Pastors, Officers, and Fellow Members of our Denomination

Of COURSE we will raise the Budget for 1932. The needs of the field, the welfare of the workers, the cause for which we stand—require it.

- The last General Conference cut down the Budget, including the needs of current activities and the amount of our indebtedness, from more than $61,000 to less than $42,000. This represents actual living needs, with many of our usual activities seriously curtailed.
- The Seventh Day Baptist denomination is more than two hundred fifty years old. Born with the great Baptist Movement, it has suffered persecutions and even martyrdom. Nourished by sacrifices, it has survived opposition and hardships. It has never grown large, but it has grown deep. It has heartened and encouraged its people through periods of loss and depression. It has planned and carried into successful execution a statesmanlike program of education, evangelism, and missions.
- Blood and spiritual children of men and women who have refused to be overcome or stalemated by difficulties and discouragement, we must continue to be worthy of our forefathers and to be loyal to our Christ, as they were to theirs.

- Of course we must raise our Budget. To do less points to suicide. To raise it spells advancement of the whole Sabbath truth and cause.
- The Budget represents the united work of the church. It educates our people touching our various activities. It provides an intelligent program of giving. It gives every member of the church his opportunity to carry his fair share of the load.
- We are challenged to do our best; to re-assert the quality and value of our faith in God and the truth of the Sabbath. God calls us to "prove me now herewith." He challenges us to tithe our incomes and to bring the tithe with our offering in the expectation that he will "pour out a blessing" upon us.
- Your Finance Committee believes that there are stout-hearted pastors and people in every church, and that they will do this hard and challenging task of financing the program in 1932.
SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next session will be held with the Seventh Day Baptist Church in Frederick, Md., November 19, 1932.

President—Corliss F. Randolph, Maplewood, N. J.

Recording Secretary—Anna L. Babcock, Maplewood, N. J.

Corresponding Secretary—Paul G. Utter, West Burlington, Ia.

Treasurer—Mrs. H. L. Palmer, Boston, Mass.

Dr. Gardner's classic story should not cause us to throw up our hands and quit. Doctor Gardner's classic story is recalled of the two frogs that fell into the farmer's jar of milk. While as far from bottom as his despairing friend, continued to kick, and when morning came bringing the farmer, Mr. Frog, bright eyed and active hopped from a roll of butter churned by his own desperate efforts to a place of safety. We are going to come through this period, after a time; let us be encouraged to keep on "keeping on."

Take our missionary depression. Backfire around that with optimism and encouragement. Backfire will help to give up in despair, to stand fast and hold on. It is a time for our Missionary Board to "sell" missions to Seventh Day Baptists as never before. We have had in the past an influence and power more than commensurate with our numbers in China. Christ is still needed there, yes, needed as never before. We are justly proud of the courage and loyalty of our men and women over there. Tomorrow—whenver it dawns—will furnish opportunity greater than ever for the gospel so much needed. We must struggle on for the prize. Budget: pay our debts; "the morning cometh."

Again, take our Tract Board work. Backfires of encouragement and optimism must be kindled here. We, too, have a debt, and are having our struggles. We see butter in the milk, however, and we will go on till it is "gathered." There are signs, better times, we believe, for us as a denomination. People went home from Conference, buoyed up and afire with a larger zeal for God's work in the earth. Let us take echoes of their words and enthusiasm keep coming in.

The Committee on Spiritual Life has built a backfire in its visiting suggestions, which have been carried out with good effect in many parishes. We believe it will continue to be not only a great safeguard, but a presentation of hearts and of church life for larger spiritual growth. Our Conference president has been building optimistically in the mimeographed messages sent out to pastors and churches. The Finance Committee is pursuing its work with plans suggestive and encouraging whereby the work of the Onward Movement shall go forward.

In those old pioneer days, when the fires raged over the homes and swept across the plains, the pioneers had to look up to catch their breath and clear their eyes of smoke. Though they fought flames to save themselves and their homes, they put their trust in God.

We must not fail to do that—believe in God, though struggling for existence and striving to pull through. With trust placed
in him, shoulder to shoulder we will pull together for the better day. Victory will crown our effort. Co-operation together and with God spells success. The poet Kipling urges.

It ain't the guns nor the armament, nor the funds that they can pay, But the close-operation that makes them win the day; It ain't the individual nor the army as a whole, But the close-endeavor-work of every bloom-in' soul.

Strange, but

The Presbyterian Ad

Arms Do Kill

ance recently published an editorial under the above captio

n, We like so well the editorial says we are giving it here

England has been excited because some thieves carrying firearms have wounded a policeman and a bank manager, and the London Evening News thinks it might be wise, as a result, to stop the sale of firearms now sold under a permit system. It declares that they are far too easily obtained, saying, "Obviously, if there is nothing done to stop the sale of revolvers, there is danger of an increase of shooting. Strange, America has never felt sure there are some states have a "law against pistol carrying," but here in England it is enforced. In our mail we are invited to buy American, German, Italian and Spanish automatics, pistols, or revolvers—at cost. Almost any of the cheaper magazines carry firearm advertise-

ments, apparently all requiring only the mail-
ing of the money and the getting of the gun in return. One may also display them, and many sporting goods and hardware stores will, at well, no connection between these facts and the item under consideration, namely, the multitudes of killings, pistol fights, accidental shooting. Gang murderous, hold-ups.

We wonder why the Advance did not go a step further. The same line of argument many easily be extended to include "arms and armaments." Large provisions in "pre-
cear and dangerous" projects and in various other undertakings are made. The United States is a country of great wealth, and many of our people have been exhorted to commit the political parties in favor of repeal. The National Prohibition Board of Strategy plans to use radio broadcasting if the necessary arrangements can be made. The board desires to put over the effort on the Sabbath for gain and engaging in other secular work on that day. In counseling together the Jews admitted to the Adventist fraternity, and other religious groups, that the prohibition struggle and have given the means to go. A decided impression was made in the period of the national conventions, is wholly

The Sabbaths Recorder wishes the Mes

senger of Cheer a large success in the field in which it is endeavoring to serve.

Calendar

We are indebted for some

Reformation interesting information in

Postponed

this note to a letter appear-
ing recently in the Milton News. The letter is from Professor J. N. Anderson, whom we know well; that the talk about persecu-

The Messenger

Volume six, number one, Of Cheer

Cheer, "Published quarterly in the interests of the Seventh Day Baptist Conference Auxiliary for Lone Sabbath Keepers and of the Seventh Day Baptist Church of

Edinburgh," is just at hand. It is a bright sheet the publication which has recently been resumed. Rev. Angeline P. Allen is editor. After suspension for some time, it being printed again with the hope that sufficient funds could be raised by way of subscriptions and gifts to make it possible to carry regular messages to the many lone Sabbath keepers. Its motto text, appropri-

ately, is "The Lord's Day-Sunday is not to be altered or removed." It then takes but a little to kindle "a vast sportIng goods and hardware stores" as well

as the "recycling of the aged," the "disorderly conduct" and the "requirements of the law" against pistol carry-

ing, but

The point about big business was a tough

charge, not much public demand for it, and

change, not much public demand for it, and

The "Messenger of Cheer" wishes the Mess-

senger of Cheer a large success in the field in which it is endeavoring to serve.

For such injustice the family had been com-
pelled to leave its native land and settle in France. He continued by asking, if this becomes a world movement, as it seems to

be, will we have a conscience about the Sabbath? Where will they go? A decided impression was left on the conference by his testimony and ideas.

When the vote was taken on a motion that the question would not come up until 1935, a note was handed Elder Longacre by a dislocated advocate. It read, "The world is still an oyster." The interpreta-

tion, according to Professor Anderson, is that the people of the world as represented by the men in that conference are shut up tight, never let anything get away, and al-

ways stay right where they are—inept.

Broadcasting for The vast majority of the Prohibition Recorder readers are deeply

interested in prohibition and are against

the Eighteenth Amendment. Our churches have been ever interested in the prohibition struggle and have given money, service, and time to that cause. They consider it as a battle, and will give the following message a careful reading. Who

of us is not able to give for this vital cause at least one to ten percent of our time?

In his report to the demands of the wets for planks committing the political parties in favor of repeal of the Eighteenth Amendment, the National Prohibi-

tion Board of Strategy plans to use radio broadcasting if the necessary arrangements can be made. The board desires to put over the effort on the Sabbath for gain and engaging in other secular work on that day. In counseling together the Jews admitted to the Adventist fraternity, and other religious groups, that the prohibition struggle and have given the means to go. A decided impression was made in the period of the national conventions, is wholly

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help the Board of Strategy broadcasts on this subject, whether or not they have contributed to the initial plan of action. For such contributions direct to the National Prohibition Board of Strategy, 1138-40 National Press Bldg., Washington, D.C., monetary or other, are payable to order of the National Prohibition Board of Strategy.

A FEW NOTES STILL COMING IN

The little specially provided coin cards are still coming in daily with their silver coins, although the list is now seven names and is growing. Yet a great number of coin cards unreturned to headquarters. Readers who have coin cards will help the work of the board by returning them promptly—with one or more coins enclosed. Any who have not received coin cards and would like to have a share in the campaign will be sent as many cards and envelopes as they can distribute, upon application to the Board of Strategy at address given above.

THE SMALL DENOMINATION AND THE FEDERAL COUNCIL

BY REV. AHYA J. C. BOND

At the meeting of the Executive Committee of the Federal Council of the Churches of Christ in America, held in Philadelphia early in December, there was some discussion of the work that the smaller denominations do in the work of the council. The present writer took no part in that discussion as he has a representa­ tion of the smallest denominations—his church—the Seventh Day Baptists, who have been in the council from the beginning—the only group that he was especially interested in all that was said.

This is not written in any sense as a de­ fense of the smaller denomination or its right to a place in the Federal Council, for I do not regard any such defense as necessary. I have never felt at any time that our rights and privileges in the council were in any way mod­ estly made to them comfortable to work with, and they are concerned, not with ex­ ploitation of denominationalism, but in promot­ ing kingly charity among the churches. To add best through the collaboration of all Christian communions.

ADVANTAGES TO THE DENOMINATION

There is a healthy reaction which comes to a small denomination as it feels itself a part of the greater Christian fellowship which is engaged in the work of Christ's kingdom. This the smaller denomination finds more than it can bear. The latter may be heard when speaking alone as it ex­ presses its position with reference to the great issues upon which the Church should speak, whereas the smaller denomination is but a voice in the wilderness.

Perhaps it is for this reason that the small denomination appreciates the prophetic func­ tion of the larger communions, and recognizes in the prophetic voice of its leaders, the present writer gave hearty applause when in Philadelphia, Bishop McConnell, the pres­ ident of the council, asked that at least "a small window be left open through which the prophetic voice might be heard." When a good brother admonished the bishop and the council, and the brothers thought of the "methodists instead of setting fire to the Federal Council," I called to mind a like admonition which is recorded in a certain ancient Book with which all members of the council are more or less familiar. A prophet had strayed beyond the confines of his own part­ icular nation when he was told to go back to his own country, there to prophesy and eat bread. The small denomination feels that it can be heard through its membership in the council, whose officers and committees sometimes speak with a prophetic voice.

Membership in the council gives the small church the opportunity to work with other Christian bodies to accomplish what no denomination can do alone. Its contribu­ tion may not be large, but it is good for its own soul to be thus engaged with others in fulfilling the Church's mission in the world.

THE SABBATH RECORDER

By membership in the council the denomina­ tion has its own vision enlarged and its own spiritual growth furthered. 

ADVANTAGES TO THE FEDERAL COUNCIL

Are there not advantages to the council, too, which come through membership in it of the small denomination? I think all will agree that there are.

There is an advantage which comes from increasing the number of communions that thus cooperate. If divisions are a weak­ ness, and if cooperation strengthens the im­ pact of Christianity upon the problems of the world, then the more nearly unanimous this co-operation can be made, the more effectively will the work be done. 

Membership in the council on the part of a given denomination adds to the personnel of the council, and increases the number of Christian leaders who are working out in prayer and fellowship, and in earnest co­ operative endeavor, the great problems that confront our common faith.

A denomination that has a historical back­ ground and that has lived through the cen­ turies because it has held to some truth which was valuable for all Christians, has something to contribute to the enrichment of the whole body of Christ. I am not thinking of the Federal Council as affording an opportunity for sectarian propaganda, either directly or indirectly. I am thinking of the particular spirit and viewpoint which representatives of the smaller communions can bring to the discussion of matters of common interest and concern to the whole church.

I doubtless every denomination has enjoyed at some point in its history an intu­ ition of Christian truth or grace which somehow others have missed. Membership in the Federal Council may help it to access such persons as will be able to con­ tribute to the consideration of matters of common interest and concern to the whole church. Doubtless every denomination has enjoyed at some point in its history an intu­ ition of Christian truth or grace which somehow others have missed. Membership in the Federal Council may help it to access such persons as will be able to con­ tribute to the consideration of matters of common interest and concern to the whole church. 

The Federal Council of Churches refrains from making any attack upon the Roman Catholic Church, but in good temper takes issue with its position on mixed marriages, on the ground that it is intolerable. The council's conclusions, which are put forward, not as regulations, but as suggestions to churches, are based upon the study, and was approved at the March meeting of the Administrative Committee of the Council.

The report was originally drafted prior to the Vatican decree on mixed marriages, subject on February 5. The Vatican decree requires that the children of marriages be­tween Catholics and non-Catholics must be reared in the Catholic faith under pain of annulment of the marriage, refusal of par­ ticipation in church activities, denial of a church funeral, and, in extreme cases, public excommunication.

The Federal Council of Churches refrains from making any attack upon the Roman Catholic Church, but in good temper takes issue with its position on mixed marriages, on the ground that it is intolerable. The council's conclusions, which are put forward, not as regulations, but as suggestions to churches, are based upon the study, and was approved at the March meeting of the Administrative Committee of the Council.

Mixed Marriages

A STUDY BY THE FEDERAL COUNCIL

The problem of "mixed marriages," espe­ cially of the marriage of Protestants and Roman Catholics, is treated as a question of serious importance by the Federal Council. The study of mixed marriages in Christ in America was made public March 27. The report was made by its Committee on Marriage and the Home, as a result of several months' work which preceded a study of the subject by the Committee on Marriage and the Home, as a result of several months' work which preceded a study of the subject by the Committee on Marriage and the Home, as a result of several months' work which preceded a study of the subject by the Committee on Marriage and the Home, as a result of several months' work which preceded a study of the subject by the Committee on Marriage and the Home, as a result of several months' work which preceded a study of the subject by the Committee on Marriage and the Home, as a result of several months' work which preceded a study of the subject by the Committee on Marriage and the Home, as a result of several months' work which preceded a study of the subject by the Committee on Marriage and the Home, as a result of several months' work which preceded a study of the subject by the Committee on Marriage and the Home, as a result of several months' work which preceded a study of the subject by the Committee on Marriage and the Home, as a result of several months' work which preceded a study of the subject by the Committee on Marriage and the Home, as a result of several months' work which preceded a study of the subject by the Committee on Marriage and the Home, as a result of several months' work which preceded a study of the subject by the Committee on Marriage and the Home, as a result of several months' work which preceded a study of the subject by the Committee on Marriage and the Home, as a result of several months' work which preceded a study of the subject by the Committee on Marriage and the Home, as a result of several months' work which preceded a study of the subject by the Committee on Marriage and the Home, as a result of several months' work which preceded a study of the subject by the Committee on Marriage and the Home, as a result of several months' work which preceded a study of the subject by the Committee on Marriage and the Home, as a result of several months' work which preceded a study of the subject by the Committee on Marriage and the Home, as a result of several months' work which preceded a study of the subject by the Committee on Marriage and the Home, as a result of several months' work which preceded a study of the subject by the Committee on Marriage and the Home, as a result of several months' work which preceded a study of the subject.
The other, and that they determine to bring up made on the part of religious mutual love and forbearance, even when the differences are extreme, and that they determine to bring up the time of the wedding that the two agree upon, one church or the other, or upon a third church.

The chairman of the Federal Council's Committee on Marriage and the Home takes the ground that religion is such a "basic interest in human life, and differences in religion, if these are fundamental, may strain marriage to the point of breaking." Strong emphasis is also laid upon the avoidance of any "ecclesiastical interference" which would force upon either partner to a marriage any rigid ecclesiastical requirement which is contrary to his own religious convictions.

On this subject it is written:

"It is evident that the problem of mixed marriages is not simple, and that it is not susceptible of easy solution. Religion is a basic interest in human life, and differences in religion, if these are fundamental, may strain marriage to the point of breaking, especially where they are aggravated by ecclesiastical interference. No religious body which confines itself to the religious faith of the member may tolerate the imposition upon one of its own members of the requirements of another religious body by which such a marriage is held to be a nullity, but that member be aroused, or action repugnant to reason and conscience be taken by an authority which he does not acknowledge. For example, reference to a mixed marriage submits to the dictation of such an authority and promises that his children will be brought up in a faith which he does not share, reason and conscience are offended, the seeds of future discord are sewn, the unity of the married life, and the prospect true marriage, with conjunction of mind and soul, becomes remote. Or the marriage is taken as a propagandist, determined through the intimacies of marriage, to spread the religious faith of the other, disaster is imminent.

Statistics bearing upon the matter are not adequate, but there is reason to suppose that marriages of this sort are highly unstable; furthermore, that in many cases they lead either to the desertion of religous practices or at least to the abandonment of any attempt to provide for the religious education of their children.

It is possible for mixed marriages to be successful. Where the differences of religious faith are not fundamental, and where each of the married persons espouses the viewpoint of the other, such differences may be overcome by mutual love and forbearance. Even when the differences are fundamental and entirely insuperable, always provided that there is still mutual love and goodwill that no attempt is made on the part of either to impose faith of the other, and that they determine to bring up their children in such articles of the Christian faith as are necessary if the marriage is to be preserved, many choose to make these essentials a matter of joint agreement. In other cases these pre-requisites are present, the strains of corrected adjustments will be found to be too severe for it to be possible to continue the marriage. One cannot overestimate the importance of the religious faith of the members of the couple, at the time of the wedding that the two agree upon, one church or the other, or upon a third church.

China, and especially Shanghai, has responded nobly to the difficulties presented. Refugee camps and hospitals, many of them in school buildings, are scattered throughout the city, three of the latter being in the Christian section. One building near the city's centre has been furnished for a camp free of charge. This houses three thousand and is being furnished and stocked with supplies by the people of Shanghai. We have been especially interested in this camp, as so many of our friends are assuming the responsibility in caring for their needs. Miss Miriam Shaw and her staff of helpers vaccinated more than one thousand of the refugees in five days. Three of four and five have been taking chances for the remaining people at night. At first both our South Gate neighbors cared for them every other night, but later other teams have taken their turn. Last week some of the people who come to us helped every day in the distribution of their afternoon "feeding of the multitude." They are only allowed twice a day, but the food is nourishing and the people seem very grateful and contented with what is given them.

As school was not in session when the troubles broke out, we closed our school buildings for refugees. Some of the time we have had as many as seventy. At present we have eighteen in our house, but only one is boarder at our table. The others are in the school or getting their food elsewhere.

We did not deem it wise to open school at the regular time, but as time went on and there seemed no immediate danger to this vicinity, Miss West thought best to attempt opening tomorrow. Girls' School. So summoning the teachers and pupils who could be reached she began the school a week ago. Only about one third of the usual number of girls respond. She feels that although there is a cessation of hostilities, she hopes for more soon.

Doctor Palmberg and Doctor Chandall felt they should stay on at the hospital after the others had left because there was no disturbance then. After making arrangements for a place to go when it became necessary for them to leave, they were picked up and flown to the United States.

But with the "cessation of hostilities" their trouble began. On March first a low flying Japanese plane poured lead from a machine gun for about three hours—dealt the hospital and then over the city and back again—trying their nerves most severely. They stood it till night, then fled under the cover of darkness. The next day they tried to go to the pre-arranged place, but found they were cut off by the fighting armies. On Thursday Doctor Palmberg went back to the hospital and found there had been some looting there but nothing broken into that had been locked. Japanese full possession of the town.

There had been no fighting but the inhabitants of the town had been terror stricken and fled, leaving houses and shops which later were looted of all valuables. Mr. Davis had become alarmed by reports in the papers and went out there Friday, finding Doctor Palmberg alone with a Chinese boy who could speak English. Yesterday he went again and found the doctors willing and anxious to get away. He brought in the girls and Mr. Davis has offered to go out again today for the boys, but now and all are safely in here. They could take an unfolding, but I have not time to tell it now.

The Thorngates were due to leave for America this month, but it seemed wise for them to make an earlier sailing, so were able to get away February 23. Miss Burdick left the twenty-seventh via Europe; the Thorngates via Panama. We have heard from both parties. The latter were having an unusual occasion aboard and were enjoying themselves. Miss Burdick was in a very small cabin with three other people and not quite so pleasantly located.

But it is time to take this to the post office and I must close.

Sincerely yours,

Nettie M. West.

St. Catherine's Bridge,
Shanghai, China,
March 7, 1932.
LEAVING THE WAY

In traveling, people very often lose their way. They take the wrong road and sometimes go directly away from where they desire to go.

The same thing happens in the matters of the church. Churches and denominations take the road that leads away from the things they are intended to accomplish. They lose their way. The Jewish Church in the days of Christ was doing this. It was this that caused Christ to say as he stood on an eminence looking down upon Jerusalem, "If thou hadst known, even thou, at least in this thy day the things which belong unto thy peace! but now they are hid from thine eyes."

There are many ways of taking the wrong road in the matter of Christ's kingdom, and one of them is in its session held to missions. The church and denominations that are not thoroughly committed to Christ's program of missions has lost its way.

We are amazed, as we read the history of the Christian Church, to see that the Protestant reformers, as a rule, had no desire to carry on missionary work as we understand it. The history of the church of neutral and Luther and Beza argued against the dissemination of the gospel among other peoples. They took the position that the Great Commission was already fulfilled, that the gospel had been preached to all nations, and that there was nothing for them to do. Why did they take this stand as a mystery, but the result was that at the beginning of the Protestant Reformation to the day of modern missions, two hundred fifty years, very little was done to carry out Christ's Commission. Precious centuries were lost and the world is suffering today on that account.

Not very many months ago two Seventh Day Baptist ministers started from a point in the South, at three-thirty in the morning, for their homes in the North. They arrived at a lively pace for several hours and stopped for breakfast. Some time after starting on again they were made to understand that they were going to walk one hundred miles farther from home than when they started four or five hours before. Though they were course, it took them many hours to retrace their steps and nearly a day was lost.

The Christian religion is a missionary religion; the Christian denomination life; the Christian Church is a missionary Church. There is always danger that this forgotten and that other things be put ahead of that which Christ intended should be accomplished by his followers and by his Church. Whenever a church or denomination does this, it has lost its way, and is doing what those two missionaries did when they were called to a bewildered state where usefulness perishes.

SPECIAL EVANGELISTIC MEETINGS HELD AT JACKSON CENTER, OHIO

On Friday evening, February 19, a series of special meetings began at Jackson Center, Ohio, and lasted until Sunday evening, February 28. Rev. Erle E. Sutton of Milton, Wis., did the preaching. He brought us some very strong and impressive sermons.

The general attendance was not as good as we had hoped, but some who were present were well attended. "Young People's Night" was one of these. The young people were asked to occupy the center of the church and it was almost filled to capacity.

When the meetings were well under way, and Brother Sutton had preached several stirring sermons, several young people began to show signs of their desire to live the Christian life. They were not "crowded" into making decisions but were allowed to think the matter through seriously for themselves. On the last Sabbath of the series closed, when opportunity was given for church membership, ten of them marched forward to the front of the church and offered themselves for members.

We think these services were a real success. Yet there were those who we had hoped would take the call to be Master whom we did not. We must continue to hope and pray that they may do so yet. We wish to express our appreciation to the Sabbath School Board for granting our request in sending Brother Sutton to us on this occasion; also we wish to thank Brother Sutton for the strong sermons which he delivered and the untiring efforts he put forth. But above all, we are very grateful to our heavenly Father for what he has done for us.

VERNEY A. WILSON.

SEVENTH DAY BAPTISTS IN JAMAICA

HISTORY OF THE BEGINNING OF SEVENTH DAY BAPTIST MISSIONARY WORK IN JAMAICA

(Taken from the address of welcome given to Rev. G. D. Harpisc and published by request.)

The Officers and Members of the Jamaica Seventh Day Baptist Missionary Association.

To Rev. G. D. Harpisc and family:

GREETINGS IN THE LORD...

We, the officers and members of the Jamaica Seventh Day Baptist Missionary Association, collectively, beg to present to you this address, welcoming you to our association.

There was a time in the history of the Adventist Church when the organization as well as the church and denomination appeared, and their history turned to be a rehable account of usefulness perishes.

SABBATH RECORDER

THE SABBATH RECORDER
And In till there are now fourteen or fifteen churches and companies, over each of which there is a leader. Elder H. Louie Mignott was left as general missionary on the field."—Year Book of 1924.

It was understood from the beginning that some day our homes would be one who knew something of Adventism as well as a genuine Seventh Day Baptist, and above all a Christian. If we have a white worker in the field, we must have a white worker in the church. He, like every other worker, must be the spirit of the situation here. It was a very earnest and practical administration of the Jamaica Seventh Day Baptist Missionary Association. Their loyalty to Seventh Day Baptist principles and faith in Seventh Day Baptist work was emphasized again and again. For two years the federation was a most worthy manner. Such a meeting was being held on the banks of the river, Tree River, Bower Wood, Race Course, Santa Cruz, and Williamsfield. Said the mission- ary secretary in a recent letter: "I have been much discomforted, and the people are endeavoring to do their part."—Year Book, 1925. Again: "I am pleased with the progress of the work, as shown by the reports of the executive committee and the correspondence secretary. I had places of honor on the platform. I cannot enter into details describing the program; but they had some very good music—they have some excellent voices here—and an excellent liturgical program, all strictly evangelistic and missionary in character, giving us the most hearty welcome a part with them in the evangelization of this island. Their island. Their loyalty to Seventh Day Baptist principles and faith was emphasized again and again.

You will realize, dear Brother Hargis, that this association, as well as its administration, was the spiritual creation of our General Conference, and that this association, as well as its administration, was the spiritual creation of our General Conference, was the work of the General Conference. The Kingston Church met with them twenty-one years, 1927, when Elder H. Louie Mignott, and the people, could have listened in to these services. There was a fine body of young people there, and the people there taking excellent parts in these services. A more orderly, respectful, and better behaved people you never saw. Practically all who took part in these services were good, very good English. The impression we gained from our first Sabbath in Jamaica was that in all of these young people, there was a world of good in them. They had a wonderful service last night; nearly two hundred people were in attendance. It was by far the greatest ovation given to any occasion in Jamaica during the first four years of its existence is carefully studied.

Your predecessor has left on record a very interesting testimony regarding the lively administration of the Jamaica Seventh Day Baptist Missionary Association, as well as the Kingston Church. In his letter of March 67, 1923, is the following: "They" (the members of the Kingston Church) "seemed so whole-souled and real that it all just did our hearts good. I was melted to tears a number of times. I just wish that all of our churches in the States, without seeing or thinking of the color of these people, could have heard these sermons. There was a fine body of young people there taking excellent parts in these services. A more orderly, respectful, and better behaved people you never saw. Practically all who took part in these services spoke very good English. The impression we gained from our first Sabbath in Jamaica was that in all of these young people, there was a world of good in them. They had a wonderful service last night; nearly two hundred people were in attendance. It was by far the greatest ovation given to any occasion in Jamaica during the first four years of its existence is carefully studied.

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The foregoing is a compendium of the rise and progress of Seventh Day Baptists in Jamaica during the first years of their existence.

We realize, dear brother Hargis, that this will be your first experience among West Indians, a people with whose idiosyncrasies you are unfamiliar. But the God of the mission is with you, and will be with, and to work with, him. In his Word it stands written for the missionary: "Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain." "Not by might, nor by power, but by my spirit, saith the Lord of hosts." With the knowledge of that fact as revealed, you shall see whatever seeming difficulty there may be.

We know that you are a human being as we are and subject to the failings of humanity. Therefore, we shall pledge our Christian forbearance with you, and we shall invite you to pledge yours with us. As officers and the Jamaica Association receive you with open arms as the representative from the Seventh Day Baptist Missionary Society of the United States of America, and we pledge our hearty co-operation with you in all that shall work for peace and love and harmony in the work of the Lord. We thank God and your family for answering the call of this field, and we also thank our Missionary Society for sending you to us. May your labor among us be richly blessed in the winning of unnumbered souls for Master and giving. It is to be used always with the utmost economy and minuter care consistent with securing the result desired by the donors, namely the founding of new congregations of vitally spiritual and self-propagating groups of Christians in lands now non-Christian.

2. Money in amount larger than ever before is needed now, because of expansion of mission work. As officers and the Jamaica Association receive you with open arms as the representative from the Seventh Day Baptist Missionary Society of the United States of America, and we pledge our hearty co-operation with you in all that shall work for peace and love and harmony in the work of the Lord. We thank God and your family for answering the call of this field, and we also thank our Missionary Society for sending you to us. May your labor among us be richly blessed in the winning of unnumbered souls for Master and giving. It is to be used always with the utmost economy and minuter care consistent with securing the result desired by the donors, namely the founding of new congregations of vitally spiritual and self-propagating groups of Christians in lands now non-Christian.

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nothing static in the missionary enterprise at its best, but a forward-moving force likely to grow out-moded tomorrow. The types of expenditures which met the situation in a simple agricultural community, fall utterly in communities that have become industrialized under modern conditions. The breadth of service which is desirable in the present day in rural areas calls for expert workers and new forms of missionary administration involves constant change and adjustment in method. A literate church demands Christian literature of a type and cost wholly different from the simple materials which met the need in the days when few, if any, church members could read, and when they were not called upon to answer the subversive literature that is now widely circulated. As the younger churches have developed, the need for more adequate and more costly training of the ministry has emerged. The simple dispensary has in many cases become the modern hospital, and medical missionary work has expanded to include a variety of services for which there is great need. The modern city in the Orient and in Africa brings problems of sanitation of human need, of social service which simply did not exist twenty or thirty years ago.

In the early decades of the present missionary century, foreign missionary money was sent directly from board treasuries of the older churches of the West to individual missionaries or to committees of missionaries on the field. There were no other responsible groups to which to make remittances. Today there are a host of conscious young churches with their own boards, groups, and committees. Today's best financial practice involves cooperation with these groups, payments to or through or in consultation with which they are not financially able to carry out. The older churches of the West have, therefore, a new financial responsibility in assisting them to put their plans into effect, and in supplementing the financial power - as yet feeble but slowly developing - of the younger churches in such ways as will truly aid them in the development of their own sense of responsibility and of their capacity to undertake ever-increasing tasks.

ENROLLING THE FRIENDS OF THE EIGHTEENTH AMENDMENT

Enrollment of all friends of the Eighteenth Amendment now is in progress in more than 300 cities and towns throughout the country as a result of the national tour being conducted by the Allied Forces for Prohibition under the leadership of Dr. Daniel A. Poling. The Allied Campaigners have visited many strategic centers to date, and in all of them have started local enrollment campaigns.

The speaking campaign will continue until June and by that time leaders of the Allied Forces hope to have enrollment campaigns under way in more than 500 cities and towns.

From these centers, Doctor Poling hopes to have deputations go out to other communities to advance the cause of prohibition and enrollment of all citizens who believe the Eighteenth Amendment should be upheld. "We believe that the great majority of the American people are in favor of the Eighteenth Amendment," he has said, "and we also believe that the cause stands in jeopardy until friends of the amendment come to the front again and make their wishes known to their representatives by means of voting for the amendment as their candidates in the next election.

Deputations going out from community to community in this way will serve to arouse all friends of prohibition to its active support and add many new friends, Doctor Poling believes. "This plan will be pushed all over the country," Doctor Poling adds, "The stormy fight will go on in the streets, and the people will continue to do their part in spreading the word that the 18th Amendment is to be enforced for all time."

As president of the World's Christian Endeavor Union, Doctor Poling is a world leader of young people. He believes that young people as a whole today are sound, and that not only do most of them refrain from the sale of liquor, but that the great bulk of them will become active supporters of the Eighteenth Amendment when acquainted with the facts. He hopes through councils of Allied Youth to give them information as to the advantages of prohibition as compared with the saloon and inutilitarian in bringing the cause in other communities. Deputations and speaking teams of young people are already going out from many centers to headquarters of the Allied Forces at 419 Fourth Avenue, New York, are being deluged with requests for help in the work being done in connection with both Allied Citizens and Allied Youth.

The purpose of this new activity is not to replace any of the present organizations which are working for the 18th Amendment, but merely to supplement their work and provide a means of bringing together on a united front the heads of the various organizations which are working for the 18th Amendment and the 21st Amendment.

State headquarters of the Allied Forces are in New York City.

Are You for Prohibition?

If you are in favor of the Eighteenth Amendment, you can aid materially in its enforcement by signing the pledge card below and mail it to headquarters of the Allied Forces for Prohibition at 419 Fourth Avenue, New York City.

ENROLLMENT FOR ALLIED CITIZENS

Believing in the Eighteenth Amendment and pledging myself to its active support, I hereby apply for enrollment as a member of Allied Citizens, a society for the support of the Eighteenth Amendment and the 21st Amendment, and pledge myself to support it in all that I can do to further the cause of prohibition in my community.

NAME

ADDRESS

TAXED NO. AND ST.

P. O. STATE

ENLISTMENT FOR ALLIED YOUTH

To support the objects of the Constitution, to improve public health and public morals, to advance my own well-being and that of others, I pledge my unremedial endeavor for the maintenance, enforcement, and complete success of prohibition, and hereby enlist as a member of Allied Youth.

NAME

ADDRESS

TAXED NO. AND ST.

P. O. STATE

IS BEER PRACTICAL?

A tax on beer, could beer be successfully merchandised, under Senator Bingham's plan of delivering it in case lots direct to homes, would cost the consumer less than any of those rejected by Congress. But I am sure that experience teaches us that this type of merchandising would end in a commercial failure, followed by a campaign for the sale of beer by the glass, which means the saloon.

As I understand it, Senator Bingham favors the sale of beer by the glass only in restaurants with meals. This reminds me of the Raines law in New York, which permitted the sale of beer in meals. The courts decided that a sandwich was a meal and the same sandwich could be used all day long for any number of custom­

ers with requests for help in the work being done in connection with both Allied Citizens and Allied Youth.

People would not make this cash outlay than the masses of people would or should put into a debasing drink.

There is no argument against the fact that a liquor tax means money to the government; but over many years of experience it was shown that the government collects twenty years ago social agencies used to present figures showing that the cost of the liquor sold against the people at large was from five to twenty dollars for every dollar the liquor business paid in revenue. That is why I say that a beer tax would be one of the more oppressive sales taxes that could be imposed.

—By Ella A. Boole, President, National Woman's Christian Temperance Union.
WORSHIP PROGRAM FOR APRIL

LOVE YOUR ENEMIES
MATTHEW 5: 43-46

The world has been stirred by the trouble between China and Japan with its loss of life. They failed to love their enemies and “do good to them who hate you.” It seemed as if the nations of the earth might again be brought into a mighty struggle because Christ’s teachings were not being practiced.

These verses if fulfilled would settle the problem of world peace which has been so recently under consideration by representatives of many of the nations of the globe. Nations would cease to build greater navies and spend billions in preparing for war.

The greatest need of humanity is a return to the teaching of Christ. Omitting these principles would stop such crimes as now fill our newspapers and scatter humanity at their awfulness because of man’s failure to do good and love fellow men.

Even if those who profess to love Christ would strive to put into their living the spirit of the lesson, a lot of heaven would exist right here on earth. Many of the strong-holds of sin would vanish.

If we expect to be children of our heavenly Father this spirit of love must fill our hearts and minds and find expression in our everyday living. The challenge is ever before us to strive earnestly and prayerfully to live up to the Christ ideals and his love which led him to pray, “Father forgive them for they know not what they do.”

QUESTIONS FOR APRIL

1. What matters of interest come from Daytona Beach?
2. What encouraging news has been received from our missionaries in China?
3. How can we help in the Layman’s Missionary Movement?
4. What new tracts have recently been published? By whom were they written?

NEWS FROM MILTON, WIS.

We have been interested in reading the reports of ladies’ societies in the Recorder and perhaps others might like to hear from Milton. We give our yearly reports, and elect officers the first of July in accordance with the Conference year, so this will not be a yearly report, but merely a summary of what we are trying to do.

Circle Number 3 of the Benevolent society meets the first and third Wednesdays of each month. At one meeting usually the last one of the month, a birthday tea is served; those having birthdays that month present a program. The other meeting is a work meeting. If we have no work, we take our own. This year the circle is divided into two groups with a leader for each group having charge of the work for two months at a time. Recently we have pieced four full-sized comforter tops, and sent them to China for use in the hospital. We have two for single beds on hand that we have just finished.

Most of our work consists of giving suppers and banquets. We give our annual supper each fall when each member is asked to furnish seventy-five cents worth of food. All other suppers and banquets we pay for, and make what we can clear. The Civic Club (a man’s organization of the village) meets twice a month and the ladies of the different churches take turns in putting on a luncheon. We are always glad to take our turn at this. Besides, we usually give the “Dad’s Day” luncheon, the “Boost-er” banquet, and the Alumni luncheon, all in connection with the college. There are often other suppers and banquets we are asked to give. Last November we gave the inaugural dinner when President Crofoot was installed, giving all the college people a chance to visit the painting of the church basement, which amounted to $50. We are now joining with other church and societies in putting on a noon day supper, the proceeds to go towards redecorating the church.

We have paid $1,000 towards the College Endowment Fund and have pledged another thousand towards which we are paying $200 a year. We also own a Milton College Scholarship, the use of which we give to some needy student each year.

We do something every year for the Ladies’ Hall. We have recently placed a mirror in the hall and have supplied thirteen mattress covers and a bedspread for the new beds recently installed. We also gave pieces of furniture for the Y. M. C. A. room.

We pledge $100 yearly to the Onward Movement and usually give from $25 to $50 more than the pledge. We pay quite a sum each year towards the bills the church has to meet and make lesser gifts here and there whenever we see the need.

We furnish floral decorations at the regular church services, and send flowers or cards to all students, giving a sunshine collection is taken at each meeting for this purpose.

Last September Circle 3 joined with Circle 2 for a reception and shower for Mrs. Eugene Davis. The young ladies talked to us about our work, after which she was given a shower of handkerchiefs and towels. Refreshments were served and a social time enjoyed.

Three or four members, feeling they could no longer attend or help with the work, have dropped out during the last year, but three new members have recently joined us. Mrs. Alice Burdick is our president, under whose able leadership everything is running smoothly and we hope to accomplish much towards advancing the kingdom.
They do not even make a gospel song of worth. The religious jazz of cheap song books is not suitable for worship.

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serve G?d,

too, in serving the leaders of Christ's church in maintaining the worship. But to limit a leader to the songs commonly available or those which are least thoughtlessly omitted may be a misuse of his task.

splendid hymn writing. He should cultivate all that is excellent in language and phrasing, if he means to make men think as well as sing. Many people never realize that "Holy, holy, holy," is suited only to morning worship until in some evening service they discover themselves singing the second line of the first stanza, "Early in the morning, our song shall rise to thee. Doubtless thousands have sung that line, but not so much as realizing what they were singing.

If a good modern hymnal is used, sufficient number of hymns is available to fit almost any mood or purpose. A limited number of hymns to select from seriously lampers a pastor in planning and carrying out the service of worship. Those who do not realize this reveal a lack of appreciation of the purpose and effectiveness of the use of hymns.

The hymn which closes a service is an important one. If there has been a sermon, the preacher has, presumably, some objective in mind. This should be reflected in the selection of the hymn. Hence good closing hymns need to be carefully chosen, as most thoughtful preachers realize. Evangelists employ the songs of the service, and workers with a more definite purpose and effectiveness following their sermons.

Closing hymns may be hymns of decision, resolution, consecration, or benediction, etc., depending upon the end in mind. The closing hymn ought to be a medium through which the audience can voice some response to the appeal made to them. A sermon summoning men and women to loyal lives of service for Christ may be responded to by the congregation singing such a hymn as "O Master, let me walk with thee, in lowly paths of service free."

A very loose and unpurposeful omitting of stanzas from hymns is unfortunate. Many ministers habitually and for the sake of brevity uniformly "omit the third verse" or "sing the first and last stanzas" of all hymns. Such omission is careless and without regard to the thought content of the hymns or the relative value of the different stanzas. Frequently the best of the stanzas are those rarely sung. Stanzas may be omitted purposely to avoid pictures which are good, but thoughtless omission is inexcusable. In the case of many hymns, stanzas cannot be omitted without doing violence to the hymn, as with "Nearer my God to Thee," which relates a specific narrative. Stanzas ought not to be omitted unless they can be left out without doing violence to the hymn. Then the stanzas used ought of course to be the choicest of them all, not merely the "first and last" or the "first, second, and fourth verses."

There is sometimes a demand upon one planning the worship service of a congregation to select only hymns or songs with which "everyone is familiar." This is insisted upon so that all may participate easily. This argument makes its appeal, of course, since it is desirable that all join in the singing. But to limit a leader to the songs familiar to all members of his congregation is only to limit the variety of worship that may be offered in that service. Is he to use these same few songs over and over without adding to those with which the group is familiar? How can we enrich the people's hymn singing in this way?

Many people who can sing at all can learn to sing hymns quite unfamiliar to them by singing them sung true or true times, if they try to join in the singing. Choirs are a great help in leading congregations in singing unfamiliar hymns. But even the very loose and unpurposeful omitting of stanzas may be used to advantage, if it is done for the sake of the purpose of the hymn. Why shall we not learn new songs of other kinds all our lives. Why shall we not learn new things in worship too? Those who insist that in religion and worship no new things should be introduced would soon kill the church if they had their way. "Sing unto the Lord a new song." And let us select them with as much care as we select the Scripture lesson and the sermon for, whether we have realized it or not, the hymns we sing do more to influence our religious lives than anything else in worship.

If we let ourselves give expression that most deeply influences us. A preacher may select his readings with great care and specific purpose and prepare his sermon with greatest pains, but if he does not use care and have purpose in the selection and ordering of hymns the people sing, he is missing his greatest opportunity. How can we shape people's thought and mold their lives.

"Let me write the songs of a nation and I care not who writes its laws."

THE USE OF HYMNS IN WORSHIP NO. III

BY REV. S. DUANE OGDEN

THE SELECTION AND ARRANGEMENT OF HYMNS: THE PURPOSE AND MEANS OF A WORSHIP SERVICE

Careless or unintelligent selection and ordering of hymns or songs used in services of worship are not at all uncommon. It is not unusual to find such a service is not sufficient and often leaves the listeners feeling that something was lacking.

Splendid and appropriate hymns expressing the normal emotions and suited to the needs of the soul. Many people are inclined to bask in the sunshine of converts. Such people often fail to serve God, too, in serving the leaders of Christ's church in maintaining the worship. But to limit a leader to the songs commonly available or those which are least thoughtlessly omitted may be a misuse of his task.

The tendency to use gospel songs exclusively often may come from this inclination and also may encourage it.

Not merely is the wrong type of songs often employed, but there is also much religious music of bad quality. Much that popularly passes for religious music, particularly many light gospel songs, is unworthy of serious worship. A few catch phrases set to music make but a poor gospel song. They do not even make a gospel song of worth. The religious jazz of cheap song books is not suitable for worship.

Little need be said of such inappropriate use of hymns or songs as beginning a service with "Savior, let me love thee" or "near my God to Thee," we raise, with one accord, our pearing hymn of praise." I have more than once known that to happen—numbers of voices with one closing song. How did it come about? The leader simply selected haphazardly without so much as taking time to look at the first two lines! Many people never realize that "Holy, holy, holy," is suited only to morning worship until in some evening service they discover themselves singing the second line of the first stanza, "Early in the morning, our song shall rise to thee. Doubtless thousands have sung that line, but not so much as realizing what they were singing.

The hymn to use at a particular point in a worship service ought to be determined by the function it is to perform. What sort of hymns shall we use for the opening of worship? That can be answered best by discovering what we want the hymn to do for us. What attitude, idea, or emotion do we want to inspire at this point? Obviously we need for opening of worship a hymn that will make us conscious of God; one that will summon men to think of him and his dependence upon him. Good hymns commonly appropriately used for opening worship are "Holy, holy, holy, Lord Almighty, the whole earth doth sing thy praise," and "Come thou almighty King," "O worship the King," etc. Well edited hymn books group the hymns according to the "third verse" or their sections on opening, closing, morning, evening, seasons, special days, the appeal of a currently popular sentiment. The classification of songs under the subject index in most cheap song books is, however, usually worthless. The grouping of hymns in standard hymnals is much more carefully done, and the index in most gospel song books where it is given is the only accurate classification is under the head of "Invitation," which, of course, is the primary concern of the editors of such books.

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YOUNG PEOPLE’S WORK

REV. CLIFFORD A. BEEBE
Contributing Editor
NAD, ARK.

PLANS FOR FIELD WORK

The Young People’s Board is glad to announce that its long cherished hope for field work among the societies seems about to be realized.

The work which Miss Marjorie Burdick and her friend, Miss Ober, have been doing in the schools of Kalamazoo, Mich., is being discontinued for lack of funds, and Miss Burdick will be free to do field work for us this spring.

Present plans are for her to visit the West Virginia churches in April, and then some time in May she will start on a longer trip in the Northwestern Association, visiting the young people’s groups in Illinois, Kansas, Colorado, Nebraska, and Iowa. Details as to time, etc., will be sent to the societies later.

RUBY C. BARBOCK
Corresponding Secretary.

LIFE INVESTMENT

Christian Endeavor Topic for Sabbath Day, April 23

DAILY READINGS

Sunday—Investing in the home (Prov. 31: 10-12, 27, 28)

Monday—Call to missionaries (Mark 16: 14-20)

Tuesday—A business man (Job 29: 1-17)

Wednesday—Teaching (Acts 19: 8-10)

Thursday—Literature (Acts 1: 1-8)

Friday—Sabbath Day—Topic: Opportunities for life investment (Matt. 25: 14-20)

Here are a few questions to be considered in determining a life work. You will think of others, but these are fundamental.

1. What are my desires? A young person should not enter missionary work, prepare for any life work which does not make a personal appeal to him.

2. What are my natural abilities? Our God-given talents should not be disregarded. If we could change one line, that is presumptive evidence that we should seriously consider that calling.

3. Where can God use me best? The Christian young man or woman, after seriously considering his desires and abilities, will make this the determining factor. Is the calling I have chosen a means of serving God, or can I serve him better in some other way? If I can, I had better pass up my desires and abilities, and let God use me where he can.

4. Is there a door open? This is a very important consideration in these days when all vocations, even the ministry and the mission fields, are overcrowded. It will be necessary to force one’s way into a life work already oversupplied with workers.

5. Am I fitted to enter it? Perhaps my chosen calling requires education or training which I do not have. I must seriously consider this point.

6. How can I fit myself? How will it be possible for me to get the education or training necessary? If you are determined to enter a certain calling, it is necessary that your determination hold through the necessary preparation.

7. Am I willing to pay the price? It may cost time and money to secure the preparation. I may have to give up some things. Will I do it?

A part of this meeting can well be taken up with a discussion of different callings and the opportunities they present for life investment. Lyle Crandall on this page discusses full-time religious work; other lines of work will suggest themselves.

If the society consists of older young people, many of whom have not a part of their life work, it might be well to ask several to give the grounds on which they based this choice.

QUIET HOUR THOUGHTS

BY LYLE CRANDALL

“There is still a need for the old-fashioned missionary who goes into all the world, not because the so-called heathen are the worst in the world, but because they are a part of the world, and belong to God.” The heathen are our brothers, for all men are brothers. Christ said that we must preach the gospel to all the world. This means not only foreign countries, but our own country also. If we travel through our land we can find many places where the Christian religion is unknown, and where it is needed very much. It is our duty and privilege to carry the message which gives life and hope to those who have never heard it.

Paul says in his epistle to the Hebrews, “How can we escape if we neglect so great salvation?” I wish to paraphrase this, and say, “How can we escape if we neglect to carry the message of salvation to those who need it?”

The world needs to hear more of the gospel message. We need more gospel sermons from our pulpits, and many of us long to hear them. I know of no better life investment than to dedicate one’s life to religious work. Young people, will you do this?

INTERMEDIATE TOPIC

“GOOD WILL, THE MAGICIAN”

Topic for Sabbath Day, April 23

DAILY READINGS

Sunday—Abraham’s good will (Gen. 13: 1-13)

Monday—David’s good will (1 Sam. 24: 1-18)

Tuesday—Joseph’s good will (Gen. 45: 1-7)

Wednesday—Jesus good will (Luke 9: 51-56)

Thursday—Paul’s good will (2 Cor. 12: 15)

Friday—Stephen’s good will (Acts 7: 54-60)

Saturday—“Good Will, the Magician” (Eph. 6: 7) A dramatization.

What is good will and how does it show itself?

How may we develop good will to other nations?

What hinders good will?

This topic is based on a simple dramatization, “Good Will, the Magician,” to be secured from the International Council for the Prevention of War, 532 Seventeenth Street, N. W., Washington, D. C. Wherever possible, the use of this dramatization will be helpful.

OUR WORSHIP OUT-OF-DOORS

BY MARGARET KIMBALL HENRICHSEN

III. WORK

Hymn

“O Master, Let Me Walk With Thee.”

Poem of Worship

Brother men who look for Jesus, long to see the Master near.

Having come to the tale of Felix, how he found the Master near.

Born in Egypt, neath the shadow of the crumbling gods of night.

Felix, young heart toward the light.

Seeking Christ, in vain he waited for the vision of the Lord; Vainly pondered many volumes where the creeds of men were stored; Vainly that himself in silence, keeping vigil night and day; Vainly haunted shrines and churches where the Christians came to pray.

One by one he dropped the duties of the common life of care. Broke the human ties that bound him, laid his spirit waste and bare; Hoping that the Lord would enter that deserted dwelling place.

And toward the loss of all things with the vision of his face.

Still the blessed vision tarried; still the light was unheaved.

Still the Master, dim and distant, kept his countenance concealed.

Faith grew the hope of finding, greater greets the fruitless quest.

Prayer and penitence and fasting gave no comfort, brought no answer.

Disappointed, heavy-hearted, from the Mountain of the Bird, Felix mournfully descended, questioning the Master’s work.

Not for him a sacred dwelling, far above the haunts of men: He must turn his footsteps backward to the common life again.

From the quarry near the river, hollowed out below the hills, Rose the clattering voice of labor, clanking hammers, clinking drills.

Dust and noise and hot confusion made a Babel of the spot; There, among the lowest workers, Felix sought and found his lot.

Dreams of solitary saintship faded from him; but instead, Came a sense of daily comfort in the toil for daily bread.

Far away across the river, gleamed the white walls of the town, Whither all the stones and timbers day by day were drifted down.

There the workman saw his labor taking form and bearing fruit, Like a tree with splendid branches rising from a humble root.

Looking at the distant city, temples, houses, and towers, He forsook the ancient darkness, turned his young heart toward the light.

L.D.
"They who work without complaining do the "Born "Trained a carpenter in Nazareth, I have toiled "This "Once "Through the dimness of the temple slowly "Swung the axe and plied the hammer, working "Honest toil is holy service; faithful "All the dusty "Every chopper in the palm grove, every raftsman "468 THE SABBATH RECORDER "Hewins' "my feet have trod; "bread. . ."golden bed. . ."holy will of God. "holy will of God. "tary life,"stones and cleaving sod, "praise and prayer. "Hear me, O thou hidden Master! Thou hast sent a word to me; "It is written—Thy Commandment—I have kept it faithfully. "Thou hast bid me leave the visions of the soli- "year, love thee. Let me do "Once it seemed I saw thy presence through the "I have done thy bidding, Master; raised the stone and filled the tree. Swung the axe and plied the hammer, working every day for thee. "Then I saw thy presence through the bending palm leaves gleam. "Once upon the flowing water—Nay I know not, "twas a dream—! five years. "This I know, thou hast been near me: more than this I dare not ask. "Though I have not seen, I, with thee everywhere, "Let me do thy humblest task. "Through all the dimness of the temple slowly dawned a mystic light; There the Master stood in glory, manifest to mortal sight: Hands that bore the mark of labor, bow that bore the print of care; Hands of power, divinely tender; bow of light divinely fair. "Hearken, good and faithful servant, true disci- ples, loyal friend! Thou hast followed me and found me; I will keep thee to the end. "I know well thy toil and trouble; often weary, fainting, worn, I have lived the life of labor, heavy burdens I have borne. "Never in a prince's palace have I slept on golden bed. Never in a hermit's cave have I eaten unearned bread. "Born within a lowly stable, where the cattle round me stood, Trained a carpenter in Nazareth, I have toiled and found it good. "They who tread the path of labor follow where my feet have trod; They who work without complained do the holy will of God. "Where the many toil together, there am I among them every own Where the tired workman sleepeth, there am I with him alone. "I, the He who passeth knowledge, dwell amid the daily strife; I, the bread of heaven, am broken in the sacrament of God. "Every task however simple, sets the soul that does it free; Every deed of love and mercy, done to man, is done to me. "Thou hast learned the open secret; I am with thee everywhere; "With thy burden, in thy labor, thou art, Felix, doubly blest. "Nevermore thou needest seek me; I am with thee everywhere; "Raise the stone and thou shalt find me; cleave the wood and I am there! —Henry van Dyke. Hymn "Where Cross the Crowded Waves of Life" Prayer "Upon thy bended knees thank God for work; Work, once man's penance, now his high reward! For work to do, and strength to do the work, We, the toilers, give thee thanks! "A toiler with his hands was God's own Son; Like him, to him be all thy work well done. Man in his toil finds recompense for loss; A workless world had known nor Christ nor Cross. "Upon thy bended knees thank God for work; In the world; for all ills and evils lurk, For work to do, and strength to do the work, We thank thee, Lord!" Hymn "Take My Life and Let It Be" Benediction "Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord be upon us; and establish thou the work of our hands upon us; yea, the work of our hands, establish thou it! "Traveled all over the world, eh? Went up the Rhine, I suppose?" "Climbed it to the top." "Saw the Lion of St. Mark?" "Fed it." "And visited the Black Sea?" "Filled my fountain pen there." —Selected.

FILE: CHILDREN'S PAGE

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

A MAN WHO DARED

DANIEL: 10

Junior Christian Endeavor Topic for Sabbath School

BY MRS. NETTIE CRANDALL

Junior Christian Endeavor Superintendent

A DANIEL CLUB

Characters — Frank and Alan on their way to Sabbath school; John, Ben, Hugh, and Elbert on their way to try out for places on a ball team.

John (to Frank and Alan as they pass) — Oh, boys! Aren't you going to the ball practice? Frank — No, we're going to Sabbath school.

Ben — Oh, don't be goodie goody! They're going to pick the first team today and you'll be left out if you don't go.

Hugh — You'll miss it all right!

Alan — We won't miss a good story. Our lesson is about Daniel in a lion's den—

Elbert — Who's Daniel? (the boys draw near to Frank and Alan)

Alan — He's Daniel! (continues) — But God was with Daniel and his three friends and of all the brave things they did. Several (together) — No, who were they? Frank — Shadrach, Meshach, and Abednego (that was the names of Daniel's pals) prayed to God—

Alan — You see these boys were so strong and were of high honor, and this made those leaders who were under them jealous and they schemed to get them into trouble. They persuaded the king to sign a decree, that whoever should ask a petition of any God or man but the king should be cast into a den of lions. Then they watched and when they saw Daniel praying to God they told the king. King Darius tried to save Daniel but he had signed the decree so he was powerless.

Elbert — How cruel! Alan (continues) — But God was with Daniel and the lions did not hurt him.

John — What did the king do then? Frank — Come and see. That's our lesson for today and our teacher is always glad to have new boys come.

Ben — But what can we do with these? (Holding up hat and milk.)

John — I'm all dirt. I can't go this way (looks at hands).

Alan — You may go in at my place and wash up and leave your balls and things. Hurry up, or we'll be late!

Ben — Let's have a club and call ourselves the "Daniel Club"!

Several — Good! Others — Just the thing! Frank (stepping in front of others rests) — Here's a hand to the boy who has courage To do what he knows to be right, When he fails in the way of temptation, And has a hard battle to fight. Who strives against self and his comrades Will find a most powerful foe. All honor to him if he conquers, A cheer for the boy who says No! (Turning to boys)

"Be steadfast, my boys, when you're tempted, And do what you know to be right, Stand firm by your Christian creed, And you will o'ercome in the fight. The right! be thy battle-cry, In waging the warfare of life And God, who knows who are his heroes, Will give you the strength for the strife."

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I promised you some time ago that I would write you a letter for the SABBATH RECORDER, and now my auntie is writing for me, as I have been in bed for two days with the grip and a bad cold, but I thought best just to get this done while I am out of school. I am ten years old and in the fifth grade. My papa runs a general store. I help deliver goods and sometimes wait on customers. I have three kites. My little one is Angela, has long soft grey hair, and has double toes on all of his feet. I call him Ted. We have an old auntie who lives with us. She has been here nearly ten years. She is eighty-five years old and is a dear old lady. We like her very much. I have a black Shetland pony and have lots of sport with him. He fell on the ice
a few mornings ago and threw me off and it wasn't so funny. I give rides to other children so we have a general good time. I think I have written enough for this time. I enjoy reading the letters in the Recorder and hope someone will enjoy my letter.

Yours truly,

Lavern Palmer.

March 23, 1932.

Dear Lavern:

I was very sorry to hear that you had been sick and hope you are entirely well and will recover.

Tell auntie I'd like to give her a big gold star for writing this nice letter for me. I was ever so glad to get it. I hope now that I'll often hear from you.

Ted has always been my favorite name for a cat, and we have had several gray kittens bearing that name. One of our near neighbors has a big grey Angora named Rex, so I can imagine just how your Ted will look one of these days.

Your pony must be great fun, and certainly furnishes a fine way to give your little friends a good time. How much more we can enjoy our pleasures when others can enjoy them with us. Yes, and the best way of all to find happiness is to be as near as you can like Jesus.

With love,

Martha Langworthy.

Alfred Station, N. Y.

March 28, 1932.

Dear Martha:

You know I just thought by the expression in your eyes the last time I saw you that I would get a letter from you soon, and, as Eleanor used to say when she was little, "my think" was right, and very glad I was, too. I had a lot of fun before your next letter.

I do not think there are any better books for girls, or for boys either, than the Alcott books. I have read them all and I still enjoy reading them even if my family do call me "Grey Headed Mater."

When Eleanor read your letter she thought it might be a better hit with some for, she hasn't won her Woodgatherer's rank. She only finished her head band a few weeks ago. I think Campfire is splendid for girls. I am glad you enjoy coming to Andover to Sabbath school, for I surely enjoy having you come. I hope you will come again soon.

Eleanor gave me a very pretty primrose for Easter, just full of blossoms. Perhaps you saw it in our window when you were here. I'm sorry I forgot to bring it over to the church.

Your true friend,

Mizpah S. Greene.

Dear Mrs. Greene:

I enjoy reading the letters from the other children so I thought I would write again. I am in the fifth grade. I like to read. I especially like Louisa May Alcott's books. I have read "Little Women," "Little Men," "An Old Fashioned Girl," and "Eight Cousins."

We have nice times at Campfire. Doris and I have our first rank. It is the Woodgatherer's rank. We are now working for the Firemaker's rank for teachers. I like it.

Our church looked pretty for Easter. It was decorated with primroses and geraniums. I think ours wanted to be an Easter place and be taken to the church, for it had three red blossoms on it.

I like to go to Sabbath school. Mary Ellen Whitford sits in the tea room. I go to Andover to Sabbath school, too, for you. Mrs. Greene, are our teacher there. We had dinner with Grandma Langworthy last week and then went to church with her.

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Your true friend,

Mizpah S. Greene.
When he made his first visit to Lumpkin County, fifteen years ago, Doctor Ruge became greatly interested in the destitute conditions of the poor whites. He says that he had traveled throughout Europe and America without before seeing people who had such peculiar problems in trying to earn a livelihood. A movement for their aid was immediately started. Since then gifts for the people in Lumpkin County have been sent to him by residents in every section of the United States.

Doctor Ruge went to Dahlonega, the Lumpkin County seat, to teach in the North Georgia Agriculture College. Early American gold was mined there. Many pioneers in the section were among the forty-niners who went to California. The gold has now completely given out. The school, attended by people from outside sections, is of little benefit to Lumpkin County residents, who are too poor to attend. The people directly connected with, and who live well, but the residents of Lumpkin County have for a long time suffered much from economic conditions. Doctor Ruge is also interested in the suppression of disease among the people, especially the dreadful pellagra, which is very common.

An initial step was to write articles for denominational magazines. The articles emphasized the conditions in detail. The London Spectator had some years before stated that the people in the mountains of north Georgia were the most neglected native people of the world, other than those of Siberia. No philanthropic work is done amongst them.

The people have no trades. Little of the land is suitable for farming, but farming is the major occupation. Usury is an exceptionally common practice. By aiding all classes. Doctor Ruge has gathered knowledge of trade and financial relations with such nations, we believe that the United States, as a last resort, should declare an embargo on trade with the suffers after several hours hanging on a cross in that most agonizing position and suffering great pain. The soldiers usually broke the legs of the sufferers after several hours to bring the end sooner. Is it any wonder that many who were being executed in this way cursed their executioners and spat upon them? But

Paul in his letter to the Corinthians said, "For we preach Christ crucified." It meant a lot in Paul's time to say that, just as it does today, if we put meaning into it. This statement of Paul was an answer to the Jews who demanded a sign. They wanted this sign expressed in a material way. It was an answer to the Greeks who would rely on wisdom and speculation. It is an answer today to the question asked by every class. Jesus was crucified between two thieves. Jesus lived about three hours after being nailed to the cross. It was not alone physical suffering which brought the end. The cross was a symbol that many who had confided their deepest truths, had only partially understood the suffering which he knew must come for his followers; because he could not save. Paul preached a Christ who could have walked out of the crowd and crucified him.

That is why water flowed with blood when the soldiers killed him, one had denied him, and the rest had fled. That is why he died of a broken heart. That is why water flowed with blood from the side when the soldiers pierced it with a spear. That is what it meant for the Son of the Living God to be hanged on a crucifix, so that man, sinful man, might have a way home to a Father's love and care. That is why we are convinced that such a collective with a cross is necessary during our stay there by keeping a stock of second hand clothes and shoes. Mrs. Ruge distributed them to adults and children.

Doctor Ruge declares that his greatest trouble in carrying on reforms was the opposition of the usurer, who resented the publicity that he gave to the conditions. He considers this a major reason for his unpopularity among the very small, wealthier class, who finally procured his dismissal from the school.

In order that the work should not cease, Doctor Ruge has continued to sponsor it here. Gifts are sent to him here, being then distributed by the ordinary of Lumpkin County. A widow in Missouri has contributed nearly three thousand dollars as the largest giver. Others have given substantial amounts.

Doctor Ruge is a native of Holland. He is a graduate of Halle University, in Saxony. Mrs. Ruge, a native of England, has aided him much in his work as a benefactor for the Lumpkin County residents. Doctor Ruge has given many talks in churches and schools regarding his work among the Georgia people.

If every other measure for the restoration of peace should fail and the other nations by concerted action should declare that either party to the conflict has resorted to force in violation of its treaty obligations, and should consequently over trade and financial relations with such nation, we believe that the United States, as a last resort, should declare an embargo on trade with that nation. It should be explicitly understood that such action will not include a naval blockade or a resort to any other type of naval or military pressure.

While aware of the objections which may be brought against the use of an embargo, we are convinced that such a collective withholding of trade is a valid instrument of social discipline and vastly preferable to allowing the war to take its course.

-Administrative Committee of the Federal Council.
wide message for mankind. In this message we can see suffering and death; we can see love and suffering, and a message of salvation to a lost world.

First, the message of the cross is a message of suffering and death, because it was the old rugged cross on which the Savior died, and follow me," his words. No character of this message of the cross these elements would be to rob it of its great value. Jesus said, "Likewise shall also the Son of man suffer as it is written of him, because the days of them that are going to take away your life, that bleeds with a price, and how can ye spare from your lives that would climb into mine the Christ on his Cross?"

So when you see the smooth, gold cross on the top of a Catholic church, or the rosary worn by a Catholic, do not be convinced that the real cross can be stripped of all its ruggedness. Just put every principle of religion of Jesus for the cross in your life. Think in your social and political and personal relations, and see if it will not mean taking up the cross. When you realize this, you are going to take up your cross as a brave soldier: or when you lose your money, your health, or your youth, are you going to commit suicide? Let us have the spirit of the little boy who was stricken with paraly­sis and in a fight for life lived one hundred and eighteen days in a respirator, not being able to move hands or foot, and who never lost his smile. Just as he closed his eyes in death he looked up at his nurse and smiled. Let us remember that the way of the cross leads home where a crown of glory awaits us.

Next, the message of the cross is a message of love. How can a cruel cross symbolize love? How could the heart of God in the mighty storms and ruggedness. Just put every principle of the cross. When you realize this, are you not to think of Christ, nevertheless I say, "Lord, take away pain. The answer comes back, "Shall I take away pain, and with it the power of the soul to endure, made strong by the strain, shall take away pain, that knits heart to heart, and sacrifice high; shall I take away love, that redeems and forgets the hungry suffering world. So we see mothers giving up their lives or, what is more times, giving of their lives for their children. Another expression of their love is when they help their children through the trying experiences of their development.

We must not forget how Jesus expressed this message of the cross. He was born in a manger, the symbol of lowliness, where the harmless animals slept. He died on a cross, the symbol of disgrace and shame, put there by men who had been made beasts of prey by the power of sin. There was nothing of the pomp and ceremony of a king expressing love to his followers by giving them gold crosses to wear, but as the servant of men he gave his gifts of love and honor which have more value, humble serv­ice, deeds of kindness, and love.

Finally, the message of the cross is a message of salvation. We see how this fact was recognized by the writers of the New Testament. The writer of Hebrews said, "But by his own blood he entered into the holy place having obtained eternal redemp­tion for us." Paul said, "In whom we have redemption through his blood, the forgiveness of sins, for the name of his grace." Again Paul says, "For God hath not appointed us to wrath, but to ob­tain salvation by our Lord Jesus Christ."

When Jesus was crucified the mobs stood around, wondering, "What does this mean?" He stood there with tears and sweat. The earthquake of earth, and the floods that take thousands of lives. We cannot expect to understand why sin and suffering are in the world. We are not to think of them as the true expres­sion of God. In the cross we see the very heart of God revealed—a heart broken because of sinful children, a heart of mercy and love. One of those thieves made the great decision in his heart that Jesus had the power to help him, but not in his life. He alone that day saw in Jesus the hope of salvation. He asked Jesus for the privilege of sharing with him his kingdom, and Jesus said, "This day shalt thou be with me in paradise." He got this message of the cross. This message of sal­vation is so much needed in a world which has in a large measure turned a deaf ear to the call of the cross. The story is an example of the experience which has come to thousands of men, women, and children since the death of Christ, which proves the saving power of the cross, and which makes that appeal which will draw men unto Christ.

Now we face the challenge of another statement of Paul, "I am crucified with Christ, nevertheless I live." Are you willing to be crucified with him when you realize what it means? "Which way shall I take?" shouts a voice in the night. One has an Al Capone. Others choose the straight and narrow way, the way of the cross, and
THE SABBATH RECORDER

we have a Theodore Gardiner and a Doctor Main. Are you willing to throw open every door and window of your soul to receive the whole message to be given to you—the message of suffering and hardship, of love and salvation?

As we close our thoughts on the message of the cross let us remember never to think of the cross without thinking too of the resurrection of Jesus, which means his victory over death and the assurance of a life to come which has been promised to all of his followers who come by the way of the cross.

DENOMINATIONAL "HOOK-UP"

GARVIN, I.A.

Pastor Babcock and family are getting settled in the parsonage, which was recently vacated. He is giving us deep spiritual sermon, which is enjoyed by all who hear them.—Church Clerk.

ALFRED, N. Y.

Intermediate Bible School

On Sabbath morning, March 26, our vice-president, John Norwood, opened the meeting with the hymn, "The Day of Resurrection.

The program was presented by Mrs. Hildebrand's class. Marion Jacobs gave the Scripture and Ruth Norwood the singing with the hymns.

The entire program was given by Misses Alberta Clarke and Bernadine Smith.

BOULDER, COLO.

The annual dinner was held at Boulder in the church basement dining room on January 10. This was a joint dinner of Denver and Boulder churches, and was well attended. Mr. and Mrs. Rasmussen were at the head of the committee in charge. An excellent dinner was served. After dinner Orsen Davis of Denver officiated as toastmaster. He likened the church activities to a football game, and the speakers told of the goal of the different departments, of church work.

It made a very interesting half hour. Those speaking were as follows:

Goal of the church:
Mrs. Mina Coon, Boulder
Mrs. Stanton, Denver

Goal of the minister or theological student: ( ) lay church member; ( ) minister or theological student; ( ) lay church member, ( ) lay church member, ( ) lay church member.

Name: ( ) male; ( ) female.

Age (Check Which): ( ) under 20; ( ) 20 to 30; ( ) 30 to 40; ( ) 40 to 50; ( ) 50 to 60; ( ) over 60.

Opinion: ( ) male; ( ) female.

Denomination: ( ) Christian; ( ) Jewish; ( ) Protestant.

The Sun

PLAINFIELD, N. J.

The Plainfield Seventh Day Baptist Church held its annual meeting Sunday, April 3. Moderator Courtland V. Davis called the meeting to order at 4:10, and after a short devotional service led by Alexander W. Vars and the singing of several hymns, the next hour and a half was devoted to the election of officers and discussion of the budget. At six o'clock about ninety sat down to the supper served by the ladies of the church. At seven-thirty the meeting was called to order, when reports from the various church organizations were heard, letters from absent members read. Mr. Ralph Coon, in charge of the church, was called to the floor, and gave the Scripture and Ruth Norwood the singing with the hymns.

In the afternoon—a pretty good proportion of the members were present with a report. Everyone was interested and ready to cooperate in service to the church. The meeting was interspersed with the singing of hymns, and a fine Christian spirit was manifest. Several letters from absent members were read by the pastor, Neal D. Mills.

About seventy people attended, which was attended under the direction of Mr. Frank Burdick, who with his helpers is to be congratulated for the excellent quality of the meal and efficiency with which it was served.—Reported by request.

THE SABBATH RECORDER

DIRECTIONS: Read carefully the questions to be voted on and check your answers in the brackets provided.

QUESTIONS: If you had to decide now what the religious people of the United States should do about church union—

(1) WOULD YOU — (Check Which)
(a) Adopt some form of permanent and binding federal union of denomina­
tions; ( ) after the analogy of the states and federal government in the United States
(b) Continue essentially the present system of separate denominations— ( )
(c) Unite the various church bodies into one church ______ ( )

If you have checked (c), cross out any of the following which you do not mean to include: 1. Christian Scientists; 2. Jews; 4. Negro churches; 5. Pentecostal sects; 6. Roman Catholics; 8. Spiritualists; 8. Unitarians.

Without reference to the question whether or not there should be general union,

(2) WOULD YOU — (Check Which)
Get churches belonging to the same denominational families to unite ( )

Name: If you prefer to remain anonymous, leave this space blank; but in order that answers from personal and denominational union, etc., may be compared, please, if you do not wish your name and sex to be included in the publicity of the United States—( )

Age (Check Which): ( ) under 20; ( ) 20 to 30; ( ) 30 to 40; ( ) 40 to 50; ( ) 50 to 60; ( ) over 60.

Sex: ( ) male; ( ) female.

Denomination: ( ) other

Resident of what type of community (Check Which): ( ) city; ( ) town; ( ) country.

State in church (Check Which): ( ) minister or theological student; ( ) lay church office; ( ) not holding office; ( ) not a church member.

CUT OUT AND MAIL PROMPTLY to the Institute of Social and Religious Research, 230 Park Avenue, New York City. Thank you!

Opportunity for Comments or Explanations. Mr. Gardiner, we welcome making any correct or correction of your ballot which you think necessary.

The man who is always blue can't expect his memory to be kept green.—Baptist.
RELIGIOUS EDUCATION

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

FELLOWSHIP AND SERVICE IN THE CHURCH SCHOOL

Standing next in importance to communion with God is fellowship with one another and service for others. In fact it is called for in the second half of the "great commandment." The church school, especially the Vacation division of it, should have as one special feature of its work, the cultivation of these relationships. Fellowship in the Vacation Church school takes the form of a spirit of cooperation throughout the program and special periods of recreation.

The entire church school organization and program should promote the spirit of fellowship. Especially should the program of the Vacation Church school be free and spontaneous that pupils may be conscious of a spirit of fellowship, both among themselves and with the teachers. This would be more true than in the Sabbath school. The fact that this is a Vacation Church school, and that expressionist activities occupy a large part of the program, emphasizes the necessity for a spirit of play that cannot be had in the Sabbath school.

This does not mean, however, that serious work in study and discussion will not be done, but rather that all these activities will be so filled with the spirit of fellowship and joy that the pupil will be unconscious of the stress usually connected in his mind with the learning or memorizing process. Contests and competitions that develop rivalry and ill-feeling between classes or other groups might better be avoided. The program of the school should not make it necessary that some must fail that others may win.

As a means of promoting the spirit of social fellowship, as well as aiding in the development of a complete personality functioning through a strong body, there should be definite and adequate provisions for wholesome, social, and recreational activity as a part of the program of the Vacation school. The extent of this part of the program will depend considerably on the supervised playgrounds, the amount of play or recreational periods for classes or departments, the amount of space provided for these activities, the amount of supervision, and the amount of encouragement given by the class or departmental group or group, so organized as to provide opportunities for the free and spontaneous Christian living. This means that all recreational and athletic events should be carefully planned in advance. It should be one of the duties of the supervisor to see that this part of the program is well taken care of.

Fellowship to God and fellow men involves service to humanity. Christ clearly taught this. No better place will be found in the total program for the church school than in group training in Christian living through service for others than in the Vacation Church school. The members of the school should have experience in efforts made for the welfare of people of various social and racial groups, both at home and abroad. Such families or groups to be found in most communities are grouped in social and racial districts. Service activities should be based on a careful study of church, community, and world needs.

Courses along this line will be found in the syllabus for Vacation schools. Gifts are about all children can give for those of other lands, but such gifts should not stop with gifts of money made in the worship service, but where possible it should include personal service. Each class group or department should have a project involving the efforts of the whole group. Some larger enterprises may be carried out by the entire school acting as the unit. Handiwork has sometimes been carried on which was neither motivated by a spirit of service nor correlated with other activities of the program. All such enterprises should be correlated with the pupil's work and with his personal interest. In such undertakings there will always be offered the opportunity for the children to serve each other.

If there is to be genuine education in Christian service, the designation of the object to which the gift is to be made, or other enterprising spirit on the part of the group, or group, to engage, should in all cases be in the hands of the persons making the gift or conducting the enterprise. The group may act in this matter directly or through duly elected representatives, but in no case should the final decision be dictated by the leader of the group. Such service should not be passive nor allowed to degenerate into mere "busy-work" if it is to be of real value.

STATEMENT ONWARD MOVEMENT
TREASURER, MARCH, 1932

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THE SABBATH RECORDER

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Total: $541.36
THE SABBATH RECORDER

THEODORE L. GARDINER, D. D., Editor
REV. H. C. VAN HORN, M. A., Editor
L. H. NORTH, Business Manager
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April 1, 1932

HAROLD R. CRANBULL, Treasurer.

MARRIAGES

POULIN-WOODEN.—At the Seventh Day Baptist parsonage, Plainfield, N. J., March 24, 1932, Mr. Henry A. Poulion and Miss Gladys E. Wooden were united in marriage by the pas­ tor, Rev. Ahva J. C. Bond. Both young peo­ ple are employed at the Seventh Day Baptist Building, and after a brief ocean trip they will be at home in Plainfield.

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Administration Building

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A. E. MAIN,
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Courses leading to the degrees of Bachelor of Arts and Bachelor of Philosophy and to a certificate in music. Milton College endeavors to maintain the quality and ideals of the American Christian college. As a volunteer controlled and managed institution, Milton College offers an attractive campus life. The faculty of twenty men and women is thoroughly trained and equipped to carry on the work.

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Alfred, N. Y.

DEPARTMENT of Theology and Religious Education.

Alfred University. Catalog and further informa­ tion sent upon request.

R. CRANDALL, Registrar

Milton, Wisconsin

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By Dean Arthur E. Main, D.D. Of Alfred University...

SABBATH RECORDER

The American Sabbath Tract Society

COUNTRY LIFE LEADERSHIP—By Booth C. Spear, President, American Sabbath Tract Society, Plainfield, N. J.

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Of course we will raise the Budget for 1932. The needs of the field, the welfare of the workers, the cause for which we stand—require it.

- The last General Conference cut down the Budget, including the needs of current activities and the amount of our indebtedness, from more than $61,000 to less than $42,000. This represents actual living needs, with many of our usual activities seriously curtailed.
- The Seventh Day Baptist denomination is more than two hundred fifty years old. Born with the great Baptist Movement, it has suffered opposition and hardships. It has survived opposition and hardships. It has never grown large, but it has grown deep. It has heartened and encouraged its people through periods of loss and depression. It has planned and carried into successful execution a statesmanlike program of education, evangelism, and missions.

- Blood and spiritual children of men and women who have refused to be overcome or stalemated by difficulties and discouragement, we must continue to be worthy of our forefathers and to be loyal to our Christ, as they were to theirs.
- Of course we must raise our Budget. To do less points to suicide. To raise it spells advance, to less that we are ever overburdened with care—that we should ever weak or heartless be, Anxious or troubled—when with us is prayer, And joy and strength and courage are with thee?

Your Finance Committee believes that there are stout-hearted pastors and people in every church, and that they will do this hard and challenging task of financing the program in 1932.

Contents

The VALUE of PRAYER

Lord, what a change within us one short hour
Spent in thy presence will avail to make!
What heavy burdens from our bosoms take!
What parched grounds refresh as with a shower!
We kneel, and all around us seems to lower:
We rise, and all, the distant and the near,
Stands forth in sunny outline, brave and clear;
We kneel, how weak! we rise, how full of power!
Why, therefore, should we do ourselves this wrong,
Or others—that we are not always strong—
That we are ever overborne with care—
That we should ever weak or heartless be,
Anxious or troubled—when with us is prayer,
And joy and strength and courage are with thee?
—Richard C. Trench,
In Federal Council Bulletin.