OUR BUDGET

Our budget — $43,100.00 — represents the entire delegated program of Seventh Day Baptists. We must not lightly pass by our opportunity to help in the work. What is to be done must be done quickly. There is yet time to complete the payment of your pledge or to make a special gift.

Won’t you make this a PERSONAL matter?

Published by the Committee to Promote the Denominational Budget.
SEVENTH DAY BAPTIST DIOCESE

THE SEVENTH DAY BAPTIST MEMORIAL FUND

President—William M. Stillman, Plainfield, N. J.; Secretary—D. L. Nettles, 115 Main Street, Westley, R. I.; Treasurer—H. L. Crandall, 229 N. Washington Ave., Washington, D. C.

THE SEVENTH DAY BAPTIST ASSOCIATIONAL SECRETARIES

President—Edgar D. Crandall, Battle Creek, Mich.; Secretary—Miss Letta M. Bond, Layton, Salt Lake City, Utah.

SEVENTH DAY BAPTIST MEMORIAL FUND

President—William M. Stillman, Plainfield, N. J.; Secretary—D. L. Nettles, 115 Main Street, Westley, R. I.; Treasurer—H. L. Crandall, 229 N. Washington Ave., Washington, D. C.

STATEMENT OF THE COMMITTEE

We are given in this country, not a little to the use of superlatives. But it seems true that superlatives are justified in the situation with which we are confronted in our loved America at this time. Our leaders have often met and solved many difficult problems. Perhaps no greater or more serious issue ever challenged them than that now confronting us on the prohibition question.

AFTER a dozen years of Constitutional prohibition under the Eighteenth Amendment, unity is satisfied with the results. Weak-kneed support of the government, half-hearted enforcement by officials, wet propaganda, and a general breakdown of public opinion, together with unholy desire of appetite and unscrupulous lust of riches and power on the part of bootleggers and the laity, have the conditions unbearable and a confusion in good men's minds.

The experience may not be unique, but it is acute. Those concerned about these conditions perhaps may be classified into three groups: (1) The rank and file, we believe the great majority, who believe in the Eighteenth Amendment with a deep desire to end the evil, and who, in spite of the amount of bootleg liquor consumed, that conditions are far better than in the days of the open saloon, the days of licensed liquor traffic.

Many remember the old regime—the drunks, the hard times, the poverty, the pallid faces of mothers and little children, men brutalized and sordid, "speak easies" and hidden "stillies," full jails and packed courts. They are not greatly disturbed by the flood of wet news with which the interests deluge the country. In spite of failure, more seeming than real this group feels that progress has been made and that the Eighteenth Amendment stands, with people uniting in giving it a fair field and a chance such as it never has yet had.

There is a group of people, wits, who with unlimited resources and minds set to secure their personal, selfish ends, “compass sea and land,” as Jesus said of the hypocritical Pharisees, urging personal liberty, “return of prosperity,” balanced by the like if the Eighteenth Amendment be repealed and beer be legalized—no matter, though, as in Jesus’ indictment, that men be made “two-fold more the child of hell,” than themselves. Big business, big interests, big publicity, big selfishness are represented here. It is not easy, it is not simple. Many issues are involved. So adroit are manipulators of fact and fancy that many good men are deceived. Even so good a man as John D. Rockefeller has allowed himself to become persuaded that repeal is necessary to save this country. Nicholas Murray Butler, President of Columbia College, has long disagreed with the feelings of this group. No wonder many are influenced by such leadership.

But we find another class—a group intermedial between these extremes. This group favors re-submission of the Eighteenth Amendment to the electorate. This solution of the problem is unacceptable to the first group, who yield ground gained by years of struggle; and does not go far enough to satisfy the second group, who want nothing else but repeal and the way open for legalized liquor.

But however men are classified, the issue is before us and demands the best wisdom, judgment, and action of which American citizens are capable.

Everyone will admit that Mr. Rockefeller had every right as a citizen to express his opinion. But the Eighteenth Amendment is not a new position, nor are his words new pronouncements. Essentially he now takes the stand of Alfred Hitchcock, Governor Ritchie of Maryland, and President Butler, already cited. But many will disagree with his conclusion. The unfortunate issue that is at stake will have, however, is like that of many others who achieve greatness or notoriety in a certain line, but are unqualified as authority in
THE SABBATH RECORDER

What is ahead of us no one knows. That matters are serious nobody denies. But that the situation is hopeless none of us should believe. It is the time of searching the understandings and to exercise the best judgment possible. All are humanly fallible. We should pray for wisdom—if any, a leader with the heart and spirit of this noble brother's concern. We believe with him, too, that there is imperative need of awakening "A Sabbath consciousness." But when he holds that one of the Ten Commandments is being "assaulted" by Sunday desecration and holidays, we must seriously question.

We would like to call to his attention that he should be careful to read these lines—that there is absolutely no Biblical or historical ground for regarding the truth contained in the fourth commandment to Sunday, or first day of the week. There is not a word in the Bible, either stated or implied, that the first day of the week for any reason carries the sanctions of the Sabbath.

Right he is when he holds that the children and youth need "an intensive course of training concerning the uses and abuses of the Sabbath as a day of rest and worship." Such courses, as in days past, will have little success when discounted by the disregard teachers and ministers manifest toward the truth. We believe in the command: "The seventh day is the Sabbath of the Lord thy God."
the largest gain, with 139,526. Seventh Day Baptists are credited with a total membership—in this country—of 6,836, with a decrease of 8,984. Other faiths showing the greatest gains include: Lutherans 49, Methodists 46, Presbyterians 16, Catholics 15, Protestant Episcopal 6. Two denominations showing the greatest losses are: Congregationalists—Christopher 736, and the Disciples of Christ, 4,477.

While Seventh Day Baptists show a loss, in the different forms of sacrifice have been required. Once it was goats and bullocks; later it was oxen; in the twentieth century; today it is giving up a game of golf or turning off the radio on a Sunday morning. A minister who sees his congregation dwindling may be quite sure it is due to one or more of these four reasons: (1) the churchgoing people are uninteresting, unintelligent, and non-helpful; (2) the church is not treated as a home and school and the bad example of "church going" set by certain influential people in the community; (4) to the feeling that the church does not render a service important enough to call for support. By a carefully planned campaign to correct these four handicaps, church attendance and church benevolence could be easily doubled.

The Christian Herald's June issue carries its annual "report of trouble" prepared by Dr. G. L. Kieffer. It is really an encouraging report, showing for the whole religious group an increase in membership of 433,656 since 1930. The Baptists show the greatest increase, with 139,526. Seventh Day Baptists are credited with a total membership—in this country—of 6,836, with a decrease of 8,984. Other faiths showing the greatest gains include: Lutherans 49, Methodists 46, Presbyterians 16, Catholics 15, Protestant Episcopal 6. Two denominations showing the greatest losses are: Congregationalists—Christopher 736, and the Disciples of Christ, 4,477.

While Seventh Day Baptists show a loss, in the different forms of sacrifice have been required. Once it was goats and bullocks; later it was oxen; in the twentieth century; today it is giving up a game of golf or turning off the radio on a Sunday morning. A minister who sees his congregation dwindling may be quite sure it is due to one or more of these four reasons: (1) the churchgoing people are uninteresting, unintelligent, and non-helpful; (2) the church is not treated as a home and school and the bad example of "church going" set by certain influential people in the community; (4) to the feeling that the church does not render a service important enough to call for support. By a carefully planned campaign to correct these four handicaps, church attendance and church benevolence could be easily doubled.

The Christian Herald's June issue carries its annual "report of trouble" prepared by Dr. G. L. Kieffer. It is really an encouraging report, showing for the whole religious group an increase in membership of 433,656 since 1930. The Baptists show the largest gain, with 139,526. Seventh Day Baptists are credited with a total membership—in this country—of 6,836, with a decrease of 8,984. Other faiths showing the greatest gains include: Lutherans 49, Methodists 46, Presbyterians 16, Catholics 15, Protestant Episcopal 6. Two denominations showing the greatest losses are: Congregationalists—Christopher 736, and the Disciples of Christ, 4,477.

While Seventh Day Baptists show a loss, in the different forms of sacrifice have been required. Once it was goats and bullocks; later it was oxen; in the twentieth century; today it is giving up a game of golf or turning off the radio on a Sunday morning. A minister who sees his congregation dwindling may be quite sure it is due to one or more of these four reasons: (1) the churchgoing people are uninteresting, unintelligent, and non-helpful; (2) the church is not treated as a home and school and the bad example of "church going" set by certain influential people in the community; (4) to the feeling that the church does not render a service important enough to call for support. By a carefully planned campaign to correct these four handicaps, church attendance and church benevolence could be easily doubled.

The Christian Herald's June issue carries its annual "report of trouble" prepared by Dr. G. L. Kieffer. It is really an encouraging report, showing for the whole religious group an increase in membership of 433,656 since 1930. The Baptists show the largest gain, with 139,526. Seventh Day Baptists are credited with a total membership—in this country—of 6,836, with a decrease of 8,984. Other faiths showing the greatest gains include: Lutherans 49, Methodists 46, Presbyterians 16, Catholics 15, Protestant Episcopal 6. Two denominations showing the greatest losses are: Congregationalists—Christopher 736, and the Disciples of Christ, 4,477.

While Seventh Day Baptists show a loss, in the different forms of sacrifice have been required. Once it was goats and bullocks; later it was oxen; in the twentieth century; today it is giving up a game of golf or turning off the radio on a Sunday morning. A minister who sees his congregation dwindling may be quite sure it is due to one or more of these four reasons: (1) the churchgoing people are uninteresting, unintelligent, and non-helpful; (2) the church is not treated as a home and school and the bad example of "church going" set by certain influential people in the community; (4) to the feeling that the church does not render a service important enough to call for support. By a carefully planned campaign to correct these four handicaps, church attendance and church benevolence could be easily doubled.

The Christian Herald's June issue carries its annual "report of trouble" prepared by Dr. G. L. Kieffer. It is really an encouraging report, showing for the whole religious group an increase in membership of 433,656 since 1930. The Baptists show the largest gain, with 139,526. Seventh Day Baptists are credited with a total membership—in this country—of 6,836, with a decrease of 8,984. Other faiths showing the greatest gains include: Lutherans 49, Methodists 46, Presbyterians 16, Catholics 15, Protestant Episcopal 6. Two denominations showing the greatest losses are: Congregationalists—Christopher 736, and the Disciples of Christ, 4,477.

While Seventh Day Baptists show a loss, in the different forms of sacrifice have been required. Once it was goats and bullocks; later it was oxen; in the twentieth century; today it is giving up a game of golf or turning off the radio on a Sunday morning. A minister who sees his congregation dwindling may be quite sure it is due to one or more of these four reasons: (1) the churchgoing people are uninteresting, unintelligent, and non-helpful; (2) the church is not treated as a home and school and the bad example of "church going" set by certain influential people in the community; (4) to the feeling that the church does not render a service important enough to call for support. By a carefully planned campaign to correct these four handicaps, church attendance and church benevolence could be easily doubled.
Some are restrained by the fear of God. That means spiritual safety. The fears that are properly stimulating or properly restraining are valuable, indeed. But some fears are paralyzing. And this kind is the sort from which we need to be saved. Shakespeare knew how awful such fear could be, for he wrote, "Fear coats my veins, that almost freezes up the heat of life." So he wrote in Romeo and Juliet.

It is from these paralyzing fears that we should be freed. The terror some feel during a storm, fear of the dark, dread of a journey, etc., are samples of the sort of fear from which millions gladly would be free. Most of these fears were put into us in childhood-conditioned fears, the psychologists call them. To frighten a child intentionally is criminal; to laugh at a terrorized one is fiendish. For a few minutes will suffice to put a fear into a child's mind that may require many years to efface.

Some of these fears are wholly imaginary. As Coleridge wrote:

Like one, that on a lonely road
Doth walk in fear and dread,
And having once turned round,
Doth close behind him tread.

Yes, fear may be from a wholly imaginary cause, but the agony is no less just because the fear is baseless. Amos R. Wells tells this story: "Not long ago, near where I am writing, a little monkey escaped from a park. The news of his escape was exaggerated as it traveled until it was believed that a terrible man-eating gorilla was at large. Great fear seized upon the people. At last two small boys emerged from the woods, carrying the little monkey, which played merrily with them like a kitten. So it is with our fears and worries. We magnify out of all reason. We do not find out the fact regarding them, but rest on fancy."

Other fears are exaggerated. Amos R. Wells tells this story: "Not long ago, near where I am writing, a little monkey escaped from a park. The news of his escape was exaggerated as it traveled until it was believed that a terrible man-eating gorilla was at large. Great fear seized upon the people. At last two small boys emerged from the woods, carrying the little monkey, which played merrily with them like a kitten. So it is with our fears and worries. We magnify out of all reason. We do not find out the fact regarding them, but rest on fancy."

Yes, fear may be from a wholly imaginary cause, but the agony is no less just because the fear is baseless. Amos R. Wells tells this story: "Not long ago, near where I am writing, a little monkey escaped from a park. The news of his escape was exaggerated as it traveled until it was believed that a terrible man-eating gorilla was at large. Great fear seized upon the people. At last two small boys emerged from the woods, carrying the little monkey, which played merrily with them like a kitten. So it is with our fears and worries. We magnify out of all reason. We do not find out the fact regarding them, but rest on fancy."

Even when the cause of our fear is real enough of us then to realize that Jesus taught us that we still should be free from fear. "Fear not," he kept saying. He said we should fear spiritual, not physical, danger. "Great fear seized upon the people. At last two small boys emerged from the woods, carrying the little monkey, which played merrily with them like a kitten. So it is with our fears and worries. We magnify out of all reason. We do not find out the fact regarding them, but rest on fancy."

Even when the cause of our fear is real enough of us then to realize that Jesus taught us that we still should be free from fear. "Fear not," he kept saying. He said we should fear spiritual, not physical, danger. "Great fear seized upon the people. At last two small boys emerged from the woods, carrying the little monkey, which played merrily with them like a kitten. So it is with our fears and worries. We magnify out of all reason. We do not find out the fact regarding them, but rest on fancy."

Perfect love casteth out fear. The cure of fear is spiritual. It is the task, not of changing the outer facts—which is merely to change the outer facts—but of changing the inner attitude toward the facts. That is, of controlling the inner atmosphere in spite of the facts. As a psychologist we may control the inner atmosphere, but not by a spiritual task.

There are at least three helps in overcoming fear—intelligence, suggestion, and prayer. Are you afraid? Sit down and do your exercises! And begin by trying to find the cause of your fear. Understand the facts if you can. Use the power of suggestion. Say with the Psalmist, "What time I am afraid I will trust in thee." Repeat to yourself the promises of the Bible. "I will not—only believe." "In quietness and confidence shall be my strength." "Perfect love casteth out fear." "All things work together for good to those that love God." "I will fear no evil for he is with me.

Especially use prayer. The writer has known where a person in abject terror has been calmed in ten minutes by prayer. He knew that a wheel of an operation the next morning had seven hours of perfect, dreamless sleep following a simple prayer of faith: "More things are wrought by prayer than Henry Howard, captured Chinese bandits and threatened with death in a few minutes, tells us how he conquered fear. He says: "My tongue began to swell and my mouth to get dry. This thirst rapidly became worse until my tongue clove to the roof of my mouth, and I could scarcely get my breath. The thing was choking me. I felt dizzy. I was in a terrible state of fear; I was going to die like a coward. That thought to die like a coward was more than I could bear, but I felt perfectly helpless. However, I had strength enough left to pray, and this was the prayer that went up from my agoniized soul: 'My Lord, have mercy on me, and give me strength for this trial. Take away all fear; and, if I have to die, let me die instantly. I am afraid I shall lose my soul.' This prayer instantly went to me; I was refreshed, and I felt perfect and calm and unafraid. The memory of this experience sustained me to the very end of my trial."

Not that what happened was a spiritual change. The outer facts remained the same, but the inner atmosphere was transformed. Paul, lying in prison and bound with chains, expecting that at any time he might be beheaded, could nevertheless write, "The Lord will defend me from every evil work, and will preserve me unto his heavenly kingdom." So may our simple faith in God help us to learn the art of possessing our souls in fearlessness and peace!

THE SABBATH RECORDER

Prohibition Enforcement and Church Aid

A widespread movement is being started to aid many thousands of churches throughout the country by the distribution of beautiful, sparkling "Keep the Sabbath" envelopes. The envelopes can be mounted on metal auto plates for cars.

For complete details address Sandy's, Tribune Bldg., New York City.
young people are interested in missions. This is evidenced by the numerous mission study groups that are conducted from time to time; by the fact that the New England Christian Endeavor Union is supporting a native mission worker in Jamaica, and by the fact that young people voluntarily remember missionaries in their prayers. There is a need today for more education, on the part of leaders of young people, as to who our missionaries are, where they are located, and what they are doing. Young people want action. They are not as readily satisfied as are older people, nor are they as easily satisfied, I believe, as the young people of a generation or two ago. There are many more things today to claim the time and attention of our young people. We find in Christian Endeavor that a society must have an action program, or interest runs very low, and often dies. Mission work, presented in the right way to a group of young people, will challenge them, will thrill them, will bring out a desire on their part to support missions. Mission work should be emphasized more in our young people's work. It is the backbone of our denomination. We must carry on as big a mission work as possible. At the same time, we must do our work within our income; we must carry on in proportion to our possibilities. Young people and missions are related as a chain to a doughnut, each link important, each department of our denomination necessary. We need to impress upon young people the value of mission work, the importance of evangelism, not necessarily in China, or India, but right in their own home towns, maybe their own home. The United States of America presents one of the most needy mission fields in all the world. Mission work is important. There is nothing more worth while than to lead a soul to Christ. Are we telling our young people that?

Are we, who are older, telling young people that the Christian life is the only worth while life of all, not selfishness?
THE SABBATH RECORDER

EASTERN ASSOCIATION

(Concluded)

A BEAUTIFUL SABBATH

The low, westering sun shone softly through the windows as nearly a hundred people gathered, Friday night, for the beginning of a week's life. They gathered in subdued tones, awakened worshipful feelings which well prepared the hearts for the practical sermon on the theme of the meeting, preached by Rev. Arv T. Bottoms of the Southeastern Association. There was enough in Jesus' sermon on the Mount, Mr. Bottoms said, to bring the world to Christ if even only would believe.

The world places ahead of seeking God's kingdom, its own pleasure, monetary returns, and popularity. Jesus in religious affairs, the matter of a good time is advanced as the reason for one's being interested. Money and material values are urged by parents upon sons and daughters. Of large and chief concern to many is what men will think of them, instead of what God thinks of them.

Lack of interest in holy things, neglecting to become Christian, rejection of God, are chief causes of much suffering, unhappiness, and discredit. The remedy of life and loyalty to the cause of truth, there must be. The speaker expressed the feeling that as Seventh Day Baptists we are not carrying out the spirit and purpose implied in the text as fully as we ought.

Pastor Harold Crandall introduced the testimony meeting in which many joyfully took part. These meetings are perhaps less popular today, yet people today are as hungry for the expression of heart experience as formerly. The influence of the Sabbath is far-reaching. The testimony of John the Baptist resulted in two men following the Master, and later testimony brought their two brothers to Jesus. The testimony should be the very hearths of a church, backed up by the testimony of a life, results in new following and new consecration. From this initial hour, the meeting went to their rest with a new and abiding peace of God in their hearts.

THE SABBATH RECORDER

CHRISTIANS so full of the spirit of Christ that missions in the future will not be a question but a certainty.

We must support our mission work to the limit, and when we do we will find the young people going their part, and the relationship between young people's work and missions will be evident.

HOSPITAL IN LIUHO OPENS

The organ, in subdued tones, awakened worshipful feelings which well prepared the hearts for the practical sermon on the theme of the meeting, preached by Rev. Arv T. Bottoms of the Southeastern Association. There was enough in Jesus' sermon on the Mount, Mr. Bottoms said, to bring the world to Christ if even only would believe.

The world places ahead of seeking God's kingdom, its own pleasure, monetary returns, and popularity. Jesus in religious affairs, the matter of a good time is advanced as the reason for one's being interested. Money and material values are urged by parents upon sons and daughters. Of large and chief concern to many is what men will think of them, instead of what God thinks of them.

Lack of interest in holy things, neglecting to become Christian, rejection of God, are chief causes of much suffering, unhappiness, and discredit. The remedy of life and loyalty to the cause of truth, there must be. The speaker expressed the feeling that as Seventh Day Baptists we are not carrying out the spirit and purpose implied in the text as fully as we ought.

Pastor Harold Crandall introduced the testimony meeting in which many joyfully took part. These meetings are perhaps less popular today, yet people today are as hungry for the expression of heart experience as formerly. The influence of the Sabbath is far-reaching. The testimony of John the Baptist resulted in two men following the Master, and later testimony brought their two brothers to Jesus. The testimony should be the very hearths of a church, backed up by the testimony of a life, results in new following and new consecration. From this initial hour, the meeting went to their rest with a new and abiding peace of God in their hearts.

THE SABBATH RECORDER

Whistling "Bob Whites" and rustling green leaves wakened many attendants upon the association on Sabbath day. Some of the testimony bearers had been warned of approach to church time, people began to arrive until the church and galleries were well filled.

We are led into the presence of God by a well ordered and executed worship period. The offering for the Onward Movement amounted to $111.00. At this time an attempt will be made to support the inspiring sermon preached by Rev. Willard D. Burdick. It is published in the Pulpit Department of June 20. At two o'clock a half hour devotional period, led by Pastor Leon Maltby of Shiloah, opened the way for the Tract Board hour, conducted by Secretary Herbert C. Van Horn. At this time Alva J. C. Bond, leader in Sabbath Promotion, spoke on The Kingdom Sought in the SABBATH PROMOTION, thought the treasurer ought to be a cheerful, liberal giver, and the other Church on the theme, The Sabbath an Asset in Kingdom Seeking. Mr. Mills said:

THE SABBATH, AN ASSET IN KINGDOM SEEKING

"I gave them mission work to mark the tie between me and them, to teach them that it is I, the Eternal, who sets them apart."-Ezekiel 20:12 ( Moffatt).

Many people think of the Sabbath only in negative terms. It is a day of gloom, sadness, a duty, an arbitrary sign of servitude. They would value it more if they could see it as a means, not an end; a gift, not a demand. The Sabbath is a useful gift with both extrinsic and intrinsic value. Like a wedding ring, it is the sign of a relationship. It not only marks us as loyal children of God, but it is a tie binding us to God. Every Sabbath is a new beginning, a tie; every one misused or neglected weakens the tie.

The Sabbath is also "to teach," a weekly opportunity to learn of God. It is not a mere coincidence that the Hebrews, who learned the story of the world, developed the highest conceptions of God. The Sabbath is the greatest asset religious education has.

The Sabbath sets us apart as Seventh Day Baptists. The facts that the set apart, to be different. Those who refuse to be known as Sabbathkeepers will not be known in the world. The Sabbath does not separate us from fellowship with other Christians. The Sabbath is an economic asset, but I believe that anyone who really wants to keep it can do so. The money saved in many industries, is only one of the encouraging factors of the present day. Let us take courage! Fight for the Sabbath truth and live it. Use the Sabbath to gain ever higher conceptions of God. Use it in building up the kingdom of God. It is the greatest asset Christianity ever had!

The Tract Society hour was followed by a most interesting program arranged by Secretary Wm. L. Burdick. Eight brief, snappy addresses were given, Rev. C. A. Burdick, speaking of God in Missions, emphasized the fact that missions is God's work and that it makes of supreme interest and importance. The width, depth, and purpose of missions, placed the need of the Son, in the words of the Great Commission.

This commission, Albert S. Babcock, of Rockville, showed us our authority for missions. His living example, his relationship to missions is, and must continue to be, the "trustful and trusted messenger of the gospel of the great Gift of God." Mr. John Kenyon of Waterford, as he spoke, showed us the need of the field he should be able to promote increased contributions to missions and other Onward Movement work. Let the treasurers share the same living example; it works." For many years Brother Crandall has been such a church treasurer.

The pastor relates himself to missions, according to Pastor Everett Harris, of Waterford, as he (1) helps dispel ignorance and prejudice against missions; (2) by systematically preaching missions (which is the heart of his preaching); (3) he should be ready to be a real missionary in his own community; and (4) be ready himself to go to foreign fields. Preacher
and laymen have the responsibility. If one cannot lay the foundation of the church, then let him lay it in their public appearance more than in the program the night after the Sabbath. If one can help, let it be at the program. The devotionalists were inspiring as conducted by Pastor Hill. Another young pastor, Neal D. Mills, assisted him; and a third, Pastor Leon Malton, gave the first address, the Quest of the Inner Self.

Introducing his remarks with a brief reference to the Epistle, Sir Galahad—pure of heart—he showed how the inner self must be pure, transformed by the love of Jesus Christ, and grown upon the bread of heaven, spiritual food. The developing, growing life in Christ will bear fruit as naturally as a fruit of the branches abiding in the vine.

Mary Pendler, John Gavitt, and Maxine Perine, gave fine papers on various quests, which will appear in the Young People's Department.

In the Quest of Consecration, Pastor Bond told of his imagination at work at Lewis Camp and Big Thompson Canyon, when at those retreat services he conceived the Master walking through the tops of the trees and coming down the mountain side to sit with them in their service. "What a difference it would make, if all of us should Jesus of the roads and hills of Galilee come in this door and join us here.

Defly did he sketch the Jordan-side scene when one young man by his proclamation, "Behold the Lamb of God, which taketh away the sin of the world," radiated by love, drew them to him. He is here tonight, calling through these papers and addresses and poems, here to influence two other young men to turn and follow Jesus. From that came the calling of Peter and James, Philip and Nathanael. What a stir among those young men as that personality, radiated by love, drew them to him. He is here tonight, calling through these papers and addresses and poems, here to influence two other young men to turn and follow Jesus.

The other day the Akron attempted landing, with a green landing crew. Of three men laying hold of the anchor ropes and drawn into the air, two let loose and were hurled to their death. The third clung on and was finally drawn up to safety. For Seventh Day Baptists to hang on means the transforming of all the world.

**OUR YOUNG PEOPLE**

"We young folks are Seventh Day Baptists, and proud we are of the name." Well, we are proud of our convictions, and we are proud of those who have the responsibility. If one cannot lay the foundation of the church, then let him lay it in their public appearance more than in the program the night after the Sabbath. It was arranged by Miss Betty Crandall, associational secretary of the Young People's Board. The program did not happen. It was carefully planned and carried out. The devotionalists were inspiring as conducted by Pastor Hill. Another young pastor, Neal D. Mills, assisted him; and a third, Pastor Leon Malton, gave the first address, the Quest of the Inner Self.

Introducing his remarks with a brief reference to the Epistle, Sir Galahad—pure of heart—he showed how the inner self must be pure, transformed by the love of Jesus Christ, and grown upon the bread of heaven, spiritual food. The developing, growing life in Christ will bear fruit as naturally as a fruit of the branches abiding in the vine.

Mary Pendler, John Gavitt, and Maxine Perine, gave fine papers on various quests, which will appear in the Young People's Department.

In the Quest of Consecration, Pastor Bond told of his imagination at work at Lewis Camp and Big Thompson Canyon, when at those retreat services he conceived the Master walking through the tops of the trees and coming down the mountain side to sit with them in their service. "What a difference it would make, if all of us should Jesus of the roads and hills of Galilee come in this door and join us here.

Defly did he sketch the Jordan-side scene when one young man by his proclamation, "Behold the Lamb of God, which taketh away the sin of the world," radiated by love, drew them to him. He is here tonight, calling through these papers and addresses and poems, here to influence two other young men to turn and follow Jesus. From that came the calling of Peter and James, Philip and Nathanael. What a stir among those young men as that personality, radiated by love, drew them to him. He is here tonight, calling through these papers and addresses and poems, here to influence two other young men to turn and follow Jesus.

The other day the Akron attempted landing, with a green landing crew. Of three men laying hold of the anchor ropes and drawn into the air, two let loose and were hurled to their death. The third clung on and was finally drawn up to safety. For Seventh Day Baptists to hang on means the transforming of all the world.

**THE SABBATH RECORDER**

It was recommended that the Women's Societies of the churches of this association undertake to raise money (approximately $100) sufficient to pay the salaries of the directors of Lewis Camp. It was suggested that the recommendation be referred to the associational secretary of the Woman's Board.

**RESOLUTIONS**

TwO or three resolutions were adopted by the association which ought to be published here.

First: In the interests of humanity, this association again pledges itself to the support of: (1) the Eighteenth Amendment as the most effective method yet devised for the promotion of temperance in the United States; (2) the scheme of taxing the manufacture of intoxicating liquors; and (3) a higher standard of daily living based on intelligence, honesty, truthfulness, and brotherliness, which shall govern our actions and relationships. In all associations, both church and religious.

The helpful morning message was brought in an earnest manner by Pastor Leon Maltby, from the text Deuteronomy 5:15. "Remember, there that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm; therefore the Lord thy God commanded thee to keep the sabbath "

"Remember," a very common and significant word of our language, many times used in the Bible, calls us to bring often to mind as a sure foundation of two great truths—symbolical of bondage—a condition existing today. It is a marvelous thing to be delivered from sin's bondage, an achievement that is the Author of redemption. No greater testimony can be given than that declared by the man born blind after being healed by Jesus—"This I know, wherefore I said, I know now I see." We should "remember":

1. Because hardships tend to turn us back to old paths.
2. Because it keeps us humble.
3. Because it is Christ who saves us, not our efforts.
4. Because there is vital relationship between deliverance from sin and the keeping of the Sabbath.
5. Because we need to be called back to a recognition of duty toward God.
THE SABBATH RECORDER

814

An infinite price has been paid for our deliverance, therefore we should remember and walk worthy of the Christ, in newness of life.

The closing sermon was preached by Rev. Alva J. C. Bond on the theme, The Christ of Every Day. It was a most inspiring message, awakening and deepening the longing for work for Christ.\

Consciousness of an interested and able friend, “just around the corner.” Doctor Bond is following this sermon for an early number of the Sabbath Recorder. His offering of $10.72 was taken. With the benediction pronounced by Pastor Hill, the ninety-fifth session of the Eastern Association adjourned. It will meet next year, as reported, at Plainfield, N. J.

OBSERVATIONS

While the Sabbath did not appear as a part of the association’s theme, it came in for a large place in the emphasis of many of the messages. This is a bit shocking.

The hospitality of homes and hearts and church was clearly manifested on every hand. Nothing, as usual, was left undone by this gracious people. Their guests were welcomed, made to feel comfortable. Sabbath day and Sunday dinners and suppers were served in the parlor house. The food was excellent, and plentiful; the service, just fine. Sabbath day the waiters were the younger middle aged men of the church, while on Sunday they were the very young. With the very young and the very old, these are as faithful workers in the church in spiritual matters as in the services rendered in the dining room, the church should be happy and grow.

Who is capable of describing the wealth of flowers that beautified the house of God in abundant and sweet profusion? Not this pen, certainly. It arises blended with the sweet idea of lilies; blooming hearts blushed in the midst of snow balls, while masses of peonies and weigela, perfumed by baby’s breath and featherly lace bush, glorified stands, tables, and platforms. Together the floral contributions made a flower lover’s paradise, and caused many of us to “Praise God from whom all blessings flow.”

The music was fine. A new hymnal, the Interchurch Hymnal, published by Bigelow and Main, was used. On a recent Sabbath, we were told, a beautiful service had impressively dedicated these new books to the use of the congregation. The project of securing the new hymnal had been sponsored by young people and assisted in by others, organizations and individuals. The special numbers were all good, whether rendered by old or young. Indeed, from the first soft organ note to the final sweet “Amen,” the music served well its function as a means of worship.

THE FAITH AND ORDER MOVEMENT

When our Lord prayed for the unity of his disciples, like that existing between him and the Father, he must have meant both spiritual and organized unity, for certainly they work together. In every important passage, Jesus and Paul is always to be found working for the unity of all the people of God. The different parts of the human body have varying functions, but certainly there is organized unity in this functioning.

The purpose of the Faith and Order Movement is never to be so far from realization as now, because of the many questions and problems that must first be settled. For instance, Jesus and Paul, both the First and the Second Epistles to the Corinthians, are practical and long range, but the Faith and Order Movement postulates a belief that the ideal should be constantly kept before a disjointed Church.

As chairman of our Conference Committee on the Faith and Order Movement, I wish to express my appreciation of the interest and labors of A. A. J. C. Bond, who at my request, has acted as secretary of the committee and has permitted me to place the burden of responsibility very largely upon his own broad shoulders. He knows more about the movement than all the rest of us together. He attended, as will be reported, the Lausanne Conference. A. E. MAIN.

Chairman of the Conference Committee on the Faith and Order Movement.

Alfred, N. Y.
June 12, 1932.

“Well,” remarked a married man after examining his friend’s new flat, “I wish I could afford a place like this.”

“Yes,” said his friend, “married men may have better halves, but we bachelors usually have better quarters.”

—Clipped.

MISS ANNA WEST WRITES TO THE WOMAN’S BOARD

The Woman’s Board.
Salute, W. F. G.

Dear Friends:

It’s an ill wind that blows nobody any good, and it is true even of this awful war that we have just had. Just think how little we appreciated peaceful living conditions until we had a taste of fear. Nor did many of these people about us appreciate how much they had till they lost everything.

We here in Shanghai are having reason to appreciate the doctors leaving Lutah because they are doing so much. Doctor Crandall has been more than busy looking after sick people, giving physical examinations, and curing smallpox as well as typhus in the schools, vaccinating them (small-pox is not an occasional epidemic, but is like the beggars, always with us), and giving daily eye treatments to the many cases of trachoma. Now she is teaching two classes a day because one of our regular teachers is ill. Doctor Palmberg is also teaching a class in the Girls’ School. Their head nurse is busy too. We have long needed a resident doctor or nurse, and now can boast of having them both, as well as using them.

Another advantage that I feel I have had personally is the pleasure of a better acquaintance with some of our church people who have stayed here. One family was Mr. Chang (Chang’s), and his wife (Mrs. Chang). He has taught in the Boys’ School for several years. We knew his mother and his wife both slightly—but we knew none of them as we know them now. They were here two and a half months and we enjoyed them all—especially their lovely baby boy who came to them while they were here. Mr. Chang showed such a splendid spirit about everything and was always so willing to help in any way. We greatly appreciated his assistance in leading morning and evening prayers, for he always had a worth message to give.

Then there were the Zungs. Mrs. Zung is a widow whose husband died a Christian a few years ago. We know that she was to have no heathen ceremonies performed for him when he died, and she was to “follow the faith.” She was baptized and joined the church a few years ago. I wish we could think. She has no money except what she earns by working in a thread factory, but she supports herself and five children. She not only supports but trains them, and they were a polite and mannerly group. They lost everything but the clothes they had on (she was clever enough to have them put on their best clothes before they fled, so that though they were saved were pretty good). I have admired her spirit and her care of the children dearly. She is so very kind that we thought they could go to hunt a job, she was off looking for work. The factory where she had been was gone, but she found the manager who helped her find another place. This was still way over on the other side of the city, so she had to rise very early in the morning, and came back quite late at night. But she went on in this way. Ten days ago she moved to a room near there, taking two of the children. We asked that the other three might finish the term of school. The two little girls had never had a chance to study and I felt that they might never have another. Both are so helpful at home. If there is a chance for them to go right on studying, but their mother cannot afford the tuition. They are appreciating this opportunity and are so happy here.

Friends have given them old clothes and new cloth, bedding, and a few bits of old furniture, and they were all so grateful. It is a quiet time, as the quick married man made a flat in her paradise, and caused many of us to “Praise God from whom all blessings flow.”

THE SABBATH RECORDER

815

MRS. ALBERTA DAVIS BATSON

Contributing Editor

WOMAN’S WORK

The Woman’s Board.

The Woman’s Board.

Ladies and gentlemen:—

Dear Friends:

It’s an ill wind that blows nobody any good, and it is true even of this awful war that we have just had. Just think how little we appreciated peaceful living conditions until we had a taste of fear. Nor did many of these people about us appreciate how much they had till they lost everything.

We here in Shanghai are having reason to appreciate the doctors leaving Lutah because they are doing so much. Doctor Crandall has been more than busy looking after sick people, giving physical examinations, and curing smallpox as well as typhus in the schools, vaccinating them (small-pox is not an occasional epidemic, but is like the beggars, always with us), and giving daily eye treatments to the many cases of trachoma. Now she is teaching two classes a day because one of our regular teachers is ill. Doctor Palmberg is also teaching a class in the Girls’ School. Their head nurse is busy too. We have long needed a resident doctor or nurse, and now can boast of having them both, as well as using them.

Another advantage that I feel I have had personally is the pleasure of a better acquaintance with some of our church people who have stayed here. One family was Mr. Chang (Chang’s), and his wife (Mrs. Chang). He has taught in the Boys’ School for several years. We knew his mother and his wife both slightly—but we knew none of them as we know them now. They were here two and a half months and we enjoyed them all—especially their lovely baby boy who came to them while they were here. Mr. Chang showed such a splendid spirit about everything and was always so willing to help in any way. We greatly appreciated his assistance in leading morning and evening prayers, for he always had a worth message to give.

Then there were the Zungs. Mrs. Zung is a widow whose husband died a Christian a few years ago. We know that she was to have no heathen ceremonies performed for him when he died, and she was to “follow the faith.” She was baptized and joined the church a few years ago. I wish we could think. She has no money except what she earns by working in a thread factory, but she supports herself and five children. She not only supports but trains them, and they were a polite and mannerly group. They lost everything but the clothes they had on (she was clever enough to have them put on their best clothes before they fled, so that though they were saved were pretty good). I have admired her spirit and her care of the children dearly. She is so very kind that we thought they could go to hunt a job, she was off looking for work. The factory where she had been was gone, but she found the manager who helped her find another place. This was still way over on the other side of the city, so she had to rise very early in the morning, and came back quite late at night. But she went on in this way. Ten days ago she moved to a room near there, taking two of the children. We asked that the other three might finish the term of school. The two little girls had never had a chance to study and I felt that they might never have another. Both are so helpful at home. If there is a chance for them to go right on studying, but their mother cannot afford the tuition. They are appreciating this opportunity and are so happy here.

Friends have given them old clothes and new cloth, bedding, and a few bits of old furniture, and they were all so grateful. It is a quiet time, as the quick married man made a flat in her paradise, and caused many of us to “Praise God from whom all blessings flow.”

THE SABBATH RECORDER
generally looking after the comfort of those about me.

I think we were all blessed by the little prayer meetings that were held morning and evening, and in which all had a share.

The courage and faith of the Christians who lost so heavily have been a great inspiration too. At one of our recent missionary prayer meetings the subject was on the effect of the war on the churches. Many churches were in the ruined section of the city and the church buildings were destroyed, church members scattered, and in some cases pastors killed. The missionaries reporting about them were quite unanimous in stressing their wonderful courage and their increased faith. They were meeting in new places; pastors were gathering groups together; and there was a real deepening of spiritual life. Our church has suffered little compared with many—only four or five families have lost heavily—but we feel there has been real courage shown, and a stronger faith developed.

Will you not pray that the Christians of China may have courage to go forward with faith that right must some day prevail and that China still holds many Thursday evening at the seniors' reception.

MINUTES OF THE WOMAN'S BOARD
The Woman's Board met Sunday, June 12, 1932, at the home of Mrs. G. H. Trainer, Salem, Va. Members present: Mrs. George B. Shaw, Mrs. O. T. Davis, Mrs. Okey W. Davis, Mrs. Edward Davis, Mrs. S. O. Bond, Mrs. Harley D. Bond, Mrs. Eldred H. Batson, Mrs. G. H. Trainer, and Mrs. Oris O. Stutler. Visitor: Mrs. C. A. Bond, Salem, Va.

The meeting was called to order by the president. After the reading of the ninety-sixth Psalm, prayer was offered by members.

The treasurer gave the following report which was accepted:

FRANCES E. DAVIS (Mrs. Okey W.)

WOMAN'S EXECUTIVE BOARD OF THE SEVENTH DAY BAPTIST GENERAL CONFERENCE, SALEM, Va., JUNE 12, 1932

THE SABBATH RECORDER
Receipts
Balance on hand March 31, 1932 ........................................... $35.80 Hartsville Ladies' Aid .................................................... 25.00 Harold R. Crandall, Onward Movement ................................ 19.72 ........................................................................................................ $80.52

No disbursements ........................................................................
Balance on hand June 12, 1932 ........................................... $80.52

Correspondence was read from Miss Anna West, Shanghai, China; Mrs. M. G. Stillman, Milton, Wis.; Mrs. A. L. Davis, Little Genese, N. Y.; Mrs. W. J. S. Smith, Fouke, Ark.; Rev. Loyal Hurley, Adams Center, N. Y.; and Mrs. Erna D. Burduck. Voted that the corresponding secretary reply to Mrs. Burduck's letter and ask permission to have it published.

Contest papers were received from the Central, Western, Northwestern and Southwestern associations.

The president appointed Miss Lotta Bond, Mrs. Eldred H. Batson, and Mrs. Okey W. Davis to judge the contest papers.

The committee on the Conference program reported the following:

The minutes were read and approved.

Adjoined to meet with Mrs. Eldred H. Batson in July.

MRS. GEORGE B. SHAW, President, MRS. ORIS O. STUTLER, Recording Secretary.

MILTON COMMENCEMENT
BY PAUL E. VAN HORN

Commencement exercises at Milton this year were put ahead a few days in order that President Crofoot might be able to attend commencement exercises, both in Alfred and Milton. The Commencement exercises at Milton received an honorary degree, Doctor of Pedagogy, at Alfred, June 15.

The Friday night meeting sponsored by the Y. M. and Y. W. C. A. was an annual tradition, "Our God! Our Help in Ages Past." Rev. Frank D. Jackson of Milton gave the invocation. The chorus, consisting of the Treble Clef and Glee Club, sang after which Rev. Frank J. Scribner, of Janesville, gave the commencement address on "The Things That Differ." The Glee Club sang following this, and the president gave the annual statement and anouncement of those who had received degrees. B. C. Rogers received the Regent Scholarship to the University of Wisconsin for graduate work.

Following the conferring of degrees on the class of 1932, President Crofoot conferred the degree of Doctor of Science.

The program was brought to an end by the customary singing of "Our Colors," and Rev. Dr. Fitz Randolph pronounced the benediction.

Claire L. Stillman had charge of the alumni luncheon and kept up a lively program. H. N. Wheeler, J. C. Anderson, George Throgmont, Walton D. Clarke, and President Crofoot spoke at this meeting. The college quartet furnished music for the program.

The commencement program for the week was closed at President Crofoot's home Thursday evening at the seniors' reception.

CORRESPONDENCE
Rev. Herbert C. Van Horn, Corresponding Secretary, Plainfield, N. J., U. S. A.

DEAR REV. HERBERT:

Many thanks for the books you sent me a few months ago. I shall be very happy if you will send me more books; I am deeply interested in your activities there; we are trying to do the same here. I want one of your books to help me to preach this wonderful gospel of our Lord Jesus.

It might interest you when I tell you that last month our school was opened at Shiloh Mission. Many boys and girls are coming from far and near to learn. But we are in need of teachers and I am asking you to send us teachers to educate these boys and girls who are coming from far. I shall be very glad if you will receive this letter and read it before your people in America, and tell them of our need here in Nyasaland.

I am yours in the Lord's service,

THOMAS RONARD,

Chilambe Village,
Care of Rev. A. Makineja,
F. O. Limbe, Nyasaland.

The wealth of a man is the number of things he loves and blesses, which he is loved and blessed by. —Thomas Carlyle.
LIVING MY OWN LIFE

Christian Endeavor Topic for Sabbath Day.

DAILY READINGS

Sunday—None lives to himself (Rom. 14: 7)
Monday—A man who tried (Luke 12: 16-21)
Tuesday—A boy who tried (2 Sam. 15: 1-6, 10, 13, 14)
Wednesday—A rich man's experience (Luke 16: 19-31)
Thursday—You influence others (Rom. 14: 12-15)
Friday—The Christian attitude (Rom. 15: 1-3)
Saturday—A boy who tried (2 Sam. 15: 1-6, 10, 13, 14)

SABBATH RECORDER

BY VELMA HODGE

What is my own life? It is the life that God has planned for me to live. In Ephesians 2: 10, we read that we are God's workmanship and that he has already ordained us to walk in his good works. Then I have a right to live my own life. It all depends upon us to walk as we please, to follow the plan that God has chosen for us, and that we are greatly needed with your ideas, enthusiasm, and sincerity in the Christian Endeavor society.

Christian Endeavor Field Work

(From News-Bits)

No doubt you have read that the Young People's Board has sent and is sending its president out to meet with the young people in some of our churches. The two weeks spent in West Virginia and Pennsylvania were most gratifying. Other reference will be made to these visits, but I want to say a few words to the young people.

We spent two weeks on this trip, visiting, worshipping, talking, planning, eating, and playing with the young people of Salem, Middle Island, Berea, Buckeye, Lost Creek, and Salemville. I sincerely hope that the young people received as much enjoyment and good from these gatherings as I did.

In every place the students were delighted, but it was pleased that the young people showed such deep interest. The young people received as much enjoyment and good from these gatherings as I did. In every place the students were delighted, but it was pleased that the young people showed such deep interest. Every phase of Christian Endeavor Work, Worship, Service, Instruction, Recreation, and Fellowship, seemed to claim the interest of the group to which I was talking. As much interest was shown in worship as in recreation. Is that not the way it should be? We should not work for a well-balanced life?

The time was short, not all could be said or seen. What about the future? The board cannot do all, you know, nor do we expect you to do everything without help. We are here to help you in your college and plan to go home for the summer, can you not be counted on to help in the church work? Let us try to do a modest way, seek some way to serve. It may be you can help in the Vacation church school, the choir, the Sabbath school; but by all means try to spend yourself for God and the world in a way that is needed with your ideas, enthusiasm, and sincerity. In the Christian Endeavor society.

Perhaps you are in your own "home town" each Sabbath. How about putting on some new life, while all the world of nature is doing it? Do you know that song, "I love life, I love life, I love the little things"? Those words suggest more than mere existence. It was Jesus who said I have come that they might have life and the right to rob others?

Monday—A boy who tried (2 Sam. 15: 1-6, 10, 13, 14)

God has planned for me to live the life he wanted me to be a business woman. Whose will should govern me, his or my own? X lived his own life like the prodigal and ended in the electric chair. Had he any right to bring disgrace and sorrow to his family? Was he not living others' lives as well as his own? For what is life but experience?

Berea, W., Va.

WHAT WOULD YOU HAVE DONE?

By Bernice Bliss

As I have been thinking this topic over I have decided that the chief way young people can promote Sabbath keeping is by strictly following this commandment given to God's chosen people many centuries ago.

The world needs strict Sabbath observance as much or more than ever before, and as youth has always been useful in great undertakings, it seems as though there could be no greater or better task for Sabbath-keeping young people to accomplish than Sabbath promotion.

As we are many, many times called upon to give our reasons for keeping the Sabbath, it seems first of all that we should be informed as to why we keep the seventh day as the Sabbath. I am sure none of us would expect to give as our reason for Sabbath keeping this week, because we were brought up to do so.

In Genesis 2: 2, 3, we read how God rested on the seventh day and also blessed and sanctified that day. Then God gave the Sabbath commandment on Mt. Sinai, and all through the Old Testament, judges, kings, and others kept their holy day, with many wonderful promises to those that keep the Sabbath. Then Jesus kept the seventh day as the Sabbath and in Mark 13: 6, "The Sabbath was made for man, and not man for the Sabbath." Let us think why God made the Sabbath for man. Was it just because he thought man needed rest from the daily routine of life? No, surely that wasn't the real reason, but because he knew man needed a time in which to draw closer to him and gain spiritual food for his daily life, and last but not least, I think God wanted a day that he himself had set aside and sanctified for man.

How does God expect us as young people to keep the Sabbath? I am sure there is no standard that everyone can follow in keeping the Sabbath, but if we follow the Bible teachings about the Sabbath and ask God to guide and bless us, surely we cannot go astray.

Perhaps some young people feel the Sabbath is a hindrance in their school life or the life work they desire to choose, and thereby infringes on their so-called personal liberty. I read an article recently entitled, "What Is True Liberty?" The following lines were taken from this article: "Freedom cannot be conferred as a gift, it has to be achieved. Freedom means power; it means mastery. Perhaps we as young people have forfeited our freedom by keeping the Sabbath, but let us remember the true meaning of freedom. All the sacrifices we make are small compared with the loss we would feel if the Sabbath were taken away.

Perhaps too sometimes feel that we as a Sabbath-keeping group are small and can never promote Sabbath keeping as we might want, but let us remember that it is the numbers but the power and influence of the individual that counts, and perhaps our love for the Sabbath, and our desire to influence other young people, and perhaps older people, to feel their need of the true Sabbath. Yes, we could help by distribu-
INTERMEDIATE TOPIC

For Sabbath Day, July 9, 1932

What books have helped you?
What is the best story you have ever read?
What is the best biography you have ever read?

DAILY READINGS

Monday—The best piece of Sunday school work (Ruth, chapters 1 to 4)
Tuesday—The story of Joseph—God’s providence (Gen. 37 to 50)
Wednesday—Daniel, faith and courage (Daniel, chapters 1 to 6)
Thursday—Mark—the story of Jesus (Mark 1: 1-9)
Friday—John—the story of the Son of God (John 1: 1-18)

Sabbath Day—Topic: Good Books (2 Tim. 3: 16, 17)

POLLY AND PAUL’S DISCOVERIES IN THE NEW CHURCH

A LESSON FOR THE YOUNGER JUNIORS

BY MRS. W. B. LEWIS

POLLY and Paul and all the other children were busy on Friday afternoon gathering flowers while the mothers arranged them, for their friends and neighbors were glad to get the flowers for the dedication of the new church—the service at which the building was set apart, consecrated to God.

The dedication really began the close of Sabbath school when some of the older people came to each of the Sabbath school rooms and in a few words told the children why they had the church and asked God to keep them and every part of it.

As the children left their rooms to go to the church service, each one was given two bouquets; carrying these they paused together at the entrance of the church and sang:

"Hear the church bells sweetly ringing,
On this holy Sabbath day,
God’s own message they are bringing,
Come to church, they seem to say.

Then they marched to the pulpit and placed their flowers on a frame that had been prepared for them, making the pulpit look like a bank of flowers. The children remained standing in the front while singing:

"The Lord is in his holy temple,
Let all the earth keep silence before him.

and the pastor offered prayer.

There was a feeling of gladness and contentment in the hearts of Polly and Paul, as he sat with Walter beside him. He thought over the words of his teacher as she had said that morning:

"Our work today reminds me of the time long ago when Jesus went up to Jerusalem to the Passover feast. There was a large crowd of people gathered in the city for the feast, and men, women, and children. When they heard Jesus was coming, they went out to meet him as he came riding on a young colt. Many broke off branches from the palm trees and scattered them in the way, while others spread their outer garments before him in a gay carpet, as they would do in honor of a king. Perhaps the children thought that Jesus would never be there again. It was a very happy procession and they burst forth into singing, ‘ Hosanna to the son of David! Blessed is he who cometh in the name of the Lord. ’ Our flowers and songs will show our love for him also."

Polly remembered, too, the verse they had that morning, "This is none other but the house of God, and this is the gate of heaven."

As he looked around the house of God, there came to his mind the many things he had found out through the afternoon talks with his father and mother that the church needed, and the many things that he could do for the church. But the greatest discovery of all he had made was that the church was not only for big folks, but for the children, for him! "I want to do my part," he said to himself, "for the church and for Jesus."

As a closing activity for this series of lessons on "The Use of God’s House," take your group through the church, walk softly remembering it is God’s house. Point out any significance in the architecture, such as memorials, and the things of beauty. Note the many things that need care. At different points you may wish to sing, "The Lord Is in His Holy Temple," and the other song quoted above, "Come to Church," by Elizabeth M. E. Shields; also repeat the verse Genesis 25: 28.

See the article by Mrs. Nettie Crandall on the Children’s Page of the Recorder dated May 2, for the description of a similar project.

CHILDREN’S PAGE

CHILDERN’S PAGE

BY MRS. WALTER L. GREENE, ANDOVER, N. Y.

CONTRIBUTING EDITOR

PETER, A HERO OF FAITH

JOHN 21: 18, 19

Junior Christian Endeavor Topic for Sabbath Day, July 9, 1932

BY MRS. NETTIE CRANDALL

Junior Christian Endeavor Superintendent

Peter was not always a hero of faith. "Though all men shall be offended because of me, yet will not I be offended. And though I depart from thee now, I will in no wise be offended," he said. Peter was not always a hero of faith. But the greatest discovery of all he had made was that the church is Christ’s church. He said that he would be a true member of the church and place all that he had at its command. Peter was not always a hero of faith. Rather, he was a hero of faith when he gave himself to the church and its work. His faith proved insufficient and he cried for Christ’s help. Christ said to him, "Oh, thou of little faith."

Not until Peter was made to realize his own weakness, did his faith in Christ grow strong.

When Peter denied Christ, Jesus looked at him. In that look Peter did not see the censure which he knew he deserved, but pity, compassion, and forgiveness. It broke Peter’s heart and he wept bitterly. From that time on Peter realized that he could do nothing in his own power. After this Peter was the only disciple that Jesus said he would be.

After this Peter never attempted any undertaking without praying for it and for guidance, for 

"What you have now read the Book of Acts and count the times that the disciples prayed. So full is the Book of Acts with the record of the prayers of the disciples, that someone has suggested that a more appropriate name for this book would be, "Prayers of the Apostles, and the Acts of the Holy Ghost." When Peter lost faith in himself and in his faith in Christ, it became a wonderful weapon. We are very weak in our own strength, but if we have faith in Christ we may do wonderful things in his strength.

TOMMY THE CONQUEROR

Tommy was always saying that when he grew up he wanted to be a great soldier. He meant to conquer men and to direct whole armies.

"But," asked his mother, "isn’t there some conquest that you can make before you grow up?"

"Why, how can there be?" said Tommy.

"Surely I am not to fight the other boys, and I am not a soldier," said Tommy.

"No, indeed," said his mother, "but did you ever know that no one can ever conquer others until he has first conquered himself?"

"Surely I do not need to conquer myself," said Tommy. "I can make myself mind. See," and with that he doubled up his fist, and stretched out his feet, and showed his mother how he could turn his body in any way that he wished.

"You promised me this morning that you would not do this, " his mother explained.

"I wonder what would happen if you should command your body to do that? Would it obey you?"

"This is only the way. I saw it the point, and went out without a word to weed the walk. It was hard work, and he found it difficult indeed to make his hands obey his will, especially when two boys came by and wanted him to go swimming with them. He went to ask his mother.

"Where are the boys going?" she inquired. And now, you are asking yourself, what is the way for you to conquer yourself? You see the boys, and the wish to go swimming, beginning to quiver and the tears beginning to come. "I thought you said this morning that you did not need to conquer yourself, God will help you," said his mother.

"But do you mean that you cannot even command your feelings?"

At this Tommy went out with a smile on his face and told the boys that he could not go swimming.

Later in the same day his neighbor, Paul, came to play croquet. Before they had played two games, his mother heard angry words and, looking out, saw the two boys almost come to blows. Paul went away sulkily as she approached, and Tommy explained that Paul had not been playing fairly. Tommy began to sulk himself. "You, my son," said his mother, "you, also, got angry; and isn’t it necessary for one who expects to command others to be able to command his own temper?"
And so it went all day. Tommy found that it was hard work to command his feet to go on errands. He used himself uneasily to keep his hands from meddling with his father's new chessmen. He found it quite impossible to restrain his tongue from answering back when an impudent boy made fun of him. And by the time night had come, talking it all over with his mother, he owned up that it was harder to command himself than he had thought.

"But I am not going to give up," he said.

"I'll get the better of myself yet."

"With Christ's help," answered his mother, as she kissed him good night.

**OUR LETTER EXCHANGE**

**DEAR MRS. GREENE:**

I am nine years old and will be in the fifth grade next year. I like to read the Children's Page in the Sabbath Recorder.

Today was Children’s day and we had no Sabbath school or Junior. I went to my uncle’s for dinner. I didn’t have Sabbath school or Junior. I went to the music, and of course I wanted to show the children’s letters appear on our page. I find no children’s letters writing to you are sorry that I have spoken of him before. His name is Snubby; he is a very wise dog and a great help to your father and must be a great help to your father and mother.

I have spoken of him before. His name is Snubby; he is a very wise dog and a great help to your father and mother.

I have spoken of him before. His name is Snubby; he is a very wise dog and a great help to your father and mother.

I have spoken of him before. His name is Snubby; he is a very wise dog and a great help to your father and mother.

I have spoken of him before. His name is Snubby; he is a very wise dog and a great help to your father and mother.

I have spoken of him before. His name is Snubby; he is a very wise dog and a great help to your father and mother.

I have spoken of him before. His name is Snubby; he is a very wise dog and a great help to your father and mother.

I have spoken of him before. His name is Snubby; he is a very wise dog and a great help to your father and mother.

I have spoken of him before. His name is Snubby; he is a very wise dog and a great help to your father and mother.

I have spoken of him before. His name is Snubby; he is a very wise dog and a great help to your father and mother.

I have spoken of him before. His name is Snubby; he is a very wise dog and a great help to your father and mother.

I have spoken of him before. His name is Snubby; he is a very wise dog and a great help to your father and mother.

I have spoken of him before. His name is Snubby; he is a very wise dog and a great help to your father and mother.
Six years later, in 1921, a group again met for worship; Mrs. Rasmussen, mother of the late Orville Burdick, then attending public school, was present, and arrangements were made to hold Sunday school in the home of the Misses Stansbury, who were then teaching in the Seventh Day Baptist Church of Denver. Misses Stansbury, with the assistance of Mrs. Eliza Davis, the widow of the late Frank Davis, and a few others, conducted Sunday school services in the home of the Misses Stansbury. The congregation was small, but the spirit of reverence and dedication was strong. The attendance grew steadily, and by 1923, the congregation had outgrown the available space in the home of the Misses Stansbury, and arrangements were made to hold Sunday school services in the home of Mr. and Mrs. Eliza Davis, who had moved to Boulder and were living in a small house at the corner of 13th Avenue and 13th Street. The congregation felt that the time was ripe for the establishment of a permanent place of worship, and they began to look for a suitable building to house their growing congregation.

The search for a suitable building was lengthy and difficult. The congregation had to consider many factors, including the location, the cost, and the availability of funds. Finally, in 1925, they decided to build a church of their own. The building committee was formed, and they began to raise funds for the construction of the church. The congregation was encouraged by the support they received from the local community, and they were able to raise enough money to build the church.

The new church was dedicated on May 1, 1926, and the congregation was able to hold its first Sunday school and worship service in the new building. The church was a small, simple structure, but it was a symbol of the dedication and determination of the congregation to establish a permanent place of worship. The congregation continued to grow, and they were able to add more facilities to the church over the years. The church has become a focal point of the community, and it is a testament to the enduring spirit of the congregation.
The church whose triple towers tell
The holy Trinity;

Christ came
And walked in Galilee,
In the way after his death. Therefore demanded that he go
To another place. But that was his limitation:
This then is the
Tale of Galilee, or doubts the benevolent in
Our best friend, could walk beside each one of us. That is what
Jesus revealed by his life, lived upon earth.

Jesus came
And walked in Galilee,
In the way after his death. Therefore demanded that he go
To another place. But that was his limitation:
This then is the
Tale of Galilee, or doubts the benevolent in
Our best friend, could walk beside each one of us. That is what
Jesus revealed by his life, lived upon earth.

The church whose triple towers tell
The holy Trinity;

Christ came
And walked in Galilee,
In the way after his death. Therefore demanded that he go
To another place. But that was his limitation:
This then is the
Tale of Galilee, or doubts the benevolent in
Our best friend, could walk beside each one of us. That is what
Jesus revealed by his life, lived upon earth.

The church whose triple towers tell
The holy Trinity;

Christ came
And walked in Galilee,
In the way after his death. Therefore demanded that he go
To another place. But that was his limitation:
This then is the
Tale of Galilee, or doubts the benevolent in
Our best friend, could walk beside each one of us. That is what
Jesus revealed by his life, lived upon earth.

The church whose triple towers tell
The holy Trinity;

Christ came
And walked in Galilee,
In the way after his death. Therefore demanded that he go
To another place. But that was his limitation:
This then is the
Tale of Galilee, or doubts the benevolent in
Our best friend, could walk beside each one of us. That is what
Jesus revealed by his life, lived upon earth.

The church whose triple towers tell
The holy Trinity;

Christ came
And walked in Galilee,
In the way after his death. Therefore demanded that he go
To another place. But that was his limitation:
This then is the
Tale of Galilee, or doubts the benevolent in
Our best friend, could walk beside each one of us. That is what
Jesus revealed by his life, lived upon earth.

The church whose triple towers tell
The holy Trinity;

Christ came
And walked in Galilee,
In the way after his death. Therefore demanded that he go
To another place. But that was his limitation:
This then is the
Tale of Galilee, or doubts the benevolent in
Our best friend, could walk beside each one of us. That is what
Jesus revealed by his life, lived upon earth.
Spirit is too much neglected and too little understood. An important feature of the early Christian Endeavor was their movement of the "Morning Walk," for the observance of the "Quiet Hour." Young people were exhorted to "practice the presence of God." We need to renew that slogan and to revive that practice. We used to sing, "Take time to be holy," and gave some thought to the possible significance of that sentiment.

When I speak of what used to be, I am not advocating going back to the "good old days" of my boyhood. I know our Christian experience was all too meager. I know that better things await the loyal follower of Christ than ever we or our fathers experienced. According to some of the attempts that have been made to experience the divine presence. It at least indicates the natural thirst of the human soul for the presence of God. My fear is that we have been so bound to the whirring wheel of business, and so absorbed in the effort for material success, that we don't even miss what we have lost, or long for that which is most precious in life.

The purpose of this message is to call us back to God. I have tried to make plain just how God in the Holy Spirit can come into every life through Jesus Christ. From the beginning of time the Holy Spirit has been manifesting himself as the Comforter, the Advocate, the Spirit of Truth. And I will intercede with God for you. I can write to Bob Lincoln and get him something better."

The John Campbell home seems to be the popular place this June. On the fourth, the night after the Sabbath, the Berean Sabbath school class was entertained here; strawberries and gooseberries were served. The home was the scene of the Ladies' Missionary business meeting and the program of ice cream and cake served.

DENOMINATIONAL "HOOK-UP"
Hammont, La.

The John Campbell home seems to be the popular place this June. On the fourth, the night after the Sabbath, the Berean Sabbath school class was entertained here; strawberries and gooseberries were served. The home was the scene of the Ladies' Missionary business meeting and the program of ice cream and cake served.

DENOMINATIONAL "HOOK-UP"
Hammont, La.

The John Campbell home seems to be the popular place this June. On the fourth, the night after the Sabbath, the Berean Sabbath school class was entertained here; strawberries and gooseberries were served. The home was the scene of the Ladies' Missionary business meeting and the program of ice cream and cake served.

### THE SABBATH RECORDER

**WELTON, I.A.**
The past few weeks seemed almost like a homecoming for Welton. May ninth, Pastor and Mrs. C. W. Thorngate of Al-
**THE SABBATH RECORDER**

R. I., containing the silver name tag, which Leow wore, and which he lost about two years before his death. On this tag is engraved the name of Doctor Merrill, Mr. Merrill's father. Several links of the chain which attached it to Leo's collar still remained. This had apparently been buried in the leaves and grass about the premises for over sixty years, and was found by the tenant while raking the yard.

—*The Sun*

**WESTERLY, R. I.**

Rev. and Mrs. O. S. Mills and daughter Ewell of Attalla, Ala.; Pastor Neal Mills of New Market, N. J., and Charles North of Plainfield, N. J., were breakfast guests yesterday of Mrs. Mertie Loofboro of 122 Main Street. They were on their way to New England attending the Eastern Seventh Day Baptist Association at Ashaway. Rev. and Mrs. Mills and Ewell will spend this summer with Neal Mills at New Market.

—*The Sun*

**PARINA, ILL.**

On the trip of Pastors C. L. Hill to Stonefort, beauty of trees, shrubbery, fields, and gardens was observed. On the route were "commodious and well kept homes; herds of fine bred Jersey and Guernsey cattle feeding in the pastures; the children were rosy cheeked and well dressed, and there were few idle men about the streets or highways; automobiles, not old, but new ones, actually block the parking places; and about the homes in the country, and in the cities: rambler roses give just the touch that is needed to make the scene appear anything but an evidence of the depressing times we are passing through... and I thought so many times of as men and nations we could come into harmony with the will of God, as does nature, how soon our present cloudy skies could clear and the joy of the Son of Righteousness convert anxiety and our feeling of uncertainty into peace and prosperity."

—Condensed from *Farina News*

**ROCKVILLE, R. I.**

The many friends of Miss Marjorie Burdick, daughter of Rev. and Mrs. W. D. Burdick, are sorry to hear of her serious illness at Denver, Colo.

—*Westerly Sun*

Word is at hand from the father of Miss Burdick containing encouraging news concerning her sickness. Miss Burdick was engaged in field work for the Young People's Board when attacked by diphtheria at Denver.

—*The Sun*

**THINK ON THIS**

John D. Rockefeller's statement that drinking has increased under prohibition is without foundation. The American people as a nation have been drinking so much that alcoholism as a disease is a negligible factor; alcoholism death rates have been cut in two; alcoholic diseases generally have been reduced to a point where it can be said that more lives have been saved by prohibition than were lost by us in the World War; the government's official estimate is that drinking has been reduced to thirty-five per cent of what it was; social agencies report poverty from drink reduced to a negligible minimum; the National Education Association reports that a million children have gone to high school from homes that would have been unable to send them under pre-prohibition laws; in conditions; industry reports a sober army of producers; competent investigators are not half so eager to blame crime on prohibition as they were before it started to investigate and found that local politics is the main factor in crime and racketeering.

Mr. Rockefeller should realize that when the Eighteenth Amendment was ratified the liquor interests threatened to organize a nation-wide disobedience of the prohibitory laws. Much of the present law observance and organized nullification is the result of that threat.

We think Mr. Rockefeller wrong in his statement that states still maintain their former laws and regulations covering the liquor trade. In most instances state prohibition laws automatically repealed the old laws relating to the liquor trade. It is sufficient to repeal the Eighteenth Amendment would result in liberal state liquor laws that would insure a flood of liquor with its attendant evils.

Present problems cannot be solved by re-storing the liquor traffic to a legal status; nor can they be solved by allowing prohibition enforcement to remain in the hands of the present law enforcement agencies. We require clean government with

**THE SABBATH RECORDER**

**MARRIAGES**

**HORNER-COX.—At the Seventh Day Baptist parsonage, North Loop, Neb., June 7, 1932, by Rev. Hurley S. Warren, Miss Velma Ruth Cox of North Loop, and Ernest R. Horner of Catesville, Neb., the new home to be at Catesville.**

**DEATHS**

**IRISH.—Myron C., son of George and Mary Adams Irish, was born July 4, 1855, at the family farm near the Westerly, R. I., present home. He married on April 14, 1880, Miss Elizabeth Marguerite Carpenter, Jessie Carpenter, and Herbert Carpenter; and eleven great-grandchildren.

For many years Mr. and Mrs. Irish were residents of the town. Not in the last few years they have lived at West Genesee.

Mr. Irish remained loyal to his Christian faith to the end. He was a kind neighbor, a man of strong and tolerant convictions, friends, and loved ones, and he will continue to live in the memory of his family, relatives, and former friends.

Services were conducted at the home by Rev. Harley Sutton, assisted by Rev. Mr. Castilh of Ohio, and interment was made in the Cane Cemetery.

—*H. S.*

**LAWTON.—Mrs. Theresa Colgrove Lawton, daughter of David and Eunice Groves, was born near Nile, N. Y., on July 31, 1847, and passed away at her home March 15, 1932.

When a small child, she went with her parents and two sisters to New Auburn, Wis. She was the last survivor of her father's family; the two sisters preceded her in death in 1926.

She was married August 20, 1866, to Edward T. Lawton, a veteran of the Civil War. To this union were born six children; a daughter died in infancy, and her son, Welton, in 1921. Her husband passed away November 30, 1912. Four children are left to mourn her loss. They are: Mrs. Louise Lewis Dodge of East Seneca, Minn.; Wyman A. and David E. of New Auburn, Minn.; and Mrs. Robert L. Parks, of Nebraska. Also six grandchildren and two great grandchildren.

She was baptized and became a member of the Utica, Wis., Church, when a girl. She went with her husband and baby daughter, Mary, to New Auburn, Minn, settling on the place which has since been her home. Her church membership was transferred to the Eighth Baptist Church, where she was a faithful member until the church was dissolved. She continued her church services on the farm after her home church was gone.

Her death marked the passing of the last Sabbathkeeper in New Auburn, Minn., and she was laid to rest in the beautiful High Island Cemetery beside her husband and near many loved ones.

—*C. B.*

**Sabbath School Lesson 11—July 9, 1932**

**THE CALL OF MOSES—Exodus 2: 11—4: 20**

*Golden Text: "Certainly I will be with thee."* Exodus 3: 12

**DAILY READINGS**

July 8—The Call of Jeremiah. Jeremiah 1: 4-10.

*For Lesson Notes, see *Helping Hand*
SPECIAL NOTICES

The Seventh Day Baptist Missionary Society will be held Monday evening for the work in Panama, Java, and remedies to the treasurer Karl O. Stellman, Westfield, N. J.

The First Seventh Day Baptist Church of Syracuse, N. Y., holds regular Sabbath services in the Auditorium, first floor, of V. M. B. A. Building, 614 Montgomery St. Bible study at 2:30 p.m. following preaching service. The church clerk is Mrs. Edna E. Treadwell, phone James 3082-W. A cordial welcome to all visitors.

The Seventh Day Baptist Church of New York City holds regular Sabbath services at the Joliet Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10:45 a.m. Preaching service at 11:30 a.m. A cordial welcome is extended to all visitors.

The Seventh Day Baptist Church of Chicago holds regular Sabbath services in its moveable tabernacle, located one block south of East Broadway (precinct of Mott Avenue), on Forty-second Street. Sabbath school at 10 a.m., preaching at 11 a.m. Be sure to attend. A cordial welcome is extended to all visitors.

The Minneapolis Seventh Day Baptist Church holds regular Sabbath services in its new building on Fourteenth and Lemon Streets, formerly at Washington Square, South. The church clerk is Freda T. Fisher (Mrs. Luther Fisher). Telephone 2-1946.

Riverside, California, Seventh Day Baptist Church holds regular Sabbath services in its new building on Fourteenth and Lemon Streets. The church clerk is Freda T. Fisher (Mrs. Luther Fisher). Telephone 2-1946.

The Detroit Seventh Day Baptist Church meets every Sabbath at 10 a.m. on W. D. 3, Box 39-A. Telephone 2-1946. All interested are cordially invited to attend.

The Minneapolis Seventh Day Baptist Church meets every Sabbath at 10 a.m. on W. D. 3, Box 39-A. Telephone 2-1946. All interested are cordially invited to attend.

The Seventh Day Baptist Church of Los Angeles holds regular Sabbath services in the Los Angeles Baptist Church, 612 South Main Street, Los Angeles, Calif. It holds its regular Sabbath services in its moveable tabernacle, located one block west of Van Dyke in the village of Center Line, E. D. 3, Box 39-A. Telephone 2-1946. All interested are cordially invited to attend.

The Seventh Day Baptist Church of Chicago holds regular Sabbath services in its moveable tabernacle, located one block south of East Broadway (precinct of Mott Avenue), on Forty-second Street. Sabbath school at 10 a.m., preaching at 11 a.m. Be sure to attend. A cordial welcome is extended to all visitors.

The Minneapolis Seventh Day Baptist Church holds regular Sabbath services in its new building on Fourteenth and Lemon Streets, formerly at Washington Square, South. The church clerk is Freda T. Fisher (Mrs. Luther Fisher). Telephone 2-1946.

THE SABBATH RECORDER

THEODORE L. GARDINER, D. D.,
Editor Emeritus

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

L. H. NORTH, Business Manager

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

Terms of Subscription

Per Year .................................. $2.50
Six Months ................................ 1.25
Per Month .................................. .25
Per Copy .................................. .06

Papers to foreign countries, including Canada, will be charged $3.00 additional, on account of postage.

Subscriptions will be discontinued at date of expiration when so requested.

Advertising rates furnished on request.

RECORDER WANT ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of a like nature, will be run in this column at one cent per word, or one cent per word per each additional insertion. Cash must accompany each advertisement.

LETTERS TO THE EDITOR


JUNIOR WORK


MILTON COLLEGE

Founded in 1844

A COLLEGE FOR MEN AND WOMEN

Courses leading to the degrees of Bachelor of Arts and Bachelor of Philosophy and to a certificate in music. Milton College endeavors to maintain the quality and ideals of the American Liberal arts college. Its curriculum is based on the belief that the liberal arts are the best preparation for life in a rapidly changing world. The faculty of men and women is selected for their academic excellence and for their concern with the individual student's growth. Milton College offers a wide range of courses in the liberal arts and sciences, and a number of individual study courses. Men's and women's athletic programs include basketball, tennis, and track. Milton College is accredited by the New England Association of Schools and Colleges.

BOOKLETS AND TRACTS

THE SABBATH AND SEVENTH-DAY BAPTISTS-A neat little booklet with cover, twenty-four pages. Illustrated. Just the information needed, in condensed form.

WEEKLY MOTTOES-A Sabbath motto for every week in the year, by Rev. Alva J. Bond, D. D. Priced in attractive form to hang on your wall. Fifty cents each

A COURSE IN CHURCH MEMBERSHIP FOR JUNIOR BOYS AND GIRLS. By Rev. Wm. B. Hervey, D. D., including fifteen pictures. Fifty cents each

FIRST DAY OF THE WEEK IN THE NEW TESTAMENT-By Prof. W. C. Whittaker, D. D. A quarterly, with articles and scholarly treatment of the English translation and the original Greek of the scriptures, "First day of the week." Sixteen pages, four paper, unbound cover.

SABBATH IN THE BIBLE-All Biblical references on the Sabbath question will be available in one volume. The Sabbath question will be answered by five cents in stamps to any address.

SEVENTH DAY BAPTIST HYMNS AND SONGS-By Rev. Ira M. Babcock, D. D. A book, containing the most popular hymns and songs used in Seventh Day Baptist Church services.

SEVENTH DAY BAPTIST CALENDAR AND DIRECTORY. Twenty-five cents each.

A SONGBOOK FOR BOYS AND GIRLS OF JUNIOR AGE.

MAKING THE ANNUAL CANVAS.

SABBATH LITERATURE-Sample courses of tracts for various denominations. The Sabbath question will be answered by five cents in stamps to any address.

AMERICAN SABBATH TRACT SOCIETY

Plainfield, New Jersey

Huffman Hall

Alfred, N. Y.

DEPARTMENT OF THEOLOGY AND RELIGIOUS EDUCATION

Alfred University

For the joint benefit of Salem and Milton Colleges and the Alfred University School of Law.

The Seventh Day Baptist Education Society solicits gifts and bequests for these denominational colleges.

BIBLE STUDIES ON THE SABBATH QUESTION

By Prof. W. C. Whittaker, D. D. A quarterly, containing carefully prepared studies for the Sunday school and service. The Bible studies will be printed in twenty-four pages. The Bible studies will be printed in twenty-four pages.

SABBATH HYMNS AND SONGS-By Rev. Ira M. Babcock, D. D. A book, containing the most popular hymns and songs used in Seventh Day Baptist Church services.

SEVENTH DAY BAPTIST CALENDAR AND DIRECTORY. Twenty-five cents each.

AMERICAN SABBATH TRACT SOCIETY

Plainfield, New Jersey

S. D. B. GRADED LESSONS

Salem College

TWO WEEKS OF GRADING LESSONS, per quarter. 40c each. Readers are accepted for further study.

For further information, address

O. T. Babcock, President

Milton, Wisconsin

Plainfield, N. J.

AMERICAN SABBATH TRACT SOCIETY

Plainfield, New Jersey

S. D. B. GRADED LESSONS

Salem College

TWO WEEKS OF GRADING LESSONS, per quarter. 40c each. Readers are accepted for further study.

For further information, address

O. T. Babcock, President

Milton, Wisconsin

Plainfield, N. J.

AMERICAN SABBATH TRACT SOCIETY

Plainfield, New Jersey
Are Parents Keeping Pace
With Their Children?

We live in rapidly changing times. Is only youth keeping pace with it? Are grown-ups falling behind? What can be done to make each understand the other?

A noted physician and psychologist, aided by his talented wife, discusses and answers these problems in

Piloting Modern Youth


Practical and encouraging. It treats such phases as Personality; Inferiority Complex; Social, Economic, and Educational Problems; Recreation; Initiative; Sex Problems; Courtship and Marriage; Religion.

Rev. Daniel A. Poling: "Rings true in every chapter."

Dr. Charles L. Goodell: "By far the finest treatment of the whole question of adolescence that I have seen."

Dr. Arthur Frank Payne: "Brings to us in a sane but scientific way the kind of thing that we really should know in piloting modern youth in this complicated world of ours."

Philadelphia Public Ledger: "No one entrusted with the care of children can afford to miss this volume."

Chicago Daily News: "A mine of common sense. Will pour quite a little oil on troubled household waters."

384 pages, $3.50, postpaid

SABBATH RECORDER
Plainfield, N. J.