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THE SEVENTH DAY BAPTIST TRACT SOCIETY
Vol. 112, No. 25
Plainfield, N. J., June 20, 1932
Whole No. 4,554

THE RELIGIOUS PAPER

Probably no living Seventh Day Baptist can remember when we did not have the SABBATH RECORDER. For eighty-eight years it has blessed our homes, brought comfort to individual hearts, guided and energized the church, and held high ethical standards. It has unified our people and promoted education, missions, the cause and concerns of the Sabbath among us. It has been interested in everything reasonable that is high and holy. From the days of Geo. B. Uter to those of Gardiner its editors have been able, scholarly, and consecrated men. Its contributors have been earnest and zealous; its departments varied and interesting. What is its form? It is the blank sheet to the neat and handy thirty-two page magazine style—it has been our paper.

Many of us cannot remember when the SABBATH RECORDER was not in our homes and read by our parents and by ourselves as we grew up. Perhaps sometimes it is such a regular visitor that we look upon it as common. As such it is often ignored or laid aside for more time. To others its coming is the bright letter of mail, and is looked forward to most eagerly. By many it is read.

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The number of religious papers is exceeding many. The other day at a meeting of editors of religious journals in Washington there were forty reported present and many others were not there—the writer, for instance. Another absentee was the editor of the Presbyterian Advance, Rev. James E. Clarke, who addressed the editorial council by letter, conveying some interesting information and comments. The SABBATH RECORDER and the SABBATH BAPTIST are as deeply concerned as others. He said:

As you know, there has been a steady decrease in the circulation of Protestant religious periodicals during the past fifteen years. I undertook this spring an investigation of the situation in the Catholic Church and I discovered that in the ten-year period from 1920 to 1930 Catholic newspapers practically doubled their circulation. They have sustained a loss during the last two years, but not as large as the Protestant papers, which indicates that there is more general interest in church periodicals among Catholics than among Protestants.

That is a rather surprising statement to make, but it seems to be an indisputable fact. It is unquestionably due to a church-wide determination on the part of Catholic leaders to present in the church point of view, a more intelligent and better-informed constituency. I feel that this, in its turn, has been possible for the movement in the Catholic Church.

As you probably know, the elder Desmond, long editor of the Catholic Citizen, died this past year. The chief reason he was so well known in the Catholic Church was that he was responsible for the movement in the Catholic Church. His son and successor writes:
“About 1911, my father suggested a Catholic Press Sunday with the churches. From this beginning has come the Catholic and many programs are arranged for Catholic m. ost earnest effort in enlarging the giving ti.o~ the situation in the Protestant churches and that arousing interest in the RECORDER to present these facts to the editors assembled.

The churches in our church are not for every church periodicals. But our 

r~c~e~l~t~e~r~e~l~t~e~r~e~l~t~e~r~e~l

That makes James 2: 10 pretty clear, does it not?

The first sermon of the series is introductory, based on the text — "God spake thou shalt ... thou shalt not," with the theme: The Sanctifications of Righteousness. The series continues:


The series continues:


0. The Sanctity of the Rights and Privileges of Others.

11. The New Commandment.

The second sermon combines the two first commandments; and for the eleventh, Doctor Davis used John 13: 34 as his text. 10. The Sanctity of Life.

It is with the expectation that some of our pastors will find these themes helpful and inspiring that this series is given space.

The SACRAMENT RECORDER will continue to do its work and contribute its share to the present day needs.

A Correction. For the sake of historical accuracy, the editor calls attention to two errors appearing in recent numbers of the SACRAMENT RECORDER, and wishes the readers to take note.

In the issue of May 9, Vol. 112, No. 19, page 579, in an editorial, "Trained for World Service," appears the statement, "Mr. Utter was not a senator but a representative." Also the middle letter of his name was H., instead of B. In the Recorder for June 6, page 705, Vol. 112, No. 23, editorial, "Whence—Whither," is a statement in which the name Eli Bailey appears as the great English lexicographer. It should read, Nathanael Bailey, the great lexicographer.

Mistakes like these are inexcusable. They may seem trivial, but in the interest of accuracy and historical reliability their occurrence is to be deplored. We appreciate the deep interest of our readers in calling attention to mistakes made in our columns. We are glad to make the corrections. With this done, it is still a matter of deep regret that the errors are not avoided. Too often the correction is unobserved, while the wrong impression still persists.

INTERESTING SERMON SERIES.

A letter from President Alva L. Davis of Little Genesees, N. Y., follows. It will give a very suggestive series of sermons recently prepared by him—the series entitled, "The Inescapable Imperatives." He speaks of the real joy that has been his in doing the thing once in a great field he has been plowing. He says he wonders why he has not oftener, in his ministry, "preached in the old country fashion, medit­ ately. The Ten Commandments declare that religion and morality cannot be divorced. The law forms a unity which is in itself stable."

That makes James 2: 10 pretty clear, does it not?

The first sermon of the series is introductory, based on the text — "God spake thou shalt . . . thou shalt not," with the theme: The Sanctifications of Righteousness. The series continues:

1. The Sovereignty of God.

2. The Sanctity of Speech.

5. The Sanctity of the Sabbath.

6. The Sanctity of Authority.


11. The New Commandment.

The series continues:

3. The Sanctity of Life.

7. The Sanctity of the Family.

The series continues:


The series continues:

5. The Sanctity of the Rights and Privileges of Others.

11. The New Commandment.

The second sermon combines the two first commandments; and for the eleventh, Doctor Davis used John 13: 34 as his text. It is with the expectation that some of our pastors will find these themes helpful and inspiring that this series is given space.

EASTERN ASSOCIATION.

"Seek ye first the kingdom of God." So reads the text and rings the challenge of the Eastern Association for the Baptist to-day. The first session of the Association, held in the singing of the hymn, "Praise Him, Praise Him," was led by Mrs. Blanche Burdick who conducted the devotions. The session was held early one hundred and thirty-six hours and was well attended. The session was held early one hundred and thirty-six hours and was well attended. The session was held early one hundred and thirty-six hours and was well attended. The session was held early one hundred and thirty-six hours and was well attended.

They can easily see the importance of this loss and the need of having a larger number of Baptist women to help in seeking first the kingdom of God. This country, he pointed out, has been too much given to putting other things first. America has sown the wind. It is now reaping the whirlwind. It is well that a group of people has come to worship God and to think of eternal things; to steady themselves for things ahead. The thought that out of our experiences in these times must come a purer, more worth while life. We can all but breathe in the atmosphere that holds us and to which we would be loyal.

A good story was passed on by Mr. Bond from the church in his address to the Association. A small boy had been brought up strictly to be a regular giver. He sat in a seat with a lady who opened her pew packet of money for the offering. Generously he offered her his money to place in the plate, saying, "Here, take mine; I am only a little boy; I can only give this little offering." Generously he offered her his money to place in the plate, saying, "Here, take mine; I am only a little boy; I can only give this little offering." He sat in a seat with a lady who opened her pew packet of money for the offering. Generously he offered her his money to place in the plate, saying, "Here, take mine; I am only a little boy; I can only give this little offering.

To this "friendly welcome of the pastor," Pastor A. J. C. Bond of Plainfield, re­ sponded, "I am only a little boy; I can only give this little offering." He sat in a seat with a lady who opened her pew packet of money for the offering. Generously he offered her his money to place in the plate, saying, "Here, take mine; I am only a little boy; I can only give this little offering."
this ancestral church. Alluding to English and American Seventh Day Baptist history, he urged that we of today, not compelled to suffer for the faith, should be loyal to it. The Church has had the teaching of Jesus to seek first the kingdom. Seventh Day Baptists must let their light shine. It must be realized that they will not buy happiness or peace of mind. The home, so vital and important, must be praying and Bible loving if it is to show forth religion as it should be.

This earnest address by one of our fine young men was followed by a most excellent sermon by one of our older men in the ministry, Rev. E. Adelbert Witter, of Walworth, Wis. He appeared as delegate from the Northwestern Association.

Wittingly he said that his first visit to Ashaway was sixty years ago this week, in company with Joseph Stillman.

Many changes have come in that time—even this church building has been turned around; but the gospel of Jesus Christ is the same today as ever, and man's need for it changes not.

In the light of the association's theme, "Seek ye first the kingdom of God," what is God's plan for my life? By using his watch and referring to God's universe, the speaker illustrated the truth of God's design. By bitter experience Israel learned God's plan for them—his purpose and design. This plan is not the true God. Mr. Witter gave as his first text, "Ye are my witnesses, ye are my servants whom I have chosen that ye might know me and believe me." God's plan is not that man shall live unto himself, but that he may glorify God. His second text was, "And ye shall receive power after that the Holy Ghost is come upon you, and ye shall be my witnesses."

By Biblical and current illustration it was Mr. Witter's ambition to reveal to his development of character. Our all must be yielded that we may become witnesses. By prayer and dedication of self we may have his grace and be the kind of witnesses we ought to be.

FRIDAY

The First Hopkinton Seventh Day Baptist Church was constituted in 1708. For many years the larger group of the old Newport Church worshiped on this side of Narragansett Bay. Some of the regular Newport Church business meetings were held at this place. Finally the group, grown larger, became a Baptist church, whose pastor was from the parent church, and has carried on for 224 years as the First Hopkinton Church.

Growing out of "yearly meetings" of this church is a history. During the nineteenth century the membership of the church numbered nearly one thousand. Several churches of New York State were made up of this Rhode Island group, Rockville and Second Hopkinton, Pawtucket and other churches near by were made up from this church. The mel- low tones of the bell from the tower of this historic building called the association to worship and to hold a business session at ten o'clock. Friday morning. Thirty-three were present.

The sermon was preached by Pastor Luther A. Wing of Berlin, N. Y. Brother Wing urged that it was not enough "to seek the kingdom of God." His righteousness must also be sought. He based his sermon on the fourth chapter of Romans, illustrated by the third of Philippians. To the Jews, circumcision had become a sign of works and not a sign of faith, as originally intended. Menitng was an attempt to correct their position.

The emphasis, Jesus found, was upon the kingdom. What the religionists of that day lacked was just the spirit of the kingdom. This spirit is illustrated, as revealed in his teaching of Nicodemus: he was interested in the kingdom but was not prepared for it. To stop with kingdom thinking is to miss it entirely. He pointed out that very clearly to Nicodemus. In the Sermon on the Mount he declared, "Except your righteousness exceed the righteousness of the scribes and Pharisees, ye shall not see the kingdom of God." The Pharisees had a righteousness of their own. Paul says, Romans 10: 2, 3, "they have a zeal for God, but not according to knowledge. For being ignorant of God's right- eousness, and seeking to establish their own, they have not submitted themselves to the righteousness of God."

Jesus is our righteousness by faith. It is impossible to have this righteousness without a personal experience with Jesus Christ. A many things by the law (works) would have a right to glory, but it was not so. "He believed God and it was counted to him for righteousness."

Works was the rock on which Judaism was destroyed. We need not be so guarded as the works. Many have written to counteract the influence of false teachers who upheld the righteousness of works.

But it is our greatest need is the righteousness of God: as compared with his own righteousness is but filthy rags. We must have regeneration through Jesus Christ and be made him to be sin for us who knew no sin: that we might be made the righteousness of God."

"I am crucified with Christ, and the life I now live I live not of myself, but Christ liveth in me." In this way we are prepared to "seek first the kingdom of God and his righteousness." God help us to understand what that means and that we may be witnesses. Let us remember. Paul did not get his message from man, but by revelation.

WOMAN'S WORK

The program put on by the women of the Eastern Association indicates that they do exceedingly well the work of their respective fields. It was arranged by the associational secretary, Mrs. Abbie B. Van Houten, in consultation with the leadership of Mrs. Harold R. Crandall of Western.

The devotional service was helpfully con- ducted by Mrs. Clayton A. Burdick. In- spirational selections of Scripture were read and silent prayer was made for various ob- jectives suggested by the leader, and the music service was closed by the leader.

Interesting reports were received from the societies and indicate that these societies are active and faithful. It was encouraging to note how generally the societies appreciate denominational needs and have generously contributed to the Onward Movement. Some interesting reports are: "nile boxes"—"rainy-day bags," "parsonage indebtedness reduced," "afternoon socials," "birthday parties," "May baskets" (containing food for and money for city missionary), "thank - offering," and direct giving.

The Eastern Association's prize essay, prepared by Mrs. Elizabeth Fisher Davis of the Marlboro Church, was read by Mrs. Elisabeth K. Austin. This splendid paper will be published in the Woman's Depart- ment of the Sabbath Recorder.

The quiet hour followed this program, with Pastor Neal Mills of New Market as leader. His theme was The Sin of Uncon- sciousness. We need as Christians, he said, to turn our minds in and become alert to the highest and best things. There are too many "short cuts" in our channels of thought that require air that it may be safe for speed and fulfill its usefulness, so we need the Spirit infilling us and serving for us, praying for us in behalf of the varied activities of our people.

(To be continued next week)

SALEM COLLEGE COMMENCEMENT EXERCISES

REPORTED BY RANDAL STROther

Salem College's forty-fourth annual commencement exercises were observed the week of May 29 to June 2. Ninety-one Bachelor of Arts and Bachelor of Science degrees and standard normal diplomas were conferred upon the eighty-five graduates. Four honorary degrees were given. Dr. Lowrey Fendrich, Jr., pas- tor of the Wilshire Presbyterian Church in Los Angeles, Calif., told the graduates that their greatest reward would be when they returned to their homes, and when he delivered the commencement address Thursday morning, June 2. His subject was, "Solitariness of Personality."

"We don't go far in this world until we lump into ourselves," declared Doctor Fendrich. We may leave this college campus and go back to the scene of our engagement in business. The major problem in business today is yourself. Those of you who enter the professional realm will not go very far until you run smack into yourself.

You will find that the establishment of your happiness is the main problem for you."

"Why is it that you and I am willing to concern ourselves with international problems rather than to take charge of our own lives?"

"We cannot go to tradition for the solution of our problems. We must honor the past and love our young people, but do not blind yourselves with it."

Doctor Fendrich emphasized that there are realms of respect such as creed and strong beliefs. "Believe in something," he said, "and stick to it."
He declared that the graduating student had his success in divine power and not from the world. He stressed throughout the address that conditions are changing and that it will be necessary for young people to change with them.

The college auditorium was packed to capacity for the graduating exercises. All degrees were conferred by Dr. S. O. Bond, Salem president.

Honorary degrees were conferred upon the four commencement speakers. A Doctor of Laws degree was conferred upon Mr. Van Horn, editor of the "Sabbath Recorder"; President William Woodson Trent, Broaddus College, Philippi, W. Va.; Rev. George Elsworth Whitehouse, First Baptist Church, Moncton, Canada; Rev. Joseph Lowrey Hendrich, Jr., Wilshire Presbyterian Church, Los Angeles, Calif.

RECIPIENTS OF DOCTORS' DEGREES FROM SALEM COLLEGE

Rev. H. C. Van Horn, of the "Sabbath Recorder"; President William Woodson Trent, Broaddus College, Philippi, W. Va.; Rev. George Elsworth Whitehouse, First Baptist Church, Moncton, Canada; Rev. Joseph Lowrey Hendrich, Jr., Wilshire Presbyterian Church, Los Angeles, Calif.

Doctor Hendrich. Rev. H. C. Van Horn, editor of the "Sabbath Recorder" in Plainfield, N. J., who delivered the address before the Christian Associations Sunday morning, received a Doctor of Divinity degree, as did Rev. George E. Whitehouse, pastor of the First Baptist Church in Moncton, Canada, who delivered the baccalaureate sermon Sunday night. W. W. Trent, president of Broaddus College, Philippi, W. Va., was given a Doctor of Pedagogy degree.

Rev. Mr. Whitehouse had for his subject Sunday night, "The Changing and the Changeless." He defined conditions as changing, but outlined gospel principles as changeless.


The music recital was given Tuesday afternoon. The annual commencement concert was on Tuesday evening.

One hundred thirty-eight were present Tuesday evening, at the annual alumni commencement banquet. Graduates in the 1922 class were honor guests. They had charge of most of the program. Oscar J. Andre, alumni president, was toastmaster.

Rev. Tadolph S. O. Bond, president of Salem College, talked on "An Appreciation to Honor Students," at the Laudati ceremonies. A luncheon followed the ceremonies.

The senior gift to Salem College was presented by the chairman of the gift committee, Mr. C. A. F. Randolph, of Lost Creek, W. Va., Jr., Wilshire Presbyterian Church, Los Angeles, Calif.

Mr. Van Horn took his text from three short statements in the first chapter of Romans, namely: "I am debtor. I am ready. I am not ashamed."

"There are really only three personalities in life. There is the man out there, the man in here, and the Man up there. I should like to think of this as the Trinity of Life."

It was pointed out through elucidation of the text and by helpful illustration how one, to be in harmony with God's purpose, can discharge his obligation to the "man in here," and then through bringing the "man in here" into right relationship to the "Man up there."

The speaker attended all the commencement activities of the college. He received an honorary Doctor of Divinity degree at the commencement proper Thursday morning.

The senior gift to Salem College was presented by the chairman of the gift committee, Mr. C. A. F. Randolph, as follows:

Mr. President and Members of the Class of 1932, I have the honor of responding to your special invitation, which was extended to me by helpful illustration how one, to be in harmony with God's purpose, can discharge his obligation to the "man in here," and then through bringing the "man in here" into right relationship to the "Man up there."

"I am glad to be here and to have this privilege of presenting a message to this group of men and women.

I had some contact with the Young Men's and Young Women's Christian Associations for several years and have a high regard for the organization. I think there is no finer work done by that organization than is being done by the college division."
It is, without doubt, according to the manner in which the college brings forth the wisdom of ages to instrat the young. It is above downfall of ignorance and of base ideals that the future destiny of America shall be molded. So the

Man is a progressive being. He speaks in the words of the poet: "Build them stately mansions, O my soul! As the swift seasons roll.

The innate qualities of his being seek after a nobler, exacter life; and this the tool with which he has overcome pagan customs and traditions has created a society that advances onward and upward. Then, may we find in this relation to God, in that in decades to come, combining intelligence with vision, man will continue the march of progress? Who knows but that many of our social ills may find their solutions in the transformed ideals of a new era?

With God-given health and the ordinary allotment of brains, opportunity will beat a tattoo too upon the soul for which it will flow those elements so essential to real usefulness and happiness and thus likewise prove a blessing never ending.

You have presented to this institution a well of pure water, equipped for service, from which there may be drawn and which will flow blessings never ending.

We trust that your relation to this institution has been such that your conception of life has been consequently clarified and that this relation may be unto each of you as a fountain from which you may draw and be refreshed and that this relation may be unto happiness and thus likewise prove a blessing never ending.

Again, we thank you and pray God's blessing upon you.

MANTLE ORATION
BY INEZ J. WEELEY

We, of the departing class, would hand down to you at this time the senior robe of wisdom and knowledge, with the high dignity in the style approved by the faculty of our school that you are no longer a junior, and it is with reluctance that we surrender it, for the thought of facing life's chilly breezes without the mantle of opportunity.

We, of the departing class, would hand down to you at this time the senior robe of wisdom and knowledge, with the high dignity in the style approved by the faculty of our school that you are no longer a junior, and it is with reluctance that we surrender it, for the thought of facing life's chilly breezes without the mantle of opportunity.

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selves to the different persons he meets, and to know that there are others to be solicited will not fail to produce the effect that he, himself, is in the list. It is the best incentive. I have tried it, and it works.

PANICKY RETRENCHMENT

A few weeks past, the New York Herald Tribune, in an editorial on balancing the national budget, wrote the following striking words:

Just what happens when Congress decrees a flat ten per cent reduction of departmental expenditures is eloquently set forth in Secretary Mills’s letter to Senator Oddie. Employees by the thousand must be discharged, essential services are crippled and, in the case of the Treasury Department, a greater loss of revenue is risked. It seems as though the Senate is aware of the slash. Yet the Senate is subjecting the entire Federal budget to this sort of treatment words:

The golden rule two-fold—first it is the representative of the denomination in spreading the gospel in the remote corners of the earth, giving such information to the people at home will encourage them to support their representatives in the field at home or abroad. Second, the board is the employer of the missionaries and has charge of relation to which the mission worker is responsible.

Not the least of the labors of the board is to keep the people at home so well informed that the public will enthusiastically support the work of the board. Money must be collected from the people in the homeland as it is required. The board must plan and execute them, and take entire and practical charge of the actual work. The Missionary Society consists of the delegates of the board. It is incorporated and elects annually the Board of Managers. At the same time it must be urged upon them that it is a religious organization, bound to maintain the Christian spirit, and conduct its enterprises as a service for the advancement and cause of Christ.

As an employer of missionaries, the board seeks for men and women who are fit, and are willing to engage in the work. It conveys the missionary his field of labor and brings him home at stated intervals for his vacation.

On the field it builds and maintains suitable houses for the church, school, or hospital and provides the residence for the workers. The society receives reports from time to time, directs its employees as to their work, provides for their maintenance; and the board.

The calls upon the Missionary Society of the Seventh Day Baptists have been many, which have been answered. To have these calls would have robbed enterprises already entered upon. Seventh Day Baptists have clung to the work started, and have not handicapped the work, trying to spread out too far and consequently too thin.

Questions often arise concerning matters in which the society has been, and the board the field ought to have a deciding voice. But the board must necessarily have a broader view. It keeps in touch with the political condition of nations, the whole, and must come to decisions after considering the problems, all of them in the home country.

The Missionary Society, in building schools and hospitals and maintaining them in China, and an advisory pastor in Jamaica, and pastoring small churches through North America and in the West Indies, is conducting a real business, a difficult enterprise, under conditions that render misjudgment of its doings extremely easy. It is supported by enthusiastic and respectful judgment from all their brethren.

When our missionaries went to China, they went there expecting to stay until China needed them no longer. If that time did not come in their day, they expected others to carry on the work as if now the day to which the early messengers of God looked forward is nearer than had ever been. Chinese Christians are anxious for their teachers from abroad to give up their posts to them. Is it time for that? China apparently thinks it is.

The missionary wonders, and as he gives up his authority to the native teacher and worker, he is puzzled to know after all just what the native church and the Chinese Christians. Until he is satisfied that the day looked forward to nearer than a month ago has arrived, he must stand guard, ready to take the place of the Chinese Christian of darkness, as he learns to walk in the true light of Christ and the path that leads to fellowship with Christ.

The native church has a right to expect the privileges of self direction and development. It indeed be a real discouragement for each and every one of us if China is not raised up to the full stature of a Christian nation. The world is looking forward in their own country.

The fight is all but finished. Oh, if Solomon Carpenter and his good wife, who sail on a fast ship in the forties, could return to the scenes of this old Hopkinson
church today, they would say, "We fought the fight. Victory is ours. The world is in God, make them to recog-

The Master is there in China. He is in every corner of the world. The heathen is no longer heathen. He is Christ.

Solomon Carpenter pray, "Let him accept

The opportunity to finish the job is ours.

Christian.

"Now is the time to stand guard at the

do nothing."

I had talked

I

"It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Jesus was the literal fulfillment of this text that he quoted from Deuteronomy. The occasion was an exhortation to obedience by Moses to Israel, recalling to their minds all the way the Lord had led them from Egypt into the Promised Land, from darkness into light. That way was to humble, prove, and know their hearts, whether they would walk in the commandments of God.

This soy Jesus had experienced. He lived forty days in the wilderness without physical food, but was fed on the bread from heaven, until he could truly say, "I am the Bread of heaven."

In the sixth chapter of John, which is called the "bread" chapter, we have fully stated in many different ways, Christ's rela-

the living Father hath sent

"Thou hast the words of eternal life." We find the text that he quoted from Deuteronomy. In instituting the memorial of the Lord's

Jesus says, "The bread that I will give is my flesh which I will give for the life of the world." "As the living Father hath sent me, and I live by the Father, so he that eateth of this bread, even he shall live by me."

This statement caused great controversy among his hearers, some saying, "How can the body of Christ, which Jesus said he was, feed us?" Jesus answered them, "Does this offend?" He was not speaking of the physical, for he went on to say, "This is spiritual food. It is the bread of

Christian.

"Rufus, did you go to your lodge meeting last night?"

"Nah, suh. We dun have to pos'pone it." "Hole in the ground?"

"De Grand All Powerful Invincible Most Supreme Unconquerable Potentate dun got beat up by his wife." Clipped.
“This is my body which is given for you, this do in remembrance of me.” He did this in the only order he could have given it. He took the bread and gave thanks. In his own life he had taken the bread and gave thanks. In his own life he had taken the bread and gave thanks. In his own life he had taken the bread and gave thanks. In his own life he had taken the bread and gave thanks. In his own life he had taken the bread and gave thanks. In his own life he had taken the bread and gave thanks. In his own life he had taken the bread and gave thanks. In his own life he had taken the bread and gave thanks. In his own life he had taken the bread and gave thanks. In his own life he had taken the bread and gave thanks. In his own life he had taken the bread and gave thanks. In his own life he had taken the bread and gave thanks. In his own life he had taken the bread and gave thanks. In his own life he had taken the bread and gave thanks. 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QUIET HOUR THOUGHTS
BY LYKE CRANDALL
"Ye shall know the truth, and the truth shall make you free."
If the Son, therefore, shall make you free, ye shall be free indeed.
All of us know, to some extent, what physical slavery is. The children of Israel were slaves for four hundred years and were severely oppressed by cruel masters. Our country has passed through a period in its history when human slaves were held, and the evils of slavery were seen very plainly. It took an Abraham Lincoln to free those held in bondage and teach us the lessons of real, personal liberty.

Often, when we see a young man smoking a cigarette we say that he is a slave to the cigarette habit. It gets a firm hold upon him, which is very hard to throw off.
The greatest slavery of all is the slavery of sin. Too often we condemn the one who has fallen, when we should give him the helping hand which can lift him to a higher ground. Jesus came to seek and save the lost. He alone can give comfort and cheer to the sinner. He alone can save and set him free. Let us live in such a way that we may lead others to him.

Youth's Responsibility in the Program of Evangelism
BY ALBERT DAVIDSON
(Given at young people's hour, Western Association, Independence, N. Y., June 4, 1922)
It seems that the first responsibility of the youth in the program of evangelism is to live the life of a Christian. Do you and I? Are we loyal to our friends? Do we support the church and pastor? Should we pray more? Should we read the Bible more?
There seems to be no way of imparting Christian virtues except by bringing the person whom we wish to help, into personal contact with a consecrated Christian. Consequently we must be Christians ourselves in thought, word, and deed, if we are to convert others to our belief.
There was a skeptical judge near Boston, who was free from the evil of a cigarette habit. He was a prominent member of a fashionable church and a gifted leader in church society. But the most careful scrutiny on the part of the husband revealed a selfish element in her life. So he became skeptical, concluding that there was nothing in religion except an outward form.
But there came a time when his wife had a wonderful religious experience. This experience added charm and interest to everything about her. A few days of this new Christian life of hers brought the very important thirty years of nominal church membership and thousands of eloquent sermons had failed to do. The judge was converted. This shows the influence of one Christian character; it seems that our lives might have the same influence on other young people.
Along with faith in God, it seems that our faith in prayer is an important part in evangelism. Perhaps an experience of a college boy would explain this point better than any other explanation. There was an intelligent young man converted who had been greatly troubled with skepticism. He had a very intimate friend, equally intelligent, who was a skeptic of a very pronounced type. At the first meeting this boy attended after his own conversion, he asked the congregation to pray for his friend. The next time he came, he repeated the request more earnestly than before. In a few days, the skeptic friend consented to come to one of the meetings, but became so angry at what he heard that he declared he would never come again. Prayer, however, was continued, and a week later he came again. This was repeated for several weeks, until one night he said, "Friends, I have decided to be a burden on your hearts no longer. I want to be a Christian." It certainly looks as if it were the prayers of the congregation that brought this boy to Christ. We perhaps will not have the opportunity to ask a congregation to pray for one of our children, or for our friends, as a part of our service. It may not be possible to even meet some people except through some service that we can do for them. It may be a kind word, or it may be just praying for some as young people, could make it our motto to serve those about us who need help, in so far as we can.

Into personal contact with a consecrated church and pastor? Should we see our friends? Do we see for what he stands; if he has implicit faith in prayer, and prays; and if he makes it his habit to go out of his way to serve people, and while he is serving them give them a chance to observe him, what a real Christian is, he has a fine start in the program of evangelism.

INTERMEDIATE TOPIC COURSE
Topic for Sabbath Day, July 3, 1932
In what ways may courage be shown?

Sunday—A brave prophet (2 Sam. 12: 1-7a)
Monday—Innovative men (Acts 5: 29)
Tuesday—Bold before rulers (Acts 24: 24-27)
Wednesday—Would you? (Acts 1: 16, 21)
Thursday—The courage of Jesus (John 19: 10, 11)
Friday—"Quit you like men" (1 Cor. 16: 13)
Sabbath Day—Topic: An endeavor is courageous (Josh. 1: 9, 10; Luke 9: 51; Consecration meeting)

POLLY AND PAUL'S DISCOVERIES IN THE NEW CHURCH
A LESSON FOR THE YOUNGER JUNIORS
BY MRS. W. B. LEWIS
IX—IN REMEMBRANCE
"Everything was new today," remarked Polly. "We even had a new song, too. It was about going to church:"
"'Very softly I will walk,
Very softly I will talk;
When to church I go."
"I can't remember the rest.""Thou hast made He do this: it was:""Though I cannot see Him there,
He is with me everywhere;
He is here I know."
"A lovely song, I think," said mother, "for this very special day."
The Brightons were sitting at the dinner table Sabbath afternoon talking of the things of the church and of the morning services. For this was the day when they had had their first service in the church and they still felt the surce of happiness, and a great level of enthusiasm which had filled their hearts as they sat together there for the first time.
It had been decided to have the Lord's Supper at the first service. As mother explained beforehand to Polly and Paul, it meant giving themselves to God first and then giving the church to be used for God. God alone could explain it, and from the Bible the story of the last supper which Jesus took with his disciples, how he passed the cup and the broken bread for them to take and asked them to have similar suppers after he was no longer with them; and people today still keep the custom for Jesus' sake. Polly at least began to understand the purpose of the ceremony.
So they sat at the table longer than usual talking of many things till Paul exclaimed: "I know what I want to do. I want to write to Walter and tell him when to come."
He got paper and pencil and settled himself to write. This was his letter:
DEAR WALTER,
I wish you had been here today. We had a meeting in the church and it was so different from being in the school and quiet and holy.
Our service today was communion. I never understood just what it was, but mother says it is like a keepsake we treasure in memory of someone. She has a locket with a picture of her grandfather in it and she loves to often look at it. I think myself as a kind, lovely man was.
So the communion helps to keep us close to Jesus.
The church was not quite ready for visitors today but will be next week, and that will be when you are supposed to come. Be sure to be here. See you then.
Yours truly,
PAUL
P.S.—Mother helped me with my letter.
F. B.

SING "When to Church I Go."
As expression of their worship, the children should have some understanding of what it means. Get them to talk and ask questions so that you know their attitude toward it. It could also be likened to Memorial or Independence day, which we observe in memory of those who gave their lives for our country. In a similar way we keep the communion in memory of Jesus who asked us to and who gave his life that we might live. This do," he said, "in remembrance of me."

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DEDICATION AT LEONARDSVILLE

The First Brookfield Church at Leonardsville is rejoicing in the goodness of God toward us, and the many kindnesses of friends far and near. We held a service May seventh to rededicate our restored church building. At that time letters were read from absent church members and others, including a message from the president of the conference. The pastor expressed the thought that the trials through which we have passed and unveiled the way how deep was the love of a great many for this church, and that as we rededicate this building to God, we should also rededicate ourselves to his service.

A paper which had been prepared by Miss Bernice Rogers on the early history of the church was read and others, including a message from the president of the conference. The pastor expressed the thought that the trials through which we have passed and unveiled the way how deep was the love of a great many for this church, and that as we rededicate this building to God, we should also rededicate ourselves to his service.

On the evening of May tenth we met again to dedicate the organ which had been secured to replace the old one. This was a musical program that had been arranged by Mrs. Chris Schrag, the organist of the church. We were assisted by Rev. Charles Barrett, a former pastor of the Methodist Church of this village, now pastor at Mohawk. He brought with him his church organist, Professor Percival Brittan, and a soloist, Miss Ethel Getman. Others who assisted on the program were Pastor and Mrs. Polan of Brookfield, Rev. and Mrs. Truax of the Baptist Church at West Ed- m斯顿, and Rev. and Mrs. Roberts of the Baptist Church at Unadilla Forks. In each case the pastor and wife sang a duet, pleasant and convenient, for less than a year, it was burned on October 7, 1849. This fire was believed to be of incendiary origin. It burned to the ground and none of the house or furniture was saved. There was no insurance.

A new church building was promptly built and completed before an adjourned meeting of the church and society held October 21, 1850. This new meeting house was dedicated November 26, 1850, and through the grace of God is the one we now occupy.

To those who are going to Conference this year we would suggest that Leonardsville is a convenient stopping place for those coming from the South and East. We should like to have you inspect our church and find hospitality in our homes. We are on route 8 from Binghamton, and only a little off of route 20 from Albany.

-Alice Crowell Hofmam.

HISTORICAL NOTES CONCERNING THE LEONARDSVILLE CHURCH AND ORGAN

BY BERNICE ROGERS

The First Brookfield Seventh Day Baptist Church of Leonardsville was founded October 3, 1804, and the pastor of the church, Elder Henry Clarke, delivered an address to the church and society on the completion of their meeting house December 27, 1804." He further says that in 1846, a move was initiated to repair and remodel this meeting house. "After enjoying the services of Mr. Whitford, it was decided to purchase a pipe organ. It was largely through the efforts of Albert Whitford that the organ was secured, and it was delivered first for a service. The expense of the repairs was covered by insurance.

We do not know how many or what had been the music in the choir prior to 1879, but at that time the organ then in use became unsatisfactory and as a second-hand instrument was available, it was decided to purchase a pipe organ. We held a recital here, which everyone enjoyed. In case of Mrs. Phillips' absence, Deacon H. D. Clarke played. The following day the regular services have been maintained in that room while the restoration of the parts damaged has been in progress.

The first meeting house of the Leonardsville people stood on the site of the present building. An account by Elder O. U. Whitford says, "The meeting house was completed in December, 1804, and the pastor of the church, Elder Henry Clarke, delivered an address to the church and society on the completion of their meeting house December 27, 1804." He further says that in 1846, a move was initiated to repair and remodel this meeting house. "After enjoying the services of Mr. Whitford, it was decided to purchase a pipe organ. It was largely through the efforts of Albert Whitford that the organ was secured, and it was delivered first for a service. The expense of the repairs was covered by insurance.

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devotion to the church and its interests during their long membership is an inspiration for mothers and fathers who followed them. In a modest way, they devoted their energy and thought largely to the welfare of the church and to the cause of Christ."

I cannot write a nice letter like our friend in the North, though I receive a good many and answer some of the sewing and knitting. There are one hundred thirty boys and girls in the Horn Hattin Homes, Westminster, Vt., who look to me for help. The boys are at Westminster and the girls at Saxton’s River.

I spend a good many days alone—alone, and yet am I alone? I have the Bible and the old organ, and there I sit, and read, and feel myself in bed.

I like to read the letters in the Sabbath Recorder. I think of my majesty, but still I cannot begin to tell you how pleased I was when I read a little book on the Sabbath on the Sabbath Recorder."

I cannot begin to tell you how pleased I was to receive your letter, for I had been wishing you would take it into your head to join our Recorder band.

I saw you at association too, especially at eating time. I hope you were not looking at dinner time when you were not looking at dinner time when I saw you this morning at association at Independence, but not to speak to you.

His coming is near. It is not the advantages we have. His coming is near. It is not the advantages we have,

His coming is near. It is not the advantages we have.
for we will

~

for we will.

I'm sure I loved as fast then as I used to when I was ten

years old. It was a fine association, wasn't it? I'm sure it helped us all to be better workers in church and Sabbath school. Did you hear the Whiford orchestra? I thought it was fine, and it pleased me to see how well Bob played the drums, for of course I am especially interested in the boys and girls.

I think it was a splendid idea for your primary Sabbath school to buy a new church flag, and better still for you to help people in China and Jamaica. I have had splendid letters from children in Jamaica, yes, and China, too.

Sincerely your friend,

MIZPAH S. GREENE.

[Pen sketch of table spread for a feast. Many chairs, occupied, around it, and some empty seats.—Ed.]


Behold the chairs still—empty. What do you think should be done? I suggest that we fill the empty chairs so that the wedding feast may be served? When the chairs are filled the Bridgroom will come and the supper will be served.

DEAR BOYS AND GIRLS:

Jesus who lived on the earth long ago is now in heaven seated at the right hand of God and watching the table. He is the Bridgroom who will come when the table is full. He has asked us to fill the table with guests. Are we doing it? Do we love him enough to get busy inviting and even compelling people in to fill the vacant chairs, that the supper may be served?

When Jesus comes and gives us our new glorified bodies we will never be sick again, never be too hot or too cold, never be hungry or thirsty, never sad, and best of all—we will never sin again or suffer from the results of sin. We will not need to struggle against sin or wonder if we will be saved or not, for we will be right with Jesus all the time. Blessed rest!

Are you not anxious for him to come? I am. Then let us work together filling up the empty chairs. "How can we do it?" I did hear some one say? Well, first of all by reading and obeying God's Word so that our Christianity will be attractive to those who know us best. Then by telling people how Jesus came to save them and ask them to give themselves to Jesus and to tell him to write their names in the record books of heaven as they who want to be guests at the marriage supper. Each one whose name is thus written will fill a chair, and if all of us get busy and work together we shall soon have them full. And then won't Jesus be happy and we be happy also for we shall not only forever be with Jesus, with sin and suffering done away, but we shall also be forever with our loved ones who are now sleeping in the dust waiting that glad day.

So come on children! Let us all begin to fill chairs, and let us get our parents, our ministers, our teachers, and everyone who will to help us and soon there will be no empty seats.

Yours for success in this service for King Jesus,

MRS. JOHN BLAKE.

R. 2, Bitely, Mich.,
June 9, 1932.

DEAR MRS. GREENE AND EDITOR OF SABBATH RECORDER:

This thought presented itself to me and I have written it for the Children's Page of our Sabbath Recorder. You may use it if you can.

Sincerely yours,

MRS. JOHN BLAKE.

Thank you for your helpful thoughts. I am sure they will be of value and interest to the children as they have been to me.

Sincerely your friend,

MIZPAH S. GREENE.

John and Mary had just been to the grown-ups' church for the first time. A day or two afterwards they were found in the nursery whispering audibly to each other.

"What are you children doing?" their nurse asked.

"We're playing church," replied Jack, "but you shouldn't whisper in church," admonished the nurse.

"Oh, we're the choir," said Mary.

—Clipped.
And so the passage really means, from which our word strait gate: for

The doctor said, "Dr. William Ashmore said that I would not scare people into heaven, but scare them away from hell.

People today are not as much scared about the hell taught in the Bible as they used to be, and they don't like to have us ministers say much about hell and the future punishment of the wicked. If anyone can get comfort from reading the words of Jesus about the future state of the wicked, he can secure that which I have not found. But people ought at least to be frightened about the hells of the earth, and we ought to urge the importance of living in such a manner as to escape hellish conditions on earth. We are being driven by these conditions to live the kingdom life—or go down in moral destruction.

(1) General Sherman said, "War is hell." Is the human race scared about war? or are we going to continue in this hellish work?

In the May issue of the American is an article by Bruce Barton, "Let's Advertise This Hell," in which he suggests five sample advertisements to reach war hawks. He says that if you can reach one of them in the background of the picture Jesus stands in front of the cross, and across the picture are these words:

"He said he was 'impractical'. He preached a Gospel which men called too idealistic.

He said: "Love your enemies."

Practical men have scoffed at His teaching. They say: "In a competitive world you must be armed to fight your enemies. That is the safe way, the only way to get along."

Practical men made and ran the World War. Do you know how much war the World War cost? Its total cost to all participants was equivalent to $500,000,000,000 every hour since Jesus of Nazareth was born. The next war will be far more costly. It will probably cost a hundred times as much. Practical men have had their way for many generations. It would be worth while to try His way. It couldn't be more expensive.

THE SABBATH RECORD

(2) A few years ago I called on a doctor who was employed in St. Elizabeth Hospital in Washington, D.C., to tell him that he was not the army and the navy, and the mentally unbalanced men, women, and children of the city of Washington are confined. He made a brief call, but the doctor spent most of the afternoon with me, taking me through more than twenty wards of the hospital. What he heard of that evening sighted the doctor.

And as we passed through the children's ward we saw boys mentally defective from their birth, and girls mentally unbalanced from their birth, and men who had been unhappily transformed into criminals by the results of the drink curse and immorality, aren't you? What about the need of kingdom living?

(3) And we are scared about the prevailing lawlessness in the land. Is there any remedy? Is there a better way than that which many are travelling?

The articles and writings of Dr. James Hastings:

At the International Penal Congress, held in Petrograd, in March, the then head of the criminal department in France gave a brilliant address before its members on "The Treatment of Incorrigible Criminals." As representing France, he was received with especial attention. The great hall was crowded, and the huge audience listened breathlessly to an eloquent speech. His was a fact that there were unfortunately, incorrigible criminals—moral incurables "concerning whom all the rest of mankind and modern medicine must be renounced, and all our energy should therefore be concentrated on rendering them law-abiding."" Mathilda Wrede listened with overpowering emotion. All that bright and beautiful mind, so capable of helping prison officials and their laws. She, alone, represented the end of the prison. Was she worthy of the name of "religion"? She did not arise and protest against this hard, unfeeling utterance. She was silent. She said nothing in a silence that might have been felt, she said, "Gentlemen! There is one means by which every crime can be transformed, even though usually termed incorrigible. This means is the power of God. That is the only thing that can change the heart of a single criminal; but God can do it. I am persuaded that, before we concern ourselves with the souls of prisoners and their spiritual life."

Yes, we ought to scare people about these hellish conditions on earth. We are being driven by these conditions to live the kingdom life.

2. But the greatest of the inducements to enter into the kingdom life are the positive benefits and blessings that one receives in the kingdom life.

Recently there appeared in the United States Daily a powerful and eloquent letter to the lieutenant-governor of New York State on "Public Opinion as a Factor in Suppression of Crime," in which he said: "The average man, in working out today, when the annual criticism of crime is twenty years. Just think! All those boys were in school ten years ago, and at that time, in many instances, were not susceptible to the right kind of influence and treatment." This ought not to be!

The concern of God is that children and adults shall "seek first the kingdom of God and his righteousness"; escape the results of sinful living; and secure the help of God that they may live the perfect life and be thoroughly furnished unto all good works.

"Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

THE INFLUENCE OF LIVING THE KINGDOM

We read that not long after the resurrection when the Jews saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, and were not acquainted among naturalization laws. "Except a man be born again, he cannot see the kingdom of God."

And real earnestness is necessary in seeking entrance into the kingdom. When Jesus was asked, "Lord, are there few that are saved?" he replied, "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able."

And the Greek word used in Luke's Gospel that is translated "strive" is agonizesthe—the word from which our word agonize is derived. And so the passage really means, "Agonize to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able."

THE SABBATH RECORDER

"Then he that helpeth shall be helped; and God shall be amongst them."

"He that believeth shall have life everlasting; he that believeth not shall be damned."

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

(Matthew 24: 14.)

And now the cross was falling on Jesus, he said to his disciples, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

And the indigent benefits of this gospel are seen in all parts of the world—and it is now the hope of the world.

Doctor Truett says that "Leaky, the astute philosopher, was right when he said that the three short years of Jesus' public ministry had done more to soften and regenerate mankind than all the exhortations of all the moralists, and all the exhortations of all the philosophers, and all the exhortations of all the moralists since the world began.

Now is it not reasonable for us to seek to live the kingdom life—the life that brings righteousness, and peace, and joy in the Holy Ghost?; that has such softening and regenerating influence on humanity, that is to be preached in all the world; the kingdom that has no end?

ENTRANCE INTO THE KINGDOM LIFE

To live the kingdom life one has to enter into that life. What is the naturalization law of the kingdom of God? Is there such a law among naturalization laws. "Except a man be born again, he cannot see the kingdom of God."

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sometimes have our hours of depression when we wonder if it is worthwhile. Then we must ask ourselves: What explains this Church crepency in Christendom between the number of Christians who call themselves, and on the other the inactivity of Christians who call themselves Christians, and try to save the world? Surely, the explanation centers in the psychological. The majority of so-called Christians have not the religion of Jesus, nor his spirit of obedience and sacrifice, nor his reverence for personality, his magnanimity, his sincerity, his courage, and his love. They do not even think of Christ in the meanest sense: the religion of Jesus. They have a religion about Jesus and his teaching, and not Christianity. As a matter of fact, one cannot so have a religion about Jesus that by itself it will make him a Christian. A man is vitally and inwardly a Christian only to the degree in which he himself possesses the kind of religion which Jesus Christ possessed.

And the whole world needs the influence of men who are living the kingdom life. Dr. Hastings, my husband, said when he went to India.

When Gandhi was asked by a gathering of missionaries and Indian Christians how Christ could be made a real force in the national life of India, he replied: "I would suggest that first of all you Christians should begin to live as Jesus Christ lived. Second, that you should practice your religion without toning it down... in the third place, you should emphasize the love side of Christianity more, for love is central in your religion."

Miss Van Ness of our great denominations is declaring in their conventions their purpose to live the kingdom life in meeting present-day problems. And if the members of these denominations live up to these declarations they will have a tremendous influence for good on the questions of war, prohibition, race relationship, the moving picture business, and crime.

I was glad to read that Senator Crisp in his brief answer to the criticism made against him in the Senate by his party leader, said, "My.Draw me no more back before my party. After my God, and my family, my country comes next."

Mass support of measures looking to the suppressing of evil practices, and encouraging such living as will make the world a safe place in which to live, is to be realized by individual right-living and support of righteous standards. We do not need mere professing Christians; we need such as live the kingdom life — Christians who win others to the kingdom of God.

In a sermon by Dr. William L. Stidger on "How God Comes to Mankind," is the story of a little Russian girl who came to America. For years it had been her dream to come to America. She could get an education that she could not obtain in Russia. To her, America was the Haven of Hope, the land where all people were kind and a Christian, and that length her strength and courage failed, and she thought that suicide alone was left her.

On the way to the river she happened to pass Miss Van Ness, who was teaching in the normal school. Miss Van Ness was the only one of the teachers who had acted as though she was interested in her soul — but she didn't want to see Miss Van Ness this morning. But Miss Van Ness saw her and crossed the street. At a glance she saw the look of utter loneliness and despair in the little girl's face. So, without much preliminary she gathered the little Russian girl into her arms and comforted her. Then they went aside and the girl told her tragedy.

Then Miss Van Ness talked. She talked of love, and friendship, and Christ, and Christian women, and she promised the girl that she would do all that she could to help her.

Let the Russian girl continue the story as she does in "Hungry Hearts."

"I stood again on my own feet. I looked into the face of Miss Van Ness. I felt as if strong arms had gotten under me and had lifted me up and up and up until I walked with God and the whole world. It was incredible. But it seemed as if I were living on some high eminence, or on something like a cloud. I looked down at the people in the room, and I felt as if I had been lifted up so high that all difficulties of other days had disappeared."

"I suddenly knew that I loved the things and the people that I had despised and hated before. I suddenly knew that I was happy. And I knew that a city that had seemed heartless an hour before was my best friend. I suddenly knew that I loved each one of them as I loved my lonely heart was now Miss Van Ness."

Thank God, we can live the kingdom life and influence others for good!

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God."

"Not of works, lest any man should boast."

"For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

DENOMINATIONAL "HOOK-UP" MILTON, WIS.

Mrs. E. D. Winkhorn of Alfred Street, N.Y., and wife of a former pastor of the Milton Junction Seventh Day Baptist Church, met with the ladies of the church at Mrs. G. E. Cow's last week. She gave an interesting sketch of the activities at Alfred.

—Milwaukee News.

BATTLE CREEK, MICH.

Retirement of Rev. William M. Simpson, pastor of the local Seventh Day Baptist church, effective June 30, was announced at a special meeting of the church held Sunday evening.

Mr. Simpson recently announced his acceptance of the call of the local church for July 1, but informed the church last evening that he had reconsidered his decision. No announcement has been made as to his future plans.

Mr. Simpson was pastor of the local church since June 27, 1929, coming here from the pastor of the First Hopkinson Seventh Day Baptist Church in New York.

Mr. Simpson was also chairman of the program committee of the Battle Creek Ministerial Association, and during 1931 served as chairman of the Vacation Bible school committee of the association. He was also chairman of member of the Calhoun County Council of Bell and Education. His church conducted here during January and February of this year.

Mr. Simpson is a member of the Commission, the governing body, of the Seventh Day Baptist denomination, and is also chairman of the International Society of Christian Endeavor for the denomination.

—Battle Creek News-

ASHAWAY, R. I.

About fifty young people of the Seventh Day Baptist churches who are attending the
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Eastern Association meetings at the First Hopkinton church in Ashaway were present with some young people's breakfast served at the Lewis Camp in Hopkinton this morning. The breakfast was served at seven o'clock.

Later a praise service was held in the church, which the fire department from around the camp building. It was led by Pastor Everett Harris of Waterford, Conn.

—Western Sun.

ALFRED, N. V.

Mr. Willis Van Horn, nephew of Rev. Edgar D. Van Horn, who is taking his Ph. D. degree from the University of Wisconsin this year, is to be at ALA next year as substitute teacher for Professor Bond, who will be on leave of absence.

—Correspondent.

WASHINGTON, D. C.

An honorary degree of Doctor of Science was presented to Herbert Newell Wheeler, chief lecturer of the United States Forest service headquarters in Washington. D. C. Doctor Wheeler was graduated with an A. B. degree from Milton College in 1897, and an A. M. degree from the University of Colorado in 1902. He entered the United States Forest service in 1905, and since that time has steadily progressed in the United States government service. As chief lecturer for the forest service he has traveled in Canada, Cuba, Mexico, and extensively in every state of the union, in one year giving thirty-three hundred five major lectures. He belongs to the National Geographic Society, American Forestry Association, and Sigma Nu.

—Janeville Gazette.

LITTLE GENESEE, N. Y.

Last Sabbath, M. R. Sanford and family again visited Hebron. After a short preaching service conducted by Mr. Sanford, Sabbath school met as usual, over thirty being present. The Hebron Christian Endeavor society has been revived. Business meeting was scheduled for that evening to be followed by a social time. The Ladies Aid, too, is keeping busy. The church property was given over to gas, thus affording means to carry out a definite church improvement program.

The Sunshine society of the Little Gene­see Church held a poverty supper, last Wednesday night, June 8, at thirteen cents per plate. Members of the society went around to the New York Bowery and secured one thousand five hundred tickets to the society program.

The choir practiced several numbers and sang well with the organ, which I played with them at their request. They sang one real anthem, which was such a treat to me, the first one I'd heard or played since we came...

With this issue Jamaica Jottings suspends publication indefinitely. Whether and when publication will be resumed, depends on future circumstances. If you have enjoyed reading these letters from Mr. and Mrs. Hargis, why not write and tell them so? Their address is 5 Granton Road, Vineyard Haven, Massachusetts, and the postage is five cents. Meanwhile, having accumulated enough from subscriptions and advertising (and the unexhausted sale of our remaining stock of our publication), Mr. and Mrs. Publisher are starting June 17 for Jamaica to see this interesting island and its people.

—Jamaica Jottings.

BUREAUCRACY AND BUREAUCRATS

By HERBERT N. WHEELER

Careless remarks by uninformed people, and vicious talk by those who have some ulterior motives, are resulting in setting many people against national, state, and local governments. Loose talk about bureaucracy and bureaucrats is causing many people to lose respect for all government activities. "The Sentinels of the Republic," an organization interested in the return of unrestricted liquor, have freely used these terms over the radio and in their publications, with apparent good will that all government activities are bureaucratic and all employees are trying to curtail the freedom of our citizens. Some of these people have received letters urging that bills be introduced in Congress for the purpose of controlling the activities of all government employees, that they are inefficient, crooked, or useless employees in government, state, county, town, and city, they should be eliminated, no matter whether the present depression or the depression is prosperous.

But to curtail seriously the needful work of government is senseless and would be disastrous, more now than ever. If houses are to be built and buildings constructed; if farmers are to be helped to better use of land and disposal of crops; if business is to be booming; if roads are to be kept open; if water money is to be printed and put into circulation; if mail is to be received and sent, there must be people in government employ to do these things.

The United States Forest Service employs about 2,700 men and women to do all the work in connection with the 1,500 national forests, 41,000,000 acres and to do experimental research to determine the best procedure necessary to practice forestry. On these forests are timber cutting operations, evicting removal of a billion feet of timber each year; the grazing of 14,000,000 head of cattle, sheep, and horses each year; fire fighting, much of which is acres; forest products, much of which is acres; land and forest use, much of which is acres; decades, which are to be cut and sold; tracts of timber, which are to be cut and sold; land and forest use, which are to be sold; and large stands of timber, which are to be cut and sold.

It is not for us to consider what the government is doing, but what we require to do to improve the situation. People who have been in these lands know that there may be less fire, more planting, and a more rapid bringing of the country back to normal climatic conditions. East of the great plains are 418,000,000 acres of land neither raising farm crops nor used for pasture on farms; and if fully 400,000,000 of these acres are not raising timber, they are grazing away, contributing soil to fill reservoirs and streams. West of the Mississippi River are 180,000,000 acres of land and forest use, much of which is acres; and these lands are to be cut and sold; tracts of timber, which are to be cut and sold; land and forest use, which are to be sold; and large stands of timber, which are to be cut and sold.

Since we are burning over 5,000,000 acres a year throughout the whole United States, it is easily shown that the present fire control, and the education needed to change all of this is a colossal undertaking and requires the efforts of many people employed by the United States government, by states, counties, and cities.

My observation is that the majority of government, state, county, and city employees are honest, hardworking, efficient,
and are rendering real service. With our wonderful road systems and automobiles we might close access to both our town and school districts, and so reduce the number of employees and the cost of upkeep of courthouses and office buildings, and thus carry on our legitimate business at less cost.

But our governmental activities must go on, and employment of thousands of our citizens continues.

This is a great country, a great government, and it is great, largely because of the conscientious, hard-working employees. If we have any laws they should be repealed, but as long as laws are on the statute books they should be enforced. People must be hired to put them into effect. Without officials to enforce them, because an official enforces a law we do not like, is an official hired to put them into effect. Without officials to enforce them, and it is wonderful that we have poor laws they should be enforced.

Farewell service was held in the Milton Junction Seventh Day Baptist Church, conducted by Pastor John F. Randolph. Interment was made at Milton Junction.

DEATHS

Barnes.—Mrs. Ada Peck Barnes, daughter of Mr. and Mrs. Levi Peck, was born in Winnebago county, Iowa, Dec. 19, 1848, and died at her home in Milton Junction, May 27, 1932.

She came to Wisconsin with her parents when a child; the family settled on a farm in the town of Fulton, where she lived until her marriage to Richard Barnes, on Dec. 28, 1868. She has survived her husband's residence on a farm in the town of Fulton, Wis., until recently.

Mrs. Barnes became a member of the Milton Junction Seventh Day Baptist Church by baptism in 1886, and continued that relationship faithfully to the last. In spite of her eighty-eight years she has been active in the church and community until recently. For many years she was active in the Ladies Aid Society, and with W. C. T. U.

In her feebleness of late years, and especially during her last sickness of the past winter, she was tenderly cared for by her sister, Mrs. Beth Stockman.

She is survived by one son, Elmer Barnes, Milton, Wis.; two sisters, Mrs. S. S. Van Kleek, Mason City, Ia., and Mrs. Bell Stockman, Milton Junction; three grandchildren, Mrs. W. H. Dunwell, Homestead, Calif., George R. Barnes, Milwaukie, Wis. and Herbert E. Barnes, Angapa, Calif.; and two foster-grandchildren, Mrs. Omer Osgrad, Janesville, Wis. and Mrs. Alice Duns, Missoula, Mont.

She passed quietly away Saturday morning, May 26, 1932. He is survived by his wife, Mrs. Ross Davis; his son, Chester; his mother, Mrs. Sally Davis; a nephew, William Davis, and many nieces.

The funeral, which was conducted by Rev. Herbert L. Cottrell, was slated for a.m. Monday, May 29, 1932, at the residence of his mother, Mrs. Sally Davis, at the Milton Junction Seventh Day Baptist Church, conducted by
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A PRAYER

My Father:
I would be strong, when others' courage weakens;
I would look up, when others' faith grows dim;
I would be kind, when others' words dishearten.
Grant me the heart of Christ
That I may be like him.

I would be patient under disappointment;
I would be calm to sarcasm grim;
I would go on, when others seem to falter.
Grant me the heart of Christ
That I may be like him. Amen.