Best plan to carry on
must be back of it
God's service rendered
Eternal interests promoted
Time yet to raise it

**If we all get busy**

Conference Year closes
June 30

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Prayer is not an easy way of getting God to do for us things that we can do for ourselves. It does not release us from the use of means and our utmost endeavor. It is not a blind trust and does not lull us into a false security, but awakens and energizes all our powers and makes them more alive and alert than ever. It hitchs our wagon to God's star, but we must still look after the wagon.

—Selected.

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SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE
Next session will be held with the Seventh Day Baptist Church at Adams Center, N. Y., August 25-28, 1912.
President-William M. Stillman, Plainfield, N. J.
Vice-President—William M. Stillman, Plainfield, N. J.
Secretary—William M. Stillman, 1st Street, Front Street, Plainfield, N. J.
Corresponding Secretary—Courtland V. Davis, Plainfield, N. J.
Provisional Session—Grace A. Martin, Croon, 11th Street, Main Street, Waverly, R. I., July 11-14.
The Third Sunday in October, 1912.

AMERICAN SABBATH TRACT SOCIETY
Board of Directors—President—Corliss R. Randolph, Maplewood, N. J.; Secretary—Wanton K. Harris, Plainfield, N. J.
Recording Secretary—Asa P. Randolph, Plainfield, N. J.
Corresponding Secretary—Herbert C. Van Horn, Plainfield, N. J.
Treasurer—Mrs. William M. Stillman, Seventh Day Baptist Buildings, R. F. D. 2, Plainfield, N. J.
Regular meeting of the Board, at Plainfield, N. J., the second Sunday in January, April, July and October, at 2 p. m.

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY
President—Clayton A. Burdick, Westminster, R. I.; Secretary—William L. Burdick, Ashland, Ohio.
Corresponding Secretary—William L. Burdick, Ashland, Ohio.
The regular meetings of the Board of Managers are held the first Thursday in January, April, July, and October, at 2 p. m.

SEVENTH DAY BAPTIST EDUCATION SOCIETY
President—Edgar D. Van Horn, Baldwin, N. Y.
Secretary—Allan H. Simpson, Battle Creek, Mich.
Corresponding Secretary—William L. Burdick, Ashland, Ohio.
Treasurer—Mrs. W. E. Van Horn, Plainfield, N. J.
The seventh annual meeting of the Board of Managers was held on the second Sunday of January, April, July, and October, at 2 p. m.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE
President—Mrs. E. H. Batson, Daytona, Fla.
Recording Secretary—Mrs. E. H. Batson, Daytona, Fla.
Corresponding Secretary—Miss Lotta M. Bond, Lost Creek, W. Va.
Treasurer—Mrs. W. E. Van Horn, Plainfield, N. J.
These meetings are held on the second Sunday of January, April, July, and October.

SABBATH SCHOOL BOARD
President—D. Nelson Ingalls, Milton, Wis.
Recording Secretary—Mrs. Lotta M. Bond, Milton, Wis.
Treasurer—L. R. Babcock, Milton, Wis.
Recording Secretary—Mrs. Ruby C. Babcock, Battle Creek, Mich.
Treasurer—Mrs. Eliza N. Babcock, Battle Creek, Mich.
Corresponding Secretary—William L. Burdick, Ashland, Ohio.
Junior Superintendents—Mrs. Nettie Crandall, Mrs. William E. Van Horn, Mrs. Morgan C. Utter, Mrs. Eva C. Peer.
Senior Superintendents—Rev. William M. Stillman, Mrs. Marjorie Burdick, Mrs. M. L. Greene, Miss Alberta Randolph, Miss Leona Bond, Miss Dorothy Maxson, Miss Sara Davis, Miss Flora Clark, Miss Gertrude Van Horn.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY
President—Corliss R. Randolph, Maplewood, N. J.
Secretary—Asa P. Randolph, Plainfield, N. J.
Treasurer—Herbert C. Van Horan, Plainfield, N. J.
The third annual meeting of the Board of Managers was held at Milton, Wis., July 12, 1912.

YOUNG PEOPLE'S EXECUTIVE BOARD
President—Miss Marjorie Burdick, 24 Franklin Ave., Marion Falls, Ohio.
Recording Secretary—Miss Virginia Willis, Battle Creek, Mich.
Treasurer—Mrs. Ruby C. Babcock, Battle Creek, Mich.
Recording Secretary—Mrs. Ruby C. Babcock, Battle Creek, Mich.
Treasurer—Mrs. Eliza N. Babcock, Battle Creek, Mich.
Corresponding Secretary—William L. Burdick, Ashland, Ohio.
Junior Superintendents—Mrs. Nettie Crandall, Mrs. William E. Van Horn, Mrs. Morgan C. Utter.
Senior Superintendents—Rev. William M. Stillman, Mrs. Marjorie Burdick, Miss Alberta Randolph, Miss Leona Bond, Miss Dorothy Maxson, Miss Sara Davis, Miss Flora Clark, Miss Gertrude Van Horn.

LADIES' UNION TRACT SOCIETY
President—Miss Leona Bond, Dodge Center, Minn.
Secretary—Miss Marjorie Burdick, 24 Franklin Ave., Marion Falls, Ohio.
Corresponding Secretary—Mrs. Leona Bond, Dodge Center, Minn.
Treasurer—Mrs. William M. Stillman, Seventh Day Baptist Buildings, R. F. D. 2, Plainfield, N. J.
Regular meeting of the Board, at Plainfield, N. J., the second Sunday in January, April, July and October, at 2 p. m.

AMERICAN SABBATH SCHOOLS
President—Mrs. William M. Stillman, Seventh Day Baptist Buildings, R. F. D. 2, Plainfield, N. J.
Secretary—Mrs. W. E. Van Horn, Plainfield, N. J.
Corresponding Secretary—Mrs. W. E. Van Horn, Plainfield, N. J.
Treasurer—Mrs. W. E. Van Horn, Plainfield, N. J.
The regular meeting of the Board of Managers is held the second Sunday in January, April, July and October, at 2 p. m.

SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE
President—Mrs. Herbert C. Van Horn, Dagnell, N. J.
Secretary—Mrs. L. J. Adams, Dagnell, N. J.
Treasurer—Mrs. L. J. Adams, Dagnell, N. J.
Northern District—Miss Ada L. Davis, Miss Ada L. Davis, Burlington, Vt.
Western District—Miss Ada L. Davis, Miss Ada L. Davis, Burlington, Vt.
Southern District—Mrs. Nancey Davis, Salem, Va.
Western—Miss Ada L. Davis, Burlington, Vt.
Southwestern—Miss Ada L. Davis, Burlington, Vt.
Washington—Mrs. Cyril A. Crichlow, Washington, D. C.

SEVENTH DAY BAPTIST MEMORIAL FUND
President—William M. Stillman, Plainfield, N. J.
Assistant Treasurer—William H. Westerly, R. I.
Corresponding Secretary—Courtland V. Davis, Plainfield, N. J.
The Board of Managers of the Seventh Day Baptist Memorial Fund, at Plainfield, N. J., held its regular meeting on April 10, 1912.

AMERICAN SABBATH SCHOOLS
President—Mrs. William M. Stillman, Seventh Day Baptist Buildings, R. F. D. 2, Plainfield, N. J.
Secretary—E. H. Batson, Daytona, Fla.
Corresponding Secretary—Miss Lotta M. Bond, Lost Creek, W. Va.
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so far from God's having set apart a certain definite day of the week, men may annually stretch and twist their holidays and days as best suits the interest of the business world. And that juggling would be annual, for at the end of every fourth year there would be a blank day. Think of the confusion worse con- founded that would develop!"

Next comes a paragraph describing how the weekly day would shift every year, and then:

"The simple facts are these: If a man does not believe that God would have us observe a certain day of the week as holy, then be has no religious opposition to the blank-day principle. But if he does believe God would have us honor a particular day of the week, then he is irreconcilably opposed to any scheme that would annually break the continuity of the weekly cycle."

In closing we quote from the last paragraph of the editorial: "The next opportunity that the calendar revisers will have so bring the question to a head will be at the 1935 General Conference of the Transit Commission in Geneva. We may naturally expect that they will work zealously in the interim to generate support for calendar re- vision. And in no country may we expect their activity to be more pronounced than in America, where a highly efficient propaganda organization has been operating for years . . . with unlimited money behind it. . . ."

The calendar revisionists have had their innings for a decade; it is time now that all those who oppose such revision raise their voices.

Who Comes First? God or—your favorite diversion, your business, the club, the fraternal order to which you belong? If obligations conflict, which do you choose? Those are questions that remain before us. "Who comes first?" is a question for all of us: Who comes first, God or your favorite occupation, the club or the fraternal order?

"The Church is God's business, his enterprise, the agency which Christ instituted to represent him and to carry on his work. We neglect it to the peril of our spiritual development. The fact that we are too busy, or too tired, or that we dis- agree with someone within the organization, furnishes no ground for excuses."

Let us ask ourselves frankly where we stand in this matter. Perhaps we have not thought much about it, and have drifted under the PRESSING ON WITH THE WORK,"写了 Which do you support most generously? It is surprising how many Christian people put God and religion last, who not only deny these supreme interests first place, to which they have an inalienable right, but who actually and deliberately put them last. If there is nothing else to do, no household duties, no social engagements, they will go to church—perhaps, if it is not raining, if it is not too cold, or too hot, and they feel just like it. And if there is anything left over after bills are paid, their club dues set- tled, and weekly contributions to the movies made, and they still will not have time missed or needed for something else, they may give something to the support of their religion.

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Let us ask ourselves frankly where we stand in this matter. Perhaps we have not thought much about it, and have drifted under the PRESSING ON WITH THE WORK, who honestly believe what they are doing, and who have the consti- tutional right to vote for something that is not too cold, or too hot, and they feel just like it. And if there is anything left over after bills are paid, their club dues set- tled, and weekly contributions to the movies made, and they still will not have time missed or needed for something else, they may give something to the support of their religion.

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land—from England herself—"money wasted on beer cannot be spent for milk and other nourishment." It is pointed out by these authorities that "English milk consumption per person is less than half a pint a day, while in the United States it is more than a pint a day. The English spend three times as much for liquor as for milk; three times as much for liquor as for bread." And at that the brewers threaten to increase the beer consumption.

The billion dollar revenue would mean, at least, ten billion to the manufacturers and dispensers of liquor. At least half of this must come out of the pockets of the laboring people of the United States, and the money that now goes for the food and clothes of wives and children in the support of the home would find its way into the pockets of the brewer and distiller. Of course that is what they want. But this expense at a time when every dollar is necessary to meet home emergencies would be, indeed, a real calamity to this country. It would be a tax on the American people of ten billion dollars in order that the government might receive one billion.

No unbiased person for a minute would consider this a sane or a businesslike thing to do. Who, for a moment, would think after this, and that it is someone who cares might soon take possession. and careful employees, and dust will collect and settle on floor and an ideal situation, and clean conditions, dirt in drugs because of the全是 revenue they would bring? Nowell, meaning one billion. In order that the government might receive what they want. But this expense at a time when every dollar is necessary to meet home emergencies would be, indeed, a real calamity to this country. It would be a tax on the American people of ten billion dollars in order that the government might receive one billion.

The SABBATH RECORDER

THE CALIFORNIA POLYTECHNIC

SAN LUIS OBISPO

BY BEN R. CRANDALL, PRESIDENT

(Coiled)

Having spent my boyhood on an Allegany County farm, I sometimes fear my agricultural knowledge might influence me in favor of the agriculture department. The farm of thirteen hundred acres offers a wide variety of soil and opportunity from the deep rich loam of the flats to the hill pasture on the mountainside. The boys in the agriculture department handle a large proportion of the farm operations. Every boy taking the agriculture course must carry a project along the line of his speciality. This may be growing a wide variety of field crops or beans, in the handling of which he has to learn to operate all the farm equipment—"From horses to tractors and from hoe to combine." Whatever may be his farm enterprise, he handles it on a regular commercial basis and is permitted to keep all the profits which he can make with the result that a good proportion of the boys are paying their entire year's expenses from what they "earn while they learn."

Closing the season with the Los Angeles Stock Show, the boys in this department have entered, and sold ten car-loads of pigs, two car-loads of sheep, and eight car-loads of baby beef. The money for carrying on these projects was in most cases raised by a regular business procedure from the banks with required mortgages, notes, and insurance proceedings. The boys have done this work in practical business methods, in co-operative buying and selling, and in making substantial gains or sustaining losses is worth far more to these boys than the funds which they may accumulate. The boys and girls should be overlooked, for the boys in the poultry department cleared some two thousand dollars last year, and four boys worked their way through school by raising purebred Jersey, Guernsey, and Holstein herds, bottling some thirty thousand bottles of practically certified milk for their fellow students each month.

The Horticulture and floriculture at the greenhouses, and the gardens with their overhead costs, provide a wide range of activities to meet the desires and inclinations of boys who wish to prepare for their life work.

The home of the President

The most recent addition to the California Polytechnic activities is the concentration of the agriculture teacher training program, formerly distributed between the state university and the state teachers' colleges, at this institution, where cadet teachers are given fine practical experience under private supervision, and where the final judging contests for the six thousand boys of the "Future Farmers of America" are held. The resident students are cared for in five well-equipped dormitories, three of which have been built within the last five years. A faculty man and his wife occupy apartments in each dormitory and the boys are responsible to them outside of school hours. In addition to these there are twelve families living on the campus and farm, although the larger proportion of students may have their homes in town. Probably the two most popular buildings on the campus are the dining hall, where the boys are provided three good wholesome meals a day for ninety cents, which with the regular hours of sleep and study cause most of them to
develop very satisfactorily and gain in weight; and the gymnasium and social room, where the boys who are not working have plenty of opportunity for a wide variety of exercise, as a full schedule of athletic contests is carried on in both secondary and college departments, and where all parties are held under faculty supervision. The boys are, in fact, over an practically normal, well-planned, systematic sort of lives, with social and Christian influences balanced with school work and sentimental activities, for at all times initiative and the right kind of leadership are encouraged in every way possible.

At the conclusion of this rather lengthy article may I add that "The Home on the Hill" ever has its latch string out to any reader of the Recorder who may come this way, as it always is to our boys. I assure you that a hearty welcome awaits you from "The Little Mother of the Campus" and myself.

STUDIES IN RELIGION AND GOOD HEALTH

V. THE HEALING POWER OF SUGGESTION

BY REV. LOYAL F. HURLEY

"Be ye transformed by the renewing of your mind."—Romans 12: 2b.

The mind is a gift of God. And it is a fearful and wonderfully made gift. It is the ultimate basis of pleasure and pain, of joy and sorrow, of success and failure.

"For 'tis the mind that makes the body rich," said Shakespeare. Ah, yes. And it makes the body poor, too. Cicero said long ago, "In a disturbed mind, as in a body in the same state, there is no strength or beauty." And again, "The diseases of the mind are more and more destructive than those of the body.

The thoughts we think influence not alone the body, but react upon the mind which gave them birth, either for good or ill. In "Paradise Lost" Milton sings,

"The mind is its own place, and in itself Can meet a heaven where the soul is best fed.

I. The Power of a Thought. Dean Chaplin Brown expresses it in this way.

"Thoughts are things, powerful, dynamic things! If anyone should tell a man suddenly that someone he loves dearly had met with a fatal accident, he would instantly turn pale, the blood leaving his face. A thought does that—no a drug, nor any physical agent whatsoever. Tell a man of honor that he is a liar and his face will be aflame with indignation and moral resentment. It is a fact that a thought registering itself in certain physical changes. A thought will cause the blood to flow this way or that way; a thought will work a radical change in the various currents of life. Now if one will utilize this force by intelligent, persistent, systematic habits of thinking, we can see at once how powerful it may become for good or ill.

"The most vital functions we know, digestion, assimilation, circulation, elimination, are all constantly and profoundly influenced by the stars of mind. Wherewith a hearty doth good like medicine," the Bible says; a cheerful disposition affects all these vital processes.

"Professor Anderson of Yale University undertook some years ago to demonstrate the power of thought in a scientific way. He had a young man suspended in his laboratory on a perfectly balanced disk tipped on the sides where the man's head was. The blood flowed to the brain in increased amount and that tipped the scale. He told the man to think of running, for the young fellow had been a football player and interested in track events. As the man began to think he ran in the yard-dash or of running down the field with the pigskin under his arm, the disk tipped to the side as his thoughts of running, and strong man was kept poised and strong for the work of the Lord just by the tremendous power of a thought which was repeated over and over to his mind. Pastors have a rare opportunity often in thus bringing the great spiritual truths to bear upon the lives of those troubled in body or soul.

III. Auto-suggestion. All of us are continually talking to ourselves. And, to a large degree, we either make or mar, uplift or debase ourselves in the process. Many people side with the suggestion that nothing more than continually saying to themselves and others, "My food doesn't digest right; nothing I eat agrees with me." Others condemn themselves to a poor memory by continually reminding themselves that their memory is bad. "I can remember faces all right, but I can't remember names." The writer said that for years. Now he is trying to remember to say, "I am remembering names better than I used to," and the saying "believe it or not," it is the truth. It helps.

"Professor of Yale University undertook some years ago to demonstrate the power of thought in a scientific way. He had a young man suspended in his laboratory on a perfectly balanced disk tipped on the side where the man's head was. The blood flowed to the brain in increased amount and that tipped the scale. He told the man to think of running, for the young fellow had been a football player and interested in track events. As the man began to think he ran in the yard-dash or of running down the field with the pigskin under his arm, the disk tipped to the side as his thoughts of running, and strong man was kept poised and strong for the work of the Lord just by the tremendous power of a thought which was repeated over and over to his mind. Pastors have a rare opportunity often in thus bringing the great spiritual truths to bear upon the lives of those troubled in body or soul.
Alfred several people having prominent parts in the programs of the Woman's Board and the Young People's Board testified to the value of such prayer. When they asked help in preparing for their parts on the program they were told to approach God in prayer some several nights like this: "Father, I cannot do this well by myself, but you have promised help to all who seek it. I believe you can and that you will. I exhort you to give your aid." Several told the writer, "He was there, and he did help."

So learn to pray for the health and virtues you need in the sin of fear and the illness you possess. And pray in great affirmations of faith. "Father, I expect thy help, and I shall close the task." I have had kept sight of this principle. "So I tell you, whatever you pray for and ask, believe you have got it, and you shall have it." That is, Jesus seemed to urge his disciples to pray some- thing in this spirit, "Heavenly Father, you have promised your help, and I have faith that I will have the help you offer for my need." They are so keen to say that we would get only so much as we would claim. It is very important how you talk to yourself, and how you talk to God. Fill your mind full to overflowing with thoughts of hope and trust and love. Hold fast to your mind full to overflowing with thoughts of your mind. Say that I and my Bible woman gathered this principle. "If I do not sleep much. At many minutes before we could plainly hear a terrible uproar at the try from the direction of the river. Some firing at people. I supposed it was going on 'down near the river."

"Paterson Carroll" was going on 'down near the river. We have learned that the Japanese soldiers were coming up the canal, shooting at people.

We went down to the plank and the plank, for we have learned that the Japanese soldiers were coming up the canal, shooting at people.

"We have learned that the Japanese soldiers were coming up the canal, shooting at people."
Everybody concluded that if that were the only plane and we were not to return to the country toward the west as fast as we could go. We had talked of trying to get to Loko-doo-jau, a town about six miles distant, to see if we could take us across and go to a town where a friend of Wei-ze's lives. She had invited us to come to her home. So we decided that a half mile it was open country in plain view of Liuho. As we started a plane, with machine gun in action and bombs, began to circle over Liuho.

We made a long string. The cowman and his son were in the lead, their carrying poles loaded with heavy bundles on each end. The rest of us struggled along behind, each with bundles of varied descriptions, anything from tin pails to pairs of shoes. Mr. Dzau was close to the two men, We-ze, Ming, Glenna, our one nurse, and I together; near us our Liuho evangelist, Mr. Woo, struggling along with an unaccustomed load, his wife carrying a baby, his mother following with two other boys, two quite young, struggling along. Doctor Palmborg, her Bible woman, and the wobbling old lady made up the rear, sometimes far behind. The doctor and her Bible woman were trying to carry a too heavy bundle on a pole between them. It was not quite so tragic; also it had not been for that plane which swung toward us and the whole group of houses had been vacated. We had daily word that the Japanese soldiers were in the neighborhood. The women and children had got a mile or so farther from the towns, but they assured us that we were far enough off the main traveled roads to be quite safe. The men of filing, as we received us like old friends, gave us supper, and found beds for our crowd of eighteen. They said that they would go out and obtain the news so that we would know what was going on. We were very glad for the haven, and rested well.

The next morning in the early light we could see in the distance, through the mist, long lines of soldiers marching toward a large town near Ka-ding. We supposed that they were the Chinese army retreating, but soon learned that it was the Japanese and that most of the road over which we had come the night before was full of them, but none of them seemed to go back. Soon airplanes were flying and we could hear machine gun fire and exploding bombs and could see large fires off toward Ka-ding. Most of our people were standing by the sides as the Japanese soldiers, the flyers of planes, and the sound of machine guns and cannon.

It was said that the Japanese soldiers were compelling the men whom they met on the roads to carry baggage for them, so that the country people were afraid to go out for anything. But later in the morning we heard that they had been talking. Their postmen had noticed for the people not to be afraid but go to their homes as usual, for they were only going to take the towns and would not hurt the country people. The Japanese use the Chinese language in writing so that their notices were understood by the Chinese. Since our cows had not been attacked, and the Japanese soldiers did not trouble us, we decided to send our cowman back to attend to them. He was very willing to go. We put a badge with the hospital stamp on him and hoped we went.

We watched anxiously for his return for we feared he might be taken to carry Japanese baggage. But about two he came back safely, telling us that he had no trouble. That made us feel more secure. He reported that the fence had been broken through in one place, evidently by the Chinese before the Japanese had arrived, but that not much had been taken and no one was now occupying the place. When Doctor Palmborg heard that he was anxious to return to take care of things. Her old ladies were eager to go, too, but Mr. Dzau and We-ze held back. They were afraid to go because we knew that the Japanese had been very ruthless in their treatment of the student class. We also felt that to take them back now would be a risk. I felt that I should stay with them if we were separated permanently in any way one of us would be with them; also if the time came when we felt it safe to go back, there would be a foreigner to lead them. As soon as the cowman had eaten his dinner, Doctor Palmborg and her two old ladies returned to the hospital with her son.

The rest of us stayed in this home until the sixth of March. We had daily word from Doctor Palmborg, telling of her experiences. We hoped every day that word would come that we could go back. At least, I did. We saw troop movements back toward Liuho on the fourth and wondered what it meant. We could hear fighting on the fifth, and the next day the airplane flying. One night in the evening we were at the door when we saw what appeared to be a very large red moving some distance above the horizon. As we watched, it suddenly began to increase in size and brilliance until the place all about us was very bright with the light. We knew that it was a light on an airplane but we could hear no sound of a plane. We had heard the Chinese say that the Japanese had planes that made no sound but we knew that this was because the plane was far away. The light seemed to have the carrying power of a searchlight but spread in all directions.

We were glad when word finally came that Mr. Davis had been out on Friday and would come again on Sunday to take us to Shanghai. Sunday morning when the cowman went back to see me, I decided that it would be best for us to go back. Before we went when we first left the hospital so as to be nearer when Mr. Davis really came. We did some last business and paid the account. Late in the afternoon, although Mr. Davis had not arrived, Doctor Palmborg sent word for us to come back. When we arrived Mr. Davis had just come and we were glad to send Mr. Dzau back to Shanghai with him for we felt that he was much needed there away from the rest. Also we were glad to get rid of the old woman. The two young girls, Meling and Glenna, also went to enter school which they had already opened. The rest of us waited for the coming of two cars the next day. The Woo family remained in the retreat in the country. (To be continued.)

MISSIONARY CANDIDATES AND THEIR TRAINING

REPORT OF OPEN MEETING HELD BY WOMAN'S BOARDS OF FOREIGN MISSIONS

The Federation of Woman's Boards of Foreign Missions of North America held an open meeting on the subject of Missionary Candidates. It was held at ten a.m., at the Riverside Church, 122nd Street and Riverside Drive, New York City. Through the kindness of Mrs. Frank J. Hubbard, an invitation was extended to Mrs. A. J. C. Bond of Plainfield, N. J., and Mrs. E. E. Whitford of New York City to attend this meeting and represent the Woman's Board of the Seventh Day Baptist denomination.

The room in which this meeting was held is located on the fifteenth floor in the tower of the church, and the view from the windows is beautiful. We could see the Hudson River for many miles and the new George Washington Bridge. The meeting was called to order by Dr. Agnes C. L. Donoughou, the chairman, who were only fifteen ladies present, but after a while the late comers increased the attendance to about twenty-five.
The morning was given up to a round table by missionaries and that was followed by a free discussion of the subjects brought up by the addresses. The three returned missionaries from India expressed their experiences on the foreign fields, and of the elements of preparation in which they were found lacking when called upon in their training, and the part that is needed has changed with the development of the work, and a thorough knowledge of what constitutes a necessary preparation can be obtained best from those who have had actual experience.

A short intermission was taken and a luncheon served in the Cloisters Club adjoins the church. The afternoon session was opened by the chairman making a few remarks, and introducing three native students from the Baptist College in Rangoon, Burma. These young women were asked to tell us frankly the kind of people they want the missionaries to be. The first speaker was a Miss Ma Sa Tin from Burma, who was sailing on the Wednesday following to return to her own country. Her native costume of a high caste Indian woman, and that of a cultured, refined gentlewoman. She said that to speak of the ideal missionary is to say we want ideal human beings. We do not expect super human beings. Conditions in India are changing so fast that we cannot hardly have believed a few years ago that the conditions are the same as those happening today. The last year before she left India women were taking an active part in politics. She then gave these qualifications to make a successful missionary and I will repeat them in her own words. "First, the Christian enterprise should be supplied with proper men and women. The most vital need of the missionary is that he or she should have a real experience of God. Without that, secondly, the missionary should appreciate and know of the culture and everything else that includes the tradition of my country. In England they had most erroneous ideas of my country. In America there are erroneous ideas of my country. Third, a missionary should be free from the consciousness of the fear of the native people and be ready to co-operate with their fellow workers."

The next speaker was Miss Abellera from the Philippine Islands. She began her remarks by saying, "Now, I know when I go back to the Philippine Islands, I shall ask what kind of student you want a Philippine Island missionary to be."

She then said that a Christian should be called to be a missionary only when he or she had that experience that he could say as an old missionary did, "I am the man God sent to the Philippines."

The outgoing missionary should feel that he was going with a real joy, as well as in a sacrificing way. Missionaries should have a fund of understanding and patience. They should not be very young, also they should not be very old. They must not have racial superiority. We natives were getting one half as much as the wives of missionary teachers, when doing the same work in the college. The reason given for our lower salaries was that we maintained a standard of living which the missionaries had to live on. There was a very wrong idea to use as a reason for paying natives less.

She said that the time has now come when the natives can see through the missionaries. "We want the best you have to send."

"Perhaps that is asking too much, but it is such a big thing. We want people who are well intentioned, who are to work, and we want them to have foresight as to conditions in Burma. It would be all to the good of missionary enterprise if we send trained missionaries for the foreign field. The natives now ask for the best type of missionaries to be sent to them, to help establish and maintain a Christian civilization in heathen countries.

LILA E. WHITFORD.

OBSERVATIONS

BY THE CORRESPONDING SECRETARY OF THE AMERICAN SABBATH TRACT SOCIETY

WHITE CLOUD, MICH.

The drive from Battle Creek to White Cloud, about thirty miles, was made the winter of the past two years. The state of the city was marked with a welcome sign reading, "Where the North begins and the pure waters flow. This slogan proved true. The city supplies the householder all he wants for house and irrigating purposes in the garden at five dollars per yard. The pure waters were abundant. The town has a comfortable home is provided the pastorate. A huge brick establishment is the Commissioners Building, is furnished with everything.

On the last day of the past two years, Rev. Robert Wing for the seventh time held services in the town. He had the previous evening to the city. It is a question if the man who wilfully sins gets that much out of it.

Some personal contacts were made and some advice given concerning our denominational work before the secretary departed for Chicago.

CHRISTIAN RECORDER

Chicago.

In this city, or more properly speaking, at Oak Park, where he resided in the hospital of Dr. O. E. Lamont, for years has furnished Seventh Day Baptist ministers and other workers a haven of
rest and comfort. With this faithful brother some brief calls were made. In the home of Dr. Allison Burdick we visited with a long-time friend, J. C. Barthoff. Though she was by this time a widow, the sorrow of losing her daughter and her husband, the faith of Mr. Barthoff is undimmed and his enthusiasm for the cause of temperance is unshaken. His loyalty and words of encouragement were refreshing and stimulating.

A night was spent in nearby Lombard with Mr. and Mrs. John Thomas and his fine family. The Sabbath afternoon service at Chicago must be reported next week.

The Young Men's and Young Women's Christian Associations at Salem College emerged in their program for Thursday, May 5, as a tribute to mothers. Rev. E. J. Woodfer, pastor of the Salem First Baptist Church, talked relative to the good work done by mothers. Very special numbers were given for effects could be improved but that the social effects are of more importance to college students. He thinks that the young people of today are entirely as reliable as those of previous generations; they are wisr in one respect, and that is that they do not allow others to feed them so much as called "apple sauce" as members of previous generations have allowed. Young folks of the present generation weigh matters well before they decide. Mr. Bale declared that a worthy tribute to mother is almost impossible. We draw inspiration and sweetness of her love. He emphasized that the mother is always faithful, whether the ailment is a stubbed toe or a broken heart. "The one thing that delights a mother's heart is when her son or her daughter succeeds," he declared. "She has built futures for every one of us. She has faith in you and faith in God, even though we may think she is old-fashioned." He summed up his statements by declaring that earnest, honest, clean-cut service is the best tribute one can pay to his mother. It is almost impossible to express the sweetness of a mother's life.

The prelude for the program was by Miss Leah Virginia Davis, of Salem. After this the groups sang "Faith of Our Mothers."

President S. O. Bond gave the invocation. Miss Anne Agnes Payne read the Scripture, and the string quartet played a special selection. Olin R. Harris, of Shiloh, N. J., sang "Mother McCree," just before the benediction.

A large crowd attended the graduation recital in the Music Hall. Gene Davis, the music supervisor of Lost Creek schools, at Salem College Thursday night, May 5. Miss Davis was assisted in the recital by Robert J. Thomas, student violinist, and Miss Eliz­abeth Bond, piano instructor.

Following the recital those present ad­jured to the home economics rooms of Hoffman Hall where refreshments were served by the girls' glee club. Doris Shira, Ruth Riggins, and Ruby Cunningham were in charge of the reception.

Miss Davis is the daughter of Mr. and Mrs. E. O. Davis, of Salem. She was graduated from Salem with the bachelor of arts degree in 1930. She has also been graduated in violin.

Fred G. Bale, special lecturer of the Inter­national Christian Advocate and a resident of Columbus, Ohio, discussed pro­hibition in a lecture before the Salem College student body Thursday morning, May 12.

Mr. Bale declared alcoholic drinks to be extremely poisonous. He emphasized the detrimental effects of liquor socially, merely strongly advertised and disguised. He declared that mothers had had had had that drinking has stopped in one respect, and that is in the desire to drink alcohol. "As melts a way the distant strain of low, On the deep night, as if by silver beams, charmed star, strives ."

On the deep night, as if by silver beams, charmed star, strives .

Mr. Bale declared that prohibition has not had a fair trial in the United States. The press has been against it and the people in whose power it lain to enforce the law have opposed it themselves. Nevertheless, he said, figures prove that drinking has stopped at least eighty per cent since introduction of the Eighteenth Amendment. Some want the prohibition law changed, but few want the law repealed. That change cannot agree on any particular new method. In closing his address, Mr. Bale declared that the principal reason for supporting a Christian institution is to make a group of young people with Christian education, and eventually, a Christian world. He said that one critic had said that civilization is a race against education, but that he would go further in saying that civilization is a race between Christian education and disaster.

Following the address before the student body, Mr. Bale talked to the cabinets of the Christian Associations, urging them to go out into various communities with gospel themes for such causes as prohibition. Several cabinet members discussed the matter favorably.
THE SABBATH RECORDER

WISE PEOPLE'S WORK

CLIFFORD A. BESBE
Contributing Editor
MARVELL, ARK.

OUR LEISURE TIME

Christian Endeavor Topic for Sabbath Day: June 1932

DAILY READINGS

Sunday—Redeem the time (Eph. 5: 15-17)
Monday—Necessary rest (Mark 6: 31)
Tuesday—Time for reading (1 Tim. 4: 13-16)
Wednesday—Time for prayer (Matt 14: 22, 23)
Thursday—Time for good works (Mark 2: 1-13)
Friday—Pleasure in music (1 Sam. 16: 24-23)
Saturday—Topic: Getting the most out of our leisure time (John 9: 4)

NOTES FROM THE "STANDARD C. E. QUARTLY" AND THE "ENDEAVORER'S DAILY COMPANION"

Jesus' time was limited—so is ours. The difference lies in the fact that he realized it, while we so often do not. "I must work the works of him that sent me," is the refrain of his busy life.

"Day-time's work-time, Day-time is now.
For each of us the night-time is coming, when we cannot work." Let us, therefore, use these wonderful golden days while God's golden sunshine is upon us.

Some folks are adept at "killing time." It seems a most tragic that the Lord has given them more time than they know what to do with. And so they invent new methods for killing these God-given moments of time. Everyone of us has time enough to live our life, but none of us has time to kill. If time weighs heavily upon you—if you find yourself at times bored by the dull monotony of dragging hours—you have slipped a cog somewhere. Your "time" is out of fix.

Questions for Discussion

How do you spend most of your leisure time? How is your day divided between work, rest, and play? Is the division the best possible? What are the effects of so much leisure, good or bad?

SOME OF MY REASONS FOR KEEPING THE SABBATH

BY GLADYS HYDE

The heaven and the earth, the sea, and all that in them is were made in six days, and the seventh day was kept holy and for rest.

The Lord said, "Verily my sabbaths ye shall keep, for it is a sign between me and you throughout your generations. Six days shall work be done, but the seventh day is the sabbath of rest and a holy convocation; ye shall do no work because it is the sabbath of the Lord."

"God blessed the seventh day and sanctified it, because in it he had rested from all his work which God created and made."

"For as the new heavens and the new earth which I will make shall remain before me, saith the Lord, so shall your seed and your name remain; and it shall come to pass, that from one new moon to another and from one sabbath to another shall all flesh come to worship before me, saith the Lord."—Verona, N. Y.

OUR WORK OUT-OF-DOORS

BY MARGARET KIMBALL HENRICHSEN

X.—STARLIGHT

Lonely I wander over the country road.
And in the darkness the stars are all dimmer.
Nothing is silent, and the plains are whispering
To God, and star speckled to star. —Ilyerostoff.

SONGS

"Help Somebody Today," "Drifting."
"Take My Life and Let It Be," "I Would Be True."
"Show me what a man does with his leisure,
And I will show you what sort of man he is."

Can you be a Christian when you're resting?

THE SABBATH RECORDER

For God thought light before he spoke the word;
The heavens and the earth he heard:
But man looks up to where the planets swim.
And thinks God's thoughts of glory after him.
—Henry van Dyke.

"Thou hast taken me into thy tent of the world,
O God,
Beneath thy blue canopy have I found shelter.
Then thou wilt not deny me the right of a guest."

"Naked and poor I arrived at thy door before
The bread and the wine had all washed the mills.
As a great chief thou hast set forth food in abundance."

"I have loved the daily delights of thy dwelling,
Thy moon and thy stars have lighted me to my bed.
In the morning I have made merry with thy servants."

"Surely thou wilt not send me away in the darkness.
There the enemy Death is lying in wait for my soul;
Thou art the host of my life and I claim thy protection."

Then the Lord of the tent of the world made answer:
"The right of a guest endureth for a certain time.
After three days and three nights cometh the parting of the clouds."

"Yet hearken to me since thou fearest to go in the dark:
I will make with thee a new covenant of hospitality.
Behold I will come unto thee as a stranger and a fugitive:"

"Poor and needy will I come that thou mayest entertain me.
Miserable and lonely will I come that thou mayest find a friend,
With mercy and with truth will I come to give thee comfort."

"Therefore open thy heart to me and bid me welcome,
In the tent of the world I will be thy brother of the bread,
And when thouarest forth I will be thy companion forever."

Then my soul rested in the word of the Lord:
And I saw that the curtains of the world were shaken.
But I looked beyond them to the stars:
The campfires of my Eternal Friend. —Henry van Dyke.
THE SABBATH RECORDER

"You folks are getting ready for a lot of good work," spoke up father, "and I think your plans add another B to those mother has named. This one is, 'B' thoroughly furnished unto all good works.'"

"May I help make scrap books today?" asked Polly.

"Yes," agreed mother. "Babies like bright colored pictures of animals and toys and children. You may hunt up pictures as soon as you like and Paul could draw a pattern for a duck or an elephant or something."

Both children skipped ahead anxious to get home and look for pictures.

Let the children guess what Polly and Paul will add to their list about taking care of books, and next week they will learn what it was.

Make your table untidy before the meeting by a confusion of books, papers, magazines and a Bible hidden by the rest. After the story ask for volunteers to set things in order. If the first ones do not arrange it neatly by itself or on the top of other books, try others till one makes that arrangement. If more than one trial is necessary, it will show that they have not profited by the story, so explain further the proper care of the Bible. This would be a good time to show how to open a new book. Use 2 Timothy 3: 17 as a memory verse with the thought that this practice in showing respect for the Bible is learning good work.

Collect all the song books of the church auditorium and separate those that need mending from those that are in line with the aims and purposes of the Committee on Religious Life. I refer to the articles by Rev. S. Duane Ogden on "The Use of Hymns and Songs in Worship," and the series of "Out-Door Worship Services," by Rev. C. E. Stender, Battle Creek, Mich.

I want to make this public acknowledgment of my sincere appreciation of the service thus rendered by these writers, and to express the hope that their ideas and suggestions may be put to practical use in the enrichment of our worship.

I suggest that prayer meeting services in the Plainfield Church have made use of the service, "Under Big Trees," as one of the themes. Our purpose in this series has been to help us to be more sensitive to the voice of God as he speaks to us through nature in her spring-time rebirth. For one service we studied the experiences of Bible characters which were associated with trees. For the second week we used Mrs. Henrichsen's lesson, and for the third we used two hymn-songs which included for the most part pictures of natural scenery.

Young people especially might enrich their services by a study of Mr. Ogden's articles, and by the use of the out-of-door services. The location of a suitable spot to advantage where an out-door service is not practicable.

I am sure camp leaders will find helpful material in both series.
“It may snow tonight, then was_.

voice, when Tom always been so pleasant about doing errands. But now he seemed to have plenty of time. Isn’t far out of your way, and she’s been this custard over to Granny Brown? It...

was laughing happily. When she left times a week, and Jean’s delight and gratitude were unbounded. At once Laura began to relate all the little interesting and amusing happenings in school and the neighborhood, and soon both girls were laughing happily. When she left she had promised to run in two or three times a week, and Jean’s delight and gratitude were unbounded.

CAROLINE, 

"Come in,"

TOM PASSES ON CHEER

"Tom," said his mother, "will you take this custard over to Granny Brown? It isn’t far out of your way, and she’s been sick you know.

Tom took the dish and asked, "How about a blossom off your geranium? That would help to cheer her up."

Mother smiled brightly. Tom had not always been so pleasant about doing errands. He always had so many other things to do. But he has plenty of time.

"Come in," said Mrs. Brown’s feeble voice, when Tom knocked at her door.

"Mother sent you some custard and this geranium," said Tom cheerily.

"Thank her, and thank you, my boy, for bringing these things. It was not brave. It may be that I wish you’d do. I’d like to send part of this delicious custard to little Mike Sullivan, who has a broken leg. His mother does my cleaning and laundry work, and that of several other homes in our village, so little Mike has to sit alone day after day."

"Sure I will," agreed Tom blithely. The custard was safely delivered, and Tom remained a few minutes to chat with Mike. When he went away Mike’s face was radiant. "Cheer surely is a partnership," thought Tom happily, as he ran, slid, and hopped over drifts on his homeward way. "Four of us are partners in it this morning—mother, Granny Brown, Mike, and I."

OUR LETTER EXCHANGE: DEAR BOYS AND GIRLS:

Last week I told you about a brave helper whom God had chosen to save his people. He was following another man. Almost noiselessly they crept along over rocks and thickets, coming nearer and nearer, to the enemy’s tent. If they made the least noise the enemy might be aroused and then they would surely be killed, so you see they were two very brave men. One of them was the young farmer whom God had chosen to save his people.

At last they were close to the enemy’s camp. Two of the soldiers, not very strong, were sent out of the camp, and one of these men he was to divide into two groups; those that lapped the water with the tongue like a dog were to form one group, and those who bowed down upon their knees to drink, the other group. There were only three hundred men in the first group, and these wise brave men were the only ones who knew that God was with them. You see he had great faith as well as bravery. If we are not brave enough to undertake great tasks does it not show that we are lacking in faith?

Darkness came down over the camp of the three hundred. At last one man could be seen stealing silently out of his own camp, but he was followed by another man. Almost noiselessly they crept along over rocks and thickets, coming nearer and nearer, to the enemy’s tent. If they made the least noise the enemy might be aroused and then they would surely be killed, so you see they were two very brave men. One of them was the young farmer whom God had chosen to save his people.

Next week I will tell you what the other soldiers said that the dream meant, and what happened soon after; then I will wait awhile for you to tell me, boys and girls, the name of this brave young farmer.

Do you know, I have not had a single letter from any of you for over three weeks? I’m hoping you are writing some letters and stories ready to send me. Yes—and about "Bright Sayings"? I haven’t one single one this week.

Please write, you, and you, and you.

Sincerely yours,

MIZPAH S. GREENE.

ROMANCE OF DANDELION

BY DEVILLO E. LIVERMORE

Once upon a springtime day, When the birds were all at play, Felt the dandelion’s seedling, Here and there and yonder flitting, Dandelion came one day, Dressed in brightest costume gay.

Drowned his cap of golden hue, Sparkling in the morning dew; Seeing that they were springing—"Oh, a dandy! Oh!" quoth she, "Is this little chap I see!"

"But you, my dear, I’ll not molest, As a dandy, as a dandy, and the gentle winds are blowing, Where the dandelions are growing. But my lover you shall be, And I will often think of thee."

Oft the maiden passed that way, On her happy golden way. There was music in her laughter, While the loving words came after, Through the shining summer weather.

Again the maid with golden hair Came to meet her lover fair; But the bridal tears now flowed, With his dainty tuft of yellow, Had grown old that very day.

Through the shining summer weather.

Again the maid with golden hair Came to meet her lover fair; But the bridal tears now flowed, With his dainty tuft of yellow, Had grown old that very day.

Through the shining summer weather.

The main stopped and sighed, As the downy head she spied, "You are not my handsome lover, I do quickly now discover, As in the morning light, In this merry month of May."
"But, my little maid," quoth he, "You seem very strange to me; You whose voice was singing Over hills and valleys singing. Soon your golden tresses bright Will be silvered o'er and white."

"When I was young and bright and gay, You smiled upon me like the May; Sweetest words my heart began, And your winsome ways so smiling. Now to me you have profaned, Or you'd love me when I'm old."

**TEEN-AGE CONFERENCE AT RIVERSIDE**

The Pacific Coast has just completed its second Teen-Age Conference. We want Recorder readers to know about it, for we feel we have had a good session.

This year the conference was held in connection with the Annual Pacific Coast Association. Careful planning was necessary, for we wished to support the association, and yet have our own meetings, an aim finally accomplished with one exception.

The young people attended the regular association meetings until Sabbath afternoon, when they conducted a Christian En- dravil Opening. The theme for the week-end was "Service." A debate, with one speaker on each side, presented the relative merits of Social and Personal Serv- ice, after which five talks treated five phases of Personal Service, which was the topic. These five subjects were: Accepting Christ, Full Consecration, Prayer, Work and Re- dards. The closing speaker was Lester Osborn, including the debaters, were: Wayne Rood, Duane Hurley, Dora Hurley, Alice Baker, Lester Osborn, Dora Hurley, and Virginia Jeffrey. Appropriate hymns were interspersed, and the leader, Margaret Da- vis, is to be commended on her very worth-while meeting.

So that the young people might have as much time together as possible, a simple Sabbath night supper was served at five-thirty. With the impressive vesper service planned by Leta Farrar, who led it. The church parlor was specially decorated, and we sat in a circle in the fading light while poems and hymns alternated in direct- ing our thought. The leader was aided in this part of the service by Margaret Davis and Wayne Rood. The boys' quartet composed of Duane Hurley, Lloyd Pierce, Rex Brewer, and Wayne Rood; and a duet by Dora Hurley and Lloyd Pierce. Dur- ing the latter part of the hour all lights were dimmed and a spotlight brought into prominence Hoffman's picture, "Christ in Geth- semane." Rev. Lester Osborn explained the painting, and then we closed with the candle-light. As a lark, light- ing a tiny candle from a large one, spoke a few words, or with bowed head, gave silent testimony, the work of complex service would be hard to find.

The evening meeting, in charge of Rev. Lester Osborn, was open to all. The subject of Life Work was discussed by Rev. W. L. Burdick in his talk on "The Appeal of the Mission Field"; by Alice Virginia Jeffrey, and by Mr. Osborn in his address. The boys' quartet composed of Mrs. G. W. Coon, Mrs. Gleason Curtis, Dora Hurley, and Bernice Brewer furnished music.

At six-fifteen Sunday morning the young folks began to gather for the fellowship breakfast. The crowd was taken out about twenty minutes' drive to a woody place where birds and a to flyings pleasant—not to mention the polywogs delighted the younger boys. After a hearty breakfast, the group assembled on a sidehill, among the rocks or in the huge branches of the twisted old trees, for a half hour of nature poems and comments in charge of Bernice Brewer. The silence between the poems indicated that all were in sympathy with the thought and spirit of this out-of-door worship.

Some time later we assembled again at the church in a separate session while the association business meeting went on. Rev. W. L. Burdick spoke to us concerning problems of the Christian Life before he went to join the other meeting, and a message from Rev. A. J. C. Bond was read before the meeting became an informal discussion group, leery of his secretary as President of the Riverside Christian Endeavor. The discus- sion was spirited and helpful.

This closed our teen-age activities except for a ten-minute singing period at the end of the last association meeting. The usual friendship circle, the singing of "We Young Folks are Seventh Day Baptists," "Home, Thou O'er My Way," "O'er My Way," by Rev. Lester Osborn and Rev. W. L. Burdick, and "Into My Heart" closed the Teen-Age Conference.

Our group here is small. We admitted into the Teen-Age ranks both older and younger people, both because we knew they would enjoy the conference and because we needed the sense of a larger group. We were sorry more could not attend from Los Angeles, but the conference was a success. A feature of the work was done by assigning different sessions to individuals, and the co-operation was excellent. Last year with this Pacific Coast conference it became evident that Teen-Age Conferences had swept the denomina- tion. This one has established the custom here, we hope and believe.

**LETTER OF GREETING TO THE RIVERSIDE TEEN-AGE CONFERENCE**

My dear Young People of the Pacific Coast:

Recently two state governors flew from Richmond, Va., to Los Angeles in a single day. I wish you could be able to fly from Placentia, N. J., to Riverside to attend your Teen-Age Conference. But instead I shall have to be content to dispatch this message by the air route.

I was very much interested in the confer- ence you had when Rev. Eugene Davis was with you. He had many good things to tell us about the group there. Then I was glad to see your picture that was taken on Mt. Routh- doux. And I am sure you are going to have another good time, one in which you will strengthen your friendships with one another, and also with the One who is the best Friend of us all.

The great success of these conferences of our young people is to help them to be loyal to the Master, to catch more of his spirit, and to become more like him in con- duct. It is of our leaders to bring out the best in our young people, and they will find many problems to solve, and many important decisions to make. Of course each of you wants to live a good life, and to do good in the world. Without that purpose life is not worth living. With that purpose you will find life a great adventure—joyous and full of wonder. But if you are to succeed in life's great adventure there is one thing you cannot omit from your life. Without Jesus Christ in your life you are bound to fail; with him you cannot fail.

One purpose in holding these confer- ences, of which this one is number forty- one, is to help you to appreciate the Sabbath, and to be more loyal Sabbath keepers. And don't forget that here again, we are following Christ. Because we love the Master we keep the Sabbath, even as he did. And in keeping the Sabbath we come to love him more.

There are many things in the world that would lead us away from the Master, and would cause us to forget God. But God's love is always over us, and Jesus is ever near. The Sabbath is given us, "lest we forget." When the sun goes down every Sabbath evening, then the Sabbath comes, and God says to us "If you will turn aside from your own ways, and do my will on the holy Sabbath day, then will come to you life's richest blessings."

What a privilege it is, then, to be a Sabbath keeper. What a joy to follow the Master in this wonderful way, so that we can know that his blessing is upon us. This makes us humble, but it makes us glad and happy.

May your conference be a great success. May your lives be successful as you follow the Master day by day. May the Sabbath be the means, all through your life, of keep- ing you in the Christian way, and of bring- ing you closer and closer, and using those hours sacred to the things of God, and therefore to the promotion of happy, wholesome and helpful living.

A. J. C. Bond, Leader in Sabbath Promotion.

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**THE SABBATH RECORDER**

**LETTER OF GREETING TO THE RIVERSIDE TEEN-AGE CONFERENCE**

My dear Young People of the Pacific Coast:

Recently two state governors flew from Richmond, Va., to Los Angeles in a single day. I wish you could be able to fly from Placentia, N. J., to Riverside to attend your Teen-Age Conference. But instead I shall have to be content to dispatch this message by the air route.

I was very much interested in the confer- ence you had when Rev. Eugene Davis was with you. He had many good things to tell us about the group there. Then I was glad to see your picture that was taken on Mt. Routh- doux. And I am sure you are going to have another good time, one in which you will strengthen your friendships with one another, and also with the One who is the best Friend of us all.

The great success of these conferences of our young people is to help them to be loyal to the Master, to catch more of his spirit, and to become more like him in con- duct. It is of our leaders to bring out the best in our young people, and they will find many problems to solve, and many important decisions to make. Of course each of you wants to live a good life, and to do good in the world. Without that purpose life is not worth living. With that purpose you will find life a great adventure—joyous and full of wonder. But if you are to succeed in life's great adventure there is one thing you cannot omit from your life. Without Jesus Christ in your life you are bound to fail; with him you cannot fail.

One purpose in holding these confer- ences, of which this one is number forty- one, is to help you to appreciate the Sabbath, and to be more loyal Sabbath keepers. And don't forget that here again, we are following Christ. Because we love the Master we keep the Sabbath, even as he did. And in keeping the Sabbath we come to love him more.

There are many things in the world that would lead us away from the Master, and would cause us to forget God. But God's love is always over us, and Jesus is ever near. The Sabbath is given us, "lest we forget." When the sun goes down every Sabbath evening, then the Sabbath comes, and God says to us "If you will turn aside from your own ways, and do my will on the holy Sabbath day, then will come to you life's richest blessings."

What a privilege it is, then, to be a Sabbath keeper. What a joy to follow the Master in this wonderful way, so that we can know that his blessing is upon us. This makes us humble, but it makes us glad and happy.

May your conference be a great success. May your lives be successful as you follow the Master day by day. May the Sabbath be the means, all through your life, of keep- ing you in the Christian way, and of bring- ing you closer and closer, and using those hours sacred to the things of God, and therefore to the promotion of happy, wholesome and helpful living.

A. J. C. Bond, Leader in Sabbath Promotion.
On October 17, 1888, he was married to Miss Lucy A. Prentice, daughter of the late and much loved Rev. H. E. Prentice, then of Adams Center, N. Y.

He leaves a widow, five children, thirteen grandchildren, and a brother, Allen Paul Stillman, of Howard Beach, Long Island. The children are: Mrs. Robert A. Greene, Geneseo, N. Y.; Mrs. Willis Saunders, East Rochester; Mrs. Archie Champlin and Mrs. De Forest Truman of this village; and Ada Prentice Stillman, West Pittston, Pa.

In early youth he was baptized and became a member of the Scott Seventh Day Baptist Church. From that time on, a church was his religious home. He was a student in Cortland Normal School, near Scott.

He was a lifelong and loyal worker in the First Seventh Day Baptist Church of Alfred, N. Y.—an elder and at the time of his death, a trustee. He also served the community as a member of the school board and of the village board.

It looks as if a cerebral trouble developed beyond anything that his friends were aware of, ending in an altogether unexpected death.

There was prayer at the house by Pastor A. Clyde Ehret. The services in the village church, May 5, were brief and simple. Dean A. E. Main offered prayer, Pastor Ehret read well selected portions of Scripture, and President Davis spoke in a friendly and appreciative way of the deceased and read a few verses from Browning.

Many and beautiful flowers around the pulpit and over the casket were a fitting symbol of the beauty of the life beyond. After brief services at the grave, the body of our friend was buried in the beautiful Alfred Rural Cemetery.

The husband, father, brother, friend, is not dead; just the earthly tent he has lived in is taken down, God having provided him with a building in heaven to live in, not built by human hands, but eternal.

There is no death, what seems so is transition.—Longfellow.

My times are in Thy hand.—David. Browning.

You can kill my body, but you cannot kill me.—Socrates.

A. E. Main.

Alfred, N. Y.
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desirable. We do not expect all that we
desire, and we do not desire all that we
expect. Hope varies from a faint gleam to
confident assurance. Christian hope is a
guaranteed grace. Christians live far below
their privilege in the matter of Christian
hope. Hope is the ballon of the soul, the skylark of Christian virtues—hope
It is the tie of heaven, of which we hear so
little in these days. It is one of the jewels of
heaven on earth, for which Jesus taught us
to pray; hope for greater purity, power, and
service in our own lives; hope for the fam-
cy, the church, and the world. Let us cul-
tivate the assurance of hope that is founded
on the promises of our covenant-keeping
God. The man or woman who is without
earthly hope is already half dead; so the
Christian who is without this virtue is only
half alive. A man is sick and there is no
hope—it won't be long now. A business
man has failed in business and has lost all
hope—it may result in suicide. The pastor
or teacher or good man who is simply living
along with little or no hope has already sur-
rendered to defeat. This is all wrong, for we
should cultivate the expectation of the de-
desired. We do not expect all that we
have in heaven. In these days, there is hope.
This hope is the anchor of the soul in every
storm and trial, and faith is the cable. The
This hope is the anchor of the soul in every
desirable. While there is life there is hope.
This hope—it won't be long now. A business
half alive.

The same is true in the matter of at-
service in our own lives;
little in these days; hope for the King-
look. The pastor

or the social position of its people. His-
ory of the achievements of the past may
do us good if we remember this text. Those
of us who feel that we have but one talent,
ally is this true if we would keep the
Sabbath.
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the new Seventh Day

there. A church was organized there only a
few years ago and the pastor at Boulder
pastor at Boulder

in

No Morville, Kan.

The sixtyieth anniversary of

No Morville, Kan.

The sixtyieth anniversary of

Nortville, Kan., "News."—Rev. W. L.
Burick of Ashaway, R. I., spent the week-
end at the Jesse Maris home. He spoke at
the Seventh Day Baptist church the Fri-
night, Sabbath morning and evening. He
was on his way to California to attend the
Pacific Coast Association. On his return
he will stop at Denver to assist in dedicat-
ing the new Seventh Day Baptist church
there. A church was organized there only a
few years ago and the pastor at Boulder
preaches there.—Alfred Sun

SALEM, W. Va.

Dr. George King has been having a very inter-
testing talk yesterday before the Kiwanis
club in their meeting at the United Breth-
ren church. Doctor Thorngate recently re-
turned home from the past eight years he has been a medical
missionary in charge of a hospital in Shanghai from
which point he and his family sailed for the
inland a couple of months back. The
boommg of cannon and bursting of bombs
as the Japs harassed the Chinese.
Doctor Thorngate used two maps by
which he pointed the location of many
towns that were prominent in the war news a
short time ago, and told in an interesting
way of the preceding outbreak over there.—Herald
JAMAICA, B. W. I.

From Pastor Hargis.—Your letter came the other day and we surely did enjoy every word. Every one seems to love this peculiar talent all his own and the letters are mighty full of worth to us.

I want to thank you for the generous gift you made toward our car. I know that was a real sacrifice. But you are having a real part in the work in Jamaica. The car is a blessing and very essential to the work and our comfort and health.

The weather here is warm and yet fine because we have a breeze most all the time. We have visited nearly all the larger fields and find the work moving ahead. I have baptized fifteen so far—received into membership over twenty-five in all, and many have confessed their Savior for the first time. They wear what I call "turtle"—a child to care for and rear. We have visited nearly all the larger fields

From Mrs. Hargis. — This is Sunday morning, general cleanup morning at our ranch, but not as strenuous a day as most days in the week. Last Sunday we went to church, but this week we are writing letters.

Just had a general excitement, when Bob found a "whopper" of a roach in his closet, and called the rest of the family to see it, and then have his dad to dispose of it. We have to watch out for roaches, for the roaches eat great holes in things if they get in and we have our closets cleaned every day just as the other rooms. (I've had one dress ruined.) It is really quite amusing to see the fine clothes seen here and how sad it was because I had expected to wear out my old ones. Well, my mind hasn't changed a bit. I still expect to wear out the clothes I had, for they are plenty good enough and I do not think that wearing finery will increase their love for me. Not only that, but we have other things of far more importance on our minds than clothes.

You would be interested to see the traffic "cops" in these parts. They dress in dark blue uniforms, trimmed with brass buttons and bright red stripes, and are quite a pleasing sight. They have such a flourish to their hands and arms when they direct the traffic. It is really quite amusing to see how much "ceremony" they go through, but I would have to omit it now that we are on the topic of clothes. They are very courteous. They wear what I call "turtle"—the kind worn in Africa and tropical countries, white with a sort of "dome".

Dorcas is a busy little body—she follows Charlotte about, cleaning, and carries out the rag rugs and works the dishes, which is almost bigger than she is. And very little while she will come in and stand up again. She is so fresh, and I say "How do you know Jesus loves you?" and she says, "For the Bible tells me so." She is just a little girl, but she's learning to sing and play the violin for her to go two or three times a day sometimes. Then I show her one of the calendars which I brought with us, and have her tell me where Jesus is in the picture, and she can tell me every one now. I am also teaching her her "A B C's." I made some squares of paper, printed the first few letters in bright colors, large in size, and when she gets these learned, I'll make some more and send the rest to be learned. I'II send a picture of her for the Dorcas program, so you can "know" her too.

JAMAICA LOTTERIES.

THE SABBATH RECORDER

AMERICAN STANDARD BIBLE TO BE REVISED

A revision of the American Standard Bible, undertaken in 1901, according to an announcement made by Dean Luther A. Weigle of the Yale University Divinity School, who is chairman of the American Standard Bible Committee, will be given the recognition in connection with the anniversary observances.

The American Standard Bible Committee was appointed in 1929 and has held a number of meetings in the last two years exploring the need of a further revision of the text of the American Standard Edition," Dean Weigle said. The past forty years have been especially fruitful in the discovery of manuscript materials which constitute resources for the better understanding of the New Testament. At a three-day session held last May and June, the Theological Seminary, New York City, the decision was reached to undertake a thorough revision of the present text, and the ten-year period until 1941 was set as the time within which the committee hopes to complete this work. No release for publication will be made by the committee before that year. This will be forty years after the publication of the American Standard Edition of the Revised Version in 1901, sixty years after the publication of the Revised Version of the New Testament by the English Revision Committee in 1881, and three hundred thirty years after the publication of the King James Version in 1611.

The revision of the King James Bible was undertaken in 1870 by a committee of sixty-seven English scholars, collaborating with a committee of thirty-four American scholars, who labored for ten and a half years upon the revision of the New Testament and fourteen years upon the revision of the Old Testament. It was agreed that in case of differences between the English and American committees the readings preferred by the English Committee should be chosen, but the American Committee was left free after a term of fourteen years to issue an edition containing the readings which it preferred. The American Standard Edition of the Revised Version as well as this American Standard Edition, with power to make such revision and changes or emendations as its judgment should determine. As in the case of the previous revision committees, all changes in the text must be agreed upon by a two-thirds vote of the total membership of the committee.

The present membership of the committee is: William P. Armstrong, Princeton Theological Seminary; Julius Bewer, Union Theological Seminary; Hugh D. B. Charles, University of Pennsylvania; John R. Sampey, Southern Baptist Theological Seminary; Edgar J. Goodspeed, University of Chicago; James Moffatt, Union Theological Seminary; A. T. Robertson, University of Pennsylvania; C. C. Torrey, University of Toronto; A. E. B. Thompson, Yale University; and Luther A. Weigle, Yale University. Ex-officio members of the committee are Dr. Henry A. Eigem, chairman of the International Council of Religious Education and Dr. Hugh S. Magill, general secretary of the International Council, who is secretary of the committee.

Revision of the Bible becomes necessary, Dean Weigle pointed out, as English usage and modern research in Biblical literature and criticism have developed. The American Standard Committee was simply to "adapt King James' Version to the present state of the English language without changing idiom and vocabulary," and to avail themselves of the fur-
DAYTONA BEACH, FLORIDA
PLANNING A SEVENTH DAY BAPTIST CHURCH

Recorder readers are glad to hear about the newly organized Seventh Day Baptist Church at Daytona Beach. The Baptists have a church home not for local residents but for all members of our sister churches who wish to spend their winters in Florida after retiring from active business life. Furthermore it will also be a missionary church making its appeal to the working class in Florida as well as to all tourists of education and refinement.

Historical Setting

Seventh Day Baptist Sabbath school services were first held in Daytona Beach in 1875, by people from Plainfield, N. J. In 1884, a church was organized which was maintained for only a few years at that time. But the Sabbath school has met practically every week throughout the fifty-seven years. Recently the Daytona Beach Sabbath school services have been held during the winter, at which season the adult congregants are in more than doubled by the tourist friends from northern Seventh Day Baptist churches.

The Newly Incorporated Church

Convinced now that is the opportune time for a permanent church to be established, thirty charter members have organized and incorporated as "The Seventh Day Baptist Church of Daytona Beach, Florida." A lot has been purchased near the center of the city with a frontage of seventy-five feet and a depth of one hundred fifty feet. Plans for a church edifice are being drawn up. Tourist Membership in this Church

In behalf of the tourist members of our congregation, the constitution provides that, upon expression of his wish to do so, any Seventh Day Baptist may receive full membership entitling him to all the voting privileges in the business transactions of this church, without transferring his membership from his home church.

The Need for This Church

There is no other Seventh Day Baptist church in Florida, but Seventh Day Baptists are scattered throughout the state. Up to the present, fifty-five to sixty have attended the Sabbath morning services regularly this season, forty to forty-five of whom will continue throughout the summer months. This number is about twenty young children. With the shortening of the working week, an increasing number will be seeking admission into churches observing the Sabbath.

Each year thousands of the very best people from almost every state in the Union as well as from Canada and other countries spend the winter in Daytona Beach, enjoy its unusual educational and religious functions as well as its marvelous climate, and purchase homes what they gained, not only in health but in inspiration and ideals. Promotion of the principles of Christ's Sabbath here would benefit these people, aid thousands of other people and places as well.

The Present Problem

The local residents and all our interested friends are anxious to have a good church building here as soon as possible. We would like to build this fall but we do not wish to to be so hurried that we lose the city's favor. We desire them to be interested in the church, and in the church edifice when it is finished.

There are men without work here now who would give labor that they might not be able to give later. Also other labor and materials could be secured at comparatively low prices now, and we would thus be doing our bit to help solve the great unemployment problem.

We greatly appreciate the interest of the many friends who have already given invaluable help in the organization of our new church and have contributed most liberally towards the purchase of our lot and in suggestions for our building.

Further communications sent to Dr. M. Josie Rogers or Rev. Elizabeth F. Randolph, in care of Daytona Beach, Fla., will be gratefully received.

ELIZABETH F. RANDOLPH.

DEATHS

BINGHAM.—Rebecca Lee Bingham was born August 9, 1928, and died at the Seaside Hospi-tial, Long Beach, Jan. 20, 1932, after a very brief illness. "Becky," as she was known, was the only daughter of Dr. and Mrs. Elmer Bingham. Bingham was formerly Dorothy Burdick of Milton Junction, Wis.

Becky was a sweet and lovely child and was adored by all who knew her. Farewell services were held in Preston Funeral Home, Riverside, Calif., on January 22, 1932, in charge of Pastor Hargis. Interment was in Olivewood Cemetery. The many friends of her parents join in grief with them because of the early departure of our little friend.

"A little pink rose in my garden grew,

The times of its bloom we all loved best.

Twas kissed by the sun, caressed by the dew,

Oft were its petals given to my loved ones.

Oh, little pink rose, I have seen you,

There in the garden.

Oh, little pink rose of your mother's heart!

You have faded, and gone away.

Has the Gardener gathered my little pink rose,

For his loveliest garden today?

Did he need one more blossom of your size and hue?

And was that the reason the Gardener chose you?

Oh, little pink rose of your mother's heart!

Have you faded, and gone away?"

G. D. H.

DAVIS.—Crales Noble Davis, son of George H. and Harriet A. Davis, was born June 30, 1857, and died April 23, 1932.

He was born on the Davis farm near Shiloh, N. J., and lived there until 1897, when he moved to the village of Shiloh. He was educated at Union Academy, Shiloh, N. J., and at Woodtown Academy, Woodstown, N. J. He was a teacher most of his life, retiring about ten years ago.

In boyhood he was a member of the Marlboro Seventh Day Baptist Church, later transferring his membership to the Shiloh Seventh Day Baptist Church. He has been in failing health for several years. He is survived by his wife, Mary Weir Davis, a son George H. Davis, and a daughter Helen Davis.

The funeral, conducted by Rev. Herbert L. Cotter, began from the church on April 24th. The Garrison Undertaking Parlor, Bridgton, N. J., was made in the Shiloh Cemetery, Shiloh, N. J.

LARKIN.—Lee Erh, son of Frank and Effie Larkin, was born in North Loup, Neb., December 28, 1907, and died away at the family home in North Loup, April 29, 1932.

There remain, besides his father and mother, seven brothers and one sister: Jay of Boulder, Colo.; Ray of Cashmere, Wash.; Burr of Culver, Ore.; Dou of Grape Island, Neb.; Ray, Ned and Norm of North Loup; and Lottie Larkin Sample of Seattle, Wash. One brother and one sister are living less than two years old.

Lee was baptized and joined the Seventh Day Baptist Church here in early life. He enlisted for the World War in 1917, but was injured at the Valley County Fair on Friday, the day previous to the coming of his last call. He was in hospital for fourteen years last fall. Lee has been unfortunate in receiving labor in his day, but he has not been killed four times. In spite of these misfortunes he has worked hard, doing tasks that will not be found in a job when some were without. He enjoyed the out-of-doors and was a lover of nature. A favorite pastime was fishing. He like to watch the mother birds bring food to the little ones in the nests as well as to the big birds. Lee has been tenderly cared for through all his illness. His father has given release, at the bidding of God, to a spirit whose recent and fresh vision of the Christ will lead to victory.

Farewell services were conducted from the home of the parents of Lee at the home of Pastor and Mrs. S. Warner. Interment was in the North Loup Cemetery.

PERKINS.—Sally Madelia Rogers Perkins, daughter of Lewis and Mary Rogers Perkins, was born in Nile, N. Y., January 12, 1869, and died after a heart attack, April 24, 1932.

She was married to Eugene Perkins September 17, 1880, by Rev. H. B. Lewis. To them were born nine children, all of whom are living: Mrs. Jesse A. Burtick, Richburg, N. Y. Mrs. Paul C. Baker, Very, L. I., Dr. L. S. Barn, Buffalo, N. Y. These with the father and four grandchildren remain to mourn the loss.

Sally Madelia Rogers Perkins was a loving mother, a respected and honored citizen.

Early in her youth she sought and found the Lord, and was a member of the Seventh Day Baptist Church. She was married to Rev. Charles A. Burtick. A couple of years later they moved to the West, and were united with the Nile Seventh Day Baptist Church, and from that time to this it may be
THE SABBATH RECORDER

THEODOR E. L. GARDINER, D. D.,
Editor Emeritus

REVIEW OF THE WEEK

N. J.

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THE SABBATH RECORDER

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L E T T E R S TO THE EDITOR

Dean Main's book on "The New Psychology, Behaviorism and Christian Experience," of over forty pages, will be sent to any address, post paid, for fifty cents.

A. E. MAIN, 
Alfred, N. Y.

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COMMENTS

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A. E. MAIN, 
Alfred, N. Y.

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DAILY HOME READINGS


Golden Text: "Behold how good and how pleasant it is for brethren to dwell together in unity." Psalm 133: 1.


LETTERS TO THE EDITOR

A. E. MAIN, 
Alfred, N. Y.

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AMERICAN SABBATH TRACT SOCIETY 
Plainfield, New Jersey
June Is The Month

When all good Seventh Day Baptists work together to close up the year’s denominational program. Despite the difficulties under which our boards have labored the past eleven months, considerable progress has been made and we have much for which to be thankful.

Treasurer Crandall reported about $19,800 received (budget, special, debt) for the ten months ending April 30. The report for May will be available by next week. But our Budget calls for $43,000 and unless every Seventh Day Baptist gets behind the Budget with his best efforts, the boards will be forced to come to Conference reporting unusually large deficits.

So let us plan to pay up our pledges as early in the month as possible so that all money may reach the Treasurer in time to be credited in June.

Published by the Committee to Promote the Denominational Budget.