

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. 6

August 11, 1930

The Sabbath Recorder

"Do not keep the alabaster box of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words while their ears can hear them, and while their hearts can be thrilled and made happier. The kind things you mean to say when they are gone, say before they go. The flowers you mean to send for their coffin, send to brighten and sweeten their homes before they leave them.

"Let us learn to anoint our friends while they are yet among the living. Post-mortem kindness does not cheer the burdened heart; flowers on the coffin cast no fragrance backward over the weary way."

—George W. Childs.

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SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held with the Seventh Day Baptist Church at Salem, W. Va., August 19-24, 1930.

President—Edgar D. Van Horn, Alfred Station, N. Y.
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Corresponding Secretary—James L. Skaggs, Milton, Wis.

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COMMISSION OF THE GENERAL CONFERENCE

Terms expiring in 1930—Moses H. Van Horn, Salem, W. Va.; Curtis F. Randolph, Alfred, N. Y.; Edgar D. Van Horn, Alfred Station, N. Y.

Terms expiring in 1931—George M. Ellis, Milton, Wis.; Edward E. Whitford, New York, N. Y.; S. Duane Ogden, Nortonville, Kan.

Terms expiring in 1932—George B. Utter, Westerly, R. I.; Asa F. Randolph, Plainfield, N. J.; William M. Simpson, Battle Creek, Mich.

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Assistant Corresponding Secretary—Miss Bernice A. Brewer, Plainfield, N. J.

Treasurer—Miss Ethel L. Titsworth, 203 Park Avenue, Plainfield, N. J.

Regular meeting of the Board, at Plainfield, N. J., the second First Day of each month, at 2 p. m.

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The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

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Recording Secretary and Treasurer—Earl P. Saunders, Alfred, N. Y.

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The regular meetings of the Board are held on the second Sunday of January, April, July and October.

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Southwestern—Mrs. Nancy Davis Smith, Fouke, Ark.
Northwestern—Mrs. Charles S. Sayre, Albion, Wis.
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President—William M. Stillman, Plainfield, N. J.
Secretary—William C. Hubbard, Plainfield, N. J.
Treasurer—Asa F. Randolph, 240 West Front Street, Plainfield, N. J.

Gifts or bequests for any denominational purpose are invited, and will be gladly administered and safeguarded for the best interests of the beneficiaries in accordance with the wishes of the donors.

The Memorial Board acts as the Financial Agent of the Denomination.

Write the Secretary or Treasurer for information as to ways in which the Board can be of service.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

President—Corliss F. Randolph, Maplewood, N. J.
Recording Secretary—Asa F. Randolph, Plainfield, N. J.

Treasurer—Miss Ethel L. Titsworth, Plainfield, N. J.
Advisory Committee—William L. Burdick, Chairman, Ashaway, R. I.

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Stated meetings are held on the third First Day of the week in the months of September, December and March, and on the first First Day of the week in the month of June in the Whitford Memorial Hall, of Milton College, Milton, Wis.

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Trustee of International Society—William M. Simpson, 619 N. Ave., R. R. 3, Battle Creek, Mich.

Editor of Young People's Department of SABBATH RECORDER—Clifford A. Beebe, Berea, W. Va.

Junior Superintendent—Mrs. Elisabeth K. Austin, 52 Beach St., Westerly, R. I.

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The Sabbath Recorder

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PLAINFIELD, N. J., AUGUST 11, 1930

WHOLE No. 4,458

Always Welcome Our readers will find a message from our aged friend, Brother Hosea W. Rood, in this RECORDER, whose pen has been active for many years in the interests of the cause we all love. His practical commonsense writings have always been welcome.

Brother Rood and his good wife have lived together sixty-four years, and both are enjoying fair health for persons of their age. He is eighty-five and she is in her eighty-third year.

Read carefully his message on the theme, "Let Us Make Man."

Sayings That Disturb Me In a strong plea for the entire Bible as the Word of God to men, a world-renowned evangelist said: "The Bible must be accepted in its entirety or it must be brought down from its exalted position and put on a level with other man-made books and century worn volumes."

Why should such words disturb me? Simply because the prominent public teacher and preacher who utters them openly violates every week of his life the plainest teachings of the Bible regarding God's holy Sabbath; and he teaches men to disobey the command of Jehovah!

In place of this holy Sabbath of God he accepts the first day of the week—the Roman Catholic substitute—and works on the Bible Sabbath every week, as the years go by!

Still he persists in saying, with great emphasis, "The Bible must be accepted in its entirety," and makes a strong plea for obedience to all its commandments.

A protest will come to mind in such a case, and I can not avoid asking, "How can a well-informed Bible evangelist take such a position and expect people to take no exceptions to it?"

Boys, Be Strong, Brave, and True In this busy world where there is so much hard work to be done, and so many heavy loads to carry, there is no place for men who shun responsibility or who try to avoid taking an active part in the conflict between good and evil.

The world is made better and the good advanced only by struggle. Indeed, struggle is a gift of God. No matter how well entrenched sin may be, it is our duty to stand up and speak out bravely in God's name. It is a shame to shirk and to fold our hands in idleness when the days are evil and sin seems to have a majority.

Let every young man show his colors for truth and righteousness, and there can be no doubt about there being a better day coming for this nation. Everything in the next generation will be settled largely by the molding, life-giving influences of our boys and girls of today.

Therefore I plead with you, "Be strong, brave, and true."

Please Do not Lay All the Blame to The Young People Some way I am impressed to make this plea in view of some observations in real life. It is no uncommon thing to hear severe criticisms against young people who leave the Sabbath for business. They are blamed for having so little reverence for the Sabbath as a holy day.

In such cases, the real blame may, after all, belong to the parents themselves, who for years have made the spiritual atmosphere—the real molding, character-making influences that have shaped the character and fixed the tendency of the young man who must go out and meet the temptations of the world.

Have you ever seen a home where the parents themselves seemed to forget the sacredness of God's holy Sabbath, and who

came to be very careless about its observance? The father takes the Sabbath as a convenient time in which to study his business prospects, roam over his fields, put up fallen fence rails, count his sheep, salt his cattle, and study the outlook for crops. He is more particular about his chores on Sabbath day, does more cleaning up around his barns than on any other day. He stays away from church to go visiting, spends the hours reading political papers, or takes rides in the country for a change; and all day long Sabbath after Sabbath, makes the impression that for him the Sabbath means no more than a change of work for rest, until this same spirit is bred into the makeup of his boys and girls, to whom the Sabbath means only recreation.

In such a case the boys who go out from that home can not be expected to have any spiritual regard for the Sabbath day. And the parents are quite as much to blame for the sabbathless spirit of their young people as are the boys and girls themselves.

It seems to me that nothing would do our future cause more good than would a real Sabbath reform in many of our homes—a reform that would result in a more devout, spiritual, and conscientious regard for God's holy Sabbath in the home life of Seventh Day Baptist families.

Be of Good Cheer There is nothing like a happy-hearted man or woman in this world of toil and conflict. A sunshiny life is worth more than gold and silver; and nothing is more detrimental to human welfare than is that person who is always grumbling and finding fault with things.

Discontented people are sure to bring shadows and darkness where sunshine is most needed. If we can not make somebody happier and more contented, we might better never to have been born.

Let us trust God and do our best. Let us wear as cheerful a face as we can in order to help others in their dark days; for there is nothing like a happy neighbor in times when burdens grow heavy.

Don't you know of some friend who is so radiant, so genial, so kind, so full of pleasant influences, that when he comes into your presence you instinctively feel cheered and

uplifted? Whenever such persons enter your home it cheers your heart. It is like bringing a lamp into a darkened room.

This old world would be wonderfully blessed if everybody would cultivate the spirit of good cheer. Someone has said: "No one has any more right to go about unhappy than he has to go about ill bred. He owes it to himself, to his friends, to society, and to the community in general, to live up to his best spiritual possibilities, not only now and then, once or twice a year, or once in a while, but every day and every hour."

Both Can not Be Right In one of our western cities the leader on the board of education said, "Prohibition has demoralized the school children."

This is in keeping with the bombastic bravado of the characteristic wet politician, who claims to know more than the National Education Society about the effects of prohibition upon the children in our schools. One of the strong pleas of this society for prohibition is the assurance that prohibition has resulted in wonderful benefits to schools and their pupils.

At the request of President Hoover, the Education Society made a special study of this important matter, and reported that, "Unquestionably the Eighteenth Amendment has benefited the schools beyond measure."

Which of the two can speak with authority upon this question—the wet city politician or the president and secretary of the society that has made it a case of special and careful study for years?

America is to be congratulated upon the wonderful progress prohibition has made in spite of the persistent efforts of whisky men to discount it.

The Drys Must Keep Awake! Dr. Daniel A. Poling, after a trip of three weeks in twenty-five states in the Middle West, expresses the fear that prohibition is still in serious peril. Wherever he went he found unprecedented activity on the part of the wets, sustained by plenty of money from liquor interests, in efforts to elect wets enough to overcome the dry majority in Congress, and in this way to bring back the saloon.

He feels that, unless there is a real waking up of the dry forces, there is a chance for the wets to succeed. Indeed, he thinks the peril is greater now than it has been since the Eighteenth Amendment was adopted.

Mr. Poling appeals to the Christian ministers of this land, as the ones holding the key to the situation, to stand firm and true in their work of educating the masses against the wet movement before the November elections. This can be done by keeping the church people well informed regarding the underhanded and desperate movements of the liquor men.

"A Little Child Shall Lead Them" In one of Evangelist Torrey's meetings a father and mother accepted Christ when the invitation was given. The man was president of a race track association, and when he responded to the invitation he told the minister that their little boy had been converted at the children's meeting that afternoon, and came home so happy and enthusiastic that he pleaded with them to come in the evening and hear the gospel message. "We came" said he, "and decided to accept Christ."

In another case in Bristol, Eng., two little girls accepted the Savior and went home to their mother so happy that she was deeply moved. She took the cards they had about "God's sure promise," placed them under her pillow, almost afraid to go to sleep for fear she might lose them. The next day she too found peace in Christ.

In one of our western cities a little girl who had been converted in one of the good gospel meetings, became deeply interested in her unconverted father; and feeling sure that he could not be persuaded to go to the meeting, she requested them to hold one meeting at her own home. This they did. When nearly time for people to begin to come, her father put on his coat to go to the saloon as usual; but his little girl pleaded with him to stay because the meeting was to be in his home.

He stayed but was very much distressed and uneasy as the meeting progressed, and wished he could see a way to get out without attracting too much attention. He thought that he would not get caught in that

way again, if he got out of this all right.

Finally he heard the voice of his own dear girl in prayer. She said, "O God, will you not save my papa?" This prayer went right to his heart. He felt that he was a wicked man, and dropped upon his knees in agony, praying for himself. He found peace and became a faithful worker in the church.

In many ways that beautiful Bible text in Isaiah, "And a little child shall lead them," has proved true and practical as the generations come and go.

The spirit of childhood not only leads the contending powers of evil as suggested by the prophet, under the symbolism of "the lamb and the leopard, the kid and the calf, and young lion and fatling, being led by the young child; but this blessed influence of the child has brought many a rebellious man to repentance and peace.

Alfred Church Offers Song Books Free The fire in the Alfred church ruined some of their song books, and the trustees secured new and different ones for the church. Investigation shows that eighty copies of the old book, *The American Hymnal*, are well enough preserved to still be used.

Thinking that some of our small churches using *The American Hymnal* might be glad to receive these books, the Alfred Church offers them free to any church that will pay for transportation.

Any church desiring to accept this liberal offer, can do so by addressing Miss R. A. Place, Alfred, N. Y.

"LET US MAKE MAN"

HOSEA W. ROOD

Last Sabbath, after a bit of consideration in our class of God's work in creation, one of the men asked, "Why did God make man?" This rather surprising question did not receive a ready answer. I presume the most of us had never thought very much about it—had just accepted man's presence in the world as a matter of fact, and let it go at that. I had never heard the question before, so had no ready-made answer to it. One person, with some hesitation, suggested that perhaps God wanted company. Since then I have been giving the question no little thought. I have read again with

renewed interest the first chapter of Genesis with its simple, direct story of creation up to the beginning of the sixth day, when the new world in all its glorious power and majesty, its wonderful beauty as shown in land, and sea, in hill and dale, in mountain and plain, in field and forest, in flowers and fruit—all nature flooded with bright sunlight coming down through heaven's own canopy of blue—and can see how the Creator of it all was so pleased with it that he pronounced it *good*. May we not, however, imagine that as he looked he was not fully satisfied with what he saw?

Though the waters were alive with fishes, the air vibrant with songs of birds, the forest abounding in animal life—all nature throbbing with power and energy, much of which was going to waste because unused—none of God's creatures thus far had been able to utilize it. The most intelligent of them, say the horse or the dog, could not design machines to do work for them driven by the hidden forces of nature as our mills are now run by water power, our trains drawn by steam, and our automobiles driven by electricity.

There was no spiritual being on the morning of that sixth day of creation to whom the Maker of all things could communicate thought, or with whom he could exchange ideas. In consideration of these conditions at the beginning of that sixth day, is it anything out of the way for us to suspect that the source of the beauty and the forces of his newly created world became truly lonesome for the want of intelligent and congenial companionship; so he said, from the depths of his great loving heart, "Let us make man"—make him in our own image, "after our likeness," thus causing him to become the crowning work and glory of that creative week? So it was that "man became a living soul," human, yet Godlike in divine endowment. The soul thus given to God's first man, and through him to all men, is that something within us by means of which we know and feel and will—*know* what is *right*, *feel* that we *ought to do it*, and *then do it*.

Having on the sixth day done all this, God gave to the man he had made dominion over every living thing in earth and sea and air, and bade him make use for his bodily

well being and comfort all that was growing out of the soil at his feet. When he had thus completed his work of creation, "God saw everything he had made and behold it was very good."

"And the evening and the morning were the sixth day."

"And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed"—also the woman he had made to be the man's companion. Thus it was that God established the first family in Eden. Its members were not to be idlers there. They were "put into the garden of Eden to dress it and to keep it"—to care for it. In this way they became "laborers together with God," thus forming a noble partnership—companionship in the best sense. Happy has it been since then for every one who has chosen for himself this blessed companionship, to be a laborer together with God, for in this relationship he too becomes a creator. As a student of natural laws—God's laws—he makes himself able to design and construct machinery through which the forces of nature from the most delicate to ponderous may obey him, do his bidding, work for him. Though he can not create matter or force, he is able to create means by which both matter and force unite to do great things for him.

Then came the seventh day with its finished creation. "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it because that in it he had rested from all his work which God created and made."

And so this, the first Sabbath, was kept alike by both God and man—God satisfied and man happy in mutual love, for "God is love," and man made like him was ready to respond to the love of the Father. And on this sanctified—made holy—seventh day, the hearts in this first family must have gone out in loving devotion to the Father so that they worshiped him in spirit and in truth.

It is good for us from time to time to dwell in reverent thought upon this first Sabbath day in Eden with its blessed associations, and, so far as we are able, make every present Sabbath a sacred memorial of that first sanctified Sabbath day in Eden.

MISSIONS

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

MISSIONARY BOARD'S QUARTERLY MEETING

The regular meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held in the Pawcatuck Seventh Day Baptist church in Westerly, R. I., Sunday, July 20, 1930.

The members present were:

Rev. C. A. Burdick, Rev. William L. Burdick, Ira B. Crandall, Robert L. Coon, Rev. A. J. C. Bond, John H. Austin, S. H. Davis, Walter D. Kenyon, Allan C. Whitford, Rev. W. D. Burdick, Albert S. Babcock, James A. Saunders, Charles H. Stanton, Frank Hill, Morton R. Swinney, Mrs. C. A. Burdick, Charles E. Gardner, Dr. Anne L. Waite, Karl G. Stillman, George B. Utter, Elisabeth K. Austin.

The visitors present were: Mrs. W. D. Burdick, Miss Marjorie Burdick, Mrs. John Austin, Mrs. Allan Whitford, Mrs. Nellie Grant.

The meeting opened at 2.05 o'clock with prayer by Rev. A. J. C. Bond.

The annual report of the treasurer was read, received, approved, and ordered recorded, and becomes a part of the annual report of the Board of Managers of the Missionary Society to the society.

The corresponding secretary presented his quarterly report which was voted received and recorded. It follows:

QUARTERLY REPORT OF THE CORRESPONDING SECRETARY

As corresponding secretary I would report that the week following the last board meeting I made a trip to Verona, N. Y., for the purpose of having an interview with Rev. Lester G. Osborn before he went to the Pacific coast to begin the missionary-evangelistic campaign planned by the Pacific Coast Association and fostered by this board. Returning home from Verona the Sabbath was spent with our church in Berlin, N. Y. The last week in April I started on a trip in the Southeastern, Southwestern, and Northwestern associations. While on this trip, besides holding numerous conferences, I visited

our churches in Berea and Middle Island, W. Va., Fouke, Gentry, and Little Prairie, Ark., and Boulder and Denver, Colo. The greater part of June was spent in attending the Eastern Association at Berlin, N. Y., the Central Association at DeRuyter, N. Y., and the Western Association at Alfred Station, N. Y. While in Boulder I assisted in the ordination to the gospel ministry of Professor Ralph H. Coon, who in recent months has become pastor of our churches in Boulder and Denver; and since returning from the associations I participated in the installation of Rev. Harold R. Crandall as pastor of the Pawcatuck Seventh Day Baptist Church. In addition to the trips made, I have endeavored to furnish material for the Missions Department of the *SABBATH RECORDER*, conduct the correspondence of this office, and look after such executive matters as have come to hand. During the last two weeks much time has been spent in preparing the annual report of the Board of Managers.

Respectfully submitted,

WILLIAM L. BURDICK,
Corresponding Secretary.

Frank Hill, chairman of the Tropics Committee, made a verbal report. He recommended that Royal R. Thorngate of the Georgetown field be given three months' absence with furlough pay. No action was recommended in regard to Jamaica.

Voted that Royal R. Thorngate be allowed regular furlough pay until October 1, when his services will cease, and that Mr. Willis A. Berry be allowed \$10 a month for expenses.

Voted that the question of securing a successor to Royal R. Thorngate be left with the Tropics Committee with authority.

The Evangelistic Committee reported that no meeting of the committee had been held during the quarter, but the corresponding secretary gave an interesting and enthusiastic description of the work which is getting under way in California.

Voted that until a stable government is established in China this board is not favorable to registration of our schools in Shanghai under present regulations.

It was reported that a conference of the board and Dr. Rosa W. Palmberg was held June 5, and that she will be here in August to again meet the board.

Voted that the corresponding secretary be instructed to send copies of the letter from China, asking the members of the society to donate for the furnishing of a room of the Boys' School.

A report was made that the Alice Fisher

Fund had a balance of about \$4,000 for needy ministers.

A report on the Ministerial Education Fund was to the effect that no new demands had been made.

The committee on Conference Program made its report. It was adopted.

Voted that the annual report of the corresponding secretary be adopted, and that this report with the annual report of the treasurer, be the annual report of this Board of Managers of the Seventh Day Baptist Missionary Society.

Voted that three hundred copies of the annual report be printed.

Voted that the following tentative budget for 1931 be adopted. It follows:

TENTATIVE BUDGET FOR 1931

China

J. W. Crofoot	\$1,600.00
H. Eugene Davis	1,600.00
H. Eugene Davis, Children's allowance	800.00
George Thorngate	1,600.00
Geo. Thorngate, Children's allowance	400.00
Susie M. Burdick	800.00
Rosa W. Palmborg	800.00
Grace I. Crandall	800.00
Anna M. West	800.00
Incidentals	500.00
Traveling expenses	1,200.00
Girls' School	300.00
Boys' School	500.00
Total	\$11,700.00

American Tropics

Missionary in Georgetown	\$1,500.00
Children's allowance	100.00
William A. Berry	240.00
Wm. A. Berry (traveling expenses, helper, rent place of worship)	120.00
D. Burdett Coon	1,500.00
Traveling expense	540.00
Total	4,000.00

Home Field

Jackson Center, Ohio	\$ 500.00
Colorado field	500.00
Southwestern field	2,000.00
Detroit Church	500.00
Middle Island, W. Va.	400.00
Fouke, Ark.	500.00
Stonefort, Ill.	600.00
Syracuse, N. Y.	100.00
West Edmeston, N. Y.	100.00
Western Association	500.00
Iowa field	600.00
Salemville, Pa.	300.00
Ritchie, W. Va.	300.00
Daytona, Fla.	100.00

Edinburg, Tex.	200.00
Athens and Attalla, Ala.	400.00
Brookfield, N. Y. (if needed)	200.00
Pacific Coast Association	1,500.00
Foreign Missions Conference	40.00
Traveling expenses	800.00
Emergency Fund	180.00
Contingency Fund	1,000.00
Total	11,320.00

Administration

Corresponding secretary	\$1,800.00
Clerk hire for corresponding secretary	400.00
Clerk hire for treasurer	400.00
Total	2,600.00
Total	\$ 31,120.00

Voted that we appreciatively recognize the able work of our treasurer and the Investment Committee, who are so generously giving time and service in the interest of the Seventh Day Baptist Missionary Society.

Voted that as soon after the Conference at West Virginia as possible our corresponding secretary, Rev. William L. Burdick, be released from duty for a month's vacation, his work being carried on by other members of the board under the direction of Mr. Hill, the new pastor at Ashaway, assisted by treasurer Davis and his secretary.

The treasurer presented his quarterly report which was voted received and recorded. It follows:

QUARTERLY REPORT

April 1, 1930—July 1, 1930

S. H. DAVIS	In account with	THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY
<i>Cash Received</i>		
On hand April 1, 1930	\$ 8,437.82	
For General Fund	6,511.14	
For China—Girls' School Fund (interest account)	275.50	
For Jamaica	5.00	
For Special for Jamaica	55.00	
For Java	2.00	
For Debt Fund	162.33	
From income permanent funds	5,300.00	
From loan	1,000.00	
From Memorial Board	632.02	
Total	\$22,380.81	

Disbursements

To corresponding secretary and general missionaries	\$ 853.71
To churches and pastors	1,654.65
To China field	2,711.78
To Georgetown field	985.00

To Jamaica field	578.68
To special for Jamaica	40.00
To Holland	312.50
To treasurer's expenses	111.24
To interest on loans	184.02
Total disbursements	\$ 7,431.58
Balance on hand July 1, 1930	14,949.23
Total	\$22,380.81

SPECIAL FUNDS

1. Boys' School Fund	
Amount on hand April 1, 1930	\$ 1,106.67
Received one year's interest	44.71
Amount on hand July 1, 1930	\$ 1,151.38
2. Girls' School Fund	
Amount on hand April 1, 1930	\$11,105.79
Received one year's interest	448.67
Total	\$11,554.47

Total amount of special funds	\$12,705.84
Balance on hand July 1, 1930	\$14,949.23
Net balance above special funds July 1, 1930	2,243.39

E. & O. E.

S. H. DAVIS,
Treasurer.

The minutes were read and approved.
The meeting adjourned at 7.55 p. m.

GEORGE B. UTTER,
Recording Secretary.

MONTHLY STATEMENT

July 1—August 1, 1930

S. H. DAVIS

In account with

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

Dr.

Balance on hand July 1, 1930	\$14,949.23
Georgetown Seventh Day Baptist Church, British Guiana, Missionary Society	8.20
Miss Lucia M. Waldo, Missionary debt	1.00
Onward Movement treasurer, Missionary Society	652.68
Milton Junction Church, Missionary Society	20.00
West Edmeston Church, Missionary Society	25.00
First Alfred Church, Missionary Society	25.00
New England Seventh Day Baptist Christian Endeavor Union, special for Jamaica	60.00
Rev. John T. Babcock, Missionary debt	16.66
Mrs. A. S. Thayer, Missionary debt	1.00
Total	\$15,758.77

Cr.

Gerard Velthuysen, work in Holland	\$ 312.50
Royal R. Thorngate, salary, traveling expenses and child's allowance	175.80
Wm. A. Berry, June salary	20.00
D. Burdett Coon, June salary	125.00
H. L. Mignott's salary	35.00
Wm. L. Burdick, June salary, traveling expenses, and office supplies	230.73
Clerk hire	33.34
Ellis R. Lewis, June salary and traveling expenses	207.50

L. D. Seager, June salary	41.66
R. J. Severance, June salary	41.66
Clifford A. Beebe, June salary	25.00
W. L. Davis, June salary	25.00
John T. Babcock, June salary	16.66
E. H. Bottoms, June salary	33.34
Verney A. Wilson, June salary	33.34
James H. Hurley, June salary	25.00
Charles A. Pierce, work on Pacific Coast	125.00
William Clayton, Quarter's salary	25.00
Paul S. Burdick, Quarter's salary	25.00
Washington Trust Co., interest on loans—3 months, \$9,500	135.63
Pawcatuck Bank and Trust Co., draft balance salary H. E. Davis, and passage of Richard Davis	650.00
Treasurer's expenses	28.00

Total expenditures for month \$ 2,370.16
Balance on hand August 1, 1930 13,388.61

\$15,758.77

Bills payable in August (including \$10,000, Girls' School, China), about \$11,500.00

Special funds referred to in last month's report now amount to \$12,705.84; balance on hand August 1, 1930, \$13,388.61; net balance above special funds \$682.77. Indebtedness to loans, \$12,500. Net indebtedness \$11,817.23.

E. & O. E.

S. H. DAVIS,
Treasurer.

SALEM COLLEGE COMMENCEMENT

PRESIDENT S. ORESTES BOND

Salem College graduated its largest degree class on June 5, 1930. There were forty-seven different individuals in the senior class. Some of them received both the Bachelor of Arts and the Bachelor of Science degrees. This is a little more than nine hundred per cent increase in eleven years.

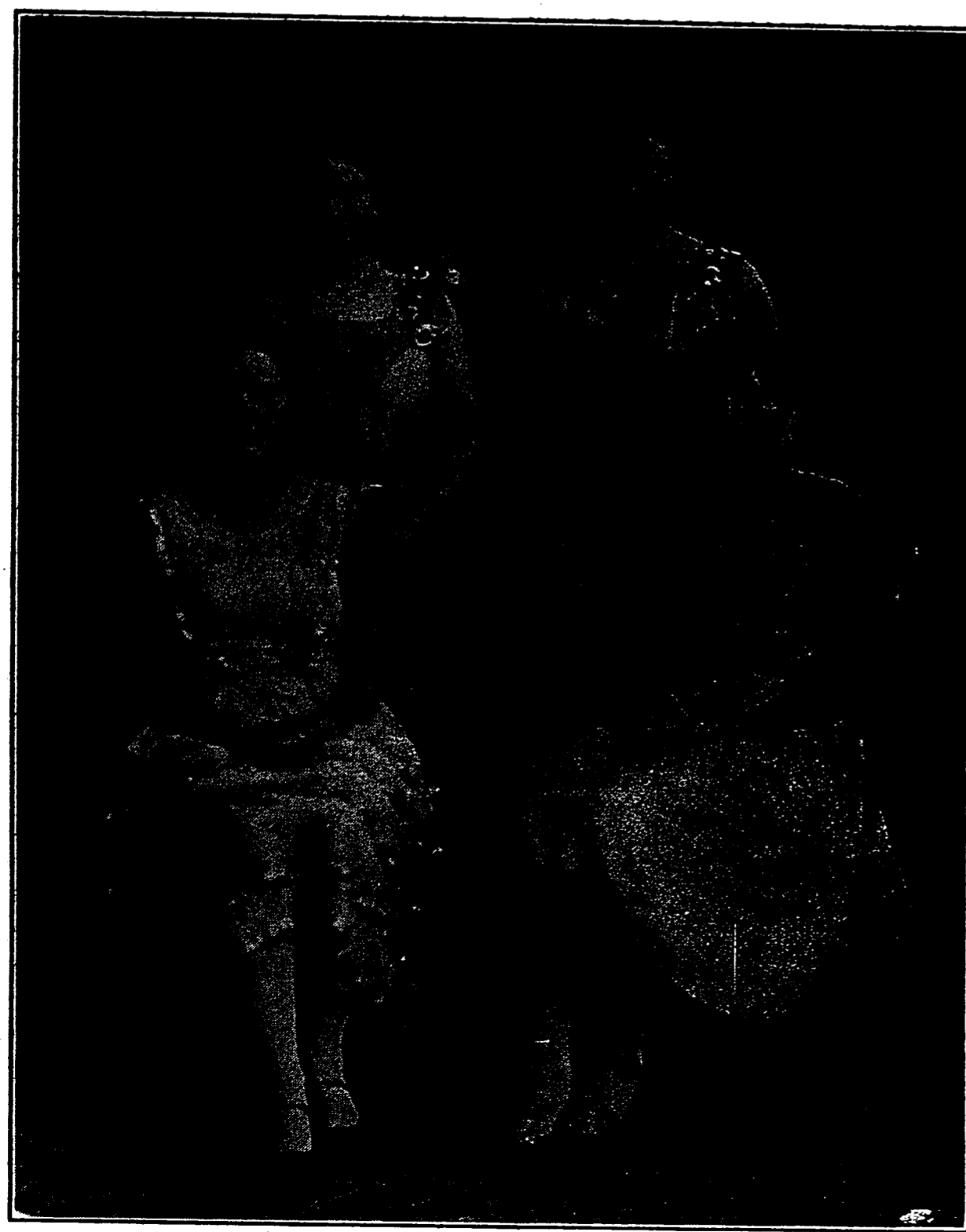
There were also fifty-eight graduates in the standard normal department. There were three diplomas and four certificates awarded by the music department.

In addition to these regular graduates, honorary degrees were given to Rev. Charles G. Stater, of Huntington, W. Va., and Rev. Alva L. Davis, of Little Genesee, N. Y. The former received the degree of Doctor of Laws, the latter the degree of Doctor of Divinity. Both of these men are West Virginians by birth and men who have made unusual use of their opportunities. Rev. Mr. Stater is rapidly becoming nationally known as a leader in the Methodist Episcopal Church. He has been for many years an exceptionally strong friend of Salem College. His address on commencement morning had a depth of philosophy

and an eloquence of expression seldom equalled. Rev. Mr. Davis is well known to all Seventh Day Baptists in this country. His sermon before the graduates on Sunday evening, June 1, left a deep impression of the abiding values in true religion, though constantly expressed in varied and new forms.

"ALL GOOD SEVENTH DAY BAPTISTS"

The Salem College Ladies' Quartet was acclaimed by many critics as the most finished musical group yet produced by Salem College. They were given prominent places on the commencement program and were called upon repeatedly for extemporaneous numbers. These young ladies will assist in the music of the coming Conference pro-



SALEM COLLEGE LADIES' QUARTET

gram. Their friends may identify them in the accompanying picture as Virginia Bond Spicer, Eleanor Davis, Anita Davis, Dorothy Davis. It is interesting to know that they are all Seventh Day Baptists.

PRESIDENT'S ANNUAL STATEMENT

June 5, 1930

It is not merely the repetition of a customary phrase to say that we are grateful to the heavenly Father for the accomplishments of another year. It is rather an abiding emotion too deep for words among all those who are responsible for the continued maintenance of this Christian institution. We believe that the founders and those who have followed them, have builded upon the

right foundation. There is no occasion for turning aside from these principles. The last year has witnessed a great revival of interest in the smaller Christian colleges. Two of the most important educational gatherings of the year have given themselves, almost exclusively, to a discussion of the problems of the Christian college.

A TRIBUTE

Through the first forty years of the history of Salem College the annual statements have been remarkably free from reference to the loss, by death, of official workers. In the nature of things, however, it can only be expected that those who have borne the burden and the heat of the day in the early life of this college should begin to lay down their burdens at the feet of him whose cause our school is meant to serve. We mourn the passing of Thomas Marsdon Bond, whose service on the Board of Directors for a quarter of a century has been marked by faithful devotion, wise counsel, and generous support. He was but little past the prime of life, but he served during a very important period of development.

FACULTY

During the past year the faculty has been unusually faithful and satisfactory. There was a brief tremor in the organization at the middle of the year when Miss Mary M. Wallace, head of the English department, found it necessary to resign. Her place, however, has been well filled by Mrs. Mildred Gibson Smail. Miss Wallace had established the department on a wise and firm basis. Mrs. Smail has carried on in a most acceptable manner.

The work of Dr. N. L. T. Nelson has been very satisfactory. He was new to the situation, but his scholarly attainments made it possible for him to bridge the gap between the resignation of Professor Harold O. Burdick and the coming of Professor Harly D. Bond. Mr. Bond's year in graduate study gives him thorough preparation for this important department. We only wish our financial situation would permit us to retain Doctor Nelson also.

The unfortunate illness of Professor Arthur R. Spaid has made it necessary for

him to be away from the college since November. His work has been carried on very successfully by Professor W. R. H. Patterson. Professor Spaid's many friends will be glad to know of his complete recovery and of his return to the college at the opening of the summer term. Professor Patterson's large preparation and genial personality have endeared him to a large group taking work in education. He will remain at least for the summer term.

Miss Ford, of the home economics department, and Miss Bond, of the music department, have proved their right to a permanent place in the work of the college.

The young ladies of the college and others planning to attend will be interested to know that a full time physical education director has been authorized for the coming year.

ATTENDANCE

Owing to the pressure of hard times the summer term of this school year was not quite so large as in some previous years. The attendance in extension classes was also reduced because the teachers were overcrowded in their residence work. But in spite of these two slight decreases in attendance, the college served during the year eight hundred two different people. A larger number of these than ever before were resident students. Thus the institution continues to grow in the service it gives to an ever enlarging community.

The night school has proved very popular and very helpful. It will be continued in the coming year. Each Wednesday night from six to ten o'clock all regular teachers offer in their respective departments courses which may be counted as resident credit.

ADULT EDUCATION AND EXTENSION

For many years groups of people representing almost every occupation and profession have asked for admission into extension classes. These classes will still be offered in a limited way. Salem College has also agreed to co-operate with certain other colleges and state agencies in providing practical class work, organized especially for the adult population within reach of the college. These courses will be organized with chief reference to their contribution to the life of the general public. Classes will be

taught when possible by members of the faculty, and at other times by certain persons designated for the specific work and acceptable to the college. It is hoped that the organization of this program for adult education may progress far enough to justify the college in issuing a diploma of accomplishment without reference to entrance requirements. It has been thoroughly demonstrated that people everywhere are hungry for knowledge. The college hopes in this way to be of service to a large group who would not otherwise be permitted to enroll for systematic study.

SUMMER SCHOOL

This year's summer school opens Monday, June 9. A wider choice of subjects than ever before is scheduled. Besides all the regular departments of the usual summer school we have made two distinct additions. Miss Mary Titus, of Huntington, has been employed to give her entire time to physical education with special reference to the needs of the women students. Miss Virginia F. Randolph, of New York City, will offer a course in metal working and jewelry, and in weaving. These two additions should add much to the attractiveness of the summer program.

EXTRA-CURRICULAR ACTIVITY

Probably the college music department has had the greatest year in its history. The young people themselves have shown unusual devotion in practice. Professor Siedhoff and Miss Bond deserve high commendation for the year's accomplishments.

The men's glee club made an extensive trip, the climax of which was their broadcast from the Roxy Theatre, New York City. The young women's glee club made three extensive trips, the most important of which took them as far north as Battle Creek, Mich. These organizations have pleased old friends and won new ones in every place they visited. The outstanding musical need of the college now is an additional teacher to emphasize band and orchestral instruments.

Our athletic teams have acquitted themselves well throughout the season. In the coming year Director T. Edward Davis will give more time to coaching and less time to physical education.

Other student organizations have been active.

IMPROVEMENTS

At the opening of the year, new and up-to-date equipment was added to the cafeteria. Miss Gray and Miss Ford have entirely reorganized this department. Cafeteria service is proving very satisfactory to its patrons. Credit for this improvement should be given largely to Mr. George H. Trainer who gave freely of his counsel, his time, and his money.

The physics department has been almost completely reorganized under the direction of Professor Orla A. Davis. Much new equipment has been purchased and storage room has been added.

According to a custom, born out of the love of those who have received much at the hands of the college, the college senior class continued the beautification program of the campus. The beautiful archway just completed will doubtless stand for hundreds of years a monument to their loyalty and an interpreter to the passer-by, of these buildings and grounds.

The president's frequent and sometimes long absences from the colleges during the year have put heavy burdens upon Dean Van Horn and other members of the faculty. The year, however, has been one of the most satisfactory in the history of the institution. These trips have doubtless helped, in no small way, to win new friends and secure additional funds. Rev. O. P. Bishop, now nearing the close of his second year of service, has proved himself an invaluable worker. His messages and his solicitations are well received everywhere. We are already looking upon him as a permanent addition to the staff of workers, willing to give the strength of his life to this monumental work. Old friends have rallied to every call made by the college. New friends have been found in larger numbers than ever before. This augurs well for the future.

Instead of a final paragraph devoted to the financial situation of the college, Rev. Mr. Bishop will give you somewhat in the form of a lawyer's brief, the financial accomplishments of the year.

(See financial report in issue of June 30.)

WOMAN'S WORK

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

THE REVELATIONS OF RESERVE POWER

Every individual is a marvel of unknown and unrealized possibilities. Nine-tenths of an iceberg is always below water. Nine-tenths of the possibilities of good and evil of the individual is ever hidden from his sight.

Burns' prayer—that we might "see ourselves as others see us"—was weak. The answer could minister only to man's vanity—it would show him only what others think him to be, not what he is. We should pray to see ourselves as we *are*. But no man could face the radiant revelation of the latent powers and forces within him, underlying the weak, narrow life he is living. He would fall blinded and prostrate as did Moses before the burning bush. Man is not a mechanical music box wound up by the Creator and set to play a fixed number of prescribed tunes. He is a human harp, with infinite possibilities of unawakened music.

The untold revelations of Nature are in her reserve power. Reserve power is Nature's method of meeting emergencies. Nature is wise and economic. Nature saves energy and effort, and gives only what is absolutely necessary for life and development under any given condition, and when new needs arise Nature always meets them by her reserve power.

In animal life Nature reveals this in a million phases. Animals placed in the darkness of the Mammoth Cave gradually have the sense of sight weakened and the senses of smell, touch, and hearing intensified. Nature watches over all animals, making their color harmonize with the general tone of their surroundings to protect them from their enemies. Those arctic animals which in the summer inhabit regions free from snow, turn white when winter comes. In the desert, the lion, the camel, and all the desert antelopes have more or less the color of the sand and rocks among which they live. In tropical forests parrots are usually

green; turacous, barbets, and bee-eaters have a preponderance of green in their plumage. The colors change as the habits of the animals change from generation to generation. Nature, by her reserve power, always meets the new needs of animals with new strength—new harmony with new conditions.

About forty-five years ago three pairs of enterprising rabbits were introduced into Australia. Today, the increase of these six immigrants may be counted by millions. They became a pest to the country. Fortunes have been spent to exterminate them. Wire fences many feet high and thousands of miles long have been built to keep out the invaders. The rabbits had to fight awful odds to live, but they have now outwitted man. They have developed a new nail—a long nail by which they can retain their hold on the fence while climbing. With this same nail they can burrow six or eight inches under the netting, and thus enter the fields that mean food and life to them. They are now laughing at man. Reserve power has vitalized for these rabbits latent possibilities because they did not tamely accept their condition, but in their struggle to live learned *how* to live.

In plant life, Nature is constantly revealing reserve power. The possibilities of almost infinite color are present in *every* green plant, even in roots and stems. Proper conditions only are needed to reveal them. By obeying Nature's laws man could make leaves as beautifully colored as flowers. The wild rose has only a single corolla; but, when cultivated in rich soil, the numerous yellow stamens change into the brilliant red leaves of the full-grown cabbage-rose. This is but one of Nature's miracles of reserve power. Once the banana was a tropical lily; the peach was at one time a bitter almond. To tell the full story of reserve power in nature would mean to write the history of the universe, in a thousand volumes.

Nature is a great believer in "double engines." Man is equipped with nearly every organ in duplicate—eyes, ears, lungs, arms, legs, so that if one be weakened, its mate, through reserve power, is stimulated to do enough for both. Even where the organ itself is not duplicated, as in the nose, there is a division of parts so there is constant reserve. Nature, for still further protection,

has for every part of the body an under-study in training, to be ready in a crisis—as the sense of touch for the blind.

Birds when frightened ruffle their feathers; a dog that has been in the water shakes its coat so that each hair stands out of itself; the startled hedgehog projects every quill. These actions are produced by "skin muscles" that are rudimentary in man, and over which in ordinary conditions he has no control. But in a moment of terrible fear reserve power quickens their action in a second, and the hair on his head "stands on end" in the intensity of his fright.

Nature, that thus watches so tenderly over the physical needs of man, is equally provident in storing for him a mental and a moral reserve power. Man may fail in a dozen different lines of activity and then succeed brilliantly in a phase wherein he was unconscious of any ability. We must never rest content with what we *are*, and say: "There is no use for me to try. I can never be great. I am not even clever now." But the law of reserve power stands by us as a fairy godmother and says: "There is one charm by which you can transmute the dull dross of your present condition into the pure gold of strength and power; that charm is ever doing your best, ever daring more, and the full measure of your final attainment can never be told in advance. Rely upon me to help you with new revelations of strength in new emergencies. Never be cast down because your power seems so trifling, your progress so slow. The world's greatest and best men were failures in some line, failures many times before failure was crowned with success."

There is in mythology of the Norsemen a belief that the strength of an enemy we kill enters into us. This is true in character. As we conquer a passion, a thought, a feeling, a desire; as we rise superior to some impulse, the strength of that victory, trifling though it may be, is stored by Nature as a reserve power to come to us in the hour of our need.

Were we to place before almost any individual the full chart of his future—his trials, sorrows, failures, afflictions, loss, sickness, and loneliness—and ask him if he could bear it, he would say, "No! I could not bear all that and live." But he *can* and

he *does*. The hopes upon the realization of which he has staked all his future turn to air as he nears them; friends whom he has trusted betray him; the world grows cold to him; the child whose smile is the light of his life dishonors his name; death takes from him the wife of his heart. Reserve power has been watching over him and ever giving him new strength—even while he sleeps.

If we be conscious of any weakness, and desire to conquer it, we can force ourselves into positions where we *must* act in a way to strengthen ourselves through that weakness, cut off our retreat, burn our bridges behind us, and fight like Spartans till the victory be ours.

Reserve power is like manna given to the children of Israel in the wilderness — only enough was given them to keep them one day. Each successive day had its new supply of strength. There is in the leaning tower of Pisa a spiral stairway, so steep in its ascent that only one step at a time is revealed to us. But as each step is taken the next is made visible, and thus, step by step, to the very highest. So in the divine economy of the universe, reserve power is a gradual and constant revelation of strength within us to meet each new need. And no matter what be our line of life, what our need, we should feel that we have within us infinite, untried strength and possibility, and that, if we believe and do our best, the angel of reserve power will walk by our side, and will even divide the waters of the Red Sea of our sorrows and trials so we may walk through in safety.—*Jordan*.

HOME NEWS

FARINA, ILL.—Once more our nation has celebrated its birthday. Hundreds of thousands of dollars have been spent to make a noise and for the sake of satisfying some form of human desire. We call it celebrating our birth of independence, showing the world that we are patriots. We need to remember that, being loud and vehement is not necessarily patriotism, but that patriotism consists in doing the things that uphold the highest ideals of our founders and in working for those contacts that will result in national justice and human brotherhood.

Jesus once said to those about him that *professed* to be his followers, "Why call ye me, Lord, Lord, and do not the things which I say?" Another with equal truth has said:

"True worth is in being, not seeming,
In doing each day that goes by
Some little good, not in dreaming
Of great things to do by and by."

Again we find this same truth contained in these words:

"He serves his country best
Who lives pure life and doeth righteous deed,
And walks straight paths however others stray,
And leaves his sons, as uttermost bequest,
A stainless record which all men may read;
This is the better way."

We must never allow ourselves to forget that back of this government and all that it stands for, is the Church of Jesus Christ and our system of public education. As goes the Church and school, so goes the nation. We can not afford to neglect either, for religion and education are the foundations of national being, purity of life, and intelligent approach to all our problems. These institutions are responsible for our citizens of today and tomorrow, and just so long as fifty-one per cent of them are God fearing, honest, virtuous, industrious, sympathetic, believers in God and the principle of democracy, our nation is safe. To desert them means ruin and decay. Our independence was purchased by the sacrificial giving of those who sought to uphold a high ideal; it will be maintained only as that same type of sacrificial living continues.—*Rev. C. L. Hill in Farina "News."*

LOST CREEK, W. VA. — At the annual meeting of the Lost Creek Seventh Day Baptist Church, June 15, Rev. H. C. Van Horn tendered his resignation as pastor of the church, the same to become effective August 30, 1930. After passing resolutions of appreciation of the pastor and family's work and regrets at their going, the church accepted the resignation. It is not easy after seven years of life in a community and years of toil and service to pull up roots and begin over again elsewhere. Mr. Van Horn has accepted a call to become the corresponding secretary of the American Sabbath Tract Society with headquarters at Plainfield, N. J. In connection with this work, which will be a combination of office

and field work, he will serve as pastor the Piscataway Church of a suburban city with his residential address at Dunellen, N. J.

At the Daily Vacation Bible School of the Seventh Day Baptist Church there were forty-nine enrolled. Of these at least twelve were from first day homes. Because of lack of facilities of room and teachers the supervisor was compelled to say, "We can not enroll any more." At the close of the three weeks' term an interesting demonstration program was rendered. More than two hundred patrons and interested people were present to enjoy the event. Mrs. Abbie B. Van Horn as supervisor, with her faithful corps of teachers, is to be congratulated on the fine work done. The parents who so willingly and gladly sent their children and co-operated so fully are worthy of commendation. This is the eighth consecutive year the school has been held. Those receiving diplomas on completion of the prescribed course are Helen Kennedy, Glen Kennedy, and Jess Kennedy. The teachers were Professor Russell Stout, Mrs. Lucile Bond, Elizabeth Kennedy, Velma Davis, Mary Van Horn, and Pastor H. C. Van Horn. The work in such a school, however, can not be satisfactorily done without more room and added facilities.—*The Booster*.

BUILDER'S CLUB SOCIAL

July twentieth, the Builder's Club of the Lost Creek Church held its monthly meeting at the home of Mr. O. B. Bond. However, it was a special affair which all the church people were invited to attend.

It was a beautiful summer night and the program and entertainment were held on the lawn.

The president, Mr. W. B. Van Horn, presided and the usual business was transacted, after which a pleasing program consisting of music and readings was presented.

The meeting was then turned over to the entertainment committee. The most interesting feature was a pantomime, "Meller-drammer," which caused a great deal of merriment.

Very enjoyable light refreshments were served, and people returned to their homes, having spent a very pleasant evening.

STELLA BAILEY.

(Continued on page 183)

YOUNG PEOPLE'S WORK

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

IS EDUCATION WORTH WHAT IT COSTS? WHY?

Christian Endeavor Topic for Sabbath Day,
August 23, 1930

DAILY READINGS

Sunday—It costs sacrifice (Luke 9: 57-62)
Monday—Its costs to parents (Deut. 6: 1-9)
Tuesday—It calls for attention (Prov. 3: 1-4)
Wednesday—Educational opportunities (Prov. 8: 1-11)
Thursday—Religious education (Luke 2: 41-47)
Friday—Danger of pride (Matt. 23: 1-12)
Sabbath Day—Topic: Is education worth what it costs? Why? (Prov. 3: 13-18)

CLARA L. BEEBE

Advertise this meeting as a "Progress Meeting." Make a poster with a big golden sun, labeled "Progress," in the background, just rising over a low line of hills, and a winding road marked "Education," leading up to the sun. Beside the road make a sign-board, announcing the topic, time, and place of meeting, and the leader. Display this poster where the most young people will see it (at least a week ahead of time).

Plan the meeting with "the Progress of Education" as a theme. Give a few of your well-read members topics for discussion, such as: "The Education of a Hebrew Boy in Christ's Time," "The Contribution of the Arabs to Education," "The Effect of Christianity Upon Education," "The Growth of the Educational System in America," and "The Obligations That Come to One Who Has Had a Chance for Higher Education." Give topics out a week in advance.

If you want a debate, you might use this subject, "Resolved, That an Education Which Deprives Us of Our Belief in God Is Worse Than no Education."

A few questions:

1. Does Christianity have anything to fear from education, as long as education deals with proved facts?
2. When can a man (or woman) be spoken of as truly educated?

3. When is the cost of a college education too high? Why?

4. What are some of the dangers of ignorance?

5. What should be the aim of education?

Suggested songs: More Like the Master; The Foundation of God Standeth Sure; The Word of God Shall Stand; America the Beautiful. Solo for closing: Someone is Watching Your Light.

In case some may not know "Some One Is Watching Your Light," I copy here two stanzas, which may be read as an alternative closing:

"Down in the valley of sorrow and sin,
Someone is lost in the darkness of night;
Someone that you to your Savior may win;
Someone is watching, is watching your light.

"Long is the journey and someone is weak;
Someone if tempted may fall in the fight;
Someone will win if his promise you speak;
Someone is watching, is watching your light.

Chorus:

"Watching your light! watching your light!
Someone is watching, is watching your light!
Oh, does it shine with a radiance bright?
Someone is watching, is watching your light!"

Berea, W. Va.

NEW ENGLAND UNION NEWS

On July 13, all active members of the Seventh Day Baptist Christian Endeavor societies of the New England Union were invited to meet at Camp Lewis, for a leaders' conference. A goodly number attended. The watchword for the day was "Forward." All sessions were held out of doors.

The morning session was opened with devotions, led by Mrs. Blanche Burdick; Scripture read was found in Jeremiah 7: 24, and Philippians 13: 13-14. Following the morning devotions, Miss Marjorie Burdick gave a very interesting talk on the work of the Young People's Board, also helpful suggestions for bettering our societies. This was followed by a recreational period, conducted by Mr. Carroll Hill, of Waterford.

A picnic lunch was served out under the trees, after which the afternoon devotions were led by Carroll Hill. Mrs. Elisabeth Austin then gave a very interesting report of her trip to the International Convention of Religious Education, held in Toronto, Canada.

The president, Morton Swinney, gave a short talk on the Forward Look of Our Union. A recess followed and several of the young people helped to beat mattresses and carry them back up stairs, making ready for the boys' camp, which is to open July 17. A discussion period was conducted by Mrs. Elisabeth Austin.

At four o'clock the president called a meeting of the executive committee; plans were made for the next rally and a banquet to be held in the near future. At the close of this meeting supper was enjoyed, after which the day's program was ended.

MRS. BLANCHE BURDICK,
Union Reporter.

BEREA CHRISTIAN ENDEAVOR SOCIETY NEWS

Our society, and its branch society at the Upper Otterslide schoolhouse, too, are neither dead nor asleep though the pages of recent RECORDERS would warrant one's thinking that.

In May the Otterslide young people entertained the Berea society at a standard social, the first they had ever given. The evening was filled with a program of songs (duets, quartets, and solos), recitations, two short one-act plays, and a talk on "How Can We Improve Our Christian Endeavor Meetings?" We were filled, at the close of the program, with generous samples of Otterslide food.

In June, nine of our members attended the State Christian Endeavor Convention at Morgantown. Every day, in addition to the regular program at the auditorium, leaders in Christian Endeavor held workers' conferences, and school of methods. We divided ourselves among these different conferences, so that some one of our group attended each conference. At our denominational conference, led by our pastor, we discussed the Middle Island Camp for Seventh Day Baptist boys and girls. (In passing, you may be glad to know that the boys' camp is now in progress and the girls' camp just closed.)

Besides the nine who attended all sessions, six others came up especially for Doctor Poling's address on "Real Marks of Success." The address was worth a trip twice as long.

As on outgrowth of the Junior workers' conference at Morgantown, our young peo-

ple's society organized a Junior society with Mrs. Beula Sutton as superintendent. The juniors are enthusiastically taking up their work. Some children come from nearly three miles away, and walk, to attend.

On June 19, the Christian Endeavor society gave a play, "Home Ties," to raise money for our state pledge. The play was well received, and netted enough to pay our pledge, to send a check to the Onward Movement, and to leave a balance, out of which we have since bought Junior supplies. The evening of the play the Ladies' Aid gave an ice cream supper for the benefit of our Vacation Religious Day School.

Berea, W. Va.

C. L. B.

INTERMEDIATE CORNER

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

DAILY READINGS

Sunday—A big good turn (Gen. 14: 13-16)
Monday—Jesus tells of good turns (Luke 6: 32-36)
Tuesday—Helping evangelists (Phil. 4: 10-13)
Wednesday—Why do good? (Jas. 4: 17)
Thursday—God wills that we do good (1 Peter 2: 15)
Friday—Doers of good (Rom. 16: 1-5)
Sabbath Day—Topic: What "good turns" may we do daily? (Mark 2: 1-12)

Topic for Sabbath Day, August 23, 1930

GOOD TURNS

It is easy for Intermediate boys and girls to name good turns that they might do. There is a long list of good turns that always come to our mind, such as weeding the garden, washing the dishes, carrying an old lady's basket, helping children across the street, and a thousand other little things we are asked to do or can find to do if we are on the lookout.

I wish to add one or two "good turns" that you might overlook. Did you ever think how many good turns you can do by just keeping a smile on your face? A good turn helps some one, and a cheerful word and a happy face often do more good than we know. Did you ever feel all tired out and nervous? Then you met a cheerful person. After a while you find that your mind has been taken off your aching muscles and your body has had a chance to rest. You have received a "good turn."

Did mother ever ask you to do an errand? Maybe you put it off till she was obliged to do it herself—a bad turn. Maybe you put it off till the last minute and then did it grudgingly. Does that not almost spoil the good turn? Then maybe you did it promptly and cheerfully—a good turn indeed—two good turns; for not only was the errand done, but mother's work was done with a lighter heart. Cheerfulness doubles a "good turn."

REV. H. C. VAN HORN BECOMES NEW CORRESPONDING SECRETARY OF THE TRACT SOCIETY

[Early in the year the Tract Board appointed a special committee to consider the advisability of employing a full time corresponding secretary. After considerable deliberation it was decided to call Rev. Herbert C. Van Horn, pastor of the Lost Creek Church. He brings to the position a wealth of experience and a thorough acquaintance of the needs of the denomination. Following is the letter of the board with the letter of acceptance from Mr. Van Horn.

W. R. H.]

LETTER FROM THE TRACT SOCIETY

Rev. H. C. Van Horn
Lost Creek, W. Va.

DEAR MR. VAN HORN:

The Tract Society and the Piscataway Church, having come to an understanding with regard to your joint employment as corresponding secretary of the Tract Society and pastor of the Piscataway Church, I am writing to extend to you a formal call to that work. The church has voted to join with the Tract Society in your employment and is willing to extend to you a formal call as pastor.

The terms of our agreement are as follows:

1. Your salary will be \$2,000 per year, payable in monthly installments, of which amount the Piscataway Church will pay at the rate of \$8 per week for fifty-two weeks, and the Tract Society the balance.
2. You will have the free use of the Piscataway parsonage.

3. You will have one month's vacation annually with pay. This will be exclusive of your attendance at the General Conference.
4. You will be absent from the Piscataway Church thirteen Sabbaths in the year exclusive of Conference and Eastern Association Sabbath.
5. The balance of your time will be divided between the work of the Tract Society and the church as shall hereafter be agreed upon.
6. Your expenses to the Conference will be shared pro rata by the Tract Society and the church. Other traveling and incidental expenses will be paid by the Tract Society.
7. Your moving expenses from Lost Creek to New Market will be paid by the Tract Society.
8. You will be allowed the operating expense of your automobile as traveling expenses.
9. Your services will begin September 1, 1930, and continue, on the same terms, to September 1, 1931, subject to continuation year by year thereafter, if mutually satisfactory.

If the above terms are in accordance with your understanding, please write me signifying your acceptance of the same. Such acceptance will constitute a consummation of our agreement.

Very truly yours,

A. W. VARS.

June 8, 1930.

MR. VAN HORN'S REPLY

Mr. A. W. Vars,
Plainfield, N. J.

MY DEAR BROTHER VARS:

This is to inform you, formally, that I am accepting the call recently extended to me to become the corresponding secretary of the Tract Board and pastor of the Piscataway Church, on the terms stated in your letter, term of service to begin September 1, 1930.

My resignation was reluctantly accepted by the Lost Creek Church, but with the expressed willingness to surrender their pastor to the larger denominational service.

(Continued on page 178)

CHILDREN'S PAGE

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

TRIPS FOR THE STAY-AT-HOMES

A DAY IN A MISSION SCHOOL

ACTS 19: 9, 10

Junior Christian Endeavor Topic for Sabbath
Day, August 23, 1930

MRS. HERBERT L. POLAN

Let us all imagine we are members of a missionary's family, going to a foreign land to work for Jesus. First junior may tell of preparing for the journey—(equipment, packing, gifts of friends, special things which would be useful). Second junior may tell of the sea trip and the welcome in the foreign land. Now let us outline some methods of work and the various parts may be assigned to several juniors to tell about. (You will not need any special information—your imagination can fill in from the outline given.)

Chapel services:

1. Securing a small building—well located, attractive, etc.
2. The furnishings—benches, desk, song books, etc.
3. Advertising—bulletin board, posters, leaflets, etc.
4. Native helper's room in the chapel.
5. Training this worker.

The native worker's job:

1. Getting acquainted with neighborhood, interested people, strangers.
2. Inviting them to come to his own room to talk privately with him.
3. Inviting to the public meetings.
4. Appointing special meetings, Bible classes, catechism classes.

Organizing a Bible school:

1. The music.
2. The Bible study.
3. The teachers.
4. The adults.
5. The children.

The helps:

- Bible pictures and charts.
- Wall cards, mottoes, pictures.
- Colored leaflets, illustrated Bible stories to pass out.
- Illustrated songs.

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

There have been no letters from Milton in the RECORDER since I have lived here, so I thought I would write. I have been here almost a year now.

I came from Arkansas. It has been very hot and dry here, but last night we had a nice rain.

I have not lived where I could have any pets since I have been here, but I am going to move where there are about two hundred chickens and thirty rabbits, and I mean to make pets of them.

I am eight years old and will be in the fourth grade this fall.

Since I came here I have learned "The String of Pearls." The twelfth chapter of Romans was the hardest of them for me to learn. In the Vacation Bible School we learned the 125th Psalm. I am going to make a symbol for it and put it on my "String of Pearls."

We are not having Junior here at Milton this summer, so I go to Junior Christian Endeavor at Milton Junction.

The Milton Bank gives the boys and girls who want to save money, a little bank that looks like a Bible. I have one and have saved up a dollar this summer.

Your true friend,

MARIE SEVERANCE.

Milton, Wis.,

July 26, 1930.

DEAR MARIE:

I am glad you decided to be a representative of Milton on our Children's Page. You are right, there has been no letter from Milton, in a long, long time. I hope other Milton children will soon follow your good example. I know you must enjoy your new home in Milton. You see I used to spend a good deal of time in Milton and Milton Junction, so I know just how fine the people and the country are there.

We have had hot and dry weather here,

too, for quite a number of days. Every one is hoping for rain for gardens are beginning to dry up and the water supply is getting low. We are using the hose on our gardens here in Andover, but in some places people are requested not to water their gardens and lawns as the water supply is getting low.

I am glad you are soon to live where you can have such nice pets. I do not think boys and girls can be perfectly happy without pets, do you?

I have found all your letter very interesting and I hope you will write soon and often.

Sincerely your friend,
MIZPAH S. GREENE.

THINGS OF TODAY

MRS. JOSEPH B. KELLER

This life is not all a dream,
When trying to do what is right;
This world is not what it seems,
When striving with all our might.
It's these little things of today,
That will make the man tomorrow,
It's these little deeds and words
That will bring us joy or sorrow.
Hard tasks we oft leave undone
Because we don't understand;
These tasks we never should shun,
But do with a willing hand.
It's these little deeds of today
That will make the man tomorrow;
It's these things we do and say
That will bring us life's joy and sorrow.

**STATEMENT ONWARD MOVEMENT
TREASURER, JULY, 1930**

Receipts

Alfred, First	\$137.11	
Special	25.00	
		\$ 162.14
Alfred, Second		42.50
Andover	\$ 5.30	
Ladies' Aid society	10.00	
		15.30
Battle Creek		2.00
Carlton		11.00
Denver Ladies' Aid society		25.00
Dodge Center	\$ 1.00	
Women's Benevolent society ..	20.00	
		21.00
Edinburg		4.85
Hammond		10.00
Hebron, First		10.00
Hopkinton, First, special (Christian Endeavor society)		18.00
Milton		104.75
Milton Junction	\$259.18	
Special	20.00	

Ladies' Aid society	50.00	
Pawcatuck	\$350.00	329.18
Christian Endeavor society, Special	21.00	
Junior Christian Endeavor soci- ety, Special	6.00	
		377.00
Piscataway		30.00
Plainfield		133.00
Rockville	\$ 12.15	
Christian Endeavor society, Special	6.00	
		18.15
Stonefort		20.00
Waterford		
Christian Endeavor society, special...	9.00	
West Edmeston, special	25.00	
White Cloud Ladies' Aid society, special	25.00	
Rev. John T. Babcock, special	16.66	
Mrs. A. S. Thayer, Elkhart, Kan..	\$ 10.00	
Special	1.00	
		11.00
Mrs. W. J. Fisk, Scott, N. Y.		5.00
		\$1,425.53
	<i>Disbursements</i>	
Missionary Society	\$652.68	
Specials	147.66	
		\$ 800.34
Tract Society		164.16
Sabbath School Board ..		80.04
Young People's Board		37.92
Woman's Board	\$ 10.56	
Special	25.00	
		35.56
Ministerial Relief		84.24
Education Society		31.56
Historical Society		10.56
Scholarships and Fellowships		25.20
General Conference		103.08
		\$1,372.66

HAROLD R. CRANDALL,
118 Main Street,
Westerly, R. I.,
August 1, 1930.
Treasurer.

**REV. H. C. VAN HORN BECOMES NEW
CORRESPONDING SECRETARY OF THE
TRACT SOCIETY**

(Continued from page 176)

We shall probably not be able to arrive on the field the first day of September; my farewell sermon will be preached August 30, but will arrive on earliest day consistent with safe driving.

Trusting we are all being led aright in this move, and that under the blessing of God the work may be largely built up, I am

Sincerely yours in the Master's service,
H. C. VAN HORN.
June 16, 1930.

OUR PULPIT

THE PRODIGAL SON

II

REV. LEWIS A. PLATTS, D. D.

SERMON FOR AUGUST 23, 1930

Text—Luke 15: 15-20.

ORDER OF SERVICE

- DOXOLOGY
- OPENING PRAYER
- HYMN
- SCRIPTURE LESSON
- PRAYER
- OFFERING
- ANNOUNCEMENTS
- SERMON
- HYMN
- CLOSING PRAYER

The Apostle Paul declares that "By grace are ye saved through faith; and that not of yourselves; it is the gift of God: Not of works, lest any man should boast."

And yet God has opened the fountain of his grace in such a manner as to make it absolutely necessary for every man who will be saved by it, to make some suitable effort to obtain it. The very idea of offering any gift to a man implies necessarily the idea that he may accept the gift and rejoice in its possession, or he may refuse to accept it, and suffer the consequences of its non-possession.

So God has offered freely to all men the gift of salvation in Jesus Christ. He offers it to men without doing violence to the nature and freedom of men in the great prerogative of choice—"Choose ye this day whom ye will serve." The conditions upon which the offer is made grow out of the necessities of the case, are exceedingly simple and easy to be complied with, and yet are of so much importance that practically the question of a man's salvation is made to turn upon their fulfillment or their non-fulfillment. It is as important that the require-

ments of God should be recognized and obeyed as though the whole question of salvation were one of works and not of grace.

These requirements, variously expressed in the Scriptures, are that a man shall turn from himself and his own ways, and with penitent, contrite heart on account of his sins, turn to God. In this turning from self to God, he confesses his sins, his guilt, and his consequent helplessness, and his entire dependence upon, his implicit faith in, God, "If any man will come after me, let him deny himself, and take up his cross and follow me." This will find a ready acceptance with men, or be distasteful to them, just in proportion as they estimate the enormity of sin and its fatal effects upon the soul.

And the course which a man pursues—to death or life, to endless perdition or everlasting felicity—depends upon the decision which he makes with reference to these requirements. And so the offer of the gospel to men is made by them a savor of life unto life, or of death unto death. It is at once a blessed thing and a solemn thing to have made to one the offer of salvation.

From this it will be observed that there are two courses which men may pursue in relation to this great subject—two and only two. The conduct of the Prodigal Son in the parable before us will abundantly illustrate.

In the first place, there is a vague, indistinct, exceedingly partial, or limited view of the real condition and wants of the individual case, and as a consequence an insufficient remedy is proposed, a feeble and helpless struggle for recovery is made.

Look at the picture: The substance with which the young man started from home—the gift of his father—has all been wasted in riotous living, squandered in sinful pleasures. He is far from home (geographically and morally), in a strange land. The companions of his revellings are not his friends. Even if they were they could not help him for they are no better off than he. The whole country is suffering from a destitution caused by a mighty famine in the land. What shall he do?

There seem to be two things which he might do. He might return to the father, confess his faults, and ask to be taken back. Or he might go to some other part of the

country and make some kind of shift for himself. He does not hesitate long. At once he dismisses the thought of going home as both unpleasant and unworthy of him—while the other course seems at once to be both reasonable and manly. And he went and joined himself to a citizen of that country, saying to himself no doubt as he did so, I have made a mistake, I have been somewhat improvident, and times do seem a little close; but I am going to reform. I've sowed my wild oats, now I'll steady down. I'm going to do something; I shall come out right yet.

And so men talk of sin as though it were nothing more than an immorality, a little irregularity of outward conduct; and of its consequences as a misfortune to be remedied by a more strict and careful attention to the business of life in the future. Out of this conception comes the multitude of schemes which have been proposed for the reformation of the human race. One has a system of philosophy, which he is sure will save the world of men could they only be induced to accept it. To another, philosophy is dry, lifeless stuff, but he advocates a certain system of practical morality; while a third party invokes the arm of the law with its penal codes, thus proposing to legislate men into the kingdom of heaven, or keep them out of the bad place by means of prison bars and chains. While still others find the great panacea in fraternities with their mutual pledges, solemn vows, and mysterious ceremonies; and so on to the end of the chapter.

Now whatever may be the variety of the forms which these schemes may assume, in substance, they are all of a piece with that adopted by the young man in the parable, when he went and joined himself to a citizen of that country. However useful these things may be in their legitimate sphere; when applied to the religious wants of the race they are all equally shallow, because based upon inadequate estimates of the evil to be remedied.

Let the conduct of the Prodigal Son stand, then, as Jesus designed it should, as the representation of all the rest, and see what are its consequences.

1. In joining himself to a citizen of that country, he was simply prolonging the difficulty. He was away from home. He had no

presumable right in that country. His first great crime was in going there; from that all his other crimes were easily accounted for. The great sin of his heart was the restless desire to go there in the first place. And now he proposes to remedy the difficulty by remaining permanently in it.

The great moral difficulty with men, their great calamity, is the fact that they are aliens from God by their own wicked works. Instead of being subject to the will of God, they are under the dominion of the world—the lusts of the flesh and the pride of life—and instead of returning to God, they propose to remedy their evils by remaining in the world and making it their god.

2. In joining himself to a citizen of that country, he surrendered the freedom which he sought in going to that country. The order and restraints of home and father, all made in love and meant for his highest good, were irksome to him; but now he becomes an abject slave to a stranger and foreigner, whose laws originate in selfishness, and whose highest aim is to get the greatest possible amount of service at the least possible cost.

So do men rebel against the will, the government of God, the supremely good and wise, and become the willing servants of sin. "For he that committeth sin is the servant of sin," and this in the face of the fact that Jesus declares his yoke to be easy and his burden light, while the way of the transgressor is confessedly hard. To them who will come to him Jesus offers freedom and life, while the wages of sin is death; and yet men join themselves to this foreigner in this pitiable bondage and accept the wretched pay.

3. In surrendering his manhood to another, he subjected himself to any amount of personal degradation which the other might see fit to impose. "He sent him into his field to feed swine." Perhaps to a Jew nothing could have been more degrading than that, and yet the fallen youth seems to have accepted it without a murmur. Thus does sin, when once indulged, sear the conscience and blunt all the finer sensibilities of the soul, until deeds at thought of which the person once was shocked now become a daily practice without a blush or even an apology.

4. Not a single crumb of the relief, which was the objective point of all this course, was granted him. So reduced in circumstances was he, so utterly destitute and famishing that "he would fain have filled his belly with the husks that the swine did eat; and no man gave unto him." The very swine at his feet were better than he. Thus in pitiable want, in utter penury, in helpless starvation end man's best endeavors at self restoration.

Nor does it avail anything as against these conclusions to say that men are not conscious of being in this condition. That is precisely the basis on which the whole argument is proceeding. If men did know the deadly virus of sin, then would they see the utter inefficiency of all their schemes. It is simply an aggravation of all the other evils of their case that the god of this world hath blinded their eyes that they should not see the truth. The most searching of all the messages of the Spirit to the churches in Asia was to the one which said, "I am rich, and increased with goods, and have need of nothing," and knew not that she was "wretched, and miserable, and poor, and blind, and naked."

Men go down to death because they will have their own way, but are not willing to submit themselves to God's ways. A man is sick, apparently sick unto death. A physician is summoned who says he can help him, perhaps restore him to life. After a thorough examination of the case he leaves medicines for him, prescribes his course of treatment, and goes away. He comes again and finds his patient no better. He renews his instructions, and again returns, to find the man rapidly declining. On inquiry he finds that all his instructions have been utterly disregarded; nay more, that in their reckless disregard of his instructions they have been pursuing directly the opposite course, and still persist in following their own way. Whereupon the physician says: "If you will not follow my directions I can do you no good. Furthermore, if you will still persist in following your own ways, then I will have nothing more to do in the matter. I can not be held responsible for the death of this man. I will wash my hands of the whole transaction." That is in substance the history of every soul that goes

through sin sickness to death. There is balm in Gilead, but men will not use it. There is a Physician, but men will not follow his directions, and so perish in the midst of their own devices.

This brings us to the second part of our subject as illustrated in this parable, which points out some things which God requires of men in order to gain their salvation.

(a) A surrender of the rebellious heart to the authority against which it has been in rebellion, a submission of the will. There was the point of departure with the Prodigal Son; there is the point at which every soul on the road to destruction is switched off; and back to that point must every man come if he will resume his journey upon the highway of holiness. I will go to my father, and ask him to let me take the place of a hired servant—once rebelling against the condition and restraints of sonship, now humbly seeking the position of servant in the same house—willing to do anything. God requires the submission of the will because it is the royal faculty; it controls all the rest. It is not the creature, but the master of circumstances.

If a man says he desires to obey God, maybe he will, and maybe he will not. If he says he will if he can, more than likely he will come to the conclusion that he can not, and will neglect it altogether. But if, with a proper sense of his dependence upon God, he says "I will," *he will*. (Will you hold that position?) This giving the will to God—with all its power—submitting it all to his will, is not a question of knowledge. Its formula simply is, "not my will, but thine be done."

(b) An acknowledgment of sin and its consequences. "How many hired servants of my father's have bread enough and to spare, and I perish with hunger. I will say to my father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son." When the young man felt that, there was hope for him. He had previously acknowledged that he had made mistakes, he had been improvident, had been fast, from which acknowledgment he plunged into deeper degradation and more hopeless penury. Now that consciousness of errors has settled into conviction of sin, there is hope of recovery.

The man who has just risen from a hearty meal can say, "No, thank you," with a cool decorous grace, while the shivering, half-starved beggar at your door seizes upon the food you offer him, in such eager haste to satisfy the gnawings of hunger that he quite forgets to say thank you at all.

Then said Jesus to the Pharisees, "They that be whole need not a physician, but they that are sick. I came not to call the righteous, but sinners to repentance."

(c) Repentance for sin is required—sorrow for sin—sorrow not only because of its evil consequences but sorrow because of its sinfulness. Such penitence is always accompanied by a disposition to forsake the sin; this disposition is the evidence of the pledge of true penitence.

When John came preaching the baptism of repentance for the remission of sins and multitudes of hypocritical Pharisees and Sadducees came in answer to his call, with terrible earnestness he exhorted them to "bring forth fruits meet for repentance."

When the Prodigal found himself with squandered fortunes, in a strange land, and the famine pressing sore, I have no doubt he was sorry he was there in that predicament; it was not pleasant. But when, at a later period, he looked over his conduct in the light of conscience and the judgment of God, and said with contrite heart, "I am a sinner"; and from that moment of rational meditation rose up and said, "I'll stay here no longer; this life of sin has no charms for me; I'll leave it forever," there was repentance with its fruits appropriate.

(d) The whole life must correspond to this subdued, conscience-stricken, penitent state. For the submission of the will to God, the consciousness of sin, and the exercise of repentance toward God are fundamentally states of heart, and may be acceptable to God before there is opportunity for them to find expression in outward form; but the opportunity will come and will come speedily, and when it does come the prompt performance of the outward form of duty will be the test and proof of the inward state.

This outward conduct of the Prodigal took shape in a threefold form. When he came to himself, this is what he proposed to himself, "I will arise, and go to my

father, and say unto him I have sinned." And with wonderful simplicity the history records that he arose, and came, and said just what he had proposed to say. Each one of these acts is suggestive and significant—"I will arise." He was prostrate. It was required of him to be upright, the attitude of reverence and obedience implied in the submission of the will to the divine will—"Lord what wilt thou have me to do?" He came to the father. He must himself go back, because he himself first had gone away from the father. Humanly or judicially speaking, he had no right to expect to find him in any other way than by retracing the steps by which he had gone away. In another mental or spiritual state he had sought relief by joining himself to a stranger, but now there is no other being in the universe who can answer the want that is crushing the soul but his father. Not long ago very likely he was heard to speak of him, if indeed he ever made mention of him, as "the old man," "the old gent," or possibly "the governor." But now in his humbled, penitent mood the long forgotten name comes back—"father." "I will arise and go to my father."

But how shall he meet his father? With what fair words smooth the matter over and extenuate the case? Shall he say: Father, I've been very unfortunate; the country and the times were exceedingly unfavorable to a good investment of my little fortune. I've lost everything. I was inexperienced and the rogues took advantage of me. I did sometimes indulge in a little pastime, but not more so than other young men of my circumstances, and you know one has to keep up appearances, and even in those things my companions sometimes misled me; but really I didn't mean to be extravagant. And with this apologizing confession will it not make matters all right if he propose to try again, and out of the success which more favorable circumstances and a larger experience will bring, make up for past delinquencies? No, not a thought of the kind ever enters his mind. Such plans are not born of subdued wills, of souls penitent on account of sin. No, he simply proposes to say: Father, I've sinned (without apology or attempt at extenuation) and am not worthy to be called thy son. Make me as one of thy hired

servants—anything to get away from this cursed life of sin, this bondage to self.

If my father will not help me who will?—And yet will he receive him? Looking at the corruption, the sin, and shame of the dissipated youth, and then taking counsel of human fears, the answer is inevitable—"No, never." Looking upon the loving, tender, compassionate, forgiving face of Father, and taking counsel from his precious Word, faith says, "Yes, he will." For he hath not said, "Seek ye my face," in vain.

HOME NEWS

(Continued from page 173)

NORTONVILLE, KAN. — The Nortonville Review, for July 11, speaks of the pleasant surprise that church gave their pastor, Rev. S. Duane Ogden, on the evening of his twenty-ninth birthday. After a pleasant social time, the good people left a purse of money and a lot of good wishes for their pastor who was greatly cheered by the demonstration of affection shown by the party and gifts.

Some extracts from the pastor's report are given below:

A six months' program in commemoration of the nineteen hundredth anniversary of Pentecost was carried out during the first six months of 1930. It included a go-to-church campaign during January and February, a series of evangelistic sermons on "The Christian Life," a series of Friday evening studies on personal evangelism, a series of prayer meeting topics, and Sabbath morning sermons following "The Fellowship of Prayer," a pastor's class in church membership, an adult discussion group on "The Essential Christian Beliefs," a baptismal service on April 19 at which thirteen received the sacrament and were welcomed into membership in the church, a course of sermons on "Pentecost," and a home-coming and roll call service.

The major improvements in the church property during the year have been the re-shingling of the north wing of the church, the repairing of porch roofs on the parsonage, razing the old sheds, and the painting of the buildings that has been begun. I wish to make especial grateful mention of the large contribution of labor on the painting work made by A. B. Crouch, who has done

as much so far as all the rest combined. The money for buying the paint was raised by the personal solicitation of Mrs. Emma Jeffrey and Evelyn West, whose energetic and faithful efforts secured more than enough to pay for the materials needed.

The average attendance at the Friday evening prayer meetings during the year has been about thirty, which is two more than the average of last year. The majority of those in regular attendance has been young people, some of whom attended with faithful regularity.

We have suffered the loss by death during the past year of two members: Mrs. T. E. McClure and Perry Stillman. Two members have been granted letters: Mrs. Bess Benedict and Henry Crosby. One member has been received by letter, and thirteen have been received into membership by baptism. There has been a net gain of ten members this year.

The pastor has made four hundred six pastoral calls, and has held conferences with two hundred four persons who have called at his home for personal interviews.

The pastor has preached thirty-nine sermons on Sabbath morning, thirty-three on Friday evenings, twenty-nine sermons to the boys and girls, besides thirty-three sermons and addresses elsewhere than in his own pulpit. He has been called upon to conduct three funeral services, has officiated at two weddings, participated in one ordination service, administered the sacrament of the Lord's Supper six times, and has been privileged to administer the sacrament of baptism to thirteen people.

Other activities of the pastor have been: teaching a young people's class in the Sabbath school, editing the Review, serving as Scoutmaster of Troop 151 Boy Scouts, leader of a Pioneer club, teacher of two pastor's classes, dean of the Oskaloosa County Leadership Training School, Lifework Superintendent for the Young People's Board, member of the Commission of the General Conference, president of the County Ministerial Association, president of the County Christian Endeavor Union, member of State Council of Religious Education and newly elected secretary of that body, chairman of

the Education Committee of the County Council of Religious Education, chairman of the sub-committee on young people's work, and a member of the Education Committee of the State Council.

Financially the church has had a lean year, due at least in part to bad economic conditions in the country. The treasurer reports that about \$1,730 was raised for the general fund and nearly \$405 for the Onward Movement, somewhat less than last year. We close the year with a deficit of nearly \$50.

I feel that we have progressed in at least the following particulars during the year. Our worship is notably improved, for which I am grateful. The atmosphere, attitude, and general participation of the congregation is indeed commendable. The large use of well planned music and the work of the ushers have contributed much. I am increasingly thankful for our good hymnals which help us in our worship.

The attendance at all services during the year has increased over last year, which is commendable.

There seems to be a growing interest taken in the work which the pastor is endeavoring to do for the boys, and an increased tendency to encourage and help in this activity. This, to my mind, is a gain of far-reaching importance. I wish a corresponding program could be carried out for the girls.

I wish to express my appreciation of the genuine help, sympathetic appreciation, and generous support and encouragement which so many of you have given me. I thank those who have co-operated so heartily in the work of the church.

Need I assure you of my deep interest in and love for you all and of my consuming concern for the reign of God in our lives and in our group organizations? I hope to deserve your confidence and your co-operation as well as your prayers. Above all I desire to merit the approval of him whose I am and whom I serve.

May God lead us, help us, and use us in ever growing service.

Faithfully, your pastor,

S. DUANE OGDEN.

GOD'S WHISPERED SECRET

I am told that engineers on the railway dislike moonlight nights because they are all the time fighting shadows. There is a shadow across the track just ahead; it looks like a man, or a horse, or a tree; but it is not; it is only the shadow of something extending across the rails. We spend a lot of our energy—all of us do—just fighting shadows. We are prone to mistrust God and to see great troubles rising up before us. Time after time we have come to the place, and either like the women at Christ's tomb, found the trouble removed, or have found that God has given us grace to overcome it. One trouble is scarcely passed until we are looking into the future for new ones, forgetting that we have a promise good for all the days to come: "My grace is sufficient for thee."—*Selected.*

WORKING WITH OUR COWORKERS

We sometimes have an idea that we can not work with certain men who may be serving with us in an official capacity. Sometimes a man may be determinedly opposing you. The problem is up to you, "What shall I do?"

A fine example of one man's solution of a similar problem was that of President Lincoln with his secretary of war, Stanton.

With all his grief and pain which the Civil War brought to the President, was opposition and enmity from members of his cabinet, of which Stanton was one.

President Lincoln did not dismiss Stanton because he violently opposed him, for he recognized his honesty and worth to the cause and wanted him as a friend.

That he succeeded may be proved by the remarks of Stanton at the bier of the dead President: "There lies one of the truest of friends and the greatest leaders of men."

—*Selected.*

Brothers and sisters, we have much at stake; listen to the Christ of God when he says, "To him that knoweth to do right and doeth it *not*, to him it is *sin*." "The wages of sin is death." Sin is the transgression of the law. The Sabbath commandment is the heart of the moral law of God.

—*Pastor Scannell, Dodge Center.*

Fundamentalists' Page

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

MISSIONS ARE ORDAINED OF GOD

I

The work of missions is pre-eminently God's enterprise. The seal of his authority rests upon it. He calls it his own visiting of the nations "to take out of them a people for his name" (Acts 15: 14).

The New Testament does not mention the word "missions," but its whole message is missionary. The missionaries in Christ's time were his disciples who were impelled by Christ's command, "Go ye into all the world and preach the gospel to every creature." The task of the Church has not changed. The mission of the Church—every Christian church—is the mission of Christ and the apostles. Repentance toward God, faith in our Lord Jesus Christ as Redeemer and Savior, and an open confession of Christ before the world are the message of evangelism, and that is *missions*. It was so in the beginning, and it must be so today if we are to evangelize.

The whole course of missions is God's march through the ages. The progress has been slow. God's preparation has reached through millenniums. Like the Christ, the missionary movement came "in the fulness of time." But we can not study the great missionary movement of the nineteenth century without being profoundly convinced that the movement was of God.

Furthermore, mission history shows clearly that God's hand was in the preparation. Hindrances were removed, some suddenly, others after long series of retributions. Nations that would not serve his purposes declined, or even perished. Churches, cursed with selfishness and spiritual apathy, decayed. On the other hand, God's approval has been just as marked in compensations for self-denial and loyal service, making "martyrs' blood the seed of the Christian Church."

THE DARKNESS BEFORE THE DAWN

The opening years of the eighteenth century seemed the precursor of anything else than a great missionary revival. In fact, the first half of the eighteenth century seemed more likely to be the mother of iniquity and idolatry than the cradle of world-wide missions. Deism was rife in the pulpit, and practical atheism gripped the pew. These led to apathy, even to antipathy, toward any movement for gospel diffusion. Infidelity, skepticism, deism, heresy, moral leprosy, stalked about, everywhere—in the courts, homes, schools, and churches—God denying and God defying.

How could such a century usher in, or give birth to, modern missions? What forces did God use to bring about a revival of religion, to beat back the forces of infidelity and moral leprosy, and to stir the world with a great missionary venture during the next century? God marshalled three great forces for the undertaking. These were: (1) The obscure Moravians; (2) the despised Methodists; and (3) little groups of praying Christians scattered over Britain and America.

1. THE MORAVIANS

They were so called because they first arose as a distinct church in Moravia. They called themselves, *Unitas Fratrum*, that is, United Brethren. According to Crantz, their church historian, they arose out of the scattered remains of the followers of John Huss and Jerome of Prague. They often speak of these two as their famous martyrs, by whose blood the Church of Bohemia had been watered and enriched.

These people, in order to free themselves from the tyranny of Rome, in 1450, applied for a reunion with the Greek Church, of which they once had been a part; and their request was cheerfully granted. Two years later, Constantinople was taken by the Turks, the Greek Empire came to an end, and the union failed. They next resolved to establish a community among themselves. They obtained permission to settle on a part of the King's domain, on the boundary line between Poland and Moravia. Here, in 1457, they formed themselves into a denomination, or brotherhood, the *Unitas Fratrum*, in which they bound themselves to suffer all

things for conscience' sake, and instead of defending themselves by force of arms to employ nothing but prayer and reasonable remonstrance with their enemies.

From this period to the Reformation they were severely persecuted, yet still preserved their unity. During the seventeenth century they suffered terribly, and it looked as if they were doomed to extinction.

In 1720, a remarkable awakening took place among their posterity in Bohemia. Count Zinzendorf became interested in these persecuted Christians, and he offered an asylum to a number of these wanderers of Moravia on his estate in Upper Lusatia. The first detachment arrived in 1722 and formed the settlement of Herrnhut. For ten years (until 1732) persecuted groups continued to arrive, not all of whom were members of the *Unitas Fratrum*. Zinzendorf, though a Lutheran, devoted himself to their cause. With his wife and children he lived with them at Herrnhut, became a member of the society, and was made bishop in 1735.

Thus, the obscure Moravians, the altars of whose hearts had caught fire at Huss' stake, whose enthusiasm had been augmented by Zinzendorf's zeal, and whose devotions had been fed by Spener's piety, became chosen vessels for God's great undertaking.

Herrnhut became the cradle of missions. Here, under God, was revived the Apostolic Church. They took the Scriptures as their only rule of faith and practice. No truth of the Bible was dearer to their hearts than the doctrine of the cross—The love of Christ in laying down his life for sinners. His death upon the cross for the sin of the world was their one certainty and hope. They had a world-view of salvation. Here was their central message which they carried everywhere: "Jesus died for all men, and hath purchased salvation for all men."

Three principles underlay the whole life of the United Brethren (Moravians). These were: (1) Each disciple was first to find his *work* in witnessing for God; (2) His *home* was to be where the widest door opens and the greatest need calls; (3) His *cross* was to be found in self-denial for Christ. Count Zinzendorf said: "The whole earth is the Lord's; men's souls are all his; I am debtor to all."

The Moravians were fired with a great

zeal for the spread of the gospel. They extended their influence to Greenland, the West Indies, America, and Africa. "There is," says Scudder, "scarcely a country where the Moravians have not attempted to gain a foothold, and it is the marvel and admiration of the church today that a body weak in numbers, education, and wealth, should accomplish so great a work."

2. RISE OF METHODISM

In the Reformation period England at first had to contend with Romanism. Then there arose differences in Protestantism, which at last developed into the two great parties, Anglicanism and Puritanism. Puritanism divided and subdivided. Later on another difference arose in the Anglican Church, the outcome of which was the Methodist movement.

Anglicanism gradually triumphed over Puritanism, yet was compelled to become tolerant toward non-conformists. Then division took place within its own communion. The parent stock was to continue as the High Church, while the branch came to be known as Latitudinarianism. The Latitudinarians were individualistic. They were indifferent to the historical claims of the church; indefinite in belief; lax in discipline; indifferent to system; opposed to the sacerdotalism of the High Church on the one hand, and to the pietism of the non-conformists on the other hand.

Deism which arose in England had swept over to France and Germany. While many able replies were made to the deists, the contest was largely intellectual, and everywhere the tendency was for cold rationalism to take the place of religious zeal.

This makes it easy to see what must have been the deplorable condition of Christianity at the opening of the eighteenth century. At the appointed moment God raised up efficient leaders in John and Charles Wesley and George Whitefield.

John Wesley was the son of an Episcopal rector. At Oxford he became the leader of a group of young men who by their obedience to the rules of the university were nicknamed "Methodists." They spent much time reading such devotional books as Thomas à Kempis' *Imitation of Christ*, and Taylor's *Holy Living and Dying*. They

took the name of the Holy Club, and "Holiness to the Lord" became their motto.

Providentially, the Moravians were destined to mold the life of John Wesley. In 1735 the two Wesleys went as missionaries to Georgia. On the way John Wesley met a number of Moravian missionaries, among whom was Spangenberg. This resulted in Wesley's conversion to the Moravians, which became the turning point in Wesley's life. The two leading characteristics of Wesley's theology were: (1) pietism, which Hurst declares was "precisely that of Spener and Zinzendorf"; and (2) Armenianism, which was destined to become the doctrine of the great Methodist movement.

Thus holiness became wedded to service, and evangelism became the watchword of Methodism.

MRS. MARY ELIZABETH COON

After a serious illness of about three months Mrs. Mary Elizabeth Coon passed away at her late home in Ashaway, R. I., Monday evening, July 21, 1930. She was born in Independence, N. Y., July 24, 1838, and was the youngest of nine children born to William B. and Mary Hiscox Green. She was the great-granddaughter of Thomas Hiscox, who for many years was an elder in the First Seventh Day Baptist Church of Hopkinton, R. I., the pastor of this church the last of his life, and for fifty years one of the foremost ministers in Rhode Island.

She availed herself of such educational advantages as were at hand and for many years taught school in her native town. June 9, 1858, she was married to Franklin Hill of Ithaca, N. Y., and to them was born one son, Frank Hill. Her husband died April 25, 1861, and later she married Professor Henry C. Coon of Alfred University. As the wife of one of the leading men in the college and church, she moved with queenly dignity and had that rare gift of winning the respect of both the high and the lowly. Professor Coon died May 9, 1898. About ten years before Mr. Coon's death Miss Cecelia F. Randolph came to live in their home, and a friendship grew up between the two women which continued to the end. It was Miss Randolph's privilege, together with Mrs. Coon's son and his wife, to ten-

derly and faithfully minister to her in her last illness.

In early life Mrs. Coon made a public profession of faith in Christ as her Savior and at the age of fourteen was baptized by Elder Thomas E. Babcock and became a member of the Seventh Day Baptist Church of Independence. When she moved to Alfred, N. Y., she transferred her membership to the church of like faith in that village. In 1912, Mrs. Coon, together with Miss Randolph, moved to Ashaway and in a few months, February 22, 1913, she became a member of the First Seventh Day Baptist Church of Hopkinton, and of this she remained a member till called to join the church triumphant. Her membership in the three churches covered a period of seventy-eight years, and to them she gave love and devoted service. For their success she worked and prayed with marked earnestness. She was solicitous for those who knew not Christ, especially those among her friends and neighbors, and was ever planning ways by which they might be led to yield themselves to him. Every worthy cause appealed to her and she gave her best to their advancement. For many years she had been a member of the Woman's Christian Temperance Union, and at the time of her death was a member of the society located in Ashaway and Potter Hill, R. I.

Mrs. Coon is survived by her only son, Mr. Frank Hill, cashier of the Ashaway National Bank, four grandchildren: Mrs. Evelyn R. Robinson, Mrs. Mary H. Crandall, Frank M. Hill, and Miss Helen L. Hill; and seven great-grandchildren.

Funeral services conducted by Rev. William L. Burdick, a former pastor, assisted by Rev. Clayton A. Burdick, were held in the church in Ashaway, July 24, her ninety-second birthday, and the mortal remains were taken to Alfred, her old home, where on July 26, a burial service was conducted by President Boothe C. Davis, also a former pastor. Interment took place in Alfred Rural Cemetery.

WILLIAM L. BURDICK.

There is something in every act of prayer that for a time stills the violence of passion, and elevates and purifies the affections.

—Jeremy Taylor.

RELIGIOUS EDUCATION

REV. ERLO E. SUTTON
Director of Religious Education
Contributing Editor

WHAT MAKES RELIGIOUS EDUCATION CHRISTIAN?

(A synopsis of an address given by Luther A. Weigle, dean of Yale Divinity School, at the Toronto Convention.)

Education is concerned with religion whenever it faces questions of worth or value, whenever it presses beyond the mere imparting of knowledge or skill and a consideration of the ends or purposes, the worths and values of life. It becomes religious when it is conscious of the presence and power and law of God, in whom all values find their ultimate sanction and meaning.

The urgent need of our time is that religious education should become more thoroughly, radically, deeply Christian.

I. Religious education is made Christian when it shares in the method of Jesus Christ. He was himself a Teacher of remarkable power. His method was to give himself, unstintedly to fellowship with his pupils. In his respect for the personalities of his pupils; in his education of them by association and participation in common tasks; in the freedom and spontaneity of his procedure; in his rejection of all reliance upon mere force and upon the mere transmission of tradition, and his encouragement to seek the truth that frees the spirit of the bearer and begets within him responsible, creative, self-controlled personality — in these respects Jesus' method is a model for us today.

II. Religious education is made Christian when it shares the ethical values of Jesus Christ. The Christian teacher believes in Jesus' way of Life and seeks to lead his pupils in that way. That means the acceptance and practice of the principle of love. It means the practice of the Golden Rule, and the estimation of all goods and all greatness in terms of service. It means accepting that remarkable reversal of the judgments of the world respecting happiness which is found

in the Sermon on the Mount. It means fighting the battle against one's own sin, not merely in the field of external behavior, but in the inward depths of the heart, in the secret springs of thought and motives. It means a resolute stripping one's self of all sham, pretense, insincerity, and living a true, straightforward, honest, and fearless life.

It means, moreover, the application of these principles of Jesus, not only to individual lives, but to the whole body of human social relations; for Christ's conception of the kingdom of God was a vision of a new social order, as well as of a new relation of individual men to the Father of their being.

III. Religious education is made Christian when it shares the gospel of Jesus Christ, when it is undergirded by his revelation of the character and disposition of God. Jesus' way of Life was grounded in his understanding of the structures of the universe—love, forgiveness, mercy, grace, and truth.

Jesus' characteristic and constant emphasis was upon the character and disposition of God as Father of men. He revealed God as loving men, caring for individuals as well as for nations, seeking men to be his children, hearing and answering their prayers as a parent would his child's request, forgiving their folly and wrong, redeeming them from sin, and empowering them by his grace and newness of life. This was the gospel, the good news, that Christ came to bring. Christ not only taught this gospel, this good news about the character and disposition of God, but was himself that gospel. He lived it. In him the character and disposition of God "dwelt among us, full of grace and truth." In Christ we stand face to face with the ultimate reality, and we catch a vision of the heart of God.

It is a great mistake to separate evangelism and religious education. They belong together. Evangel means gospel. Schemes of evangelism that are not educative or are not followed by further steps in religious education are transient and barren. Schemes of religious education that are not evangelistic are not Christian, and fall far short of the power of the gospel. Better evangelism through better religious education, is the urgent need of our time.

IV. Religious education is made Christian when it leads to the commitment of the pupil's life to Jesus Christ in faith, and to loyal enlistment in his service.

THE PLACE OF YOUNG PEOPLE IN SABBATH PROMOTION

GERTRUDE HEMPHILL

(Given at North Loup, Neb., Teen-Age Conference)

The first thing necessary for us, as young people, before we take our places in Sabbath promotion, is a personal conviction that the seventh day is the Sabbath of God, and the belief that that Sabbath is worth keeping. It is well, also, that we realize the responsibility we must assume in preserving and edifying the wonderful heritage of Seventh Day Baptists.

It is very probable that, in years to come, some members of this group will be leaders in our denomination. It is necessary for us to live the right kind of lives now if we would take our proper places in church and denominational work in future years.

Religious leaders feel that the Christian Church is entering a critical period in church history. The rapid advancement in the business, political, and educational worlds is bringing great pressure on the Church to keep pace and take its place in the modern, complex life of today. Christians of the world have felt the need of uniting their efforts to bring Christian ideals and Christian methods into their proper places in world life. The opportunities for united Christian service have never been greater than they are today. Church union is being stressed. Creed and theological differences are falling away before the bigger fundamental truths of the Christian churches. Denominations are comparing ideas and doctrines, and the time may come when we, as a denomination, will be able to present the Sabbath truth to the Christian world. If this opportunity comes to us will we be ready to present it?

Our young people must prepare now to meet conditions as they arise. We must know the facts of the Sabbath truth. We must be able to give convincing argument of why man-made Sunday can not take the place of the Sabbath instituted by God. The place and value of the Sabbath in Christian

living must be evident in our own lives. I do not believe we will gain anything by continually harping on the Sabbath truth. This is only one principle of Christian living. If we expect other denominations to consider, fairly, the Sabbath question we must not be narrow-minded or critical ourselves. We are not perfect. There may be truths we have overlooked. We must remember that, after all, all denominations are worshipping the same God, each in its own way.

Above all the other preparation we may have for successfully filling our places in Sabbath promotion, I would write in capital letters PRAYER. The realization of the unlimited power of prayer never came to me so clearly as in our state Christian Endeavor convention this year. What mighty forces for good could be unloosed if every Christian's prayer life was what it should be. We must pray for strength, that we may be faithful, patient, and of service to our fellow men. We must pray for tact and the right attitude that we may work without friction with other Christian people.

The theme of one of Doctor Poling's addresses at the convention was, "I can do all things through Christ which strengtheneth me"—a common, well known text—but it set me wondering how many people had sounded the depths of that verse. "I can do all things through Christ which strengtheneth me." Do you believe it?

I believe that we, as young people, are ready to put the strength of our youth, whole souled, into the work of Sabbath promotion, always keeping in mind that we can not accomplish our best unless we each have a close, personal relationship with God. Then if the opportunity comes for us to present the Sabbath truth to the Christian world, we will be ready to do so. If not, we have the obligation and privilege to pass on the beautiful heritage of the Sabbath to the next generation.

What can young people do now in the cause of Sabbath promotion? We can live consistent Christian lives, in accordance with Sabbath truths and religious principles, always keeping in close communion with God. If we do, the Sabbath cause shall not fail.

"No obstacle can keep you out of God's kingdom if your heart is really set upon entering it."

BACCALAUREATE SERMON

(Delivered at Walworth, Wis., June 1, 1930, to the graduating class of Walworth High School)

REV. E. ADELBERT WITTER

Text, 2 Cor. 5: 17.

Young friends, members of the graduating class of the Walworth High School for 1930, it is becoming that I should congratulate you upon the success you have made in reaching this point in your intellectual career. Some of the severest struggles you will ever experience in solving the problems that come in the course of physical and intellectual development, are in the past. Their severity came as a result of inexperienced and untutored minds, and untrained physical forces. These experiences in which you have been blazing the trails and casting up the highways, will become the beautiful scenic thoroughfares over which you will drive on in your career at more than an ordinary pace, to the goal you would reach.

As you have climbed the rugged path leading from the primary class up through the grades, your range of vision has been enlarged, you have culled some beautiful garden flowers of springing thought, and found the attractiveness of this way increasing as you have worked on.

Today, you stand at the zenith of your attainments, bathed in the beauty of the noonday sun of an end accomplished. While your hearts cheer you because of the success attained, forget not that grander heights lie before you; more worth while accomplishments await your efforts; richer, more soul-stirring and satisfying attainments are blossoming for you and lie within your grasp. Count not thyself to have gained the prize, but with zeal and earnestness press forward toward the prize that is possible. In the conquest thus far you have found your estimates of life changing. The world is enlarged, the universe more comprehensive.

In my talk with you this evening I want to help you to realize, as you have never realized, that in this course of intellectual attainment, old things pass away and all things become new.

Chief Justice Hughes, when taking up his new position, said, "The ideals and

principles relating to public service with which I entered public life twenty-five years ago, I hold unchanged." He said still further: "As I observe the profusion of educational opportunities, not only through varied courses of instruction, but in the multitude of books and periodicals, of dramatic portrayals in word and picture, I realize that what is needed is not more information but better judgment; not more bulletins but more accuracy of statement and better assimilation."

Education adds no new element to your life. It quickens, develops, and brings into action, elements and qualities that otherwise lie dormant.

I once climbed to the top of one of the peaks in the Rocky Mountains. The scenery from the valley below had been beautiful and inviting; in a way it was satisfying to my inexperienced mind and nature. As I climbed up the side of that mountain the vision widened, the scenery grew more and more interesting and attractive. The climb, though rugged, demanding increasing energy, grew more and more interesting till, as I stood upon the summit and looked away in all directions, the world was enlarged. A new joy was experienced as we looked over the panorama spread out before the vision. The valley from which we had climbed was covered with a billowy carpeting, with here and there a mountain peak rising from the plain, as it were, shimmering in the glory of the sunlight.

All things were new, for we were above the clouds. There was a vastness to the vision that none could ever realize from the valley below. As we stood with uncovered head and reverential awe, as in the presence of the Author of all things, we heard the thunders roar; we saw the lightning of the storm that was raging in the valley far beneath us. How great the contrast—storm and turmoil in the valley while around us in the greater height to which we had climbed, reigned the beauty, peace, and grandeur belonging to the new and more perfect vision so inseparable from the more perfect approach to the Author of all things.

In just such a way as this, my young friends, is the vision of life, a knowledge of its greatness, and a conception of its

possibilities, revealed to those who are willing to climb up the peaks of intellectual attainments. The greatest Teacher the world has ever known, said, "The kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal till the whole was leavened." By this he was helping the people to understand the process by which old things, old visions, old processes of thought are changed, passed away, and all things become new.

It was forty-eight years ago this month that I was graduated from the university, having completed a course in philosophy. Those were reconstruction days after the War of the Rebellion. They were the days when the world stood on tiptoe of interest and enthusiasm concerning new discoveries and the developments of the near future. The year I was graduated, 1882, "was the year that Edison got his first electric lights upon the market. It was the year he made his first commercial dynamo. This was five years before Hertz discovered the invisible waves which DeForest used to broadcast music all over the world." In those days the telephone, now so common and so necessary to our every-day life, was in its swaddling clothes. Our homes were lighted by the tallow candle and the oil lamp. We traveled the roads in utter darkness except in the cities, where gas and oil lamps gave their shimmering light. The railroad trains were novel affairs compared with the palace cars of today. It took time to travel short distances. The immensity of this world of ours was staggering to the common mind. The distance covered in a single hour by usual methods of transportation was from six to eight miles. It took from three to four weeks to pass between New York and London, now it takes as many days. How changed are all these things. The darkness of night has been changed to day by means of electrical energy. Distance has been annihilated by means of the same power in the radio. In less than a moment of time the news of an event or of a disaster can be communicated to every part of the civilized world. We sit in our homes at the evening hour and read the doings of the morning on all

parts of the globe. A new world, with ever increasing possibilities of development, has been opened up by means of rapid transit by land, by air, and through the water. The wildest fancies of the day of my graduation would not enable one to believe that he would live to see the accomplishments that have taken place, and are taking place today. Yet here I am to stir your minds to thoughtfulness along these lines. It will be yours to have a part in as great, or greater, achievements. The world is moving and will continue to move, perhaps with increasing rapidity of development and discoveries, while time shall last.

(To be continued)

What we do upon a great occasion will probably depend upon what we already are; what we are will be the result of previous years of self-discipline, under the grace of Christ or the absence of it.

—H. P. Liddon

DEATHS

COON.—At her home in Ashaway, R. I., Mrs. Mary Elizabeth Coon, wife of the late Professor Henry C. Coon, aged 91 years, 11 months, 27 days. A sketch of her life will be found on another page.

W. L. B.

EMERSON.—Madelia H. Ormsby Emerson was born in the town of Ward, October 11, 1845, and died at Alfred Station July 21, 1930.

She was the fourth child of Daniel O. and Sarah Satterlee Ormsby. In early life she was baptized and united with the First Alfred Seventh Day Baptist Church. Later when she settled with her husband at Alfred Station, she transferred her membership to the Second Alfred Church, of which church she was a faithful member at the time of her death.

On April 1, 1871, she was united in marriage, by Rev. D. K. Davis to George F. Wescott, who died in 1892. She was again married on January 14, 1914, to George Emerson, who died May 9, 1922.

She is survived by one brother, Walter Ormsby of Alfred Station, and several nephews and nieces.

Funeral services were conducted by her pastor, Rev. Edgar D. Van Horn, from the church Thursday afternoon, July 24, and the body was laid to rest in the Alfred Rural Cemetery.

E. D. V. H.

GREEN.—Mrs. Edith Mabel Mix Green was the daughter of Moses and Mary German Mix. She was born in the township of Bolivar, N. Y., January 20, 1878, and died July 22, 1930.

In early life she was baptized and united with the Seventh Day Baptist Church at Nile, N. Y., later transferring her membership to the Richburg Seventh Day Baptist Church where she remained a member till her death.

On August 13, 1892, she was married to Melvin S. Green. Two sons were born to this union, Luther and Maynard, the latter being killed several years ago.

Mrs. Green was a hard-working woman, yet she found time for her church and many other places in which to serve. She was a faithful member of the Ladies' Aid society. For more than a year she had been a great sufferer, yet she bore her suffering with patience and courage.

She is survived by her husband, Melvin S. Green, her son Luther, both of Richburg; by two granddaughters, Mary and Berdina Green of Knapps Creek; and by a large number of relatives and friends.

Prayer was made at the home in Richburg at one thirty, and the funeral service was held in the Seventh Day Baptist church at two o'clock, Friday, July 25, 1930, conducted by her pastor, Rev. Alva L. Davis. Burial was made in the Richburg cemetery.

A. L. D.

HAZARD.—Alvin Millard, twin son of Mr. and Mrs. Lyle Hazard, of Little Genesee, N. Y., was born in the Olean General Hospital July 11, 1930, and died seven hours later in the same institution.

Brief prayer service was held at the home Sabbath afternoon, July 12, and burial was made in Wells Cemetery, Little Genesee. The sympathy of the entire community goes out to Mr. and Mrs. Hazard in their great sorrow and loss.

A. L. D.

Sabbath School Lesson VIII.—August 23, 1930

JONATHAN AND DAVID (A Noble Friendship).—1 Samuel 18: 1-4; 19; 1-7; chapter 20; 2 Samuel 1: 17-27.

Golden Text: "He that maketh many friends doeth it to his own destruction; But there is a friend that sticketh closer than a brother." Proverbs 18: 24.

DAILY READINGS

August 17—Jonathan's Love. 1 Samuel 18: 1-5.
August 18—Jonathan's Plea. 1 Samuel 19: 1-7.
August 19—Jonathan's Covenant. 1 Samuel 20: 12-17.
August 20—David's Lament. 2 Samuel 1: 19-27.
August 21—David's Kindness. 2 Samuel 9: 1-8.
August 22—The Abiding Friend. Proverbs 18: 19-24.
August 23—Long-suffering Love. 1 Corinthians 13: 1-13.

(For Lesson Notes, see *Helping Hand*)

THE SABBATH RECORDER

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L. H. NORTH, Business Manager

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Were half the power that fills the world with terror,
Were half the wealth bestowed on camps and courts,
Given to redeem the human mind from error,
There were no need of arsenals or forts.

The warrior's name would be a name abhorred
And every nation that should lift again
Its hand against a brother, on its forehead
Would wear forevermore the curse of Cain.

Down the dark future, through long generations,
The echoing sounds grow fainter, and then cease;
And, like a bell, with solemn, sweet vibrations,
I hear once more the voice of Christ say "Peace."
—Henry W. Longfellow.

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