at the attitude of the new representative of the Bureau of Education. When we said that government standards were impossible, he pointed to our motto, "With God nothing shall be impossible." 

SALEM, W. VA.

Mrs. George B. Shaw, wife of Doctor Shaw, pastor of the Seventh Day Baptist Church, sat up in a chair for a few minutes on Wednesday, the first time in many weeks since illness struck her on the twelfth of November last. Although suffering little pain since her return from the hospital following an operation for an affliction affecting her lower limbs, Mrs. Shaw has made very slow progress toward complete recovery. Her condition, however, is satisfactory at this time, and her husband advises us that if the short trial of sitting up on Wednesday proves satisfactory to the physicians, she may continue the trial daily until she has regained her former good health.

BATTLE CREEK, MICH.

In the midst of their friends of the Seventh Day Baptist Church, Mr. and Mrs. F. C. Monroe celebrated their golden wedding anniversary March 22. Open house was held at their home. Over one hundred guests were present and enjoyed the interesting program. Refreshments were served. Mr. Monroe was born in Rock County, Wis., and spent his early life on the farm with his parents. His marriage to Miss Isabelle Baker was performed by the late Rev. Nathan N. Wardner of Milton Junction, Wis.

Mr. Monroe has been employed at the Sanitarium since coming to Battle Creek about thirty years ago.

From Battle Creek Clipping.

NORTH LOUP, NEB.

The Easter cantata, "A Morning in the Orient," presented at the Seventh Day Baptist Church, most pleasantly ushered in the Easter season. The cantata consisting of chorus work, duets, quartets and solo parts was directed by Mrs. Clara Clements, the regular chorister. Louella Van Horn, as reader ably made the music into a connected story. Albert Babcock presided in the absence of Pastor Hill. Mrs. Ava Johnson at the piano and Mrs. Nina Johnson at the organ helped to make the service more effective.

"Won't power is often more useful than will power. Learn to say 'No.' "

WHAT THEY SAY

I am so glad to see the Recorder back to a weekly issue, and do so wish I could send extra help so that could be assured in the future. But there are so many ways for my time and free will offering. I try to spread it around, however, and do all I can.—Personal letter from Mississippi.

ALARMED WITH "CREDO"

To say I was thoroughly disgusted expresses it but mildly, when I read the article entitled "Credo" in the Young People's Department, especially what was said about the Sabbath. I know the Recorder has always stood for the Sabbath; and then to have an article in that same paper, written by a professor, Seventh Day Baptist who holds the Sabbath so loosely as to say, "I do not really believe it makes much difference what day we choose to set aside especially for the worship of God. One wonders sometimes what we are coming to at least I don't. I should hate to think our young people, as a body, took the same position. . . . The editor of the Young People's Department speaks of the appraisal as being constructive. It seems to me it is destructive. . . . Your "old fogey" friend,

OBITUARY

STILLMAN.—William Maxson Stillman, Plainfield, N. J., passed away at the International Hospital, Naples, Italy, March 1, 1937, in the eighty-first year of his age.

Farewell services were conducted from his late home, First Seventh Day Baptist Church, by Pastor Hurley S. Warren and Dean Ahva J. C. Bond, Sabbath afternoon, March 20.

Interment was in Hillside Cemetery.

A more extended memorial from the pen of Dr. Corliss F. Randolph will be found in the minutes of the Tract Board, elsewhere in this issue.

WOLFE.—Mrs. Naomi Wolfe, of Salemville, Pa., widow of Daniel Wolfe, died during a recent operation in the Mercy Hospital, Altoona, November 16, 1936.

She was the eldest daughter of Chas. and Nancy Shriver, and was united in marriage with Daniel Wolfe Dec. 21, 1886. She is survived only by one adopted daughter, two daughters having preceded her in death. She was a consistent member of the Seventh Day Baptist Church from girlhood, being a regular attendant at all church activities until her health failed. Funeral services were conducted by Rev. Frank R. King and interment made in the Seventh Day Baptist Cemetery. May peace and sympathy rest with those who mourn her departure.
the preacher must be more the physician. By that is to say, they will pull you and panaceas, but that he shall be able to diagnose the case and apply the proper remedy. The man who studies his people will achieve the article will, under God, be the preacher whom the people hear gladly. The Watchman-Examiner quotes from Bishop Paul B. Kern a paragraph that is pertinent here.

The Bishop says: "This is the day of the preacher, mistake it not. People are confused, hungry, wistful. They want spiritual guidance by men who know the answer. They care nothing for your old sermons of 'before the war days,' warmed over to save you mental and spiritual labor. File them away where you can't find them; look into the heart and mind of your people; go back to your Bible and your heart; and some of his old good book on homiletics again and spread some new sermons fresh from a heart that quivers with sympathy and a mind afire with the truth of God."

"Credo" The article "Credo" appearing in the Young People's Work of the SABBATH RECORDER of March 10 is exciting considerable controversy. We trust light rather than heat may be produced; criticism of the writer's position rather than of the writer—by constructive presentation of other creeds. An answer to "Credo" appears elsewhere in this issue, and a modest demurrer appeared last week. Critical letters have not received, as they have not been expected. But let those who disagree do so with sweet Christian spirit as the "Old Pogy Friend" manifests in last week's number.

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Understanding Sermons Needed People still are hungry for the Word of God. They listen to political propaganda, social adjustment addresses, labor and economic problems discussions, and the latest celebrity weekly serial daily over the radio. When they go to church their hearts are empty and hungry for assure assuage of the longing in their hearts; and inspiration to be and to do. Very few—the sophisticated—are ready for the preaching normalizers.

The Christian still wants something to satisfy his spirit and heart longing. He wants something he can think about during the after-territory. He wants food for his heart during the winter when the cold world has to be faced.

There never was a better, richer opportunity for the preacher—or greater need—than now. The preacher however must be alive. He must put his heart and soul into the work. That is, he must know their problems and perplexities and by contact with God, and through a knowledge of his Word he must know the cure and comfort for the people.
THE SABBATH RECORDER

Doctor Jones arrived at the Los Angeles airport, as was expected by a car full of students, though it was not yet daylight. At 9 a.m., the president of the university was amazed to see more than two thousand students in the auditorium, and more amazed when, in response to Doctor Jones' invitation to talk with him on religious matters, three hundred students crowded the room assigned for the purpose. The seating capacity had been arranged to accommodate fifteen or twenty, but the students sat on the floor and stood six deep around Doctor Jones, to be answered their questions for an hour—U. P. From Methodist Protestant Recorder.

Congress has been urged by President Roosevelt to enact a credit and loan system, the purpose of which would be to enable the farmer to buy a farm on a loan to be paid back in forty years at low interest and ample time in which to pay. The object is to make it a national policy, it is pointed out, to turn back to the "American dream of a family farm, owned by the family that operates it."

A Nation-wide No-foreign War Crusade was inaugurated Tuesday night, April 6, by a radio program from the White House with Mrs. Franklin D. Roosevelt, Admiral Richard E. Byrd, and Dr. Harry Emerson Fosdick speakers. This is a part of the Emergency Peace Campaign program in which thirty-eight different peace organizations are uniting.

Seventh Day Baptists consider it as their chief burden to exalt the Bible as their only rule of faith, to preach the gospel in its purity, to lead men to accept Christ as their Savior, and to lead Christian lives.

L. R. Comrady.

Although the liquor and gambling problems are among the many other influences with which we must deal in our work with children, none of them are here in indications of the moral deterioration among young people and adults. The magazine, American Business, has estimated the annual gambling turnover of our country to be $600,000,000, with over 400,000 persons earning their living in the racing, lottery, and other gambling business. The insidious inroads of the "get-for-nothing" lure of gambling are well illustrated by the prevalence of the Bingo type of game, even in our homes, and to some extent in ecclesiastical precincts which are hard pressed with bills that need to be paid and have accepted this method as "respectable" because so many of their members consider it a harmless diversion and play it elsewhere anyway.


Few of us know much about geography, except in a most vague way, and this being the case a little inquiry into the latitude and longitude of various places often reveals facts which are somewhat surprising, as for example may illustrate.

We think of "sunny Italy" as a warm southern country, yet Rome and Chicago are in exactly the same latitude. Other pairs of places of equal latitude are Paris and Quebec; Berlin and Athens; New York and Ithaca (Constantinople); Florence, Italy, and Toronto, Canada. Venice, famed for its canals, is in the same latitude as Montreal.

In the matter of longitude, also, our casual impressions often might be found faulty. A classic example, pretty well known by this time, is that the Pacific and the Atlantic Canal is farther east than the Atlantic end, owing to the peculiar curve of the isthmus.

Due to the eastward sweep of South America's western coast, we find Santiago, Chile, to be two hundred miles farther east than New York; Reno, Nev., is farther west than Los Angeles. Washington, D. C., is due north of Nassau, Bahama Islands.

A good many persons, when they first heard it, were surprised to learn that Tokyo, Japan, is some 1,100 miles farther east than Manila, Philippine Islands. From Brookfield Courier.

Employment on construction projects financed from funds provided by the Public Works Administration totaled 202,000 in January, a decrease of 41,000 or 16.7 per cent compared with December. Losses in employment occurred on federal and non-federal projects financed from funds provided by the National Industrial Recovery Act and on projects financed from funds provided under the Emergency Relief Appropriation Acts of 1935 and 1936. Pay roll disbursements for the total in January were $3,136,000. From Employment and Pay Rolls.

EDUCATIONAL MOVEMENTS IN THE EASTERN ASSOCIATION

BY REV. JAMES L. SKAGGS, D. D.

NEW MARKET SEMINARY

1854-1861

New Market Seminary was established in 1854, in response to a deeply felt need for better educational facilities for the youth of the community. Its leading promoters were President James H. Baker, Deacon Isaac D. Titworth, Martin Dunn, Jacob Titworth, I. H. Dunn, Jeremiah Dunn, and James C. Ayers. Ruth Hemphill Whiford, wife of the Rev. William C. Whiford, was its first principal. Her husband was at that time pursuing a course of study at Union Theological Seminary, New York City. The first few terms were taught in the upper room of the public school building and in rooms of private homes. Later a stock company was formed, an advantageous site secured, and a building was erected. The school served a good purpose in the lives of many young people. At the same time public and private energies were united to make the establishment a permanent institution.

The Rev. Azor Esteé opened a school of academic grade in 1857, in Petersburg, New York. The Rev. Leander E. Livermore served as principal. Charles H. Thompson taught the higher mathematics; Miss Frances E. Stillman taught music; and Miss L. E. Moxson taught oil painting and crayon work. The fact that the school was situated some distance from the village and the fact that it was found difficult to find suitable boarding places for students, led to the closing of the school. We have no way of estimating the net results of this educational movement; but the best evidence is that the effort was made with the best possible testimony to the nobility of mind and the generosity of spirit of those who bore the burden of it.

PETERSBURG SCHOOL

1857-1859

The Rev. Azor Esteé opened a select school in 1857, at Ashaway, R. I. Considerable difficulty was experienced in finding rooms suitable for the use of the school. It was planned to make a number of changes in the location that were then proposed.

The life of New Market Seminary was short, and available data give little detail as to students or what was actually accomplished, the fact that this school was established, that a commodious building was erected, and that the school was maintained for several years, speaks highly of the vision, the initiative, and a spirit of sacrifice on the part of the people of the community.

HOPKINTON ACADEMY

1837-1869

William L. Clarke opened a select school in 1857, at Ashaway, R. I. Considerable difficulty was experienced in finding rooms suitable for the use of the school. It was planned to make a number of changes in the location that were then proposed.

Resolved, that an academy is the imperative need of the youth of the community, and that it is the duty of the parents, guardians, and friends of education to erect such an institution as soon as possible.

(Seventh Day Baptists in Europe and America, p. 566.)

It was also voted that a committee of fifteen should be appointed to ascertain the amount of funds that would likely be necessary for the establishment of such an institution. Another meeting was held on October 16, of the same year, and a com-
mittee of one was appointed to solicit funds. After four days, another meeting was held when it was reported that $2,212 had been subscribed and a charter was obtained July 6, 1859, and the academy was opened the following December.

Professor James W. Morton was the principal; Mrs. Henry C. Coon, secretary; Henry C. Coon, assistant; Frances E. Stillman, music teacher; Harriet E. McUmber, primary teacher until the fall of 1861, when the primary department was discontinued.

The grammar term was omitted in 1862. Then Mr. and Mrs. Henry C. Coon took charge of the school until the close of the school year in 1865. Then A. A. Palmer was principal for two years, and Amos C. Lewis was principal for a little less than two years. The school was discontinued in 1869. The educational interest and property were taken over by the public school district, which since that time has maintained excellent grade and high school departments.

Hopkinton Academy undoubtedly served the good purpose for which it was established. From the field of education, and when there was sufficient public interest to provide the needed educational advantages.

This brings to a close a brief survey of Educational Movements in the Eastern Association. Undoubtedly much of interest and value has been omitted from the records which have been preserved, but there is available sufficient data to warrant a high tribute of gratitude to the noble, self-sacrificing, pioneers who have beenqueathed to us a great heritage.

MISSIONS

CHRIST'S KINGDOM ESTABLISHED THROUGH SACRIFICE

Christ's kingdom has always been promoted through sacrifice. Every step of the way has been paved with it.

For several weeks past the Bible lessons have been leading up to the crucifixion and death of our Lord. They have portrayed what a sacrifice he made for the establishment of his kingdom on earth.

All the apostles, except John, suffered martyrdom. Through the centuries following, workers in Christ's kingdom have been called upon to bear untold hardships, endure severe labors, and some have been asked to suffer death.

The burden of sacrifice has fallen upon the missionaries, ministers, and their families. He who becomes a minister or a missionary cannot have many things which some around him have. A few may have the best, but this is not the rule. They must not parade their sacrifices or even mention them except in extreme instances.

The sacrifices which the workers are called upon to make are various kinds. They must go without many things that others have; if devoted, they put in more hours and work harder; they must go up and down the face of the earth; often are required to endure heart-breaking separations; and if true to their high calling they carry on their hearts the burden and sorrow of all people.

In saying that the burden of sacrifice falls upon the missionaries and the church, it is not saying that it ought to be thus. Furthermore, it should be noted that many men and women in a last day church, are sacrificing to the limit by giving time and money and by bearing the work on their hearts.

We repeat that Christ's kingdom among men on earth is to be established by sacrifice; ministers and missionaries must lead; and the members of the church must follow in the footsteps of the Master. “If any man will come after me, let him deny himself, and take up his cross daily and follow me.” We should not be disheartened. First, it is not smooth out for us. We should glory in hardships. It brings results, and if borne willingly, it brings great satisfaction.

A FINE SPIRIT OF FOLLOWSHIP

About two years ago the corresponding secretary of the Tract Society received communications from South India stating that there were several congregations of Sabbath keepers in that vicinity who were in harmony with Seventh Day Baptists in belief and spirit. They asked for admission to the General Conference and offered assistance of all kinds. The correspondence was put into the hands of the secretary of the Missionary Board and, upon investigation, they were recommended to be Seventh Day Baptists in all essentials.

Rev. W. W. Fletcher, leader of the Evangelical Churches of Australia, a group of churches he organized in this country, called upon us to appear before the General Conference. Through Rev. A. Ashtavan, Seventh Day Baptists did not appear to be able to give the financial help to the work in India and, after considerable correspondence, it was agreed that the churches in Australia of which Brother Fletcher is the representative would take over all that is available for the work.

Recently an interesting letter was received from Brother Ashtavan. Because this gives information regarding methods of mission work in India and because it shows the fine spirit of fellowship existing between the group which Brother Fletcher represents and Seventh Day Baptists in America and elsewhere, it is given below:

Rev. William L. Burdick,
Corresponding Secretary,
Arkansas, R. I.

DEAR BROTHER IN CHRIST:

Your letter dated October 22, 1936, reached me in India. I thank you for your letter which explains the circumstances which delayed this reply.

During the months of November and December, 1936, I had a special meeting with the presidents for the depressed classes who applied to me for assistance in establishing the seventh day. This situation grew out of certain differences in the church and led to the formation of new churches in India. Some of these people came to me with their earnest requests to enroll them in our church. But without genuine conversion, we could not enlist them in our register. So we divided the people as follows:

First, to people who were willing to make a definite sacrifice; that is, they took the gospel stories patiently and accept them partially are promoted to the B class, which means Baptized Class. This class consists of those who have not been sufficiently studied but have a knowledge of the Bible. They are placed in the C class register, which means Admission Class. That is, such are, all the people enrolled in the church register and have full rights and privileges of the church. We have explained these three steps to the people and enrolled fifty-two of them in the C class register. Regular meetings are being held for them. The first message which I preached to them was “God Is Love.” The good people have been forward in helping to pay the expenses of the work. We have good reason to believe that we have got a foundation for the work which is long. Recently twelve more have applied to us for Bible instruction.

In January, 1937, I was quite busy making arrangements for a general meeting in Nusacler. For the first time in India the meetings were held to good advantage, there were more than one hundred people. We had indeed a good meeting, the people were very happy.

The lay-leaders with their church members went back to their places with fresh courage and zeal. In the meantime, Pastor W. W. Fletcher of Australia had been corresponding with me regarding my application to you for official affiliation with the Seventh Day Baptist General Conference. Hopkinton Academy undoubtedly served the good purpose for which it was established. From the field of education, and when there was sufficient public interest to provide the needed educational advantages.

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any of your denomination to do anything much worth while, anyway, have you?"

Bill threw back his shoulders. "That's the same reason I'm proud to be a Seventh Day Baptist, and one thing that helped me to do right when I wanted to play in the Bolton game."

"Oh, very well, play! Yes you did, like so much baloney!" jeered one of the roughnecks.

They were quiet for a while, but Bill could talk. Some were interested in hearing what Bill had to say. Others were waiting for him to be discomfited. Some really wanted to know. And Bill could tell them. Not for nothing had he attended Teen Age Conferences, and read the early history of his denomination.

"Well," he began with a smile, "We're not as old as the ocean, but the earliest church of which we have any record dates back to 1617."

"What!" said someone, "Over three hundred years ago."

"Yes," answered Bill, "And it's still in existence in Millyard, London. Our first church in America was organized in 1671, in Newport, R. I."

"Why, that's longer than Methodist or Presbyterian have been in the U. S." commented someone.

"Yes," continued Bill, "We're rather proud of the part Seventh Day Baptists took in the struggle for religious liberty, both in England and in the colonies. And his would have been courteous enough to take a copy of the 1934 Year Book and send me the 1935 and 1936 ones if they have ever been."

"Tell them about John Trask's wife, Bill," requested Ruth excitedly. "I was just thinking about her. She was an English school teacher, very much sought after by those who could afford an education for their children. And she won her freedom in the Sabbath, and kept there for fifteen years until she died, when she might have had her freedom at any time by giving up the worship of God."

"A hush held the group for a moment, then a voice was broken, "No, no! You say it was just grand!""
PERSIA DROPS THE VEIL
IN THE LIGHT OF THAT COUNTENANCE.

WOMAN'S WORK

Some day, with unveiled face, we shall see thee, our Lord and our Savior. In the meantime, may nothing hide us from thee or hide thee from us; for we were bought with a price, the blood of Christ. Amen.

If all the veiled women of the Orient, those of Persia were most hideously enshrouded. Now, by order of the Shah, the veil has been lifted from the face of these conservative women; a few have even committed suicide.

As they went, someone was heard to remark, "Well, I sure never knew all that before. I supposed the Seven Day Baptists were some modern sect, and they're over three hundred years old!"

But in another vein was the remark of one of Bill's enemies, "Old wind about who believes all that bunk anyway. Disgusting the way they fall for him, isn't it?"

So it is that the English teacher, Miss Sewall, paused a moment in the hallway, the former remarked, "Isn't that boy a wonder? No wonder he stood out the way he did. He was the only one who looked like that background."

To which Miss Sewall replied, "He seems to be obsessed with the idea all right. But it seems to me that there is something wrong. But it's not the boy, whatever it is that's caused it."

If you suppose he'd listen to reason if you and I talked to him and tried to set him right?

"I imagine he'd be glad to talk about it. He is careful not to get you all mixed up, though."

"Small chance of that," laughed Miss Sewall, and went into her classroom.

But as Miss Pearson went down the hall to the principal's office, she was listening to the sympathy in Bill's voice on the worldliness of the other teacher, and wondering which one really needed to be set right.

Soul-winning is not changing men from one denomination to another, or from one church to another, but changing their opinions, but to receive a person—Christ.—Dr. Will H. Houghton.

THE SABBATH RECORDER

THE LEGISLATION ENACTED TO AMEND THE SABBATH LAWS

The legislation enacted became law in this state provided it stood the scrutiny of five more boys, members of the Supreme Court of Appeals. The legislation enacted became law in this state provided it stood the scrutiny of five more boys, members of the Supreme Court of Appeals.

The citizenship of the unique state numbered three hundred fifteen boys (of whom three were Seventh Day Baptists), from all denominations upon which were spoken by civic, patriotic, and fraternal organizations, which paid for each boy an enrollment fee of $10.

"Laboratories of good citizenship" thus the Boy States are described by the American Legion, their originators and sponsor. Further:

These Boy States are camps where the boys have been trained in state, county, and municipal governments and place in them. On the whole of practical training in political science where the youth is educated in the duties, the honors, the benefits, and the responsibilities of American citizenship, where they learn that government is just what they, as citizens, make it.

The first Boy State took place in Illinois in 1921. The camp was held in the state fair grounds in Springfield with three hundred boys in attendance. The work was extended to West Virginia, Ohio, and Pennsylvania, and in each state it will be introduced into every state in the Union.

Boyhood of the proper type is the foundation upon which the strong future of our nation is built. As a general thing, it seems, we pay too little attention to what the boys are doing. A greater percentage parents worry now and then about their sons pay too trifling attention generally. For that reason, we have do in their spare time.

As a people we have come to the place where we think our young people ought to be taught the right things, the right way, and then when they leave us they can cope with new problems in the aim and goal.

It is hoped that the influence of the Boy State will be lasting, not only upon the boys who will participate in its experiences, but upon the adults in seeking new pathways for larger development.

Boys with vision are needed to make the leadership of tomorrow in this great land of ours all that it should be. —The Legislator.

The gospel suits the people of Britain: The Welshman likes something to sing about; the Irishman likes something to fight about; England likes something to think about; and the Scotman likes it because he gets it for nothing.—Jock Troup, Glasgow.

THE SABBATH RECORDER

YOUNG PEOPLE'S WORK

Below is a little sketch concerning some of the activities of Alfred's intermediate group, written by Professor Fritjof Hildebrand.

The group is always busy and profitably engaged in one project or another, and interest is always kept up in the work. As manifested by the intermediates. Your writer, for instance, has had the privilege of attending one or two of the group meetings, which I find these pages not long ago. It is offered as one of the talks which the theologs here give in the Friday night services.

ACTIVITIES OF ALFRED'S INTERMEDIATE GROUP

BY E. FRITJOF HILDEBRAND

About a dozen years ago the intermediate Sabbath school of the First Seventh Day Baptist Church was started with the present superintendent in charge. From the beginning it has been a department for and by the young men and women to run their own Sabbath school. Officers are elected twice a year. At present they are; president—David Clarke; vice-president—Enid Wilcox; chairman of programs—Elise Bassett; chairman of socials—Mildred Varas, Katherine Hildrebrand; by teacher control.

The worship service is arranged by the chairman of programs for each week. The president presides each Sabbath morning. The department of their own services with many excellent adult speakers. Some of the recent ones are: Chaplain McCleod, Professor Templeton; Mr. E. F. Hildebrand, Professor F. O. Burdick. Also many worship services are conducted by classes and by individual members, both adults and intermediates. Among the teachers are: Mrs. A. J. C. Bond, Mrs. E. F. Hildebrand, Miss Wilda Gigue, Professor L.
acquainted with the details of the crucifixion itself and more or less well acquainted with those seven brief words he spoke as he hanged there on the cross, beginning with, "Father, forgive them," for the reason that there is nothing whatsoever in the New Testament that they did or said at the crucifixion, and especially so with the words of the crucified Jesus, than what is recorded in the Gospels. And with this in mind, we will attempt to examine some of the many different and widely varying explanations that Jesus' crucifixion has been given by various religious groups over the years.

And for those Christians who believe only in the immortality of the soul and God's love, it is by the words of the crucified Jesus that we are able to understand the ultimate meaning of his sacrifice. But all Christians could not subscribe to such an interpretation, for it is absolutely contrary to reason to suppose that such a thing happened. Christ was but a man, and what was his life to us but a shadow cast upon the earth from which he came. But when it comes to the question of whether or not there is any reason to believe in a spiritual body (as a self-conscious entity, that is) of Jesus Christ that took place you have no such unanimity of opinion. Many Christians would unhesitatingly accept the story of the resurrection of Jesus as they are very much alive today. But many Christians would be forced to answer, No, Christ did not come back from death. It is absolutely contrary to reason to suppose that such a thing happened. Christ was but a man, and what was his life to us but a shadow cast upon the earth from which he came.

But, and this is the point of the whole matter, thinking this way does not free those Christians from the responsibility of what he said for what he did in the way he marked out for them and for us. All the goodness that Jesus was and all the love he had for his fellow men and all he taught us of the friends of the road to which the words fairly ring themselves into our very inmost being.

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Dear Mrs. Greene:
I read the Children's Page almost every week. I enjoy it very much.

North, Loup, Neb., last fall. We had Rev. H. S. Warren for our pastor for quite some time, but he left quite awhile before we moved here. We all liked him well, and have made quite a bit of effort to invite him back. He moved to Plainfield, N. J.

We had a very nice trip on our way to Battle Creek. We visited two of my uncles. My father is working for the Battle Creek Sanitarium. Every Sabbath we drive to church. It is about four and a half miles. Our church is Rev. E. M. Holston.

You know Anna West from China came to church Sabbath morning and told us a lot about China. Sabbath evening we had all a-church social at which she dressed as a Chinee and showed us many small articles from China. Your friend,

MIZPAH S. GREENE.

Dear Mrs. Greene:
We are having our vacation now. One day at school we made a snow house. We slid off from the roof and it was fun.

One day we saw a little woodpecker hop into our back room to get something to eat. I hope the cat does not get in.

My daddy's name is Craig Sholtz.

I am seven years old and I am in the second grade. From your little friend,

LEORA MARIE SHOLTZ.

Verona, N. Y.

Dear LEORA MARIE:
Probably your vacation is over by this time and you will be hard at work in school tomorrow. Easter vacation comes at all sorts of times in our part of the country; it just begins in April next week, ends in Andover today, and in some other places was over two weeks ago.

I'll just bet you will not slide down your snow house much longer, if you can now, for no doubt your snow is melting as fast as it falls. I noticed a group of three men the children have been building near here and they now become just little heaps of snow.

We haven't had any snowcockets and not one kind of bird we do have with us most of the time is pigeons, whole flocks of them, more and more every year. They are making a great cooing noise on the roof of our house this minute. They are pretty to look at, but rather a bother sometimes. Can you tell why? I'll bet you can. Your cousin's house is at them a good deal but he hasn't caught any yet.

I think your writing is fine for a seven-year old and so plain and easy to read. Are you one of that nice company of cousins? Very truly your friend,

MIZPAH S. GREENE.

Dear Editor:

Following are reports from three of our classes in Sabbath school concerning their work. We wanted to do our part in furnishing news for the Recorder and most of

THE SABBATH RECORDER

THE SABBATH RECORDER

A REPLY TO "CREDO"

By FREDERICK J. BAKER

In reading carefully the article in the Sabbath Recorder for March 21, 1931, page 231, several doubts and questions arise in my mind concerning several assertions made therein. It seems to me, it fails and styles in the intelligence of the reader. What the realm of dress, speech, the books we read, and in the multitude of other activities we pursue.

There are grave doubts in the minds of many of the leading scientists that man has developed from a one-celled animal. In the first place such conception presupposes spontaneous generation because life has to commence at some point. Our lack of proof in geology in support of evolution is clear as a instance fish of the higher order which appear in the first stage also appear in the succeeding geological stages.

Next Mendel, the great revealer of the law of heredity, has conclusively shown that a Chinese cannot develop any characteristics which were not present or latent in the very beard. Scientists have discarded the Lamarckian theory of transmission of individually acquired characteristics. The species re-capitulate the history of its kind through development. Leading embryosologists assert that embryology has no such proofs of evolution.

The reader is left with the issue, what is the proper way wherein vegetable life transmutes itself into animal life.

Wallace, a leading scientist in Europe, has shown that man's body is covered by hair, which would be a great protection to the savage, but animals are very hirsute; animals lack such a coat, but man, by reason of species, animals have sway to the legs; these are the limbs of man is far superior to the extremities of ani

THE GRADED SUPERINTENDENT

The Graded Superintendent

40 Kalasath St.
Denver, Colo.

Dear Denver Friends:
I was very much pleased to receive these interesting reports which Editor Van Horn sent me last week. I'll be anxious to learn how the contest comes out and if the "taffy pull" materialized. Please send the next message directly to me, as it would save quite a bit of time.

Send to Mrs. W. L. Greene, An
dover, N. Y.

Sincerely yours,

MIZPAH S. GREENE.
power of conception and reflection. Man has the power to domesticate animals and manipulate nature. No other creature has been able to do similarly. Man, by the use of his brains has developed the art of knowledge. Science and technology can intelligently learn to talk. Language is traceable to common roots, which means that it is an invention of man.

In the next place it would be logical to reason that if such inorganic substances return to their elemental states as radium and other radio-active minerals, man, who is also (thinking in terms of chemistry) composed of many atoms and molecules would also by the same law deteriorate.

Professor Dana of Yale University has discovered for himself that the story of the creation in Genesis is not in contradistinction to the conclusions by the leading scientists. The Bible says, "Let the earth bring forth," indicating a general process of evolution, but when the creation of man is considered it reads, "Let us make man in our image after our likeness." The animals and creatures of the earth were generally created, but man was created specially.

Also as Christians we believe man has a soul. Where in the conception of evolution is one? Is one of the animals or one of the creations?

Finally, it seems to me rather preposterosus for the created (man) to try to comprehend God (the Creator) and his plans.

In addition with the viewpoint taken concerning the Sabbath, I also wish to differ. We label ourselves as followers of Christ in name, but our likeness: "The animals and creatures of the earth were generally created, but man was created specially."

We label ourselves as followers of Christ in name, but our likeness: "The animals and creatures of the earth were generally created, but man was created specially."

A message concerning the gambling menace should be in the Church because it is the steward of all that is good in men and women.

The Church stands for the ideals that we must teach people how to avoid the dangerous ways of living, and how to enter the beautiful and constructive paths of life.

This message is needed because church people must know how to answer the questions, what is gambling and what effect does it have on people? Some say, "What right has the Church to try to change the way I spend my money?" It has the right to teach people how the spending of money may lead to the ruin of character as well as to the building of character.

The present extent of gambling is so serious in our nation it has been named a menace.

It is estimated that from four to six billions of dollars is spent each year by Americans in lotteries, and other forms of gambling. This amount is almost as great as the amount of the entire budget for the United States government. In a single day in Rhode Island over a million dollars was spent at a race track in the face of terrible poverty all around.

Who gambles? Wealthy people gamble great sums at expensive European joints, at race tracks and other places. Poor people who cannot pay their rent buy tickets in hope of being announced as a winner. Over and over again the newspapers have printed great headlines about a poor man or woman who has won thousands in a sweepstakes. Every time such persons win, thousands of others make up their minds to take a chance. For every one who wins there are tens of thousands who lose.

I. GAMBLING A RACKET

What is wrong about gambling? In the first place, it is used by crooks as a racket.

Frank E. Irwin, in the Boston Evening Transcript, says, "He is bound by the law of average (in pari mutual betting) to lose twothirds of the time."

The honest gambler is usually a dog on which only the racketeers (those who control the betting) bet. The racketeers have organized to evade the law in order to carry on the racket.

In conclusion let me state that a more intimate knowledge of the Bible will reveal to all that no matter how complex the situation in which one finds himself, the Bible will furnish guide-posts. Life in the main does not furnish any substantially different problems today than were faced and met by different relationships and different nomenclature. The Bible is also a record of man's efforts to cope with life's problems taken together with a chronicle of his achievements and mistakes.

Plainfield, N. J.
March 29, 1937.

OUR PULPIT

rev. harley sutton
pastor, the little geese, n. y., church

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one and ignoring the millions who folly paid the winner.

III. GAMBLING UNFAIR AND DISHONEST

Gambling is wrong because it is unfair, just as one person wins money while perhaps only one wins. The winner is taking money that does not belong to him, but to the thousands who have paid it into the fund. Gambling is getting something for nothing, and thus creates an unsound attitude toward the earning and spending of money which is dangerous.

It is in spirit dishonest, because it is based on getting something for nothing, and it tends to create dishonesty in people. Tiny boys may begin by matching pennies; then they buy something and get a chance on the punch board, or the slot machine, and gradually they are caught by the lure of gambling, and by its insidious power until they are its victims. A mother of junior high school young people reports that when a slot machine was put into the corner lunchroom near the school, the seventh and eighth grade boys used their first pay-money, then their lunch money, and finally, "borrowed" money from the mother's purse, or the teacher's pocketbook.

Gambling teaches one to be a parasite on the weakness of others. In Newark, N. J., it is said there is a factory which manufactures gambling equipment that can be fixed and regulated so only the operator knows how it is manipulated to win when he wants to win. So many kinds of this cheating are possible that does any company supply that a one hundred eighty page catalogue is required to list all the devices.

IV. DAMAGES CHARACTER

The greatest reason that gambling is wrong is the danger done by participation in it, to the character of the participant. It leads to wastefulness, to discontent, to jealousy, and breeds dissatisfaction with the normal way of making money.

What can church people do to help prevent the spread of this national menace? We can vote against the devices of raising money for churches, such as, raffling quilts, selling chances on a turkey, on a house and lot, and breeds dissatisfaction with the normal way of making money. None of our churches is using any such methods, but there are churches in

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TWO HUNDRED ANNIVERSARY

The Shiloh Seventh Day Baptist Church held services on Sabbath day, March 27, commemorating the one hundredth anniversary of its constituting. The Marlboro Church joined in the celebration and all sessions were especially well attended. At noon, a luncheon was served by the ladies of the church.

The morning service followed the usual procedure of worship with special features centered around the ordination of Rev. John T. Harris "raised the Reformed" with the choir singing the response in replica of the manner of doing it in the days of Thurman Davis paid tribute to all members seventy-five years of age or older, of which group there are twenty listed on the church register. Then we experienced a white carnation as a token of the esteem in which each is held. About forty former choir members came to the front of the church to singing, "Majestic Sweetness Sits Enthroned," as another special feature.

The original hand-wrought iron figures, 1771, which mark the date of the building of the second church were on display, as were the original articles of faith. The responsive reading was given from these articles, written and signed two hundred years ago.

The Scripture was read by Rev. H. L. Cottrell, whose father, Rev. Isa L. Cottrell, was a former pastor of the Shiloh Church. "Voices of the Past" was the theme of the address by Rev. L. M. Malby, in which he told some

of the first Jonathan Davis connected with Seventh Day Baptists in this vicinity. An opportunity was given for expression of

THE SABBATH RECORDER
MARRIAGES

HARLOW-CHAPMAN.—On December 24, 1936, in the Seventh Day Baptist church at Riverside, Calif., Mr. and Mrs. John Reed Harlow and Miss Vera Chapman, both of Riverside, Calif., were married. The wedding service was conducted by Rev. L. M. Malby.

TRUMAN-LING.—At the home of the groom's parents, Mr. and Mrs. Geo. Truman of New River, Wis., March 29, 1937, Mr. Wayne G. Truman and Miss Jessie Ling, both of Riverside, Calif., were married. Rev. John Reed Spicer, one of our former Plainfield boys, performed the ceremony. The pictures were much enjoyed and a silver offering was taken.

The three essentials for soul winning are grace, guidance, and gumption.—Bishop J. Taylor Smith.

We were happy to have with us for a few days in March, Dean A. J. C. Bond and others of his family—Virginia and John Reed with their children, from Alfred, and Elizabeth and her husband Everett Peary from Salem, Vt.

A church family supper was held March 21, each family bringing its own supper. The presentation and discussion of the church budget followed.

Our Easter services were most enjoyable. The choir, with Mr. Howard S. Savage as organist and director of music, did some excellent work. A beautiful vesper service was given Friday evening, March 26; and at the morning service the choir rendered the cantata, "The Resurrection," by Manney. Several visitors came to church to hear the music. Pastor's Warren's short address was most fitting and impressive. The flowers were beautiful and tastefully arranged.

The Sabbath school held its annual meeting on the evening of March 28. Reports were given and officers were elected for the coming year. Mrs. L. Harrison North was elected superintendent.

The members of the choir with their husbands and wives were entertained at the home of Dr. and Mrs. Stanton Davis on the evening of March 31. It was one of those good times characteristic of the Davis home.

The annual church meeting was held Sunday, April 4. Business meeting was begun at four o'clock; supper at six. Business continued after supper, with letters from absent members and reports of committees. Pastor Warren received a unanimous vote to remain with the church as pastor for the coming two years.

CORRESPONDENT.

MARTHA'S PRAYER

Lord of all pots and pans and things; since I've no time to be
A saint by doing lovely things, or watching late with thee,
Or dreaming in the daylight, or steering heaven's gates,
Make me a saint in getting meals and washing up the plates.

Although I must have Martha's hands, I have a Mary mind;
And when I black the boot and shoes, thy scriptures, Lord, I find,
I think of how they tread the earth, what time I scrub the floor;
Accept this meditation, Lord, I haven't time for more.

Warm all the kitchen with thy love, and light it with thy peace;
Forgive me all my worrying, and make all grumbling cease.
Those who didst love to give men food, in room or by the sea,
Accept this service that I do—I do it unto thee.

—Author Unknown, Western Recorder.