy in training. In 1896, and in 1896, this flourishing organization became an auxiliary of the International Sunday School Association. During the last year of the century, Mrs. J. Woodbridge was elected an employed secretary for this division of the work of the association, thus becoming a professional worker in the field of religious education for children.

This early organization of children's work made contributions of lasting importance. It secured the adoption by the International Sunday School Association of the principle of graded lessons, and worked with untiring energy to see the actual lessons prepared and in use. It outlined a course of leadership training for teachers with children, and stimulated the organization of local groups in cities all over the two countries to study better methods of work. The nature of the child and of childhood religion was brought to the attention of the church leaders so effectively that there came about an awakened conscience, resulting in the generous use of church money for better literature for children, better rooms in church buildings for children, the employment of trained workers to give supervision to children's work, and the provision for institutes and training schools for teachers of children.

A survey of the field of religious education of children today reveals the more mature fruits of these earlier efforts. There are now employed the denominations for the creation of literature for children and for the supervision of children's work, ninety-eight national and regional officers, and by states and provincial Councils of Religious Education there are employed fifteen such officers. Thirty years after the first worker was employed in the field of religious education of children, there is a force of people working and expanding the work which she began! Each of these women is carrying a heavy individual load, each is responsible to some specific organization; and they are working together through the Children's Work Professional Advisory Section of the International Council of Religious Education to sharpen their individual perception, to enlarge their vision, to exchange experiences, to foster a concern of common interest to all workers with children.

The spirit of mutual confidence and appreciationwhich pervades the members of this body bodes well for the future of the religious educational program for children in North America. The tremendous demands which modern life is making of children create a spirit of humility and sacrificial devotion among all who are convinced that only the teaching of the religion of Jesus Christ, the integration of his spirit into all relations and experiences of life, can enable these children to live joyfully, usefully, nobly; and the result of tireless efforts in bringing this consciousness in the Church at large that it has no duty which compares in importance with the nurture of mind and youth. Through denominational and interdenominational channels, teachers of children in local churches throughout all of North America are feeling the influence of experiment, study, effort, and devotion on the part of many leaders. As a result, leadership training classes in various aspects of children's work are increasing by leaps and bounds each year. The circulation of periodicals for teachers is rapidly growing. Leaflets, pamphlets,
and books on many phases of child nurture are being distributed in vast numbers, and many new educational plants making adequate provision for children are being built each year.

But the task is only begun. There are even now millions of children in North America entirely beyond the reach of any religious influence; there are still more millions communically or nominally in the church school, whose attendance is so irregular as to make it of no real value; and there are yet the other millions whose church school program and teaching staff is so poor that it fails to achieve any worthy object. North America is to fulfill their destiny, they must "give more thought to children."

Now is the acceptable time for a great heart-searching, a frank facing of responsibility, a determined effort to go forward together on a crusade for the children of this continent. To bring them all under the influence of a church, and to see that the program which each church offers is worthy of the name of the Christ who put the child in the midst—this is the goal.

The great Toronto Convention in June 1929, using the findings of pre-convention study meetings, called for a four year program of religious education; workers' conferences, will be the occasion of launching a four year program of religious education. This will unite the resources of forty-one strong religious bodies in the direction of this goal.

MINUTES OF THE QUARTERLY MEETING OF THE SABBATH SCHOOL BOARD

The regular meeting of the Sabbath School Board was held at the home of the secretary, Dr. A. J. Burdick, in Milton, Wis., Sunday afternoon, March 16, 1930, at 3:30 o'clock.

Present: Nelson Inglis president and the following were present: Professor D. Nelson Inglis, Rev. John F. Randolph, Professor J. Frederick Whitford, Rev. James L. Skaggs, Rev. Louis Babcock, Robert E. Greene, Hosea W. Rood, and A. Lovelle Burdick—members of the board of trustees—and also Director of Religious Education Eugene E. Sutton.

The meeting was opened with prayer by Rev. James L. Skaggs. The minutes of the last meeting and the secretary reported on the call for this meeting.

The report of the Committee on Publications was presented by the chairman, J. J. Whitford. The report recommended, with the approval of the editor of the Sabbath Recorder, the board appoint Director E. E. Sutton editor of the department in the Sabbath Recorder to be known as the "Religious Education" section, which would include all phases of work in our religious education field.

Verbal reports, without recommendations, from the committees on Field Work and Finance were presented and received.

The report of the treasurer was presented and adopted as follows:

L. A. BARBOCK:

In account with the Sabbath School Board
December 15, 1929, to balance $301.64
Staff meeting, Sutton expenses $9.00
January 7, Rev. Harold R. Crandall, onward movement $133.40
February 7, Rev. Harold R. Crandall, onward movement $166.75
March 7, Rev. Harold R. Crandall, onward movement $262.73
Rev. Harold R. Crandall, first hopkinson $25.00

Total $792.52

Milton, Wis., March 16, 1930

Mary M. Osborne, Recorder

March 16, Balance on hand $312.52

Sabbath School Lesson IV—April 25, 1930


April 20—All Belongs to God. Matthew 19: 28-30.

April 21—The Son of Man. Matthew 17: 24-27.

April 22—God Loves the Cheerful Giver. 2 Corinthians 9: 6-15.


April 24—The Promotion Giver. 2 Corinthians 8: 9-15.


April 26—Wisdom’s Call. Proverbs 8: 1-11.

(For Lesson Notes, see Helping Hand)
DEATHS

Coon.—Ida Ames Coon, daughter of Henry R. and Addie R. Ames, was born in Madison County, N. Y., April 28, 1872, and died in Cortland, N. Y., April 3, 1920. The burial was at the Richburg Cemetery.

Cortland County, N. Y.

THE SABBATH RECORDER

THEODORE L. GARDINER, D. D., Editor

Entered as second-class matter at Plainfield, N. J.

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C A R

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