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AMERICAN SABBATH TRACT SOCIETY
Plainfield, New Jersey

The Sabbath Recorder
VOL. 114
APRIL 17, 1933
No. 16

ALMOST I AM ASHAMED

Almost I am ashamed to be so glad—With all the millions suffering and sad, Disheartened men with faces pallid, sullen.

Almost I am ashamed to have so much.

If selfish joy in owning all things needed Should make me cringe with shame to be so glad, If I forget the suffering and sad.

So many hunger, crave a brother's touch.

Almost I am ashamed to have so much.

If selfish joy in owning all things needed Should make me cringe with shame to be so glad.


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Church Unemployment

The economic and financial conditions in American society have had a marked effect on its counterpart in churches, with large numbers unemployed. Certain numbers find activity in the Lord's work in choirs, women's societies, and Bible schools as superintendents and teachers. But for the most part men, women, and young people are given a place for worship regardless of its economic success.

The Sabbath Recorder

E. H. North, Business Manager

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

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All communications, whether on business or personal matters, should be addressed to the Sabbath Recorder, Plainfield, N. J.

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

Anirritant or Stimulant? There are many divergent views and opinions of the laymen's report on foreign missions. Some hail it as a far-reaching pronouncement in the best interests of the church, while others see it as opposed to their best interests and inimical to their existence. There are those who, although appreciating the report as a valuable piece of work, feel that it is made upon too little study and observation. For example, was a survey of medical work thoroughly enough to warrant all deductions made? Some of the accounts seem quite misleading.

Now and then among us are found pastors and other church leaders who have been sensitive to the need and who have found ways and means for making their membership work. How much the church has lost of inspiration and service by failing to find employment for new converts and zealous members.

The pastor's cabinet organized and worked in a large church of our churches—has proved very helpful. This is different from a pastor's advisory committee. The latter, valuable as it is to the welfare of the church, its real source and make-up is not organized on the lines most suitable for planning and executing an employment program. A cabinet should be composed of vigorous, wise-as-possible members who will bring to their task the same business acumen, judgment, sympathy, and power as characterize them in their own business.

Churches differ in their needs and possibilities. In every church, it would seem, a department of evangelism is needed. Perhaps one is without baptismal need; perhaps one on vocations, or one on the encouragement of youth. A department, in some churches, might be helpful on religious education, including more than the usual Bible school; this department might reach out into the home problem which now concerns so many of our people.

A secretary of community service may find a place in this cabinet. Such a department will find much to do both locally, including the assistance of the unemployed (economic) and needy of the church and community. Problems of law enforcement, Christian citizenship, and good health and beauty will furnish such a department a right to live and function. Those who have thought missions to be a matter for women's societies to take up, may be interested in a study of 'Re-Thinking Missions' to establish a wide-awake department with a representative in the suggested cabinet. Other lines of activity and departments may be easily suggested, for example, those to pastors and leaders really interested in putting the church's unemployed members to work. Work of this kind, as one friend has said, 'If I don't have a job, I get paid with a pillow,' when you have a job I get paid with a pillow, is sometimes overlooked in a study of Jesus' parables, and is ripe with suggestion for the church to 'center service' on others are Churchmen Scientists and Seventh Adventists have capitalized this idea—but they have no patent on it. We believe we have far more important truths to impart through our printed page. Why not put the Sabbath Recorder where people will read it? But in doing this, it should be kept fresh and regularly replaced.
It is going to be a great thing from the economic standpoint that drinking whiskey and gin has grown respectable. With the repeal of the Eighteenth Amendment, and with popular opinion against the old type of saloons, ladies of birth and breeding can open tea-rooms where liquor can be dispensed in a genteel way. A few women will find employment. Nobody wants rough, disorderly saloons. But we do want our liquor, and we want it in a respectable way. This is the reason for the demand that women should not take over such business as gambling. It is true they would have less overhead expenses and children could help them. But they would get the benefit of cheaper and better liquor.

IS BILLY SUNDAY RIGHT?

"The churches show the lowest type of spirituality they have shown in one hundred and sixty years," he declared. I am not accusing the preachers of the country's greatest curses. An unfaithful church makes an indifferent world. It is said, and my information backs it up, that ten per cent of the church members cannot be found; twenty-five per cent seldom attend church; fifty per cent do not contribute to the work; the church seventy-five per cent never attend prayer-meetings, and ninety per cent do not have family worship. And this church is branded with unbelief!—Ladies Home Journal.

How do you read the Twenty-third Psalm?

Where do you place emphasis? It is not enough to know about the Good Shepherd. One must know him. The Christian Observer has this:

"Some years ago, one of the leading English actors was asked, at some drawing-room function, to recite for the pleasure of his fellow guests. He consented and asked if there was anything special that his audience would like him to recite. A moment's pause, an old clergyman said: "Could you, sir, recite to us the Twenty-third Psalm?"

A strange look passed over the actor's face; he paused for a moment, and then said:

"I?" said the clergyman, in surprise. "But I am not a preacher."

"I know. I know. But I am sure that we want to hear the Twenty-third Psalm, and I will, upon one condition; and that is, after I have recited it, that you, my friend, will do your best to make it clear and explain it to us."

"I'll try," said the actor, and began:

"The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever."

"It is a truth of God's economy that nothing can be accomplished without a servant of God who will lift up the hand of God. In the economy of God everything depends on the right man."

From the Watchman-Examiner we glean:

It is unthinkable to what depths many of the women of our generation have fallen. The craze for strong drink is lineal with women of the old time "soaks." It proves that the whisky propaganda is having its effect. Certainly, the time has come when the churches should put on a new campaign of education against the evils of alcohol. We are giving a document that was recently printed as a signed letter to the high grade daily papers of our country:

Church members should be weighed, not counted. That is true of many other things—eggs, for example. It is supreme folly to say that this woman or that woman would not buy potatoes by the dozen. No one needs to think of buying potatoes by the dozen; there are too many other things on the market to tempt church members. It is foolish to count them. Quality and size are the significant elements—not their number.

We are confirmed in our skepticism with regard to the Bible. It is true the Bible has apparently very little confidence in women. It is equally true that the Bible is sublimely indifferent to what the textbooks say about addition and subtraction. We were brought up to believe that if you subtract something from a number you diminish it. The Bible ignores that way of calculating, as F. W. Boreham somewhere points out. Take twenty-five and subtract thirty, and you get sixty as a remainder or remnant. And if you subtract one from five, you get four as a remainder or remnant. These are rather small matters; but the remainder is always less than the minuted. But when you subtract the number of things from the total band, are far more equal to the thirty,000 men from whom they were chosen, and that if you added the thirty,000 men who, by their failure, would have prevented you from reading the Bible and in history to prove that when God had a higher purpose in mind it was not concerned with how many he has to do it as with what kind they are. God can save by a very small remnant, but it is a faithful remnant.

AHVA J. C. BOND.
Shaw, in his characteristic way, presented favorite songs, after the claim of the Christian life. Against the dark background of our present confusion and unrest he pictured to us the goodness and love of our heavenly Father and his rightful claim to trust and loyalty. The meetings were free of any sensationalism, yet warm and spiritual. People came: starting with one hundred, the attendance increased to two hundred before the close.

An additional attraction to the meetings was the fine music arranged by the local chorister, Fred Palmer. The services opened each night with a brief program of sacred music, rendered by the “Seminary Quartet” consisting of Orville Babcock, Donald Gray, Albert Rogers, and Tovah Sutton, and an octet of other Alfred singers under the direction of Professor Alfred E. Whitford. These Christian workers and singers made a real contribution to the success of our meeting. On the last night of the meetings the Alfred singers with the local quartet were brought together and rendered a group of three numbers, much to the pleasure of the large audience present.

The question has been asked, “How many converts did you get as a result of your efforts?” As a matter of fact our efforts were not limited to making spiritual contact with the children of the town. I have already indicated the purpose of these special meetings, which I am sure the audience.

On the last night of the meetings the Alfred singers with the local quartet were brought together and rendered a group of three numbers, much to the pleasure of the large audience present.

Missions

Dear Friends—Greetings:

We are in Luna at present, having spent the week-end here, and this is a very rest period for us. We have this Recorder letter on our hearts for days, and feel we must write it now.

We might well call this a mountain-top experience, for Luna represents the highest church in Jamaica, and also we have been witnessing great things while here. Yesterday we had a full day of church services, Bible study, Christian Endeavor, and worship service and the two preaching services. This morning we had a six o’clock prayer meeting followed by a baptismal service at the foot of the mount on which the church stands. There were eleven candidates, all young people—six young women and five young men. Going to, and returning from, this stream in the valley you would be sure to see the long procession, single file, of men, women, and children wending their way. This trail is almost straight up and down, on a steep hill 1,320 feet, or in other words, a quarter of a mile high. Seems like a mile—if you don’t believe it, try climbing a similar trail. But this mountain is more steep, and to see the influence of the Christ on these lives was more than worth the effort involved. We counted two hundred seventy-five people on the banks who witnessed the scene. Some have never been inside a church and have never had any other contact with a Christian service except the ones of this kind. We always try to throw out a warning and an admonition to such a crowd, and to urge them to “seek the Lord while he may be found.”

In order to give you an idea of a day’s program, here it is: 6 a.m. — prayer meeting, baptismal service; 11 a.m. — communion, wedding; 12:30—consecration of a baby; and an evening service at 6:30.

The young people whom we married were Brother and Sister Shippe, and he was also one of those baptized this morning, so this was a double service for him. We have a piece of the wedding cake to take home with us. The wedding cakes in this country are artistic creations, several tiers in height and layers graduated in size with a small “dome” on top, and are usually fruit cakes, beautifully iced and decorated with silver candies and other decorations.

Luna is the church in St. Mary’s, of which Brother Finn is the pastor. He has been doing fine work there, and in another class in training he was baptized in April or May. Brother Smelli, a fine gentleman, is the local leader who takes charge of the services when Brother Finn is away in another field. We had breakfast with Brother Smelli and family, after the baptism, and were treated royally. His boy, Bernard (who is about the age of our Robert and is in the same school “Calabar” in Kingston), and his oldest sister were two of the candidates for baptism that morning.

Mr. and Mrs. G. D. Haris. February 5, 1933.

Dear Friends:

We have so many blessings, and so many rich experiences, that we can’t hope to get them into our lives that we first of all want to tell you how much we love the Lord Jesus and how much we thank our loving and merciful Father for his great goodness to us, and how much we thank him for you all, who are serving him in the homeland, day after day, keeping the fires of Zion burning and the songs of Zion going. We interest the parents greatly and to see what it means to a young man and to young women to witness great things while here. Yesterday we had a full day of church services, Bible study, Christian Endeavor, and vesper service, each of which had an attendance of about one hundred people. We held a baptismal service at the foot of the mount, and had a full day of worship service, and the services were treated royally. The meetings were free of any disturbance. They seem to be a bright, consecrated young man, anxious to serve the Lord in every way.

At the Sunday evening meeting closed, we left the church and went on to the home of our loving and merciful Father for his great goodness to us, and how much we thank him for you all, who are serving him in the homeland, day after day, keeping the fires of Zion burning and the songs of Zion going. We interest the parents greatly and to see what it means to a young man and to young women to witness great things while here. Yesterday we had a full day of church services, Bible study, Christian Endeavor, and vesper service, each of which had an attendance of about one hundred people. We held a baptismal service at the foot of the mount, and had a full day of worship service, and the services were treated royally. The meetings were free of any disturbance. They seem to be a bright, consecrated young man, anxious to serve the Lord in every way.

The meetings were held, we were treated royally. The meetings were free of any disturbance. They seem to be a bright, consecrated young man, anxious to serve the Lord in every way.

From the last Recorder letter, we have been away from Kingston in different parts of the island, and though we cannot write in detail about all the services, we have had, we shall try to mention those which deal with definite results, and the new fields which we have visited.

On separate sheets you will see the report of our trip to Luna. We also spent a few days in Bath, and are very happy to see the church in a healthy, growing condition. We baptized four new converts and added ten members to the church fellowship while there. The other six had been baptized, having come to us from the First Baptist Church after accepting the Sabbath truth. We had a wonderful time, and as I write this letter I am getting ready for our trip.

We have a piece of the wedding cake to take home with us. The wedding cakes in this country are artistic creations, several tiers in height and layers graduated in size with a small “dome” on top, and are usually fruit cakes, beautifully iced and decorated with silver candies and other decorations.

Two months later

Dear Friends:

The week will hold a double service. On Sunday night we will have a baptismal service at the foot of the mountain. The young people whom we married were Brother and Sister Shippe, and he was also one of those baptized this morning, so this was a double service for him. We have a piece of the wedding cake to take home with us. The wedding cakes in this country are artistic creations, several tiers in height and layers graduated in size with a small “dome” on top, and are usually fruit cakes, beautifully iced and decorated with silver candies and other decorations.

Two months later

Sabbath Recorder
The leading force of this group seems to be Dr. Z. L. Anderson, who is an educated, capable young man and well respected. He says that his acceptance of the Sabbath came after much study on his part and searching of Scripture, and that he is completely satisfied that he has found that for which he hungered. He attended one meeting with us last year in Port Royal, but did not identify himself with us then. He said that he had spent these past months in reading everything that he could find about the Sabbath. But it was really, we are sure, through the influence of Mrs. Smilie, that his attention was first called to the Sabbath, and through her consistent and persistent talks with him that he was interested to the point of giving the subject consideration. Doctor Anderson lived in New York while studying a chiropractic course, so has touched American life, and is not unacquainted with a man's habits and purposes. He is a man with a fine personality, so we are expecting much from him and his work. Pray earnestly that he may remain true and grow in power and influence. His wife is a fine woman, and the others in the group seem to be promising workers. A younger brother and sister live with him, and are in College. We've been hearing of one girl's loathe to leave them, but had promised to go to a place, up in Manchester, to visit another new field, and to hold an early meeting and baptismal service on Sunday morning.

We left Rock River district about four in the afternoon, retracing our steps as far as Bray Pen, where we turned north and west. We had been told that a small girl would be standing at a certain spot near a town called Porus, to direct us to the place they wanted us to visit. We were directed to "look for a small girl who would be waving or holding a palm branch in her hand," and it was very easy for us to see her as we came near the spot. She was dressed in a most attractive way, written the leader that we could not reach there without very soon being seen in Sabbath afternoon, but the little girl told us that she had been standing there since noon, and we arrived about 3.15 p.m. She did not seem one bit disconcerted or uneasy on account of her long vigil. We rewarded her with a ten mile drive in our car, which pleased her very much. She went with us to Blue Mt. P. O. district, where her father was in holding services that day, and was a good little guide, telling us the turns before we reached them (most passengers have told us the next turn after we have passed the corner).

(To be continued next week)

YEAR MEETING OF THE COMMISSION

Doubtless many have been watching the Recorder for some report of the meeting of the Commission and work was held at Plaistoe N. J., during the Christmas holidays. Until quite recently the writer has not had in his possession certain information which seemed necessary to such a report.

All members were present at the appointed hour, and the president of the General Conference, Rev. A. J. C. Bond, led us in a period of worship and devotion which brought us all very near to where we serve.

Many items of business, of which a considerable number were routine, were handled by the Commission. The president of Conference had various items to present, such as correspondence with individuals and boards; the matter of his contacts with the churches; the possibility of participation in the religious exhibit at the coming Chicago Exhibition; liquor advertisements on the radio; a request from Dr. L. R. Conrad; the action of the Commission in regard to their bad enunciation.

The following statements — some quoted from the minutes — would seem to be of general interest.

It was "voted that the Commission consider it best at the present time not to participate in the proposed Protestant exhibit at the Century of Progress Exhibition of the Chicago Exhibition."

Considerable time was given to the matter of our associations and their annual meetings. It was finally voted that the secretary be instructed to correspond with the various associations, bringing to their attention the fact that the improvement of the several associations was discussed by the Commission, and saying, if the associations desire, the Commission will study the problem with a view to making suggestions concerning the betterment of the associations and their interrelations.

Much time was spent over the problem of Scholarships and Fellowships. Something of the difficulty of the problem may be realized if one considers the differing opinions of pastors, teachers, and friends in regard to the source of funds in preparing for the ministry. Shall the denomination help all who apply? Shall certain scholastic standards be required? Shall the applicants possess certain personal qualifications before aid shall be given? Must they be good mixers? Must they be real students who do much reading and study? Shall he start work in the seminary before finishing college? Are their parents able to assist them? When it is realized that the funds available are very meager, it is clear that no probable scheme of division will prove satisfactory to all.

The bonds of the following treasurers were approved: Asa F. Randolph, treasurer of the Trustees; John Steffler, the General Conference; Harold R. Craft, all treasurer of the Ordained Movement; and J. H. Coon, treasurer of the General Conference.

L. N. North, chairman of the Committee to Promote the Financial Program, was present at one session and presented the problems of his committee and outlined the plans in mind for stimulating the financial support of the denominations for music for the Education of limited numbers.

At another session the Commission was led in the study of Ministerial Relief by Orza Rogers of the Memorial Board.

Also the problems related to the ownership and maintenance of the Seventh Day Baptist Building were discussed under the clear guidance of Alexander Vars of the Tract Board. The following minutes:

Whereas the transfer of the Seventh Day Baptist Building to the Memorial Board seems to be about to be consummated, in harmony with the action of the General Conference in 1931, and

Whereas the income from endowment funds is as yet insufficient for the maintenance of the building, be it

Resolved, that the Commission recommend to the General Conference the reaffirmation of its intention to continue to provide for the maintenance of the Seventh Day Baptist Building at Plainfield, N. J.

Much time also was spent considering the regular work of our people at home and abroad; the burden of our work; the work of the Federal Council; the World Conference on Peace and Order; the recruiting and training of young men for the ministry; and the deepening of the religious life of all our people.

FEDERATION OF WOMAN’S BOARDS OF FOREIGN MISSIONS

REPORT FROM MRS. HUBBARD

(Concluded)

The Christian Literature Committee has so far fortunately been able to continue all its publications. The great need of good pictures was stressed, done in a manner suitable to a particular country. For instance, to the East Indian mind the picture of Christ should have dark coloring. An appropriate, at the meeting, can make the possible printing of one thousand
posteet, our need of their refreshing attitude, their willingness to "take a chance" if they have a vision. From this standpoint and from thoughts gleaned throughout the meetings a few practical suggestions for possible use in local societies have been jotted down:

- Make use of the programs put out by International Relations Committee.
- Subscribe to and use the foreign students' bulletins.
- Be intelligent on the subject of missions.
- Read "Re-Thinking Missions"—Stress mission study by men and women.
- Observe World Day of Prayer.
- Analyze your church life and your people.
- Build an interesting program.

Very apparent throughout all the meetings was the desire intelligently and spiritually to approach all questions of the Missions.

In very truth the beauty and the solidity of the Riverside Church brought to mind the beauty and solidity of a life whose "Builder and Maker is God." The message of the gospel can change the hearts of men and bring brotherhood the world around. We are his envys.

BESSIE T. HUBBARD.

STATEMENT ONWARD MOVEMENT TREASURER MARCH, 1933

July 1, 1932

March 31, 1933

Receipts

| Adams Center | Christian Endeavor society | $20.00 |
| Albion |  | $30.00 | 412.16 |
| Alfred, First |  | 10.00 | 75.33 |
| Special |  | 22.00 |
| Total |  | 85.65 | 1,106.66 |
| Alfred, Second |  | 10.00 | 208.90 |
| Andover |  | 9.00 |
| Attalia | Battle Creek | 16.75 |
| Intermediate | Christian Endeavor society, for covered wagon trek | 5.00 |
| Junior | Christian Endeavor society, for covered wagon trek | 5.00 |
| Berlin |  | 26.75 | 67.00 |
| Boulder |  | 2.50 | 11.68 |
| Brookfield, First | Christian Endeavor | 17.50 |
| Special |  | 2.71 |
| Total |  | 20.21 | 60.21 |

THE SABBATH RECORDER

Brookfield, Second | 5.00 | 131.00 |
Carroll | 12.00 |
Chicago | 32.00 |
Daytona Beach | 35.00 |
Denver | 2.50 | 38.75 |
De Ruiter | 62.00 | 177.00 |
Detroit | 5.00 |
Dodge Center | Woman's Benevolent Society | 3.50 |
Sabbath school | 2.70 |
Edinburgh | 11.25 | 22.25 |
Farina | 3.10 | 29.58 |
Fonke | 2.00 |
Friendship | 10.00 | 80.00 |
Geneseo, First | Special | 9.93 |
|  |  | 1.20 |
| Total |  | 100.50 | 250.95 |

THE SABBATH RECORDER

Gentry | 3.50 |
Hammond | 16.75 |
Hartville Ladies' Aid society | 10.00 | 12.00 |
Hebron, First | 5.00 |
Hebron, Second | 30.00 |
Hopkinson, First | Christian Endeavor society, special | 201.50 |
Hopkinson, Second | Special | 275.50 |
Independence | 22.20 |
Little Prairie | 5.00 |
Los Angeles | 195.00 |
Lathrop | 11.68 |
Middle Island | 17.00 |
Milton | 203.55 |
| Special | 2.50 |
| Total | 2,015.02 |

THE SABBATH RECORDER

Milton Junction | New Auburn | New York City | $19.74 |
| Special | 40.00 | 67.94 |
| Total | 59.74 | 526.63 |

THE SABBATH RECORDER

North Loom | 94.00 | 217.25 |
Nortonville | 71.10 | 223.20 |
Pawtucket | $1,000.00 |
| Special | 155.00 |
Senior Christian Endeavor society, special | 6.00 |
Junior Christian Endeavor society, special | 2.00 |
| Total | $1,163.00 | 2,850.00 |

THE SABBATH RECORDER

Piscataway | $1,061.00 |
Plainfield | 17.00 |
Portville | 5.00 | 107.50 |
Richburg | 12.00 |
Ritchie | 6.00 |
Riveride | 30.00 | 356.00 |
Rothome | 8.25 |
Rockville | Christian Endeavor society, special | 26.20 |
| Special | 2.50 |

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Junior Christian Endeavor society, special | 50 |
| Total | 108.70 |

THE SABBATH RECORDER

Salem | 25.00 | 143.14 |
Savannah | 20.00 | 24.25 |
Shelbyville | 34.37 | 386.42 |
Stemfort | 36.90 |
Verona | 35.00 |
Walworth, special | 15.00 |
Waterford | $7.00 |
Christian Endeavor society, special | 3.00 |
| Total | 202.00 |

THE SABBATH RECORDER

Jackson Center | 11.68 |
Beaumont | 6.12 |
Cincinnati | 8.00 |
Dayton | 1.25 |
East Cleveland | 3.10 |
Englewood, First | Special | 1.20 |
| Total | 12.00 |

THE SABBATH RECORDER

Fond du Lac, First | 77.69 |
Fond du Lac, Second | 22.20 |
Hartville | 11.68 |
Indianapolis | 15.00 |
Joplin | 10.00 |
Kalamazoo | 10.00 |
Kankakee, First | 11.68 |
Kankakee, Second | 11.68 |
Kankakee, Third | 11.68 |
| Total | 173.00 | 1,163.00 |

THE SABBATH RECORDER

Market Receipts

Budget | Missionary Society | $1,098.71 |
| Special | 311.74 |
| Total | 1,410.45 |

THE SABBATH RECORDER

Trenton Mission Society | $865.00 |
Sabbath School Board | 96.60 |
Young People's Board | 33.33 |
General Conference | 286.91 |
| Total | 62.10 |

THE SABBATH RECORDER

Debits | $2,616.74 |

THE SABBATH RECORDER

118 Main Street, Westly, R., 3 April 1933.
Each life moves on as the stream to the sea; and as with the seasons, so the world—life, in the final only the cross remains with the earth: the fineness of us—the distillation—gifts in ascension. And from this ascension there comes again to the earth, as in showers of refreshing, the aroma of all that was good in us, all that was beautiful in us, all that was in us, for all of the life of Christ, we must keep our minds pure.

When we have given our minds to Christ, we must then help others and all must be of one mind to further the kingdom of God, not only in service but the gift of money. We must then strive for unity, work together, and much can be accomplished. We must first have a mind and then a heart, and then a will to do. If our minds contain what they should, if our thoughts are pure and kind, we will be well fitted to them in God's service to him and to others.

In Matthew 22:37, Jesus says, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

CONCERNING PASTORS

Sometime ago, in listening over the radio to the talk of a pastor, I heard him tell of an incident that had happened in the life of a young girl. After some meeting he had held he invited some of his hearers who might have difficult problems to come to his office and discuss them with him. The invitation was extended to the young girl. She said to him, "I have never been much interested in your sermons. They sometimes confuse me, so much so, which I am interested, to anything that touches my life. But I have come in response to your invitation. I have a real problem. I am fearful that I cannot pass the examination in algebra." The pastor thought for a moment and said, "Let us try a little story or in the things that I have been saying and thinking of it, and perhaps there are things that would help you in the study of algebra."

A year ago when the hearts of our missionaries in China were torn with anxiety, we could not help but think that the lives of those people were fearful for their safety, Sabbath passed with no mention of this crisis.

The circumstances which I have mentioned have occurred under different pastors, else I would not call attention to them. I am sure that some young people think that religion is something far away and unrelated to our daily life. I believe that we should identify ourselves more closely with the interests of our people and their denomination, their worships services would be more truly worshipful and more helpful and holy.

A BURDENED HEART.
THE SABBATH RECORDER

MRS. WALTER L. GREENE, ANDOVER, N. T.
Contributing Editor

WHAT JESUS SAYS ABOUT KINDNESS

LUKE 10: 30-37

Glenna Mae had a nice letter from Miss Fay. It pleased her very much.
I expect my letter is long enough for this time.

With love,

BERTA LEA ROBINSON.

Alvy, W. Va.
March 18, 1933.

DEAR BERTA LEA:
You and your sisters are certainly very busy children, and of course mother is a busy person, too, so it is no wonder that you do not have much time to write letters, but I appreciate them very much when they come. When school is out you will have more time for all kinds of things. I am sorry you cannot get to Salem to church more often because of daddy's work, but of course we do not often get a job, so I do hope you will write other verses and send them to me for the RECORDER. Please do.

Sincerely yours,

MIZPAH S. GREENE.

DEAR ROBERT LEE:
I was very much pleased to receive these charming verses and grateful to Mr. Van Horn for sending them to me. They echo my own thoughts for a long time that I would write to you, but mother helps me, so we don't get at it. We enjoy reading the letters and stories and want to help, too. Mother and we children are reading the Fellowship of Prayer. We read just after supper work is finished. We are just beginning the Christmas book, with the Birthday gift of books for juniors, prepared by Mrs. T. J. Van Horn, in our Sabbath school at home. (We had a good laugh about Greene Horn.) We go regularly to Bible reading Wednesday evening. (We are studying Hebrews now.) Then with our Sunday school and the boys and girls coming Sabbath afternoon lately to learn hymns for Easter time, I guess you will pardon me for not writing sooner.

I wanted to tell you we had an unusually pleasant Christmas but no time off from school, so we girls were disappointed because we could not find time to play much. But mother and we children can have some time, with our tea sets when school is out. We wanted dishes instead of dolls this year because those were the strengths of the playthings, books, dress-up set, handkerchiefs, and some useful articles. Tell Eleanor we must have had one half-bushel of nuts and nearly as much candy. But we divided some of the nuts and candy with other children.

Our daddy has been put on the twelve hour shift; he was up at midnight, so we will not get to go to Salem or anywhere much. He has Tuesdays off each week, so we will likely go to see our Aunt Iva, who is back, and afterwards, when school is out. We have six more weeks.

I long to go back to the country.
To the cattle and sheep on the farm;
To the horses, the ducks and the turkeys.
And the rooster that gives the last morning alarm.
I long to go back to the country,
To run through the fields and woods;
To fish in the river.
And the rabbits that around there may lurk.
I long to go back to the country,
To the trees that in the cool breeze may sway.
I long to go back to the country,
To my horses and my secret place.
I long to go back to the country,
To the woods where the animals stray;
To the nest where the young rabbits stay.
I long to go back to the country,
To my friends that around me they sing;
To the song that the song sparrow sings;
And the song of the mourning dove.
I long to go back to the country.
To the farm that I always will love.

FLICKERS FROM A GYPSY CAMPFIRE

This is an ideal site for a gypsy camp. The location is such that I am not far enough from the highway to hear the conversation of a party of passing people—young I should say from their voices—men or children, unnoticeable to them. We are in the pine region, and everybody loves the talking trees. It has been a hard day of difficult situations and hard work for a man who is used to the country. It is an ideal site for a gypsy camp.
But the most interesting thing at Vincennes is the William Henry Harrison home, built in 1804. Its antique furnishings, the letters written by President Harrison, the government documents signed by him, the sword he carried, the hole in the shutters made by a bullet fired at him by an Indian, the loose walls which served as blind port holes, the present day magnolia tree a few rods east of the house, the scars on the outside walls made by the hard flints of savage arrows—all these speak of romance and courage.

A parenthesis: I just saw a large fish hawk (the osprey) dive into the St. Lucie (pronounced Lucy here) River like a plummet, from about one hundred feet. When he came up with the fish, he had it in his beak (man as well as for fish-hawks) about ten inches long in his talons. He started for a tall straying breeze came wandering through the pines, whispering and laughing as it came, and for a moment stirred the ashes which seemed so cold and gray and dead, and before them there glowed out warm and red the lively gleam of banked fires.

Life is not lived on the mountain tops of glory, for our work is in the valleys below. It is not the blazing campfire before which the best cooking is done. It is when from the blazes come a bed of ashes deep and glowing, that we have the steady, even heat for our work. From mountain top experiences of the soul, we obtain the deep fires of the Spirit which enable us to do effective and faithful work for him. Though the ashes seem cold, dead, and gray, the glow from the Holy Spirit lie deep down in the heart, steadfast and sure. With this thought I sleep.

A GYPSY.

FLORIDA LETTER

(Vineland College Review)

Although Illinois is monotonous, old Vincennes is interesting. Its peaks with legends and historical facts. Some obscure writer has almost made it famous with his novel, "Alice of Old Vincennes." The high school basketball team is known in this region as "The Alices." Across the Wabash at this place is a beautiful little home to George Rogers Clark, who, with a little army, forced the river here in the early days of our history.

But almost Rogers Alices. The high school basket, team is known in this region as and historical facts. The Experiences of the soul we obtain the deep fires blaze. It is not the sea seemed so cold and gray and dead, and be pines, whispering and straying no longer burning all was dark. Darkness Life have contact in the world for you and me, and from that times fail to... somehow, though imperfectly and very far short of his standards for me to have the power to... somehow he had a mullet (saltwater fish good for cooking) and swallowed him—an alligator eating a man. He, white crowned monarch of the air that he is, flew to the tallest tree, feathered, wiped his beak, and laughed about it with satisfaction. Now were I a Touchstone or a Jacques, I would moralize a bit upon this episode.

What a beautiful city is Nashville! Because of its many colleges and because it boasts a parthenon, it is known as the Athens of the South. Vanderbilt University, Peabody College, Ward Belzono College for girls, and Fiske University (for Negroes). Fiske has a new library which is a marvel—one of Rosenwald’s doings. I am told some of the “white” colleges are envious. In Centennial Park stands the parthenon, the only reproduction of the Greek republic now in the world. It is just beautiful. It is majestic. It almost overpowers you as it stands there so silent and alone—a counterfeet, yet speaking to us of a glorious day of art long gone by. Inside, its story is beautifully told by an old man who is at your service from 10 a.m. till 5 p.m. What a pity the original should have been so nearly destroyed. Can civilization walk backwards? Blast the Turk! Wish I were a poet.

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A GYPSY.

THE SABBATH RECORDER
In Titus 2: 13, Paul calls it "that blessed hope." Why did he speak of it in this way? Let us see.

I. Redemption is not complete until the second coming.

Salvation is in three tenses—past, present, and future. We are delivered from the guilt of sin when we accept Christ; the present is our deliverance from the power of sin, by the power of the indwelling Spirit; the future is our deliverance from the presence of sin, when, with new bodies, we go to be with the Lord.

In Luke 21: 27, 28, Jesus says, "Then shall they see the Son of man coming in a cloud with power and great glory. And when those things come to pass, then look up, and lift up your heads; for your redemption draweth nigh." And Peter expresses the same thought in his first epistle, chapter 1: 5, "Who are kept by the power of God through faith unto salvation ready to be revealed in the last time." Redemption has to do with the second coming.

Not simply the spirit, but the whole being is included in redemption. The future of salvation has to do with the body. The body will be changed, "in a twinkling of an eye" (1 Corinthians 15: 51, 52). Then, and then only, will we be delivered from the presence of sin. It includes nature too, "and the new heavens and the new earth shall be a sphere" (Isaiah 35: 1) and "the wolf shall dwell with the lamb" (Isaiah 11: 6, 7) all the natural enemies of the "beasts" and the "cattle" being ended.

Yes, "this same Jesus" who is now in heaven, will come from behind the unseen veil some day to carry the work of the redemption of the world to its full completion.

II. What it means to the redeemed.

When Christ comes again there will be a reunion of the saints (1 Thessalonians 4: 13-18). How wonderful it will be to be in a cloud with power and great glory. It is interesting in the things of God, where all are saints, where there is no swearing, no lying, and cheating, no crime or violence. What a joy it will be to know our dear ones and be with them again. There is no verse in the Bible that says that we will know them, but it is implied. The disciples knew Moses and Elijah at the transfiguration. They knew Jesus after his resurrection by the familiar things he did, we too.

When Christ comes again there will be a resurrection of the dead. The body is to be raised in glory (1 Corinthians 15: 42, 43). There will be no more deformity or aches or pains or sickness or suffering. What a relief that will be! And the bodies of those who are living when he comes will be changed, too, and made deathless and immortal like the body of the Lord (Philippians 3: 20, 21; 1 John 3: 2).

When Christ comes again he will bring rewards for his servants. Crowns of righteousness (2 Timothy 4: 7, 8); crowns of glory (1 Corinthians 9: 24-25; 2 Corinthians 10: 14); of life (James 1: 12; Revelation 2: 10); and thrones, and other rewards for faithfulness. For the Lord is coming some time to reckon with his servants (Matthew 25: 19). And these rewards are based on our obedience to his law and our service for him.

Then Christ comes again there will be the marriage of the Lamb with the Church. This is the most beautiful figure applied to the Church. She is now the "bride, the Lamb's wife," and she will be the "bride." Ah, she must keep herself for the bridegroom. It will be a Church without wrinkle or spot, transformed, with no jealousies, no offence, no church quarrels—a Church so different from what she is today that people in astonishment will cry out in the words of the Lord: "Who is this that cometh up from the wilderness leaning on her beloved?" After sharing his humiliation in the midst of a scoffing, unbelieving world, she will be exalted to his side and share in his glory.

And then, as consort of the King of kings and the Lord of lords, she will reign with him, judging the world, judging with the angels (1 Corinthians 6: 2), "if we shall reign with him" (2 Timothy 2: 12). It is indeed that blessed hope.

III. The most inspiring motive for Christian life and Christian service.

Paul was concerned with getting men and women to holy living and earnest service because of the coming of the Lord in the future. "Mortify therefore your members" he told the Colossians (chapter 3: 4, 5). John too, says, "He that hath this hope in him, purifieth himself" (1 John 3: 2, 3). And Peter, "Wherefore, gird up the loins of your mind, be sober... as obedient children" (1 Peter 1: 13).

Peter says, "Feed the flock... and the Chief Shepherd shall appear" (1 Peter 5: 2-4). It is a fact that the great leaders of Christ's Church, whether the ones who have left their mark on the history of the Church, have been those who believed in and looked for "that blessed hope." Paul perhaps has affected the Church most of all. Luther hoped that "Jesus Christ would hasten the day of his coming." Calvin, Knox, Wesley, and other opinion leaders have in some way been affected. The great evangelists, Finney, Moody, Trotter, Gipsy Smith, and a long list of others present and past are believers that Christians are those who have this expectant hope. Go to a mission, or a jail where services are being held, or to some other such place. Ask the workers about their belief. You will find that the most active, the most untiring, the most successful are those who look for Christ's return.

Belief in the second coming, again, gives a love and a relish for the Bible. When one begins the study of the Scriptures from this point of view, it opens up like a new book. It becomes fascinating, and invites one to delve deeper and deeper. And in this delving, "much gold" is dug up.

Conclusion.

Think over some of the things which depend on the second coming. Unless Christ comes, the dead will sleep in the grave forever. Upon his coming depends the transformation and the translation of the living believers. The full making of the Christian into the likeness of Christ depends on his coming. Not until his coming will death be done away. What will the coming be like? The only way we can know is to dig up the word of God. The Lord is conducting an instruction class for the younger young people, some of whom are looking forward to church membership, and some who wish to know more about the basic doctrines of the church to which they already belong. Fourteen have been in attendance. The young people are preparing an entertainment to raise money to fit up a recreation center on the church grounds.

The parsonage "open house" on Sabbath night was another attraction for the young people. There is nothing else going on, the young people congregate there for an evening of fun and fellowship. Informality marks the gathering as they do other work at jigsaw puzzles, some visit, or read, or look at kodak albums. Occasionally an evening is given to one more or less impromptu program. Refreshments are a matter of uncertainty. Perhaps closing time will

**THE SABBATH RECORDER**

"This same Jesus" will come again some day, and complete the work of redemption which he began nineteen hundred years ago. It is, indeed, that blessed hope.

**DENOMINATIONAL "HOOK-UP"**

NORTONVILLE, KAN.

The average attendance at the Sabbath morning worship service for the past quarter was ninety-four. Twenty-six had perfect attendance. Average number at prayer meeting was thirty-five, or thirty-seven per cent of the church attendance.

Seventh Day Baptist young people carried off the honors in the recent school spelling contest. All first places in both junior and senior high school were won by them. Austa Rees won the spelling bee (1 Peter 4: 12). Two members of the junior high school, Stephen and Harriet Crouch received the only "hundreds" in the high school. Lila Stephen the only "hundred" in the eighth grade; and June Babcock took first place in the seventh grade. Our boys and girls showed up well in the grammar department too. All four of the above winners refused to participate in the Internet Coes because it is held on Sabbath day. May God give us more like them!

We have four Christian Endeavor societies now. The large Intermediate society has been divided, and the younger group forms the nucleus for the "Middlers." They are under the supervision of Mrs. Osborn.

Future leaders born in the instruction class for the younger young people, some of whom are looking forward to church membership, and some who wish to know more about the basic doctrines of the church to which they already belong. Fourteen have been in attendance.

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Other
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"Bible
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month
at
our
church
night
service.
Young
people's

society
of
Christian
Endeavor
and
Junior
are
held
Friday
evening.
Since
the
holidays
the
Ladies'
Aid
has
had
a
dinner
and
social
gathering
at
the
church
parlor.
This
society
also
has
served
a
trente
dinner
at
the
home
of
Mr.
and
Mrs.
George
Whitford,
and
held
a
fairy
and
a
fairy
party
in
honor
of
Miss
Dorothy
Green,
who
is
the
junior
Miss
Harold
Whitford
for
the
Philathia
and
Mayflower
classes.

VERONA,
N. Y.

The
quarterly
communion
service
was
conducted
by
Pastor
J. O. Davis
April
1.
Two
silver
bread
trays,
given
by
the
Pearl
Seekers
Sabbath
school
class,
were
used
for
the
first
time.
About
forty-five
were
pleasantly
entertained
at
the
March
meeting
of
the
Young
people's
Society
and
Ala
Dill


Loup
Valley,

60
years
ago.
Doctor
Badger
was
a
family
doctor
here
till
his
death
in
North
Loup,
and
of
the
church
members
only
two,
C. J.
Rood
and
Mrs.
Mary
Davis,
have
retained
their
membership
in
the
old
church,
and
still
call
North
Loup
home.

As
nearly
as
we
can
learn,
only
two
others
are
still
living,
Mrs.
Jennie
Rood,
of
Milton,
Wis.,
and
Mrs.
Rocelia
Babcock,
of
Gentry,
Ark.
Of
the
other
children
who
probably
at­
tended
this
meeting
and
are
still
living,
there
are
William
Rood,
of
Riverside,
Calif.;
Mrs.
Stella
Rood
Varn
Horn,
of
Edin­
tburg,
Tex.;
Geo.
I.
Babcock,
of
New
York
City;
John
Mayott,
somewhere
in
the
Northwest;
and
Tom
Janes,
now
of
Burwell,
Neb.

A
few
other
persons
who
are
considered
charter
members,
but
it
was
known
they
were
on
the
way,
among
them
being
Albert
H.
Davis
and
wife,
the
newly
elected
chorditer,
whose
little
year-old
daughter,
Esther,
who
came
with
them,
has
been
here
for
only
three
months.
Out
of
the
five
young
ladies
and
four
bache­
lores,
only
one
romance
developed
when
Charles
Rood
married
Rosanna
Furrow.

Babcock
served
the
church
here
till
his
death
in
1926.
Three
months
after
his
election,
George
B.
Rood
was
also
elected
treasurer
and
a
member
of
the
committee
appointed
for
the
purpose.

The
Seventh
Day
Baptist
Society
of
this
place,
made
a
request
for
the
residence
of
Doctor
Charles
Badger;
a
church
to
be
known
as
the
Seventh
Day
Baptist
Church
of
North
Loup,
Neb.,
was
organized
in
the
following
manner,
to-wit:
after
explanatory
remarks
from
Dr.
John
S. Babcock,
reading
the
Scriptures,
prayer,
and
sing­
ing
followed
in
the
order
named;
when,
as
the
committee
appointed
for
the
purpose,
Elder
Babcock
read
Articles
of
Faith
and
Church
Covenant.

After
this
all
who
wished
with
the
church
were
received.
Brother
N.
W.
Babcock
was
elected
to
receive
the
right
hand
of
fellowship
in
behalf
of
the
church.
This
was
given
by
Elder
Babcock
in
behalf
of
the
demomi­
nation,
then
followed
the
charge
to
the
church;
Elder
Babcock
was
unanimously
elected
pastor
of
the
church;
N. W.
Babcock
was
recognized
by
H. H. Terry,
clerk;
John
Sheldon,
treasurer;
and
Albert
H.
Davis,
chiorister.
Then
these
impressive
and
solemn
ceremonies
were
closed
by
singing
and
the
benediction.

Dr.
Charles
Badger
was
the
family
doctor
for
everyone
for
years,
and
rang
the
hills,
as
cheerfully
as
doctors
now-a­
days
sail
along
in
automobiles.
His
daughter,
Kate,
a
Milton
College
graduate,
was
the
first
school
teacher.

John
Jedison
and
C.
H.
Wellman
were
the
first
merchants
in
the
county,
and
Mr.
Well­
THE SABBATH RECORDER

OBITUARY

Obituary Notices of Deceased will be published in this issue unless such notices are too long. They will be charged for at the rate of 50 cents per line. (Average it words to the line.)

BURR.—Mrs. Floretta Stillman Burr, fifty-six, died at her home in Rocky Hill, Conn., on April 1, 1933, of acute illness. She was born on May 20, 1876, in Friendship, N. Y., the daughter of Eliza B. and Frank D. Burr of Rocky Hill, who died in 1917. She took her membership from the Seventh Day Baptist Church of which she had been a member most of her life to the Rocky Hill Congregational Church.

For the greater part of her life she was a school teacher. She had a rare talent for foreign languages. She was a member of the Plainfield Church; and a sister, Anna Stillman, of Plainfield. —Contributed.

JACQUES.—Mrs. Louis Wilber Jacques, daughter of M. C. and Matilda Wilber, was born April 10, 1885, at Chagrin Falls, Ohio. She was educated in the public schools of this town, and at the age of twenty-one, she was married to Alfred, N. Y., and died at her home in Little Genesse, N. Y., March 29, 1933.

She was married to Court Jacques June 19, 1883. To this union two children were born, Mrs. Mrs. Stant Allen, who resides in the town of North Loup, and Mrs. F. H. Jacques, who resides in Attica, N. Y., and also seven grandchildren.

She was a member of the Seventh Day Baptist Church in this town and was loyal to her church as long as she lived, but had health prevented her attending church the last few years. For a number of years she had suffered from a complication of diseases which prevented her from taking part in the activities of church life. During this time she maintained an optimistic outlook and her faith in God. She was a good woman who was always buried to her family and community. All of her friends join with the family of the mourning of their loss.

Funeral services were held at the house Monday, March 31, conducted by the pastor, Harley Sutton. The burial was in the Little Genesse cemetery.

LINDSEY.—Mrs. Ruby Grace Lindsey, sixty-four, died at her home in Attica, N. Y., March 27, conducted by the pastor, Harley Sutton. She was born in Greene Settlement, June 9, 1868, the daughter of William M. and Elizabeth Greedy Dealing. On October 15, 1885, she was married to Chas. H. Lindsey by Rev. A. B. Prentice. After residing here for some years she moved to New York City, with subsequent moves to Syracuse and to New Jersey. For the past many years they had lived at the old home in Greene Settlement. She was the daughter of Mr. and Mrs. Al- berry of North Loup; and Mrs. Maude Har- rington of Rochester, with whom she made her home; twenty-six grandchildren; twenty-four great-grandchildren; and one great-great-grand- child.

She was a shut-in for many years. She en- joyed listening over the radio to the sacred songs and Bible readings. She has been an earnest Christian all her life and at her death was a member of the Seventh Day Baptist Church of North Loup, Neb. —Contributed.

Sabbath School Lesson V.—April 29, 1933
Jesus Sets New Standards of Living—Mark 10: 1-31

Golden Text: "As ye would that men should do to you, so do ye also to them likewise." Luke 6: 31.

DAILY HOME READINGS


(For Lesson Notes, see Helping Hand)

RECORDANT WANT ADVERTISEMENTS

In the interest of the welfare of young people, the following are the only advertisements of this nature, will be run in this issue at the rate of twenty-five cents per word for each additional insertion. Cash must accompany each advertisement.


Junior Graded Helps for Intermediate and Upper Grade. 100. per 1000. Address Box 249, Sabbath Recorder, Plainfield, N. J.

Collection Envelope, Pledge Cards, and Church Prayers. 30c per 100. Church Prayers, 50c per 100. De- nominational budget paper, 50c per 100. Address Box 249, Sabbath Recorder, Plainfield, N. J.


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THE SEVENTH DAY BAPTIST GENERAL CONFERENCE
Next session will be held at the Seventh Day Baptist Church at Milton, Wis., August 22-27, 1933.
President—William E. Randolph, Plainfield, N. J.
Vice-President—Loyal F. Hurley, Adams Center, N. Y.
Recording Secretary—Courtland V. Davis, Plainfield, N. J.
Treasurer of General Conference—James H. Coon, Milton, Wis.
Treasurer of the Owed Movement—Harold R. Cram, Wellston, R. I.

COMMISSION OF THE GENERAL CONFERENCE
Term expiring in 1933—A. F. Randolph, Plainfield, N. J.
Term expiring in 1934—George B. Shaw, Salem, W. Va.
Term expiring in 1936—Jay W. Crossfield, Milton, Wis.
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Representative of the Missionary Society—William L. Burdick, Ashaway, R. I.
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AMERICAN SABBATH TRACT SOCIETY
President—Carlos F. Randolph, Maplewood, N. J.
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 Corresponding Secretary—Herbert C. Van Horn, Plainfield, N. J.
 Treasurer—Mrs. William E. Stillman, Seventh Day Baptist Building, Plainfield, N. J.
Regular meeting of the Board, at Plainfield, N. J., the Second First Day of each month.

MISSIONARY SOCIETY
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Recording Secretary—Miss Marjorie J. Burdick, R. I.
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Vice-President—William C. Hubbard, Plainfield, N. J.
Recording Secretary—Paul C. Sanders, Alfred, N. Y.
Treasurer—Lillian Crichlow, Milton, Wis.
Gifts or Loans for any denominational purpose are gladly administered and safeguarded for the best interest of the beneficiaries in accordance with the By-Laws of the Board.
The Memorial Board acts as the Financial Agent of the Dispensary, Hospital, and Home.
Write the Secretary or Treasurer for information as to ways in which the Board can be of service.

HISTORICAL SOCIETY
(Incorporated, 1916)
President—Carlos F. Randolph, Maplewood, N. J.
Recording Secretary—Mrs. Frank V. Bishop, Plainfield, N. J.
Treasurer—Mrs. Wilna Bond, Plainfield, N. J.
Adjunct Committee—William L. Burdick, Chairman.

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Recording Secretary—Mrs. P. F. Burdick, Plainfield, N. J.
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A MISSIONARY PRAYER
Almighty God, Lord of the harvest of souls, we pray thee to guide and bless all those who have gone forth to preach the gospel of salvation in distant lands! Pour out thy Holy Spirit upon them, to strengthen them in weakness, to comfort them in trial, to direct them in all their endeavors; and open the hearts of the people to receive thy message delivered by them!

Give to them and to us the spirit of power and of love and of a sound mind, that in all our work we may set forth thy glory and set forward the salvation of souls, that all nations may become thine inheritance and the utmost parts of the earth thy possession., through Jesus Christ our Lord! Amen.

—In Methodist Protestant Recorder.

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Secretary—Elsie Babcock, Mrs. Bess Willis, pleasure, R. I.

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Miss E. Gertrude Stillman, Ashaway, R. I.
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