THE SABBATH RECORDER

Of the dead a gentleman speaks no evil, and of the living he speaks no fustian word. I do not flatter Dean Nelson Norwood, but I do say that this Chicago group is devoutly grateful that Norwood was on the job December tenth, 1933. He acted with quick decision and sure insight. He said to the students, “Full speed ahead!” It would please this group to see the acting president made president, and if he should be made president, we pledge ourselves not to kill him by forcing him to overwork.

—From Alfred Sun.

WESTERY, R. I.

Rev. Harold R. Crandall, pastor of the Pawcatuck Seventh Day Baptist Church, and Mrs. Crandall yesterday (April 22) observed their twenty-fifth wedding anniversary. Believing they had succeeded in keeping the event a secret, Mr. and Mrs. Crandall were prepared to observe the day quietly but were surprised with a number of cards of greeting, a basket of flowers from the Woman’s Aid society and the S. B. society of the church, and an invitation out to dinner. —Westery Sun.

ASSOCIATIONS

The time is approaching for the sessions of the various associations. Information has been difficult to get. Further information will be printed if received in time.

Eastern—Shiloh, N. J., June 7-10. John T. Harris, Moderator.


Western—Alfred Station, N. Y., June 7-12. Rev. Emmett H. Bottoms (Nile), Moderator.


Southwestern—Farina, Ill., August 2-5 (probable). Rev. O. Lewis (Gentry, Ark.) Moderator.

Western-Central—Westerly, R. I., August 2-5 (probable). Rev. Ellis R. Lewis (Gentry, Ark.) Moderator.

Pacific Coast—No data at hand.

OBITUARY

CHESTER.—Ray A., son of Daniel C. and Louise Sutcliffe Chester, was born in Westerly, R. I., December 8, 1878, and died at the Westerly Hospital, March 19, 1934. He was a member of the Columbus Tent, No. 1, Knights of the Maccabees of Providence, and was a member of the American Mechanics. He was a faithful non-resident member of the Gavitt Memorial United American Mechanics. He is survived by his wife, Mrs. Lena (Smith) Chester; one daughter, Carol H., and five sons: Ray Allison, J. R., Wilbur C., Roderick D., Theodore S., and Edmund S. Funeral services were held in the Gavitt Funeral Home in Westerly, conducted by Rev. Everett T. Harris, assisted by the chaplain of the Eastern Order United American Mechanics at the grave.

Interment in River Bend Cemetery, Westerly. —E. T. H.

CLARKE.—Jennie Clarine Antoette Olsen was born in Denmark June 9, 1880, and died at her home in Farina March 25, 1934. Coming to America in 1910, she was married to Norman Clarke of Farina, in 1914. She became a member of the Seventh Day Baptist Church in 1913, and was a faithful Christian worker. She served as Sabbath school teacher, cradle roll superintendent, and sang in the choir. Funeral services were held at the church March 27, and burial was made in Farina cemetery. She is survived by her husband, her son Norman, Jr., and one sister in America, Mrs. Valborg Stovering.

FLESHNER.—At the home of his son in Clarksburg, W. Va., March 29, 1934, William H. Fleshner, in the eighty-fourth year of his age.

(See further notice elsewhere.)

MAIN.—Orella Saunders, daughter of Jesse and Esther Saunders, was born October 6, 1847, in Albion, Wis., and died March 28, 1934, at the home of her daughter, Mrs. Nettie Hibbard, Walworth, Wis. She married Elisa Coon Main December 15, 1866, and spent most of her life at Albion. Three children remain: Louis Main, Battle Creek, Mich.; Mrs. Ervin Drake, Janesville; and Mrs. Hibbard of Walworth. There are nine grandchildren, eleven great-grandchildren, and two great-great-grandchildren.

In 1863, Mrs. Main was baptized and joined the Albion Church, of which she remained a member. She was a woman of strong character and of happy, cheerful disposition. Pastor Charles Thorn gate conducted the funeral service, March 31, using for a text (Palm 3: 4). He was assisted by a former pastor, Rev. E. A. Witter. Burial was in the Evergreen Cemetery. —C. K. T.

NELSON.—Gail, infant daughter of Mr. and Mrs. Elmer E. Nelson, was born January 9, 1934, and was taken home March 30, 1934. Brief services were held at the home on April 1, conducted by the little one’s grandfather, Rev. C. B. Lutbomorrow, and laid away in the village cemetery. —C. B. L.

OCHS.—William Ochs was born in Germany November 2, 1854, and died at Cozad, Neb., March 11, 1934. He was married to Maren Andersen March 31, 1880, in Denmark. To them were born seven children of whom Henry, Frank, Elmer, Etsen, and Mrs. Catherine Friedman, together with their mother, survive him. He was a faithful non-resident member of the Gavitt Memorial Seventh Day Baptist Church, an example of moral integrity and fair dealing. In his home was happiness and accord. Arrangements had been made to celebrate the fifty-fifth wedding anniversary. Farewell services were conducted by Rev. F. A. Lenz, in the First Evangelical church of Cozad. Interment in the local cemetery. —R. E. L.
A New Day

No special agitation caused For Mother people to grasp at the sentiment that impelled Miss Anna Jarvis of Philadelphia, years ago, to set aside one day each year consecrated to the memory of the mother whom she deeply loved and never forgot. That sentiment is deeply felt by the human heart and there is always lurking a suspicion that we do not appreciate our mothers as we should. It required no campaign or "drive" to put into general favor the use of the second Sunday in May as "Mother's Day." It was long ago, 1914, when it was first observed.

Many fine things have grown out of the practice of observing Mother's Day. Opportunity is taken to show mother, or some other one mother, some special consideration on that day. It may be a special word of affection, some mark of special appreciation, some gift of love, or a visit to her or a letter or telephone call. It has been called back from sin and folly by the recollection—by that time—of mother's concern and mother's prayers:

"grieved my Lord from day to day, I abused his love, so full and free, And though I wandered far away, My mother's prayers have followed me."

"O'er desert wild, o'er mountain high, A wandering soul, with paths unknown, A wretched soul condemned to die, Still mother's prayers have followed me."

"He turned my darkness into light, This blessed Christ, who first I'll pray his name both day and night, That mother's prayers have followed me."

"I'm coming home, I'm coming home, To live and love and die."

Many fine things are said for mother's prayers, but there is no greater need of one than is the state of the heart of the beholder of Mother's Day. That Day has run too largely to a superficial type of sentiment, if not to commercial exploitation, and that there is now greatly needed an interest to bring the social and the ethical implications of the day.

In the matters of social and economic injustice of the day. Every child, every man and woman should be to integrate the love and sentiment of the heart with impulses to make better local, national, and world conditions. No desire is there to minimize the sentiment. But there is the feeling that the observance of Mother's Day has been run too largely to a superficial type of sentiment, if not to commercial exploitation, and that there is now greatly needed an interest in the social and ethical implications of the day.

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of God for preserving Israel and establishing a kingdom. Samuels are needed today; but if we are to have them there must be Hannahs—women of faith and prayer and beautiful in life and character.

"Communicate" Said Paul, writing to the Galatians, "Let him that is taught in the word communicate unto him that teacheth in all good things. "All the blessings of life with the one who teaches the word," is the way Moffett translates it. It is not always so translated into the lives of many Christians. Wherever this word is used, it is meant to impress the need of caring for the needs of pastors. Too often churches fail to appreciate these needs and their responsibilities concerning them. There has been a decided advance in this way, however, in the past quarter of a century, and for the most part pastors have a better, more consistent support than formerly. Perhaps the satisfaction some of the early ministers felt over being constituted of that feeling of responsibility who have not grown along with the church and reading their stories which will bear occasional mention. Our Methodist friends are quite right when they urge that no matter what else he may read, "A Methodist must be a Methodist with a discount if he cuts the live wire that carries the main Methodist current to anyone else to break the connection." All of which is true with us. Will you be a small-sized Christian or a world-wide Seventh Day Baptist, alert to the possibilities of life and alive to the calls of duty and service? Why not send in a new subscription to the Sabbath Recorder, thus contributing to the larger development of others?

And nothing happened. Buchanan explained the whole affair; we could see that nobody was to blame. We traveled north, and within a week the pastor and myself had stopped all the talk with nobody hurt. But the incident did something to me. Since then I have not dared our pastors to apply his method only a few times. It's like the note-book in the story; it works without being worked.

If you traveled our state for a year, I doubt if you could find a church as big as ours with as little inclination among the members to talk unprofitably to one another.

We know what happens when we get careless.—Justus Timberline in "Reformed Messenger."

An article in a recent number of the Christian Advocate is full of significance. It is entitled "Making Little Methodists Big." It has to do with keeping posted on denominational matters. "One can join a great church and always 'little Methodist' says the Advocate, "if he does not read a church paper, or he can join a little cross-roads church and be a world Methodist, by taking and reading his church paper." The same truth applies to Seventh Day Baptists and their church paper. Our Methodist friends are quite right when they urge that no matter what else he may read, "A Methodist must be a Methodist with a discount if he cuts the live wire that carries the main Methodist current to anyone else to break the connection." All of which is true with us. Will you be a small-sized Christian or a world-wide Seventh Day Baptist, alert to the possibilities of life and alive to the calls of duty and service? Why not send in a new subscription to the Sabbath Recorder, thus contributing to the larger development of others?

Notice

The Seventy-fifth Anniversary Home Com- munion of the Seventh Day Baptist Church, Dodge Center Seventh Day Baptist Church, Dodge Center, Minn. Everyone who can come is invited, especially all former members. If it is impossible for you to be present, a written message will be gladly received.

The chairman of the committee is Mrs. Coral Bond.

A LITANY FOR MOTHER'S DAY

From slowness of heart to comprehend what is divine in the depth and constancy of a mother's love.

Good Lord deliver us.

From the unreality of superficial sentiment, from commercial exploitation, and from all lip service to Motherhood while we neglect the work it requires of patience and mercy and love.

Good Lord deliver us.

By our remembrance of the mother of our Lord standing by the cross of her well-beloved son.

Good Lord deliver us.

That it may please thee to open our ears that we may hear the Savior's word from the cross, "Blessed thy mother."

We beseech thee to hear us, good Lord.

That it may please thee to give us grace from this hour, with the sweet obedience of beloved disciples, to take unto our own every word of wisdom, bees, hard-pressed in life.

We beseech thee to hear us, good Lord.

That it may please thee to touch our hearts that we may behold our mother in every woman; in women who toil in the factories and on the farms, in office and shop and home; in women of alien race and foreign clime, in women of every creed and color and condition.

We beseech thee to hear us, good Lord.

That it may please thee to excite our pity for all mothers robed in sorrow, and beloved sons by the hideous institution of war.

We beseech thee to hear us, good Lord.

That it may please thee also to lay upon our conscience the unequal lot of the mothers of the poor, the underprivileged and the unemployed.

We beseech thee to hear us, good Lord.

That it may please thee to kindle within us divine discontent with any social order which tolerates war or suffering among the mothers of the world.

We beseech thee to hear us, good Lord.

That it may please thee to reign once more of the divine society, when every mother shall have the right to live and be secure, and all suffering among the mothers of the world.

We beseech thee to hear us, good Lord.

—From The Federal Council.

FLOWERING POEM BY LUCIA TREVET

I found a poem along the way.

Existence was only a vale of bloom. The rhythm had a magic sway.

The rhymes were finished all too soon.

This perfect unit cast a spell.

The poet wrote divinely well.

Who made a dogwood tree in bloom.

—The Christian Century
The Sabbatarian Record for February 1934.

THE SABBATH RECORDER

MISSIONS

INVESTMENT COMMITTEE REPORT
FOR QUARTER ENDING, APRIL 15, 1934

There has been no change in the investment policies of the society during the past three months, it still being our opinion that the society should maintain its real estate mortgage holdings, but invest any available funds in selected railroad and industrial bonds. The adherence to this plan has given the society a substantial appreciation in value of its investments and should result in further enhancement in the future.

The liquidation of public utility bonds has been completed, the society now owning only $100 principal amount of such issues. Public utility companies seem to be affected adversely by existing and pending legislation which, of course, makes them less attractive investments.

Home Owner's Loan Corporation bonds in an amount of $3,25 have been received in liquidation of the Floyd A. Hens funds, which will be added to a mortgage account. It seemed advantageous to sell these bonds promptly, which was done at a gain of $100.

Negotiations have been begun with the Home Owner's Loan Corporation which we hope will result in an exchange of the Angelina Nurano mortgage for bonds of an amount equal to the face value of the mortgage on this property together with unpaid interest due.

Your committee is pleased to be able to report that the transactions handled during the current quarter have increased the annual income of the society by $88.50 and resulted in a profit of $1,302.64, which we recommend be applied to the society's indebtedness.

No bequests have been received during the period covered by this report, although we expect some distributions during the next three months from estates in process of settlement.

The executor for the estates of Mary Grace Stillman and Weeden Barber, in which the society has an interest, was removed by the probate courts of Hopkinson and Westerly, and Sherrif F. T. Mitchell was appointed administrator in his place. He is already at work on two of these estate transactions and it is believed that he will safeguard the society's interests.

The Permanent Funds of the society are invested in the following manner:

<table>
<thead>
<tr>
<th>Class of Security</th>
<th>Amount</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Savings accounts</td>
<td>$813.63</td>
<td>8%</td>
</tr>
<tr>
<td>Real estate notes</td>
<td>$32,653</td>
<td>60%</td>
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<tr>
<td>Stocks</td>
<td>$6,334</td>
<td>14%</td>
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<tr>
<td>Bonds</td>
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<tr>
<td>Loans to General Fund</td>
<td>$4,628.53</td>
<td>3%</td>
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<tr>
<td>Real Estate</td>
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<td>2%</td>
</tr>
</tbody>
</table>

Total: $93,633.47 100%

Karl G. Stillman, Chairman.

WORK ADVANCES IN HOLLAND

(Excerpts from report of Rev. G. Velthuysen)

DEAR BROTHER BURDICK:

In accordance with the suggestion that I should report to you this week in Holland and Java just before every quarterly meeting of the Missionary Board, I am writing you this time. I hope to be able to do so regularly in the future.

My health was restored last summer after a short period of rest and by the grace of God, I am able again to do my former work cheerfully, with less help than before because of pecuniary difficulties from every side. I hope I may be further preserved from consequence of overworking.

Let me first tell you that we recently again rejoiced in the privilege of having Brother Conradi with us, at the combined annual meeting of the Haarlem and Amsterdam Seventh-day Adventist churches, the second Sabbath of this month (March 9, 10). We had invited Brother Conradi a few weeks before and he immediately consented.

It was a very blessed time and the attendance was larger than at any of our former annual meetings. Our dear old Haarlem Chapel was too small to offer all a good place. Several guests were present, especially from Amsterdam, ex-Seventh-day Adventist women, who attended this Sabbath. Some of them are considering joining our Seventh-day Baptist fellowship. One family already has done so (husband, wife, and eldest son), and the oldest son is to be a real gain.

The spirit in the Amsterdam and Haarlem churches is cheerful and good. The Amsterdam Church now numbers thirty-four members, and I expect to have the addition of some ex-Seventh-day Adventists before long.

Partsly as a consequence of the spiritual revival during and after the last blessed Haarlem Conference of August, 1933, three young men and three young women (between eighteen and twenty-one years) have been baptized and joined the Amsterdam Church. So did also two Seventh-day Adventist families, one in Utrecht and one in Amsterdam (husband, wife, and eldest son), who all had been baptized before.

In the Haarlem Church we were rejoiced by a striking result of one of Brother Conradi's meetings, for which he had invited the Seventh-day Adventist people. None of them ventured to come. Still, a man born and educated in an irreligious family, who had been searching for truth since several years and who had attended with that view some of the meetings of the churches, came to hear Brother Conradi. At the end of the meeting he put some questions and made further acquaintance with our people. Afterwards he regularly came to our meetings on the Sabbath. The end has been that he entirely agreed with our Seventh-day Baptist confession. A few weeks ago he was baptized and has joined the Amsterdam Church. He is a man of an honest mind and firm conviction.

Personally I thank God from the bottom of my heart for all the blessings I receive every new Seventh-day Baptist in the churches. The churches at Haarlem and Amsterdam, which Elder Westerdal and myself serve alternately, are the over flowing fountain of eternal life refreshes and strengthens me in the ministry of the Word of God, in mutual prayer, and in the exchange of thoughts and experience in our Sabbath school. It is a rich source of help to me as I work in and outside the church.

One of the greatest problems for us at the present time is what to do for the work in Java.

Let me close this report by mentioning the recent Seventh-day Baptist churches in Holland surely stand here at the front of the National German Seventh-day Baptist Conference on April 20-23 at Hamburg.

It is Friday noon, and I must soon leave for The Hague, where I hope to be this Sabbath to serve the church there and administer the Lord's Supper.

May the Lord guide you by his Spirit in all your deliberations at the next meeting of the board, and grant all our churches in America according to the riches of his glory, that you may be strengthened and Christ may dwell in your hearts by faith and we all be rooted and grounded in the love of Christ.

With fraternal greetings,

Very truly yours in Christ,

Amsterdam, Holland,
March 29, 1934.

LETTER FROM PASTOR CONNOLLY

Rev. William L. Burdick, Ashaway, R. I.

MY DEAR DOCTOR BURDICK:

When I was in bustling America, I used to crave to be in the leisurely tropics; but I suppose it must be world depression that has altered things and brought in its train a crowd of cares. I thought of you many times, and many others to whom I owe reply to letters. And to be honest, I feel I could have found time before now if I had simply checked upon some of the contacts.

Many thanks for the soul-refreshing booklet, "Fellowship of Prayer," which you so thoughtfully sent me. It is full of deep spiritual truth and touches, and it seems to me to be a very happy medium of knowledge and inspiration, and is just what I need occasionally, for the many opportunities and both in leading prayer meetings and at preaching services. I also offered to secure copies for those who desired, however, an entire supply to the church.

I am also deeply appreciative of your thoughts toward this far away corner of the world field. The churches here are blessed in having Pastor and Mrs. Hargis in this field. The fact that the itinerant character of their services gives all a chance to benefit by their ministry. When Pastor Hargis came here, he wouldn't rest until he got into all the churches. In 1933 he spent 9 months here and will next year not have a quiet hour. Beside calls sent to Burgess Place, his residence, they sent three of them in the church here to me at the church for him. Add to that the fact that this very Sabbath, after morning service, they took my wife and year old baby to spend the night at a friend's home because they feel she needs a change, having just come out of the hospital, and you will get an idea of their services in every direction.

Although we know it is not necessary to speak of the use made of finance sent to this
field, seeing that the Mission Board knew the missionaries some time before we knew them, yet it might be encouraging to those who sac-
rifice to aid this field to hear from one or
more of us who are direct recipients of
your liberality. I personally testify that I
have received the allotment regularly for
every week since I was taken on as a worker,
two years ago. I have also heard other work-
ers speak of their receiving these allow-
ances. Besides I know that on more than two
occasions I received Pastor Hargis' last ten
shillings.

For a long time I have been inviting some
acquaintances at the customs department
to visit our church. Here folks are so wedded
to one particular denomination that one can
hardly get them to attend services at all. However, our missionary gets around so much that no matter what church one attends, if he keeps on attending there, he will one day hear him. Last week Pastor Hargis spoke at a
church in Jones Pen, a district of Kingston
where some four hundred people were in
attendance. Next day at the same church
three men on three different occasions said to me:
"I didn't know your pastor was such a man.
He is fine." Another said, "He is great, man.
He is really fine."

Still another said, "I heard your pastor yesterday at Jones Pen. I saw him come here several times to see you, but I didn't know he was that kind of a man."

And so we are glad that the Hargis family is today better known than any other one missionary family in the whole island.

Mrs. Hargis' active yet unsassuing service
is as much appreciated as is her husband's.
I can personally vouch for her. She is special in her service. From one day to another, the service and plays the organ.

Mrs. Hargis' active yet unsassuing service
is as much appreciated as is her husband's.
I can personally vouch for her. She is special in her service. From one day to another, the service and plays the organ. She is to be commended as a fine musician.

Thanking you for your thoughts concern-
ing us,

S. W. CONNOLLY.

27 Charles St.,
Kingston, Jamaica,
April 3, 1934.

OBSErVATIONS
BY THE CORRESPONDING SECRETARY OF THE
TRACT SOCIETY

BROTHErHOOD DAY

We can hardly over-emphasize the value of
those efforts made to minimize differences and
seek the true meaning of the term brotherhood.
People are surprised at how much they like each other when they once become
familiar with one another. Many are like the small boy who refused to eat something set before him.
He did not like it, he said, "cause I never
ate any of it." We discover many pleasant
experiences as, more and more, we try plans and
experiments that may be entirely new to us, and untried before. On Sabbath eve, April 27, a
goodly number of members of the Seventh Day Baptists gathered at Temple Sholom and worshiped with the Jews. The worship was orthodox
and dignified. The Scripture passages were
helpful and the rabbi's manner most rever-
tial. We felt ourselves to be indeed in the
House of God, as we worshiped with them
who believe in the same God and observe the
same Sabbath. The community of the people among themselves and their cor-
dinal greetings of the strangers within the
gates, expressing the salutation of "Good Sabbath," were a delight to all present.

The worship of the Plainfield Seventh
Day Baptist church was a service of the most
impressive message, which was delivered by Dr. J. C. Bond. Three solos were sung-in Hebrew, Latin, and English. A conversation (dialogue) was
held between a Christian and a Jew, which
was informative and inspiring. The main
address of the evening was by a professor
of history and political philosophy from a Cath-
olic university.

We rejoice in the two days brought to
mind the words of an old Catholic priest to
a friend of mine who had spoken appreciatively of some service which he was doing:
"My boy, if we knew each other better, we
love each other better."

The inspiring service closed with singing
of "Hail to the Sun" by the conducting of Dr.
Bertrand and the benediction by Dr. Bond.
Both hymn and prayer are given below.

HYMN OF BROTHERHOOD

BY JOSEPH B. BACON

Brotherhood! O how sweet and pure an anthem,
Singing your land's undying fame,
Light the wondrous tale of nations
That your name has been,
Tell your fathers' noble story,
That you once wore the savior's sign;
Join, then, in the final glory.
Brother, lift your flag with mine!

Hail is the sun of our kingdom;
Woe the war clouds of bitter war;
Blend your banner, O my brother,
In the world! Red as blood and blue as heaven.
Wishe as age and powers as youth,
Melt your colors, wonder woven,
In the great light of truth!

Hail to the one and only,
In the land, the sea, and the sky.
Build it wide and deep and long;
Speed the slow and check the eager,
Help the weak and curb the strong.

BROTHErHOOD DAY

The first Jewish syna-
gogue was built in Plainfield, D. A. H.
Lewis, then pastor, assisted in laying the cor-
nor stone. Why should there not be fellow-
ship and brotherhood? God is our Father,
and "all ye are brethren."

On the next day at 8 p.m. a general meet-
ing was magnified at the school and an
interesting program was carried out. The
city mayor who opened the meeting with an
address of welcome, and the city corporation
councils, who presided, in their opening re-
marks voiced appreciation of what had been
done the past two years in promoting broth-
erhood and better feeling in the community,
and emphasized the value and need of such
work in these days. The program had been
carefully worked out by the president of the
Ministers' Association, Rev. A. J. Bond. Three
solos were sung-in Hebrew, Latin, and
English. A conversation (dialogue) was
held between a Christian and a Jew, which
was informative and inspiring. The main
address of the evening was by a professor
of history and political philosophy from a Cath-
olic university.

We rejoice in the two days brought to
mind the words of an old Catholic priest to
a friend of mine who had spoken appreciatively of some service which he was doing:
"My boy, if we knew each other better, we
love each other better."

The inspiring service closed with singing
of "Hail to the Sun" by the conducting of Dr.
Bertrand and the benediction by Dr. Bond.
Both hymn and prayer are given below.

HYMN OF BROTHERHOOD

BY JOSEPH B. BACON

Brotherhood! O how sweet and pure an anthem,
Singing your land's undying fame,
Light the wondrous tale of nations
That your name has been,
Tell your fathers' noble story,
That you once wore the savior's sign;
Join, then, in the final glory.
Brother, lift your flag with mine!

Hail is the sun of our kingdom;
Woe the war clouds of bitter war;
Blend your banner, O my brother,
In the world! Red as blood and blue as heaven.
Wishe as age and powers as youth,
Melt your colors, wonder woven,
In the great light of truth!

Hail to the one and only,
In the land, the sea, and the sky.
Build it wide and deep and long;
Speed the slow and check the eager,
Help the weak and curb the strong.
**WOMAN’S WORK**

Save us, O Lord, from lip service only! May all our ways and works express the living gospel we profess.

**MAY WORSHIP PROGRAM**

Hymn—"Saviour, Thy Dying Love” 

Scriptures: 2 Thessalonians 17: 1-3; Acts 9: 36-41; 1 Peter 4: 8-10

Hymn—“Trust and Obedience”

Prayer: For every woman that she may be led to use the talents that God has given her in ways to help those around her.

Hymn—“Master, No Offering Costly and Sweet.”

**MY EXPERIENCE IN TITHING**

Thirty years ago I was induced by a thoughtful layman in my first pastorate to inaugurate the habit of giving a tenth. My salary was only a thousand dollars a year, and to give away one hundred of it seemed to make a big hole in it. But when the decision was once made, I was amazed to find how much more I could give and did give than was the case when I was left to mood and impulse. The habit of strictly keeping the tenth of a dollar then to many a narrow soul the meagerness of his own beneficent output. Were a complete record kept, many, who think that they are giving a great deal because they give so much, there, a little, would be amazed at the lack of proportion between their personal expenditures and accumulations and their benevolences.

In all my thirty years I have never seen the day when I was tempted for a moment to return to the old spasmodic, haphazard method of giving to the Lord. We too have been blessed temporally and spiritually, in basket and in store, in mind and in heart, in this practice of systematic giving. There has seemed to be a Providence all the way. When the tenth accounted would be running low because we had drawn upon it more freely in the face of some unusual need, then some wind would come and a generous wedding fee or an invitation to be present at the ceremony or a commencement address with a very cheering "homecoming" attached, would come to our relief and we would thank God and go forward.

How the treasures of our church would be filled with the sinews of war for a more effective campaign against the forces of sin and death and all professing Christians who are not clearly exempt begin to practice tithing. How the needs of our missionary societies at home and abroad would be met, their arms lying idle, and strengthened for a mightier service, by the adequate support. How the army of aged ministers who have been laying down their lives in the service of the Christian ideal as at home as abroad, while Carneigie pensions awaiting them, could be maintained in self-respect and decency until God calls them home. How the heart of the Master himself would rejoice in witnessing the advance of a more generous service to the sick and hungry, the orphaned and the imprisoned as an acceptable service to him.

**MUST HAVE FINANCES**

The work of religion, like all good work, must have a sound financial basis in order to exist. First that which is natural, physical, material, then that which is spiritual. And this necessity for money had been, not forcibly hidden away behind a camouflage of apon sales and oyster suppers. Let the church stand up and squarely looking for funds to carry on work worthy of such investment. Then let every Christian know that if he would not find himself rejected of the Lord is in every town and village, he can never find himself rejected of the Lord in the city, if one is dedicated, many of the benevolent associations in the city.

**THE GOOD EARTH**

"The Good Earth," by Pearl S. Buck, has now put itself into the circulation library, but one of our AID societies purchased it. May we be reading the book, expecting to contribute it to the library. If there are others who care to make a gift of the book a book can be obtained through the librarian.

It is not a book to be read for entertainment, but to show why we should have missions to the aborigines as at home as abroad. The following review of "The Good Earth" will give one a good idea of the purpose of the book.

**REVIEW**

"THE GOOD EARTH" BY PEARL S. BUCK

A beautiful, beautiful book. At last we read, in the pages of a novel, of the real people of China. They seem to spring from their roots. To develop and mature even as their own rice springs from a jade green seed bed and comes to its golden harvest. We do not read of only mandarins and unctuous attendants; of ladies unbelabored by women and heroes incredibly brave; of wide-spreading gardens and magnificent buildings, of birds, bees, and butterflies. We have seen to flower blossom this side of the Western Paradise. In a word, the "China" of fantasy, so often exploited, is absent from its pages. Instead we have the honest peasant and his faithful wife, the pampered singing girl and her unscrupulous attendant; the rich earth, and a farmer's mud house; we have flowers, too, and the music of birds; and it is all real, it is all real—so real. I have lived for many years in such a country and among such people as Mrs. Buck describes, and I read her pages, I sniff once more the sweet scent of beauteous flowers opening in the spring, the acrid odor of night soil poured lavishly on the soil during the growing season, and I feel again the blazing sunshine of the harvest months—all as it was and is there in the Yangtze valley.

The story of Wang Lung's wedding day. He was a young man of thirty-five, his wife not yet a year out of school, and with a smile he would return. "Up, my sons, and help the grandfather. We will go on the firewagon and sit while we walk south.

For many months the must family live in a hut made of mats, sustaining life as best they may; but always supported and preserved by their self thought that their land which they have come, the land which belongs to them, the land to which they belong. In China the people and the earth seem one.

During the last winter I spent in China, just such a hut of mats sprung up near my own gateway; in it lived just such a woman and a man, whose story I tell, wondering how it was possible to live in such conditions and yet preserve one's self-respect. I often spoke with her; and one day spoke of her to my amah as a "beggar woman." Amah replied in a gently reproachful tone, "ta fan-ti-seh food people! Those are not such. North of the river they own ground. When they die they buy their words were true. Spring wind rattled the roof tiles one mild night; spring rain fell, and when I went for my morning walk the mat hut had vanished.

The picture of these months of exile is one of the most vivid in the book. Misery is heightened by the arrival of conscript officers, and Wang Lung, the sturdy farmer, dare not show himself by day, but his courage and that of his wife are unconquerable. Chzia in her usual way seems to be the source of the greatest assets that a nation may have.

Finally, "that which comes which happens when the rich are too rich and the poor too poor." The mob breaks down the gateway of a great house and rushes through the courtyards knock and leaving devastation in its wake. Wang Lung and his family, swept into the confusion of their own, finally find themselves in the possession of sufficient treasure to return to their own village, to
their own land, and to commence life once again.

The drama of this life as it now unfolds is told by Mrs. Buck with marvelous insight, intuition, and fidelity. How natural it seems that, with the dust of life reestablished, should during a period of enforced inactivity drift to the town, to the tea house, and that he should meet there Lotus, most talented of the Flower-Maidens, that she should become infatuated with her. Her sequence is preordained. She comes to the house as secondary wife and for many years forces Wang Lung to indulge her costly whims.

It is impossible to follow the tale step by step; it is equally impossible to select, for notice, isolated portions from Mrs. Buck's exquisite mosaic; the individual pieces are so skilfully dovetailed that they make a perfect picture of—to use a Chinese phrase—the black-haired people who till the ground for rice. I would like to quote the whole book!

As I may not do this, I would urge everyone who has the slightest interest in that land, known for centuries as the Middle Kingdom, to read it at once. I am filled with gratitude to Mrs. Buck for having turned over a new page in fiction with a Chinese background, and for having characters which, living and moving, have being.

Mrs. Buck's novel is so moving, and so "actual" that I must note one or two points which seem to me slightly out of key. From my own experience, and from information given me, I doubt whether Wang Lung, the farmer, and this his great house would have taken her without ceremony, so vital for a woman's future status.

It is difficult, too, to imagine the old mistresses smoking bamboo bee, any outsider, and quite impossible to imagine that she did it "sitting." Opium smokers inevitably lie on their sides.

In the matter of child-bearing, the emphasis laid by Mrs. Buck on a child a year for every married woman, seems to me too great. Exceptions there probably are, but in a country where the poorest women suckle their children for three years more, a child a year is not the rule. Among the rich, one of the reasons given for concubinage is that excessive childbirth would be too hard to endure—and children there must be. But what is a slight matter of overemphasis? It is ungrateful to mention it.

Reviews coming from China indicate that "The Good Earth" is as much appreciated there as in America and France. The recurrent note of these Chinese reviews is gratitude to Mrs. Buck for sweeping aside the conventional, the exotic, and the mysterious, which have been the traditional materials of western writing about the Orient.

A traveler, recently returned from the East, says he visited China among Chinese whom she met eager to talk about "The Good Earth," and asked her to tell her friends when she got back to the United States that "at last there is a book in English that shows the life of our people as it really is."


DOCTOR GARDINER'S BIRTHDAY

By President S. Orestes Bond

Dr. Theodore L. Gardiner, editor emeritus of the Sabbath Recorder, has passed his ninety-fourth birthday. His ninetieth birthday was observed on Sunday, April fifteenth, at the home of his son-in-law and daughter, Mr. and Mrs. W. E. Davis, of Lost Creek. Besides the grandchildren and great-grandchildren, other guests present were Rev. and Mrs. Eli F. Loofboro, of Lost Creek; Dr. and Mrs. George B. Shaw, and President and Mrs. S. O. Bond, of Salem.

No one present had probably ever before seen a birthday cake decorated with ninety lighted candles. While Doctor Gardiner chose to ask his daughter to cut the cake, he was willing to do his own eating.

During the day Doctor Gardiner recalled many beautiful and touching stories of the days gone by. His long and intimate knowledge of churches and congregations in all parts of the denomination were recalled with a vivacity that made his hearers marvel at his memory. Salem College, over which he presided for fourteen years, came in for its full share of the conversation. The evening came all too soon, and the friends dispersed, remembering God's promise as spoken by his servant, David, in the ninety-first Psalm, "For he shall give his angels charge over thee in all thy ways. "Wang Lung will I satisfy him and show him my salvation."

Salem, W. Va.

YOUNG PEOPLE'S WORK

IT IS TO THINK

WITH DR. E. J. CHAYE,
UNIVERSITY OF CHICAGO

In his "An Early Experience to a Religious Level," at the Chicago meeting in November, Dr. Edward J. Chaye said, "I realized that Jesus spent his life in abandon for the poor, that he lived fully up to his death. Do we?

ANNUAL MEETING OF THE INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION

In the last issue of the Sabbath Recorder we concluded the brief report of the meeting of the International Young People's Commission. On Monday morning the annual meeting of the Council of Religious Education opened with a service of worship at nine o'clock. Immediately after this the entire group divided into sixteen different sections for talks and discussion along certain lines of interest. It is in and through these various professional advisory sections that the work of the council is done; they are: Adult Work, Children's Work, City Executive Committees, Directors, Editors, International and National Executives, Leadership Training, Missional Education, Pastors' Forums, Publishers, Research, State and Regional Executives, the Missionary Church Schools, Week-day Church Schools, and Young People's Work.

As I understand it, the work of these sections is brought to the Educational Commission for final decision, which meets for one day after the meeting of the council. No doubt you will recognize some of these names of officers of the International Council Convention: Mr. Russell Colgate is president, Dr. Hugh S. Magill is secretary, and Mr. J. L. Kraft is the treasurer. Doctor Magill has been doing very fine work during the last years with the work; he was formerly with the National Education Association.

Upon convention we received a complete program of the various sections; there were many times when I would have been glad to sit in two different meetings at the same time. One year ago the Recorder was there and a member of two of the sections; we tried to get as much as possible for our denomination as representatives, but this year I was the only representative, and felt at a loss when trying to get the most from the meetings of the other sections. The Young People's Section and therein lies my greatest interest, I spent most of my time with this group.

All the Monday and Tuesday were given over to meetings of the sections or to group meetings where the entire delegation and visitors met in one large congregation, such as the night we were in Chicago. There were many other noted speakers in the meetings; I shall refer to their talks in the next issue of the Recorder, but the greatest value I found was in the discussion and reports given by the young people's workers from various denominations. This I found to be especially true in the Young People's Commission which I reported last time. There was splendid opportunity to become personally acquainted with these leaders as we met together in the meetings or informally around the meal table. Miss Ober and I enjoyed several such occasions with Miss Lucy Eldredge, who associate young people's secretary of the Congregational-Christian denomination, upon a number of occasions, much of the time was spent in continuing the discussions of the meetings or in talking over plans for the future.

Can you not see the advantage of meeting in a large hotel? Here were large rooms for general meetings, smaller ones for the sectional gatherings, rooms for the committee meetings, rooms to accommodate the delegates over night, with every convenience necessary. Here were the impressive meetings, dining rooms for entire sections, with discussions could be continued, or the main dining rooms for smaller groups, rest rooms for those who do not stay at the hotel, etc. It is safe to say that such a large body of people could not be accommodated so well in any room. We did not stay at the Stevens, where the Young People's Commission was held. The hotel was only two blocks away in a more reasonable place.

These meetings have been very valuable to me in my work as president of the Young People's Section and I hope to clear up many of the points of doubt and wonder and they give
many new ideas. In the next issue I plan to give a résumé of some of the talks and discussions.

DENOMINATIONAL BUDGET

STATEMENT OF TREASURY—APRIL, 1934

Receipts March Total

Adams Center $50.00 344.50
Alton 10.00 70.34
Alfred, First 92.93
Special 10.00
Total $92.93 1045.84

New Ashburnham 72.88 209.94
North Loup 54.00 461.58
Nortonville 50.00
Pawtucket 200.00 14.30
Christian Endeavor society, special 15.00
Plainfield 170.45
Women's Society, special 50.00
Portville 220.45 1,173.20
Ritchie 8.00
Richburg, special 5.00
Riverside 12.50 398.50
Roanoke 10.00
Ruidoso 13.70
Roanoke 12.00
Christian Endeavor society, special 3.75
Salem 88.50 796.00
Salemville 11.25
Scarlet 13.10
Shiloh 132.02 480.72
Siletz 7.00
Syracuse 5.00
Synod 15.00
Washington 3.00
Watsonville 6.00
Waycross 10.00
Weatherford 10.00
Christian Endeavor society special 7.50
Wellesley 17.50 181.00
Wellsburg 60.00 205.00
Weston 86.93
White Cloud 10.00 60.60
Whitefield 73.25
Williamsburg 12.00 1,063.72
Western Association 21.00 274.15
Wrightsville 20.00
Xaverian 10.00
York, Special 50.00
Ypsilanti, Special 15.00
Zanesville 15.00
Zeta Chapter 20.00
Total $1,142.00 403.00

Missionary Society $754.32
Special 100.00
Total $854.32

Tract Society 155.12
Sabbath School Board 120.82
Young People's Board 30.24
Waseca's Board $7.56
Special 5.00
Ministerial Relief 12.56
Education Society $48.88
Special 50.00
Total 104.88

Historical Society 12.60
Scholarships and Prizes 22.68
General Conference 196.42

State's Revenue and Fellowship 1,550.00

Tax on checks 40.00
Required for ten months $1,555.54
Received in ten months $1,466.67

Amount in arrears $9,759.11

118 Main Street, Westley Ry., R.I.
May 1, 1934.

HAROLD R. CRANDALL, Treasurer.

FOR MOTHER'S DAY

SPEAKS, JAMES L. SARGANS

Dear mother, with the passing years
In clearer light I come to see,
In deeper love and reverence hold
What thy dear life has meant to me.

Before my eyes first saw the light,
In fellowship with heaven above,
Then didst thou in very soul impart.
And build in me thy life, thy love.

In tender childhood's helplessness,
In love and prayer by day and night,
Then didst divine my every need.
And start my feet in paths of right.

When headstrong youth would have its way,
And passions sought their place in life,
Thy patient love became my stay.

Are any who through those years of strife
In older days of heavy loads
Thou hast been quick to understand.
And sympathized along the road
Hast given strength unto my hand.

But mother, words are poor indeed!
Mere symbols of our inward thought:
The cancer's pall—our hearts must feel
And know what mother-love hath wrought.

With thankful heart, on Mother's Day,
I'd take it in faithful hand,
And with love's garlands crown thy head
And make thee know I understand.

—C. F. E.

[Do you think Tony would have forgiven Ralph if Ralph had not asked him to? Did he have any reserves about Ralph, and if so, to whom?]

BEING LIKE CHRIST IN HIS FORGIVING

JAMES L. SARGANS

Ralph went out of his way to insult Tony. He considered himself far superior to his Italian classmates. Ralph, taking a short cut from the skating pond to his home, fell, and broke his leg. It was very cold and rapidly getting dark, and the pain was so severe that Ralph, big boy that he was, began to cry. Just then he heard a merry whistle, and he soon saw that what looked like a blundering ox was passing in front of Ralph, big boy that he was, began to cry. Just then he heard a merry whistle, and he soon saw that what looked like a blundering ox was passing in front of him. Ralph, with no sign of resentment, Tony said, "You'll find me if I leave you here." Stopping, he picked up Ralph, and slipping, panting, and straining every nerve, Tony struggled until he had Ralph safely in his home. Then without waiting to be thanked he ran away.

A few days later Ralph sent for Tony and humbly asked his forgiveness. Then he added, "I have been so mean, you and I are so good to me. You have taught me that boys born in other countries are just as splendid and fine as the best that are born in America. I only hope some day I can do something as great for one of them as the thing you did for me."
Eleanor was out of quarantine March 31, just in time to take the trip to Washington. She is rather thin still but is beginning to feel pretty well.

Last evening we attended a reception and supper at the Baptist Church in honor of Mrs. Hattie B. Eggleston, Andover’s beloved nurse and any six hundred babies she has cared for during her forty years in service. Isn’t that a wonderful record? I have used up all my space so must close.

Sincerely yours,

MIZPÁH S. GREENE.

Dear Mrs. Greene:

I have been very much disappointed that one has not written to the Children’s Page for the last two issues. I got ashamed of myself and thought I would write.

I sure do like the story of “The Adventures of Skeezies,” and sometimes wish that it wasn’t continued so I could read it all at once.

I am glad that spring is here again. We have two blue birds building right in front of our house and we love to watch them feeding food to their little ones.

May be able to go again.

Yours truly,

MARIE MITCHELL.

Nady, Ark.

April 30, 1934.

Dear Marie:

I don’t believe I could get such a nice letter on a post card. I was very glad to receive your letter, I can tell you. Please do it again.

I am glad you are enjoying “The Adventures of Skeezies.” Next time I’ll have another chapter for the Recorder which I haven’t room for this week. Skeezies is curled up beside me now taking a long nap after his dinner.

Yours sincerely,

MIZPÁH S. GREENE.

SPRINGTIME THOUGHTS

BY STEVILLO E. LIVERMORE

Through the woodland here and there Springtime brings the fair; so fair

Bright and sweet in our garden places

Panises grow with winsome graces.

They’ll not forget.
was revealed to Hosea how faithful God must be in his love.

That was a new discovery, and gives a significance to Hosea's prophecy which is beyond comparison with that of God is righteous, and that is a truth we must resist the impulse to forget. But Hosea taught us that God is Love, and that truth too the world needs to comprehend for it is a truth that will transform lives, sanctify family relations, and purify society.

If, as seems to be the case, Hosea's unhappy experience with an unfaithful wife led him into a better understanding of the heart of God, his new appreciation of God's holy love wrought a change in his own heart. At first the unfaithfulness of the wife he loved almost more than he could endure. As he began to try to account for such wanton infidelity on the part of God, he perceived the exceeding sinnfulness of the whole community and of all Israel. Being familiar with the history of his people he recalled how faithfully God had led Israel in the way of light and truth to the present time and with what love he had followed them and yearned after them in his compassion. In this new revelation of God's pitying mercy and forgiving love the old love for God was again rekindled in his own heart. His pity was aroused and he determined to try to win her back.

Like the prodigal son, the prodigal wife had wasted her life, and had doubtless been forgiven by God as her husband had forgiven her. The question is: Can she be forgiven? As Hosea goes and buys from her master this slave woman who was once his wife. He does not take her back to himself as wife at first. In order that by a legal ownership confirmed by the laws of the land he may become her protector. It is a sin to commit adultery, that law has stood the test from the depths to which she has fallen, and when she has had opportunity to contemplate his loving act and forgiving attitude, he may find in her a penitent heart, and may awaken in her a purifying love which shall lead to repentance and to a happy restoration of all the joys of home and of a reunited family. The love of God by which the love of husband and wife shall be sanctified by love divine, and where the blight of sin shall no more enter to destroy it's tranquil and holy joy.

In this exposition of the Book of Hosea I have endeavored to give a true interpretation of the text, and to follow faithfully the unfolding of the truth of the text. The student of the Bible finds it difficult at times to distinguish between references to Hosea's own relation to Gomer, his wife, and references which refer to the relationship between Jehova and the children of Israel. The essential framework and character of his message is evident however, and with this background clearly before us we are able to get the meaning and message of the book.

The prophet's message is always to the people of his own day. He was a prophet with fundamental life questions, it is a message of life and is for all time. To Hosea was given a new insight into the character of God. In his prophecy he does not tell us the truth which he had discovered. He shares with us his experience in making that discovery, but does not merely make an important announcement. He demonstrates the value of the truth which he brings to light. This is what Hosea had discovered and which he endeavored to express. He saw that Israel is the truth which the world needs most to know, even yet. Eight centuries after Hosea's time John announced, in the richest sentence ever framed, this same profound truth, "God is Love." When Hosea first proclaimed that idea it was heard by few and understood, perhaps by none, but Hosea lived in a world of difficulties since some have caught the meaning of that great message and have experienced a beneficent, forgiving, and everlast heart which neither give nor take away. But even after these twenty-seven centuries, during most of which that Love has been proclaimed as the clearer light of Jehovah and Calvary unbelief and unreasoning toil, and the earth and its bungling children are being estranged by the law and the state and the sense strikes and feeds the fears of multitudes of people throughout the world.

I believe in the preaching of the Amos, and in his message of justice. It is pertinent to our day and needs repeating. "I will make your winter home with the summer home; and the houses of ivory shall perish, and the houses of cedar shall fall" (Hosea 4:13). Such is his warning, but there is a way out. "Let justice roll down as waters, and righ-
life-long home of Mrs. Holston, and Mr. Holston was pastor there for several years.

A former pastor of one of our churches, Rev. August E. Johansen, preached his retiring sermon as pastor of the Bedford Congregational Church, April 22. He will become the social secretary for human needs at the W. K. Kellogg Foundation. The farewell address was "The Things That Build." —From correspondence and clipping.

WALWORTH, WIS.

Mr. and Mrs. William Davis entertained at their summer home on Geneva Lake at a 1:30 dinner on Sunday for Rev. and Mrs. E. A. Witter. Twenty guests sat down at a table beautifully decorated with snapdragons. The friends from Lake Geneva were Mrs. Jennie Godfrey and daughter, Miss Minnie; Mrs. Eva McLearn, Mrs. Addie Crandall, Miss Mabel Walters, Dr. and Mrs. W. W. Coon, Miss Ethyl Butterfield, Chicago; Mr. and Mrs. George Boss, Mr. and Mrs. Dwight Clarke, Rev. and Mrs. Carroll Hill, Dr. and Mrs. Rose of Walton were also present. Before leaving, Mr. Davis presented Rev. and Mrs. Witter with a scroll of letters written by the guests to cheer them on their journey east.

The Witters left Walworth on Monday, April 23, reaching Chicago, Ill., Monday night of their trip. They are the home of Mr. and Mrs. Roland, and according to agreement Mrs. Roland will leave about June first for Milton, where they will spend the summer.

MRS. M. J. ALFRED, N. Y.

Donald Gray received word recently that he is to supply the pulpit in Walworth, Wis., during the summer. He and Mrs. Gray will leave about June first for Milton, where they will spend the summer.

ALBION, WIS.

The Missionary Society is sponsoring a "Mothers and Daughters" banquet to be held in the church parlors some time near Mother's Day. The proceeds will go to the Work of the World. The "doers" class was pleasantly entertained at its monthly business meeting at the Howard Davis home. Mrs. Mabel Dillman was the appointed delegate from this church to attend the annual Oneida County Youth Conference held in Rome, May 3. The Young People's Society met at the home of O. Burdick, April 26, to arrange for the religious life program for the General Conference to be held in Salem, W. Va., in August.

PLAINFIELD, N. J.

Ministers' Association of the Plainfields, as guests of Rev. and Mrs. A. H. Robinson of All Souls Unitarian Church, met at their monthly installation service on Sunday, April 13, with the following officers: President, Rev. Alva J. C. Bond, D.D., pastor of Seventh Day Baptist Church; re-elected; vice-president, Rev. Parker B. Holloway, Episcopal Church; secretary, Miss Minnie of Whitewater. Other musical numbers were rendered by other members.

CHICAGO, ILL.

The Friends of American Writers' Foundation for the next year, 1936-1937, has announced its officers for its "Action Committee." Among the officers last night at a dinner attended by three hundred members of the many Chicago clubs supporting the foundation, as well as members of the various groups, is Alva J. C. Bond and Alfred Alfred. The American Writers and their honored guests among the Chicago literati. Cash awards of $50 each were given to Lloyd Lewis for "The Collected Poems of Robert Burns," and to Professor Franklin Bliss Sayer of Northwestern University for "The Life of Robert Burns," in nonfiction, and to Albert Hopper, for "The Honeymoon of the Discovery." Besides the cash awards the society has placed 500 gold of the three books on the shelves of the Chicago Public Library and its branches as further manifestation of their approval.

Lloyd Lewis and Professor Sayer were present at the dinner. Mrs. Addie Crandall of Walworth, (Mrs. Yvor Winters), who lives in California, was unable to be present, and her father, Dr. Edwin Herbert Lewis of Lewis Institute, with characteristic brilliant charm, accepted the award in her name. —Chicago Tribune.

From Alfred Sun.

MILTON JUNCTION, WIS.

Rev. and Mrs. E. F. Sayer arrived home last Friday from a trip through several states and extending over a period of several months in the interest of denominational work. —Milton News.

VERONA, N. Y.

"God's Holy Day, or a Christian Festival," was the theme of Pastor Davis' helpful sermon on April 23. Text: Ezekiel 22: 26.

Lunch was served by the ladies of the Pearl Seekers class for the Vernon-Verona Ministerial Association which met at the Vernon Seventh Day Baptist Church. The Doers class was pleasantly entertained at its monthly business meeting at the Howard Davis home. Mrs. Mabel Dillman was the appointed delegate from this church to attend the annual Oneida County Youth Conference held in Rome, May 3. The Young People's Society met at the home of O. Burdick, April 26, to arrange for the religious life program for the General Conference to be held in Salem, W. Va., in August.

CORRESPONDENT.
in charge of Rev. Dr. H. C. Van Horn, editor of the SABBATH RECORDER.

President Emeritus Booth C. Davis of Alfred University, Alfred, N. Y., and his wife were severely injured near Camden, S. C., May 5, when the car in which they were riding was side-swiped by a truck and ditched. At a Camden hospital, to which they were taken by passing motorists, it was found that Doctor Davis received a severe head wound. Mrs. Davis suffered from cuts and bruises.

Two sons who live here, Dr. Stanton V. Davis and Captain William B. Colwell Davis, Jr., left here for Camden at 3 a.m. Sunday by automobile.

They have telegraphed back that their parents are getting along as well as could be expected. Dr. and Mrs. Davis were driving back from Holly Hill, near Daytona, by easy stages. They were expected here next Friday afternoon.

Both were reported resting comfortably today, May 7, according to an Associated Press dispatch from Camden. Hospital attendants said neither was in a serious condition but that they would require about a week for treatment.

—Plainfield Courier-News.

The Committee on Religious Life of the Seventh Day Baptist General Conference, composed of the pastors of the Central Association, met at the parsonage in Brookfield, Tuesday at ten-thirty, holding two sessions — one before breakfast, and one in the morning.

A special meeting of the Seventh Day Baptist Ladies' Aid and Missionary societies of W. E. Whitman, Leonardsville, and Brookfield met at the parish house in Brookfield Tuesday, April 24, at two o'clock. This meeting was called by the associational secretairee, Margaret Van Horn, of DeRuyter, to confer about the welfare of the denomination and of this association.

—Brookfield Courier.

ANNUAL PACIFIC COAST ASSOCIATION MEETING

The annual meeting of the Pacific Coast Association, which was held at Riverside, Calif., April 13, 14, and 15.

The sessions began Friday evening, Pastor Loyal F. Hurley giving the address. He chose to speak briefly on Romans 16:9-20, his subject being one phase of the general topic for the association meetings, "Forward." The customary committee report followed, led by J. R. Jeffrey of Los Angeles.

Sabbath morning, the services were lengthened by beginning Sabbath school a half hour early. A special program was presented, arranged by G. E. Osborn, superintendent. Rev. E. S. Ballenger preached the sermon of the morning, using the subject, "Forward in the Stages of Life." An impressive communion service followed.

The young people took charge of the other two services of the day. This group from Los Angeles, under the leadership of Venita Menyon, arranged the Christian Endeavor meeting in the afternoon. The topic was "Forward to the Future." An impressive communion service followed.

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BE STRONG

Stand fast in the faith, be strong; quit you like men, be true; For we struggle not against flesh and blood, but against spiritual wickedness in high places in the earth. Let the Captain depend on you. Take the shield of faith, and the Spirit's sword, and strike, with a courage brave; A manhood complete will your reward, And the joy of life will be your crown. (See Joshua 1:9; Ephesians 6:10-17.)

Contributed.
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