

THE SABBATH RECORDER

A Weekly Publication for
SEVENTH DAY BAPTISTS

\$2.50 PER YEAR, IN ADVANCE

\$3.00 PER YEAR TO FOREIGN COUNTRIES

Every Seventh Day Baptist home
should have it and read it.

Vol. 109, No. 3

July 21, 1930

The Sabbath Recorder

The Bible can be to every soul who will use it a blazed trail to God. None who possess it and read it need cry, "Oh, that I might find him!" He is in its beautiful poetry, in its sweet and tender idylls, in its burning words of condemnation of hypocrisy and greed, in its stories, its proverbs, its parables, its letters, its vision, and dreams. He is in its great characters from Abraham to Paul. He is in Christ—in every word and deed of a glorious life—in the trial and agony of a terrible death. He is in the Cross and the Garden.

How much one loses out of life who, having in his hand this guide to God, misses him through carelessness or indolence, ignorance or prejudice. Amidst the crushing weight of the overwhelming problems of our day, and surrounded by the little personal problems that loom large because so near, does your spirit long for understanding, for strength, for courage, for love great enough to heal the world's pain—and your own? Do you want God? Open the Book. God is there.

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The Sabbath Recorder

A Seventh Day Baptist Weekly Published by the American Sabbath Tract Society, Plainfield, N. J.

VOL. 109, No. 3

PLAINFIELD, N. J., JULY 21, 1930

WHOLE No. 4,455

PERFECT THROUGH SUFFERING

*God never would send you the darkness
 If he felt you could bear the light;
 But you would not cling to his guiding hand
 If the way were always bright;
 And you would not care to walk by faith,
 Could you always walk by sight.*

*So he sends you the blinding darkness,
 And the furnace of seven-fold heat;
 'Tis the only way, believe me,
 To keep you close to his feet;
 For 'tis always so easy to wander
 When our lives are glad and sweet.*

*Then nestle your hand in your Father's
 And sing, if you can, as you go;
 Your song may cheer someone behind you
 Whose courage is sinking low;
 Oh, well, if your lips do quiver—
 The Father will love you the better so.*

—Anonymous.

"Old man," said a fellow pilgrim near,
 "You are wasting your strength with labor here,
 Your journey will end with the ending day,
 You will never again pass this way.
 You've passed the chasm deep and wide,
 Why build you this bridge at evening tide?"

The laborer lifted his old gray head.
 "Good friend, in the path I have come," he said,
 "There followeth after me today
 A youth whose feet must pass this way.
 This chasm which has been as naught to me
 To that fair-haired youth might a pitfall be;
 He, too, must cross in the twilight dim,
 Good friend, I am building this bridge for him."

—Author unknown.

The Easiest Way A good friend sent me a brief clipping entitled, "The Easiest Way." It was a case where a pastor had resigned after being exposed by sinful conduct, the story of which he admitted to be true. There was a difference in opinion as to the best way to treat the case.

The sinning pastor confessed his guilt. It was a rare case—an unspeakable sin—but he seemed so penitent that some of the church board, when a distant church had called him, said: "Will it not be better to give him a letter of recommendation and allow him to go? He will soon be gone and the trouble will die out here. Maybe this will be the easiest way out of the trouble."

Yes, but in such a case the easiest way would be the worst way. There are some sins concerning which there is no reasonable doubt that if a minister becomes guilty thereof, he forfeits forever his right to continue in the ministry. While forgiveness, both on the part of God and man, is taught in the Bible, still such a case has nothing to do with the law of forgiveness. It is certainly a question of the good or harm sure to come to both the church, and the ministry as a class. Some sins would forever forfeit a minister's right to preach the gospel or to be counted among ministers as a class.

This is a question of common good for

Thoughts For Life's Evening Time If I could only speak a few words with my aged friends regarding our work for the evening time of life. I would like to impress a thought that comes to me in a brief poem entitled "The Bridge Builder."

It seems to me, as the evening shadows of life begin to say "Your day is nearly done," that there is a special work for us, which should be constantly in mind. What we do now should be done to help those we must leave behind.

The days for ambitious efforts to succeed in business or in the professions, have practically gone by. Our special work now should be to do something for the help of those who must soon pass over the same road, into the spirit land immortal.

Here is the poem. Study it. Are you building the bridge?

An old man going a lone highway
 Came in the evening cold and gray
 To a chasm vast and deep and wide,
 The old man crossed in the twilight dim;
 The sullen stream had no fears for him,
 But he stopped when safe on the farther side
 And built a bridge to span the tide.

both the church and the ministry. The church is obligated to protect other churches, and prevent scandal upon ministers as a class.

Let Me Say It Again I don't know just how long ago I published the following entitled: "It Is the Same Sad Story"; but it contains a vital truth which our people should never forget. So much depends upon the home atmosphere in which the children must live that I am going to repeat this message.

IT IS THE SAME SAD STORY

I was riding last night with a friend, as a little let-up from constant work. The scenery was beautiful and inspiring. The setting sun illumined the hills, and as its last rays gilded their tops the entire valley seemed to fall asleep, and the gathering shadows bespoke the coming night. We were close beside the spot where once stood a Seventh Day Baptist church, and near by was an old burying ground. As far as I could learn, the only names of Seventh Day Baptist families now to be found in that beautiful valley of farms are on the tombstones! Farm after farm was passed that once belonged to our people; now they are owned by others. I felt as if the sun had set there long ago, and that the shades of night had settled down upon that fair spot in quite another sense. To me it was a sad sight. My soul was filled with regrets as I looked upon that scene and tried to picture the life of other days that had filled that vale with songs and services, and made improvements there when the country was new. There are all too many such scenes as that all over this land. It is surprising and painful to see how many old homes are deserted and tumbling to ruin where once lived families of our faith; and again to find the houses that are inhabited occupied by people who do not keep the Sabbath.

As we passed one of these deserted homes, my friend said: "There is a home where once lived a family with five children. The mother beat all the women I ever saw in complaining about how hard it was for young people to keep the Sabbath and get on in the world." He told how she was constantly bemoaning their lot and often said in the presence of her children that

young people could not live and be true to the Sabbath.

It was the same sad story. The outcome, as far as the children are concerned, has been just what might be expected from such a home. That mother is dead, and all the children, save possibly one, make no pretensions to keep the Sabbath. If one of them does pretend to be true, it is in such a doubtful way that people are by no means certain that she is a Sabbath keeper. Of course, nothing else could be expected of children who had to breathe the moral atmosphere of such a home. O for homes where the Sabbath is a delight instead of a burden! O for homes where the spiritual influences are so strong and helpful that parents and children together glory in the privilege of being loyal to God's holy day! Such homes in the entire denomination would soon make it impossible for men to taunt us with the remark sometimes heard that "all this land is a Seventh Day Baptist burying ground." It would then be a land of living, spiritual Seventh Day Baptists.

TWO TEEN-AGE CONFERENCE PAPERS

Reference has been made in these papers to the Teen-Age Conference recently held at North Loup, Neb., and doubtless others will write of that interesting meeting of seventy-five enthusiastic young people. I am writing to call attention to two papers which were presented at that conference by two of the young people. Keith Davis lives in Denver, Colo., and Lucile Prentice's home is at Nortonville, Kan. We hope to be able later to publish the talks given by Gertrude Hemphill of North Loup, and by Gordon Haupt of Calora, Neb.

It was three years ago that I conducted the first conference at Nortonville, Kan., assisted by Rev. John F. Randolph of Milton Junction, Wis. Since that time one has been held at North Loup, and a second one at Nortonville. The one held this year, therefore, was the fourth conference with this splendid group of young people. There were delegates present this year from Denver and from Calora, whose attendance added much to the interest of the meetings.

We often hear an experience described these days as "a thriller," and we seem to be bent on getting a "thrill" out of life. I

have to admit that I am half way (almost) through the fifties, but I got more than one thrill at North Loup.

This thrilling experience with these young people began with the picnic on Friday in the friendly, shaded canyon at the foot of Happy Jack in the chalk hills, and increased in pleasure and intensity up to the happy and solemnly impressive climax Sunday afternoon, when at the close of the conference proper eighty-eight young people and their chaperons circled the entire auditorium of the splendid church and sang, "Have Thine own way, Lord," and received the final benediction.

After much deliberating and voting these young people chose their Sabbath motto for the year as follows:

To encroach upon the hours of the Sabbath in providing for the wants of the body is to cheat the higher life. Six days of labor will feed and clothe the body; Sabbath labor for secular ends will starve the soul.

Guardians of the motto for the year were appointed. These are: North Loup, Winnie Hamer; Nortonville, Harriet Crouch; Denver and Boulder, William Davis; Carona, Philip Crouse.

Several of this group have attended four conferences which have been held annually, and there are quite a good many who are in their later teens.

But if I am not careful I will be stealing from someone who may be planning to give a fuller report.

May I digress here long enough to express the hope that many RECORDER readers have read the translation by Frederik Bakker of Plainfield of an article which appeared in the paper published by the Holland young people—another meeting of fine young people, at The Hague.

The talks which give me my excuse for writing the above will be found below.

A. J. C. BOND.

THE PLACE OF YOUNG PEOPLE IN CHURCH WORK

LUCILE PRENTICE

We young people of today are apt to think that church work is primarily for older people who have few interests outside the home and church, but this is a mistaken

idea. More and more the church is calling to young people to fill positions of responsibility, and we are beginning to realize that there is a definite place for each of us in the work of the church.

It is hardly necessary to say that all of the regular appointments of the church are for us. We knew when we joined the church (and most of us here are church members) that certain things were expected of us—regular attendance at prayer meeting, Sabbath school, Sabbath morning worship, Christian Endeavor, and church business meetings. In most of these services we have opportunity to take some part aside from singing if we wish. Young people are needed, in many of our churches, as teachers in the Sabbath school department, and leadership training courses are sometimes available for training these young teachers. In those meetings in which we take no part, we are needed for the encouragement of those who are conducting the service.

All that I have said so far about young people's place in church work applies, of course, to the older people as well.

However, we *do* have something and *can* give something that many of the older people do not have and can not give. We have enthusiasm, "pep," cheerfulness. Someone has already mentioned, in this conference, the "optimism of youth." Let us keep it in use and not put it away on the shelf when we are doing church work. The church needs our enthusiasm, and everyone with whom we come in contact needs our cheerfulness. Our place in church work may seem very small to us at times, but it has been said, "A little place more than filled will soon be larger than a big place less than filled."

It seems to me that we have an especially big opportunity to do the "little bit mores." If you have attended Teen-Age Conferences before, you know what I mean by that. We always sing:

"I want to be a friend of yours
Um-m-m—and a little bit more."

The first line is perfectly true, "I want to be a friend of yours," but quite ordinary, too—that is no more than is *expected* at any gathering of young people; the last line is the catchy part—it makes the song. Why?

Because it is always the "little bit mores" that count—that are really worth while—whether in a song, in daily living, or in our church work. We are not satisfied with only that which is expected of us—we want to do a little bit more. Business men are successful when they give the best service. The garage man who does more than is expected—who wipes off the windshield and fills the radiator—gets the trade because he has learned the value of "little bit mores."

Though we young people do not have a great amount of wisdom, perhaps our optimism and cheerfulness will add the "little bit more" that is needed in church work. Synonyms for "cheer" are "Christ" and "service," and if we would serve Christ, we must be cheerful, remembering that "a merry heart doeth good like a medicine."

THE PLACE OF THE CHURCH IN OUR LIVES KEITH DAVIS

A person can not tell what the church means in the lives of a group or set of people. He can only tell what the church means in his or her life, and that is generally quite difficult to explain.

There are several things that go to make up the church, some of which are music, the prayer service, the sermon, and the privilege of giving.

It is very hard to express the part that music has to do with our lives. While the prelude of the service is being played it gives one a chance to meditate and think over his week's experiences and his plans for the next week. Then for those who can not express themselves with words, there are the songs in which one's whole soul may come forth in praise.

Prayers are also closely connected with the music, for so many songs are prayers. I wonder why people do not realize the privilege of prayer? So many think it a duty, but it is really a privilege. Just think of the God that has created the universe, the mind that has created all this. His resources and power are so unlimited. Just think of the flowers, the stars, the hills, the birds, the trees, and everything that he has imagined and created. They are numberless.

Our minds are like his except in vastness. If you take a cup of water from a stream and analyze it, you will find it to contain the

same elements the main body of water has. Or if you understand electricity you will know that the spark that ignites the gas vapor in your car is the same as the bolt of lightning that is turned loose in the sky, the only difference being in the force or pressure. So it is with our minds and God's. His is limitless but ours is to the extent that he limits it. So if we subject ourselves to do his will, then do you see what he can do with us, for we are his earthly means of self expression. That is, he expresses through our works and deeds. Then the one way to get in touch with this great reservoir of power is through prayer and resignation of ourselves.

Then the sermon is the means by which the Bible is interpreted to us. Our ministers have gone to the seminary and have been taught the proper interpretation. So we are led to understand the Bible, and God's will through them.

Now we come to the part that we all can partake of—the privilege of giving. The Scripture teaches that it is more blessed to give than to receive, and it surely is. That is, it has been in my life. One of the best ways of giving is by tithing. Those of you who do tithe, know that if you have given to the Lord that which is his, you will have a much greater joy in spending the other nine-tenths.

Then there are the people in the church who have influenced our lives. I can think of so many people in the North Loup Church who have directed my life. Mrs. Hemphill was my Sabbath school teacher for so many years; Mr. Polan was our pastor and director of thought. Mr. L. O. Greene was the Sabbath school superintendent for a long time. I could go on for a long list.

All of these things and many more go to make up the place that the church has in my life.

A LETTER TO PASTOR BOND AND HIS REPLY

[It has been some time since the correspondence which appears below passed between one of the delegates to the conference of college young people held in Plainfield, N. J., in the early spring and Rev. Ahva J. C. Bond, who conducted that conference.

Since it reveals the mind of a thoughtful college student, and includes the attempt of one of our pastors who is very much interested in young people to answer her questions, which others like her are doubtless asking,—it is hoped that their publication may be helpful.]

DEAR PASTOR BOND:

Every once in a while during the days since our conference I have thought about it. Perhaps I have more of a general idea or attitude which represents the meetings to me than any set of ideas could, but I know that it has set me thinking, especially about the Sabbath.

At home, of course, it was very easy to keep it because the Sabbath was God's day and different from other days. It is not always so easy here, and I'm afraid that I am not always fair with God. Sometimes it even seems as if the day in itself were not so important if we believe in God and try to follow Jesus' teachings. Then sometimes I feel as though even if it is "making a mountain of a mole hill," in emphasizing it so, there is no substitute for the Sabbath day. Perhaps that feeling is merely an inherited one, although I know it is supported by personal investigation and intelligent minds. I may be spiritually lazy, losing a great deal which could help me and others.

Credo and doctrines mean very little to me when they deal with technicalities. It is hard to distinguish between religions, since I know so few people of our church, especially young people.

Now, people everywhere are talking religion frankly and freely. I want to believe but I do not have the strong faith which, however, I have seen expressed in others' lives. If I could absolutely believe in the necessity and worth while help of a firm belief in the Sabbath, I should be more strict with myself in keeping it faithfully. It is hard to live up to something which seems an idiosyncrasy on the part of your ancestors.

I'm sure I will come out all right though, because I couldn't go back on such a marvelous family as I have. I do want to thank you for the help the conference gave me, and I hope I can pass some of it on.

Sincerely,

DEAR _____:

It has been some time since I received your letter. I have not delayed writing because I am not interested in what you say, but because I am so much interested that I should like to make some adequate reply.

I am sure your thinking as revealed in this frank letter is in line with the thinking of many of our brightest young people. One thing that impresses me in your letter is your sincerity, and your desire to be absolutely honest with yourself. I am sure that our young people want to know only that there is real spiritual value in keeping the Sabbath. Sometimes you believe this, and sometimes you are in doubt. Doubts will come to one who is growing, and may be indications of progress. Of course, one can not make much progress and continue to entertain the same specific doubts. One must decide what is permanent in Christian faith, and what is able to contribute increasing spiritual satisfaction.

As we become scientifically minded we are inclined to apply the pragmatic test in religion, as in other fields. That is the ultimate test, of course, but one is confronted by many dangers in its application in the spiritual realm. The criteria by which the worth of a spiritual truth or a religious experience is tested are so intangible that one may easily err in making a hasty judgment. It takes time to determine spiritual values by the process of experimentation. While as I have indicated, that is the only ultimate test, in order to be on the safe side and insure ourselves against disaster we must accept certain truths upon the testimony of those who have tried them out. In order to make a safe decision we should go back as far as we are able, and follow *through* the results of a particular way of life.

This may seem to you like a long introduction to what I have to say upon the question of the Sabbath. The Sabbath has a venerable and impressive history. So far as our sacred Scripture reveals, it goes *all the way back*. It is found in the heart of the Ten Commandments. The prophets, who were not particularly interested in religious ceremony, exalted it as something exceedingly helpful, or perhaps it would be truer to say, as absolutely necessary if one is to live a good life.

A Sabbath-keeping race gave birth to the Son of man. Jesus taught a new spirit in Sabbath keeping, and in doing so found himself in opposition to the Pharisees, but he was in harmony with the Old Testament prophets. The early church was a Sabbath-keeping church, and Sunday came in not as a part of a religious evolution, but as a compromise with paganism. *In your Sabbath keeping, therefore, you have the best possible sanctions known to Christianity.*

In your own family life you have found that the Sabbath brings religious satisfaction. In other words, keeping the Sabbath, which has this unquestioned authority in Scriptures and with this rich historical background, works. If you continue to reserve the Sabbath for the higher things of the soul, I have no doubt it will be able to contribute continued and increasing spiritual satisfaction.

The only way to prove to yourself that this is true is to demonstrate it, and try it out. Doubts may continue to recur as you try to work out a satisfactory personal religious experience. Make final decisions during your better moments only.

If you care to write me again, I shall be very glad and shall try to answer your questions. I thank you for writing and am glad the conference which you attended here in Plainfield has made you think.

With kind regards and with assurances of my confidence in you, I am

Sincerely yours,
A. J. C. BOND.

THE "PLEA" DID BRING A GOOD LETTER

[The following good letter accompanied the article referred to, and we did appreciate it. You too, I think, will enjoy it.]

DEAR DOCTOR GARDINER:

Some time ago I saw your plea in the RECORDER for Home News, but I haven't seen very much response. I have led prayer meetings and Christian Endeavor meetings, and have been in meetings led by others, when the people in the pews were called on to respond when they seemed to have nothing to say, and so I know something of the reaction of the one who has made the request. I suspect you feel much the same way about Home News.

Now there may be—probably is—some-

one in North Loup who does that sometimes, but very often I have noticed what North Loup items there are have been gleaned from the *Loyalist*. So you see "officially" I am not responsible, but "individually" I felt the urge to write something. It almost seems like "butting in" and too, I realize that what I have written is pretty lengthy—even at that there is much more of detail that could have been included.

I realize, too, that I have written a lot to explain *why* I have written. Now, Doctor Gardiner, if it seems best, consign any or all of this to the waste basket; I shall leave that to you.

We trust that you are usually well and enjoying your work in the "new home."

With love and best wishes,
MRS. GEO. S. (FERN BARBER) MAXSON.

ALFRED UNIVERSITY

DEPARTMENT OF THEOLOGY AND RELIGIOUS EDUCATION

It is probable that about fifteen persons have done more or less reading under the auspices of the dean. But Rev. Mr. Woodson, of Charleston, W. Va., and Rev. Mr. Randolph, of Milton Junction, Wis., are the only persons who are named in his annual report to the president as actual students. That is to say they are the only persons who have done continuous and systematic work, regularly reporting the same. For every forty-five hours of prescribed reading with a brief statement of impressions received, they are given one unit of credit. There may be a few others who would like to do similar work.

ARTHUR E. MAIN,
Alfred, N. Y., Dean.
July, 1930.

INFORMATION WANTED

The Entertainment Committee of General Conference desires the following information by the first week of August or soon thereafter: The pastor or some authorized representative of the churches to send us the number and names of those coming from each church, also the lone Sabbath keepers who expect to attend Conference. Please state whether coming by train or automobile. Send information to A. G. T. Brissey, Salem, W. Va.

Very truly yours,
A. G. T. BRISSEY.

MISSIONS

REV. WILLIAM L. BURDICK, ASHAWAY, R. I.
Contributing Editor

THE NEW WORK ON PACIFIC COAST BEING LAUNCHED

As has been stated before, the Pacific Coast Association has been planning to start an intensive missionary-evangelistic campaign in the borders of that association, and the Missionary Board is backing the project by its counsels and by appropriating \$1,500 for the work. The executive committee of this association has been working faithfully endeavoring to perfect the plans. Rev. Lester G. Osborn has accepted a call to this work and will give his entire time, and the Riverside and Los Angeles churches have voted to let their pastors give one half their time to the campaigns. It is planned that they do this in addition to raising their quota of the united budget. As will be seen from the following letter, Brother Osborn is on the field, a careful survey has been made, and it appears that all are ready to begin the work with vigor.

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

DEAR BROTHER BURDICK:

We want to let you know that Brother Osborn reached the field here for work on June 15 and has been active since with us in our preparation work on the coast. Brother Osborn has entered into our scheme of surveying the field and we have carefully studied every angle we could think of to study. We now have a mailing list of over two hundred fifty names. We are reaching these with the letters, both personal and serial.

Last Sabbath Lester preached here on Friday evening, Sabbath morning, and again in the afternoon. The Riverside Church had invited the Los Angeles Church over, and after the afternoon sermon we studied the situation over together. The matter was left to the campaign committee to decide with power to act. Previous to the meeting last Sabbath, Lester and I had made a trip

to Los Angeles, Glendale, Burbank, South Pasadena, interviewing people and studying the cities with a mind as to possibilities for tent work. We at another time studied Ontario, Pomona, Fullerton, Anahiem, Santa Ana, Orange, and Corona, and with all the facts and observations we had gathered the committee met and decided to put the tent in Orange as soon as possible and begin work.

Brother Osborn and family immediately headed for Berkeley for a few days at his wife's home, and plan to visit some of our people en route both ways. Upon his return he plans to rent a house in Orange and live there. Our purpose is to get a nucleus and from that group to build a new Seventh Day Baptist organization that will be permanent (God-willing).

The people seem enthusiastic and we are looking forward believing that we are led of him. Pray that he will bless the work and the workers. With best wishes, I am,

Sincerely yours,

G. D. HARGIS,

Corresponding Secretary.

Campaign Headquarters,
4415 Lemon Street,
Riverside, Calif.,
July 6, 1930.

• LETTER FROM ATHENS

Secretary W. L. Burdick,
Ashaway, R. I.

DEAR BROTHER BURDICK:

I write to tell you of our success on this field.

There are some five or six families here very much interested in the Sabbath and our cause. One family of five worshiped with us last Sabbath and expressed a determination to observe the Sabbath in the future. I am sure they will join our church in the near future and others will follow. Brother V. A. Wilson is doing a great work for this community. At present he is giving a series of lectures on Revelation in addition to our regular services.

I regret very much that you do not have more funds with which to carry on this great work for the Master. We as a church and our family particularly regret very much our inability to send an offering for

the Onward Movement this time. We hope, however, to send a minimum of five dollars for each member when our crops are harvested and sold. I wish that there might be some method whereby every member in the denomination could be persuaded to pledge a minimum sum (of say \$5 or \$10) at the beginning of Conference year and given an opportunity to pay the pledge when due. If this could be done it seems that it should be easy for each church to raise its budget each year.

If we as a denomination are to prosper and grow it seems that we, the members, must be made to realize that we should give of our means as well as time. There are so many seeking the light and ready to accept if they could only have it shown to them.

Yours in the Master's cause,
A. T. BOTTOMS.

Athens, Ala.,
July 1, 1930.

LETTER FROM DODGE CENTER

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

DEAR BROTHER BURDICK:

As I never hear from you except once in a while through the pages of the RECORDER, I thought you might be interested in a little report as to how things are going here in Dodge Center at this time.

Our semi-annual meeting has just been held and we had a fine meeting, with four of the ministerial brethren in attendance, and you can imagine that we had a spiritual treat when they unlimbered their guns and began firing.

After arriving home here from the East I gave considerable study over ways and means that might awaken a renewed interest in the things pertaining to the faith. My first attempt was to get a complete Sabbath service with a meeting on Sabbath evening and almost continuous service on the Sabbath day.

First I tried out the old time prayer meeting, and only succeeded in having an attendance on Friday night of six or eight people, and came to the conclusion that something else was needed to bring the people to these Sabbath evening meetings, so that all could start the Sabbath right.

I then purchased a fine stereopticon with 2,600 slides so that I might be properly equipped for service. Since the middle of March I have been giving an illustrated sermon on the life and ministry of Christ every Sabbath evening, and I no longer have to complain over non-attendance at the Sabbath evening services. Not only do most all of our people come but many from other churches come to hear the sermons and see the pictures—some Methodists, Congregationalists, and Adventists are often found in our meetings. I feel that God is blessing the people in the observance of the Sabbath.

Our morning services are well attended. With the exception of some shut-ins not many of our resident members fail to come to church. This is a dear people and I feel that they are worthy of the best a pastor can give.

We had no Christian Endeavor when I came here, so we proceeded to organize one, and I wish you could attend one of these meetings. The society was organized for all the church members, that is any young Christian from six to a hundred might belong. Fully two thirds of our members that can get here attend in the afternoon at three-thirty, and we are having some good times.

Just last week we organized a Junior society with about ten juniors, which will meet at the parsonage and will begin to function on next Sabbath.

After Endeavor meeting we hold a vesper song service to close the Sabbath which every one stays for.

I am enclosing you one of our church *Messengers* which contains the account in full of our semi-annual meeting which I thought might interest you, as well as some of the other activities of the church.

This bulletin goes all over the state wherever we have a lone Sabbath-keeping member, and it is being received with favor by our isolated members that keep the Sabbath but are unable to attend a seventh day church. I have received a good many letters of appreciation. This is my own missionary work, as I do all the work of getting it out and stand all the expense.

I find a condition existing among our isolated members that is heart breaking to

say the least. I have been hoping that your work might bring you this way so that I could have a chance to talk over these things with you and get the benefit of your great experience. More than half of our membership is nonresident, and many of them are not keeping, or even making an attempt to keep, the Sabbath. It is to try to reclaim these who have drifted away that I am printing the *Messenger* each month.

It has not been possible for me to visit these members personally, as I can not afford expense, and yet they should be visited and an attempt made to bring them back to the truth. I have written to many of them who pay no attention to the letters, and seem to have absolutely no interest whatever in their church. I have often wondered why these are carried on the rolls, and if the same condition exists in the other churches of this denomination.

I am praying that in some way God will make it possible to reach out and reclaim these lost sheep and bring them back to the fold. This spring our church consented to try out a plan, which has been successful elsewhere, to add money to the funds by working a church farm and selling the products for the benefit of the denomination. The land was donated, also the labor is being donated to work it. The are fine indications for a good crop of onions and cabbages this fall.

Well, Brother Burdick, I don't want to tire you out, but I would appreciate it if you could help me with the above problem.

Hoping that you are in good health and asking God's blessing on your work,

Yours to serve,
C. G. SCANNELL,

Dodge Center, Minn.,
July 2, 1930.

LETTER FROM REV. D. BURDETT COON

Rev. W. L. Burdick,
Corresponding Secretary,
Ashaway, R. I.

DEAR BROTHER BURDICK:

This is the first line I have written for about two months. I have not been able to write. Neither have I been able to read more than a very little at a time. I came home from the hospital last Monday, having spent six weeks there. Most of that

time I was unable to get off my bed at all. Doctors and nurses say that it is only because of my general good health conditions, aside from the carbuncle trouble, that I am alive today. The carbuncle was a very bad one. I have now been through by far the worst physical strain of my life. For weeks I suffered the most intense and excruciating pain every minute. I praise God for his sustaining grace and help. I had good care at the hospital. I have to return there occasionally for the dressing of the wound. Mrs. Coon dresses it every day when I do not go to the hospital. Today I am going to the table for the first time in all these weeks for my meals. It may be two or three weeks yet before the wound in my neck will be sufficiently healed to permit me to get into full work.

But I wish to say right here that we believe our health is as good here as it would be if we were in the States, perhaps much better. Let no one say we should return to the States because of our health.

In spite of tremendous difficulties the Seventh Day Baptist cause in Jamaica is going forward. While I am laid by for a little time brethren A. S. Finn and John G. Davis are pushing the work in Kingston, holding meetings in the open air and in private homes in different parts of the city. Some twelve or fourteen people have declared themselves ready to unite with our newly organized church in Kingston as soon as we open up the new church again for services. We hope this will take place within two or three weeks. So the outlook is encouraging for our work in Kingston. Brother Finn also goes to Luna frequently, where his presence and inspiring sermons are helping very much that growing and loyal church and congregation. We are finding Brother Finn an efficient worker. He delivers a warm gospel message, and seems to be socially and spiritually strong. Brother John G. Davis is working heartily with us now without any financial support.

From three country places urgent calls came to me while I was in the hospital to come as soon as possible to baptize new converts to our faith. One of these places is Wakefield, in Trelawny parish, where Brother Simeon Lyons has been working so faithfully. He has built another and bet-

ter booth in a better location there. There are a number of recent converts to our cause. They have been holding Sabbath and other services ever since last fall. They feel now they should be organized into a Seventh Day Baptist church. Just when I shall be able to go to their help I do not know now. Many other places are needing us and calling for us to come to them as soon as possible. But we feel we must give first attention to the interests here in Kingston till the work is better organized here.

It is impossible for me to think that any one with any missionary spirit who understands the real situation in Jamaica can advocate for a minute the withdrawing of support for Seventh Day Baptist efforts in this island. Where else in the wide world are the ideals of our Missionary Society being better realized at so little expense? Here, with very limited means and with very few workers, more converts are being gained to the Sabbath and our cause, and more Seventh Day Baptist churches are being organized than in any other part of the world. While there is great need for Seventh Day Baptist schools and hospitals with good teachers, doctors, and nurses here, we are spending no money for these yet. But the Missionary Society stands for evangelization. That is what is taking place in their work in Jamaica. Our denomination could commit no greater folly than to withdraw sympathy, prayers, and financial help from such a promising fruitful field as Jamaica.

Sincerely yours,

D. BURDETT COON.

2B Camperdown Road,
Kingston,
Jamaica, B. W. I.,
June 16, 1930.

A REQUEST FOR RECORDERS

Mr. Frank Jeffers of Racine, Wis., needs a lot more of clean back numbers of the SABBATH RECORDER, for free distribution among the homes of Racine.

Please send them, postage paid, to Mr. Frank Jeffers, 1676 Douglas Avenue, Racine, Wis., U. S. A.

COMPENSATIONS

When Thomas A. Edison, the inventor, was a fifteen-year-old boy, he was working as a newsboy on a train and at the same time making some chemical experiments in a rear car. One day the train lurched, upset the chemicals, and very nearly set fire to the train. The conductor in a fit of temper boxed young Edison's ears so soundly as to cause deafness. Most people would regard this as a great calamity. Not so, Edison; in a characteristic way he saw the compensations. That is what he says:

"This deafness has been of great advantage to me in various ways. Among very many other advantages, I know that it has preserved my nerves intact. Busy Broadway is as quiet to me as a country village is to a person with normal hearing."

Alongside of this we may put the statement of a prominent business man who went blind early in his career and has devoted himself to aiding his fellow-sufferers. After a close study of hundreds of blind cases, he has this to say: "I have known many persons who never amounted to anything when they had eyes to distract them from useful work. On losing their eyesight they immediately learned to concentrate on something and became useful."

It is a characteristic of all truly brave souls that they refuse to be crushed by adverse circumstances. More than that, they receive the severest discipline of life, not with dumb resignation but with the firm conviction that there must be some compensations. From behind prison walls the Apostle Paul wrote letters which have been a tremendous enrichment to the human race. He declared that the apparent misfortunes which had happened unto him had fallen out rather for the furtherance of the gospel. Since his day a vast number have had a similar experience. No burden need crush, no misfortune overwhelm those who believe in the goodness and wisdom of God.

—The Assistant Pastor.

How Much English Must an Immigrant Know to be Admitted?

Immigrants are not required to know any English. The law merely requires that the immigrant be able to read and write some language.—*Pathfinder*.

WOMAN'S WORK

MISS ALBERTA DAVIS, SALEM, W. VA.
Contributing Editor

THE KINGSHIP OF SELF-CONTROL

Man has two creators—his God and himself. His first Creator furnishes him the raw material of his life and the laws in conformity with which he can make that life what he will. His second creator—himself—has marvelous powers he rarely realizes. It is what he makes of himself that counts.

When a man fails in life he usually says, "I am as God made me." When he succeeds he proudly proclaims himself a "self-made man." Man is placed into this world not as a finality, but as a possibility. Man's greatest enemy is himself. Man in his weakness is the creature of circumstances; man in his strength is the creator of circumstances. Whether he be victim or victor depends largely on himself.

Man is never truly great merely for what he is, but ever for what he may become. Until man be truly filled with the knowledge of the majesty of his possibilities, until there come to him the glow of realization of his privilege to live the life committed to him, as an individual life for which he is individually responsible, he is merely groping through the years.

To see his life as he might make it, man must go up alone into the mountains of spiritual thought as Christ went alone into the Garden, leaving the world to get strength to live in the world. He must there breathe the fresh, pure air of recognition of his divine importance as an individual, and with mind purified and tingling with new strength he must approach the problems of his daily living.

Man needs less of the "I am a feeble worm of the dust" idea in his theology, and more of the conception, "I am a great human soul with marvelous possibilities," as a vital element in his daily, working religion. With this broadening, stimulating view of life, he sees how he may attain his kingship through self-control. And the self-

control that is seen in the most spectacular instances in history, and in the simplest phases of daily life is precisely the same in kind and in quality, differing only in degree. This control man can attain, if he only will; it is but a matter of paying the price.

The power of self-control is one of the great qualities that differentiates man from the lower animals. He is the only animal capable of a moral struggle or a moral conquest.

Every step in the progress of the world has been a new "control." It has been escaping from the tyranny of a fact, to the understanding and mastery of that fact. For ages man looked in terror at the lightning flash; today he has begun to understand it as electricity, a force he has mastered and made his slave. The million phases of electrical invention are but manifestations of our control over a great force. But the greatest of all "control" is self-control.

At each moment of man's life he is either a king or a slave. As he surrenders to a wrong appetite, to any human weakness; as he falls prostrate in hopeless subjection to any condition, to any environment, to any failure, he is a slave. As he day by day crushes out human weakness, masters opposing elements within him, and day by day recreates a new self from the sin and folly of his past—then he is a king. He is a king ruling with wisdom over himself. Alexander conquered the whole world except—Alexander. Emperor of the earth, he was the servile slave of his own passions.

We look with envy upon the possessions of others and wish they were our own. Sometimes we feel this in a vague, dreamy way with no thought of real attainment, as when we wish we had Queen Victoria's crown, or Emperor William's self-satisfaction. Sometimes, however, we grow bitter, storm at the wrong distribution of the good things of life, and then relapse into a hopeless fatalistic acceptance of our condition.

We envy the success of others, when we should emulate the process by which that success came. We see the splendid physical development of Sandow, yet we forget that as a babe and child he was so weak there was little hope that his life might be spared.

We may sometimes envy the power and spiritual strength of a Paul, without realizing the weak Saul of Tarsus from which he was transformed through his self-control.

We shut our eyes to the thousands of instances of the world's successes—mental, moral, physical, financial or spiritual—wherein the great final success came from a beginning far weaker and poorer than our own.

Any man may attain self-control if he only will. He must not expect to gain it save by long continued payment of price, in small progressive expenditures of energy. Nature is a thorough believer in the installment plan in her relations with the individual. No man is so poor that he can not *begin* to pay for what he wants, and every small, individual payment that he makes, nature stores and accumulates for him as a reserve fund in his hour of need.

The patience man expends in bearing the little trials of his daily life nature stores for him as a wondrous reserve in a crisis of life. With nature, the mental, the physical or the moral energy he expends daily in right-doing is all stored for him and transmuted into strength. Nature never accepts a cash payment in full for anything—this would be an injustice to the poor and to the weak.

It is only the progressive, installment plan nature recognizes. No man can make a habit in a moment or break it in a moment. It is a matter of development, of growth. But at any moment man may *begin* to make or begin to break any habit. This view of the growth of character should be a mighty stimulus to the man who sincerely desires and determines to live nearer to the limit of his possibilities.

Self-control may be developed in precisely the same manner as we tone up a weak muscle—by little exercises day by day. Let us each day do, as mere exercises of discipline in moral gymnastics, a few acts that are disagreeable to us, the doing of which will help us in instant action in our hour of need. The exercises may be very simple—dropping for a time an intensely interesting book at the most thrilling page of the story; jumping out of bed at the first moment of waking; walking home when one is perfectly able to do so, but when the temptation is

to take a car; talking to some disagreeable person and trying to make conversation pleasant. These daily exercises in moral discipline will have a wondrous tonic effect on man's whole moral nature.

The individual can attain self-control in great things only through self-control in little things. He must study himself to discover what is the weak point in his armor, what is the element within him that ever keeps him from his fullest success. This is the characteristic upon which he should begin his exercise in self-control. Is it selfishness, vanity, cowardice, morbidness, temper, laziness, worry, mind-wandering, lack of purpose?—whatever form human weakness assumes in the masquerade of life he must discover. He must then live each day as if his whole existence were telescoped down to the single day before him. With no useless regret for the past, no useless worry for the future, he should live that day as if it were his only day—the only day left for him to assert all that is best in him, the only day left for him to conquer all that is worst in him. He should master the weak element within him at each slight manifestation from moment to moment. Each moment then must be a victory for it or for him. Will he be king, or will he be slave?—the answer rests with him.

—W. G. Jordan.

OUR PRIVATE LINE

(Written by Elizabeth Fisher Davis, read by Mrs. H. L. Cottrell at woman's hour at Berlin, N. Y.)

Hezekiah had one—Isaiah had one—a clear field, no interference. Second Kings twentieth chapter.

Hezekiah, a king, amid all the beauty and richness of his surroundings, is yet stretched upon the bed of sickness unto death.

Isaiah, the prophet, has a wireless from the Lord, "Go into the palace; say unto Hezekiah 'Set thine house in order, for thou shalt die and not live'."

Hezekiah, king though he is, weeps sore, but he turns his face to the wall—sends up a wireless on his own account. "I beseech thee, Lord, remember how I have walked before thee in truth, with a perfect heart."

Isaiah had delivered his message—started to leave the palace and had reached the middle court.

Hezekiah's message had gone up—and one message to Isaiah has come down,

"Turn again and tell Hezekiah—'Thus saith the Lord, I have heard thy prayer, I have seen thy tears, I will heal thee'."

How quick and fast the messages go! One comes to Isaiah, "Take a lump of figs and lay it on the boil."

Isaiah sends one—"Let the shadow on the dial be turned back 10 at Hezekiah's request." The shadow turned, Hezekiah recovered, and fifteen years were added unto his life.

"If radio's slim fingers can pluck from out the night a melody, and toss it over continent and sea; if the white petaled notes of a violin can be blown over a mountain, or a city's din; if songs like crimson roses can be culled from the thin pure air, why should mortals wonder if God hears prayer?"

Let us thank God for this private line. Any hour of the day or night—no complicated machinery—no special room where we must go to "Listen in." Many people, right in this church, at this minute, can each use the line, each get his own reply. Why not everybody, right now, send up a request that the powers of righteousness shall prevail in New Jersey next Tuesday, June 17? Marvelous! Yes.

But we walk now. The fields, the modest violet, the tall sunflower, the dark red beet, the bright yellow carrot, each is sending down, down its roots into old mother earth—each finds supply for its own needs—and each produces after its kind.

Did God so clothe the grass and sway the lilies, through the nature of one soil, the sun, the rain, the air—all free, all limitless in supply—and make no like provision for the unfoldment of the wonderful powers and capabilities within each human being—his real masterpiece of creation?

"Not by might nor by power but by my spirit saith the Lord of hosts." "The spirit is life." II Corinthians 3: 6. "The spirit upholds us." Psalm 51: 12. The spirit is free—it fills all space—it will fill our hearts and minds if we open our hearts and are in tune with the Infinite.

Archbishop Trent so well says, "Lord, what a change within us one short hour, spent in thy presence will avail to make." But if we must needs work, we can still pray, thanks to our private line. And we may, like the English servant girl who wrote the much quoted poem Rockefeller has made

famous—"Have a Mary mind, although a Martha's hands."

Our own Rev. G. H. F. Randolph busy, busy man in the days when we were at Fouke once said, "I do not pray as I used to do." I have come to realize little by little his meaning.

My girls and I were discussing prayer in our little circle. Bessie told the true story of a group of ministers attending a convention. Among them was one, outstanding for his life and character and wonderful prayers. Several of the men, anxious to know the secret of his power in prayer, agreed to gather around his door in the hotel at night, hoping to hear him pour forth one of his moving prayers. Silently, breathlessly they waited. They heard him make his preparations for the night. At last the light went out and he said, "Good night, Jesus," and got into bed.

My own father, a man of prayer, in his last illness said to a life-long friend, "Henry, I can't seem to pray." This friend, an understanding man, said, "You don't have to; you have done your praying."

Many times mothers with their duties, their cares, and their little ones come to the end of the day "too tired to pray." This poem has meant much to me—perhaps it may to you.

GOD KNOWS

"I'm too tired to trust and too tired to pray,"
Cried one as the overtaxed strength gave way.
The one conscious thought by my mind possessed
Is, "Oh, could I just drop it all and rest!"
"But would God forgive me, do you suppose,
If I just go to sleep as a baby does;
Without even trying to trust or pray,
Without even asking him if I may?"
Would God forgive you—Why, think, dear heart,
When language to you was an unknown art
Did a mother deny you your needed rest
Or refuse to pillow you on her breast?
He knows all about it—the dear Lord knows;
So just go to sleep as a baby goes,
Without even asking him if you may.
God knows when his child is too tired to pray.
He knows you *do* pray. He knows you *do* trust,
And he knows the limits of poor weak dust.
You've given your life up to him to keep?
Then don't be afraid to go right to sleep.

Let us so "give our lives up to him to keep" that whether it be the night of day or the night of death, we may be "like one who wraps the drapery of his couch about him, and lies down to pleasant dreams" and says "Good night, Jesus."

YOUNG PEOPLE'S WORK

REV. CLIFFORD A. BEEBE
P. O. BOX 72, BERE A, W. VA.
Contributing Editor

CHANCES TO SERVE CHRIST IN SUMMER

Christian Endeavor Topic for Sabbath Day,
August 2, 1930

DAILY READINGS

Sunday—Acts of courtesy (Acts 28: 1-6)
Monday—Healing ministry (Acts 28: 7-10)
Tuesday—Doing what we can (Matt. 25: 31-36)
Wednesday—Helping in need (Acts 3: 1-11)
Thursday—Talking with a traveler (Acts 8: 26-35)
Friday—Making visits (Jas. 1: 27)
Sabbath Day—Topic: Chances to serve Christ in summer (John 6: 1-14. Consecration meeting)

SERVING CHRIST IN SUMMER

BERNICE A. BREWER

Not long ago, in the absence of our pastor, a layman led a Friday evening prayer meeting on the subject "Summer." It brought to our minds again what a wonderful time of the year the summer is, and how grateful we should be for it. And closely akin to that thought is the idea of showing our gratitude in some tangible service.

It is frequently the case that we begin to forget our duties when summer comes around. Particularly is this true when we leave town for a vacation. Doubtless it is proper that many duties should be forgotten so that we may find the desired and needed rest in our vacation. But there are others that must be remembered, not only that the performance of them may not be neglected, but also that we ourselves may still have the benefits that spring from a faithful discharge of the duties we have voluntarily assumed.

Not the least important of this latter class are those connected with our religious life. Our religion is kept alive only as we live it, and pass it on to others. So if we would live our summer in the fullest way, we must find ways to serve.

The County Christian Endeavor Union of which the Plainfield society is a part supports each summer a camp for the boys and

girls who are not able to have a vacation, or even a good place in which to spend the long summer weeks. Many children are made happy at "Camp Endeavor" every year.

Summer flowers should find their way into many a sick room during these days when we are free to render such service. Perhaps the excuse "I am busy" has less place in our lives during the summer than at any other season.

Our automobiles may be used to good advantage on long summer evenings after uncomfortable days. Let us share them with those who have no way to get out into the cool air.

Not the least of our services should be a faithful attendance at church, Sabbath school, Christian Endeavor—in fact all the services of the church. Did it ever occur to you that summer is the time when the pastor may most need encouragement? Or if you are away from your church why not look around for some other church that needs your help for the time you may be in its vicinity?

Many things might be suggested, but any real live Christian endeavorer will need no more than have been given to start him on a summer of service, which will be evidence of the love he bears his Master.

Plainfield, N. J.

QUIET HOUR THOUGHTS

LYLE CRANDALL

There are always chances to serve Christ during the whole year, but during the summer, which is vacation time for many of us, some people have more time for service. But should this be true? We should always take time to serve him. "Take time to be holy, speak oft' with thy Lord." Some churches even take vacations and close their doors during the entire summer. While taking these vacations, is it not true that souls may be lost which they could win?

During the summer there is a tendency to be slack in various lines of church work. This is a time for young people to be alert, always ready to serve Christ through the work of the church. The devil is always on the job, and when the church slackens in its work he is always ready to sow his seed. We should be active in all forms of church work at all times.

One of the best ways in which young people can serve Christ is by working in the Daily Vacation Bible School. We can not measure the influence of this school on the lives of boys and girls. Some truths which they learn there will go with them throughout their lives. We should be willing to serve in this school.

Let us always be on the outlook for chances to serve Christ.

NEW ENGLAND SEVENTH DAY BAPTIST CHRISTIAN ENDEAVOR RALLY

On Sunday afternoon June 29, the members of the New England Seventh Day Baptist Christian Endeavor Union and their friends held their quarterly rally with the Ashaway society.

In the absence of the president, Morton R. Swinney, the vice-president, Miss Marion Crandall, presided, and also had charge of the devotional service.

The address of the afternoon was by Professor Harold O. Burdick, of Milton College. His text was found in John 13: 17, "If ye know these things, happy are ye if ye do them."

Professor Burdick spoke concerning the relation of Christian Endeavor to the church, and said in part, that the life of the church depends upon the young people, and often the older people and youth do not co-operate because the older people do not catch the vision that youth has and so can not get their point of view; and youth not yet having the experience of old age can not get the point of view of the older ones in the church; so problems of youth and old age are often misunderstood by both ages.

Christian Endeavor members have a right to examine their churches and ask the questions: "Is our church dead?" "What type of people are controlling the church?" And after careful examination they should go to the older members of the church and tell them they realize the condition and that they are willing to do their part to build up the church; and the older members should be willing to co-operate.

Oftentimes too much stress is put upon traditionalism. We place too much thought upon our ancestors and the way they did, and so live too much in the past and thus fail to progress morally and spiritually.

We need to get out of the old ruts and as Christian Endeavor workers we must break traditionalism, but before we can do this we must be sure we have a better thing to put in its place. We need to examine our own societies and instead of passing opinions we should dig down and do.

This fine address was followed by brief remarks by President S. O. Bond of Salem College, who also gave a most cordial invitation for all to attend the General Conference to be held in Salem during the month of August.

Following this service all gathered outdoors, where races and a baseball game, in which both men and women played, were enjoyed. The sports were led by Hiram Barber and Stanton Gavitt, of the Westerly society.

At the close of the ball game a picnic supper was enjoyed, after which the rally was adjourned.

MRS. BLANCHE BURDICK,
Ashaway, R. I. Union Reporter.

MINUTES OF THE YOUNG PEOPLE'S BOARD

Meeting was called to order by Vice-President B. F. Johanson.

Members present: Rev. W. M. Simpson, Geraldine Maxson, Lloyd Simpson, Mrs. Ruby C. Babcock, Herman Ellis, Mrs. Helen Simpson, Emile Babcock, Marjorie Burdick, Glen Hemminger, Alberta Simpson, Virginia Willis, Gladys Hemminger.

Pastor Simpson led in prayer.

Minutes of the last meeting were read.

The corresponding secretary had no written report.

To the Young People's Board:

I want to express my appreciation for the flowers sent me while in the hospital. They cheered me up at a time when my stay there seemed endless.

Thank you all, for your thoughtfulness and kindness.

MARJORIE W. MAXSON.

It is planned to have a meeting the fourteenth of June in order to meet with the president of the General Conference.

Miss Marjorie Burdick gave a very interesting report of her trip to White Cloud.

Some time was devoted to the discussion of the work for our field secretary for the next three months.

Voted that Mrs. Frances Babcock be appointed as another member of the Conference program committee. The Conference program committee gave a report of progress.

We balloted for nomination of executive officers which will be reported to the Conference Nominating Committee.

Voted that Dr. B. F. Johanson be asked to assist E. H. Clarke in preparing a budget for next year to present to the board.

The plans committee for formulating plans for next year made a report of progress.

Minutes were read and corrected.

Meeting was adjourned.

Respectfully submitted,

MRS. GLADYS HEMMINGER,

Recording Secretary.

Battle Creek, Mich.,

May 27, 1930.

THE RAINBOW OF PROMISE

ALICE ANNETTE LARKIN

CHAPTER VII

Rosalie Crandall patted the brown earth with one hand and with the other reached into the basket for the last empty envelope. This she proceeded to fasten to a small stick while her brother Ted picked up the hoe and rake they had been using and waved them in the direction of the slender girl sitting by the window.

"They're all planted, Lucy," he announced. "Now you just watch 'em grow. Maybe they'd have done better if the seeds had come a little earlier, but it won't take 'em long to get started."

"I can never thank you and Miss Rosalie enough for giving me a real flower garden," the girl replied, "or those young folks that sent the money so you could buy seeds. You tell 'em when you write."

Rosalie was on her feet now, wiping her hands on a piece of cloth she had found in the basket. "Yes, I'll say thank you to them," she promised. "And I'll tell them about the lovely flowers you have raised in your imaginary garden—how you've planted long rows of bright yellow marigolds when everything was dark, and you wanted sunshine, and scarlet sage and gay nasturtiums when courage wasn't very big, and pansies when some one had been thoughtful and

kind, and petunias for faith when you feared that you couldn't ever walk again, and other flowers for hope and love. And when the girls who sent the little extra gift to make somebody happy know that real flowers are coming to live with the imaginary ones, and make you forget the black-jacks that shut you in on three sides, they'll be the happiest girls in Cedarville."

"Rosalie! Rosalie! Mother says you 'n' Ted better hurry home this minute. There's a letter, and it looks as if it ought to be opened." And the small boy who had come running down the road, unseen by Rosalie and Ted, stopped to catch his breath.

"It's a big blue letter, and it's from the hospital in Morristown," he finally went on.

"From the hospital in Morristown," Rosalie said slowly. "I don't believe I know any one who would be there. Perhaps it's a circular asking for money, though I can't see why it should be sent to me. Well, we'll go find out."

Fifteen minutes later, Rosalie and Ted were going up the steps to the little brown house. At the door, Marjorie Anne and the twins met them.

"There's a letter," Marjorie Anne announced importantly, "a big one—in a blue envelope."

Billy immediately informed her that Rosalie knew that. Didn't he run all the way to Lucy Porter's house to tell her? And Rosalie, seeing the look of disappointment on Marjorie Anne's small face, said, "You can get the letter, dear, while I wash my hands."

In the cozy living room, five minutes later, Rosalie drew her chair close to her mother's and opened the letter. After glancing down the first page, she exclaimed, "Listen everybody:

"Dear Miss Crandall:

"I know you will be greatly surprised to hear from me, but I feel as if I must write. A few days ago, Patricia Anderson, a young lady from the North, was motoring with friends when she was taken ill and brought here. The friends have gone on to a wedding, leaving her a stranger in a strange land. Yesterday she asked me if I knew of a Miss Rosalie Crandall, who lived in a little brown house in Rosedale, and whose father and mother had been home missionaries in this part of the country for

many years. I told her that I had heard about their good work, but had never met them, though Doctor Sayles knew the minister well.

"I could see that something was worrying her, but I couldn't tell what it was, and I thought if you know her or any of her folks you would want to come and see her. She plans to start North by train as soon as she is strong enough to travel. She is a dear girl, and I'm sorry for her. I hope I haven't said anything to worry you.

"Very sincerely yours,

"ANGELA RICHARDS, *Nurse.*"

"Patricia Anderson!" Rosalie exclaimed. "Why, she was the one who sent the book of lovely songs when the missionary box came almost two years ago. And now she's sick in a strange place. I wonder what we can do for her. We must do something right away."

"If we only had a better car, we could go up to Morristown and bring her back for a visit," suggested thirteen-year-old Isabelle.

"We carried mother down to the convention, once, when she wasn't even as strong as she is now." Ted remarked, "and she said it wasn't so awful bad. If Patricia Anderson is like we think she is, she won't care if the car is old, as long as it don't jounce or break down."

"Let's bring her," contributed Billy. "Then we can show her the church 'n' Lucy Porter's flower garden 'n' Timothy Bent's mule."

"And the pretty tablecloth 'n' the blue dish we found in the last box." This was from Marjorie Anne.

"And my new doll," said the dark-haired twin.

"An' the cat 'n' Billy's rooster," added the light-haired one.

"What is it, father?" Rosalie suddenly asked, for the tall, white-haired man with the young, kindly face, was tapping the floor with his foot and whistling softly.

"I have it, Rosalie," he said, after a moment. "If the children will help mother this morning, you and I will take the old coach and run up to Morristown. Yesterday's shower has helped the road, and it isn't so warm. We'll take plenty of cushions, and, if Miss Anderson is able to ride,

we'll bring her back with us. If she isn't, we'll be very sorry."

"I think she will come," Mrs. Crandall said, "and we'll surely be glad to have her. It will be like seeing some one from home."

So that was how it happened that, the day following the storm, a big, old car stopped in front of the Morristown hospital just before eleven o'clock. The little nurse saw it, and she was not surprised when the girl who presently came in proved to be Rosalie Crandall. And she was glad that some one had come, for her patient seemed worried this morning. She needed some one to cheer her up.

Patricia was worried—about David. She kept thinking of the things he had said just before the nurse wheeled him away last night.

"Thank you for your confidence, David," she had said to him. "I want to think before we make any plans. How long will you have to stay here?"

And David had replied, "Oh, it depends on my leg. I can't walk enough to earn my way back to Doctor Bentley's yet, and I don't like hitch-hiking, so I'm in rather a bad place. But remember you're not going to squeal on me, Patricia."

"I remember. But David, promise me one thing—you won't leave this hospital without my knowing about it."

"Oh, I'll promise that, Pat. You're all I've got here."

How was she going to help him? This question was in Patricia's mind when suddenly a girl with eyes and hair as dark as her own, a girl in a white dress, protected by a blue coat, stepped into the room and held out her hand.

"I am Rosalie Crandall, the oldest girl in the little brown house in Rosedale," she announced, "and you are Miss Anderson. Oh, I am glad to see you, but sorry you are ill. Your nurse wrote that you were here."

For a fleeting moment Patricia felt indignant that the nurse had taken it upon herself to write—just because she had asked a few questions (she was thankful she hadn't seen Jean's letter)—but one couldn't be indignant with the sweet-faced girl beside her. So she returned the friendly greeting. Already she felt acquainted.

"You are dear to come clear out here to see me," she said. "I have been desperately

homesick, almost unbearably so, until yesterday, when I found my cousin, David—or he found me." And, as if she were talking to a friend at home, she went on to tell how an accident had brought him, too, into a strange little hospital—simply adding that she hadn't known where he was for several months.

"Wasn't it strange," she concluded, "that we should be brought together in this way? And isn't it just as strange that you are sitting here with me this minute, when I never, never expected to see you?"

"Don't you think God wanted to bring us together?" Rosalie asked. "Father is always saying that he works in ways we can not understand. And I think he wants you to go home with us. We all want you more than you know"—as Patricia started to protest. "Why, we shall be dreadfully disappointed if you refuse. You and the other young people in Cedarville seem like friends we have known always, and you've done so much for us. When father and I came away, the children were planning what they were going to show you. Oh, you mustn't refuse. The nurse says she is sure the doctor will approve, if we wait until late afternoon. But here comes father."

Patricia liked the tall, kindly minister at once—he had the same friendly way as Rosalie.

"I've been in there chatting with your cousin," he announced as he held out his hand. "I like the lad. And I feel as if we were especially blessed in being allowed to meet you, Miss Anderson. It will be another blessing if we can take you home with us for a few days."

Patricia tried to protest. She felt as if she would be imposing on Mrs. Crandall, who was still far from strong after her long illness. But Rosalie and her father smilingly insisted that a visit from a friend in the North would do her more good than medicine. They seemed to have an answer for every excuse—even to the one concerning David. She couldn't leave him when she had just found him after eight long months. But David was going, too. The doctor had said that he could see no harm in the boy's going out to Rosedale, if he would follow orders, and take no unnecessary steps. In another week he would, in all probability, be able to travel North, if

that was where he was going. He had had a narrow escape from death, or being crippled for life—which was sometimes worse.

So Rosalie and her father went out to visit the town library and call on a minister they knew. When they returned, the big car, made comfortable with pillows, was brought close to the hospital entrance, and soon Patricia and David were being carried away to the little brown house in Rosedale. Over and over again Patricia told herself that she wasn't going there because of Jean's letter. She wasn't an investigator or spy.

The little brown house did, indeed, look small as the car stopped near the front door, but there seemed to be plenty of room around the long dining table when everyone was ready for supper, and plenty of room in the cozy living room. Mrs. Crandall insisted that David should have her wheel chair, as she could use the big arm chair, now she was stronger.

Patricia immediately gave the motherly little woman a big place in her heart, and before bedtime came she felt as if she had known every member of the family, always. How quickly they had taken David and her into their hearts and home, just because some of the young people in Cedarville had helped in their work. And she had done so little—less than anyone else, perhaps.

David whispered to her when he said good night, "Pat, if things were like this at our house, life would be worth living."

And from Patricia's heart went up a little prayer that God would make life worth living for David. He was going to need so much help. If he could only get in touch with Neil Dixson, he would know what to do when this little visit was over. And if she had only written differently to him, her heart would be less heavy. Had he ever received her letter?

(To be concluded)

INTERMEDIATE CORNER

REV. JOHN FITZ RANDOLPH
Intermediate Superintendent
Milton Junction, Wis.

DAILY READINGS

Sunday—Speak kind words (Rom. 12: 10)
Monday—New acquaintances (John 4: 5-14)
Tuesday—On a journey (Acts 27: 21-26)
Wednesday—Deeds of mercy (Matt. 25: 31-36)

Thursday—Neighborly kindness (Prov. 31: 20)
Friday—Spreading cheerfulness (Prov. 17: 22)
Sabbath Day—Topic: Chances to serve Christ in summer (Acts 8: 26-40. Consecration meeting)

Topic for Sabbath Day, August 2, 1930

SUMMER CHANGES

Summer brings some changes in our surroundings. Do they help or hinder our opportunities to serve Christ? School is out and you have a lot of time free from the routine of school work. Do you find more time for specific Christian service, or do you waste so much of the time that it is harder than ever to do your part in church work and other Christian service?

Summer is a time of vacations. Does your vacation afford opportunity for Christian work in a new field? Vacation may take away some from your society. Are you filling their places and thus increasing your own service? Vacation means new acquaintances and new opportunities for Christian influence.

In winter you may have visited some orphanage or sent some gifts to cheer the children. In the summer you could take them to the country, or have them in your homes as "fresh-air children." The aged and invalid would enjoy an auto outing on a nice day. Is this not serving Christ?

JUNIOR JOTTINGS

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

A junior's religious experience and education can not be measured by his ability to repeat passages of Scripture—yet, he should be able to say, "Thy Word have I had in my heart, that I may not sin against thee." Therefore memory work is an important part of our Junior program and we should seek to make it as interesting as possible. The following suggestions may bring to mind others that you wish to use.

Explain the passage simply and thoroughly.

Have the juniors look it up in their Bibles and read it together.

Let them ask each other questions about it. Illustrate it with appropriate pictures.

Allow one junior to play leader and read the first verse, letting the others read the second, the leader the third, etc.

Let a different junior each week act as

superintendent and help teach the passage to the others.

Have a contest between the "blue eyes" and the "brown eyes" to see which side can repeat the passage without a mistake first.

AMERICAN SABBATH TRACT SOCIETY

Treasurer's receipts for April, 1930

GENERAL FUND

Contributions—Onward Movement		\$287.28
Income from invested funds:		
Annuity Gifts	\$ 198.00	
Henrietta V. P. Babcock Bequest ..	31.01	
Sarah Elizabeth Brand Bequest ..	.15	
Alfred Collins Bequest	9.06	
Emergene Cottrell gift	2.25	
B. R. Crandall gift	1.50	
S. Adeline Crumb Fund	14.36	
Rosannah Green Bequest38	
Amanda B. Greene Bequest	29.87	
Andrew J. Greene Bequest	3.00	
Orson C. Greene Bequest	3.00	
Selinda I. Greene Bequest34	
Ellen L. Greenman Bequest	6.00	
George Greenman Bequest	3.00	
George S. Greenman Bequest	7.50	
Lucy M. Knapp Bequest	3.00	
Life Memberships	20.25	
Susan Loof oro gift	9.00	
North Branch, Neb., Church Fund ..	3.00	
Julia A. Ormsby Bequest	6.75	
Cyrenus P. Ormsby Bequest28	
Marilla B. Phillips Bequest	28.50	
Flectra A. Potter Bequest	41.32	
John G. Spicer gift	3.00	
M. Julia Stillman Bequest	24.05	
Mary B. York Bequest	1.58	
Seventh Day Baptist Memorial Fund:		
Delos C. Burdick Bequest	30.94	
Delos C. Burdick farm	13.70	
E. K. and F. Burdick gift	12.50	
George H. Babcock Bequest	119.94	
Receipts from publications:		627.23
"Sabbath Recorder"	\$ 219.85	
"Helping Hand"	238.56	
Outside publications	2.35	
"Junior Graded Helps"	7.50	
"Intermediate Graded Helps"	2.10	
Tract depository16	
Calendars	2.50	
Contributions to special Sabbath Promotion work		473.02
		41.67
		\$1,429.20

DENOMINATIONAL BUILDING FUND

Contributions—General	\$ 460.84
Onward Movement	10.00
Income:	
Sale of pictures, Denominational Building	5.10
Interest on unpaid subscriptions	6.75
Interest on note and mortgage, Silas G. Burdick estate	21.00
Interest on loan to General Fund ..	58.50
Loan from permanent fund	7,685.00
Loan from Plainfield Trust Company ..	5,500.00
	13,747.19

MAINTENANCE FUND

Rent from publishing house	\$ 125.00
Income, Denominational Building Endowment:	
Sarah A. B. Gillings gift75
Franklin Fitz Randolph gift	2.76
	128.51
Total	\$15,304.90

Treasurer's receipts for May, 1930

GENERAL FUND	
Contributions—Onward Movement	\$191.52
Income from invested funds:	
Annuity Gifts	\$ 278.50
Alice E. Annis Bequest	7.50
Reuben D. Ayres Bequest	7.50
Henrietta V. P. Babcock Bequest	.42
Lois Babcock Bequest	2.39
Mary P. Bentley gift	4.50
Berlin, Wis., Parsonage Fund	6.75
Mary Rogers Berry Bequest	15.00
Addie S. Witter Billins Bequest	7.14
Richard C. Bond Bequest	3.00
George Bonham Bequest	2.82
Sarah Elizabeth Brand Bequest	1.11
Harriet Burdick gift	9.00
Martha Irish Burdick Bequest	15.00
Mary A. Burdick Bequest	1.80
Sarah C. L. Burdick Bequest	3.00
Susan E. Burdick Bequest	22.17
Hannah Cimiano Bequest	161.58
Joshua Clark Bequest	9.00
Relief A. Clark Bequest	24.00
Joshua M. Clarke Bequest	4.50
Nettie J. Coon Bequest	1.50
Amy K. Crandall gift	3.00
Eliza M. Crandall Bequest	34.52
Elizabeth R. Davis Bequest	6.74
Oliver Davis Bequest	149.69
Amanda C. Dunham Bequest	3.00
Nancy M. Frank Bequest	12.12
Amanda B. Greene Bequest	2.66
Olive A. Greene Bequest	26.36
Rhoda T. Greene Bequest	36.00
Russell W. Greene Bequest	4.50
George Greenman Bequest	87.00
George S. Greenman Bequest	270.00
Greenmanville, Conn., Church Fund	4.50
Amanda F. Hamilton Bequest	7.60
Celia Hiscox Bequest	17.07
Orlando Holcomb Bequest	30.00
Frank J. Hubbard gift	9.50
Eliza James Bequest	7.61
Angenette Kellogg Bequest	4.33
Adelia C. Kenyon Bequest	63.06
B. P. Langworthy, second, Bequest	1.50
Clark F. Langworthy Bequest	2.00
Life Memberships	5.40
Susan Loofboro gift	1.90
Eliza L. Maxson Bequest	1.50
Elizabeth U. Maxson Bequest	1.41
Elizabeth L. North Bequest	3.00
North Branch, Neb., Church Fund	.75
Paul Palmiter gift	6.00
Olive Hall Pierce Bequest	4.92
Electra A. Potter Bequest	124.07
Maria L. Potter Bequest	15.00
Deborah A. Randall Bequest	48.18
Arletta G. Rogers Bequest	78.26
George H. Rogers Bequest	30.00
Charles Saunders Bequest	1.50
E. Sophia Saunders Bequest	3.00
Mary Saunders Bequest	.60
Miss S. E. Saunders gift	4.50
Sarah A. Saunders Bequest	.60
Sarah A. Saunders gift	24.86
Sarah E. Saunders Bequest	3.00
Second Westerly Church Fund	9.68
Alzina C. Shaw Bequest	.75
Fannie R. Shaw Bequest	30.44
John G. Spicer gift	12.00
Martha G. Stillman Bequest	3.00
Mary S. Saunders Bequest	7.50
Sarah E. V. Saunders Bequest	15.00
Mary K. B. Sunderland Bequest	3.00
I. D. Titsworth Bequest	15.00
Julius M. Todd Bequest	2.82
Thomas Francis Trenor Bequest	23.03
Villa Ridge, Ill., Church Fund	3.36
A. Judson Wells Bequest	1.50
Mary J. Willard Bequest	7.50
Philomela T. Woodward gift	3.00
I. H. York Bequest	3.00
Receipts from publications:	1,869.97
"Sabbath Recorder"	\$ 169.67
"Helping Hand"	103.93
Outside publications	19.70
"Junior Graded Helps"	4.50

"Intermediate Graded Helps"	7.20
Tract depository	6.31
Denominational calendars	2.00
Contributions to special Sabbath Pro- motion work	311.31
Refund account Young People's Con- ference expenses	41.67
S. H. Davis, treasurer—one-half taxes, Minneapolis lot	40.49
20.99	
Collections:	
One-third collections, Western Asso- ciation	14.71
One-third collections, Eastern Asso- ciation	40.00
54.71	
\$2,532.66	
DENOMINATIONAL BUILDING FUND	
Contributions—General	\$ 881.50
Onward Movement	3.00
Refund from Plainfield Lumber and Supply Co.	25.67
910.17	
MAINTENANCE FUND	
Rent from publishing house	\$ 125.00
Income, Denominational Building Endowment:	
Franklin Fitz Randolph gift30
Mary S. Harkness gift	9.50
Frank H. Smith gift	28.15
Interest, daily bank balances92
163.87	
Total	\$3,606.70
Treasurer's receipts for June, 1930	
GENERAL FUND	
Contributions:	
Onward Movement	\$ 798.27
Collections:	22.00
Central Association	
Income from invested funds:	
Seventh Day Baptist Memorial Fund:	
American Sabbath Tract Society Fund	\$ 33.40
Charity L. Burdick Bequest	12.68
Delos C. Burdick Bequest	283.74
Delos C. Burdick farm	12.08
Eugenia L. Babcock Bequest	275.95
E. K. & Francelia Burdick Bequest	161.82
George H. Babcock Bequest	1,155.31
Harriet Burdick Bequest	1.42
Mary E. Rich Fund	31.72
Penelope R. Harbert Bequest	43.04
Sarah P. Potter Bequest	27.28
Southampton Parsonage Fund	1.65
2,040.09	
Receipts from publications:	
"Sabbath Recorder"	\$ 196.10
"Helping Hand"	44.13
"Junior Graded Helps"	4.05
Tract depository	5.25
Denominational calendars	12.35
261.88	
Profits from publishing house for year 1929-30.	941.39
Interest for year on balance due account equip- ment notes, from publishing house	356.48
41.67	
Contribution to Special Sabbath Promotion work	
\$4,461.78	
DENOMINATIONAL BUILDING FUND	
Contributions—General	\$1,696.09
Income:	
Interest on loan account equipment notes	356.48
Payment account principal of loan ac- count equipment notes	941.39
2,993.96	
MAINTENANCE FUND	
Rent from publishing house	\$ 125.00
Interest, savings account — Plainfield Savings Bank	72.01
197.01	
Total	\$6,854.48

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I thought I would write to you again, for I have a lot to tell you. Today is the last day of Vacation Bible School. I surely have enjoyed it. We have our entertain-ment tonight.

We also have a Junior Christian En-deavor, but we have not been having the Junior while having Vacation Bible School.

I have three bantam chickens and one white kitten for pets.

I got one of those anniversary kodaks. I have taken one roll of films and lack only two pictures of another roll.

Well I guess that's all I can tell you now.

Love,

MARY MARGARET HUMMEL.

Boulder, Colo.,
July 3, 1930.

DEAR MARY MARGARET:

I was very much pleased to receive another letter from you, and also to know that the RECORDER children had not for-gotten to write to me; but then I didn't really think they had. I had plenty of faith that soon you would begin to write again, and this week several letters have come in.

I can imagine how much you have en-joyed your Vacation Bible School, for our Independence children seem to like it too and try to be present every day. Our school has just been in session one week. The first three days Rev. E. E. Sutton was with us and we all thoroughly enjoyed his helpful talks.

Your pets must be very nice. You must take their pictures with that new kodak. Eleanor likes to take pictures of our cat Skeezics, and has succeeded in getting one pretty good picture of him, though it is hard to find him when he is still, except when he is asleep.

I hope you won't wait so long before writing next time.

Sincerely your friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

I am seven years old. I do not take the SABBATH RECORDER, but Mrs. Beckwith

CHILDREN'S PAGE

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

TRIPS FOR THE STAY-AT-HOMES

ON THE ROAD WITH JESUS — WHAT WOULD WE HAVE SEEN? MARK 2: 23; 3: 7, 13.

CONSECRATION MEETING

Junior Christian Endeavor Topic for Sabbath Day, August 2, 1930

MRS. HERBERT L. POLAN

The leader may collect a group of pic-tures (large ones if possible) of the scenes of Jesus' life in Palestine, and assign each junior a picture to describe and explain. A few suggested views: The river Jordan, Bethany, Sea of Galilee, Mount of Olives, Jacob's well, Bethlehem, The Jericho road, Capernaum, Calvary, The temple, A car-penter's shop, Bethsaida.

Word pictures for assignment before the meeting: (Use imagination). Jesus goes with parents from Nazareth to Jerusalem— Luke 2: 41-52. John 4: 3-30—A stop on the way—the well of Samaria. A view of Jesus from among tree branches—(Zac-chaeus) Luke 19: 1-10. Jesus visits the land of the Gadarenes—Mark 5: 1-17. Jesus' first and only long journey—Mat-thew 2: 13-15. Jesus goes to the city of Nain—Luke 7: 11-17. The ride into the city—John 12: 12-19.

For a closing:

Leader: Have you noticed—

That Jesus made only one long trip, and that when he was too young to remember?

That no doubt he made many trips on foot from Galilee to Judea? (Figure out this distance.)

That he made several short boat trips? Why?

That the words "ride," "rode" are scarcely used at all in connection with Jesus' life?

That several times we read of Jesus' be-ing weary and that he was most always go-ing back and forth through the country?

reads letters to me from the Children's Page, so I thought I would write one, too.

I heard Kirwin's funny story.

I have a little German police dog; his name is Dagon.

I will be in the fourth grade next year.

I have a little brother John. John and I have a teeter, but he just won't teeter. Once I got him on it but he cried.

I have a little neighbor whose name is Clarke. Do the Clarkes take the SABBATH RECORDER?

Yours truly,
SARAH LOUISE RICE.

Alfred, N. Y.,
July 8, 1930.

DEAR SARAH LOUISE:

I think it is just fine that Mrs. Beckwith has been reading the children's letters in the SABBATH RECORDER to you, and especially that you decided to write one yourself. I like your letter very much and hope you will write again.

German police dogs are cute when they are small, aren't they? They grow into fine, big dogs, too. Some friends of ours at Independence raise German police dogs, and I have enjoyed petting the fuzzy, brown puppies. They cry almost like a baby. How old is your dog? He must be a fine playfellow for you.

John will probably like the teeter as well as you do when he gets a little older and finds out how much fun it is.

Your true friend,
MIZPAH S. GREENE.

DEAR MRS. GREENE:

When I looked in the SABBATH RECORDER I saw you had no letters, so I thought I would write again.

I will be in the sixth grade next year. I am eleven years old today. Our teacher next year is Mr. Conneley.

I am a member of the Marlboro Church; Mr. Cottrell is our pastor and Mrs. Cottrell is our Junior superintendent and my Sabbath school teacher.

I attended the Vacation Bible School at Shiloh. Miss Marjorie Burdick was supervisor.

July fifteenth is our Sabbath school picnic at Centerton. Shiloh and Marlboro always

join together for the picnic. We go in bathing and boating and have a good time.

Sincerely your friend,
RUTH A. ALLEN,

R. D. 1, Bridgeton, N. J.,
July 9, 1930.

DEAR RUTH:

I am glad you decided to write when you found I had no letters, but don't wait for that, for I am always wanting and needing more letters, and you can not possibly write too many to suit me.

I am glad you, too, have been attending Vacation Bible School. Pastor Greene is supervisor of our Independence Vacation Bible School and I teach the primary class. I think we enjoy it nearly as well as the children do.

A picnic is not complete unless one can enjoy bathing and boating, is it? At least that is what my Eleanor thinks, and she is sure no garment is more important than a bathing suit. She was talking only yesterday about how worn out her bathing suit was, and how much she needed another. A very broad hint, wasn't it?

Write again soon,

Your sincere friend,
MIZPAH S. GREENE.

COMPENSATION

The universe pays every man in his own coin; if you smile, it smiles upon you in return; if you frown, you will be frowned at; if you sing, you will be invited into gay company; if you think, you will be entertained by thinkers; and if you love the world and earnestly seek for the good that is therein, you will be surrounded by loving friends, and nature will pour into your lap the treasures of the earth.

Censure, criticise, and hate, and you will be censured, criticised, and hated by your fellow men. Every seed brings forth after its kind. Mistrust begets mistrust, and confidence begets confidence, kindness begets kindness, love begets love. Resist and you will be resisted. To meet the aggressive assault every entity rises up rigid and impenetrable—while yonder mountain of granite melts and floats away on the bosom of the river of love.—N. W. Zimmerman.

OUR PULPIT

ARE THE TEN COMMANDMENTS BINDING TODAY, OR MUST THEY BE REWRITTEN TO HARMONIZE WITH MODERN THOUGHT?

REV. ALVA L. DAVIS

Pastor of the church at Little Genesee, N. Y.

SERMON FOR AUGUST 2, 1930

Texts—Matthew 5: 17, 18; 1 John 2: 3, 4.

ORDER OF SERVICE

OPENING PRAYER SERVICE

HYMN—"My Faith Looks Up to Thee"

RESPONSIVE READING—Psalm 15 and Psalm 1

HYMN—" 'Tis So Sweet to Trust in Jesus"

SCRIPTURE LESSON—1 John 2: 1-17

PRAYER

OFFERING

HYMN—"He Lives on High"

SERMON

HYMN—"Yield Not to Temptation"

CLOSING PRAYER

There is no room for controversy as to the centrality of the Decalogue in the history and experience of the Hebrew people. The Old Testament makes that plain. Their claim to the promise of being "God's chosen people" rested upon their obedience to his law. "If ye will obey my voice, and keep my covenant, then shall ye be mine own possession from among all the peoples . . . and ye shall be unto me a kingdom of priests, and a holy nation" (Exodus 19: 5, 6).

Jesus Christ, the eternal Son of God, without whom "was not anything made that was made," is an authoritative interpreter of the law of God. He declared its permanency and immutability. "Think not that I

am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, till heaven and earth pass, one jot or tittle shall in no wise pass away from the law, till all be fulfilled." And when they would have him declare the relative merits of the commandments, he only emphasized the unity of the law. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength . . . and . . . thou shalt love thy neighbor as thyself."

John, writing years later, declared that the

reality of our Christian experience rested upon our obedience to his law. "Hereby we know that we know him, if we keep his commandments." This moral test is amazing in magnitude.

"God's law can not be broken." The immutability of God's law grows upon me with the years. The integrity of God's law holds the central place in our religion and in our civilization. Therefore, anything that seeks to break down the integrity of God's law is a sin against God and human society.

ASSAULTS ON GOD'S LAW

Yet, never in the history of our nation, if in the history of Christian civilization, have so many voices cried out against God's

law; never have so many influences combined to destroy it. Among them are:

(1) The anarchistic, communistic, bolshevistic forces which are seeking to destroy all authority in governments, homes, schools, and religion.

(2) The atheistic forces, denying God, and his right to rule over the hearts and consciences of men.

(3) The materialistic forces which, in their philosophical application, declare that matter, with its indwelling property, force, constitutes the reality of the universe.

(4) The rationalistic forces, denying the reasonableness of God's law.

(5) The hedonistic forces which refuse to recognize any objective control or authority in personal or sexual relations, and declare that happiness *here and now* is the chief end of existence.

All these forces, as well as others, are turned in one way or another against God's holy law.

SOME ILLUSTRATIONS

1. "*Thou shalt have no other gods before me.*" How is this answered?

In November, 1925, the American Association for the Advancement of Atheism (the 4-A as it is called) was organized, a charter being granted it by the Supreme Court of New York. High schools and colleges were circularized. The first society, the "Damned Souls Society," was organized. Various leagues and branches have since been organized.

Junior leagues are being organized in high schools, the best known branch being the "Society of the Godless." A young man was studying for the ministry in a Baptist Theological Seminary. A leaflet, "The Bible in the Balance," issued by the 4-A, fell into his hands. He abandoned the seminary and his life plans to become the secretary of the Junior Atheistic League.

According to their own reports, in one year six hundred thousand infidel tracts were sent out, many of them in Spanish, Arabic, French, and German. An Atheistic training school has been established, and a House of Atheism organized for the specific purpose of reaching every land with their atheistic message. Last New Year's day their first atheistic missionary was sent out, going to Sweden. They have representa-

tives in ninety-seven colleges and universities.

The president of the 4-A, a former clergyman, in his report last April says: "The 4-A is here to complete the job of wrecking religion. We offer no apology for our tactics. . . . We know that primitive man was mistaken. Religion was born of fear, reared by fraud, and kept alive by lies. Falsehood can not be refined into truth. The supernatural does not exist. There is no God. Religion deserves no more respect than a pile of garbage. It must be destroyed."

The five fundamentals of Atheism are declared to be

(1) Materialism. Matter and force constitute the reality of the universe.

(2) Empiricism. All ideas come from experience, therefore, man can not form a conception of God.

(3) Evolution. Both man and his religion evolved.

(4) The Existence of evil. This renders irrational a belief in a beneficent God who cares for mankind.

(5) Hedonism. Happiness here and now is the chief end of life.

But the Atheists are not alone in their assault upon God and religion. On every side are those who, consciously or unconsciously, are doing their best to strip human life of all worthy meaning. There is a spirit today which is seeking to bring mankind down to the level of the uncultured, ignorant, vulgar, the lawless, and immoral. It is an abnormal struggle between sanity and insanity, between the constructive forces that live by law, and those that seek to trample upon *all* law. In a word, it is an open defiance of God and his holy will as expressed in his law.

2. "*Thou shalt not kill.*" There was a time when this commandment was a deterrent of crime. The editor of the *Ladies' Home Journal* recently said: "We aren't so sure as we used to be that capital punishment should be abolished. Not because we have become less humanitarian, but because murder, which only a few years ago was generally a crime of hate and anger, has lately become a business proposition."

Two young men, born in rich homes, and college trained, were talking together. They

had broken almost every commandment in the Decalogue. They were talking of the "thrills" they had experienced, and were planning for something new. One said, "But that is going too far." The other replied: "Bah, I knew you would funk it. Anything with a real thrill, that calls for a real dare, is worth while. All new ideas come from experience, and we can not know unless we experiment." But the first replied, "Murder isn't a new idea, and this would be murder." The other said, "Martyr, not murder, would be the term."

You know the results. The whole world was horror-stricken at that shocking crime. Yet the Franks and Leopolds had their sympathizers. Some even called it a "beautiful crime." Another youth, condemned to death, recently, received a letter of admiration, saying, "You have lived gloriously. Even Greece fell."

3. "*Thou shalt not steal.*" A few years ago a noted governor said: "This nation has gone money mad. We have forgotten the commandment, 'Thou shalt not steal,' and are taking the position that it doesn't matter how money is obtained so long as it is got. We can not continue on this road indefinitely, and secure the continuance of our free institutions. The dangers of peace will destroy this country at the present rate just as certainly as a disastrous war."

The above needs no comment. Civic and industrial life, from top to bottom, is honeycombed with dishonesty, graft, and greed. The nation-wide movement to break down public sentiment and nullify the Eighteenth Amendment, whether by bootleggers or the press, is a defiance of God's law, "Thou shalt not steal."

4. "*Remember the Sabbath Day to keep it holy.*" And the Christian world tramples upon God's holy day just as if God had not spoken. For the great mass of humanity there is no Sabbath. Not only are the American people "money mad," but they are pleasure mad. Sunday has long since lost all semblance of being a holy day, if it was ever so regarded. It has been secularized beyond all hope of restoration.

And God's Sabbath day is trampled upon with impunity, even by those who regard the seventh day as the Sabbath. Multitudes of those reared to keep the Sabbath, or who have been brought to see the Sabbath truth,

are weighing the Sabbath in the balance with the dollar, or personal ease, or pleasure; and for the sake of the dollar, or ease, or pleasure the Sabbath is dishonored. Money, pleasure, social position—these are more important than to honor God by keeping his Sabbath. We even hear professed Sabbath keepers saying that "the Sabbath can not be kept in this industrial age; it must be liberalized." Is Sabbath keeping, in spirit, to become synonymous with Sunday keeping? No, my friends, God has made no mistake in this matter. "Fear God and keep his commandments; for this is the whole duty of man."

5. "*Thou shalt not commit adultery.*" And men and women are hurling their defiance of this law in the face of Almighty God. Love nests, companionate marriages, and divorces, all testify of the rebellion that is in the heart of man.

Walter Lippman does not write as a Christian, but he does write as an exponent of the new moral standards that are gripping our national life—a moral code that is being voiced in college text-books, and by scores of teachers in colleges and universities. In his *Preface to Morals*, Mr. Lippman throws overboard belief in religion as a foundation for morals. He is, in fact, an exponent of hedonism. His plea seems to be that all sex relations shall be freed from all conventionalities upheld by human or divine authority. This is the new hedonism, now incorporated as one of the fundamentals of atheism.

In a word, hedonism declares that the gratification of the senses is the highest good of man; that man should have the opportunity to seek his pleasure without fear of any kind—not only fear of divine authority and human custom, but of physical and social consequences as well. Says Mr. Lippman: "Of all the bewilderingments of the present age none is greater than that of the conscientious and candid moralist. . . . Nothing in the modern world is more chaotic—not its politics, its business, or its sexual relations—than the mind of the orthodox moralists who suppose that the problem of morals is somehow to find a way of reinforcing the sanctions which are dissolving. . . . An authoritative code of morals has force and effect when it expresses the settled

customs of a stable society. . . . The moralist can not teach what is revealed; *he must reveal what can be taught.*"

But man never made the law, "Thou shalt not commit adultery." It is not the expression of the customs of a stable society. It was revealed to a band of slaves in the morning of their civilization. So was the whole moral law.

TESTING TIMES

These are crucial times. While there is rebellion everywhere—rebellion against constituted authority, customs, and ideals—against God and his law, let us remember some things are immovable. "God's law can not be broken." We may break ourselves upon the law; we may destroy our own society and institutions; we may wreck the Church of Jesus Christ upon the rocks of infidelity and unbelief. But some things will remain. They will stand far above the storm clouds of doubt, rebellion, and unbelief.

One of the messages God is speaking today out of the colossal failures of men, out of the utter collapse of man-made institutions, is this, *God is a God of law.* We seem to have forgotten that. We have become so accustomed to think of God as a God of love, or to ignore him altogether, that we have forgotten that God is a God of law. His laws are operative everywhere. Nothing can make inoperative the divine law of retribution, "The wages of sin is death." We may act as though God had not spoken, as though the law was non-existent. Yet surely it will grind to powder those who disobey it. God's law can be defied, but it can not be broken.

Call the roll of the great nations of the past, and we call the roll of those nations that forgot God. What of Babylon, the one-time market of the world? If you wish to know of Babylon dig among her burial mounds, and read her inscriptions.

What about Egypt, that powerful nation whose arts and schools were the admiration of the world? She speaks only in ruins along the Nile. What about Rome—not the Rome of today, but of yesterday—that proud mistress of the world? If you would learn the message of Rome, take your pick and shovel and dig among her ruins.

What about Russia in her moral and spiritual bankruptcy? What about America—the America we love—with her doubt, rebellion, and moral turpitude?

God is speaking out of the colossal failures of the past that that nation, or kingdom, that will not serve God shall perish. Every newspaper carrying on its pages the account of man's rebellion records another far worse sin which it can not depict—the wasting decay of the national soul. "The wages of sin is death." The mouth of the Lord hath spoken it.

My friends, we can not, we dare not encourage this modern drift, this rebellion against God's holy law. God has something higher, holier, nobler, and better for his children. We are his children, created in his image, redeemed through the precious blood of Christ, fitted to think his thoughts after him, and to enjoy the pure, sweet, harmonious, and beautiful. But such is possible only as we live in obedience to his holy will.

I desire to see the Church lifting up in the midst of this age, and in the face of the enemy already in arms, the law of Sinai and the law of Calvary, and the law of purity which calls for strength of body, mind, and soul. Such strength, purity, and holiness are possible only as we are grounded in the law of God.

And let me remind you that the Ten Commandments are not ten different laws, *but one law.* Moody says, "If I am held in the air by a chain of ten links and one link breaks, down I come just as surely as if all were broken." "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (James 2: 10). The golden chain of obedience is broken if one link is missing. Do we believe it?

We have been shocked by the recent stock market gambling mania. But who shall say that gambling, in God's sight, is worse than Sabbath breaking? We stand aghast at gangland's murders—at the cheapness of human life, and the hatred in the human heart. But who shall say that the ravages of the gangsters are more diabolic than the ravages of the sexual perverts who defy God and blaspheme the sacrament of marriage? Jesus himself refused to consider the law as made up of so many individual laws. "Thou

STATEMENT ONWARD MOVEMENT
TREASURER, JUNE, 1930

July 1, 1929
June 1930 June 30, 1930

Receipts		July 1, 1929	June 30, 1930
Adams Center	\$ 385.00		
Ladies' Aid Society, special	15.00		
	\$400.00	\$ 922.05	
Albion Home Benefit society.	35.00	101.34	
Alfred, First	266.74	1,921.85	
Alfred, Second	95.50	798.65	
Andover		25.30	
Attalla			
Battle Creek	\$50.00		
Special	5.00		
	\$55.00	269.00	
Berlin			326.31
Boulder			
Brookfield, First	\$21.70		
Special	2.00		
Sabbath school	10.00		
Woman's Benevolent society	15.00		
	\$48.70	256.80	
Brookfield, Second	144.36		288.10
Carlton	\$16.00		
Sabbath school	9.00		
Ladies' Aid society	10.00		
	\$35.00	103.00	
Chicago			480.25
Charleston			
Denver			29.00
De Ruyter	\$127.00		
Mrs. Mary M. Church	25.00		
	\$152.00	377.00	
Detroit			
Dodge Center Christian Endeavor society	13.00		103.89
Edinburg	5.25		74.37
Exeland			
Farina	324.00		624.00
Fouke			95.00
Friendship	10.00		80.00
Genesee, First	215.00		392.80
Gentry	20.00		62.37
Greenbrier			
Hammond	92.65		207.65
Hartsville			45.00
Hebron, First	53.25		219.00
Hebron, Second			23.00
Hopkinton, First	\$81.00		
Special	25.00		
	\$106.00	1,225.00	
Hopkinton, Second	12.00		62.25
Independence	30.00		509.00
Jackson Center			
Little Prairie	6.00		36.00
Los Angeles	99.00		214.00
Lost Creek	170.25		371.46
Marlboro	61.74		251.58

shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength . . . and . . . thou shalt love thy neighbor as thyself."

LOVE FULFILLING THE LAW

Paul said, "Love is the fulfilling of the law." Did Paul mean that the precepts of the Decalogue had been superseded by love? That the precepts of the law were back numbers?

Does a father cease to give rules to govern his children because they love him? Does a nation burn her statute books because her citizens have become patriotic and law abiding? Not at all. Yet people speak as if the Commandments no longer bind Christians, because they love God. Paul did not reason that way. He says, "Do we make void the law through faith? God forbid: yea, we establish the law" (Romans 3: 31). So long as we obey the law, it does not rest heavily upon us. As soon as we try to break away from God, it acts as a fence to keep us within bounds.

Again Paul says: "We know that the law is good, if a man use it lawfully; knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine" (1 Timothy 1: 8-10). That was Paul's direct answer to the gnostics of his day. That should be the answer to our present-day gnostics.

It is daily becoming clearer that the one thing needful for the regeneration of society—upper, middle, and lower—is public respect for God's holy law and personal obedience of it.

Above the storm clouds of rebellion and unbelief, above the clamor of passion and greed, above the agonies of a confused, bleeding, sinning, cursing, dying world may be heard the warning, pleading voice, "Fear God and keep his commandments; for this is the whole duty of man. For God will bring every work into judgment, with every hidden thing, whether it be good or whether it be evil" (Ecclesiastes 12: 13).

Middle Island		
Milton	\$411.77	
Special	45.00	
Christian Endeavor society	7.00	
	<hr/>	
	\$463.77	2,312.61
Milton Junction		672.05
New Auburn	17.00	78.50
New York City	\$34.30	
Woman's Auxiliary society	18.00	
	<hr/>	
	\$52.30	994.02
North Loup	281.91	644.91
Nortonville	150.00	409.65
Pawcatuck	350.00	3,230.00
People's		10.00
Piscataway	58.75	329.80
Plainfield	515.00	2,026.30
Portville		
Richburg	96.00	222.00
Ritchie	29.00	31.00
Riverside	280.00	1,031.00
Roanoke	27.00	42.00
Rockville	\$74.55	
Sabbath school, special	15.00	
	<hr/>	
	\$89.55	231.25
Salem	248.50	1,356.75
Salemville Ladies' Aid society	5.00	5.00
Scio		
Scott		
Shiloh	\$304.35	
Sabbath school	39.00	
Ladies' Benevolent society.	108.50	
	<hr/>	
	\$451.85	991.73
Syracuse		
Verona	85.00	360.00
Walworth		62.00
Waterford	41.00	360.00
Wellsville		40.00
Welton		292.59
West Edmeston	\$70.00	
Special	25.00	
	<hr/>	
	\$95.00	120.00
White Cloud	\$65.00	
Special	11.14	
	<hr/>	
	\$76.14	249.60
Individuals:		
Rev. John T. Babcock,		
special	\$16.67	
Dr. Rosa W. Palmborg	20.00	
Lucius Sanborn	40.00	
Dr. W. H. Tassell	10.00	
Mrs. Clara E. Wiard	25.00	
Collections Eastern Asso-		
ciation	36.00	
	<hr/>	
	\$147.67	628.67
Seventh Day Baptist Chris-		
tian Endeavor Union of		
New England	7.50	
Conference collections	1,011.48	
	<hr/>	
	\$28,245.43	

	<i>June receipts:</i>	
Budget		\$ 5,816.07
Special		194.81
	<hr/>	
Total		\$ 6,010.88
<i>Receipts July 1, 1929 to June 30, 1930:</i>		
Budget		\$26,196.49
Special		2,048.94
	<hr/>	
Total		\$28,245.43
Receipts last Conference		
year		\$27,779.49
<i>Disbursements</i>		
Missionary Society		\$ 3,173.82
Specials		134.81
	<hr/>	
Total		\$3,308.63
Tract Society		798.27
Sabbath School Board		389.22
Young People's Board		
Special	\$184.40	209.40
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Woman's Board	\$51.35	
Special	35.00	86.35
	<hr/>	
Ministerial Relief		409.64
Education Society		153.47
Historical Society		51.35
Scholarships and Fellowships		122.54
General Conference		501.25
	<hr/>	
		\$6,030.12

HAROLD R. CRANDALL,
Treasurer.

118 Main Street,
Westerly, R. I.,
July 1, 1930.

DEAR SABBATH RECORDER:

This week we are staying at Carmel Highlands, in a house put at our disposal by Chicago friends. Far below us the white blossoms of foam on the Pacific do surge and run among the rocks. Flowers are everywhere—for example, a heliotrope full of purple bloom and three feet high.

EDWIN LEWIS.

AN APPRECIATION

The Ladies' Benevolent Society of the Verona Church desires to express its appreciation of the life of Mrs. Effie Sholtz, who on the beautiful morning of June 23, 1930, was called to eternal reward.

During the years she has lived among us, her willingness to serve in any capacity, her efficiency in the larger and more arduous tasks, will ever be an inspiration to us.

Always loyal to her home, the church, and the community, her example of Christian living and faithfulness to duty will always

(Continued on page 95)

Fundamentalists' Page

REV. ALVA L. DAVIS, LITTLE GENESSEE, N. Y.
Contributing Editor

PENTECOST

III

J. WALTER SMITH

JESUS AND THE NEW ISRAELITISH COVENANT

As we have seen in this covenant, God, through his Spirit, would be the transforming power in the human heart which would bring it into harmony with his law. This did not mean that it would be forced upon his people, for it would then be a moral farce, with them but the helpless victims of his will. It must be voluntarily received. After its establishment John wrote, "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God." While God would be ready to do his part, the decision, as always, rested with the individual.

Of the Spirit we know that he has been present in the world from the beginning of Bible history (Genesis 1: 2), but outside of the covenant prophecies which we are considering little information is given about his work until the seventieth week of the Israelitish probation; in fact, previous to this his work had been different. Of him Jesus said to his disciples, "He dwelleth with you, and shall be in you." In this period we must look for our information regarding his new work, which commenced to be manifested on the day of Pentecost.

On the first day of this week John was at the river Jordan baptizing. In answer to questions he explained that he was not the promised Messiah, but a messenger sent to prepare for his coming, and contrasted their missions in the words, "I indeed baptize you with water unto repentance; but . . . he shall baptize you with the Holy Ghost and with fire." At this time the identity of the Messiah had not been revealed to him, but the sign had been promised, "Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he that

baptizeth with the Holy Ghost." That same day Jesus came and was baptized by him, and the sign was given. The next day John saw Jesus approaching, and with the introductory words, "Behold the Lamb of God, which taketh away the sin of the world," explained to the multitude that this was he of whom he had told them the day before. Thus John introduced Jesus to his ministry, first as he would be related to the new covenant, then as he would be related to the Abrahamic. Later Jesus identified John as the one referred to in Malachi 3: 1, as coming to prepare the way before him. Referring to this prophecy we find that the one whom he was to precede was "the messenger of the covenant."

From the teachings of Jesus we learn of the Spirit and his coming work. To Nicodemus he explained that to be born of the Spirit is necessary, if one would see the kingdom of God. On the great day of the feast he said, "If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water." "But this spake he of the Spirit which they that believe on him should receive." And to the Samaritan woman he said, "Whosoever drinketh of the water that I shall give him shall never thirst; But the water that I shall give him shall be in him a well of water springing up into everlasting life." John 7: 37-39; 4: 10, 14. The Spirit would impart, not only a new, but a satisfied, life to those who would receive him.

In his last conference with his disciples before his crucifixion, Jesus revealed more fully the work of the Spirit. He would be their Comforter. He would be their Guide into all truth, and would give prophetic vision. He would teach them and bring to their remembrance all that Jesus had said to them. Although these would all be included in the new covenant, this latter can not apply to us in just the same way that it did to them, for we have never heard his spoken word; but many of us doubtless have had experiences when almost forgotten passages of Scripture have come to our minds at such an opportune time that we could not doubt that it was a direct fulfillment of this promise.

To the world at large he has but one re-

vealed mission. "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment."

The work of Jesus, like that of the Spirit, was external. His life and teachings revealed high ideals, which man, on account of his carnal nature, was incapable of reaching. Jesus had yet to be offered as the sacrifice for sin, and until this was done the way was not open for the Spirit to commence work in his new sphere, of which Jesus had said, "He dwelleth with you, he shall be in you." He would then be the vitalizing force within the heart, included in the prophecy of the new covenant. Thus we see the force of Jesus' further statement, "It is expedient for you that I go away: for if I go not away the comforter will not come unto you; but if I depart I will send him unto you."

Like the old, the new covenant must be dedicated with blood (Hebrews 9: 18-28), in recognition of which Jesus said in instituting the Memorial Supper, "This cup is the new covenant in my blood, even that which is poured out for you." Luke 22: 20. R. V.

For forty days after his resurrection Jesus instructed his disciples more fully in the truths of the kingdom, thus giving them the fullest possible equipment for their work under the Holy Spirit. He gave them the "Great Commission" for world evangelism, incorporating into the new baptismal formula recognition of the Spirit's participation in the regenerative work, "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Just before his ascension he commanded them to remain in Jerusalem until they received the promised baptism with the Holy Ghost "not many days hence."

Obedient to this command, the apostles proceeded to their abode in Jerusalem, where for ten days they "all continued in prayer and supplication" together with other of the disciples. Nearer than that it should be "not many days hence," they had no knowledge as to when the promised baptism should occur. But "when the day of Pentecost was fully come, they were all of one accord in one place." Whether or not they suspected that this might be the time, it was to be expected that they would gather upon this

occasion, as it was an important feast day of the Jews. On a previous occasion (Acts 1: 15), there had been about one hundred twenty in the company, and on this festive day we would naturally look for a much larger gathering, knowing as we do (1 Corinthians 15: 6) that there were more than five hundred disciples at that time.

As they were thus gathered together, doubtless still "in prayer and supplication," suddenly there came the manifestation of the Spirit's presence with them. Preceded by "a sound from heaven as of a rushing mighty wind," which "filled all the house where they were sitting," the Spirit came among them as a flame of fire, separating and resting upon them, until upon each there sat a tongue of fire. "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

This spectacular demonstration must have been brief, for it was already nine o'clock in the morning, and by night, as a result of their preaching, about three thousand had gladly received the word, and had been baptized. And unlike the converts of some of our modern revivals, it was not necessary to wait for months to determine how many of these were genuine conversions, for they had been "pricked in their hearts" with the consciousness of their sins, and had believed in Jesus, not as an example, but as one in whom they could find "the remission of sins." And "they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."

Thus had Jesus fulfilled his mission as mediator of the new covenant. He had ascended into the heavenly sanctuary with his own blood as a perpetual atonement for sin, and had then, according to his promise, sent the Holy Spirit to carry forward his work. Will Israel accept the new covenant?

(To be continued)

It was necessary for the Son to disappear as an outward authority, in order that he might reappear as an inward principle of life. Our salvation is no longer God manifested in a Christ without us, but as a "Christ within us, the hope of glory."

—F. W. Robertson.

AN APPRECIATION

(Continued from page 92)

be cherished by her family and those who knew her best.

We extend our most sincere sympathy to the bereaved family, the aged father, brothers, and sisters, and may God sustain and comfort them.

Hope bids the anguished heart rejoice;

Tho' earthly ties are riven,

We still may hope to meet again,

In yonder peaceful haven.

Servant of God, well done;

Rest from thy loved employ,

The battle fought, the victory won,

Enter thy Master's joy.

IDA W. THAYER,

LEILA P. FRANKLIN,

SUSIE B. STARK,

Committee.

MARRIAGES

ANDERSON-PRENTICE.—At the home of the bride's parents, Dr. and Mrs. Harry W. Prentice, 17 Sherman Avenue, Lincoln Park, Yonkers, N. Y., June 30, 1930, Mr. J. Ramoth Anderson, of Linden, N. J., and Miss Eleanor M. Prentice, of Yonkers. The ceremony was performed by the bride's pastor, Rev. Harold R. Crandall, assisted by a friend of the family, Rev. Chalmers Holbrook, of Milbrook, N. Y.

DELONG-CRANDALL.—At the home of the bride, Milton Junction, Wis., June 7, 1930, by Pastor John F. Randolph, Homer Edwin DeLong, and Miss Flora Mae Crandall, all of Milton Junction, Wis.

DE WILDE-HORNER.—At the Seventh Day Baptist parsonage, Plainfield, N. J., on Friday, July 11, 1930, at four thirty o'clock in the afternoon, by Rev. Ahva J. C. Bond, friend of the contracting parties both of whom had lived in Plainfield temporarily, Roland de Wilde and Grace L. Horner, both of Shiloh, N. J. They will establish the new home in Shiloh.

HOPPER-WASCOM.—On June 26, 1930, Leander D. Hopper, of Magnolia, La., and Vesta E. Wascom, of Hammond, La., at the home of the officiating clergyman, Rev. S. S. Powell, in Ponchatoula, La.

MALTY-SHOLTZ.—At the home of the bride's parents at Oneida, N. Y., June 16, 1930, by Rev. L. F. Hurley, Leon Monroe Maltby, of Adams Center, and Iris Mae Sholtz of Oneida.

DEATHS

BOHNAM.—James Bernard Bohnam, son of James A. and Nina, Ingalls, Bohnam, was born in Walworth, Wis., October 13, 1910, and passed away the evening of July 4, 1930.

Bernard had always lived in Walworth. He had been connected with the life of the village. He was a member of the village band. He persisted in his school work till he was graduated from the Walworth High School the first of last June. He loved life and was always seeking to fill his place. He felt the necessity of making his own way, and because of this was found busy at some job while others were at play. He had hopes for life and entertained some quite definite plans by which to prepare himself for the future. He was whole-hearted in his play and in his work, even to the last hour of his life. Just at night, July 4, in company with a friend he drove to Lake Geneva and went in for a bath. He was hardly in the water when he threw up his arms and went down. A life saver, a member of his graduating class, quickly rescued the body and brought it ashore. No amount of resuscitating work could avail, as his heart had stopped. The shock to the community was great. That he was loved and highly esteemed was assured by the concourse of people who packed the church at his funeral the afternoon of July 7. His classmates were present in a body and bore him to his last resting place. No larger profusion of flowers and costly pieces had ever appeared in the church.

Bernard had made no public profession. He was thoughtful and was an efficient secretary and treasurer of the Bible school. We shall miss him. Pastor Witter had charge of the burial services and spoke from Psalm 90: 12.

E. A. W.

LANGWORTHY.—Mrs. Mercy Greene Langworthy was born in Adams Center, N. Y., November 25, 1874, and died June 16, 1930.

She was the daughter of Eugene and Emogene Langworthy Greene. On February 21, 1895, she was united in marriage with Clayton R. Langworthy at Brookfield, N. Y. One son, Harold G. Langworthy, was born to them.

Mrs. Langworthy's death came as a shock to the entire community. Apparently in her usual health, she had gone to the county court house in Watertown, where Mr. Langworthy was serving as a juror. She was taken ill there about ten o'clock in the morning and died at five in the afternoon.

She was a very active woman in church and community life and will be sadly missed by a wide circle of relatives and friends. She was active in the Grange, being a member of the local order, Pomona, and State granges. She belonged to the Eastern Star, was an active member of the Home Bureau, and was secretary and treasurer of the Greene Settlement Cemetery Associa-

tion. She was a faithful attendant at the Seventh Day Baptist church of which she was a member, a constant worker in the Ladies' Aid, and was superintendent of the home department of the Sabbath school.

Besides her husband and son she is survived by one sister, Mrs. Margaret G. Stoodley, and two brothers, DeChois Greene and Paul Greene, all of Adams Center.

Funeral services were held at the home June 18, conducted by her pastor, Loyal F. Hurley, and the burial was in Union cemetery.

L. F. H.

WOLF.—Sarah A. Converse, Wolf, daughter of Willard L. and Phoebe Spicer, Converse, was born in the township of Walworth, Wis., November 15, 1855, and departed this life at her home in Walworth, Wis., July 3, 1930.

She was baptized by Rev. Libbens Cottrell and united with the Seventh Day Baptist Church of Walworth November 23, 1867. She was married to W. Frank Wolf October 22, 1878. There was one child born to this union, Mabel, now Mrs. A. V. Welch.

She leaves her husband, a daughter, a sister, and a host of relatives and friends to mourn their loss.

Mrs. Wolf was a hard working woman. She filled a very humble place in life and filled it with credit. For a long time she has been a great sufferer, yet with all this she said to me that she lived in constant trust in the Savior she had known and tried to serve.

Farewell services were had from the late home the afternoon of July 5. Pastor E. Adelbert Witter was in charge and spoke from Hebrews 9: 27.

E. A. W.

The believing man hath the Holy Ghost; and where the Holy Ghost dwelleth, he will not suffer a man to be idle, but stirreth him up to all exercises of piety and godliness, and of true religion, to the love of God, to the patient suffering of afflictions, to prayer, to thanksgiving, and the exercise of charity towards all men.—*Martin Luther.*

Sabbath School Lesson V.—August 2, 1930

NAOMI AND RUTH (A Study in Racial Relationships).—The Book of Ruth.

Golden Text: "And he made of one every nation of men to dwell on all the face of the earth." Acts 17: 26.

DAILY READINGS

July 27—Fleeing the Famine. Ruth 1: 1-5.
July 28—Leaving Moab. Ruth 1: 6-10.
July 29—Choosing the Best. Ruth 1: 11-18.
July 30—The Return to Bethlehem. Ruth 1: 1-22.
July 31—God No Respector of Persons. Acts 10: 34-38.

August 1—One Father of All. Acts 17: 22-28.
August 2—The Mission of the Master. Isaiah 61: 1-7.

(For Lesson Notes, see *Helping Hand*)

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THEODORE L. GARDINER, D. D., Editor

L. H. NORTH, Business Manager

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

Terms of Subscription
Per Year\$2.50
Six Months 1.25
Per Month25
Per Copy05

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Vol. 109, No. 4

July 28, 1930

The Sabbath Recorder

"My son, forget not my law; but let thine heart keep my commandments: For length of days, and long life, and peace, shall they add to thee. Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart: so shalt thou find favor and good understanding in the sight of God and man. . . . Be not wise in thine own eyes: fear the Lord and depart from evil. . . . Honor the Lord with thy substance, and with the first-fruits of all thine increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine."

—Proverbs.

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