SEVENTH DAY BAPTIST DIRECTORY

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 H. Stollman, Ashaway, R. I.
Vice-President—Arthur L. Babcock, Plainfield, N. J.
Secretary—John H. Austin, Plainfield, N. J.
Recording Secretary—Charles E. Babcock, Battle Creek, Mich.
Committee on the Order of the General Conference—Walter F. Randolph, Plainfield, N. J.

THE SEVENTH DAY BAPTIST MEMORIAL FUND
Secretary—William C. Hubbard, Plainfield, N. J.
Recording Secretary—Paul C. Babcock, Frankfort, Ind.
Treasurer—C. H. Conley, Plainfield, N. J.
Gifts or legacies for any denominational purpose are gladly administered and safeguarded for the best interest of the beneficiaries in accordance with the wishes of the donors. The Memorial Board acts as the Financial Agent of the friends who have given legacies.

HISTORICAL SOCIETY
(Incorporated, 1916)
President—E. B. B. Babcock, Ashaway, R. I.
Vice-President—Benjamin F. Johansen, 82 Howland Ave., Battle Creek, Mich.
Recording Secretary—Emile Babcock, R. S., Box 165A, Battle Creek, Mich.
Treasurer—L. H. Stillman, Plainfield, N. J.

SABBATH SCHOOL BOARD
President—E. B. Babcock, Ashaway, R. I.
Vice-President—Benjamin F. Johansen, 82 Howland Ave., Battle Creek, Mich.
Recording Secretary—Emile Babcock, R. S., Box 165A, Battle Creek, Mich.
Treasurer—L. H. Stillman, Plainfield, N. J.

AMERICAN SABBATH TRACT SOCIETY
President—Charles F. Randal, Ashaway, R. I.
Vice-Presidents—Roman D. Davis, Plainfield, N. J.; John H. Austin, Whitford, N. J.; Alfred N. Babcock, Ashaway, R. I.
Recording Secretary—Charles E. Babcock, Battle Creek, Mich.
Treasurer—Mrs. William M. Stillman, Ashaway, R. I.
Representative of the Sabbath School Board—A. L. Babcock, Plainfield, N. J.
Representative of the Tract Society—Charles F. Randolph, Ashaway, R. I.

SABBATH SCHOOL BOARD
President—C. H. Conley, Plainfield, N. J.
Vice-President—E. B. B. Babcock, Ashaway, R. I.
Secretary—L. H. Stillman, Plainfield, N. J.
Treasurer—William L. Burdick, Chairman.

AMERICAN SABBATH TRACT SOCIETY
President—Charles F. Randolph, Ashaway, R. I.
Vice-Presidents—Roman D. Davis, Plainfield, N. J.; John H. Austin, Whitford, N. J.; Alfred N. Babcock, Ashaway, R. I.
Recording Secretary—Charles E. Babcock, Battle Creek, Mich.
Treasurer—Mrs. William M. Stillman, Ashaway, R. I.
Representative of the Sabbath School Board—A. L. Babcock, Plainfield, N. J.
Representative of the Tract Society—Charles F. Randolph, Ashaway, R. I.

EDUCATION SOCIETY
President—Edward D. Van Horn, Alfred Station, N. Y.
Vice-President—Secretary and Treasurer—L. Ray Polan, Alfred, N. Y.
Treasurer—Secretary—Walter L. Greene, Anzlo, N. Y.

WOMAN'S EXECUTIVE BOARD
President—Mrs. George B. Shaw, Salem, W. Va.
Vice-President—Mrs. F. W. Reynolds, Last Creek, W. Va.
Recording Secretary—Mrs. Oris O. Steele, Last Creek, W. Va.
Corresponding Secretary—Miss Lotta Bond, Last Creek, W. Va.
Treasurer—Mrs. Okey W. Davis, Salem, W. Va.
Associate Secretary—Mrs. Eldred H. Batton, Durham, N. C.
Secretary of the Associations
Eastern—Miss L. Gertrude Stillman, Ashaway, R. I.
Vice-President—Charles E. Babcock, Battle Creek, Mich.
Recording Secretary—Herman C. Babcock, Whitford, N. J.
Treasurer—Mrs. Lilla C. Cribb, Washington, D. C.
Secretary of the Associations
Western—Mrs. Josephine Babcock, Salem, W. Va.
Recording Secretary—Mrs. John C. Boyce, Woman, W. Va.
Secretary—Mrs. John C. Boyce, Woman, W. Va.
Associate Secretary—Miss L. Whiteside, Washington, D. C.
Secretary of the Associations
Southern—Mrs. Georgia Babcock, Washington, D. C.
Recording Secretary—Mrs. John C. Boyce, Woman, W. Va.
Secretary—Mrs. John C. Boyce, Woman, W. Va.
Associate Secretary—Miss L. Whiteside, Washington, D. C.
Secretary of the Associations
Missouri—Mrs. Lila C. Cribb, Washington, D. C.
Recording Secretary—Mrs. John C. Boyce, Woman, W. Va.
Secretary—Mrs. John C. Boyce, Woman, W. Va.
Associate Secretary—Miss L. Whiteside, Washington, D. C.
Secretary of the Associations
Washington—Mrs. Lillian Crillob, Washington, D. C.
Recording Secretary—Mrs. John C. Boyce, Woman, W. Va.
Secretary—Mrs. John C. Boyce, Woman, W. Va.
Associate Secretary—Miss L. Whiteside, Washington, D. C.

VOCAIIONAL COMMITTEE
President—George H. Conley, Plainfield, N. J.
Vice-President—Milton, Wis.
Secretary—Paul R. Conley, Battle Creek, Mich.
Treasurer—William Babcock, Whitford, N. J.

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 see with thine 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.
The Sabbath Recorder

(The Sabbath Recorder

Established in 1844)

A SEVENTH DAY BAPTIST WEEKLY

Published by

THEODORE L. GARDINER, D.D.,

HERBERT C. VAN HORN, D. D., Editor

L. H. NORTH, Business Manager

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

Vol. 114, No. 17

WHOLE No. 4,598

THE SABBATH RECORDER

386

1869

Papers to foreign countries, including Canada, will be sent free of postage.

All communications, whether on business or for publication, should be addressed to the Sab­

bath Recorder, Plainfield, N. J.

Terms of Subscription

Per Year ........................................... $2.50

Per Six Months .................................. $1.25

Per Month ....................................... .25

Per Copy ........................................ 10c

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

All subscriptions will be discontinued one year after date if payment is made un­

less expressly renewed.

Baptism

A Methodist Episcopal minister, with whom the writer one time engaged in union

revival services, remarked after a num­

ber of converts had received baptism, "I could

hardly resist the desire to go down into the

window and be baptized also." It was a beau­

tiful service—with men and women's faces

glowing as they came out of the water. This

conscientious minister evidently felt there was

something lacking in his own experience; he

had missed a blessing.

As Christ died for us, so we die to sin,

in and that riper life, symbolized by coming

up from the water, we are to walk in new­

ness of life. Such is Christian baptism. The

disciples went with Christ and bathed in the

things Christ commanded them, and to make

disciples and to baptize. As his followers, we

must go forth. This is a part of our message

and task—baptism, and preaching, and baptizing.

We rejoice in the task, as we rejoice in the

experience. Let us press on, remembering

"There is one body, and one Spirit, even

as ye were called in one hope of your calling;

one Lord, one faith, one baptism," that the God

and Father of all, who is over all, and through all,

and in all.

Golden Rule

Soon we will be observing Mother's Day—May

14. A Golden Rule observance is being

urged this year. More than twelve million of

our citizens are reported unemployed; another

million are working on part time, and other

millions are deprived of normal income.

Among these are thousands of destitute

mothers and dependent children who on

Mother's Day, 1931, will be praying—not for

flowers, candy, books, and telegrams; but for

flour, food, and shelter.

President Roosevelt has been called upon

by Congress to issue a special proclamation in the

interests of "an unprecedented large number of mothers and

dependent children who, because of unemployment

and ill health, are so far from self-sufficiency that they

are lacking many necessities of life." The House reso­

lution also calls upon "our citizens to express

on Mother's Day of this year, our love and

reverence for mothers by the usual

tokens and messages of affection to our

mothers, and by making contributions,

in honor of those mothers, through our churches,

or other fraternal and welfare agencies, for

the relief and welfare of such mothers and

children as may be in need of the necessities of

life."

Those especially interested in promoting

this Golden Rule observance may secure free

of charge an illustrated booklet containing

"A Mother's Day Message" and "A Message

of Our Mothers," classical tributes, and other

suggestions suitable for church or young peo­

ple's programs, by writing to The Golden

Rule Foundation, Lincoln Building, New

York City.

Courageous

A letter comes from the North

—the home state of former President Coo­

dling who set the example of clear-thinking

men—people and women of sturdy character,

indomitable faith, and undismayed courage.

The letter is a personal one, written pri­

marily to thank the editor for

proclamation in the United States of the Prohibition

movement. This is the famous

"The man who drinks is, in

the long run, an enemy to his

own best interests. He is

worse to himself, to his fel­

low men, and to all who

love him."

Dr. E. J. Biddle of Philadelphia expresses the belief that there are those

who on the East Coast are nothing short of revolutionary Doc­

trines. They are the greatest hindrances to the acceptance of

Christ by the East. Dr. Biddle declares that "The American caste system and

the American materialism and western imperialism are the hindrances.

Every instance of Christ by the East is a saw a taxicab in Memphis

labeled 'For whites only' and I noticed that the orig­

inal route was crossed over by

the Mississipp­

economy to the Eighteenth Amendment. No de­

allow one to shop in chain store or privately

own business establishment where beer is sold. Per­

sonal convenience and comfort should be sac­

rificed for the purpose of patronizing a hotel or

restaurant where legal­ized beer is dispensed.

People who "buy dry" should not hesitate to let others know why they

favor the policy, or why the ban on beer is a gain to the

community.

Courageous

"Buy dry" should be the slogan and motto of

all who honestly stand for sobriety and loy­

alty to the Eighteenth Amendment. No de­

sire to be drink-minded should be given

room to take to the woods yet, though he soon may be

safer to keep off the roads. It is time to show one's colors and be willing to pay for

one's convictions. "Buy dry."

Items of Interest

Dr. E. Stanley Jones is now in America. His mission here will be

watched with great interest by many who

have been helped by his sermons and books.

His southern itinerary so far has taken him

into Tennessee. Some utterances at Memphis follow:

"The laymen's report brought an element of

realism to the Chicago convention... it leaves out the distinctive thing in Christianity,

its finality. Christ is not a way but the way. We should send them if you can get them. On the mission fields

denominations are more and more a hindrance—what the non-Christs want is not denomina­

tions but Christ."

The great struggle facing the world now is

communism versus Christianity. Capitalism is already yielding to the

international capitalism system and American materialism and western imperialism

and we are the beneficiaries of the

proclamation of Christ by the East. In a taxicab in Memphis

labeled 'For whites only' and I noticed that the orig­

inal route was crossed over by

the Mississipp­

economy to the Eighteenth Amendment. No de­

allow one to shop in chain store or privately

own business establishment where beer is sold. Per­

sonal convenience and comfort should be sac­

rificed for the purpose of patronizing a hotel or

restaurant where legal­ized beer is dispensed.

People who "buy dry" should not hesitate to let others know why they

favor the policy, or why the ban on beer is a gain to the

community.

Courageous

"Buy dry" should be the slogan and motto of

all who honestly stand for sobriety and loy­

alty to the Eighteenth Amendment. No de­

sire to be drink-minded should be given

room to take to the woods yet, though he soon may be

safer to keep off the roads. It is time to show one's colors and be willing to pay for

one's convictions. "Buy dry."

Items of Interest

Dr. E. Stanley Jones is now in America. His mission here will be

watched with great interest by many who

have been helped by his sermons and books.

His southern itinerary so far has taken him

into Tennessee. Some utterances at Memphis follow:

"The laymen's report brought an element of

realism to the Chicago convention... it leaves out the distinctive thing in Christianity,

its finality. Christ is not a way but the way. We should send them if you can get them. On the mission fields

denominations are more and more a hindrance—what the non-Christs want is not denomina­

tions but Christ."

The great struggle facing the world now is

communism versus Christianity. Capitalism is already yielding to the

international capitalism system and American materialism and western imperialism

and we are the beneficiaries of the

proclamation of Christ by the East. In a taxicab in Memphis

labeled 'For whites only' and I noticed that the orig­

inal route was crossed over by

the Mississipp­

economy to the Eighteenth Amendment. No de­

allow one to shop in chain store or privately

own business establishment where beer is sold. Per­

sonal convenience and comfort should be sac­

rificed for the purpose of patronizing a hotel or

restaurant where legal­ized beer is dispensed.

People who "buy dry" should not hesitate to let others know why they

favor the policy, or why the ban on beer is a gain to the

community.

Courageous

"Buy dry" should be the slogan and motto of

all who honestly stand for sobriety and loy­

alty to the Eighteenth Amendment. No de­

sire to be drink-minded should be given

room to take to the woods yet, though he soon may be

safer to keep off the roads. It is time to show one's colors and be willing to pay for

one's convictions. "Buy dry."

Items of Interest

Dr. E. Stanley Jones is now in America. His mission here will be

watched with great interest by many who

have been helped by his sermons and books.

His southern itinerary so far has taken him

into Tennessee. Some utterances at Memphis follow:

"The laymen's report brought an element of

realism to the Chicago convention... it leaves out the distinctive thing in Christianity,

its finality. Christ is not a way but the way. We should send them if you can get them. On the mission fields

denominations are more and more a hindrance—what the non-Christs want is not denomina­

tions but Christ."

The great struggle facing the world now is

communism versus Christianity. Capitalism is already yielding to the

international capitalism system and American materialism and western imperialism

and we are the beneficiaries of the

proclamation of Christ by the East. In a taxicab in Memphis

labeled 'For whites only' and I noticed that the orig­

inal route was crossed over by

the Mississipp­

economy to the Eighteenth Amendment. No de­

allow one to shop in chain store or privately

own business establishment where beer is sold. Per­

sonal convenience and comfort should be sac­

rificed for the purpose of patronizing a hotel or

restaurant where legal­ized beer is dispensed.

People who "buy dry" should not hesitate to let others know why they

favor the policy, or why the ban on beer is a gain to the

community.
national Fixed Calendar League, told the committee that calendar revision was greatly needed, and that by dividing the year into thirteen months of four weeks each a perpetual calendar would be the result with the same day of the week falling always on the same day of the week. It is designed to meet the social and economic requirement for equal monthly calendars. He seemed to ignore the need of continuity of time for records and historical accuracy.

Miss Elizabeth Achelis, president of the World Fellowship of Faiths, opposed the thirteen-month calendar with the objections that there would be an extra expense to business for an extra month of billing and posting accounts, extra meter readings, rentals, and all other monthly operations in business, the professions, and the home. The only agreement between the respective proponents of change is that it should be arranged by January 1, 1939, when the year begins on Sunday. Thus men and women seek "to change times and laws." Seventh Day Baptists are vitally concerned in the question of calendar revision. We will await with some interest the report of this committee to be made later to the Bar Association.

Seventh Day Baptists passed a resolution some years ago expressing their convictions and attitude toward calendar revision. The resolution reads:

Resolved, That we express to the Federal Council of the Churches of Christ in America our most earnest opposition to the adoption of such proposed calendar, and to the following reasons:

1. We are Seventh Day Baptists. We regard the seventh, or last, day of the week as the Sabbath of the Lord our God. To us, the seventh day of the week—the Decalogue, of Christ, and of the Early Church—is sacred time, a day of rest or doing nothing, since it was the seventh day of the week that God blessed, sanctified, and commanded us to keep holy.

In all previous calendar revisions the week has not been changed. Now in this weekly cycle, the Sabbath has always held its rightful place. The proposed simplified calendar with its "year day" and "leap day" destroys the present sequence of the days of the week.

2. Two days of rest are provided for Sabbath keepers to be true to their convictions and at the same time carry on all educational, professional, business, and industrial activities, since under the proposed calendar the Sabbath will fall upon different days of the week.

3. The proposed calendar, forcibly trampling upon the rights and consciences of others, is, in fact, religious persecution, would inevitably lead to persecution. As an illustration, consider the application of our compulsory school laws.

4. The proposed calendar, seeking to stabilize our holidays, destroys the beauty that cluster about definite days, such as our national holidays, and the Sabbath.

5. We feel that the Sabbath, religious liberty and convictions, and sentiment should not be subordinated to industrial demands.

Motion picture operators are being urged by Carl Leemle, president of the Universal Picture Corporation, to use their screens and influence against the return of the saloon. He is reported—"arouse the women of this country to the dangers attendant upon the return of the saloon, and accomplish that much and you will never have the saloon to worry about." He shows that a large part of the money which will go to the saloons for beer and beer taxation will come out of the movie business. His testimony is that movies developed most rapidly after the saloons were closed. He believes the saloon will not create a new source of money, but we will draw dollars from other business that provides the comforts and necessities of life. His message is: live by the spirit of neighborliness and perish through hate; more devotion to the world-wide, fraternal Oneness of life; to an appreciation of peoples of all races, religions, nationalities, cultures, classes, conditions and convictions. Every member of the most prominent representatives of all these, the World Fellowship of Faiths, will meet together in Chicago for common understanding and counsel, afterward sending them out as a band of dispersed, yet united apostles, to build a better world.

A new spiritual dynamic to master and reform the world—that is what The World Fellowship of Faiths hopes to develop.

AHVA J. C. BOND

AMERICAN SABBATH TRACT SOCIETY

Treasurer's Receipts for January, 1933

GENERAL FUND

Contributions:
Mrs. A. A. Gillings, Akron, N. Y. $ 5.00
Onward Movement $198.34

Income from invested funds: $ 188.34

Total .................................. $908.19

Treasurer's Receipts for March, 1933

GENERAL FUND

Contributions:
Onward Movement $208.31

Total .................................. $208.31

Interest on deferred payments of pledges $265.50

Total .................................. $573.81

THE SABBATH RECORDER

George H. Babcock Bequest $95.47
Emma M. Babcock Bequest $18.75
Mary E. Mick Bequest $125.00
Sarah P. Potter Bequest $60.00

Receives from publications:
Hoping Helping $214.05
Intermediate lesson book $188.49
Magazine books $2.00
Outside publications $6.75
Tract depository $5.70
Denominational calendars 15.07

Loan from Permanent Fund $431.51

总收入 $2,000.00

DENOMINATIONAL BUILDING FUND

Contributions .................................. $378.00

Income:
Interest on note, S. C. Burdick estate $21.00
Balance due account entries .... 2,000.00

Total .................................. $2,192.00

MAINTENANCE FUND

Income from D. E. Endowment $0.50

Total .................................. $0.50

Treasurer's Receipts for February, 1933

GENERAL FUND

Contributions:
Mrs. E. Tizag Cook, Danville, Vt. $12.00
Onward Movement $198.34

Receives from publications:
"Sabbath Recorder" $498.83
Helping Helping $208.31
Intermediate lesson book $5.35
Junior lesson book $8.85
Outside publications $4.25
Tract depository $5.95

Total .................................. $908.19

Interest on checking account $1.10

Total .................................. $909.69

Treasurer's Receipts for March, 1933

GENERAL FUND

Contributions:
Onward Movement $288.31

Total .................................. $288.31

Income from invested funds: $318.18

Total .................................. $606.49

THE SABBATH RECORDER

from the Conference President

Doubtless many readers of the Sabbath Recorder, secretary of the World Parliament of Religions at Chicago's first World's Fair in 1893. A continuation of its great traditions is contemplated in the World Fellowship of Faiths, to be held September 21st to 27th, 1933. The World Fellowship of Faiths is the result of the World's Parliament of Religions" during the second Chi-
MISSIONS

REv. William L Burdick, Ashaway, R. I. Contributing Editor

FROM THE HOME WORKERS

Soon after we arrived at Berea to take up the Master's work as pastor of the Ritchie Church, I realized that I needed to know more of the condition of the community in detail. I was anxious to know how many of the people were Christians, how many were members of our church, and how many were members of other churches. I was also anxious to know of the condition of the people to the church work and community spirit in general.

After some study we decided to make a community survey. Schedule blanks upon which the information was to be recorded were made up. The survey was made during vacation, so we had plenty of young people who were willing to co-operate in this work. The community was divided into four districts, and a committee of three young people was assigned to each district.

It was a great pleasure to these young people to call on the families and talk over Christian Endeavor, Bible school, and church work with them in addition to getting the desired information.

In the results we were surprised. We found in the immediate community fifty-six members of our church and thirteen members of seven other denominations. There were 124 who were not members of any church. Forty-seven preferred Seventh Day Baptist and seventeen preferred five other denominations, while sixty had no preference at all.

We found two families of eleven members each in which no member had any preference. I met a no member in these families was a Christian. Since then, however, in one of these families, the mother, a daughter, and three sons have accepted the Savior, and two others are interested.

Of the 124 not church members, only four were Christians, leaving 120 unsaved persons in our community. This was a great challenge for our church.

THE SABBATH RECORDER

391

THE SABBATH RECORDER

310

After some serious study of the problems coming out of this survey we have decided to be the major three points: 1. We are endeavoring to give the children and young people the best possible training through Bible school, Junior and Senior Christian Endeavor, Debate Sabbath School, and weekly church service, besides our reading circle and weekly prayer meeting.

2. We are endeavoring to serve those other denominations of our community who do not have a church home. This is done by giving them a welcome to all our church services and visiting in their homes as we do with our members.

3. Our biggest task is to know how to reach the adult part of our community who are members of other denominations of the people to church work and community spirit in general.

At present our forces are being directed at this class in personal work. Progress is slow but we feel that we are making progress even if it is not as fast as we wish.

We desire the prayers of all the followers of Christ that we may go forward in his cause in Ritchie County, West Virginia.

NEWS LETTER FROM JAMAICA

(Continued from last week)

Our trip to this destination was a lovely one; our car was in the best of time, and we were given a magnificent painting of the sky to our left (as the sun went down below the horizon), which was also reflected on the valley below us; the palms, the orange and mango trees were bathed in God's glory, changing from gold to rich hues of rose and purple, finally clothed with a deep blue "evening gown" which faded into obscurity in the fast falling shades of night. Here in Jamaica there is very little twilight, for darkness comes on the mountain side by the beating of a big drum. We could hear this "tum-tum-tum" and see the lights as the young men went about the trails and cut the hillsides about us, while we were busily setting up our camp.

Our meeting place was an open space in front of a rum shop, as they wished to have the gospel preached where many who most needed it might be within hearing. I stood on the porch of this shop and tried to impress on the crowd the importance of Jesus Christ and his teachings, and to keep their lives from sin. At first there was some confusion from the shop, the noise coming from those silly and boisterous with drink, but gradually the hubbub abated, the crowd became respectful.

After the meeting was over, people were busily setting up our camp.

Another meeting was announced for two o'clock, but it was four before the crowd assembled. We used the intervening time in making calls and getting better acquainted with the people. We reached home on Sunday afternoon after a trip of seventy miles, and having held seven evangelistic meetings in seven different places in two and one-half days. We should not have made it to the last place in so short a time if they had not been in the same end of Jamaica, and we had promised so many fields for certain dates in the future weeks that this seemed the only way we could hold the people to work, after getting the call. We did not want to keep them waiting till May, or late April, and we also were figuring on getting to all the places in two or three days on the least mileage, on account of expense.

On Wednesday of the same week, we started out again, this time in St. Mary's Parish, where we stayed for three days and held meetings each night. Brother Marston was ill when we arrived, and not...
having sent for his mail for some time he had not received our letter of the week before, so our coming had not been announced. We drove up to the yard and got in the mail and our letters, and after getting our mail we entered the churchyard and spent the night. We had some trouble in trying to get our tent in place, and getting our bed made for the night, etc., and it was not long till we began to have callers. We had been informed by the local postmaster that there would be no mail for us this week, and we were looking for us. We were surprised to see us, and they were also surprised to see us, but Brother Mignott was not at the post office, as our letters seem to have the habit of being lost. It was not long till we began to have callers. We made ourselves at home by driving into the churchyard and setting up our tent, and it was not long till we began to have callers. We spent the day in trying to get better acquainted with these dear people, and we were in most of the church offices a long time before we were called for. We were including you all, for the good publicity and work being done in advance. It is a far cry from those early days to the Sabbath of today, when we came a year ago, and we hope to accomplish more this year than in 1932. Pray for us. We are including you all, for the work we are doing. We are in pursuit of a new leader. God and the Lord Jesus have been very real and very precious and very merciful, and kind to all of us, and we praise him for all and give him the glory for everything good accomplished. We have had a splendid attendance, which proved to us the interest of the Guy's Hill people without any publicity or work being done in advance. We had a very profitable day with them.

It was raining hot Sunday morning, but we packed up our car and started for Rose Street, where Brother Benjamin was helping to carry on a new work. He had been working with us at Decoy where he lives on Rose Street, and he was going to hold his first revival in a church beyond Jeffy's Town. Quite a group met there on Sunday afternoon and evening, and they seemed to be more interested in the Sabbath than anywhere else we have seen. It was not long before we had to organize a church there. We do not organize or encourage organizing into a church until there is a group strong enough and able to take care of themselves to call themselves a "branch" of the nearest church, if that is agreeable to both parties.

We returned home late Sunday night, and have since then been attending a conference of ministers and missionaries and "workers" at Marlboro, near Mandeville. The time spent there was most profitable to our work all over the island, and we gained a great spiritual blessing from which we were truly thankful. Our "teacher" this year was Mr. (or Rev.) A. Widdison, an English evangelist, who is a fine Bible student, even if he couldn't answer some questions on the Sabbath which we put to him. He opened up some new doors in the Word of God for us both, and we are studying and "searching" more than ever now.

Our work is even more interesting than we came a year ago, and we hope to accomplish more this year than in 1932. Pray for us. We are including you all, for the work we are doing. We are in pursuit of a new leader. God and the Lord Jesus have been very real and very precious and very merciful, and kind to all of us, and we praise him for all and give him the glory for everything good accomplished.

May he keep each one of you under the shadow of his wings, and use you to the accomplishment of his will in the Church of today. Something like a logical dogma to be disputed over. (Read Acts 1: 6-11; and 4: 10, 12, 33.)

The apostles and the early church cherished all and gave to all and kind to all of us, and we praise him for the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

The session of the Southwestern Association in August, 1932, is now a matter of history; for by some it has already been forgotten; by some at least it will never be. The churches of this association have had a large membership, and each is ready to give the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

The session of the Southwestern Association in August, 1932, is now a matter of history, in view of the fact that the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

The churches of this association have had a large membership, and each is ready to give the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

The session of the Southwestern Association in August, 1932, is now a matter of history; for by some it has already been forgotten; by some at least it will never be. The churches of this association have had a large membership, and each is ready to give the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

The session of the Southwestern Association in August, 1932, is now a matter of history; for by some it has already been forgotten; by some at least it will never be. The churches of this association have had a large membership, and each is ready to give the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

The session of the Southwestern Association in August, 1932, is now a matter of history; for by some it has already been forgotten; by some at least it will never be. The churches of this association have had a large membership, and each is ready to give the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

The session of the Southwestern Association in August, 1932, is now a matter of history; for by some it has already been forgotten; by some at least it will never be. The churches of this association have had a large membership, and each is ready to give the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

The session of the Southwestern Association in August, 1932, is now a matter of history; for by some it has already been forgotten; by some at least it will never be. The churches of this association have had a large membership, and each is ready to give the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

The session of the Southwestern Association in August, 1932, is now a matter of history; for by some it has already been forgotten; by some at least it will never be. The churches of this association have had a large membership, and each is ready to give the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

The session of the Southwestern Association in August, 1932, is now a matter of history; for by some it has already been forgotten; by some at least it will never be. The churches of this association have had a large membership, and each is ready to give the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

The session of the Southwestern Association in August, 1932, is now a matter of history; for by some it has already been forgotten; by some at least it will never be. The churches of this association have had a large membership, and each is ready to give the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

The session of the Southwestern Association in August, 1932, is now a matter of history; for by some it has already been forgotten; by some at least it will never be. The churches of this association have had a large membership, and each is ready to give the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

The session of the Southwestern Association in August, 1932, is now a matter of history; for by some it has already been forgotten; by some at least it will never be. The churches of this association have had a large membership, and each is ready to give the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

The session of the Southwestern Association in August, 1932, is now a matter of history; for by some it has already been forgotten; by some at least it will never be. The churches of this association have had a large membership, and each is ready to give the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

The session of the Southwestern Association in August, 1932, is now a matter of history; for by some it has already been forgotten; by some at least it will never be. The churches of this association have had a large membership, and each is ready to give the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

The session of the Southwestern Association in August, 1932, is now a matter of history; for by some it has already been forgotten; by some at least it will never be. The churches of this association have had a large membership, and each is ready to give the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

The session of the Southwestern Association in August, 1932, is now a matter of history; for by some it has already been forgotten; by some at least it will never be. The churches of this association have had a large membership, and each is ready to give the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.
"It is most important that you should have sufficient knowledge of your will not to misuse it, or to be led astray through lack of misunderstanding its place and power."

"Conditions brought into existence by mere force of will lack vitality; consequently the situations brought about by simple will-power disappear as soon as the will relaxes. Do the things that are forced into being through the power of will not disappear simply because they lack vitality, or because the compelling power relinquishes it? Both because of the lack of any real life in them, and because of the energy of the function of the will. What does the 'will' mean?"

"The will is the power control in your mind, which holds your thoughts in a given direction. It has been accomplished; for example, suppose you wish to go to a certain place; without the will to go there, you could not even start, nor could you retain the thought of the place long enough to arrive. You would start in the right direction and because there was no sustaining power in the thought, you might turn and go in another direction. So it is will that holds thought to a given purpose until it is consummated. It might be called the 'thought stabilizer.'"

Oh well for him whose will is strong.
He suffers but he will not suffer long,
For him whose will is strong, all is well for him whose will is strong.
He suffers but he will not suffer long,
For him whose will is strong, all is well.

A ROUNDTABLE DISCUSSION
It was my privilege to attend most of the meetings held during the week. Flapdoodle, as our city is called, is a small town in which Jews, Protestants, and Catholics united to study "Recent Social Trends" in order to improve our economic conditions and devise constructive plans for using "religious forces" in an active campaign to relieve unemployment and to better world conditions.

On Monday, roundtable discussions were held in the conference rooms at the city hall. At the morning session which met at ten o'clock, Pastor Bond outlined the program of the day, then introduced two prominent speakers, both from New York City--Mr. Harry A. Lurie as leader of the group to discuss "Social Changes," and Dr. Edmund B. Chaffee as leader of the group to discuss "Economic Changes." Each man in turn briefly outlined the things which he wished to stress in his discussion.

Believing that "Economic Changes" would be of most interest to me, I chose to go with the group led by Doctor Chaffee. About thirty-five or forty people were gathered in one of the rooms. We started the discussion by assuming that the machine age is the direct cause of the present economic crisis. A blackboard was used and various changes brought about in the life of society which is named while Doctor Chaffee wrote them down. Here are some with a few points of discussion brought out:

- Growth of cities--trend of country folks away from farms to find jobs and live in the city, men and women both being able to find employment in the city. This trend away from the farm has been a direct cause of the decline of the country church.
- Standards of living raised. -- Due to the rapid strides made in science and invention, and multiple production in industries of all kinds, people in all walks of life have been able to have material things for their comfort and enjoyment which in former centuries were denied to all but the rich.
- Increase of leisure. -- This seems to be a debatable question in recent years and especially now, with so many unemployed. There seems to be a feeling on the part of many who have settled the matter of leisure very satisfactorily to themselves, that there is a latent feeling of resentment that is just beginning to "go against the dogs" as soon as they are given more leisure time. However during the brief personal conversations held, the conclusion was reached that increased leisure has been a blessing rather than a curse to the individual.

An interesting home.--In the discussion of this subject Doctor Chaffee brought out one very interesting fact, that when more of our people are free from work and with more leisure, that these material things should be used only for the improvement of our economic conditions so as to create general human happiness.
of finance, and religious leaders of all denominations—in one great conference and then telling them that the present crisis is second only to war; in fact many phases of it are worse than the problems which confronted us in the World War. He should line them all up for concerted action, and appeal to the patriotism of the people of the whole country; organize and employ methods, if necessary, to wage war against unemployment and the selfishness and greed of those who have been most responsible for this condition.

He emphasized the necessity for national unity, and referred to and quoted Nehemiah 4: 6, giving it as an illustration of what can be accomplished by concerted action. "So built we the wall; and all the wall was joined together unto the half thereof; for the people had a mind to work." The seminar convened nearly a week before the newly elected President of the United States was inaugurated. The President's clear-cut messages and almost unprecedented mastery of national affairs during the last two years, and the people's readiness to fall into line with his able leadership, confirm my belief that Doctor Chafee's logic was both timely and sound.

---

CHILDREN'S PAGE

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

Mrs. Walter L. Greene

March 20, 1933.

---

WHAT JESUS SAYS ABOUT CHILDREN

MARK 10: 13-16

Junior Christian Endeavor Teacher for Sabbath School, Kansas

By Mrs. Nettie Crandall

Junior Christian Endeavor Superintendent

DARIAN PARISH

Darian was not sleepy and he leaned over the wall of the flat roof and looked out into the night. From far down the street came the sound of music and laughter from the guests at the wedding feast, but Darian's gaze passed over the village to where the Sea of Galilee lay shining in the moonlight. He loved the sea, but he was not thinking of the sound of music and laughter from the guests at the wedding feast, but Darian remembered the feel of tears on his face, and then one day his father came back. He was wild and fierce. He had grabbed his mother and she screamed. Men had begun to run and they were in a great hurry, out of the village, up the hill, until it grew dark, and even then he had not stopped until he was too weary to go farther and he had fallen asleep beside the road.

When he awoke he was on a camel with a strange man. There were other men and camels and they were far from all the places they knew. They had brought him to this village and Leah and Philip had taken him in. They had not been married long and they had been trying hard to do good to him. How could he help doing all he could for them, no matter how Laban taunted him?

At the thought of Laban he began again to plan how he could get even with him. He was finding out things about Laban every day. He was cruel and selfish; he took unfair advantage of the younger boys. He would get Laban in his power some day and then there would be a reckoning.

At last Darian lay down upon his own mat, but he could not go to sleep. He heard Leah and Philip when they came up. He heard them talking as they spread their mats. "Jesus of Nazareth is at Capernaum," said Leah. "He is healing the sick and performing many miracles."

"The world seems going after him," answered Philip as he stretched himself upon his own mat.

"And, Philip," went on Leah, "he is blessing little children."

"What does it mean, blessing little children?" inquired Philip.

Why, Hagar told me only tonight that her sister who lives in Capernaum had taken her little ones down to the lake shore to hear Jesus talk to the people, and to watch his healing, and he took the children up in his arms and blessed them. Hagar says her sister feels that the children are different, set apart for some holy work.

Philip lay still for so long that Darian began to think he had fallen asleep, when Leah called him.

"Is that you, Darian?"

"What is it, Leah?" he answered.

"I should like to take little Mary and Jesse to Capernaum and have Jesus bless them. Even to see him must make them better, but to be blessed by him—they could never forget that."

"If you will, answered Philip, "but I cannot go with thee. The season is at its best for the fishing and I must be at my work. Darian is big enough to go with thee. He is up to my shoulder. He could carry little Mary."

"Aye, so he could," answered Leah. "I must bake tomorrow, but perhaps the next day we may be going to Capernaum to see Jesus."

Darian was too excited now to sleep. All the thoughts that he had been trying had been so good to him. How could he help doing all he could for them, no matter how Laban taunted him?

---

OUR LETTER EXCHANGE

Dear Mrs. Greene:

My older brother and sister have written to you and it is my turn. My younger brother and sister wrote to me some other time. I am a ten years old and joined the 4-H Club last month, as I was old enough. I expect to have a calf to take care of this summer and train for the fair in the fall. My name is Derilla. You said in your letter to my brother Herbert that when you were a little girl you rode a cow called Philis. You told Philip that we would think you were a tomboy. Grandpa says there is no doubt of it. Mother and daddy went to Wisconsin quite a while ago. They had been gone about two hours when Phyllis, who is three years old next May, asked, "Where's mama?" Grandpa told her that she was in Wisconsin, and Phyllis said, "Up to Cousin? Oh!"

---

DEAR MRS. GREENE:

I am sitting over the register with the kitten in my lap. He kept trying to play and press on some of the letters on my typewriter.

I am vice-president of our 4-H Club. We have learned how to cook carrot timbales, turnip souffle, and hollandaise sauce, so far.

Thursday night I played basketball. The ball came and hit me on the finger. It feels as if I had sprained it. Luckily it was my left hand. We can't go to play on Wednesday night against the boys of our class.
THE SABBATH RECORDER

398

My little niece, who is nine months old, just awoke. I have a great deal of fun with her.

Always your friend,
MARY ELLEN GREENE.

Adams Center, N.Y.,
March 26, 1933.

DEAR MARY ELLEN:

I was wondering if my Adams Center Recreation Center girls enjoyed skating at the Conference. I was forgetting all about me, so you see I'm very much pleased to receive your letter, for I often think of you and your cheery smile. You surely had good control over your kitten's paw or else he was more skillful in hitting the right letters than other kittens, for your typewriting was well done. I'd hate to think of an impromptu letter coming from Skeezie's lap, for at the age of six years he still thinks he is a kitten.

I hope your finger is all right by this time. I sure you had good control over your kit, and I'm sure you do.

The monotony of the winter.

Mrs. Cook still has the canary that sung so cheerfully to organ music on my visit three years ago, and when writing a letter to a friend up by mail, a reply always comes telling how pleased Birdie is to receive his first piece of fresh-cut fruit.

Vermonters raise apples, but they are generally wormy, and even Birdie likes Massachusetts apples best, agreeing with others that fruit from this locality has a distinctive flavor.

Since commencing this letter the change of the banks has occurred. Those people who have been living extravagantly are nearest a panic, but generally people about here are taking the inconvenience calmly. One exception to this calm view is in the home of a cigarette smoking man and wife. He is very nervous and she prostrated by conditions, for notwithstanding they have spent faster than they earned, entertaining and making trips to the cities of Worcester, Boston, and New York, getting into debt for rent and food, while indulging in all sorts of pleasure.

Those in our neighborhood who have lived in good, old-fashioned thrift, are interested to watch developments. These are historical, epoch-making days, when nations and peoples are being sifted. At such times it pays to adhere quietly to the right, and build into the future with God's enduring materials.

We lone Sabbath keepers have a keen interest in the movement of Brother Conradi in Germany, and wish we might extend to him and his associates our God-be-with-you.

For we have known by experience the difficulties of such a struggle; also the blessed rewards of victory. Even the group of individuals who hesitate to join any other organization need our prayers, that they may not slip off the Rock, Christ Jesus, but may discover how they can build with their talents an enduring structure in the kingdom of our God.

I enjoy your paper very much, even in its decreased form. Even if it were compelled to shrink to one sheet a week, to keep on a solvent basis, its message is worth while. It seems as if the tempter accompanies the downfall of good people sometimes by making them think getting into debt is an act of faith; whereas, the end both faith and works can be wrecked by venturing into insolvency.

Our sympathy goes out to those whom we know in the earthquake region in California, and we hope to hear they are all safe and able to help relieve the sufferers. We are very glad that present with ice and snow, for March has been a stormy month with us. Hoping to have more of general interest to write as the summer approaches, I am

Most sincerely,
LOIS R. FAY.

Princeton, Mass.,
March 14, 1933.

--

THE SABBATH RECORDER

399

1. Who is the troubler of Israel?

Ahab accuses Elijah of being the one who is causing all the trouble in Israel. The prophet turns it about forcefully and tells the king just how he is the real troubler of Israel. Here in the famine stricken country two master minds have met, each accusing the other of wrong. Elijah, in the certainty that he is delivering the Lord's message, is fearless before the king who hates him and has the power of life and death over him. Here then we have an answer to the question of who is causing the trouble. Ahab holds Elijah responsible for the famine; while Elijah claims that the trouble is due not to the prophet but to the one who has made it necessary for God to visit such a calamity upon his people.

Before we decide which man was right let us examine their respective characters. If one had searched throughout the whole land probably there could not be found a more sinful, wicked man than Ahab who had led the people away from God to serve the gods of lust and disobedience. There stands Elijah, the most righteous man in the kingdom, above reproach, contending for ideals of truth and holiness which practically all others had abandoned. Yet it was this same wicked man who condemns the most holy prophet.

We have a principle which will probably stand as long as this world continues its evil way, worldliness, and what not. In a word, the righteous of being the cause of all the trouble. It is closely akin to what Jesus called being persecuted for righteousness' sake.

This nation of ours has been committed to the plan of national probation for a number of years. It came as a result of the efforts of educators, reformers, and preachers. It has been upheld primarily by the most righteous of our leaders. Now we are in the midst, or the latter end we may hope, of a great depression. Trouble has come to our country. And we find the brewers, the immoral, and evil continually blaming the reformers and ministers for the trouble which has come. Again, let us look at the Christian Church. No one can doubt that it has trouble, lack of power, worldliness, and what not. In a church full of people and leaders who have forsaken the very redemptive essence of their religion we are only finding out how much unflinchingly for fundamental features of the religion founded by Christ and proclaimed by...
the apostles. Yet it is those who have Your answer depends very much on your own character. God says it was those who disregarded his commandments. There is, however, a sense in which Ahab was more to provoke the Lord God of Israel than unannounced. It came from God as a vision. All they see is this physical woe on every side. Some may say, "These conditions were not necessary; it was not God's will that we should suffer them," and then, looking into the deeper causes, what would a prophet of God say of our trouble? I believe he would say as Elijah said in effect, "The trouble with this land is sin." There is no question about it; God's laws have been violated. Men have sacrificed everything to the throne of Satan. We have been living recklessly. President Roosevelt had something to say about the banking crisis not long ago. He is reported as saying that the trouble is not with the banks but with some of the bankers, and some of them ought to be in the penitentiary now for the way they have misused depositors' money. He did not say so, but that is sin. We do not have the authority of Elijah, but may we not regard this whole depression as a judgment of God against the sinfulness of our sins and turn us back to him? Perhaps we should hasten to say that as Christians we wonder sometimes why God allows the wicked to flourish. God allows men to continue their course of sin because of their sin in lying to God. Herod's soul was required of him when he allowed himself to be praised as a god. Ordinarily, however, he allows men to continue their wickedness to the full term of life. The Lord our God is long-suffering and merciful. If he punished us as we deserve, and when we deserve it, there would be none of us living now. We all have sinned even as Christians. God gives another chance. Nothing is written in stone. "If we return," says the prophet, "he will give us a chance for repentance. Nevertheless God is grieved with us when we sin, and sometimes for our own good he sends hardening experiences as a judgment against the sins of unbelievers and as chastisement for the sins of Christians. Who can say the hand of the Lord is not in this depression? There is famine everywhere, but not all on a national scale. In individual lives there is famine, trouble, barrenness, and discontent. Many a soul is weary and distressed. Man says fate is against him; God says there is trouble, nothing vitally wrong. The man is in trouble just like Israel and he is crying for relief. What is the solution? 3. How is the trouble of Israel to be removed? Just when the soul of man and the whole nation are at the point of desperation, looking for one sure relief, there comes the necessity once more for choosing. Ahab has a solution, Elijah has another. God has one and Satan the other. Having found the trouble of Israel, the king knows an easy solution of the trouble for his men. Then he puts it to the matter of effect at once. He has searched for him for three years. Now he has found him. The prophet proclaimed this famine. He is to blame. He has been my thorn in the flesh. I will put him out of the way. No doubt those thoughts were in Ahab's mind. It was a simple solution, and one that has been applied over and over. This is the perennial temptation for his brave stand. John the Baptist was beheaded because he was the troubler of Herodias. Today, many would clear themselves of sin that way. Is not that the attitude taken toward prohibition workers and other moral reformers? To make that an easy solution of the way that are pointing out sin. There is evil in the Christian Church. Some who strive for unity without regard to the cost say, "Squelch the man that says there is something wrong. Stop the mouth of the prophet." But suppose it is an individual that is troubled with a conscience. Going on the same principle of the book that is dear over the conscience, deny that it is the voice of God, and go on in the things you like to do. Again, why is it that your enemies ridiculed the prophet in the daily press? Why do men seek to find flaws in the preacher? It is largely because their toes have been stepped on. Sin in their lives has been revealed. What is the common attitude toward the Bible? It is not primarily because of sound historical criticism that the Book is discredited. Judged by the standards of the whole nation it stands and maintains its integrity. But men cast it out because of its message. It clearly says, "You are a sinner and you need to be saved by the supernatural power of the atonement by Jesus Christ." Now let us turn to the solution which Elijah has for the trouble of Israel. He says, "I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments that they served. Now Elijah has called upon all the people to decide, to prove whether it is Baal or Jehovah that is God. Choose ye this day whom ye will serve. This is the important question. Those people did decide. They took Elijah's solution and on that very day turned back to God. Then the famine ceased. There came an abundance of rain. When the spiritual famine was broken then came the blessing of showers and the physical protection of God from their enemies. In applying this to our own times, we are far from saying that God will never give physical hardship to those who turn and trust him. But we may make what seems a startling statement: If all the people of this nation would return to God and keep his commandments, then that depression would vanish almost instantly. That means real conversion which extends to the whole habit of life. There is nothing to lead us to expect any such wonderful result as that immediately. As Christians we are more interested in individuals than nations. The Bible says to this boy or girl, father or mother: You are lost in sin, eternally lost. The trouble is with you, do not blame God for it; but turn unto me. I will show you the way. God will give you the price. He died for you. Your trouble will end if you accept him and keep the commandments of God. There may be perplexions, yes, but not a hair of your head shall perish eternally. Amid the storm you may be calm and serene in soul, for the Lord is your helper. The Church of Christ is the true Israel of God. There is trouble even among God's
THE SABBATH RECORDER

NORTONVILLE, KAN.

The new Middler Christian Endeavor society met at Bethel M. E. church, April 14, and made a flower bed on the south side of the church to help beautify the grounds. After finishing the planting the pastor had "pot luck" supper together in the basement. After the dishes were done they cleaned up the church basements. They are a group of young people, intermediates and older juniors, and is under the supervision of Mrs. Osborn.

ELKS CITY, OKLA.

Mr. and Mrs. O. L. Moulton, long time residents of the Beckham County, celebrated their golden wedding anniversary Tuesday, Febru-
ary 28, 1933.

Mr. O. L. Moulton was married to Miss Emma Sevier, in Dodge City, Minn. Five children are living, three of whom were present—Shirley Moulton of Greens, Okla.; Mrs. Roy Harkins of Sayre, Okla.; and Mrs. W. H. York of Durham, Okla.; Arch Moulton of North Loup, Neb., and Ben Moulton of Battle Creek, Mich., were unable to attend, but each sent remembrances. Mr. and Mrs. Moulton with their children moved to Gentry, Ark., in 1901, and resided there eight years. In 1909, they moved to Beckham County and bought a farm in the Grimes neighborhood and have lived in that community ever since.

Mr. and Mrs. Moulton are highly esteemed in their community as was evidenced by the fact that Tuesday morning, as a surprise, their many friends and neighbors gathered in with well filled dinner baskets, gifts, and tokens of respect to help celebrate their golden wedding. Among the gifts was a beautiful friendship jug made by their relatives and friends.—Elks City Journal.

NORTH LOUP, NEB.

The cantata, "Queen Esther," was presented by the choir, March 26, at Ord M. E. church; and at Scotia M. E. church, April 2, to very appreciative audiences. The dramatization added greatly to the "appeal" and success of the cantata. Many of the friends of Pastor and Mrs. Hurley Warren are glad to know they have decided to remain at North Loup instead of accepting the call to Ashaway, R. I. We are sure their work is not finished here. Throughout the week beginning April 10, union communion services were held in village churches, closing Friday night with union communion services at our church. 

Correspondent.

DAYTONA BEACH, FLA.

Yes, Pastor Randolph has been gone two Sabbaths. Miss Ethel Rogers at the Community and collection services the first week, and Mrs. H. K. Tassell of Coudersport, Pa., read a sermon. This last Sabbath Dr. S. C. Maxson gave a splendid ten minute address, and next Sabbath Miss Anna Malby will read Dr. A. L. Davis' sermon on "The Resurrection," printed a year ago.

We are combining church and Sabbath school into a service about one or a half hours in length. Brother Newey looks after leaders for the Friday night sessions. We have had several good get-together meetings, besides Church Aid society meetings. We will have an Easter egg-hunt for all the children at the Hulin place on Easter. All the parents are invited. So, we are trying to carry on and be good even while the shepherd is gone. Church for the next few evenings has been dug and concrete for the footings will probably be poured tomorrow (April 8). The reason why the building should not go up with no interruption and be ready in a few months is—From two bits of private correspondence.

Brookfield, N. Y.

Male quartet selections were enjoyed at the Social. Services were held at the Bethany Christian Endeavor meeting in the afternoon. The quartet consisted of Trevah Sutton and Albert Rogers of Alfred Theological Seminary, Kenneth Camenga, and Pastor Polan. The Junior Christian Endeavor entertained guests at the parish house after an "April fool" social Saturday evening, postponed from one week ago.

The April fool found the door locked and were obliged to find an entertainment somewhere else. A "Phuhus" parade ended in crowning the worst looking characters, the king and queen of "Phules." Jokes and many strange games were played. Queer looking refreshments proved to be something far different from appearances. Eighteen were present. 

Correspondent.
THE SABBATH RECORDER

SALEM, W. VA.

"Twenty-six offices were filled Wednesday evening at the annual meeting of the Federal Council of Churches of the Young Men's Christian Associations of Salem College, conducted in the auditorium of the Salem Methodist Episcopal Church.

Rev. E. J. Woofter, pastor of the Salem First Baptist Church, delivered the installation sermon. Rev. Paul L. Flanagan, pastor of the Methodist Episcopal Church, conducted devotional exercises and delivered the benediction. The impressive candlelight service was held as the new officers were installed.

Professor W. C. A. Harris, head of the Business Administration Department of Salem College, was toasting master for the banquet, which preceded the services. The banquet was held in the church basement. Rex C. Gray, retiring program chairman for the Young Men's Association, introduced the toastmaster, who gave a short talk regarding the work of the organizations from a business standpoint. Professor Harris stressed the need for intelligent leadership in the economic and political fields. The Y. M. C. A. question period was conducted by Professor Harris, and then invited Glen Idlemen, retiring president of the Y. M. C. A., who in turn introduced the members of his cabinet. Miss Doris Shirer, the new Y. M. C. A. president, introduced her cabinet. The new cabinets were introduced by Miss Mary Bond and Reese Burns, new presidents of the associations.

R. RANDAL STROTHER

NO LYING IN FORTY STATES DURING 1932

FEDERAL COUNCIL REPORTS LOWEST NUMBER OF OCCURRENCES ON RECORD

New York, February 5.—Forty states of the Union and the Federal Council of Churches, through having had no lynching from the evil for 20 years; Arizona, New York, Oregon, and Montana, since 1931; Minnesota, Nebraska, Washington, and Wyoming for 10 years. This gives a total of 25 states that have had no lynching within a decade. Illinois and Utah have been free from lynching for 5 years, New Jersey, Indiana, North Carolina, Oklahoma, and South Carolina for 2 years, and five others for the last year.

A summary of the lynching situation since 1929 discloses the following:

1929 1930 1931 1932

Total of states free from lynching 43 39 39 40

Total number of states in which lynching occurred 10 21 13 8

Race of victims:

White 3 1 1 2

Negro 7 20 12 6

Federal Council.

PROSPERITY AND RELIGION NOT TWINS

Boom times were bad times for the Church, according to data contained in the new "Year Book of American Churches," edited by Dr. Herman C. Weber and issued on February twenty-second by Round Table Press, New York. Since the beginning of the depression, however, religion has shown a steady and consistent rise, as measured by church membership.

One of Doctor Weber's many charts and graphs reveals the relation between the "business index" and a similar index showing the fluctuations in church membership for the past twenty years. The fact is so clear as to be inescapable that when business was steadily going up, human membership was going down. At the very point, however, of the crash of the bull market in 1929, church membership jumped. The graph shows a sharp rise and the churches have been showing increases constantly since that time.

Receipts, of course, have fallen off in general, although not as seriously as might have been expected. Seventeen of the largest Protestant denominations dropped 13 per cent (or $57,075,735) during their last fiscal years, ending at various points in 1932. The largest loss was the Evangelical Synod, with 19.4 per cent. The highest gain was the Episcopal Church, with 18.3 per cent. The smallest was the Southern Baptist, with 5.4 per cent.

Another of Doctor Weber's charts shows that the proportion of church membership to population has been almost constantly increasing for the past two hundred years. Today it is higher than it has ever been, with 54 per cent of the adult population members of a church.

The year book is issued under the auspices of the Federal Council of Churches of Christ in America and contains, besides a wealth of statistical data, a complete roster of church officials, a directory of all church bodies, diagrams showing the historical origins of denominational families, a survey of important people, and a record of important events in 1932, and a Who's Who in Religion.

WORSHIP WITH JESUS

BY MRS. WINIFRED HANSON

(Read by Mrs. Verla Giesler at the semi-annual meeting of the Federal Council.

In Matthew, the twenty-sixth chapter, we find recorded the fact that Jesus spent the night of his betrayal in prayer. If Jesus, the Son of God, need spend his entire day in prayer, we certainly need to do likewise. We are more apt to fall into the temptations of Satan when we are downhearted and everything seems to go wrong. If we will only stop for a few minutes and take our troubles to the Lord in prayer, how much sooner we will feel. Do not misunderstand me by thinking I mean we should pray only when in trouble. We should offer prayers of thankfulness for each day's blessings. A prayer from the heart for the things we need, will be more apt to receive an answer, than one that is given just for the sake of prayer. The best way to pray is to take the example of the Master as found in Matthew 6: 9-13.

"And it shall come to pass, that before they call, I will answer, and while they are yet speaking, I will hear." Isaiah 65: 24. Jesus also tells us that if two people agree in praying for something just for the sake of prayer, the Father will hear us.

Jesus wants you and me to feel free to call on the Father at any time. We are to take...
Graves.—Martha S., daughter of Charles and Sallie Green, was born at Worth, N. Y., and died at Vestal, N. Y., September 30, 1932.

When quite young she was baptized and united with the Seventh Day Baptist Church of which she remained a member until her death.

In 1883, she was married to Frederick A. Graves, who died five years later. Mr. Graves was pastor at the time of his death. Mrs. Graves continued in that office until the fall of 1907, when she moved to Brooklyn.

She went with her daughter's family to a new home at Bayside, Long Island, in the summer of 1922. Two years later the family moved to Vestal. There, as before, she busied herself with keeping the home, tending her flowers, and with the close companionship of the grandson.

Farewell services were held at the home in Vestal and at the William Green Graves; and a grandson, Burr. Keegan.

The beauty of her soul was visible in her life. Her kindness and gentleness in the raising of her family were exceptional. She was always cheerful and patient, and her love for her family and her friends was ever a constant delight.

Of special interest to those who knew her were the stories she loved to tell. These stories were always warm and inviting, and they had the power to bring joy to those who listened to them.

The world was the better for her presence, and her passing is a loss that will be felt for many years to come.

We shall miss her, but we know that she is now at rest, and that she is in the presence of God, whom she loved and served with all her heart.

Her memory will be cherished forever.

In accordance with her wishes, no services will be held. Arrangements were in the charge of the family.

THE SABBATH RECORDER

NEW TESTAMENT PUBLISHING ASSN.—A free copy of the Revised Standard Version and a leather cover is $1.00. S. A. E. Sabbath Recorder. Plainfield, N. J.

COLLECTION ENVELOPES, Pledge Cards, and other supplies carried in stock. Collection envelopes, 25c per hundred. Pledge cards, 25c per hundred. S. A. E. Sabbath Recorder, Plainfield, N. J.

LETTERS TO THE EDITOR will be published in this issue. Please address them to: S. A. E. Sabbath Recorder, Plainfield, N. J.
The Sabbath Recorder
Vol. 114 MAY 1, 1933 No. 18

ALFRED UNIVERSITY
ALFRED, N. Y.
A modern, well equipped, Class A, standard college, with technical schools.
Buildings, equipment and endowments valued at over a million dollars.
Courses offered in Liberal Arts, Sciences, Ceramic Engineering, Applied Art, Agriculture, Rural Teacher Training, Music and Summer Schools. These include Pre-medical, Pre-dental and Pre-law courses.
Faculty of highly trained specialists, representing the principal American Colleges.
Combines high class cultural with technical and vocational training. Social and moral influences good. Expenses moderate.
Enrollment free in Ceramic Engineering, Applied Art, Agriculture and Rural Teacher Training.
For catalog and other information address The Registrar, Alfred, N. Y.

MILTON COLLEGE
MILTON, WIS.
Founded in 1844
A COLLEGE FOR MEN AND WOMEN
Courses leading to the degrees of Bachelor of Arts and Bachelor of Philosophy and to a certificate in music.
Milton College endeavors to maintain the quality and ideals of the American Christian college. Its volunteer Christian organization are alert and largely influence the campus life. The faculty of twenty men and women are thoroughly trained teachers. The School of Music provides excellent courses in theoretical music, and affords opportunities for individual study in organ, piano, violin, and voice. Glee Club and Chorus singing are special features.

SALEM COLLEGE
SALEM, W. VA.
Good Character makes a difference. Salem College develops it.
High Scholarship wins in a world of competition. Salem College secures it.
Individual Responsibility makes the difference in your college. Salem College provides it.
Bachelor of Arts and Bachelor of Science Degree Courses.
Standard Normal & Music Diploma Courses.
Business Administration, Commercial Teaching, and Secretarial Courses.
Expenses are moderate at Salem College.
For catalog, address
S. ORESTES BOND, President

Seminary

DEPARTMENT OF THEOLOGY AND RELIGIOUS EDUCATION, Alfred University, Alfred, N. Y.
Catalog and further information sent upon request.

EDUCATION SOCIETY

SEVENTH DAY BAPTIST EDUCATION SOCIETY, Alfred, New York
Gifts and bequests solicited for Salem and Milton Colleges, Alfred University, and the Department of Theological and Religious Education at Alfred University.

Publications

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

A COURSE IN CHURCH MEMBERSHIP FOR JUNIOR BOYS AND GIRLS. By Rev. W. F. Simpson. Including fifteen Perry pictures. Fifty cents each.

FIRST DAY OF THE WEEK IN THE NEW TESTAMENT—By Prof. W. C. Whittord, D. D. A clear and scholarly treatment of the English translation and the original Greek of the expression “First day of the week.” Sixteen pages, fine paper, embossed cover.

THE SABBATH IN THE BIBLE—All Biblical references to the Sabbath, with titles and comments.

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

A SABBATH CATECHISM FOR BOYS AND GIRLS OF JUNIOR AGE.

MAKING THE ANNUAL CANVAS.

SABBATH LITERATURE—Sample copies of tracts on various phases of the Sabbath question will be sent on request with enclosure of five cents in stamps for postage, to any address.

HELPING HAND IN BIBLE SCHOOL WORK. A quarterly, containing carefully prepared helps for the International Lessons. Conducted by the Sabbath School Board. Price 60 cents per year in advance.

S. D. B. G. LESSONS, Junior Four-Year Series, per quarter 15c., Intermediate Three-Year Series, per quarter 15c., Bible Studies on the Sabbath Question, By Dean Arthur E. Main, D. D., of Alfred University. Third edition, revised, cloth, $1.00 postpaid.


AMERICAN SABBATH TRACT SOCIETY
Plainfield, New Jersey

Contents

Editorial—“Come Ye Apart.”—Avoid the “Tragic” Bump.—Doctor Henry van Dyke

From the Conference President ........................................... 410-413

Mission.—One Time.—Minutes of Meeting of Missionary Board. ........................................... 414

American Sabbath Tract Society—Treasurer’s Report ........................................... 421

Woman’s Work.—Minutes of the Woman’s Board.—Worship Program for May 18. Letter from Germany ............................................. 419

Young People’s Work.—It Is to Think.—Young People’s Board Meeting ............................................. 420

Observations ............................................. 421

Children’s Page.—How to Help Mother ............................................. 421

Appraisal of the Jew ............................................. 424

Our PuPils.—Inescapable Imparatives ............................................. 425

Denominational “Hook-Up” ............................................. 428

Religious Education.—Report of Director of Religious Education ............................................. 430

Sabbath School Lesson for May 13, 1933 ............................................. 431

Time is

Too slow for those who wait,
Too swift for those who fear,
Too long for those who grieve,
Too short for those who rejoice;
But for those who love,
Time is not.

—Doctor Henry Van Dyke.

Four things a man must learn to do
If he would make his life secure;
To think without confusion clearly;
To love his fellow men sincerely;
To act from honest motives purely;
To trust in God and heaven securely.

—Doctor Henry Van Dyke.