DE plays safe who seeks not his own life—but to help others.

The Church plays safe that supports not only its own work but the task represented by the United Budget.

"He that seeeth his own life shall lose it, but he that loseth His life for my sake, the same shall find it."

Two months till the close of the Conference Year

Published by the Committee to Raise the Seventh Day Baptist Crowned Movement Budget

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Compensation

Dwarfed, and twisted, and dark with thorns,
The old crab apple tree on the hill
Stands through the years as a testament
Of God's compassionate will.
Nothing too ugly, and nothing too bleak,
No desolation so great, but he
Compensates for its blight—its hurt—
Even this old gnarled tree
Becomes more beautiful than a dream:
Utterly lovely, when the spring
Petals it, and transforms each bough
Into an exquisite thing.
Oh heart, remember, oh heart, be still!
Out of your grief, some beauty may
Blossom at last, as delicate pink,
And white as a crab apple spray.
—By Grace Noll Crowell.

Contents

Editorial—The Test—Items of Interest.—Getting Inspiration.—Sabbath Study Book.—The Power of the Gospel.—Sabbath Rally 414-416
Studies in Religion and Good Health 516

Missions.—Balancing Budgets.—Trusts.—A Danger.—Meeting of the Missionary Board 520-523

Dedication.—The Power of the Gospel.—Sabbath Rally 525

Report of the Committee of the Seventh Day Baptist Church 526

Pastor's Report to Ritchie Church 529

Young People's Work.—Our Parents.—Intermediates.—Daily and Paul's Discoveries in the New Church.—Our Worship Out-of-Doors 530-532

Children's Page.—Working With Our Parents.—Our Letter Exchange 535-535

An Address from the March issue of "De Boedschapper" 537

Our People.—Faith that Saves 540

Denominational "Hook-Up" 549

Religious Education.—Report of the Director of Religious Education 542

Deaths 543

Sabbath School Lesson for May 7, 1932 544
SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next session will be held at the Seventh Day Baptist Church, at Adams Center, N. Y., August 23-28, 1932.

President—William M. Randolph, Plainfield, N. J.

Vice-President—Walter L. Greene, Andover, N. Y.

Secretary—Paul C. Saunders, Alfred, N. Y.

Corresponding Secretary—Charles T. B. Davis, Plainfield, N. J.

Treasurer—Mrs. V. J. Deurer, Milton, W. Va.


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President—William M. Randolph, Plainfield, N. J.

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Secretary—Paul C. Saunders, Alfred, N. Y.

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Board of Directors

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

Secretary—Wilmot H. Harris, Plainfield, N. J.

Recording Secretary—Milton, N. J.

National Recording Secretary—Asa F. Randolph, Plainfield, N. J.

Corresponding Secretary—Herbert C. Van Horn, Plainfield, N. J.

Western Manager—Walter L. Greene, Andover, N. Y.

Questions of General Conference for These Years—Asa F. Randolph, Plainfield, N. J.

The regular meetings of the Board are held on the second Sunday of each month at 2 p.m. in the Bible Meeting Hall, in the Baptists Church at Adams Center, N. Y.

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

President—William M. Randolph, Plainfield, N. J.

Vice-President—Walter L. Greene, Andover, N. Y.

Recording Secretary—Walter L. Greene, Andover, N. Y.

Secretary—Paul C. Saunders, Alfred, N. Y.

Corresponding Secretary—Charles T. B. Davis, Plainfield, N. J.

Treasurer—Mrs. F. R. Randolh, Maplewood, N. J.

In the first month of each, at 2 p.m.

THE SEVENTH DAY BAPTIST EDUCATION SOCIETY

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Secretary—Mrs. R. F. Randolh, Maplewood, N. J.

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The regular meetings of the Board are held on the second Sunday of each month before the general conference.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE

President—Mrs. George B. Shaw, Salem, W. Va.

Corresponding Secretary—Mrs. Letta M. Boud, Long Creek, Va.

Secretary—Mrs. Ada O. Stottlemyer, Salem, W. Va.

Treasurer—Mrs. Obie W. Davis, Salem, W. Va.

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ASSOCIATION SECRETARIES

Eastern—Miss Libba M. Davis, Bellwood, N. J.

Middle—Miss Ada A. Crutch, Flemington, N. J.

Western—Mrs. Ada A. Crutch, Flemington, N. J.

SEVENTH DAY BAPTIST VOCATIONAL SOCIETY

President—Gael V. Simpson, Battle Creek, Mich., Chairman:

Mrs. H. A. Crutch, Flemington, N. J.

Mrs. Ada A. Crutch, Flemington, N. J.

Mrs. Ada A. Crutch, Flemington, N. J.

Washington Union—Miss Lynda G. Bond, Boyd, Md.

THE SEVENTH DAY BAPTIST MEMORIAL FUND

President—William M. Randolph, Plainfield, N. J.

Secretary—William C. Hubbard, Plainfield, N. J.

Treasurer—Emma R. Randolh, Plainfield, N. J.

Gifts or bequests for any denominational purpose are invited, and will be securely administered, for the best interests of the beneficiaries in accordance with the wishes of the donor.

The Memorial Board acts as the Financial Agent of the Denomination. Any information as to the ways in which the Board can be of service.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

Incorporated 1926

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

Secretary—James A. Lovelle Burdick, Manila, R. I.

Recording Secretary—Mrs. Willliam M. Stillman, Plainfield, N. J.

Treasurer—Mrs. F. R. Randolh, Maplewood, N. J.

The needs of the field, the welfare of the workers, the cause for which we stand—require it.

The Budget represents the entire program of the denomination. To think of the Budget and the promotion of the task of raising it as merely a matter of finance is a gross mistake. Its value and implication are highly spiritual. The Sabbath morning offering is as spiritual as the service of worship in the pastoral prayer, the hymns, or the sermon. In fact, an adequate individual offering is a high test of one's spirituality and loyalty to the work for which we stand.

This is not an easy situation to meet, especially when the worshiper found a message of encouragement from the Conference Finance Committee. "Of course," the leaflet states, "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 question is once more, how much can we receive this year? The recent Sabbath, in our church pews we beheld the giving of the local offering in the expectation that he will pour "a blessing" upon us. Let us meet that challenge, give our consecration, with whole-hearted surrender.

THE TEST

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Similarly, it may be pointed out that raising the Denominational Budget is a spiritual service and an indication of our love and devotion to the cause entrusted to our hands. During this year, a strong emphasis has been placed directly by the Commission on the financial side of the work. Those matters considered more spiritual have been stressed.

Nine months of the Conference year have now passed. For this period Treasurer Cranford reports $17,074 paid in. This is $54 more than for the first nine months last year, and 56 dollars more than what the committee is to be justified, if the conservative Budget assembled by the last Conference is to be realized, $8,342, paid in for the first three months more than five times as much, as received in March.

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But it may be another case of "the word of the Lord and Gideon"; who will we declare it, and use the means the Lord has placed in our hands?

According to the figures used by our Conference president in a recent letter to the churches, our aggregate possible indebtedness for this year will exceed $32,000. That does not mean our boards have been extravagant or that no retrenchments have been made. Work in South America has been abandoned, workers from China recalled, tract distribution cut down, editorial duties and duties of officers of the Tract Society put upon one man, and advancement work in various fields has not been undertaken. It must be borne in mind that not one cent included in the Budget is designated for any indebtedness, and that there was reported at last General Conference an aggregate indebtedness of a little more than $18,000. It should be said in passing, too, that in the years the debts have accumulated, not a cent has been spent by board, or workers more than authorized by the Conference—much less in fact. It should also be remembered that not all the work planned has been attempted and that it would be possible with a one hundred per cent Budget realized.

We have faced crises before. Perhaps we were never called upon to meet a more critical situation than that we find today. Our very future as a people and our spiritual life as individuals are at stake. It is a challenge for us to do our very best, urge the responsibility to the workers more than authorized by the Conference—much less in fact. It should also be remembered that not all the work planned has been attempted and that it would be possible with a one hundred per cent Budget realized.

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INTOLERANCE AND THE PRESIDENT

Liberty, "A Magazine of Religious Freedom," has in its first quarterly number of 1932, an article by the President of the Republic. We give it here:

The "Window Seat" man, W. D. Jamieson, a former Iowa Congressman, in a recent issue of his Springfield Banner, quoted Dean Main.

"President Hoover evidently did a lot of Sunday work to prepare his statement of apology for his administration. He has a weekly radio address, and Sunday night the President's Religion." We give it here:

In the first place, we would like to inform the "Window Seat" man, since he has become so critical, that "the fourth commandment" does not mean only a religious observance on the first day of the week, but the seventh day. Nowhere in the Bible is there a commandment or an injunction to be found requiring the observance of the first day only.

In the second place, who has made one man the judge of another man in religious concerns? The Apostle Paul expressly admonishes Christians that we are not to judge one another in religious matters, for says he:

"Who art thou that judgest another man's servant? to whom art thou that judgest another's fault or falldown. . . . One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind."

SALARIES

"I sabe" Ruth has signed a year's contract for $75,000, a reduction of $5,000 from the amount he has been receiving. His salary is now the same as the President of the United States. We pay our Vice-President $15,000, and the Chief Justice of the Supreme Court $20,000. Selected.

Getting Inspiration

The late Mr. Edison claimed that genius was ninety-five per cent hard work. We hardly believe that hard work alone would make a genius as he manifested, but no doubt the long, painful hours he spent in the laboratory were greatly responsible for the success he achieved.

The Presbyterian Banner tells us of the answer of a successful novelist and literary writer to the question of how he became a reporter. The question had been concerning the coming of inspiration. Did He wait for it and seize it at the happy moment of its arrival? His reply was negative, that if he waited for it to come he would probably wait a long time. Instead, he makes it to himself, by attending any literary task on hand and plod on, inspiration or no inspiration. It appears, however, that when once a task is begun "interest" usually does begin to revive and then swells into a tide of inspiration, carrying him to great heights.

How often we wait upon inspiration that never comes. What is needed is a resolute attack of the job in hand. Shall the minister await inspiration to prepare his sermon? The Sabbath will often take him with empty heart and head. But with mind put upon his subject and effort concentrated, the theme begins to unfold and our minister is ready to stand in the holy place with a message inspired and warm for his people. A young pastor, the other day, quoted Dean Main, "read your mind full and write it empty," words strangely familiar as we went back to our student days under this able man's tuition.

We think of the books on the Bible written by men inspired and they were; but often do we forget or fail to realize the long hours and years, perhaps, these men spent in laborious toil, that the experiences out of which were wrought the great truths which they enunciate. Straight thinking, hard work, persistent effort, laborious pains and years of training, and will usually find it. "They that wait upon the Lord shall renew their strength; they shall run and not be weary, they shall walk and not faint."

Sabbath Study Book

In the fall of 1930, a series of Sabbath studies prepared by Rev. Lester G. Osborn were run in the Sabbath Recorder. Considerable favorable comment on these studies was elicited.

Mr. Osborn is planning to publish a small but neat book containing much of this material, with a fitting introduction together with much of these more chapters, making ten studies in all. He wants the book for handy use in his own classes and entertain a hope that other pastors, Sabbath school teachers, might want it for their schools and classes. The author is publishing the book as a personal enterprise, and will proceed with it if interested on the part of others warrants. The price will probably be a twopence a copy postpaid, cheaper in lots of five or more. It is hoped, if the publication is made, that enough will be sold to pay the initial cost, leaving a considerable number for free distribution. Such topics will be discussed as:

The Origin and Purpose of the Sabbath.

The Sabbath in the Law and in Jewish History.

Jesus and the Sabbath.


The Christian's Relation to the Law in the Dispensation of Grace.

The Day of Fifth Sunday Observance.

Any interested reader who wishes to encourage such a venture will do so by writing.

Mr. Osborn and stating how many copies he can use. Address Rev. Lester G. Osborn, 1715/2 Miramar Street, Los Angeles, Calif.

The Power of the Gospel

The gospel is still potent in the lives and hearts of men. Give it a chance and the hardest hearts will be softened and criminals will be changed into useful and efficient citizens. Such institutions as are necessary in civilization, and with human nature as it is, the abolishment of corrective institutions seems a long time in the future. However, not enough serious consideration is given to the value and power of Christ's redeeming grace in the hearts and lives of the people.

This morning's paper (April 12) carries a front page story of a convict who has just returned, voluntarily, to Sing Sing Prison to take his medicine, and all because the love of Christ had laid hold upon him with full saving grace.

He was one of five to make a spectacular escape from prison in 1910, and the only one not recaptured and returned within a few years. He served in the Canadian army during the World War in a worthy manner, and afterward followed the printer's trade in New York City under an assumed name. For twenty years he has lived an exemplary life. Not long ago in a down town meeting he came under conviction of sin and became a Christian. Not long could the love of Christ and the memory of his wrong against society unconfessed and unatoned abide to-
It is hoped that something will be made of Rally week in special prayer meetings, Sabbath schools, socials, get-together suppers, and the like.

The problem of the miraculous has never troubled the writer since the night that God changed the direction of his life, set him free from evil habits destructive of body, mind and soul, filled his heart full of love for things he used to hate, and opened his eyes to beauty that he has never seen before, so that "every common bush was afire with God" as he walked home in the moonlight down the old familiar road. If God changes things for a man in five seconds, what is to hinder him from quickening the activity of a nerve atrophied by disease, or improving the work of a stomach?

"And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people." Matthew 4: 23.

"The crucial question with which all discussion of the healing activities of Jesus begins is this: Has God exhausted himself in the universe, or has he powers in reserve?" It is thus that Charles Wislack begins his discussion in "The God of the Unexpected." After showing that what we term natural law is only the habitual method of God's activity, he argues that God is still free to change that method. He quotes Chesterton: "It is no argument for unalterable law (as Huxley fancied) that we count on the ordinary course of things. We do not count on it; we bet on it. We risk the remote possibility of a miracle as we do that of a poisoned pancake or a world-destroying comet. We leave it out of account, not because it is a miracle, and therefore an impossibility, but because it is a miracle, and therefore an exception that God is free to change."

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But how did Jesus heal disease? What was his method? Or did he work without method? Was it magic? Or some supernatural power that we may never hope to understand or learn? Did Jesus violate the laws of health and life and God in his healing ministry? Or did he operate with law? Did Jesus violate the laws of health and life and God in his healing ministry? Mark 5: 41 ; 6: 2, 5; 7: 32 8 : 22; 9 : 27. When the hardened hearts in trouble with Jesus turned and looked upon him. We are surely justified in believing that Jesus' look of sympathy and power was more powerful than the souls of the sick with faith and hope.

(a.) The Hand.—After calling attention to the well-known fact that one's character is more or less clearly shown by his handshake, Doctor Worcester says, "Through the contact of the hand of one individual with that of another, an influence is set up between soul and soul, will and will. Now there are some the touch of whose hand can dissipate headache, induce calmness of mind, and restore restless sleep. Account for the fact as we may, it is indisputable. One of the most remarkable instances of the hand's healing influence is recorded in the brilliant autobiography, the Story of San Michele, of Doctor Axel Munthe. This distinguished physician often, without explanation, laid his hand upon some one's shoulder or hand, and he seemed to become sensible of his presence, as though he heard them screaming like wild criminals, become calm and docile when I loosened their straight- jackets and held their hand in mine. Why even the power of speech seemed restored. When he went into certain homes in trouble with Jesus, he marveled because of their faith. Mark 6 : 5, 6. Compare Matthew 13 : 58. When the disciples inquired why they were unable to expel the demon from the epileptic boy, Jesus explained it very simply, "Because of your unbelief." Mark 6: 5. 6. 

(b.) The Eye. How expressive must have been the look of Jesus. When the rich young ruler came, Jesus "looking upon him loved him." When the hardened hearts in the synagogue would withhold healing from the sick man, he said, "Are ye able to see this? But in one beautiful passage Doctor Worcester says more. "What is this mysterious quality in Jesus which still excites our wonder? We cannot penetrate the sanctities of his motives, and the ethical integrity of his life, were gifts of a super-normal kind, such as clairvoyant and telepathic powers, which most writers of the life of Christ fail to recognize this fact and therefore render much of his activity unintelligible. We can, in measure, to understand how such a personality by his very presence would unconsciously breathe a unifying and healing influence through his looks, gestures, on the distressed, disordered men and women who came to him for help. Every neurologist knows that in the great class of disorders where moral and psychic factors are at work, it is impossible to exaggerate the uplifting and unifying impression of personality. We have but to keep this in mind and think of the matchless vital endowment with which the Lord Jesus came into the world, to find the inference most credible that the unique psychical quality of that life should have unique psychical and psychophysical results."

Whether Jesus, in his spiritual presence instead of his physical person, engaged in bodily healing is a question that will be answered in varying ways by those who seek to interpret his mission. Probably most of the modern healers would agree that Jesus did not come primarily to bring bodily ease or comfort. Rather he came to heal the world's soul. Yet, in so far as a disease of the life of the soul, Jesus will always be interested in bodily health. He wanted a perfect society of perfect folks. And many of them beats with a pulse in fact that Jesus is a healer, not only of the souls of men, but also of the bodies in which those souls dwell.

THANKFULNESS

It is a blessed thought that from our childhood God has been laying his fatherly hands on us, and always in benediction. When this feeling is a heart full of thankfulness. Every gift has its return of praise, and all our whole life is thereby drawn under the influence of gratitude and is filled with thankfulness for super-abounding grace, for gladness, serenity, and peace which only thankful hearts can know.

—H. E. Manning, in Watchman Examiner.
THE SABBATH RECORDER

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

BALANCING BUDGETS

Balancing budgets is a very popular term these days. It means so conducting affairs that the income shall equal the budget. The latter we speak of as retirement, but the income shall equal the budget. It means so conducting affairs with denominational boards, as well as with governments. With them, as with a state, if the income does not equal the expenditure, two courses are before them; namely, they must increase their income or reduce the budget. The latter we speak of as retirement.

For two or three years it has seemed that some of our boards must retire, unless there were an increase in their incomes, and it appears almost certain now that retirement cannot be much longer delayed, as dire as the consequences may be.

When boards turn their attention to retirement they are attempting a delicate and hard task. It is very difficult to decide the manner in which retirement shall be undertaken. Among the plans which are advocated are these:

1. Abandon some fields entirely.
2. Withdraw some workers from all fields.
3. Employ all workers part time.
4. Cut salaries a certain percentage.
5. Cease aiding small churches in the support of their pastors.

The question of retirement is so serious and the methods so perplexing that a thoughtful person will be very slow to say what shall be followed if it must come. The problem demands the most careful and prayerful study. Retirement, if inevitable, should be undertaken systematically, not in a haphazard, spasmodic way. In some cases it cannot be fairness be put into effect at once. With a Unified Budget the problem of retirement should be worked out unitedly. It will neither tend to unity nor efficiency if every board attacks the problem independent of others.

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THE SABBATH RECORDER

521

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One of the things that causes bitterness in times of war and the years that follow is the problem of the Church and the conflict upon one another. It is desirable that the real source of blame be known and recognized. If both nations are to blame, this fact should be understood, but the Christians on neither side should indulge in hot denunciations—at least not till all the facts are known. The Christian people in the United States. There are in our midst many nationals from both Japan and China and we have a duty in regard to the preventing of bitterness between the peoples from these nations dwelling with us.

A DANGER

One of the serious consequences of the World War which has been particularly hampering the Church of Christ is the antagonism which it created among Christ's followers. There immediately came to be a very bitter feeling on the part of the people on one side of the conflict against those on the other. This was true with the followers of Christ. It led some to possess too much of these gifts, but we cannot avoid the responsibility for their proper development and use.

We find ourselves in the midst of churches and other beneficent institutions, and there is a sacred obligation resting upon us to give our time, strength, and thought to these as far as possible. If we fail we have proved unfaithful to our trust and lost a great privilege. Denominational organizations come in here for consideration. It is wise for churches to unite into denominations, and denominations to be efficient must have what we call boards. To accept such positions, or to possess too much free of such positions, is a wise thing; but there is more to it than this. It becomes a trust, laying sacred obligations upon those who accept such positions. We should not allow ourselves to become members of boards unless we are willing to give our best to them, and when we have accepted such positions, the interests of the boards should be put ahead of every other consideration in connection therewith.

We accept Christ and Christ's way, and enter upon a new life called the Christian life. The experiences, divine power, and worthy character attendant upon the Christian life become a sacred trust, and the work of the Church and Its mission, publishing, etc.

THE SABBATH RECORDER

520

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We accept Christ and Christ's way, and enter upon a new life called the Christian life. The experiences, divine power, and worthy character attendant upon the Christian life become a sacred trust, and the work of the Church and Its mission, publishing, etc.

THE SABBATH RECORDER

520

trons.

One of the things that causes bitterness in times of war and the years that follow is the problem of the Church and the conflict upon one another. It is desirable that the real source of blame be known and recognized. If both nations are to blame, this fact should be understood, but the Christians on neither side should indulge in hot denunciations—at least not till all the facts are known. The Christian people in the United States. There are in our midst many nationals from both Japan and China and we have a duty in regard to the preventing of bitterness between the peoples from these nations dwelling with us.

A DANGER

One of the serious consequences of the World War which has been particularly hampering the Church of Christ is the antagonism which it created among Christ's followers. There immediately came to be a very bitter feeling on the part of the people on one side of the conflict against those on the other. This was true with the followers of Christ. It led some to possess too much of these gifts, but we cannot avoid the responsibility for their proper development and use.

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THE SABBATH RECORDER

521

trons.
John H. Austin, chairman of the Missionary-Evangelistic Committee, made a verbal report that the committee was making a study of the expectations of salaries for every denomination. The Missionary Board desires to co-operate in every possible way with boards and churches for each year association in evangelistic effort.

The subject is vital and the need urgent. The board will, through its corresponding secretary, Rev. William L. Burdick, help furnish picked men who have gifts for evangelistic work, if it is desired to aid pastors in the associations. We urge the corresponding secretary to bring the executive committee of each association. The Missionary Board is pleased with the good work that has already been done along this line in some of our associations.

Voted that the report be approved and recorded.

Several communications from the home field were presented. Secretary Burdick reported that money had been received from the congregation at Marion, Iowa.

Voted that the board pay James H. Hurley $5 for each trip made in his auto, not to exceed $10 a month, the same to be charged to the traveling expense of the home field.

Voted that we accept with thanks the contribution of ten per cent of his salary from Ellisa R. Lewis of Gyrt, effective April 1, 1932, for the balance of the year.

Mr. and Mrs. G. D. Hargis, chairman of the Work in China committee, said that the committee had decided that it would present a next mission which would advocate a radical re-election policy.

It is a fact that Miss Susie Burdick is on the way home on furlough. Dr. E. W. Burdick read a letter from the missionary in the Tropics Committee, that he had heard the report of the treasurer as presented today, showing an increase in the debt on account of the inability or the possible unwillingness of the people to support the Board.

Voted the recording secretary be instructed to search the records of the board so as to determine what policy has ever been established, regarding the status of standing committees.

The minutes were approved.

The meeting adjourned.

GEORGE B. UTTER,
Recording Secretary.
When the children were small her mother was left a widow. She afterwards married Ray Williams and to this union were born Franklin, Orville, and Orrin Williams.

**Harriet Perry Green**

Harriet Perry Green, eldest daughter of Ira and Nancy Green, was born in the town of Verona, October 27, 1830. She lived on the Green homestead practically all of her life.

She was always greatly interested in all the work of the church and was a teacher in the Sabbath school for many years. She was a charter member of the Ladies' Aid and served the church in various other ways.

She was of a thoughtful, religious nature made her a sympathetic nature made her a

On March 14, 1877, she was married to Rev. Asa B. Prentice and was a loyal helpmeet. She spent twenty-five years of loving service as a pastor's wife at Adams Center.

From Adams Center Rev. Mr. Prentice was called to the North Loup, Neb., Seventh Day Baptist Church, where he acted as pastor until his death. Thirteen years after his decease, his eldest daughter was called home October 13, 1923.

**Carrie Green Stark**

Carrie Green Stark, second daughter of Nancy and Ira Green, was born December 27, 1874.

She attended school at DeRuyter Institute, and while there was baptized and joined the Sabbath school for many years. She was interested in all that pertained to the work of the church.

She was called home November 5, 1916.

**FLORA PALMTER**

Flora Eliza Green, youngest daughter of Deacon Ira and Nancy Perry Green, was born December 25, 1847, on the Green farm about one and one-half miles from this church. The town of Verona was always her home and during the latter part of her life several years were spent in the house where she was born.

She was baptized probably by Elder Charles M. Lewis and united with this church March 28, 1868, of which she remained a faithful member until called to her heavenly home.

She was ever a lover of the beautiful in nature and in literature. She was fond of poetry and among passages of Scripture especially dear to her were Psalms 90 and 91. Her loyalty to the church which she loved was shown by her keen interest in all that pertained to its welfare.

For nearly forty-seven years she was permitted to share the joys and sorrows of her husband Deacon Hiram W. Palmiter, and was laid to rest just a year from the day of his death, January 23, 1924.

**Leila Franklin**

When the hour for worship on Sabbath morning arrived, it was his joy to be in his place on time, although it necessitated leaving home at eight-thirty in the morning and returning at two-thirty or three in the afternoon. In those days we had the morning service at ten o'clock. The Church had a small school after Sabbath school. He was a lover of music and sang in the choir. For years he taught a Sabbath school class and served the church in various other ways.

He was interested in all its activities and was a regular attendant as long as health permitted.

He passed from this life January 23, 1925.

**Leila Franklin**

**RUBY DAVIS**

Ruby B. Davis was born April 1, 1884, in North Loup, Neb. When she was a small child the family moved to Des Moines, Iowa, where she lived until she was fifteen years of age, and thence to Nortonville, Neb. Then to De Smet, Iowa, where she was baptized by Rev. George W. Hills and joined that church. She was active in the Sabbath school as teacher of the primary and kindergarten classes.

While in training at the Battle Creek Sanitarium she joined the Battle Creek Seventh Day Baptist Church, sang in the choir, and also taught a Sabbath school class.

When she came to Oneida in 1922, she joined the Verona Seventh Day Baptist Church May 27. She taught the cradle roll in the Sabbath school and the kindergarten in the Vacation Bible school for a number of years.

She specialized in primary and kindergarden work in the Bible school and had a certificate from the American Baptist Society and also from the International Council of Religious Education with twelve credits in primary and kindergarten work.

She devoted much time to the music of the church the last eight months of her life, and had it planned for the remainder of the year. Hers was a life of service for the Master whom she loved and trusted.

The window in her memory was given by the Sabbath school.

**Pardon Palmiter**

When her son, Henry, arrived, it was his joy to be in his place on time, although it necessitated leaving home at eight-thirty in the morning and returning at two-thirty or three in the afternoon. In those days we had the morning service at ten o'clock. The Church had a small school after Sabbath school. He was a lover of music and sang in the choir. For years he taught a Sabbath school class and served the church in various other ways.

He was interested in all its activities and was a regular attendant as long as health permitted.

He passed from this life January 23, 1925.
The Woman's Board met Sunday, April 10, 1932, at the home of Mrs. George B. Shaw. Members present: Mrs. George B. Shaw; Mrs. Okey W. Davis; Miss Lotta Bond; Miss Conza Meathrell; Mrs. Edward Davis; Mrs. Earl W. Davis; Mrs. S. O. Bond; Mrs. Harley D. Bond; Mrs. E. F. Loofboro; Miss J. O. T. Davis; editor; Mrs. Eldred H. Batson; and Mrs. Oris O. Stutler.

Visitor: Mrs. Harley D. Bond, and Miss Lotta Bond be appointed to prepare a program for a mid-week get-together meeting during Sabbath Rally week, May 13-21.

Voted that Mrs. Bessee T. Hubbard be asked to write an article for the Recorder concerning work among foreign students.

Voted that we send $100 to the Missionary Board.

The minutes were read and approved.

Adjourned to meet with Mrs. Okey W. Davis the second Sunday in May.

Mrs. George B. Shaw, President.

Mrs. Oris O. Stutler, Secretary.

REPORT OF THE PLAINFIELD SABBATH SCHOOL

ANNUAL REPORT OF THE SECRETARY

MARCH 27, 1932

The Sabbath school has held forty-six sessions, including the Christmas service on Friday evening, December 25. The school held no sessions during August, as the church was closed during that month, with the exception of prayer meetings, and we decided to conform to the action of the church.

In June, the school received the resignation of its capable superintendent, Miss Bernice Brewer, and it was reluctantly accepted, with the understanding that Miss Brewer remain in charge until her successor arrives. Miss Brewer left for California, and at the time of her departure for her home, the first of September, the church tendered her a vote of appreciation for her services as its head for the past year and a half and wished her a safe journey and a return to us at no far distant time. Since then the school has been presided over by the assistant superintendents, Mr. L. H. North and Mr. Everett C. Hunting, until December, and Mr. North for the balance of the fiscal year.

The school voted to send two delegates to the Second Baptist General Conference last Sunday evening, to represent our school unless the money for prospective demands on the treasury.

Children's day was observed by the school on June 20. Pastor Bond gave a short address to the children, and Rev. H. Eugene Davis, our returned missionary from China, presented the major theme. A demonstration of a primary department given by the children following Doctor Davis' address.

Anticipating an appeal from the Sabbath School Board for a contribution towards the Dr. Theodoreiner Fund being raised to cover the deficit in the Yearly Movement, the school voted to contribute $50 for the year ending June 30, 1931.

The Rally day exercises were held October 3, at which time we listened to a very inspiring address by Rev. Henry L. Bell, assistant pastor of the First Park Baptist Church, and as our director of religious education, Rev. Erlo E. Sutton, was present. He brought us greetings from the Sabbath School Board. Special music was given by the girls' quartet.

Our annual Sabbath school picnic was held October 4, at the farm home of Mr. and Mrs. George M. Clarke. There were eighty people present, and everyone had a good time.

By vote of the executive committee, the Sabbath school's celebration of Christmas and that of the Woman's Society for Christian Work were held jointly this year, Mrs. Nathan E. Lewis and her committee having charge. On Friday, December 25, a story hour for the primary and children of all ages was arranged for the twilight hour. The Sabbath School served the usual Christmas order. Sunday evening, one would hardly have recognized the Sabbath school room with its baronial trappings, and the supper served by the men folks, all done in its baronial period. Much praise was accorded Mrs. Lewis and her committee for the very novel and enjoyable occasion.

We were represented by four of our members at the local Religious Institute held on Tuesday evenings beginning January 12, for six weeks in the First Park Baptist church, and the school paid their expenses.

On February 11, the executive committee held a supper conference. There were twenty minutes present. A very interesting evening was enjoyed in answering questions pertaining to the ideals of a Sabbath school.

The teaching force has remained the same, except that Mr. Courtland V. Davis has been most acceptably substituting for Mrs. William C. Hubbard, during her enforced absence.

In March an innovation was made in the music of the school, a choir of five wind instruments leading the singing. These were played by Charles North, Ken­neth Lewis, Trehav Sutton, and Nathan Randolph.

We have an enrollment of 95, divided as follows: teachers, 11; scholars main school, 49; scholars associate, main school, 20; Primary department, 14.

The average attendance for the year has been fifty-seven. More of our young people who were regular attendants have gone to college. The school has moved to Toledo, Ohio, and Don and Mary Bond Lewis are residing in Washington, D. C. Bernice Brewer is now in Riverside, Calif. We have lost our faithful member, Duncan Albert Whitford, who was never absent from Sabbath school unless detained for some very good reason. He was called to his rest December 7, 1931, and we miss him from our midst. Thus we have lost six of our members from our roll.

Jacob Bakker again registered on his hundred per cent in attendance, and three of our faithful teachers, Mrs. A. W. Vars, Frederik Bakker, and Evalois St. John, as well as our superintendent, Mr. L. H. North, and Janet Whitford missed only one session of the school.

Respectfully submitted,

Dorothy F. Hubbard, Secretary.

Our superintendent in his annual report at the meeting last Sunday evening gave an excellent resume of what a Sabbath school should accomplish. Since many of you were not present, I am happy to report:

The final test of the work of the school is the extent to which it leads pupils in learning to live the Christian life. We should keep in mind at all times the following fundamental questions on which we evaluate the work of our school.

1. Does it lead the pupil into a personal relationship with God? (Revelations 3:20, Romans 10:9, 10, 11.)
2. Does it give the pupil an understanding and love for the teachings of Jesus, lead him to accept Christ as Savior, Friend, Companion, and Lord, and lead him into loyalty to Christ and his cause?
3. Does it lead to a progressive and continuous growth of Christlike character?
4. Does it lead into enthusiastic and intelligent participation in the building of a Christian community and world?
5. Does it develop the ability and desire to participate in the work of the Church?
6. Does it give a Christian interpretation of life and the world?
7. Does it give a knowledge, understanding, and love of the Bible, and an intelligent appreciation of other records of Christian experience?

Won't each of you help the School to attain these standards?

JUNIOR DEPARTMENT

It does not require any effort to say that our Junior department is composed of five wide-awake, keen, happy, interesting girls and boys—Avahogene Bond, Annis Langworthy, Mary Whitford, Robert and Hartwell Clarke. Neither is it difficult to enumerate the lessons we have studied, or the number of sessions held.

But to report to you what has been really accomplished, what seed has been sown that shall bear fruit, is something that can never be put on paper.

For those who may not be in touch with our department, I can say we are studying from “Westminster Graded Lessons.” In less than an hour each week, we have three periods—our worship service, including songs from the New and Old Testaments, and sometimes a service arranged by the children; a lesson or story period; and a period in which we work out some project relating to our lessons. Our lessons continue for several weeks, sometimes for one. It may consist of blackboard work, the use of the sand table, map making, painting or crayoning, making loose leaf books, simple dramatization, a study of hymns, or any manner of things.

Perhaps you would like to know what we have been studying this year. We had a unit on lessons on “Ambassadors of Friendship,” in which we visited Japan, India, Porto Rico, Siam, China, and Alaska. We had one unit on “Our Church,” in which we tried to develop a sense of appreciation of the Church through an understanding of the love and loyalty of those who lived and died for it, and our happiness in being a part of and working for it. Just now we are starting a unit on “Good Will Around the World.”

With this basic outline, can you or I, or anyone, estimate the value of such lessons taught to children of impressionable age? Can peace on earth, good will to men ever be realized unless it comes as a natural outgrowth of friendly understanding, instilled in the hearts of youth everywhere, growing to a natural fruition of world friendship?

This is one of our junior hymns:

"In Christ there is no East or West,
In him no South or North,
But one great fellowship of love—
Throughout the whole wide earth.

In him shall true hearts everywhere,
Their high communion find,
His service is the golden cord
Close binding all mankind.

In Christ now meet both East and West,
In him meet North and South,
All Christlikeness are to be seen
Throughout the whole wide earth.

ELIZABETH A. LEWIS,
Superintendent.

PRIMARY DEPARTMENT

Our primary department is made up of fourteen children, six girls and eight boys. We do not have the room for separate departments and so we include in this division the children of primary age, a beginners group, and a nursery class. It is our aim as teachers not only to develop a consciousness of, a attitude toward, and trust in the heavenly Father, but also to assist the children in making habitual the Christian type of response in action and attitude.

Following church we have a free period, in which the children who have attended the morning service may relax. We play a game perhaps, draw pictures, color. This gives us a little time to get ready to play and work together happily. Then comes a short worship period and classes.

Thanksgiving time we express our gratitude toward the heavenly Father by each bringing a vegetable, some fruit, or canned goods. A well-filled basket was carried to a needy family by two of our group chosen by the children as their representatives. We all were Santa Claus’ helpers at Christmas time. The Christmas tree lights were peeping out at us before we made our last call and I think each boy and girl had a very merry Christmas indeed, because he had left the warm home of some child less fortunate than he.

EVA IJ O F ST. JOHN,
Superintendent.

PASTOR’S REPORT TO RITCHIE CHURCH

Through the infinite mercy of God, it has been his pleasure to put into your minds the thought to call us to his service in this part of the moral vineyard. He has made it possible for us to accept the call and move to your community.

The past year has been crowded with pleasure in his service in co-operation with the members of Ritchie Church. Had it not been for this co-operation on your part the results could not have been attained.

I have preached seventy-six sermons, have made three hundred fifteen calls, have baptized seven, and have several others waiting for baptism in the spring, have conducted one funeral, and assisted Pastor Shaw in conducting one. I have assisted also in conducting the boys’ camp at Middle Island, our Daily Vacation Bible school, and our revival, which began November seventh with the ordination of your pastor, continuing three weeks.

During the revival sixteen took a definite stand for Christ and a large number were built up in faith. We were all greatly helped by the forceful sermons delivered by Rev. Erol Sutton.

On a recent Sunday afternoon Upper Otter Slide school through the summer, on the first and third Sunday evenings, were well attended and were much enjoyed by our pastor, as was the sermon preached at Oak Grove in Wood County.

During the last year our church has been increased in members, in the number of our meetings, in the number of our deacons, in the number of our officers, and in the number of our members engaged in the work of the church. It has been an encouraging year for our young people.

The Ritchie County Christian Endeavor Union met with us for their spring rally.

Sixteen of our young people attended the church camp at Moundville, Va. Several others attended the last day.

A large delegation from our church attended the Southeastern Association at Salem last summer; also three of our members attended General Conference at Alfreld, N. Y.

May God increase his power through us that greater results may be attained in our community, and may he bring conviction to the hearts of many lost ones, is the prayer of your pastor.

A. T. BOTTOMS.

THE VOICE OF SPRING

BY DEVILLO LIVERMORE

Dear old world, I’ve come back to you,
With looks pleasant and dreams new;
The faithful sun has lent his rays,
To drive the chill from the April days.

Dear old world, you have waited long
For the bluebird’s call and the robin’s song;
We’ll tend the gardens on a thousand hills,
And water the valleys with a thousand rills.

Out in the forest grim and bare,
Countless germs are springing there;
Far and near o’er the wooded crest,
Bees are humming sweetly, sweetly rest.

I wonder why God placed them there
In all their wondrous beauty fair?
I wonder why, in lonely places,
The bright flowers bloom in all their grace.

Oh, yes! I know; it was the Father’s love
Sent as a blessing from above.
To brighten the world with new bloom
And fill their minds with praise to God.

A momentous decision, which may determine the course of history for decades ahead, faces the United States and the other nations. The present conflict in the Orient, whatever the technicalities, is virtually war. In our judgment, the United States should co-operate with the other nations in the closest possible way in available methods of peace for maintaining the integrity of the Pact of Paris. Under no circumstances whatsoever should the United States allow itself to be drawn into a war either China or Japan nor should it join with the other powers in any measures of military coercion.

—Administrative Committee of the Federal Council.
OUR PARENTS

Christian Endeavor Topic for Sabbath Day, May 7, 1932

DAILY READINGS

Sunday—Mother Love (Gen. 21: 14-21)
Monday—A mother's teachings (2 Tim. 3: 14-17)
Tuesday—An appreciative daughter (Ruth 1: 6: 14-18)
Wednesday—Obedience in the home (Luke 2: 51-52)
Friday—If we are wise (Prov. 15: 20)
Sabbath Day—Appreciating our parents (Eph. 6: 1-3. Mother's day)

BY GREGA RANDOLPH

Someone has said that the tendency of the young people of the present time is toward indiffidence, lack of appreciation, and even willful disobedience in the home. If this is a true statement, this situation should be a challenge to those who have the responsibility of overcoming this tendency by careful study of the love, the thoughtfulness, and the sacrifice of our parents. From our earliest existence through our helpless years they tenderly care for us. In childhood and youth, the formative period of ideals, they patiently guide us. Throughout life they teach us, never ceasing, ever rejoicing at our successes. Does not such love of parents merit obedience and appreciation on the part of the children?

SUGGESTIVE THOUGHTS FROM THE DAILY READINGS

Paul reminds Timothy of his mother's teaching and enjoins him to continue in the things which he has learned as a child, remembering that he had been taught by his mother, and that she had instructed him with godliness from a little child. Ruth furnishes us an excellent example of an appreciative daughter who willingly gave up her home, native land, and all things dear that she might go with her mother. Jesus himself gives us a remarkable example of the love that he had learned as a child, re-creating the goodness of his life work, to take his place, as a boy of twelve, in the home where he was subject unto his parents.

By way of contrast, we gather a lesson from the selfish life of the prodigal son who willfully and wastefully wasted the inheritance of his home influence to later learn through suffering to appreciate the blessings of home.

MOTHER'S DAY QUOTATIONS

If you have a mother, take care of her. Your mother is asking for bread today. Don't give her a stone.—Gypsy Smith

All I am, or hope to be, I owe to my angel mother.—Lincoln.

A mother's love is indeed the golden link that binds youth to age; and he is still but a child, however time may have furthered his cheek or silvered his brow, who can yet recall, with a softened heart, the fond devotion of her gentle care, and the best friend that God gives us.—Boyce

A man never sees all that his mother has been to him till it's too late to let her know that he sees it.—W. D. Howells

Lord Jesus, thou hast known My mother's love and tender care. And thou shalt know, while for my own. Most dear I make this birthday prayer. Van Dyke

POLLY AND PAUL'S DISCOVERIES IN THE NEW CHURCH

A LESSON FOR THE YOUNGER JUNIORS

BY MRS. B. W. LEWIS

2. How a Boy Helped

The next Sabbath afternoon, as soon as dinner was over, Polly and Paul asked that they might go over to the lot where the church was being built. They were asked to see how it is going to be.

"You come too, Dad," urged Paul, "and tell me how it is going to be.

So they all went together. Mr. Brighton and Paul passed on to inspect the work being done, while Mrs. Brighton and Polly seated themselves on a pile of lumber to enjoy the warm sun and the quiet of the day. Polly was delighted with the songs of the birds which had so recently returned from the South. A squirrel was frisking around the garden tree and a small rabbit was hopping around the very lumber pile on which they were sitting.

"I want," said mother, "if he buried a nut here and now it is covered up so he cannot find it.

"I wish I had one for him," spoke Polly sympathetically.

"Paul finds," remarked Mr. Brighton coming back, "that it is a man's job to construct a building."

"Yes," agreed the boy who at eight always wanted to help in making things, "I think I could do something. But it all looks so hard."

"There may be more things that boys can do for the church after it is built than there are in helping to build it," suggested mother.

"Do you remember a boy as small as you who helped every day about the church?"

"Tell us," put in Polly, ever ready for a story.

"Hannah was so glad," began mother, "when the baby Samuel was born that she wanted to do something to show her thankfulness to the heavenly Father. So, when Samuel was old enough, she took him to the church that he might be God's helper. There were several boys in the church and Samuel lived there with Eli, the priest, helping to take care of God's house.

"There may have been hands to run for Eli, the lights to be kept trimmed and clean, the doors to be opened each morning and closed at night, beds to be made, and everything kept fit for God's Holy Presence."

"Once a year Samuel's mother made a trip to the church to take him a new coat as she had to do for him every year she saw how much he had grown and was glad for the many things her boy had learned to do for the church when it is finished."

"Let us put on our thinking caps this week and see how many things we can think of to do for our new church when it is done."

"It all looks so hard," said Polly. "But if we think of things we can do, we will want to help and we will be ready to do things when the church is ready."

"How long before the church will be finished?" asked Paul, eager for the time when he could love his will's wish.

"It will be along in the summer," answered father. "There will be time enough for you to think of a lot of things that boys and girls can help with."

Study the picture, "The Boy Samuel Helping Eli," if obtainable. Examine that the Bible was once written on scrolls, and show how they were made. Note the lamp, the form of dress, and that Samuel is going gladly. Use the verse Proverbs 20: 11. Each child could name one thing children do.
The Lord is thy keeper. The Lord is thy shade. I

God, Thy doing; and dost thou touch me afresh?

Thou hast bound that makes them known as helpers at school
or home or church.

Song—"My Work," by Elizabeth McE. Sheilds, or second verse of "Morning

Hymn." If any of you do not have wall space for
posters, it would be better to make a class
book with a good sized page or two to a
lesson. The title of this poster could be,
"How Samuel Cared for the Church." Have picture of Samuel and things he may have
helped about. This verse could be used:

"I want to be a helper
Ev'ry ev'ry day,
Doing little things for others
In a happy way."

Boys would be interested in making a
scroll, or lamp or candlestick of clay.

OUR WORSHIP OUT-OF-DOORS
BY MARGARET KIMBALL
V. - THE ETERNAL HILLS

Invocation—
"God mastering me,
Cover of breath and bread;
World's strand, sway of the sea;
God of love and care and peace.

Lord of living and dead;
Thou hast bound thy keeping to me;
Amidst the storms of life's tempestuous sea,

Thou hast bound thy keeping to me;
Amidst the storms of life's tempestuous sea,

Thy kingdom come,
Thy will be done,
On earth as it is in heaven.

Our Father who art in heaven,
Hallowed be Thy name.
Thy kingdom come,
Thy will be done,
On earth as it is in heaven.

Hymn—
"Awake My Soul Stretch Every Nerve." 

Psalm—
"I will lift up mine eyes unto the hills from whence cometh help I will lift up
mine eyes unto the hills from whence cometh help I will lift up
my help cometh from the Lord who made heaven and earth.

The Lord shall preserve thee from all evil, he shall preserve thy going out and thy coming in from this time forth and even forevermore.

Beatitudes—
"And seeing the multitudes he went up into a mountain; and when he was set, he spake unto them, and taught them, saying, Blessed are the perfect in heart for theirs is the kingdom of heaven; Blessed are they who shall inherit the earth; Blessed are they which are persecuted for righteousness sake for theirs is the kingdom of heaven.

Blessed are the meek for they shall inherit the earth; Blessed are they who shall inherit the earth; Blessed are they who shall inherit the earth; Blessed are they which are persecuted for righteousness sake for theirs is the kingdom of heaven.

Blessed are ye when men shall revile you, and shall say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad, for great is your reward in heaven, for so persecuted they the prophets which were before you."

Hymn—
"The Lord of All Being." 

Prayer—
"Our Father, we do lift our eyes unto these eternal hills, for we know that from them comest help—steadiness and assurance and trust in thee, for thou dost protect us from ourselves as we go from this service down into the plains of everyday life, O God, may we keep something of the larger, the broader horizons which thou hast shown to us. In our daily service to others may we keep something of the inspiration that has come from this hour. O Lord, we would truly enter into the spirit of our Master just now, and as we use this work, may we truly teach us to pray—

"Our Father, who art in heaven, hallowed be thy name. Thy kingdom come, thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory forever.

Amen." 

Hymn—
"To the Hills I Lift Mine Eyes." 

HOLY FLAME

Isaiah mourned the passing of the king. And to the temple came to muse and pray. Dark was the kingdom's future on that day. Bestet with greed and every evil thing. No spokesman of the Lord was there to sing the conscience of the mob, or lead the way to gallant victories in Jehovah's cause. With sin and strife, with self and suffering. God gave Isaiah then the vision high; His unclean lips were purged with sacred fire; Out of the smoke a Voice in challenge came; Unhesitant, he answered, Here am I. And when the Lord said, 'Go and take the scroll, or lamp or candlestick of clay.'

"The Andersen family is the happiest, merriest lot I ever saw," declared Anna.

Working with Our Parents
Ephesians 6: 1-3

Junior Christian Endeavor Superintendent
BY MRS. NETTIE CRANDALL
Junior Christian Endeavor Superintendent

No Time to Help

"I can't go to the store," growled Dick. "I want to practice on my new violin before school. You know I want to play in the school orchestra."

"But, Dick," remonstrated his mother, "you have been up a long time and you are just beginning now to think about your violin. You know when I called you this morning I told you that you would have to run to the store for butter and eggs, if I am to make the cake you asked me to have ready for you to take to the Junior party tonight."

Dick flushed guiltily, for he knew he had been so absorbed in finishing the thrilling story he was reading that he had forgotten everything else. But he kept on fledging vigorously, if not tunefully.

"Put away that violin," said his mother in a tone that meant obedience. "Go at once for the things I need and as we use this work, may we truly teach us to pray—

"Our Father, who art in heaven, hallowed be thy name. Thy kingdom come, thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory forever.

Amen." 

Dick lay down his violin, muttering, "I've got to get those eggs, mother. I must get them before I go on to school."

"Dick, said his mother, "I have an electric clock."

Dick flushed guiltily, for he knew he had been up a long time and you are happy.

Put away that violin," said his mother in a tone that meant obedience. "Go at once for the things I need and as we use this work, may we truly teach us to pray—

"Our Father, who art in heaven, hallowed be thy name. Thy kingdom come, thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory forever.

Amen." 

Dick said down his violin, muttering, "It's nothing but work, work, work! I never have time to do anything I want to," and he stalked off in a rage to do his errand. But things didn't go very well with Dick. He dropped his butter and while rescuing that, broke one of the eggs, and finally went off in a huff to school.

"I've discovered the secret of your happiness," declared Anna. "It's only another instance of the truth of the old proverb that 'Talking makes light work.' But it's because you all so faithfully do your share that you all are so happy.

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I am six years old. I am in the second grade. My father has a store in Brookfield.

I have an electric clock."

I think Frances is a pretty good friend of mine."

"I don't forget her for me, for I was very much pleased to receive your letter."

You see, I remember you when you were a baby, although of course you do not re-
member me. Your typewriting was very good.

I wish I could see it. You can keep the core time for the whole family, can't you? Wish you are learning to be like Jesus that way you are taking when you go to church. Christian Endeavor, and Sabbath school, for in that way you are taking when you go to church.

I remember your brother, too, and perhaps he remembers me. I wish he would write for the Recorder too.

Truly your friend,
MIZPAH S. GREENE.

DEAR MRS. GREENE:

I am glad to hear from you again. I am sorry Sister Coon had to leave us, for it will be some time before we have any such good news from her. She who used to correct my mistakes in my letters when I was writing to you. But anyway there is another lady just as nice to take her place and she has two little boys so I have some one to play with.

Miss Fay wrote and told me that there was not much snow this year. I don't know that it is the same where you live, but I hope so.

These last few weeks our Sabbath school is growing. Last week we had twenty-three children.

I am having one week for my Easter vacation. I am having a fine time of it with my two friends. I hope I will be able to hear from you soon.

I remain your friend,
LLOYD JONAS.

5 Grafton Road,
Westfield Pen,
Kingston P. O.,
Jamaica,
December 3, 1932.

DEAR LLOYD:

It was nice to hear from you again from far-away Jamaica. You are the only one I hear from in Jamaica although quite a number of other children there have written me in the past. I wonder if you can get them to begin writing again and also get still other boys and girls to write.

I had very little snow during the winter but it has snowed enough during March and April to make up for it; however most of the snow has gone now and it is beginning to seem quite springlike, though still cold.

I am glad you have the Hargis boys to play with, and I know you cannot help but like the Hargis family very much. Their friends in this country miss them very much, but I know they are doing so much good in your country.

Your sincere friend,
MIZPAH S. GREENE.

DEAR MRS. GREENE:

Maybe you cannot read my writing because I write left handed. I am nine years old and my birthday is October 25. My brother's name is Robert Emmett Ramsey. My teacher's name is Miss Marjorie Hoover. I wrote a story out of my imagination. The teacher says it is good and she is going to send it to the county paper. Our Kittle's name is Tom. My play horse's name is Tony. He is a wooden horse. I have a nice drum. I drum in daddy's orchestra. Daddy's name is Charlie Ramsey. Good-by.

Your little friend,
CHARLES DONALD RAMSEY.

Botna, Iowa.
April 13, 1932.

DEAR DONALD:

I am sure your writing is just as easy to read as any right handed writing, for it's very good writing for a nine year old boy and I hope to have many more letters from you. I can write with both hands (on the typewriter) and can use the pen with my left hand some, but it goes pretty slow. I'm sure your left hand does better work than mine.

I'm hoping you will send your story to the Recorder. Please do. I wish more of the children would try their hand at writing stories for the Recorder. We should all like to read them as well as the many fine letters.

I know your wooden horse is great fun; an improvement on the brooms my brother and I used to call our horses, but we had a fine time playing with them.

I'd like to hear you play your drum; I imagine I couldn't keep my feet still.

Your sincere friend,
MIZPAH S. GREENE.

DEAR MRS. GREENE:

I am eleven years old and am in the fifth grade. I have one sister and four brothers.

I know your wooden horse is great fun; an improvement on the brooms my brother and I used to call our horses, but we had a fine time playing with them.

I'd like to hear you play your drum; I imagine I couldn't keep my feet still.

Your sincere friend,
MIZPAH S. GREENE.

DEAR MRS. GREENE:

I am left handed just like Donald. Well, I wish I could learn to know you all well; it will help a lot to that end if you write often.

Your true friend,
MIZPAH S. GREENE.

THE SABBATH RECORDER

Neva and William finish high school this spring. Howard is a high school freshman this year. My dollie's name is Fanny. Mrs. Ellen Ramsey is my grandma.

I have a nice playhouse out by our garage.

We walk one mile and a half to school. It is a long, cold walk in winter, and daddy takes us sometimes in his car. We can cook dinner all alone, and supper, too.

I like to write letters. Good-by.

Your friend,
DORIS ELIZABETH RAMSEY.

Botna, Iowa.
April 13, 1932.

DEAR DORIS:

You surely belong to a nice large family, just the kind I like. And how I did enjoy getting letters from three of them all in one envelope. I hope they will come often.

Of course you have fine times in your playhouse and do a good bit of entertaining there. What fun I used to have with my playhouse under a big oak tree in the corner of the fence, south of our old farm house in Wisconsin, and such tea parties as I did have.

You surely have a long walk to school though it must be very good exercise in fine weather with other boys and girls to keep you company. I lived very near school when I was your age so I missed that pleasure.

You must be a good artist and doing well.

I hope I could learn to know you all well; it will help a lot to that end if you write often.

Your true friend,
MIZPAH S. GREENE.

THE SABBATH RECORDER

AN ADDRESS

BY EDWIN SHAW

(On the occasion of the funeral of Mrs. Charlotte A. Odell)

I little thought, fifty-one years ago, while I was working on a farm near Utica, and on my way to the Corners used to pass by the farm of Mr. and Mrs. Herman Babcock lived—I little thought that I should ever be called upon to take charge of the farewell service for Mrs. Babcock, for she was by that name that she became known to me. The house was painted white, square in shape and in roof, standing a bit back from the road, opposite the school house, and adjoining the village church, which stood on ground a little higher. A neat, attractive, well-kept place it was, a rather large lot, with several acres of yard, garden, and small pasture. Mr. Babcock put up a small building out by the road and kept there a small store of goods for sale, a sort of country store. If my memory does not fail me, the place belonged to Aunt Lottie's father, Mr. Odell, and they were taking care of him in his rather feeble old age after the death of his wife. I can remember just how Herr and Lottie looked as they walked out from the door and the path to the road, turned a few steps to the left, and then went up the slope.
to the church on changes that have come in this half century. The Wisconsin in a brief stay at Johnstown, but soon moved to a farm two or three miles east of Utica Corners, where she lived until she was a temporary pool for the purpose of baptism. After the death of her father they moved from Utica and purchased a place in Milton. The late Mrs. Lewis A. Platts, a relative of hers, living in Minnesota, was also a relative, an own mother's name was Teft, and there were Tefts, relatives of hers, living in Minnesota, whom my mother used to visit when I was a boy, her acquaintance with them having been formed in her childhood days in Utica and Albion. The late Mrs. Lewis A. Platts, Emma Teft, was also a relative, an own sister of her father married a man named Emerson, several of whose descendants living near Beloit are here this afternoon at this service. She is about eighty years old, but practical, a sister of her grandmother Nous, and there is something else by which we can know when it is time to rest? "Shall we be missed though by others succeeded. Yes, for the sowers may pass from their labors Gladly remembered by what we have done. Only the truth that in life we have spoken, that will go. We do what people want us to do, but what God asks us to do is not being heeded at all. Let us be careful not to displease God in our daily-life, but let it be a hymn of praise for his glory!
"Thy faith hath saved thee."

These words were spoken by Jesus to a woman who had a reputation in the community of being a degraded and sinful character. It was upon an occasion when he was a guest in the house of a Pharisee, who had not extended to him the usual comforts and courtesies which a guest had a right to expect. But this woman, doubtless conscious of her sinfulness, had knelt at the feet of Jesus and had anointed his feet, washed them with her tears, and wiped them with her hair. The Pharisee would have rebuked the woman, but Jesus said unto her, "Thy faith hath saved thee."

We may safely assume that Jesus saw genuine penitence in the heart of the woman. And his statement indicates that her sins, whatever they may have been, were forgiven; that she was "saved" from her sinful life and ways.

Faith is a much used word, and is used to convey a variety of meanings. To some, faith is a symbol of marvelous and mysterious powers; to others it is baffling; to others, an object of ridicule; to still others, a very helpful experience.

Faith is a great word in the Christian religion. Jesus often used it. He taught that without faith it is impossible to please God. It is like the vital principle in a grain of mustard seed. When his disciples were fearful, it was because of a lack of faith. It was the secret of power in the saints of earlier days, who had wrought righteousness, subdued kingdoms, and accomplished many wonderful things. It was by faith that the disciples of Jesus were to work onward toward the consummation of his purpose in the world.

The use of faith is not limited to the field of religion. Faith in our social and material world is as an electric current turned onto a motor. It starts action. There are few things that we can do without faith. And only as we have faith in each other can we work together and serve our mutual welfare. There must be faith in the home or else it is destroyed. There must be faith in our government and in our courts or else the integrity and solidarity of our country suffer. Destroy a man's faith in his business, and he might as well shut up shop. Our present financial difficulties are largely due to a lack of faith in ourselves, our fellow men, our industrial and banking institutions.

Faith may not be all that we lack, but it is undoubtedly an important part. It is the writer of the letter to the Hebrews, "faith is the assurance of things hoped for, a conviction of things not seen." Faith is an experience which makes men reach out toward that which is not yet seen or realized in tangible form.

We ought to maintain a distinction between belief and faith, which terms are often confused. We are celebrating the two hundredth anniversary of the birth of George Washington. I have been reading with much interest concerning his early life, his growth in power, influence, and service. I suspect that in the main the stories concerning the youthful surveys, his fight against the French and Indians, in the Revolutionary War, and as President are true. There may be some inaccuracies; but in the main I suspect the stories are true. But my intellectual attitude toward these records should not be called faith. It is only a matter of belief. In common with my friends, I believe there was such a man as Washington and that he did many remarkable things.

For many years I have heard much about the Seventh Day Baptist mission in Shanghái, China. I believe there is such a mission and I believe many people whom I could name have labored there in a most devoted manner. I believe our friends are there now in the midst of all this war and turmoil. Information and acquaintance make me believe they are all true and devoted people. Therefore I have faith that they will do all in their power to advance Christ's kingdom in China; and that faith moves me to want to do my bit to sustain and help them. I believe there is permanent value in what they are doing and that the value of the work will increase with passing years. I do not now know that but I have faith that it is true. "Now faith is the assurance of things hoped for, a conviction of things not seen."

Belief rests upon knowledge, evidence, probability. Faith looks mainly to the future and is a potent outreach toward the good for which we hope. Faith is vastly different from what one may believe about facts of history, whether that great history is found in the Bible or out of it.

By faith Jesus grasped the deeper truths about God and man and the possibilities of our spiritual lives. By faith he reached out to a power which was able to co-ordinate, direct, and give purpose, according to his will; to fruit, he saw men turning away from a dead or sinful past and aspiring toward purity, goodness, usefulness, he found confirmation of his faith, a belief established by clear evidence. And he could say to the penitent woman, "Thy faith hath saved thee."

Such faith does not find its objective in an ancient past; but it finds its objective in a present God, a living Christ, and an abiding hope. There seems to be a persistent tendency to try to reach back over thousands of years for our religion. We try to dig it out of a dead past. We would go with Moses to the burning bush, or into the midst of all this war and turmoil. In common with my friends, I believe there was such a man as Washington and that he did many remarkable things.

Is it not in this realm of personal faith that we find our great need today—the faith of reliance, trust, and fellowship with all that is divine and good; faith that our finest ideals and fondest hopes for our fellow men and for the world may be realized? When we lose our faith in God, faith in ourselves, faith in our fellow men, faith in the possibility of a better life its high meaning. We may not be able to prove, but we can assert an attitude of faith.

The Bible brings to us the record of the spiritual experiences of men who lived a long time ago. They felt that they had come in some measure to know God, that they had perceived something of that which their faith in God had sustained them, and in the Bible they have borne testimony of their
experience. If we are a people of corresponding faith, we shall thrill as we read this story. Our faith is sustained and quickened by their testimony. If we are not people of the day of our Lord, we may enjoy reading of the faith of others, but we are not necessarily made better by it. In the realms of experience in which man may live, he will well with second-hand goods, but not in the realm of Christian faith. We inherit physical bodies from our ancestors, and the facts give us houses and lands and money, but they cannot give us to their faith. Every man’s faith must be a new-born personal thing between himself and God. The testimony and teachings of Biblical writers, the teaching, training, and influence of Christian parents, should be a help. The children of good Christian parents sometimes become people of great faith. In the final analysis, faith is a very personal thing.

Christian faith holds that God is a present reality in the world in which we live, that he is just as near his people now as he has ever been; that he gives his voice and feeling the lead of his hand. In deed, Christian faith is “the assurance of things hoped for, a conviction of things not seen.”—Christian Century, 2-3,27.

Is not the fact of Christ and his faith sufficient ground for our own faith? As faith rises, the shackles fall, and we become free in active, serving fellowship with God in Christ.

As Jesus looks upon us in our needs and perplexities, may he be able to say, “Thy faith hath saved thee.”

**DENOMINATIONAL “HOO-KUP”**

**DOGE CENTER, MINN.**

The church has been cleaned and repainted the past week. Lester Green, a member, did the papering, while the cleaning was done with expert help. Mr. and Mrs. Walter L. Lewis have recently returned to their home from North Loup and a more extended western trip. They are still being held, two being recently given by committees of men.

**NORTH LOUP, NEB.**

Rev. C. L. Hill, of Farina, Ill., preached for us at the Friday evening meeting and at the Sabbath morning service. At the evening service, the boys’ quartet, Richard Babcock, Ralph Sayre, Edwin Johnson and Claude Barber—sang, and at the morning service a mixed quartet—Mrs. Esther Babcock, Mrs. Elva Hill, Archie Moulton, and Dell Barber—provided extra music. A good crowd was out, glad to hear Claude Hill speak, and his mother, Eva Hill, sing again.

In the evening we had a social in the church basement where friends, old and new, could meet them socially. The time was spent in visiting and singing. Mr. Hill and his mother sang twice, and a men’s chorus helped to entertain.—The Layalist.

**WESTERLY, R. I.**

Corliss Randolph of Newark, N. J., was in attendance at the quarterly meeting of the Sunday School Society Sunday, held at the Pawcatuck church.

**ALFRED, N. Y.**

**UNVEILING BUST OF PRESIDENT DAVIS**

A bust of Dr. Boone C. Davis, president of Alfred University, designed by one of the students in the State School of Ceramics, and nothing less in value, was presented to the University Board of Trustees at a recent student assembly.

In presenting the bust, Chaplain McLeod said in part:

Over a year ago one of the students of our university, whose background of life and culture pre-eminently fitted him for the task, began to work toward the portrait of our president. Dante Vezzoli has revealed himself as an artist in his own right, a sculptor more than average ability. The finished product was supplemented by Dr. Davis, one of the board of trustees, members of the group of obtaining a more completely permanent form.

It only seems proper that this permanent likeness of President Davis should have been made from clay by one of the students of the Ceramic School, for all who know the school realize that the genius of our president is so marked that his sculptor is not to be outwitted. That he decided it should be cast in more permanent form.

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**CORRESPONDENT.**

**NORTH LOUP, NEB.**

Rev. C. L. Hill, of Farina, Ill., preached for us at the Friday evening meeting and at

The Sabbath Recorder
On Sabbath day, February 13, the director spoke for one hour in the children's department.

On the evening of February 19, a series of special meetings were begun at Jackson Center, Ohio. These were continued until the evening of March 6. As a result of these meetings ten young people offered themselves for church membership under the Sabbath method of baptism, March 5. In appreciation of this work, a free will offering through the Sabbath School Board, a free will offering of $20 was taken for the board.

Since returning home we have been working out an integrated religious education program for the children. The emphasis of the council itself was held February 7, the director has been occupied with necessary correspondence and writing the material for the "Helping Hand" for the third quarter of 1932.

Respectfully submitted,

ERLO E. SUTTON.

A NEW VACATION SCHOOL SYLLABUS

The Sabbath School Board has just published a new Vacation School syllabus, copies of which have been mailed to all pastors in the United States and to some in foreign lands. These copies will be mailed to others interested who will write for them.

Due to past experience in this work, we feel the courses are much better planned than in the past, and the expense of books will be less than formerly as no text books will be needed for children in the grades.

Several of the books formerly used as text books will now be used as supplemental material. These may be purchased at half the list price from the director of religious education.

There are also a number of other books of children's stories, etc., that may be purchased at the same rate.

DENOMINATIONAL "HOOK-UP"

(Continued from page 541)

At St. Mary's Hospital, Clarksburg, W. Va., March 19, 1932, Mrs. John H. Batson of Clarksburg, W. Va., daughter of Mr. and Mrs. Fred Eldred and Alberta Davis Batson of Clarksburg. Brother and Sister Batson have the sincere sympathy of a large circle of friends in their great disappointment.

Fernald was last seen at Lost Creek.

OREWAY.—Elizabeth Patten was for over forty years the widow of Albert K. Ordway, to whom he was married on February 24, 1898. He was the only son of the late Mr. and Mrs. Ira J. Ordway. She was the daughter of Charles and Rebecca Patten and was born in Boston, Mass., December 25, 1858, and died April 7, 1932, at the home of her only child, a daughter, Mrs. Joseph Schertz, Oak Park, III.

Most of her life was lived in Chicago, but she spent a long time with her parents in Minneapolis, Minn. The last twelve years she has been with the daughter, Elizabeth S. Ordway. As a young girl she identified herself with the Methodist Church, remaining that the relationship until her death; but her connection with the Ordway family brought her into close contact with many of the Seventh Day Baptist people, and she always gave to their work her loyal, sincere, and hearty support and happy service. She leaves to survive her, the daughter's family.—Joseph and Elizabeth Schertz and two grandchildren, Elizabeth and Joseph; and a sister of her husband, May Ordway Maxson, widow of the late J. Murray Maxson.

Funeral services were held at the home in Oak Park and in the Sabbath School Chapel, April 13, 1932, conducted by Rev. Edwin Shaw of Milton, Wis., assisted by Rev. Mr. Stewart, pastor of the Baptist Church of Oak Park. The high esteem in which Mrs. Ordway was held was shown by the large crowd in attendance, the regular Sabbath service of the Chicago Seventh Day Baptist Church being suspended. The people of this church, together with many other friends and neighbors of the home, overflowed with a profusion of beautiful floral tributes. Miss Anne Post sang two beautiful songs, "Leaning on the Father's Heart" and "Lead, Kindly Light." Interment was made at Oakwood's Cemetery, South 71st Street, where Mr. Ordway's mother is in the ground.

STILLMAN.—Frederic L. Stillman, son of Christopher L. and Elizabeth Kerr Stillman, was born in Westerly, R. I., April 22, 1868, and died at his home in Plainfield, N. J., April 3, 1932.

Mr. Stillman, a member of the Plainfield Baptist Church, was well known in the community. He was a prominent figure in the church and in community affairs, and was universally respected and liked for his kindliness and for his contribution to the welfare of the community.

He was a member of the church for over forty years, and his name was among their earliest employees in Plainfield, and remained with them until within very recent years.

On March 29, 1931, he married Miss Anna M. Garrettson, who preceded him in death. They had two children, Minnie E. and Elizabeth M. Both children reside in Plainfield.

Calling hours were held at the home of Mr. and Mrs. Stillman on the evening of March 29, 1931, and upon Burial was at Lost Creek, R. I., with the Ordway family brought a great deal of joy and comfort.

The family and friends of Mr. Stillman will be missed by those who knew him. He was a true friend and a faithful member of the church. His life was one of service and devotion to his family and to the community in which he lived.
April 5-Thoughtful for their parents, will miss him, but she will miss him most whose life for nearly fifty years was shared with him so intimately and so happily.

Funeral services were conducted in the home, April 6, by his pastor, Rev. Abva J. C. Bond, and interment was made in the Presbyterian Cemetery in Plainfield.

A. J. C. B.

Sabbath School Lesson VI.—May 7, 1932


SABBATH RECORDER

THE SABBATH RECORDER

THERODORI L. GARDINER, D. D.,

REV. H. C. VAN HORN, M. A., Editor

L. H. NORTH, Business Manager

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A PRAYER FOR MOTHER'S DAY

Lord, I thank Thee for the tender care and constant prayer of a godly mother. May the "unfeigned faith" that dwelt in her, dwell in her son also. Help me to keep ever before me the high ideal of service and character which she impressed upon the mind of my youth. Help me to make bright the sunset of her days and by my life and faith to be a living answer to her prayer: and when I mourn "as one that mourneth for his mother," may her memory still be with me, a star to guide me on my journey through the broken and uneven ways of life till traveling days are o'er. In the name of Him whose last earthly thought was for His mother, when He said to that disciple whom He loved, "Son, behold thy mother." Amen.

—Selected.

Contents

Editorial.—Mother.—Christian Literature in the Home.—Items of Interest—

A Committee on Worship ........................................... 445-448

Studies in Religion and Good Health .................................. 469

Suggestions for Sabbath Rally Week ..................................... 551

Missionary Work for May—Mid-Week Meeting at Co-Mississippi, Pittsburgh 461

Letter from Rev. H. Eugene Davis, China—Letter from Mabel L. West, China—Three Monthly Statements from the Treasurer 556-566

From an Interesting Letter .......................................... 566

Woman's Week—Is Your Essay Ready?—Questions for May—Worship Program for May—Mid-Week Meeting 557

Churches to Cooperate in Better Observance of Mother's Day 558

Prayer and Summer Camps .......................................... 559

What Others Are Doing ........................................... 562

Worship Service .................................................. 563

A New Book .......................................................... 563

Young People's Work.—World Good Will—Our Worship Out-of-Doors—Intermediate Topic.—Polly and Paul's Discoveries In the New Church .564-566

Observations ..................................................... 566

Children's Page.—How Juniors May Help the Church.—Our Letter Exchange—"I'm Sorry"

Sabbath Rally Day .............................................. 567-569

Our Pulpit.—The Meaning of the Carnation 570-572

Our Pulpit.—The Meaning of the Carnation—Religious Education—Minutes of the Sabbath School Board Meeting—Deeds—Sabbath School Lesson for May 14, 1932 573-576