Dear Pastor (or Other Church Worker):

The Conference Committee to promote the financial program of the General Conference has sent out an invitation to all churches for distribution to their members. The amounts of the budget and the detailed estimates of the work of the Boards for the Conference year were fully set forth in this booklet.

The Conference President, Doctor Corliss F. Randolph, the Committee on Religious Life, and the Commission have together emphasized the spiritual side of denominational activity and progress. This is well. Enriched spiritual life will react favorably in a practical manner and will be reflected in better financial support. One's money, that is, his income, is just so much of himself converted into a handy medium of exchange. Therefore a dollar may as really express spirituality as a prayer or a personal invitation to become a Christian. It is impossible to divorce the spiritual from the material. Both are necessary parts of life.

Now the first half of the Conference year is past and the Treasurer, Mr. Harold R. Crandall, reports total receipts of $12,216.51 about 28% of the yearly budget. Your Finance Committee wishes to know how much these figures reflect the "hard times," and how much may be due to other conditions.

You as a pastor or church worker can render a helpful service by sending in answers at your earliest convenience to the following questions:

1. Has the Onward Movement canvass yet been made in your church for the current Conference year? 
2. If so, how much was pledged? $ 
3. If not, when will the canvass be made? 
4. What amount has been set for your goal? $ 
5. What suggestions would you offer for raising the budget?

You will be interested to know that the opinion of the Commission at its recent meeting was that the budget should be emphasized. Every effort should be made to raise the budget, fully. No emphasis will be at present placed upon raising money for indebtedness.

These are times to try men's souls but Seventh Day Baptists will not be found wanting.

Cordially yours,

L. Harrison North, Chairman, 
Courtland V. Davis, 
Herbert C. Van Horn, 
Esle F. Randolph.
SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next session will be held with the Seventh Day Baptist General Conference at the Granville Hotel, Granville, Ohio, on the second and third of October, 1932.

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

Secretary—Asa B. Utter, Westerly, R. I.

Recording Secretary—George F. Carithers, Washington, D. C.

Terms expiring in 1932—George B. Utter, Westerly, R. I.; Charles B. McWade, Plainfield, N. J.; William M. Simpson, Battle Creek, Mich.; William D. Burdick, Rockville, R. I.; Frederick Whitfield, Bolivar, N. Y.; Moses E. Martin, Parkersburg, W. Va.; and William F. Maguire, Plainfield, N. J., the second first day of each month, at 2 p. m.

The regular meetings of the Board are held on the third Tuesday of the month, at 2 p. m.

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

President—Charles T. Hubbard, Plainfield, N. J.

Recording Secretary—George H. Utter, Westerly, R. I.

Terms expiring in 1932—Samuel H. Davis, Westerly, R. I.; Edgar D. Van Horn, Middle River, Va.; and Frederick B. Stuller, Norfolk, Va.

The regular meetings of the Board are held on the second Tuesday of the month, at 2 p. m.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE

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

Recording Secretary—Mrs. Oris E. Stutler, Salem, Va.

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

The warrants are signed by Mary Bacha, Mrs. Frederick R. Turner, and Mrs. Edward H. Stanton, Durham, Va.

SEVENTH DAY BAPTIST VOCATIONAL SOCIETY

President—Gaut V. Simpson, Battle Creek, Mich., Chairman; Paul E. M. Hall, New York, Secretary; L. Greene, Andover, N. Y., Treasurer; Alvis S. Smith, T. A. Smith, W. Va., and J. M. Smith, Calif., Recording Secretaries; Mrs. Mary P. Pierce, Riverside, Calif., Mrs. Myrtle A. Crabbs, Washington, D. C., Miss Grace A. Clearfield, Washington, D. C.

THE SEVENTH DAY BAPTIST HISTORICAL SOCIETY

President—George F. Carithers, Washington, D. C.

Secretary—Asa B. Utter, Westerly, R. I.

Recording Secretary—George F. Carithers, Washington, D. C.


The regular meetings of the Board are held on the third Tuesday of the month, at 2 p. m.

SABBATH SCHOOL BOARD

President—Rev. H. E. England, Milton, Wis., Corresponding Secretary—Mrs. Ruby C. Babcock, Battle Creek, Mich.

Terms expiring in 1932—L. Greene, Andover, N. Y.; Mrs. L. Greene, Andover, N. Y.; Miss Wilma Bond, New York, N. Y.; Miss Ethel A. Orton, Binghamton, N. Y.; Miss Vivian Hill, Farina, III.; Miss Albertas Simpson, Battle Creek, Mich.; and Miss L. Cora Helms, Washington, D. C.

The regular meetings of the Board are held on the third Tuesday of the month, at 2 p. m.

THE NATIONS' DISARMAMENT ISSUE

When some of our readers open this SABBATH RECORDER almost a week's work will have been done by the Disarmament Conference at Geneva, Switzerland. In spite of the protests of preachers and laymen, the mad race for larger navies and bigger armaments has gone on. The nations have been branded as pacifists and revolutionists by their stand. It is precisely because the religion of Jesus Christ has the power that might that the churches of Christ in America pray unitely for the success of the conference now in session.

Five principal issues are being discussed at Geneva: (1) The limitation of personnel in the armies and navies of the world; (2) the limitations of the materials of war; (3) the reduction of military budgets; (4) the abolition of chemical and bacteriological warfare; (5) the establishment of a permanent disarmament commission.

Concerning the first issue, it may be recalled that President Hoover is authority for the statement that one-half million of men are enrolled in the armies of the world as "effectives," while "trained reserves" number twenty million more. It is conceivable that reducing the "effectives" is a complex one, due to varying conditions in the different countries involved. However vexing the problem, "given the will to peace, a solution can be found."

With regard to reaching the goals implied in the second and third, there is presented the problem of limiting the size of war ships, the calibers of guns, the number of tanks, war planes, etc., a method favored by the United States; and the indirect method of limiting budgets to be expended by the nations on their respective sea, land, and air forces, a policy more or less dear to the nations concerned. Of the practically four and a-half billion dollars expended in 1930 for the nations' armament, the United States spent about one-sixth, which means that the Washington government put into this bag with holes a greater sum than any other nation. By adopting a policy of reduction on a proper percentage basis, relative security of the nations would not be at all jeopardized, while millions of dollars would become available for the reduction of taxes for social and humanitarian projects.

If the moral indignation of the allied world at the introduction by Germany of the use of gas in the Great War can be experienced again, the fourth issue before the conference would quickly be met. To our humble judgment, the Senate has so far failed to sign the anti-gas treaty negotiated at Geneva in 1925. As a military weapon it is as indefensible morally as the bombarding of the wounded in hospitals or of defenseless women and little children. While legal restraints may be invoked, the only effective way of banishing the menace of gas and disease germ warfare is to get rid of them.

The fifth issue at Geneva is the establish­ment of a permanent disarmament commission which will undertake a continuous and scientific study of the armament problem.

As the conference convenes, a grave situation in the Orient is at a most critical jun­cure. Japan's violent and unfounded attack on Shanghai, with her overwhelming disregard for the treaty rights of international­als, has brought about an alarming complica­tion. Battleships with engines hot and speeding toward Shanghai while England and America are landing marines and men from the regular army. What the outcome will be no one dares venture a guess. With a much smaller match in Serbia, seventeen and a-half years ago, a conflagration was lighted...
THE SABBATH RECORDER

that caused losses incalculable and brought the world to its present unbearable condition. With "scraps of paper" brought freshly to our minds, many are skeptically asking what has caused losses incalculable and the delegation from the United States. It is made by the splendid gesture of Secretary of State Stimson. His colleagues are Senator Claude A. Swanson, Ambassador Woolley, and the Honorable Norman Davis.

The Honorable Arthur Henderson, president of the conference, a man of wide political experience, is quoted as saying, "At the Disarmament Conference, as elsewhere, the governments will do what the people want. If the people want disarmament they can have it. If they will make their will known, they can compel results." People do want it. They are praying for it. Churches are uniting in petition in behalf of it. Do we have faith—even as a grain of mustard seed? Disarmament is bound to come.

February Interests Outstanding in our calendar is the month of February, convening, as it does, the birthdays of America's two greatest and most loved patriots, Washington and Lincoln. The name of Washington will be much featured this year, for it is the two hundredth anniversary of his birth. A Bicentennial Commission has been long at work by a committee notable in this country. For more than a month, or a month, indeed throughout nine months, the commission has planned for a continuous celebration. The secular press has been and will continue to give wide publicity to the movement. The religious press will do its part in capitalizing, for ethical and spiritual values, the noble traits of character and conduct of these two American patriots.

For February the SABBATH RECORDER will publish a feature concerning the "Father of His Country," and the issue of the twenty-second a Washington memorial number.

The Sympathy of Lincoln Many beautiful stories are told of the fine spirit and symp­athy of Abraham Lincoln. In the most critical war days he was called upon to pass on the life or death of many soldiers. Such was the case of a green farmer lad from the Mid-west, taken right out of his rural environment and with no military training whatever. Assigned to sentry duty and for two days and nights without rest, he fell asleep at his post. The officers, bitterly efficient, courtmartialed him and condemned him to shoot at sunrise. The order was made and the必不可的 sound of the call to roll came to the President's ears. Officers were immediately dispatched to stay execu­tion until Lincoln granted. The President said, "It is not for me to wonder at that a boy, raised on a farm, probably in the habit of going to bed at dark, should fall asleep when required to watch, and I cannot consent to shoot him for such an act."

Later, it is told, following the great battle of Fredericksburg, among the slain found a nest woodcutters, one of a young man who had died bravely fighting for his country. He was easily identi­fied as the farmer boy who had been par­doned by Lincoln. A photograph was found next to his heart. It was the picture of the President, and beneath it in the soldier's handwriting were the words, "God bless President Lincoln."

Many Christlike acts of mercy were credited to the great spirited Lincoln as he bore the burdens of the country so heavily upon his shoulders. He was said to be the sorrows; their losses his. A commanding officer once came in from the field to see the President with warrants for the extradition of twenty-four deserters to be signed by the executive. By all laws of military procedure these men were by all means to be shot. But Lincoln saw more clearly than many. He refused to sign the warrant and nothing could shake him. The protests of the officer were un­availing. With a look so often seen on his face—a look of inexpressible sadness President Lincoln replied, "Mr. General, there are already too many broken-hearted widows in the United States. For God's sake, don't ask me to add to the number, for I won't do it."

Student Volunteers "The Son of God moves forward again in North American universities and colleges. Students follow joyously, triumphantly." So we read in an interesting release to the papers of this week. The communication is by Arthur Eilt Hungerford, who has had an active part in the publicity committee of the quadrennial Conventions of the Student Volunteer Movement since 1910. With the ex­ception of Des Moines in 1919, he has at­tended every one we are told—Rochester, Kansas City, Indianapolis, Detroit, Buffalo, Mr. Hungerford is a trained newspaper man.

At each convention his work has thrown him in close contact with students and repre­sentatives of the college press. Each convention has made its mark on his mind. Each stands as a distinct picture, representing the thinking, the sayings, and actions of that student generation.

Before writing his impressions of student life he attended the Buffalo con­vention, Mr. Hungerford waited two weeks, so that his thoughts might become clarified. He states that written statements from rep­resentative editors of college papers and from various students confirm his own im­pressions as to what students today are thinking.

Many were interested in Secretary Bur­dick's report on this convention in the Sab­bath Recorder of January 11. His fav­orable impression of the convention and conference is confirmed and corroborated by Mr. Hungerford's report, the first part of which will be found in this issue of the Recorder. The report will be concluded next week.

JESUS CAME PREACHING

(Continued from last week)

A REVIEW BY REV. EDGAR D. VAN HORN, D.D.

IS JESUS STILL THE PRAACHER'S AUTHORITY?

1. It is said that there has never been an age with so scant respect for tradition as the present. In music the masters are ignored, their great themes have been desecrated and forced into the mold of modern jazz. Art has likewise taken on a new fashion. Good or bad, nobody knows for nobody can comprehend. In the realm of morals the floodgates have been opened and the devastation is great. Old restrictions have been swept away, barriers thrown down, bridges gone, so that today no one knows exactly where we are going or when we shall arrive. In religion we are in a new world. Old traditions have been swept aside and the very citadel of Christianity is being assaulted. It is no longer a question of the authenticity of the sacred bed. Even science and its validity are being questioned, and many things we thought to be rock­ribbed are now said to be mere assump­tions. Certainly traditions have been thrown to the scrap heap.

When Jesus came, pagan cults had a thousand deities, but with the rise of the Son of Righteousness they faded into noth­ingness and Christ was everything. He was the center and theme of apostolic preaching. He came by the authority of God, upon which all else was judged. He was the revelation of a new spirit, a new life, and the "Way" by which men passed from death unto life. Now men are questioning—not so much his life, for that old ghost has been laid low by a record too resolute and an influence too personal to be questioned—his message. Is he, a lone figure of two thousand years ago in a little obscure spot of the world, for this age, an age new, complex, and deter­mined? Is there a message, a message which all else is to be judged upon? What has his life got to do with the present, men are asking. If it has, how can we be sure of what he said and did? Are the records of which all else was judged, validated for our day? Was he speaking to a particular people, with specific human need, or addressing words of universal import to all men for all time?

Thus Jesus and his words are under question. I do not think he would have it otherwise for, as we are told, "He covers no refuge but the wide heaven of truth."

Now here is what is coming out of this critical study, this laboratory of experimenta­tion, investigation, questionings in a scien­tific age. It was admitted that Jesus lived and spoke the things recorded of him. To some he may be dim and shadowy, but to others he is startlingly real, authoritative. Is he not, after all, the one we turn to for our devotion upon him? Why should we be made to conform to his teaching, his way of life? If some should ask, "should we be made to conform to his teaching, his way of life?"...
what would we say? Why conform then to the teaching and ways of "a Craftsman from the dim blue hills of ancient Galilee?" Why? Because he constrains us. Even the world does not criticise him so much as the failure of Christians to live up to his interpretation of truth and life. That is mainly the trouble with the present age—not that we cannot speak the truth, but that men of this day and age have fallen so far below his standard and into such chicanery, that "Christian preaching" with truth-filled and relentless passion 'Christ and him crucified.' In that sense Christian preaching arose. It captured art and empire, philosophy and sacred rituals, and laid them at his feet as 'gold and frankincense and myrrh.' Can we do the same? Must we not so preach? Is he still our sovereign power? It is the pivotal issue.

2. It is natural therefore that we should ask, "What is authority? This is a vital question. To ask the question is to embark on a new sea The Breton fisherman had a saying, "Our boat is little and the sea is vast." Yet they ventured forth in the quest of four thousand years. In that quest the truth and I am sure we shall find it. Webster defines "authority" in its primary sense as "legal power." But that will not yield the religious sense of it. "Authority" is a much deeper well. That kind of authority is domination, and it breaks down. "If authority delivers us to the judge, and the judge to the jailor, and the jailor to the prison; then life is a Sing Sing, and the convicts will rebel so that not even machine guns can subdue them." Again Webster gives as a secondary meaning of "authority" — "government—those exercising authority." But the mere exercise of authority is tyrannical. Carlyle once complained, when viewing the slums of London, "God doesn't do anything." Well, God may not have worked in just this way Carlyle thought he should; but let us set deep in human clay, the dream of a, a dream, a pledge, a spur. Jesus dreamed of a spiritual kingdom; he pledged it his devotion, and worked for it with a passion that knew no bounds.

"Authority" may be an unfortunate word. It seems to have "fallen into ill repute." It is quite unpopular in these times. Perhaps "certainty" would be a better term, for by certainty I mean "the meek man who stands out a fact" as a starting point for further quest. Commander Byrd established "Little America" as a base for exploring the unexplored, and as others explored, a fact must go further, for true authority is both quest and goal.

3. Authority (let us not cast the term aside) is a "compulsion, ruling us above the vagaries of our mood and conduct, yet safeguarding our freedom." That's the "paradox of authority: a compulsion safeguarding our freedom; in reality challenging us to the unknown." This is in strict accord with the latest hypothesis of science as we are told by Dr. Arthur H. Compton, who won the Nobel Prize for his work in physics in 1931. He acknowledges a "directive intelligence" in the realm of physical things. This was the territory where we might least expect it. Lafcadio Hearn tells of an earthquake in China one time. A workman from his hilltop farm saw the waters of the ocean quickly rise like a wild beast about to spring upon its victim, and he knew that spring would be the tidal wave. As he looked he saw his neighbors in the valley below. Not that they knew the spring was coming, and knew that they would be swept away by that on-coming wave. Without a second's thought of the sacrifice to himself, but in his mad sprint of exultation, he set fire to his rice fields and furiously rang the temple bell. His neighbors below, looking up, thought his farm was burning and hurried up the hill to his aid, then from that safe hill they saw the swirl of waters over fields just forsaken and knew their salvation and the spring itself was passing. Not that the spring was the enemy, nor that the spring was driving them from the sanctuary, but that the spring was for them: "He who shall enter the waters has triumphed." The righteous shut out the sinners, "but his circle of friendship was a boundless horizon; it gathered in the Greek, the Gentile, the Roman, the apostle, the apostate, Mary of Bethany, and that other Mary, John, and the man whose devils were many. Not that anyone ever took liberties with him, but simply that in the presence of his strength, they felt their weakness; in the presence of his purity, they saw their impurity; in the presence of his holiness, they saw their sinfulness—all saw themselves as they were and cried for cleansing. "He who washed and meditated on them a spirit strong enough to conquer the demons with which they believed themselves infested, a spirit strong enough to overcome the threat of death, a spirit able to absorb their sins into his suffering love. They may not have comprehended all the power and beauty of his life and the impact of his love on theirs and they beheld his radiance, as of the only begotten from the Father, full of grace and truth."

"Grace" means the unmerited love of God, and "truth" means God, not some shadow or symbol, but reality. This "grace" and this "truth" they found in him.

6. We may ask then: Does Christ any compulsion and authority for us today? Are his teachings for us? Are there any sanctions in them for our preaching, our standards of life and conduct? Has he a mission for the world today? Strange that we should ask the question.

The gospels present us to a very vivid picture of him as he walks the hills and valleys of Galilee, Judea, and Samaria, healing, preaching, teaching, and revealing to needy men and women the eternal verities of God. His footsteps are on every road. Biographies of him multiply as of no other person. Titian, Tintoretto, Raphael, Mazzi, Savonarola, Ruskin, Rowing, and now within the last two or three years, come such writers as Kahalel Gebran, Bruce Barton, Ellery Leonard, Upton, clair, Evelyn Underhill, A. Robertson, Rittlemeyer, W. Russell Bowie, J. Middleton Murray, and others. Each presents to us the marvelous breadth and reach of his life, his startling and strange nearness to modern life and problems. What a company of men and women representing varying moods, temperaments already—were approaching the character of Jesus from different avenues, yet all drawn as by some cosmic magnet. If the critics of Jesus say, "He is only a lay figure on whom creative minds have draped their visions," their words will not convince. These criticisms pass as soon as the reader recognizes his startling and strange nearness to modern life and problems.
ethnic faith antedated Christ and men have tried the clout of cults with which the world has been filled. If there were relief in these cults for their sufferings, they would have found it; but there was none until Christ came. It was out of their experience they said, "Neither is there any other name given under heaven among men, whereby we must be saved." The difference is primarily in the

"remedy" for sin. "Under law" when a man sinned, he brought an animal sacrifice as specified in the Jewish ceremonial system. "Under grace" when a man transgressed the law of God, but God dealt with him on the cross as his sin-substitute (Isaiah 53: 6; 1 Peter 2: 24)—a sacrifice which was only imperfectly foreshadowed in the dispensation of law by the animal sacrifices. Grace, however, is immeasurably superior to law. "For what the law could not do, in that it was weak through the flesh, God doing what the law could not do, sent unto us his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us" (Romans 8: 3, 4). Herein lies the superiority. There was nothing in the animal sacrifice to give one the desire to obey God. But now "the love of Christ constraineth us" (2 Corinthians 5: 4). Neither was there anything in the ceremonial transaction to give one the power to do the will of God. Only "grace" has the birth from above, giving us a nature which enables us to obey. Law could deal with sins of the flesh, but not with sin in the flesh (Paul). Under both covenants salvation was not achieved. Beyond this "law" could not go. Only "grace" delivers from the bondage as well as from the "burden" of sin. This is what Paul means when he says, "Sin shall not have dominion over you, for ye are not under law, but under grace" (Romans 6: 14). He had in mind the superiority of grace, the remedy for sin.

"Under law" but under grace, then, does not mean that the great eternal principles of the moral law were abrogated by grace. Christ dealt with sin, not as from the moral law, but from grace. He said to his Father, "Father, forgive them, for they know not what they do." (Luke 23: 34). It is just as much a part of our duty toward God as not taking his name in vain. Nor is there any difference in the principles expressed in the Decalogue. Grace, however, is immeasurably superior to law.

We must go carefully here. We must not argue for the law as a system of dealing with mankind under the covenants of the two great dispensations, the two or three important distinctions. First, we must distinguish the two great covenants which cover the whole Bible—the covenant of works and the covenant of grace. The former was made with Adam in the garden. The Creator placed man on earth with just one restriction—not to eat of the tree of the knowledge of good and evil. "And the Lord God commanded the man, saying, Of every tree of the garden shalt thou freely eat: but of the tree of the knowledge of good and evil, of that thou shalt surely die" (Genesis 2: 17) implied "this do and thou shalt live." Adam was to earn eternal life by his works, that is, by quickly and perfectly accomplishing his commission. In due time he forfeited and was condemned, thereby to the right to any part of the tree of life, and God's grace had to enter in. After man broke the covenant of works, God entered into another covenant, the covenant of grace. The whole story of the Bible from Genesis 3: 15 on is of God's grace reaching out toward sinful men. Another distinction is that between the moral law and the ceremonial law. The former is a set of ten great universal and imperishable moral principles, which have existed since the beginning of time, and which were codified in the Decalogue. These Ten Commandments express God's right to rule over mankind, and are unchangeable, as he is. They define sin (Romans 3: 20-7; 7; 4: 15; 1 John 3: 4). The ceremonial law, on the other hand, was national and temporal. It was the Jewish remedy for sin after Sinai. It set forth the way for the sinning Israelite to obtain remission of guilt. The third distinction, and perhaps the most important—at any rate the least often considered—is that between law as a set of rules for conduct, and "law" as God's own way of dealing with mankind. There was no covenant of grace. In this sense it was the dispensation which held sway from Sinai to Calvary, as over against the "dispensation of grace" which began with the death of Christ on the cross. These two dispensations are called, respectively, the "old" or Mosaic covenant and the new covenant. This is the distinction which Paul had in mind in our text.

From the above it will be seen that what "law" and "grace" mean to many, thinking of opposing systems, but different parts of the same system—the redemption of mankind under the covenant of grace. Sin is the same under both dispensations—the transgression of the will of God. What is different is the expression of his moral law (1 John 3: 4). The penalty is the same—death (Ezekiel 18:2; 4; Romans 6: 23). The difference is primarily in the
works our faith is made perfect (James 2: 18, 22).

"I would not work, my soul to save.
For that the Lord hath done; But I joy in commandments," (John 14: 15).

Neither are we to obey the law because of fear—in servile bondage. We obey because we love God for all he has done for us; because we desire to show our love and gratitude by doing his will. Jesus set forth this motive when he said, "If ye love me, keep my commandments" (John 14: 15). His commandments are God's commandments, for, as he himself said, "I and my Father are one" (John 10: 30), and "all things were made by him" (John 1: 1-3; Colossians 1: 16, 17; Hebrews 1: 2).

Thus he is the author of the Ten Commandments. It was he who established the principles in the beginning," who wrote them on the tables of stone, who writes us; because we desire to show our love and gratitude by doing his work. Jesus asks, "What will your response be? Will you do his will?"

The Boards and the People

It is often said that the denominational societies belong to the people, but this means very little in the minds of many. Also it is often said that the societies are the churches in action, that they are the servants of the churches instructed to do the work which no church can do alone.

But there are more people who realize that the societies are endeavoring to carry out the united mission of the churches than there are who think that the societies belong to the people; but both statements are morally and legally true.

It is true that no one church alone can carry on the work that is done by any of our denominational societies. But the church is in a position to carry on the work which has been accomplished by the Sabbath School Board. The same may be said of the Tract Society, the Missionary Society, the Church Extension, the Home Missions, the Woman's Board, and the Young People's Board; all of these organizations are the churches in united action.

This, however, does not express all the truth. The incorporated denominational societies, by their constitutions, are made up of the members of the churches. In every case there is, first, the society; and second there is the board elected by the society. All accredited delegates to the General Conference are members of the societies during the current year. There is also a provision by which people may become members of the societies by a financial contribution. The majority of the members of the societies are the delegates to Conference. This arrangement gives the delegates from the churches to the General Conference, when they attend the annual meetings of the societies, the privilege of selecting the boards, instructing them what they shall do, and approving or disapproving their work. The boards are usually elected by a small group located in a given section, but all delegates to Conference, as well as life members and those who have made denomcational contributions in any year by a contribution, are entitled to participate in the annual and other meetings of the denominational societies. They can do this by actually being present or by proxy. This plan was devised by our fathers and was intended to bring the boards and the churches very close, as well as to give our churches responsibility for the work and the boards responsible to the churches.

The General Conference is made up of churches received by vote; every church has the privilege of being represented by delegates. There is no legal relationship existing between the incorporated societies and the General Conference; but inasmuch as the delegates to the General Conference are members of the societies, the relationship is very close. The General Conference is the most direct way the churches can express their wishes to the societies and the boards of the societies. Nevertheless all the societies welcome communications from individuals and from churches.

The Budget Committee of the General Conference has been an active friend of the United Budget. There is a sense in which this is an appeal for the boards, but in a much truer way it is an appeal for the churches. It is an appeal for every church and the work of Christ has committed to it. It is an appeal for the work which the Father has entrusted to us. It is an appeal for the churches. We do not well separate the work of the boards from that of the churches and from that of the individual followers of Christ.

These are unusually trying days and many who have been contributing in prosperous times cannot now. No doubt some of them who have not contributed in these circumstances the heavier burden falls upon the more fortunate, and the greater sacrifice is demanded.

LETTER FROM DOCTOR PALMBORG

Dear Recorder Readers:

Again it is time—and past—for a letter from me. My last was written while on a delightful vacation at Tsingtao—or "Green Island."); On our return, my work was
THE SABBATH RECORDER

Monday, February 15

"His Raiment Was White as the Light" (Read Matthew 17: 1-8)

Peter, James, and John were the first who saw Christ in this marvellous uniform, so that the very garment that he wore was radiant with a perfect glory. Since then, others, too, have gone with him into a high mountain apart; and have received a vision of a body glorified. We may share it; only provided that we are willing to accept with him the cross. It is the way of the cross that will lead us up on high, or will lead us down into Hell. We believe that Christ is calling us to come. We are prepared to follow him, and those who have beheld his Master transfigured.

Prayer: O thou who art the Redeemer of our lives, whom we would follow wherever thou dost go, let us ascend the high mountain of experience, where thou art eternal transfigured. Strengthen our hearts and empower our spirits for the journey. Help us give witness to the vision of our feet and determination to our hearts, that we may move forward, and with our manifestations in joyful work, as thou art made visible to us in the full glory of thy perfection. Amen.

Tuesday, February 16

"I Am the Light of the World" (Read John 8: 12)

Those who have not let themselves become aware of God as he is, are in darkness still around them. Christ alone seems able to fill the world with radiance. Christ means to make us see the brightness of his coming. When we are in his presence all the universe seems to vibrate with new sensations, and experiences that, away from him, are most dreadful, become in the Light of his Benediction, content to our own meaning. The cross of life is grimly tragic. Yet, when he is on the cross, and we are transfigured, there is no nook or corner escapes the presence all the universe seems to vibrate with his 'Being luminous with an eternal meaning. He is on that cross, it shines with a wondrous light on those who breathe out threatening and slaughter. When the road to Damascus is one of the world's bleakest roads, it is the way that men travel on persecution. It is the way of all inquisitions, of all bigotry, of all violent cruelties. But in the Light shines through! Christ comes even to those who breathe out threatening and slaughter on fiercely toward Damascus, to visit punishment upon whom we despise.  

THE SABBATH RECORDER

R. W. PALMBORG

THE FELLOWSHIP OF PRAYER

Sunday, February 14

"The Life and the Light of Men" (Read John 1: 1-14.)

When God comes to meet us on the way, he comes to meet us in the midst of the darkness within and around us, suffusing us with pure joy. Then we discover that his Presence is not only like a burning lamp, shining in us as an image of the Light, but that there is another source of light, which we know is not only more than merely another such as we. It is the Christ who comes to meet us—a living, the incarnation of the Light. He is the Light, and so long as we are in contact with him we need no fear or evil nor will we again lose our way in the murky shadows of despondency. Of this we may well be confident: "O Living Christ, thou hast found us and thou hast brought us out of darkness into the Light of a new day. And we are no longer without a dash of the Light that lighteth every man, and thou hast restored us to the Light of the First Born. Be with us always and let us abide with thee throughout all the rest of our days; that in thy Light we may see light, and seeing, may never stumble. Amen.

SUNDAY, January 8, 1932.

THE LIGHT OF THE WORLD

THE FELLOWSHIP OF PRAYER

Monday, February 15

* * *

Tuesday, February 16

* * *

Wednesday, February 17

* * *
Christ himself is likely to stop us on the way and cast us aside. His Light shines upon us, around us, and we may hear him say, "Why, persistence, and patience! When we draw near to the cloud of our mistaken zeal the Radiance can penetrate."

Prayer: O thou who dost forgive all our sins, and whose mercy is more wide than all the sea, and whose hand is long, we beseech thee, when we deal unjustly with any of thy children. May the Light of thy loving kindness shine in our clouded hearts. Relieve our souls from the fierce strain which anguish puts upon them. Grant, O Lord, that we may have darkened our minds, the radiance of thy Presence through Jesus Christ may restore to us the vision of thy Love.

THURSDAY, February 18

"A Light Shined in the Prison" (Read Acts 12: 5-10)

Night in a Prison! What darkness is more impenetrable than this? Yet, the Light of God's Presence and God's messenger can open prison doors. All that we need to do is to wait for the Light with prayer, and be ready to follow the angel when he beckons. There come to all of us those inexcusable hours when the brightness of the world is shut out, when the walls close upon us, and when our frantic efforts to escape meet with a futility that is more than that of a barred and bolted door. At such times our faith is put to one of its severest tests. Can we relax and be patient? Can we wait with quiet expectancy? Can we pray in serene confidence? If so, our deliverance is sure.

Prayer: O God, who deliverest thy servants from every sort of bondage and dost rescue those who trust in thee from the darkness of their imprisonment: grant, we beseech thee, that our faith may endure through the long watches and triumph over every doubt; that when thy Light has shined, all that has been received into the prison of darkness may be ready to accept the deliverance which thou thyself hast prepared for us in the great mercy, through Jesus Christ our Lord. Amen.

RAIN'S AKRON DOCK

Real "believe it or not" is the fact that it actually rains inside the Goodyear Zeppelin dock at Akron, Ohio. The enormous dirigible Akron was built. Some people just can't be convinced that it does rain inside the building when it isn't raining outside. But this dock is the largest building in the world without center supports. The roof incloses some eight and a half acres of roof space, and is supported by almost seven football fields. In the mammoth structure there are about 45,000,000 cubic feet of air. A sudden change in temperature causes clouds of fog to form and rain to fall inside the building. The rain is caused by condensation of moisture when warm air strikes the roof of the hangar, that is, if the roof temperature is higher than the dew point temperature and there is moisture in the air.

PRAYER

O thou who wouldst have us not keep, help us, we beseech thee, in all these trials, as though you wouldst have us go. Keep us from all desire pernicious to our life and mind, and heart, that in thy Light we may see our pathway clear, and, seeing, press on with courage into the goal set before us by thyself, Jesus Christ our Lord. Amen.

SABBATH, February 20

"Ye Are the Light of the World" (Read Matthew 5: 14-16)

If now we have truly found the Light, and have learned to let it shine upon our lives, we are ready to become ourselves the radiating centers of a luminous influence. It is not right that we should be absorptive merely. We must give back the glory that has entered our souls. Our task is that of serving as reflectors of the great Illumination which came to us through Christ. We are, potentially, the Light of the world. As the Psalmist says, "The Lord is my light and my salvation, whom shall I fear?" If our business is to have a radiating influence upon others, anything that one can do is so important as to radiate from his whole being the beauty and joy which he has himself caught from contact with God and Christ. One glorious spirit in a group of discouraged men and women can change discouragement to hope. One Christ-kindled heart can touch with fire a hundred other hearts. Thus is exchanged "beauty for beauty." Our faith we may reflect back to us.

Prayer: O thou who art the sun of every soul and who enlighteneth the eyes of all who see, give us clarity of vision and a face that is radiant. We who seek thy face, may we so live that all who walk with us, in the manner and way we shall be quenched with the spirit of grace. Grant, moreover, we pray, that having caught within our souls a reflection of thy radiance, we may in turn be a reflection of the same Light which cometh through Jesus Christ our Lord. Amen.

FOR THE DISARMAMENT CONFERENCE

A PRAYER

This God of nations, Hear the prayer of earth today and even as we bow, do thou in wisdom answer, Lord.

Disarmament is on our lips, Is in our hearts, yea, burneth in the soul of man: Send to us Gabriel — send thou the hosts of heaven. Among mankind. ... Yea, come thyself and look on the ways of men and women....

Right thou the wrongs that men have failed with us. Might hath so many seasons been enthroned, and arrogance hath ridden on the winds More subtle to embroil than might. Each humankind a brotherhood could know, and Nations oft in kindliness come together. Today could bring the reign of "Peace on earth" foretold.

Conquering Lord, may we live, O'erthine earth's bedfell with thy "Peace be still," Not spare the chastening rod of thine afflictions, Formed for erring sons of earth. Yet, as we Assemble pray, forgive. Right then shall rule supreme with Mercy guiding. Earth's light, even as thou spreadest light over all the earth. ... New trumpet of thine oft-offending creatures, O thou great Creator of the universe, exalted uppermost in human hearts! Embrone the Prince of Peace, to reign supreme for evermore! —W. E. Dyer.

WOMEN'S WORK

MRS. ALBERTA DAVIS BATION

Contributing Editor

FOR THE DISARMAMENT CONFERENCE

A PRAYER

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NILE LADIES' AID SOCIETY

The ladies of the Aid society have met once, more—more than the attended. The average attendance for the past six months has been twenty-one. Five of the meetings have been held at the homes of members. A sum of fifteen dollars was raised. Two chickens and a pancake supper have been held in the church parlors. These were well attended. On October twenty-ninth an annual fall luncheon was held at Mary Whitford, with sixteen in attendance. Each woman was asked to bring as many pennies as her waist measure. Small aprons were given to the women with tiny pockets for cash and pennies. These were also sent to several nonresident church members who were unable to attend the tea. This increased our funds by twenty-three dollars.

We have contributed to the County Welfare and Red Cross ten dollars, Pastor's salary fifteen dollars, painting the church thirty dollars, and church debt fifty dollars. We have also paid for having electricity put in the parsonage.

On December seventeenth, at our regular meeting, Mrs. Laura Jordan, whose birthday day occurred on that day, was presented with a birthday cake and the best wishes of the society.

Our membership is nineteen. At the annual meeting in July the following officers were elected: President—Mrs. Madge Sutton; secretary—Miss Mabel Jordan; Treasurer—Mrs. Martie Davidson. Secretary.

LADIES' AID OF INDEPENDENCE, N. Y.

The Independence Ladies Aid society held its annual business meeting at the home of one of its members.

We noted from the treasurer's report that our monthly suppers had not increased our funds as much as the year previous, but by our all working together, plans were made to paint and make some repairs on the old church.

Mrs. Maud Clarke was re-elected President; Mrs. Lilian Tassell, vice-president; Mrs. Carrie Clarke, vice-president; Mrs. Euphemia Craigrand, secretary; Miss Anna Craigrand, treasurer.

We are happy to have one new member and no losses in the past year.

MRS. CELESTIA CLARKE.

LADIES' BENEVOLENT SOCIETY OF DE RUYTER

The Ladies Benevolent Society of the DeRuyter Church, having only about nineteen members, has been active during the year 1931.

It has held the regular meeting for the election of officers. The Sunday School held an 'incoln luncheon, as guests of Pastor and Mrs. Van Horn, five work meetings, two socials,
three food sales, the annual bazaar, and one chicken-pie sale.

It is the aim of the society to have each meeting bring in some financial aid. The two birthday offerings, one in June and one in December, also the thank offering in November, have helped in this plan.

The net receipts for the year have been about $165, sixty dollars of which was sent to the headquarters.

During 1931, death has entered the ranks and taken two beloved members, Mrs. Ella Ames and Mrs. Lizzie Crandall.

Although saddened by this loss, the society feels that God has blessed the work in the year just past.

MRS. DELIA N. CRUMB, Secretary.

GOLD STAR MOTHERS
A PILGRIMAGE
(Continued)

BY MRS. HATTIE E. WEST

May twenty-seventh marked the culmination of our pilgrimage—our arrival at the Meuse-Argonne cemetery. The faces in the bus were hushed as we approached our goal and realized we were at the spot we had journeyed so far to see. At first sight from a distance we saw only a white hillside. Had we not known, it would have been difficult to imagine what harvest that white hillside bore.

But there was no need for any to tell us that those were the white crosses toward which our thoughts had been turning all these years. At one side of the cemetery is the Meuse-Argonne, the other Meuse-Argonne and the other cemeteries of France!

The entire cemetery comprises some thirty acres, built for the convenience and comfort of the mothers of the pilgrimage.

From this, on our first visit, we were sent out in groups with guides to direct us to our destination. Everything had been made ready for us. The cemetery is laid out in eight plots. At the end of the row in which our dear one rested was a beautiful wreath of flowers provided for us to place upon the grave; and looking down the row we found its location by the small American flag that had been placed upon it. And so we took our wreath and went alone to our shrine.

We were asked to remain at the grave until the photographer came to take the picture for us, for the government gives to each mother two pictures of the grave and the negative from which the pictures are made. Along the white hillsides the fifty-three mothers of Party B made little showing among the more than fourteen thousand graves borne upon its breast. It is now a month since Decoration day, but it is a time to turn back the horrors of the battle field. We did not try to visualize it. Each mother, waiting above her grave, was busy with her own thoughts.

The close cut, green turf, with now and then a dandelion getting a foothold, was like the turf at home. The flowers so kindly furnished might, excepting for the distance, have come from the home gardens, the fleur-de-lis, carnations, yellow daisies, and blue statice. But "Oh, for a touch of the vanished hand, and the sound of a voice that is still."

But no, the voice is not still. "He being dead, yet speakest. Listen: 'I gave my life for you, from falling hands we throw the torch. Be yours to hold it high!'—God grant that we do not break faith with those who lie. They sleep now, but in the great Meuse-Argonne and the other cemeteries of France!"

More than four hundred stones bear these words: "Here lies in honored glory an American soldier known only to God." All of the stones are in the form of crosses, excepting those which mark the graves of those of Jewish faith. Here the upright stone is surmounted by a star. The inscriptions on the stones face the graves instead of the aisles as in our cemeteries.

On our second day at the cemetery we found preparations for Decoration day in progress, and on each grave fluttered side by side the red, white, and blue of both the French and the United States flags. It was an impressive sight. But decoration day in England found there in addition to the flags, two palm leaves and two red poppies, and Old Glory on the building at the top of the hill was at half mast.

Our party was early to the cemetery on Decoration day in order that previous to the exercises at the cemetery, which were given every year by the Overseas Memorial Association, we might attend the services in the village church at Romagne, arranged especially in honor of the American soldiers; for the French Decoration day is on a different date later in the summer. It was a typical Catholic service, with altar boys and candles, and in addition to what is customary in America, a beadle with cocked hat and staff of office. In the center of the church was a representation of a bier surrounded by candles, but that which especially touched the hearts of the pilgrims was the similarity to our services at home. The village band at the door played the "Marceline" and the "Star Spangled Banner."

The school children came in with their flowers, the little boys on one side of the church, and the little girls on the other. The organization, similar to our American Legion, marched in and took seats near the front of the church. At the close of the service, the children, and the congregation marched to the cemetery where they gathered under the trees opposite the rest house, for the Memorial day services there.

The mothers were taken to the rest house in their busses and found on the porch General Pershing, who greeted each of them with fraternal love and respect. The program was given from the porch where the mothers and speakers were seated, and was mostly in French. The curé led the prayer and pronounced the benediction at the close. The American Legion prayer was read in English. The mayor of Verdun spoke in French. There was a brief address by General Pershing, perhaps making a few remarks to the mothers.

The school children, having waited patiently through the exercises, sang two songs, and then everyone was dismissed to a picturesque group with their white smocks over their red gowns, the leader industriously guiding the censer during the entire service.

In the background were a number of tourists, and cameras were busy from all angles.

At the close of the services, the curé led his congregation toward the cemetery and went through the ceremony of blessing the graves, and then the children placed their offerings of flowers on the graves.

The mothers then put their flowers upon the graves, and as we passed, we saw another group of children from some other near-by village coming with flowers for the graves.

The experiences of the day showed us that even in a foreign land our lads are not forgotten, and our thoughts go back to them.

The exercises of Memorial day made a fitting close to our visits to the cemetery. As we left on this last visit, the busses
made a circuit of the drives, encircling the central lawn and the slope opposite the house, stopping at the superintendent's house to say good-by to him and his kind French wife; then across to the opposite hillside and up the slope past the chapel, and down on the other side. As we drove out through the stone gateway for the last time, tears blurred the vision of those who had by tears, followed the field of white crosses until the distance shut it from view.

Our return to Paris was over a different route from the way we took to Verdun. Near Rheims the scars of battle are still much in evidence. Here we visited the ruined cathedral. Through courtesy of American capital the roof has been replaced and repairs are being made in order to conserve what is left of its beauty. Complete restoration is, of course, impossible, for the secret of the making of the stained glass window is now unknown and only three of the original are left. The destruction of so much beauty is enough to make one weep. A bus in which she was riding made a detour for that cemetery, that she might lay upon her at Rheims.

Not far from the Aisne-Marne Cemetery we found the same careful provision had been made for our return home as had been taken for our trip to New York. On leaving party B, each pilgrim was given a card to fill out and return to the quarter-master general on her arrival at her final destination.

I cannot close this story without bearing testament to the kindly spirit in which the pilgrimage was conducted. Not only were all arrangements made most efficiently, but all services were rendered with the greatest kindness and courtesy by those in charge. It was no perfunctory service. Captain Louisell said, "I try to do by these mothers as I would by my own, and this spirit seemed to dominate all. So well did he succeed that I think more than one mother sometimes felt that through him the absent son was still doing little kindnesses for her. I have been fortunate in this story, hoping thereby to pass on the light of the torch of faith" and thus "keep faith" with those "over there."

If the Sabbath keeper asks, "How can I best propagate the Sabbath truth," let him find his answer in the Sabbath rightly kept-hole day of rest unto Jehovah. The Sabbath is not a day for the bus in which she was riding to make a detour for that cemetery, that she might lay upon the grave of a second son the beautiful realm of rosewood that had been purchased for her at Rheims.

Not far from the Aisne-Marne Cemetery is the historic Belleau Wood, and this we visited. It is now owned by a Pennsylvania regiment and little has been done here to obliterate the scars of war. It is much as it was when it was taken from the enemy; the rusting German guns, left where they were when they were taken by the Americans, are to be seen, and the holes in which the soldiers "dug in" for protection.

Between Chateau Thierry and Chateau Thierry, the United States is erecting an immense memorial to its troops who here turned the tide of the enemy advance.

On our return to Paris, we found at the hotel members of Party C, who had just arrived from the United States on the steamship President Harding, on which we were to make our return to the United States. As a fitting close to our experiences among war scenes, we were taken to Versailles, where we visited the great Hall of Mirrors where the Treaty of Versailles was signed.

After three days in Paris, Captain Louisell accompanied us to Cherbourg, where we were put in charge of Lieutenant Harris and Nurse Conley for our return trip on the President Harding. Arriving in New York, we found the same careful provision had been made for our return home as had been taken for our trip to New York. On leaving party B, each pilgrim was given a card to fill out and return to the quarter-master general on her arrival at her final destination.

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Between Chateau Thierry and Chateau Thierry, the United States is erecting an immense memorial to its troops who here turned the tide of the enemy advance.
NOTABLE BUFFALO MEETING

AN ESTIMATE OF THE STUDENT VOLUNTEER QUADRENNIAL CONVENTION

BY ARTHUR E. HUNGERFORD

American college students are again recognizing that the way of Christ is the only hope of the world. Realism is again coming to the American campus.

It is only a beginning. Christ is not yet Master in the colleges. Materialism, lack of faith, undisciplined bodies and wills, indifference to spiritual values hold large sway—but again the Son of God moves forward—with followers. Students are again responsive to causes that demand self-sacrifice, faith, and idealism.

This statement is an exaggeration—in part. The picture is a bit overdrawn. Christ has always been on the campus. Some students have always been his followers. But the number grows now.

After the war, students—and practically all groups—were averse to restraint. Volunteers for mission service sank to low figures. Most came from the Bible schools and denominational colleges, but conditions are changing. Over a wide area Christ is appealing to the hearts and minds and wills of men. Students—not all, but many—are enlisting under his banner. They will carry his spirit with new enthusiasm, new understanding, new force into commerce, industry, politics, international and race relations. They will make war on present conditions. The old world is suffering in agony because Christ has not been carried into all fields of life.

This is the picture of student thought and life today as disclosed by the 2354 delegates at the Eleventh Quadrennial Convention of the Student Volunteer Movement at Buffalo, December 30, 1931, to January 3, 1932. These students coming from over four hundred colleges and universities and denominational schools of the United States and Canada, are fairly representative of North American student life.

Every quadrennial convention of the movement has been distinct. Each has represented a student generation, with the spiritual and political philosophy that have come with the changing times. There was probably never a period of world-wide change.

The Rochester convention in 1910 and the Kansas City gathering in 1914 were more nearly alike than any of the others attended by the writer. Mass thought was accentuated. In 1918 what was dominated by the leaders. Their statements were not questioned—at least not publicly.

Then came the war. The Des Moines convention, held in 1919, has been described as a time of despair. It was one of the most influential of all. Groups were stunned, dismayed. They were helpless in the sudden shift from student docility to "student outlawry." Student thought, license, and arrogance ran rampant, according to reports.

In Indianapolis, in 1923, was another picture. Students were still all assurance. Money was comparatively plentiful and those students who earned their way found no difficulty in obtaining employment. Jobs were waiting, all upon graduation. If students did not like anything at the convention, they threw it overboard. They resented the advice and experience of older persons. Perhaps one was not a student one had to be a newspaper man to stand in. Sex was a topic for many. In one state delegation, girls and boys who had never met before were holding hands within a half hour after meeting on the train.

Students felt that everything could be settled by resolution. In large and small groups, in regularly scheduled meetings, and in outow gatherings the world was made over by resolution. Each student felt empowered to speak for all their friends. "The students want..." was a pet phrase for securing action. Social work was all important. Christ was shoved aside—by many. He simply did not enter into the picture—so much as flaming middle age. Promiscuous petting is not students think. They were victims of teachers, of the world, of their times.

"Religion is declining," they said. However, explanation soon made it clear that this statement referred to organized religious efforts where sometimes the machinery is too apparent. Agreement was general that individual religion is increasing and that students are beginning to go to church in increasing numbers.

"Student work are not to be feared nearly so much as fighting mid-life age. Premature petting is not "the thing" any longer—and may become vulgar.

(To be continued)

THE SABBATH RECORDER

THE SABBATH RECORDER

INTERMEDIATE TOPIC

WASHINGTON'S GREATNESS

Topic for Sabbath Day, February 20, 1932

How did Washington show courage?

WASHINGTON'S GREATNESS

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CHILDREN'S PAGE

JESUS BRINGING HAPINESS TO OTHERS

MARK 6: 34-42; JOHN 5: 1-9

JUNIOR CHRONICLES AND TOPIC FOR SABBATH DAY, FEBRUARY 12, 1932

BY MRS. NETTIE CRANDALL

JUNIOR CHIEF READER

A MAN WHO FOLLOWED JESUS' EXAMPLE

Long ago, in the city of Rome, there lived a good priest whose name was Valentine. Like Jesus, he ministered faithfully and tenderly to the rich and the poor...
During the morning service, Doctor Gurley announced that, because of the government’s decree, worship in the church would be suspended until better times arrived.

In his accustomed seat — the "Lincoln Pew," which present-day visitors to Washington visit as a shrine—sat the President of the United States. As soon as Doctor Gurley had finished his statement, up rose the lank figure of Lincoln, interrupting the service, to declare, in substance, with force and much feeling:

"I knew nothing about such an order. As commander-in-chief of the army, I countermand it here and now. We cannot get along without the churches. Their services are essential to the spirit of the nation."

That ended the reign of "practical" officials to substitute physical ministry for spiritual.

Lincoln’s words is surely a word for these times. All of us need the spiritual invigoration which the churches provide, by their worship and by their instruction.

Indeed, the solution of present problems is likelier to come from the religious sanctuaries than from the offices of the bankers and business men. If ever there was a special time to go to church, it is right now.

**LEARN TO LIVE**

We have to learn to live, if ever we live worthwhile. No one becomes a fine player on the piano without learning. No one can take a piece of canvas, with palette, paints, and brushes, and at once make a great picture.

Life itself is not easier than music or painting. We must learn to live; and the lessons are hard, requiring long years of patience and practice. But we ought to learn the lesson, whatever the cost may be.

Life is a sacred trust. We are accountable for it to God who gave it to us. We are required to make the most of our powers, training them to their best capacity; by self-discipline getting the perfect mastery of our being, then doing the things which we were made to do. Yet many people never seriously try to learn to live. This is unworthy of the endowment on a divine errand. We should learn to live in such a way which will not shame us when we come to the end.

— M. K. W., The Pastor’s Assistant.
teaching concerning the course of life, whether it be of a social, intellectual, political, or religious life, will never fail to bring decay, death, and finally death to all possessed of such indifference. This is proved in the history of individuals, communities, and nations. In the language of our text, the phenomenon is marked by a helpless condition seen in the awakening call.

The thought we have here presented is set forth in the story of Gulliver and his travels among the Lilliputians. He felt there was no danger. He was so strong, so large, and so wise he thought it just fun to lay down and go to sleep. The little fellows kept busy binding his head, arms, and legs with their gossamer webs. When he awoke it was to find he was their helpless victim. He awoke in the darkness of decay and despair.

The prophet answered the call with the word of encouragement. The morning cometh, the time of your opportunity is just before you. But before you to be aroused to a new life, a new security in your national existence. From the record it would seem that the children of Israel were looking for Egypt for succor. They felt to put their trust in the King of Egypt to deliver them from the hand of the Assyrian. This is a harrowing chapter of the history of human experience. It is a chapter full of pointers for the students of history that should go far in helping to safeguard him against the disasters that are so fully seen along the pathway of life, both for the individual and for the community. There are many that may be applied to every phase of life's work. It is not easy for the boy to be as a watchman, to understand the importance of obedience to the commandment of law, whether it be the law of parental authority or the law of the land of which he is a citizen. It is a little hard for him to understand the value of the teaching, "Honor thy father and thy mother," and especially so when to do this interferes with his own pleasure-inducing measures. He is slow to comprehend the thought that to give such honor will help to lengthen his days upon the land which the Lord hath given him, and especially so when the rending of honor and obedience interferes with nights of pleasure and the enjoyment of certain indulgences which his inexperienced heart desires. Indeed it often happens that an awakening, if it does not come till he finds himself in the gloom of the silence of the night of decay that has settled down around him, both mind, and spirit because of his failure to learn the lesson of obedience to law. Evidences of the fruitfulness of this failure are to be seen in our alms houses, our hospitals, our jails, our penitentiaries, yes, and in the faces and bearings of multitudes with whom we jostle upon the thoroughfares of life.

Perhaps it is well not to pursue this line of thought further just now. But before taking up another line, I wish to impress upon the minds of all, and especially the young, that there is no escape from the fact that, "As ye sow, so shall ye reap." Sow the seed of thoughtful God-fearing obedience to all law, and you will reap the harvest of joy and peace with God. No one can sow the seed of vulgar, profane, and impure words and thoughts without reaping a life stained with impurity. Would you have a life set in the way of obedience to the law? Then let you ask concerning these conditions, "Watchman, what of the night?"

In an old Outlook 1 found in an editorial a statement that Mr. George F. Washburn, of Boston, a capitalist and owner of a string of Florida hotels, had taken leadership in the continuance of William Jennings Bryan's crusading of a new day in the life of the republic. Multitudes were thrilled with the message of those words and were roused to deeds of patriotic valor as a sacrifice in the breaking of a new day in the life of the nation.

For more than a quarter of a century the war clouds have been gathering over the homes of our land. They who have had their ear to the ground with thoughtful, prayerful interest in the life and perpetuity of our nation have heard the rumble of the enemy and the mighty conflict that cannot be avoided. Their cries of warning have been scoffed at and unheeded. Their entreaties have been discounted even in the home of their friends. While they have sought to so unfold the pages of history that a sleeping public might be aroused to a sense of danger, they have been laughed to scorn, have joined hands with the cunning, crafty foe, have swung their partners, "ala-man left with a right wheel," leaving the enemy well balanced on all the prominent corners.

While preparing this sermon, an old paper was placed in my hands in which are set forth along the lines that I am seeking here to press upon the reader's attention. In that paper is a call for the study of causes leading to such and so-called "Evolutionary theory in our public schools." In an old paper Mr. George F. Washburn, of Boston, a capitalist and owner of a string of Florida hotels, had taken leadership in the continuance of William Jennings Bryan's crusading of a new day in the life of the republic. Multitudes were thrilled with the message of those words and were roused to deeds of patriotic valor as a sacrifice in the breaking of a new day in the life of the nation.

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THE SABBATH RECORDER

SALEM, W. VA.

Work on a private water system for the college, the gymnasium, and the church is under way. The well has already been drilled and new showers installed in the gymnasium.

The college board financed the drilling of the well in order to lessen the expense to the class, which will be approximately a thousand dollars, and will cost each member about $25.

The system when complete will consist of the well, a concrete reservoir, new plumbing for the gym, water fountains, and showers for the gymnasium.

Winfred R. Harris, a member of the board of directors, from Plainfield, N. J., spent a few days here recently. He spoke on commercial work at the college chapel session Monday morning. Mr. Harris is to become a member of the college faculty next spring. He will be head of a new department, business administration.

Salem Herald.

RIVERSIDE, CALIF.

Rev. G. D. Hargis, who recently resigned as pastor of the Riverside, Calif., Seventh Day Baptist church, has been elected to a one-year term as missionary in Jamaica. He expects to sail from Los Angeles to take up the work on January 30.

—Alfred Sun.

WESTERN, R. I.

The appointments of Samuel H. Davis as judge and H. P. Cook as clerk of the District Court of the Third Judicial District, have been confirmed by the Rhode Island Senate. The nominations were made by Governor Norman S. Case and were later confirmed by the senate unanimously.

Judge Davis was appointed judge of the Third District Court by Governor Case last July simply as a day to day substitute because of a command, it will be an irksome day, a burden from which we shrink away. If we can see the Sabbath as a day set apart by God, as a day of special communion and companionship with him, because we love him and wish to honor him by doing his will, then, this day will be a joy, and under God will be the means of enriching our experiences with him and with one another.

DENOMINATIONAL "HOOK-UP"

ROCKVILLE, R. I.

A carload of Seventh Day Baptist Brookfellers enjoyed the Wednesday evening's program of the Allied Campaigners in Central M. E. church, Utica. Rev. and Mrs. Polan are personally acquainted with four of the speakers of national renown taking part in this movement. The program was held in the church hall in Kansas and Nebraska.

Miss Muriel Polan was hostess at a dinner party Sunday evening for her Sabbath school class, the Live Wires. She was a joy and a delight. If we see the Sabbath in its true light, the Sabbath will be a joy, and under God will be the means of enriching our experiences with him and with one another.

THE SABBATH RECORDER

LEONARDSVILLE, N. Y.

A special church business meeting was called on Sunday evening at which steps were taken toward purchasing a second-hand pipe organ to replace the one damaged by the fire. It is expected that this will be accomplished in a few weeks.

—Brookfield Courier.

SECOND HOPKINTON, R. I.

The outlook for 1932 is encouraging. The annual meeting, January 3, was a pleasant get-together of the members. Supper was served by the ladies and a social hour enjoyed. At the business meeting which followed, Pastor W. D. Burdick was engaged for the year at a small increase in salary. There were few changes in the list of officers. The choir was enlarged to twenty-four singing by volunteers. Pastor Burdick demonstrating he can drive nails as well as truths. A board has been placed on the lawns of the church in gold letters the name of church and hour of service.

CLERK.

ANNUAL MEETING—ADAMS CENTER

The Seventh Day Baptist Church at Adams Center, N. Y., held its annual dinner and business meeting on Sunday, January 3, with a good attendance. Reports were given by the officers and by the societies connected with the church, which were very encouraging.

The treasurer reported all bills paid with a balance in the church treasury. The Sabbath school had an enrollment of 127, and forty-eight sessions held.

After a year or two of very little interest, the Christian Endeavor society reports a renewed interest, which is considered due to the new plan of services held by the church, called "church night."

The ladies' Aid reports a busy year, as usual. Their expenditures had been heavy, as they were to the expense of the new floor and the redecorating of the auditorium, new rugs for the platforms, and runners for the aisles, in addition to their usual work.

The pastor reported as follows:

With gratitude to God for his patience and love and appreciation of the continued kindness of the church, we come to the close of another year and seek to tabulate our activities and estimate the profit or loss in our church life.

There have been no baptisms in the church during the year. Only two members have joined our ranks, one by letter and one by statement of faith. We are happy in these two additions, but we ought not to be satisfied to have a year pass without converts confessing Christ in baptism.

Yet there is much about our church life that is encouraging. The attendance at morning worship has averaged seventy-nine, which is commendable for a country parish in a land of modernism. This does not indicate the attendance at our ordination service when visitors swelled our membership to one hundred and nineteen during a blizzard, and the high mark was 121. From the last of March until the first week in September our average was 50.

Since we began our "church night," the attendance has averaged thirty-four. The average
at the prayer meeting before the change was sixteen firesides and an attendance for the whole year of twenty-nine. The church will continue to deal with the people some souls may have caught a glimpse of the Christ, and have been helped along the Way to Eternal Life in him.

WATERFORD NEWS

The annual church business meeting was held at the church the night of January 16. The following officers were elected: Morton Swinney, moderator; Charles Gardner, clerk; Mrs. Herbert Maxson, treasurer. January seventh the young ladies' branch of the Imperial Order of the Daughters of Temperance met here for the first time, with about ten persons in attendance and enjoyed the Christmas community supper. The feature of the evening was the exchanging of Christmas gifts. Refreshments were served.

December 10 the young people of the community joined together to present an hour's entertainment. The program was as follows: violin-piano selections, pianist, Mrs. E. R. Hunter; vocal solo, Mrs. A. H. Brooks, organist, Mrs. Walter Fitzgerald, and Herbert Maxson. The meetings from now on will be held at the church.

The Sabbath school had its usual Christmas program of music and speaking by the children; and about one hundred people enjoyed the Christmas community supper.

Very spiritual and inspiring cottage prayer meetings have been held in the homes of Pastor Harris, Benjamin Neff, A. H. Brooks, Mrs. Walter Fitzgerald, and Herbert Maxson. The meetings from now on will be held at the church.

The New England Conference held its January rally at our church the night of January 23. There was a very good attendance in spite of the weather being bad.

Correspondent.

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At the prayer meeting before the change was sixteen firesides and an attendance for the whole year of twenty-nine. The church will continue to deal with the people some souls may have caught a glimpse of the Christ, and have been helped along the Way to Eternal Life in him.

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and it was but two weeks from her last day in her schoolroom to her happy entry into the Great Future. After her death, the hospital, she had faced with a courage and fortitude which was an inspiration to those near her.

Eleanor had been for many years a member of the Seventh Day Baptist Church in Shanghai, China. Miss Mabel West is also connected with the interdenominational Bridge School for Girls, at Shanghai. The others mentioned were members of the University of Wisconsin at Madison, Wis. The remaining two are Irene S. Brown, of Milton Junction, Wis., and Virginia West of Milton, Wis., also by eight nephews and nieces, in all of whom she took a deep interest.

Six of the eight are of her own profession. Miss Anna West is connected with the Seventh Day Baptist Church in Shangha, China. Miss Mabel West is also connected with that school, and with the Grace School at Boys and with the Interdenominational Bridge School for Girls, at Shanghai. The others mentioned were members of the University of New Brunswick, New Brunswick, N. J., and Dr. Robert West of the University of Wisconsin at Madison, Wis. The remaining two are Irene S. Brown, of Milton Junction, Wis., and Virginia West of Milton, Wis.

BROWN.—Eleanor May Brown, daughter of Robert Williams and Mary Tower Brown, was born on the Brown farm near Utica, Wis., March 7, 1870, and died at University Hospital, Minneapolis, Minn., December 22, 1931.

In 1879, the family removed from Wisconsin to Illinois, and here Eleanor grew to manhood in her father's farm, and was graduated from the Elgin High School in 1892, the father retiring from farming and moving to the village of Milton, Wis., where the family has since made its home. Eleanor was graduated from Milton College with the class of 1892, and later from the University of Chicago, supplementing her college work by studying at Oxford University, England, during which time she was in the capacity of secretary and companion with her sister Martha. In the fall of 1914, she again went abroad, visiting the country from September by the out break of the World War.

Mr. Brown was, for the greater proportion of nearly forty years, also a teacher. She began her work in a district school near Hebron, Ill., continued in the graded school at Milton and in Milton College, going from Milton College, Milton School, where she was for some time the head of the English depart ment. After leaving the Elgin High School, she taught in the Methodist College, and from that time her work was in girls' schools. She taught at Kemper Hall, Kenosha, the Francis Schirmer School at Mt. Carroll, Ill., and at St. Mary's Hall, Fairbault, Minn. Letters received from former pupils, far and wide, testify to the inspiration received from her as a teacher and to the thoroughness of her work.

For the last ten years she has been the head of the English department of the Northrop Col legiate School for Girls in Minneapolis, Minn.;
THE SABBATH RECORDER

THOMAS L. GARDINER, D. D.,
Editor Emeritus

REV. H. C. WALTHER, A. Editor

L. H. NORTH, Business Manager

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February 15—The Promised Shepherd.
April 9—11.
February 17—Jesus the Good Shepherd.
March 13—Jesus and His Sheep.
January 22—30.
February 20—The Shepherd Psalm. Psalm 23.
(For Lesson Notes see Helping Hand)
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