CAN WE HELP?

Yes, each one of us can. Even during these times we should not forget to share.

The above telegram is more than a mere statement of receipts—it is a plea that we continue our contributions on the weekly or monthly basis so that our missionaries in China—as well as those on the home field—shall receive their support.

At the present time it is impossible for our boards to borrow. If we do not send in funds at once, the pay checks due March 1 will not go out. Think what this will mean to those families who represent us on the mission field. They eat, wear clothes, rent homes—the same as we do. We agreed to back them up in their work, OUR work. We cannot fail them now.

Let us share what we have, be it much or little.

Committee to Promote the Financial Program of the Seventh Day Baptist General Conference.

WESTERN UNION TELEGRAM

WESTERLY, R. I., March 4, 1933 4.30 p.m.

Received $191.08 as Missionary Society share of February Onward Movement receipts. Last year $657.75. Must meet China draft for $900 due any day now as well as regular monthly payments due people in this country. Can your committee reiterate urgent necessity of all churches supporting Onward Movement?

KARL G. STILLMAN
Treasurer

The Sabbath Recorder

Vol. 114  MARCH 20, 1933  No. 12

“Why shouldst thou fill today with sorrow,
My heart?
One watches all with care most true;
Doubt not that He will give thee, too,
Thy part.”

“If you let worry into your life as a guest, it will settle down to stay and assume the position of a master.”

—Selections.

Contents

Editorial.—Church or Bank?—Evangelism—Opportunity.—California Shaken—... 266-270
From the Conference President ........................................... 270
In Memoriam — Hammond, L. ............................. 272
Postponed Celebration ...................................................... 274
Postponed Celebration — A Second Service in Los Angeles Church ............................. 275
Postponed Celebration — The Young People ..................................... 276
Postponed Celebration — The Young People—It is to Think—Our Young People .................... 276
Postponed Celebration — Child’s Page—Prayer and Praise—A Working Service—Our Letter Exchange ... 276-278
Postponed Celebration — The Fellowship of Prayer ...................................................... 279
Postponed Celebration — Our Psalm—Spiritual Experience .............. 280-282
Postponed Celebration — Denominational “Hook-Up” ........................................... 283
Postponed Celebration — Education—Promoting and Organizing the Vacation School ............. 284
Postponed Celebration — Marriage ...................................................... 285
Postponed Celebration — Death ...................................................... 286
Postponed Celebration — Sabbath School Lesson for April 1, 1933 ............................. 287

CONTENTS

EDITORIAL

—Church or Bank?—Evangelism—Opportunity.—California Shaken... 266-270
FROM THE CONFERENCE PRESIDENT ........................................... 270
IN MEMORIAM — HAMMOND, L. ............................. 272
POSTPONED CELEBRATION ...................................................... 274
POSTPONED CELEBRATION — A SECOND SERVICE IN LOS ANGELES CHURCH ............................. 275
POSTPONED CELEBRATION — THE YOUNG PEOPLE ..................................... 276
POSTPONED CELEBRATION — CHILD’S PAGE—PRAYER AND PRAISE—A WORKING SERVICE—OUR LETTER EXCHANGE ... 276-278
POSTPONED CELEBRATION — THE FELLOWSHIP OF PRAYER ...................................................... 279
POSTPONED CELEBRATION — OUR PSALM—SPIRITUAL EXPERIENCE .............. 280-282
POSTPONED CELEBRATION — DENOMINATIONAL “HOOK-UP” ........................................... 283
POSTPONED CELEBRATION — EDUCATION—PROMOTING AND ORGANIZING THE VACATION SCHOOL ............. 284
POSTPONED CELEBRATION — MARRIAGE ...................................................... 285
POSTPONED CELEBRATION — DEATH ...................................................... 286
POSTPONED CELEBRATION — SABBATH SCHOOL LESSON FOR APRIL 1, 1933 ............................. 287

SABBATH RECORDER

MARCH 20, 1933

—Church or Bank?—Evangelism—Opportunity.—California Shaken... 266-270
FROM THE CONFERENCE PRESIDENT ........................................... 270
IN MEMORIAM — HAMMOND, L. ............................. 272
POSTPONED CELEBRATION ...................................................... 274
POSTPONED CELEBRATION — A SECOND SERVICE IN LOS ANGELES CHURCH ............................. 275
POSTPONED CELEBRATION — THE YOUNG PEOPLE ..................................... 276
POSTPONED CELEBRATION — CHILD’S PAGE—PRAYER AND PRAISE—A WORKING SERVICE—OUR LETTER EXCHANGE ... 276-278
POSTPONED CELEBRATION — THE FELLOWSHIP OF PRAYER ...................................................... 279
POSTPONED CELEBRATION — OUR PSALM—SPIRITUAL EXPERIENCE .............. 280-282
POSTPONED CELEBRATION — DENOMINATIONAL “HOOK-UP” ........................................... 283
POSTPONED CELEBRATION — EDUCATION—PROMOTING AND ORGANIZING THE VACATION SCHOOL ............. 284
POSTPONED CELEBRATION — MARRIAGE ...................................................... 285
POSTPONED CELEBRATION — DEATH ...................................................... 286
POSTPONED CELEBRATION — SABBATH SCHOOL LESSON FOR APRIL 1, 1933 ............................. 287

SABBATH RECORDER

MARCH 20, 1933

—Church or Bank?—Evangelism—Opportunity.—California Shaken... 266-270
FROM THE CONFERENCE PRESIDENT ........................................... 270
IN MEMORIAM — HAMMOND, L. ............................. 272
POSTPONED CELEBRATION ...................................................... 274
POSTPONED CELEBRATION — A SECOND SERVICE IN LOS ANGELES CHURCH ............................. 275
POSTPONED CELEBRATION — THE YOUNG PEOPLE ..................................... 276
POSTPONED CELEBRATION — CHILD’S PAGE—PRAYER AND PRAISE—A WORKING SERVICE—OUR LETTER EXCHANGE ... 276-278
POSTPONED CELEBRATION — THE FELLOWSHIP OF PRAYER ...................................................... 279
POSTPONED CELEBRATION — OUR PSALM—SPIRITUAL EXPERIENCE .............. 280-282
POSTPONED CELEBRATION — DENOMINATIONAL “HOOK-UP” ........................................... 283
POSTPONED CELEBRATION — EDUCATION—PROMOTING AND ORGANIZING THE VACATION SCHOOL ............. 284
POSTPONED CELEBRATION — MARRIAGE ...................................................... 285
POSTPONED CELEBRATION — DEATH ...................................................... 286
POSTPONED CELEBRATION — SABBATH SCHOOL LESSON FOR APRIL 1, 1933 ............................. 287
THE SABBATH RECORDER

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Church or Bank? "Lay not up for yourselves treasures upon earth, where moth and rust consume, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through and steal. The man on the street may find, if he will, in the words and acts of one not thought of as an economist or financial expert, a new evaluation of Christ's teaching.

The rank and file of those still employed or otherwise financially provided for have been realizing as never before how modern life is involved with the banking system. Rich and poor alike, and in a moment, have found themselves in these distressing times temporar­ily, as the doors of all the country's banks were closed for a "holiday." The situation has been bravely and uncomplainingly met. People are not much to be blamed for with themselves without available funds, temporarily, has been bravely and uncomplainingly met. Certainly we are all justified in experiencing a larger appreciation of the warning not to put our trust in riches.

Perhaps now men are coming to think seriously of the value of the Master's injunction, "Seek first the kingdom of God and his righteousness." Many feel justified in the belief that men are turning back to the church in these crucial times. America, having sold her soul for material things and having wasted her substance in riotous living, is now coming to her senses again. Yesterday, a pastor in a large downtown New York City church de­clared to his hearers, "The doors of our banks, the little men are silenced finally as the great, sonorous voice of faith speaks. Christianity will dominate... because of sheer merit."

Reports and "blueprints" are not needed to indicate the failure of "big business" and the passing of many economic organizations. But it is the presidents and controllers of the Federal Council Bulletin of March carries some interesting information gathered from a recent financial survey made during the past three years. In this three year season, one out of every twenty-two business and industrial concerns went into bankruptcy. "Of the banks, one out of every six closed (before the panic); of the hotels and restaurants, one in every three; and of the churches has had to shut its doors. Educational and charitable institutions fared far less favorably than the churches. Thus has the Church stood in these distressing times, so often despised by wealth and greed and "big business." Yes, "the gates of hell shall not prevail against it." The reasons for this high rating by church and educational institutions as suggested by the one making the survey, Mr. Bartz, are: (1) The churches and schools have been more conserv­ative, the aggregate debt on all America's 210,000 church edifices amounting only to ten per cent of their valuation, and only four per cent on property and endowment of the colleges. (2) "The unselfish attitude of ministers, college faculties... toward their salar­ies. We liked the comment, moreover, of Dr. Mosely, editor of Federal Coun­cil Bulletin, that what is still more important is "the loyalty and continuing generosity of Christian people who support the churches and the institutions of Christian philan­thropy through adversity as well as in times of prosperity." And, deeper still, as Doctor Caverst avers, "the Church endures... despite all limitations and weaknesses, be­cause it has a message of God which people need more than they need anything else in the world."

We are glad that people are realizing more this need and are ready to hear what the Church has to say. We need banks—yes. We need the church more. Christianity—the kingdom of God—of which the Church is a "branch house," shall we say, is the one bank which never ceases payment, never charges, "The bulk of the money, shall I say, that is laid up for yourselves in heaven where neither moth nor rust doth consume..." This need and are ready to hear what the Church has to say.

Evangelism—Opportunity. It has been said that adversity turns men's thought toward God and the Church. In the foregoing editorial we found the Church surviving in a vaster proportion than business institutions. There are many evidences of men's thoughts turning more to God. A well supported statistical report has been made that fifty-four per cent of the people of America are members of some religious organization. Some gains have been made in the years immediately past. It should not be thought that fear and uncertainty, however, are driving men toward God and the Church. Rather, it is thought­fulness. Millions, as never before, have had time to do some thinking—and part of it has been directed to the most serious and vital question of all—whether it is a choice between God and mammon—as "for me and my house, we will serve the Lord."
bread alone." Man needs bread and clothing and shelter, but he needs God, too. He needs soul nourishment and habilitation. "These ye ought to have done, and not to have left the other undone." In the world of today, the great war that he asked his chaplain to tell them about God. "It is your business," said he, "you ought to know." It is our business to know God.

In an unusual and inviting way is the door of opportunity for evangelism open. But it does not need a Charles E. Jefferson to tell us that "the evangelistic note in many pulpits these days is very faint." The need and the opportunity press upon us. Shall we not enter more fully into the presence of God, and as Isaiah of old caught the presence of God, and as Isaiah of old caught the news of this disaster became quickly known. But it possible has ministered to the suffering and comfort have crashed into the dust, snuffing out the precious and sacred presence of this door. Church, dare enter here.

California Shake. Again the puny works of man, great and noble though they may appear, have bowed before the great hidden forces of nature, and beauty and wealth and comfort have crashed into the dust, snuffing out the precious and sacred presence of this door. Church, dare enter here. It is a matter of satisfaction to know that within this prehistoric world, mechanical creatures animated by means of hidden motors, cams, and remote control devices, will have roared, stamped the earth, laid their tails, and bare their fangs in life-like fashion in their native habitat. A baby gorilla, we are told, will swing from a long extinct tree, while a hairy mammoth, ancestor of the modern elephant, will stretch its huge hulk and even pick up articles from the ground with its trunk. Cave men, portraying the most of savagery before the period of written history, will be shown along with dinosaurs, woolly "rhinos," and giant turtles in this strange reproduction of the world at civilization's dawn.

A communication from one of our most interested and loyal supporters of the government and denominational attitude of all as thinking men and women to the "patriotic and satisfying words" of The American's Creed:

"I believe in the United States of America as a government of the people, by the people, for the people; whose just powers are derived from the consent of the governed; a democracy in a republic; a sovereign nation of many sovereign states; a perfect union, one and inextricable; and we pledge ourselves to preserve, protect, and defend the same.

"I therefore believe it is my duty to my country to love it, obey its laws; to respect its flag, and to defend it against all enemies."

This dear friend sends words of appreciation and encouragement of our work, calling to mind the words of Jesus to his disciples, "Come ye apart and rest awhile," and again, "fear not, only believe." Such words mean much to those who are seeking to carry on. And in these days of uncertainty and trend to disloyalties, it is well to call our minds back to such pledges as contained in The American's Creed.

Watchman-Examiner reports a contemporary as saying, "A horse in Cleveland, Ohio, went through town without a driver, keeping on its own side of the street, stopping for red lights and proceeding when they flashed green, and did not break a single traffic ordinance. A similar display of horse sense on the part of motorists would make the streets and highways much safer."

We gather from what seem reliable sources that the depression apparently has affected the schools in the United States more than in most foreign countries. More than 4,000 of our public schools are reported to have closed, while all through the country school terms have been shortened. In many instances teachers' salaries have been cut voluntarily reduced, and in some cases they are not being paid at all because the funds for the schools no longer exist. In a number of states schools are being conducted at the expense of the teachers. Chicago to date owes her teachers about $24,000,000 in unpaid salaries. There has been a reduction in per capita cost of two million dollars in the past three years, or from an average cost per child of 62.8 cents to 40.4 cents.

She but Sleepeth

By Catherine Holloway

How much we'll miss her cheery smiles,
Her tender, kindly ways you knew;
In Jesus' steps she trod Life's miles
And bore his cross each day.

But slow, slow grows the sleeping; slow grows silent.
She drops from our skies to God's, heaven's.

And death—how fatal, how slow, how dumb!
It's hard to say the last, the very last...

Earth-time had marked that house of clay,
Her soul outgrew its walls;
That house of clay! On its presence can not decay.
Nor pain nor death befalls,

Why weep we then? She is not dead—
Just moved to mansions fair,
Tis ours to see her face again.
And meet her "over there!"

—Selected.

Gradually religion is sensing its call to oppose war. So rapidly has the sentiment swung in that direction, recently Judge Ulman of the Baltimore Superior Court held that twenty-six denominations have officially taken stands in regard to war which in the eye of the law places them on a par with the Quakers. In positive terms the Church has sustained the voice of conscience, and made loyalty to God a higher claim than loyalty to country. This development has come with a growing awareness of the real nature of war. Not only is it organized, wholesale murder, but it is more and more evident that it involves wholesale lying, manufactured hate, and an unbridled release of the baser passions. The absolute futility of war to settle troubles and disputes is becoming constantly more apparent. Millions of youth sacrificed to Mars; untold millions cried and condemned to a life dragged out in suffering, together with victory for either and all sides farther away. Already the announcement: these, all these, are convincing the Church that it can never again sanction war and serve the military interests and involved commercial interests of the world.

War is outlawed by the Kellogg Peace Pact. Heartening, indeed, is it to find not only countries interesting themselves in a vital and telling way in the anti-war movement, but schools, colleges, universities, and many other organizations joining in agitation and protest against the carnage and waste involved. Not only in this country but the idea is being taken but in England as well. The Union, leading student organ of University of Oxford, is reported as causing a recent commotion by its denunciation of war and its stand against bearing arms in war. Public opinion at home and abroad is being aroused and finding expression in no uncertain language. The time is past when the few who have dared to make themselves heard are laughed out of court by ridicule and hostile jibes. But this fear has fallen silent on souls who suffered ignominy and even martyrdom. Soc...
THE SABBATH RECORDER

270

defeated, or Jesus on the cross, because they were in a hopeless minority. Multitudes are now taking their place on the principles and teachings of the humble Galilean. A million people every week have thought their way through to a firm conviction on the question of war will be able to control public opinion that America must reconcile with the powers that selfishly promote savagery, bigotry, hatred, and war.

The wets cannot use Chicago to prove prohibition has increased alcoholism, as deaths from this cause have decreased sharply since the saloon days. The statement of the Civic Bulletin is based on Chicago's Department of Health figures covering all possible alcoholic deaths, alcoholism, poison alcohol, cirrhosis of the liver, and pneumonia.

The highest saloon era death and rate total in Chicago occurred in 1916, just before war-time prohibition. In the year Chicago, with a population of 2,650,000, had 271 alcoholic deaths, and a death rate of 10.8 per 100,000; in 1930, with a population of 3,375,000, Chicago had but 92 such deaths, with a death rate of 2.7 per thousand. That is a drop of 75 per cent in death.

Hull House, Chicago, says:

"What Mrs. John Neff, Jr., of Nebraska, is afraid that liquor will endanger our lives in this machine age. Still, of course, liquor is held in abomination by many of the country. This was well represented.

Two committees made reports, one on Mess- and one on Method. Doubtless the findings of these two committees were as responsible for the people through the religious, and journalists, as well.

That the ten Seventh Day Baptists.

The conference was quite unanimous with respect to certain conclusions. These may be stated as follows:

(1) The man who says the Church has no business to mess with the liquor question.

(2) The politician who continually confronts his readers with flings about prohibition.

(3) The politician who for the sake of votes forgets his moral obligations.

(4) The editor who continually confronts his readers with flings about prohibition. (2) Mr. Crane, representing the Disciples, said last spring in the House of Congress that the prohibition denounces prohibitionists, they themselves seek many prohibition in any law they propose. We simply go a bit further with it, and would not make any public saloons. Mrs. John Neff, Jr., of Nebraska, is afraid that liquor will endanger our lives in this machine age.

The airplane we may have our heads cracked with ‘beer bottles thrown overboard. Bishop Colvin, representing the Episcopal Church, said: 'The Negroes of America to the cause of prohibition. Bishop Smith of the Methodist Church thought we had gotten too far away from the original grounds, which were moral. He said, "Boys must go down in ruin if the treasury is to profit by the traffic."'

The conference was quite unanimous with respect to certain conclusions. These may be stated as follows:

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In the election of delegates if they are person-

THE SABBATH RECORDER

271

in the election of delegates if they are person-

ally known to the voters.

I am sure Seventh Day Baptists have been made up with themselves with the literature which will be sent out by the central committee set up by this conference, and given the question conscientious attention, and will support the cause according to their own best Christian judgment.

There was lacking at Washington the religious fervor and evangelical passion that animated the men and women who met in Columbus, Ohio, in 1913 to launch the campaign for prohibition. We missed certain strong personalities that dominated the meeting. However, there was evidence of strong, genuine interest for the cause, to carry on this fight as the duty of the Church, and in the interest of the kingdom of God in the earth.

Alva J. C. Bond.

IN MEMORIAM

In memory of Dean Arthur E. Main of the Allentown Theological Seminary, who died January 29, 1933, his students have decided to start a memorial fund to be used for the purchase of books.

It is felt that this memorial fund, operating through the Carnegie Library, will be a reminder of Dean Main's appreciation for books.

Some of Main's many friends are taking this method of paying tribute to him. Contributions are being received by O. W. Babcock and Professor E. Pietrof. Hurley.

POSTPONED CELEBRATION

The observance of the sixtieth anniversary of the origin of the Disciples of Christ in this country has been postponed from March 25th (the nearest Sabbath to the organization date of March 23rd) to August 19th (the Sabbath just previous to the opening of the General Conference at Milton, Wis.) with a view towards having with us former pastors, absent members, and other friends. The annual roll call of the church also will occur in this con-nection.

Hurlay S. Warren.

Pastor.
and that because of this, he forgives, restores, preaches, and all Christians have to proclaim Christ good of those reproved, and back of our preme motive prompting redemption and the way and abruptly says, "Lazarus, with infinite sympathy into all that pertains them was a heart full of infinite yearnings to miss that were profoundly impressed with the tender the records is full of meaning. Only other son of his only daughter, And finally, the record shows plain that Lazarus was an only brother. Thus we have an only son, an only daughter, and an only brother.

The interjection of these statements into the records is full of meaning. It indicates that the gospel writers, by these incidents, were profoundly impressed with the tender compassion of Christ. The raising of the dead by Christ was of tremendous import, but we miss that which lies at the heart of all these transactions if we do not see that back of them was a heart full of infinite yearnings to help men. Perhaps this fact is brought out more clearly in connection with the raising of Lazarus, for in this case, most of his way and abruptly says, "Jesus wept." Christ today, as in days of yore, enters with a loving heart into that which pertains to man, being "touched with the feeling of our infirmities." There were a few times when Christ's heart was overflowed, but it was done in sorrow (rather than in bitterness) for the good of those reproved, and back of it was boundless sympathetic compassion. The supremely compassionate and boundless sympathetic compassion and the mission work of the Redeemer's Church was the heart of the Father, glowing with love, as revealed in Christ's words: The great message which missionaries, preachers, and all Christians have to proclaim is that the Father's heart is aflame with love, and that because of this, he forgives, restores, and nurtures sinful men when they turn to him, humble themselves before him, and forsake the evil path. The power of Christ's kingdom now, through the ages, resides in his boundless love. The influence of the harsh, resentful, and bitter is like a deadly poison. Furthermore those who would engage in mission work must not only proclaim a compassionate Father, but also they must demonstrate the yearning tenderness of the Savior in their lives.

OUR WORK IN HAMMOND, LA.
The season is fast approaching when the annual strawberry market will open for us in Louisiana. In a group of parishes east of the Mississippi River, a part of that group called the Florida parishes, all of which once belonged to the strawberry culture, is the leading industry. For the last two years conditions were such as to bring us bitter disappointment, so different in comparison with our record in the past, which was again and again a record of prosperity, even when depression was felt in other parts of our great land. Conditions this spring seem favorable for beautiful Klondike berries, and of course we are hoping for living prices again.

I have had the privilege of distributing quite a quantity of literature to Hattiesburg, which has had quite a considerable number of young people. Many are discovering science and are receptive. In our congregation we usually have those infirmities."

Opening hymn—What a Friend We Have in Jesus Meditation—Instrumental Scripture reading—Matthew 5: 43-6; 9 Offertory Hymn—Sweet Hour of Prayer Prayer—The Lord's Prayer (slowly and thoughtfully)

Talk—"Prayer"

Hymn—Rock of Ages Benediction—Mispah PRAYER Matthew 6; 9, "After this manner, therefore fore pray ye.

We who have the privilege of living in California, where our difficulty in picturing the strawberry culture, is this same bleak hills, the same low-growing shrubs, the same scarcity of shade, and the same shimmering heat waves.

We who are living in these troubous times will have no difficulty in understanding the unrest of the people, of the tremendous burdens they were carrying; of the heartbreak and the apparent hopelessness of it all. In our hearts we have known it, have felt it, present who are not yet members with us but whom we hope some day to hear say: "We will go with you." S. S. POWELL

Do not choose a calling because it looks easy. Easy work seems easy except that which you have to do. No work is easy that is worth doing.—Exchange.

The following service form used in the Los Angeles, Calif., Church one Sabbath is very interesting and helpful and we are pleased that our association secretary from that association saw to it that it was obtained for publication here. May we not have more contributions concerning work carried on in various organizations and churches throughout our denomination?

SERVICE IN LOS ANGELES CHURCH

ORDER OF SERVICE HELD IN THE LOS ANGELES SEVENTH DAY BAPTIST CHURCH FEBRUARY 10, 1933

Opening hymn—What a Friend We Have in Jesus Meditation—Instrumental Scripture reading—Matthew 5: 43-6; 9 Offertory Hymn—Sweet Hour of Prayer Prayer—The Lord’s Prayer (slowly and thoughtfully)

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The SABBATH RECORDER

be it of the body, the soul, or the spirit; he will answer us. God is always waiting and ready to help us, but we do not know this unless we are in touch with him—an intimate touch with him in our joys, in our perplexities, in our sorrows.

One of our best modern minds says, "There are other ways than these of increasing the efficacy of prayer. For instance, Christians used to begin and end the day with prayer, while even the most devout do not do this. Once man kept in touch with him—a touch that is moral; but he cannot get the most out of life unless he is a Christian, and a Christian will pray.

God does not set aside his laws to please mankind. Christ did not pray to have his will done, as God and as he, and says to the world, 'I am the way, the truth, and the life.' Christ did not pray to have his will done as God and as he, and says to the world, 'I am the way, the truth, and the life.' God is God because he and we can do all we shall will to do, with the purpose of life.

The purpose of life is not to make a career, but to understand, and have the right to understand, what we have in our hearts when we say, 'Thy will be done, on earth as it is in heaven.' For God's part, he has fulfilled his part by saving us. He has given us a prayer, 'Thy will be done, on earth as it is in heaven.'

The prayer from the mothers of all nations brings peace—'Peace like a winding stairway. We cannot see what is ahead, but the steps do lead upward. With a fervent prayer in our hearts and a personal effort to climb, we will reach the top.'

"When Jesus prayed, he wanted not glory, fame, or wealth, but an opportunity to serve and to keep the faith while life was in his body." The greatest are those who serve most humbly. This is our example.

The power and glory of God's dominion neither increase nor diminish by man's belief or disbelief. If there were no God, the mental attitude would be a benediction. And we know that "our Redeemer liveth." He, and he only, can give us what we have in our hearts when we say, 'Thy will be done, on earth as it is in heaven.'

What a fool cannot understand he laughs at, thinking that his laughter will show his superiority. He only shows his latent idiocy. We must have the faith of a child and know that we have a Father and that he hears, or we shall not do as he says. Unless we keep jogging his memory or stirring up his pity, our Father in heaven will either not remember or will not care to be decently kind and merciful of the kingdom of heaven.

And selfish prayers—how can God answer them? A man sailing a boat westward would ask for a wind opposite from the one a man sailing eastward would wish. It would be logical to ask God to give us good crops if we had met for the usual prayer meeting. I mentioned the Excelsior Bands which were organized for young people prior to the time of the first Christian Endeavor society. Following the meeting an adult, who by the way has not lost her youthful vision, told me that she and her husband celebrated their golden wedding anniversary not so long ago. When they were looking up wedding garments she found a paper which she had written for the Minnesotan, 'Who is the wisest, he who will climb, or he who will use what he has been given?"

RUTH TENNEY DEVAULT.

The SABBATH RECORDER

Young People's Work

M. S. MARJORIE J. BURDICK
1112 Seymour Avenue, Lansing, Mich.
Contributing Editor

IT IS TO THINK

Our ancestors thought it not proper that women should perform any, even private, business, without a director; but that they should ever be under the control of parents, brothers, or husbands. We, it seems, suffer them now to interfere in the management of State affairs, and to thrust themselves into the forum, into general assemblies, and into assemblies of election: for what are they doing this moment in your streets and lanes? What but to see that some of the women of the ten thousand of tribunes, others contending for the repeal of the law? —Cato, the Elder—B. C. 200.

THINK OF IT!

The statement sounds very modern but was written over two thousand years ago. I wonder if there are always elders who do not catch the vision of youth. I know there are many adults today who have kept that forward look. Is it not true that we do not progress if we lose that characteristic of youth? Recently I spent a week-end with the young people of Battle Creek; on Friday night I talked to the group of adults, youth, and children who had met for the usual prayer meeting. I mentioned the Excelsior Bands which were organized for young people prior to the time of the first Christian Endeavor society. Following the meeting an adult, who by the way has not lost her youthful vision, told me that she and her husband celebrated their golden wedding anniversary not so long ago. When they were looking up wedding garments she found a paper which she had written for the Minnesotan, 'Who is the wisest, he who will climb, or he who will use what he has been given?"

RUTH TENNEY DEVAULT.

ATTENTION, PLEASE

Any one who reads this will confer a favor upon the undersigned by sending to a friend, a true, loyal lone Sabbath keeper, Mrs. A. S. Thayer, Espanola, New Mexico, books of Bible stories for children, and thus assist teachers of children in Bible school work especially stories that can be read or told. Milton, Wis.

EDWIN SHAW.
The hope of our denomination lies in our young people. Its present and future prosperity depends in a large measure on them, and they are awakening as never before to the privileges and responsibilities of the work. Some have left the valley of the shadow of death, and have left home and native land, with all they hold near and dear on earth except the cause of Christ, and others have expressed their willingness to go and do likewise. How are we obeying the command, “Go ye into all the world and preach the gospel to every creature,” which was given to young as well as old? How can they except you be sent? What are we doing that this gospel may be preached to every creature both at home and abroad? These are questions for the thoughtful and prayerful consideration of every Christian.

We think the time is coming and is not far distant, if our young people continue to make such advancement as they have in the few years past, when they will have their own special work in our denomination and will support their own missionaries. But shall we sit down with folded hands and idly wait for this time? No! As the minutes make the hours, and the hours make the days, and the days make the years, let us strive to grow in grace, and press onward and upward toward the mark of the high calling which is Christ Jesus.

Our denomination at the present time contains as smart men and women and as deep thinkers as any of the larger denominations. Our periodicals are of a high character and are among the best in the country. They contain much that is good, and every one, young and old, old and young, will find in them a work which deserves and will be worthy of the time, our talents, and last but not least, our money.

Are any discouraged because we belong to a small denomination? “If God be for us, who can be against us?” Though we as a people are small in numbers, we have plenty of room to grow. The fields are widening on every hand and are already ripe for the harvest. Where are the reapers who shall gather in the sheaves of good from the fields of sin? Oh, where shall we look for these reapers if not in the ranks of our young people? Jesus did not wait until he was old or even in middle life before beginning his Father’s work. Neither should we. John the Baptist also did his work while still a young man.

John the Revelator, “the beloved disciple,” was several years younger than our Lord. These are four samples of “Seventh Day Baptists” nearly nineteen hundred years ago. With such men as these as the founders and chief corner stones of our denomination, should we not deem it a privilege and an honor to belong to this noble band of Christian people? Then let us never be ashamed to be called “Seventh Day Baptist,” but rather glory in the name and try to be worthy of it. Let us strive to grow in grace, and press forward and upward toward the mark of the high calling which is Christ Jesus.

Our denomination at the present time contains as smart men and women and as deep thinkers as any of the larger denominations. Our periodicals are of a high character and should be found in every home. Once read, their value once known, they would create such aspirations, such a desire for the spread, interest, and in every direction. Let every one, young and old, old and young, press on, and in the church and society fit and prepare themselves next to their Bibles.}

PRAYER AND PRAISE A WORSHIP SERVICE

PSALM 103: 1-5

Junior Christian Endeavor Topic for Sabbath Day, April 1, 1923

BY MRS. NETTIE CRANDALL
Junior Christian Endeavor Superintendent

If the disciples felt the need of being told how they should pray, surely we juniors may profit by a study of prayer. The example of a perfect prayer that Jesus gave his followers is a wonderful prayer for guidance. And it is well for us juniors to pattern our prayers from this one. How could we better address God than to call him “Our Father which art in heaven?”

“Thy kingdom come; thy will be done in earth as it is in heaven.” We might say, “May all the children here at home and in far-away countries be brought to thee. May all war cease and all people learn to love thee.” Then they were to ask for the things which they needed daily. And finally they were to ask God to lead them.

We, too, need God’s help and guidance. See if you can find a prayer which Mary might have made in the following instance, or write one which you would consider good.

1. Mary had become very much interested in writing a prayer that you think Jane might have made, and also one that Mary Lou might have written.

DEAR BOYS AND GIRLS:

This beautiful little hymn was written especially for you by Elizabeth Fisher Davis (Mrs. Luther S. Davis) of Bridgeton, N. J. I hope you will all learn it and sing it often on Sabbath eve.

Sincerely yours,

M. S. G.
DEAR MRS. GREENE:

We are having a week out of school, so I have lots of time to work on my new puzzle. Today I have helped mama cook and iron and she says I have done fine. I like to play keeping house.

My grandma has all had grippe colds this month and my little sister, Carolyn, is sick in bed with tonsillitis. My grandma just gave her some new puzzles to work out, so I am going to help her put them together.

I had a letter from Emma Burdick a few days ago and I was glad to hear from her.

Your friend,

LILLIAN JANET SPENCER.

Rockville, R. I.

March 2, 1933.

DEAR LILLIAN:

I am glad you took at least a part of your week's vacation to write to me, for it seems good to hear from you again. Please write often.

I think it is lovely for you to help your mother with the housework. Eleanor likes to help, too, and she surely is a real help. Yesterday, March 11, was her sixteenth birthday, and what do you think? Tonight I helped her entertain six of her girl friends at dinner, and she made her own birthday cake, even to putting on the sixteen candles.

I am sorry you have all been suffering from colds, too. We have all had grippe colds this month and I have been quite careful to wash my hands often. I never saw it again, except in my own.

I do hope you will not wait so long before writing again. Don't ever be afraid of making your letter too long. I read all of them. I sent you a half. I like to read the letters. I heard Papa reading Ruth Butler's letter. She was talking about her five pet rabbits; so it made me want to write, too.

We live so far from the Sabbath school that we don't get to go very often, but we went last Sabbath. We went down and crossed the Marisack Lake. We all had a good time, but mother was afraid. It was the first time she had been in a boat. Well I guess I will have to stop; you will get tired reading my long letter.

Yours truly,

PRESTON MITCHELL.

Tichnor, Ark.

March 7, 1933.

DEAR PRESTON:

I was thinking the other day that it had been a long time since you had written, but did not realize that it had been over a year. You see time moves faster for us grey heads than it does for you. I used to think a year was almost everlasting; now it goes altogether too fast.

I can sympathize with your mother for I used to be afraid in a boat. I remember the first time I ever had it; it was in a row boat on Lake Geneva, near my old home in Walworth, Wis. I was so frightened when I got in the boat that I shut my eyes tight to keep from crying. Then, to add to my trouble, my pretty new hat, of which I was very proud, was caught up by the wind and blown far away. I never saw it again except in my dreams.

I do hope you will not wait so long before writing again. Don't ever be afraid of making your letter too long. I am fond of long letters (when I don't have to write them).

Sincerely your friend,

MEZPAH S. GREENE.

DEAR MRS. GREENE:

I am going to write to the Children's Page in the Recorder. I haven't written to the Children's Page now for about one year and a half. I like to read the letters. I heard Papa reading Ruth Butler's letter. She was talking about her five pet rabbits; so it made me want to write, too.

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Sincerely your friend,

MEZPAH S. GREENE.
The Literature of the World War occasionally noted to us the wittiness and the vitality expressed in the life and the meadow-lark sang over the trenches. And when the war was over, growing things came back to the tattered earth to make it right and fresh and clean again. This last summer, nature took no time to show forth God. God created the earth and the beauty and the harvests of it were paths, as all out of proportion without his goodness. And now, again, his vernal beauty begins to renew our world. If God is good to the earth, so ought we to be. The lands we till and live in reveal not only the spirit of the Divine but also some quality of our spirits. A land may grow more gracious and beautiful through being toughened or else more barren through our abuse of it.

Prayer: Lord of the clouds and sunlight, whose kingdom is forever, do thou create new days and give us a sense of wonder to see them. Give us the secret of gratitude. May our mouths speak it and our hands express it. May we spill out the joy of giving to others, to one another, and to God. Reward us, we pray thee, with a concern like thine for our unfinished years. Forgive us all our slowness, and make us able to perceive the truth. May our days be multiplied and crowned with beauty. May we live in reflect in the beauty of It thIne Image In the Garden of Eden. May we be his friends, and may we love each other.

Monday, April 3—(Read Psalm 71: 14-18)

The Secret of Gratitude

The Psalmist here draws upon his life experiences. He is not talking about something found in the past, but he is hoping for the future, and that is why we call it a song. We all have days of his experience, and he is saying that God has been with him, and he is thankful for it. It is the same with us; we all have days of his experience, and he is saying that God has been with us, and we are thankful for it.

The Secret of Gratitude

Our Pulpit

Spiritual Experience

by Rev. James L. Skaggs

(Bernman given in New York City, February 187)

"But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually judged." 1 Corinthians 2: 14

Most intelligent people would doubtless agree that there are at least two quite distinct fields of human experience: on the one hand the physical-intellectual, and on the other the spiritual. Yet there are those who believe that which we call spiritual experience is a delusion, and they say it may be, it is only a passing, vanishing phase of experience.

Paul evidently knew men who talked like that. He explained it on the ground that they were only natural men of flesh and mind. They were without anything that could be called spiritual experience, and years may pass before they come to such an experience. They may not understand what others mean when they speak of spiritual experience.

So Paul said: "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually judged." 1 Corinthians 2: 14

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The difficulty for the uninstructed in understanding spiritual things may be even greater than in the field of physics. There are vast differences between the natural sciences and the sciences which are susceptible to physical demonstration and the fields of the spiritual and intangible reality. Religion we are dealing with personalities, with emotions, with feelings which are extremely intangible and elusive.

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Do you understand it? No, I know you do not. The botanist can tell us something about a flower, but not very much. He leaves many of its secrets and mysteries to the natural man. We want evidence of that which we do not understand. We want evidence of value before we accept a suit of clothes, a house, a farm, a car, a train, our machines, our radios. It is light for our homes and our streets. It enables men to travel at great speed in millions of cars, on the water, under the water, and in the sky. In thousands of ways we are using this force which we cannot understand or analyze.

It will not be long until the warm sun of springtime will cause new life to spring from the frozen ground and our barren trees will put on beautiful new growth. And when you go out in your garden and find a tulip plant, you may not be surprised, for last fall you planted it. You may not be surprised, for you were going down in an elevator in some tall building. So while I may believe the story my friend tells me, I cannot really know his meaning until I have taken a ride into the sky.

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of beauty. We do not need to go to some imaginary place, but we need to turn to the promptings of science for the stimulation of imagination. For we have had laid out before us more than our eyes could see, more than our minds could comprehend.

The physicist might tell us something of how all these perfect geometrical crystals and figures are formed: how each tiny molecule of moisture possesses electric polarity—negative and positive—and how as the particles beginning to crystallize with the cold each takes its place by the laws of attraction and repulsion. But who tells us of the artist who made the designs and who scatters loveliness over all the world in every season of the year?

We never cease to wonder at the crystals of the snow. The explanation of the physics of their formation which I have suggested may be right or wrong; I do not know. But truly the crystals speak of law, order, beauty. From beyond the storm, from beyond the realm of human knowledge, we hear the call to wonder and to worship.

So we might go into every field of physical knowledge and experience. We may push back the curtains and explore the deeply hidden secrets by which every known laboratory method and test is tried; and behind it all we find that something which challenges us to awe, to wonder, and, perhaps, to worship.

We see that it is not alone in the field of religion and the spiritual that we find a mystery which is unfathomable by any intellectual test. We find ourselves going to the limit of the laboratory method and coming face to face with very evident facts which cause us to feel that we stand on holy ground.

In religion the spirit of man has gone beyond the purely intellectual. From that inner chamber we begin to feel that there are no second-hand goods, no cold theories. Each must make his own adventure of faith and trust. In the laboratory of spiritual things we must test out living by the law of love, of honesty, of sacrifice, beauty, love. The man who who says he does not know the reality, the joy, the peace, the satisfaction of spiritual things.

It is just as Paul says, "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually judged."

The serious question is: Do we want to know and understand the things of the Spirit of God? Do we want knowledge in this field of human experience? Will we go into the laboratory and study, experiment, and subject ourselves to the tests which the great Teacher will give?

Christianity is a school. The disciples of Jesus were learners. Jesus set the course of study, and he is to be the judge of how well we do.

I understand that hundreds of young men and young women are turned out of our colleges and universities and sent home at the middle of their first year. This past week must have been a sorry time for many of them. They are turned out because they have shown themselves incapable or lazy. The university authorities say: Get out; we do not want you here unless you mean business; unless you are willing to apply yourself, meet the requirements. I fear you may eventually go out as a fair product of university training. Many are sent home. Those who remain must go into the laboratory of university life and do the work, stand the tests, which the rules require.

Should we take our religion any less seriously than the great Teacher, the disciple is the learner. He who will make...
The following program was presented:

Organ Prelude—·Adoration" (Atheron)
Deaconess
Invocation
Responsive reading No. 604
Reading—"The Soul of Jesus Is Restless" (H. S. Powell)
Hymn No. 12—•O Master, Let Me Walk With Thee" (Edith Dudley
Scripture
Prayer
Notices
Offering
Offering prayer—S. S. Powell
Hymn No. 61—'Where Cross the Crowded Ways of Life"
Conference report—Aurabeth Ehret, Warda Vincent, John Norwood, Philip Jones
Hymn No. 22—'When I Survey the Wondrous Cross"
Postlude—March (Elgar)

From Mrs. Hargis:
Tonight we’ve been to Christian Endeavor and there were more than seventy there. I organized the society last March, and they have done so well. The seventy weren’t all members, however—I think our membership is between thirty and forty—not sure exactly. But we have lots of visitors and they soon want to be members. If we took in all ages as they come in, we would probably have about one hundred fifty members I think, but we limit the age—just have to.
We had the unveiling of our pledge chart, and the president asked me to officiate, though I urged her to get the president of Jamaica Union to do it. He couldn’t come as he had promised to go down there, so I did it. I made a white rayon curtain to drape over the chart, and gave a short speech and called attention to the fact that tomorrow is the fifty anniversary of Christian Endeavor. Just be the fact that tomorrow is the fifty anniversary of Christian Endeavor. Just be

We sang it to the tune “Business for the King” and I copied it on the blackboard so all could see it. They seemed to like it.

Yesterday we were calling in some homes, some of which are merely small rooms with beds. We always knock at the door and then kneel for prayer later, and washed the dishes and cleaned the room. I urged her to get the president of Jamaica Union to do it. He

Some of these are not church members but “contacts,” and they are interested in religion, even if they have no money, no real home, and little to live on. Some were church members—we were calling from three to seventy-five p. m., and had prayer with all we called on. There is so much suffering and people don’t know about that sanitation means in most of the homes. It seems almost hopeless sometimes, till we see what Christianity has done in the better homes. And then we know that our Savior goes anywhere and everywhere, into all these places, if they will allow him to enter—so why shouldn’t we?

I’m not going to have time to tell all of me, but I do want to tell of our last call. It was after dark and we went to see some of our church folks who have been ill with “flu.” There was one prisoner who has two or three bright looking children. They came last summer from Cuba, were Sabbath keepers, and liked our church better than the others they had visited (S. D. A. and Church of God, etc.), so have been very faithful and plan to join us when the other daughter comes. They had a little room crowded with two beds, a dresser and a sewing machine. Their only maintenance is by sewing. They make shirts for some factory or store at one shilling (25 cents normal times) per dozen. Think of it—hats for workmen, made of heavy denim, for one and one-half cents each, and twenty-three cents per dozen. And they have to do it to get any work whatever.

Well, the daughter, a young woman about thirty, I’d say, was sewing, and not strong yet (from “flu”), and by the flickering light of a lamp without a chimney. We sat down and visited, then knelt for prayer later, and washed the dishes. We opened our eyes it was pitch dark. The light had blown out and we were in utter blackness. They had no light, no chimney, no stove. I was smoky of course from the fumes ofwick without a chimney, and fierce to breathe. I saw a

I’m so happy about my little class—those “babies” worried me all last year—would come to Sabbath school and sit with no attention, through a class hour, and not learn a thing except perhaps a memory verse. When Victor Brown was made Sabbath school super-intendent, I told him if it was all right to have a baby class I’d offer to take it myself in case he hadn’t someone else. He seemed pleased with the idea and so I began with the new year. I make a special plea for regularity in this way; I made some attendance cards, placing name of child on top. Below name was “Pledge Chart,” and I used a blackboard.

I’ve been working for the second year, and I copied it on the blackboard so all could see it. They seemed to like it.

I was working with a group of thirty-two children in a room with two or three bright looking children. They came last summer from Cuba, were Sabbath keepers, and liked our church better than the others they had visited (S. D. A. and Church of God, etc.), so have been very faithful and plan to join us when the other daughter comes. They had a little room crowded with two beds, a dresser and a sewing machine. Their only maintenance is by sewing. They make shirts for some factory or store at one shilling (25 cents normal times) per dozen. Think of it—hats for workmen, made of heavy denim, for one and one-half cents each, and twenty-three cents per dozen. And they have to do it to get any work whatever.

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by visiting in the homes of their pupils, explaining the vacation church school to parents, and enrolling the pupils then and there. When visiting in homes is impracticable, teachers may write postal cards to parents, urging them to enroll their boys and girls.

Early in the preparation period provision should be made for sending printed or mimeographed material into each home, giving information as to dates, program, personnel of teachers, advantages to pupils and parents, etc. The local church usually gives the print items about such schools, especially if they are open to all children of the community. No matter how much advertising has been done, a house to house canvas to enroll pupils should be made. This should be done and pupils classified as to public school grades long enough before the opening of the school that proper books and materials may be purchased before the date for the school to open.

It cannot be too emphatically stated that the vacation church school is a church school, and as such should be under the direction of a church, or group of churches, as the case may be. It is the rightful agency for carrying on any program of religious education. There are three general types of vacation church schools as follows: the individual church type, which is carried on by the local church independently of any other church; the co-operating denominational type, which uses the same denomination; and the interdenominational type, which is carried on by two or more churches of different denominations. In addition to these there is one more important type, "The Missionary Vacation Religious Day School." This course of work would be held in communities largely unchurched.

The offering and grouping of the children will, of course, be determined largely by the needs of the community where the school is located, and must be made for the beginners, primary, junior, and intermediate departments, while in other schools nothing above the junior department would be needed.

In any true planning of life you must recognize first of all God's proprietorship in you. Right relationship to God must be established before there can be right relationship to anything else.-Exchange.

**REMEMBER THE SCHOOL IN YOUR PRAYERS**

**The Officers and Teachers of the Bible School**

**Obituary**

**OBITUARY**

Bible school with parents by means of tactful counts of the leaders and the proposed program. Several methods may be used to good advantage. Notices of vacancy church school must reach more children, it does not reach the children and make a difference. It cannot be too emphatically emphasized that the vacation church school is a church school, and as such should be under the direction of a church, or group of churches, as the case may be. It is the rightful agency for carrying on any program of religious education. There are three general types of vacation church schools as follows: the individual church type, which is carried on by the local church independently of any other church; the co-operating denominational type, which uses the same denomination; and the interdenominational type, which is carried on by two or more churches of different denominations. In addition to these there is one more important type, "The Missionary Vacation Religious Day School." This course of work would be held in communities largely unchurched.

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SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next session will be held with the Seventh Day Baptist General Conference at Milton, Wis., on June 23rd-28th, 1933. President-William M. Stillman, Plainfield, N. J. Vice-President-James H. Coon, Milwaukee, Wis. Recording Secretary-Carl F. Randolph, Maplewood, N. J. Corresponding Secretary-Carroll L. Crandall, Salem, Va. Treasurer-William H. Babcock, Box 165A, Wellesley Hills, Mass. Gifts or bequests for any denominational purpose are invited, and shall be gladly administered and safely administered in accordance with the wishes of the donor. President of General Conference-James H. Coon, Milwaukee, Wis.

The General Conference agenda includes:

1. The Secretary or Treasurer for information as to ways in which the Board can be of service.

HISTORICAL SOCIETY

President-Carl C. Randall, Maplewood, N. J. Recording Secretary-Mrs. William M. Stillman, Plainfield, N. J. Treasurer-Mrs. William M. Stillman, Plainfield, N. J.

SABBATH SCHOOL BOARD

President-Royal F. Hurley, Adams, Wis. Secretary-Lovelace Burdick, Jesup, Wis. Treasurer-Mrs. William M. Stillman, Plainfield, N. J.

YOUNG PEOPLE'S BOARD

President-Miss Marjorie J. Burdick, 1122 Seymour Ave., Lansing, Mich. Vice-President-Benjamin F. Johnson, 82 Howland Ave., Battle Creek, Mich. Recording Secretary-Emile Babcock, R. S. Box 165A, Battle Creek, Mich.

THE COMMISSION OF THE GENERAL CONVENTION

The Commission are: -Pro-Sec.-Mrs. Edward H. Babcock, Box 165A, Battle Creek, Mich. Pro-Treas.-Mrs. William H. Babcock, Box 165A, Battle Creek, Mich.

The Commission will meet at Milton, Wis., on June 22nd.

SAINTS' DIRECTORY

William L. Field, W. Field, N. Field.

NEAREST RELIGIOUS SOCIETIES

SEVENTH MILETON.

Milton.

Iamaica-Mrs. Freda C. Robinson, 209 W. 135th St., New York, N. Y.

Missouri-Mrs. Bessie L. Crandall, 620 N. 11th St., Beloit, Wis.

New England-Mrs. Lillian Cricklow, Corunna, Ont.

Southwestern-Mrs. Belle Sawyer, Frankfort, Ky.

Southeast-Mrs. Ada Lott, Baker City, Ore.

Washington-Mrs. Lilian Cricklow, Corunna, Ont.

Washington, D. C.-Mrs. Martha Haines, 2558 W. 14th St., Washington, D. C.

Jamaica-Mrs. Cheryl H. May, 620 N. 11th St., Beloit, Wis.