

HERE'S WHAT ONE MAN SAYS:

"Eight months of the Conference year have passed and I find upon adding up the amounts I have paid in on my pledge to the Onward Movement that I am somewhat behind in my payments.

"I take pride in paying my grocery bill when due and of course when I receive the bill from the milkman, the electric light company, etc., I take care of them promptly.

"But, somehow, when for some good reason I do not put in my weekly or monthly payment to the denominational budget I sometimes fail to take the next opportunity of making it up, and then when June comes I have to make up the difference in one lump sum which is sometimes hard to raise.

"I like the way the denominational interests are managed and I know that if I will do my part in meeting my pledge that the work will go forward and great good will result.

"So I've decided that I'll try to be prompt with my payments to the Onward Movement Budget—at least put them on a par with my grocery bill."

Sincerely yours,

The Sabbath Recorder

Vol. 110

MARCH 9, 1931

No. 10

WHEN THE BIRDS GO NORTH AGAIN

Oh, every year hath its winter,
And every year hath its rain—
But a day is always coming
When the birds go north again.

Oh, every heart hath its sorrow,
And every heart hath its pain—
But a day is always coming
When the birds go north again.

'Tis the sweetest thing to remember
If courage be on the wane,
When the cold, dark days are over—
Why, the birds go north again.
—Ella Higginson.

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SEVENTH DAY BAPTIST DIRECTORY

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

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PLAINFIELD, N. J., MARCH 9, 1931

WHOLE No. 4,487

Do You Read The Back Cover? Sometimes you may miss something important if you do not read the outside back cover of the SABBATH RECORDER. The cover of RECORDER for March 2 contains a message that every one should read and lay to heart.

Even if you have read it, you may find it worth while to look at it again.

The Rights of Others More and more we are impressed with the thought that too many of our fellow men overlook entirely the rights and feelings of others as they insist upon enjoying themselves.

There are several things which seriously disturb the peace and restfulness of multitudes as they go and come, or as they seek much-needed rest and comfort.

We cannot escape the feeling that with all the modern inventions for social intercourse there have crept in a lot of tyrannies which it is impossible to avoid if one desires a little quiet, helpful rest.

For instance, there is the radio which becomes a perfect nuisance in many places where rest and quiet are sought. Sometimes we are led to wonder whether, after all, it is more of a blessing or a curse. Of course it is a great blessing when properly used. But when it is forced upon one day and night, all the time, whether we desire to hear or not, it does become a veritable tyranny from which one must flee if he does not wish to be imposed upon.

As a matter of fact, most persons prefer to choose their own sermons and subjects in which they are interested, but in these times we have forced upon us, while at dinner or supper, all sorts of jazz music and talk, no matter how distasteful they may be, or how much we may long for quiet and rest. In many a dining room, conversation with friends who may be your guests is simply out of the question.

Too often one must eat his dinner in the presence of screeching brass horns and banging drums, no matter how unpleasant or distasteful it all may be.

It would be interesting to know how many find the rattle-to-bang made by those who do not seem to think of the rights of others, very disturbing and unpleasant.

Great Victory For the "Drys" After wet advocates had made a strong plea to the effect that the Eighteenth Amendment could not stand because it was unconstitutional, it was really a great victory for the dry cause when the Supreme Court reversed the wet decision and pronounced the amendment all right.

Indeed this seems like the greatest victory yet for the temperance cause. We wonder what move the wets will make next.

What Ails Such Men? One of the surprising things in these days is the effort some writers are making to discount the character of men like Abraham Lincoln, and to rob us of our ideal heroes in whom our faith abides. We need our heroes. Men like Washington and Lincoln have come to be inspiring personalities, in whom we have faith, and around whom American ideals have been developed. Their reputation is safely established, and we need not fear for their good name and reputation at the hands of a few cynical critics.

We do need to fear when the spiritual vandalism and destructive characteristics of a few unfair and distorted minds, who seem to delight in making unfair and unbalanced portraits of their subjects, deliberately try to destroy the good impressions we cherish of our noble men of history. There are all too many evil forces at work trying to rob our people of their ideal characters and true history makers.

Such spiritual vandalism with its distorted pictures of good men can do nothing but to destroy our high ideals; and is no better than the spirit that would deliberately blotch a fine painting or ruin a beautiful piece of statuary.

EVENING

The editor sat at his desk as usual this morning, but admitted being tired. Tired in the morning, and Monday morning, too! Why should one be tired in the morning, and so early in the week? Just last night the little girl said on going to bed, "I feel so good . . . I don't know why." But she is eleven. A girl who is healthy, and is only eleven, just can't help feeling good. If she doesn't, then someone is to blame.

But the editor is eighty-six. Yes, next month he will be eighty-seven. And one who is eighty-seven has the same natural right to be tired in the morning that the girl of eleven has to be full of life at night.

Eighty-seven! Think of the burdens the back has borne through those long years—the back which even yet refuses to stoop. It was that same body, then young and supple, that rode a buck-saw through college. It was this same editor, then young and strong in body and spirit, who conquered the bully in a school district difficult to manage, and who the following winter converted that same bully, together with practically the entire community, in a great revival meeting.

Of family bereavement and domestic sorrow the editor has had his share through the years. His tender and efficient care for the sick, for days and nights running, has not been confined however to those who through kinship may have claimed his care.

A fruitful ministry in three pastorates, with great revivals and effective labors in temperance reform, and in community and personal life-building, led to the presidency of a struggling college among the hills, where young people with character and aspiration dwelt, but where the way to an education was barred. For sixteen years in that institution, and in all the surrounding community, his was the leading spirit and his life the dominant inspiration and faithful guide. Through his untiring efforts funds were secured from the "East" to pay small salaries to great teachers. Of the teachers he was the greatest, but his salary was not always the largest. Often during these years he was both pastor and president, and at the same time he found time to lead the forces of righteousness against the evil hangers-on of an oil boom until victory was won, and made secure for all the years that have followed.

Many men retire who have accomplished less than he had done up to the time he left the college. Have *earned* retirement. It is as if he had lived two lives, full-fruited and greatly serviceful, tacked end on end.

A year in the pastorate again, with the vigor of youth, and then nearly a quarter of a century as pastor-at-large of a denomination, as editor of the denominational paper. Well, perhaps he may feel a bit tired, even in the morning, and early in the week, sometimes. Few of us will measure our years of service in such length, or fruitfulness.

For long years, Doctor Gardiner, you have carried the burdens of others, varied and heavy. You have never faltered, and have never counted the cost to yourself of any service to which you felt the Lord had called you. The sun is low, and the shadows of evening stretch across the valley of your life. Born in the hills of old Allegheny, and living for years among the hills of West Virginia, you seem to be of the hills even yet. In the hills, you know, the evening twilight is long, beginning in the valley long before sunset. May the twilight of your life be as peaceful as the valley at Little Genesee, or of Ten Mile Creek, and the sunset golden and glorious. "At evening time there shall be light."

A. J. C. B.

LEAVES FROM THE DIARY OF THE DELEGATE TO LAUSANNE

This is the afternoon of July 31, 1927, at Lausanne, Switzerland. The atmosphere here seems so different from what it did in Paris that it may be, after all, that I shall get some rest. The atmosphere of Paris depressed me. I tried to see the good side of the city, and when I looked for it I did see a better side. But it was noisy at my hotel. Jazz music going until two o'clock in the morning. Young men soliciting you to attend the movies whenever you go out on the street. Always on the streets at night the crowds. The streets so crooked, and changing their names so often that one could hardly find his way around.

Of course it is interesting historically. The kings of France in the eighteenth century, and Napoleon, are present with you everywhere you go. Ancient churches, more ancient statuary and paintings. One could

spend days in the Louvre. And Versailles is wonderful. But in it all there is too much suggestion of blood and ambition and selfish power and self-aggrandizement. It is of interest to see how that "glorious" past caused the bloody revolution. And it indicates how religion may be made very prominent in the life of the very selfish. No wonder France is a non-religious nation, or the French people a people not devoted to religion. The religious orders and organizations of the past betrayed the people and sacrificed their interests to serve their own selfish ends.

It begins to look as if I might get some rest. I have tried to do so as a duty imposed upon me by a number of my friends at home.

Here I am looking out over Lake Geneva toward the towering Alps. The people on the streets look to be wholesome folks. There are more open spaces. I seem to be able to breathe better. Somehow this brings to me a different feeling in regard to the folks at home. Again it may be because I feel that I am at the end of my journey. When I leave here I shall be turning my face toward home. One-third of my Sabbaths are behind me and I have always been facing away from home.

I hope that next summer the family can spend much time together somewhere. I suppose we will spend some time in summer camp work. That is good work, and we shall enjoy it, but I hope we can have a little time all to ourselves as we did at Waterford for two summers.

Our people need the Sabbath message given them anew. Its deeper meaning needs to be interpreted to the people. This can best be done by the living messenger. Some day I hope sufficient Christian unity may be attained so that one may be able to go into all churches with the Sabbath message. What a glorious work that would be! Let there be in the one Church of Christ, if that shall be brought about in any organized form, a growing group of those who find religious satisfaction and joy in keeping the Sabbath of Holy Scripture.

This has been a rambling write up and I shall close here for the present and walk down to the shore of the lake.

August 9, 1927.—To one brought up as I have been, this discussion of creeds in the way in which the discussion is carried on is

certainly novel and interesting, to speak mildly. There are many attitudes of mind represented. The Eastern Orthodox accepts the creed as having equal authority with the Scriptures. The Anglicans, or some of them, lean very strongly in that direction. They speak of Catholics and Protestants. Certain Episcopalians are not in agreement with the high church party, however. The Lutherans seem to constitute a group by themselves so far as the confessions are concerned. They are strongly Protestant with emphasis upon a confession of faith. Doctor Ainslie led yesterday in our group for the evangelical churches. Others of us gave him support.

COMPENSATION

(Selected by E. P. Martin)

Sitting on the rocks one day, down by the ceaselessly throbbing sea, I watched the great waves come rolling in, throwing their white arms aloft as if in despair, and dashing their hearts out against the unyielding shore. I mused on the wonderful waste of energy. These waves, thought I, have been beating here for countless years, with power that it would seem might move mountains. What is the result? A few worthless pebbles have been polished. Even the great rocks themselves, seamed and gashed though they be, have been rounded and smoothed a little, it is true; but this is all. The barriers of the shore are still unbroken, its form, its position are practically the same. For countless aeons this magnificent display of energy has been wasted, and the grand old ocean continues to dash its heart out all in vain. My soul was sad. It is like human life, I said.

All along the centuries grand men and true have arisen, and without reserve they have flung the measureless spiritual energy of their lives against earth's barriers of hatred, and falsehood, and wrong. They have been made martyrs for their pains. Thorn-crowned, and cross-laden, they have walked the steep paths to their execution, the mighty heart throb of their passionate love for humanity breaking like a helpless wave against the hard, hoarse, mob—crying for their crucifixion.

We all, too, have had our longings and our aspirations that transcend by far our realizations; and how are we the better for

them? On wearied wings the centuries fly, and the world and they that dwell therein are ever much the same. Men still are slaves of lust, and ambition, and greed; earth's millions still are expended for war, its pennies only for piety and peace.

The yawning chasms of the rocks were around me; the roar of the surf was in my ears, but a more bottomless abyss of utter darkness seemed to open up before me. I stood on the giddy verge, led thither by my faithless musing. Stop, said I, this must be wrong since God is God. In some way my view is too narrow. I have looked, perhaps, too much only at the sea, and the rocky shore. Away to the verdant hills I glanced, and to the earth all glorified with harvest. The truth flashed in on my mind and heart. The ocean was the source of all this life and beauty, and fruitage. It sends out the showers to water the earth, without which the world would be a desert. These tireless waves throw their white spray into the air. It is caught up into invisible vapor to come down in showers of blessings. It is these ceaseless undulations of the ocean that increase its evaporating surface, till the earth is supplied with the early and the latter rain. It is this motion, too, that purifies the sea. The ocean still, would be the ocean dead, and slimy, and stagnant, and this would mean a fruitless, lifeless, desert world. Even the rocks on the shore do slowly yield to these tireless waves. Their roughness departs, and they become polished and beautiful. This limitless energy that looked so utterly wasted, is not wasted. It is, after all, the source of all the living glory of earth and sea.

Ah, so, said I, it is in human life. Almost every truth has been blood-bought. These noble martyr lives have glorified the intellectual and spiritual world.

Even as the sun and the moon have lifted the tides of ocean, so *their* mighty attraction has lifted the tide of human aspiration and longing and realization, too, till more and more it beats with resistless power on the shore line of ignorance and sin. We, too, are purer and better for having longed, and aspired, and patiently suffered.

No good is ever really lost. The influence of the patient love of a quiet, sacrificing life knows no impassable barriers, but is the common heritage of the race.

"Our echoes roll from soul to soul,
And grow forever, and forever."

Anything is better than satisfaction in selfishness and sin. This is death, while all else is the manifestation of life.

Let the soul struggle and aspire as it will, beating like a caged bird, its wings against the bars. Even this is not lost energy. It is the movings of the divine life within, ere we have learned fully the victory and rest of quiet trust. Jesus, too, had his wilderness conflict, and "was made perfect through suffering." It is this ceaseless beating of the waves of human aspiration that is, after all, the basis of all spiritual beauty and progress. So truly, nothing, in this wonderful God's world, is ever really lost.

"No river from its source
Flows seaward, how lonely soever its course,
But some land is gladdened. No star ever rose
And set without influence somewhere. Who
knows
What earth needs from earth's lowliest creatures?
No life
Can be pure in its purpose, and strong in its
strife,
And all life not be purer and stronger thereby."

—G. E. Fifield.

TITHING IN HARD TIMES

The Layman Company has twelve new bulletins on its list, including one written especially for the present day, "Tithing in Hard Times." This is the best of all times to spread the truth about tithing. Minds and hearts are open.

Send post card for pamphlet, "Teaching the Church to Tithe," containing full directions for a ten weeks' program of silent, church-wide education at trifling expense. Non-profit, non-sectarian, non-legalistic, but simple, clear, and workable. Address the Layman Company, 730 Rush St., Chicago.

Please mention the SABBATH RECORDER, also give your denomination.

THE SOUTHWESTERN ASSOCIATION

The Southwestern Association will be held at Fouke, Ark., August 6-9. Those of you who have the Seventh Day Baptist Calendar and Directory please turn to the back side of the calendar for May and make the correction, "lest ye forget." I thank you.

R. J. SEVERANCE,
Moderator.

MISSIONS

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

PAUL'S ZEAL FOR CHRIST

When one contemplates the life of Paul, the apostle, he is impressed with two things: the first is Paul's zeal for the cause of Christ, and the second is his own lack of zeal. When one sees Paul giving up for the cause of Christ as bright prospects as any young man ever had, braving the darkness, sin, and cruelty of the world, enduring shipwrecks, scourgings, long years of imprisonment in dungeons, and finally going to a martyr's death, never relaxing in the least his enthusiasm, one is astonished at the zeal of the apostle. And on the other hand he is impressed with his own lack of zeal in the same great cause, as is shown by his coldness, indifference, and lack of willingness to do.

In 2 Corinthians 5: 14, 15, Paul gives us the reasons for his zeal and why we should be zealous. He says, "For the love of Christ constraineth us; because we thus judged that one died for all, therefore all died; and he died for all that they should no longer live unto themselves, but unto him who died for their sakes and rose again." He gives three reasons for zeal. The first is found in the expression, "For the love of Christ constraineth us." This expression has a twofold meaning. It has reference to Christ's love for men. This was a great thing in Paul's life. He had a keen appreciation of Christ's boundless love for him, which filled his heart with love in return and drove him on in his service from nation to nation, till battered and shattered, he laid his head on the block and gave up his life for his Master. If the followers of Christ today could come to possess even in a small measure this love for the Master, his cause would not languish.

The second reason why Paul had such zeal in the cause of Christ is that Christ not only loved him but had imparted love for men in his heart, and the lost condition of the world stirred him to do his best to save men. In another place he says, "I am made

all things to all men that I might by all means save some." The condition of the world in sin should stir us also to great zeal. How can we be indifferent in our church and mission work when we see men alienated from God and his image being defaced from their souls? How can we live in selfish ease when we see the squalor and destitution, both in homes and on men's faces, and know that what they want most is not food, clothing, and shelter, but to be brought to Christ and his way of living? How can we be indifferent when we remember that this estrangement from God with its eternal consequences reaches to all classes and all lands, to the man and his family in the palace as well as to those who inhabit the hovel, to the learned professor in his chair as well as to the illiterate street wanderer, to the manager of the great corporation as well as to the seif, to the butterfly of fashion as well as to those in tatters and rags? When we see all this and remember its consequences, how can we be indifferent? We cannot if "the love of Christ constraineth us."

The third reason Paul gives for zeal in Christ's service is what the Church and Christians have received from Christ. "And he died for all that they that live should no longer live unto themselves, but unto him who for their sakes died and rose again." Paul's thought in these words is that we have received life from Christ and therefore that life should be used for Christ; or to put it in other words, that we have been bought with the death of Christ and are not our own. In Romans, the first chapter, he states it in this way: "I am debtor both to the Greeks and the Barbarians; both to the wise and the unwise." This is a principle running through all life. In receiving we become debtors. In society we receive numerous courtesies and kindnesses and we become debtors to give the same to others. In the family we are debtors to our parents and others and should pay these debts to our parents and to our children. In the state we are debtors. We receive the protection of our lives, the right to hold property, and the privilege of enjoying civil and religious liberties and it is our duty to defend the state even to the extent of laying down life. In like manner having received all from Christ, we are debtors to

him that we should not live unto ourselves but unto him who died for us. The only way we can pay this debt is to love him and our fellow men and dedicate our all to the leading of others to him and to lives of righteousness.

The question of whether we shall carry the gospel to all the world is not left for us to decide. The obligation is upon us. We are debtors. Are we willing to pay our debts? But if we are the followers of Christ, the supreme motive is not that of paying a debt, as great as that may be. The great and compelling thing after all is a passionate and abounding love. "For the love of Christ constraineth us."

THE ATMOSPHERE CLEARS

Under the caption, The Atmosphere Clears, the February number of the *Chinese Recorder*, a magazine published in Shanghai, has a helpful editorial regarding the present situation in China. It is very essential that those who conduct mission work should be well informed as to conditions, for "If the blind lead the blind, both shall fall into the ditch." Much that comes through the daily press is not dependable, and it is beneficial to have a statement from the pen of a man like Doctor Frank Rawlinson, editor of the *Chinese Recorder*—a man who knows China and mission work in China, who weighs facts judicially, and who presents conclusions regardless of whether they are what he wishes them to be or not. For the benefit of those interested in missions in China, Doctor Rawlinson's editorial is given below.

LESS CRITICISM

Judging from general conditions, the anti-Christian movement is at the moment less active. This may mean that its ardent advocates are taking time to get their breath. Many of the challenges this movement has created for Christianity still exist and will in all likelihood again come to the forefront. Nevertheless in many places a tacit armistice prevails. There is also an encouraging tendency for the critics of Christianity to distinguish between its essential values and what they deem its undesirable accretions. For instance, Mr. Yang Hsin-fa, vice-president of the National Research In-

stitute, Nanking, recently spoke on the topic, "Why I Oppose Religion." His chief objection to religion is, he said, that it is not scientific. He claimed, as a matter of fact, that there is not much difference between religion and science. "Religion is the science of the past; science is the religion of the present," is the way he stated their relation. He definitely recognized, however, "the truth and goodness of Christianity," but opposed it because it has been utilized as a "tool of the Imperialists." The problem of religious liberty, also, as rooted in China's national policy to divorce religion from general education, does not loom quite so acute just now as formerly. The issue is not, of course, settled. Those who are negotiating with the government educational leaders as to registration of their institutions, for instance, do not find them any less determined to carry out their policy than heretofore. Nevertheless in general the government forces are too busy at the moment to push this issue to the forefront. In a sense both sides are resting on their arms.

PROGRESS

Naturally, less public attention is being given to the Church. As a result its members and workers are to no small extent resuming their usual activities. Frequent reports have come to hand of widespread willingness to listen to the Christian message. Some correspondents feel, indeed, that their opportunities in this regard were never greater. There are reports, also, of quite unusual ingatherings into church membership. With this goes increased activity in evangelistic efforts. A recent survey of city Young Men's Christian Associations showed that on the whole they are again on the upgrade: all associations have had excellent results from their recent financial and membership campaigns. From all we can gather Christian schools, such as are open, are mostly again full of students. In spite, too, of the many unsettled problems of religious education much solid work of a religious nature is going on therein. What tomorrow or next year may hold, we cannot prophesy. But there is no doubt that Christian effort in China is regaining some lost ground and the Christian spirit again becoming aggressive. At the moment possibilities and opportunities loom up in the

mind of Christians more than setbacks and criticisms. Decidedly the atmosphere has cleared!

HOME MISSIONS—DEFINITION AND MESSAGE

It is increasingly difficult to differentiate home missions from the work of so-called self-supporting churches or from the total work of the church in the home land. The home mission of the church we would define as the effort, in the spirit of Christ and in fulfillment of his great commission, to win to Christian discipleship the people of North America and to Christianize the life of our nations. This task our home mission agencies share with all the Christian forces of our lands.

More specifically, we conceive that the home missions task includes as objectives:

1. To win men and women to discipleship of Jesus Christ, to unite them with other disciples in the fellowship of the Christian Church, and to educate them for worship and service at home and abroad by helping them to discover and to accept for themselves and for society at large the full consequence of Christian discipleship.
2. To make the church available to those sections of America which lack its ministry.
3. To supply adequate church leadership where the work of the present church is unsuccessful or inadequate.
4. In the case of handicapped or retarded areas or underprivileged groups, to assist in providing those institutions and services which are the necessary elements of a Christian standard of living to the end that the Christian community life may be developed.
5. To bring the Christian impulse to bear upon the broad social and civic questions of our day.

Again and again in this congress we have been thrilled by a sense of how far we have come toward a Christian North America. But again and again we have been arrested by a sense of how far short we are of the ideal of Christ for these nations. We have come far enough to glimpse the Promised Land. But to pass over into it seems beyond our strength. We felt, as Stanley Jones has put it, that "we cannot go further until we go deeper."

The band of men who nineteen hundred

years ago went out to transform the world were moved by the conviction that there is but one "name under heaven given among men whereby we must be saved." That conviction had been born in them of a great personal experience. They had known Christ and he had made their lives pageants of triumph in him. Through him they could do all things. Him, therefore, they believed to be sufficient for the transformation of all their fellow men. These were they who by the spirit of Christ should "turn the world upside down."

It is for us, in our times, to realize what they dreamed, a world won for Christ and ruled by Christ. Under his leadership we have come to think of the salvation of society as well as of individuals. We believe that in Christ is a sufficient solution of all the problems of collective life in North America. This conviction, too, must come from a great personal experience of him. If Christ means enough to us, we can make him mean enough to others. And if he means enough to a sufficient number of men and women in North America, the entire life of our nations can be changed and the problems that seem so overwhelming can be solved.

Throughout this congress there has been manifest a deep yearning for Christ and a feeling that in very truth we are thrown back wholly on him. The progress in the improvement of our organization and technique which we have made, and hope yet to make, will avail us only as it is shot through with a deeper experience of Christ. Even co-operation and unity will be an empty gain unless vitalized by him.

This deeper experience will be attained by us just as the early disciples attained it. They lived with him, followed him, learned from him. Their lives were a daily experimentation in his way of living. The farther they swung themselves out on his way of living, the greater he became to them and the bolder they became in their proclamation of him. The same road is open to us. Following it boldly, we shall find that he saves us from disillusionment and despair by giving us his own radiance, and we will dare to take him into every problem that lies athwart the nations represented in this congress.—*From Report of Home Missions Congress.*

OBSERVATIONS BY THE CORRESPONDING SECRETARY

REV. HERBERT C. VAN HORN

Sky Line.—One wonders if commuters grow weary with the sky line of New York City. It is quite likely, no doubt. But for the writer there is always a thrill as he faces the sky line of this great metropolis. He can never forget his first impression when in 1908 he first crossed the Hudson at Hoboken. The Singer Building then was the most prominent mark on the "line," towering far above the Hudson Terminal. Now one will hardly notice this tower dwarfed by the Woolworth building and other mighty structures. New York is a city of great opportunities and great and grave problems. Cosmopolitan, it is the great "melting pot" of the world. Its varied and very nature creates problems not even suggested by its striking sky line.

There is another sky line, just as striking and with even more far-reaching implications and possibilities. The *Christian* sky line is imposing and has its problems and difficult situations. Its very commonness with its oft repeated duties and tasks tends to destroy the thrill and uplift of early experiences.

The Church.—In this sky line stands the Church. In lower Manhattan, surrounded by great skyscrapers of finance, business, commerce, speculation, stands old Trinity—by the approaching visitor unseen, and by multitudes unheeded—but there she stands in the very heart and midst of piled up capital, pointing her finger into the sky and to God. She may finally succumb to the encroachment of business—but after the great city is forgotten and its wealth laid in ruin, the God for whom she stood will still live and rule. I think of sister churches, shadowed by her if placed side by side, as she is by granite and steel—little white churches on the hillsides of Welton and Garwin, humble, countryside churches, but looming up in my sky line, with a little kilted boy with pocket full of acorns going to the one, and later in the Sabbath school of the other; of others, later, with their foundations way back in the centuries in America, Newport, and Piscataway. But New York is more than a sky line with its skyscrapers and canyons for streets. People are there —

men and women and children—with their many sorrows, burdens, and needs. Her streets are but the avenues through which her life throbs and flows; her Woolworth and Empire, her Riverside Church, and St. John's are but outward expressions of her real and inner life. So of the Church—her spirit and purpose are the real sky line. What does the wayfarer see in the sky line of your life? Does Christ stand out there in first place? Does he tower above the rest? If so, well and good, for he says, "And I, if I be lifted up, will draw all men unto myself." He must predominate if the Church is to fulfill its mission. His great sympathy, his love and compassion *strangely* affect us, indeed if his words, "Go ye into all the world and preach the gospel," do not move us to the utmost to consecration, obedience, and service.

Home Life.—There, too, on our sky line, higher than found elsewhere, must be evidenced a home life with happy relations between husband and wife, parents and children. On my first visit to the great city a vast excavation could be viewed from the World Building. Men were preparing to lay the foundation for the Woolworth. Nothing but solid rock would do for such a foundation. Likewise, "In the beginning God" laid the foundation for the home when he created man and woman in their needs for each other, and holy and helpful family relationships were established. With such a foundation it still has its place on our sky line in spite of shadows cast by other structures less stably founded with their slogans of "sex appeal" and "companionate marriage," which as Kathleen Norris well says is "neither companionship nor marriage."

The Sabbath. — Our sky line also is broken by the Sabbath, though towered over and dwarfed in men's minds and practices. But its roots, too, are sure and deep in the needs of mankind, foreseen and provided for way back "in the beginning."

Onward Movement and the Sabbath Recorder. — On page 31, *Conference Year Book*, 1930, you will see the Onward Movement budget calls for an item of \$7,834 for the American Sabbath Tract Society. I am sometimes asked what this money is spent for. But the society has income of \$9,204.06

from invested funds (page 208). These items total \$17,038.06, and from minor sources the total income slightly exceeds this. Now how is it expended? It should be pointed out at once that, unfortunately, the income called for by the Onward Movement does not all *come in*. Last year but about one-half was realized, or the amount of \$3,478.31 (See page 39). This left for work by the Tract Board for the year, \$12,638.37. Of this amount \$8,148 went to make up the deficit in publishing the SABBATH RECORDER—nearly two-thirds of the society's income for this purpose! The publishing of the SABBATH RECORDER cost the society \$11,592.27; while the total receipts from the RECORDER amounted only to \$3,444.01, including advertising (page 196). The average number of RECORDERS published each week was 1,674, which would make the average cost \$6.92 for the year, as over against your subscription price of \$2.50, or with a difference to the society "in red" of \$4.42.

A Large Deficit.—This is a large deficit, but probably no larger, proportionately, than other church periodicals with similar subscription lists are forced to meet. It is well known that no magazine, these days, is supported by subscription, even though its issues number in the millions. Its subscription support is supplemented either by advertising or subsidy—or both. "Subsidy" is not a pleasing word, but that is the way the SABBATH RECORDER is supported. For that purpose more than is called for by the Onward Movement budget is needed, even were the budget paid in full. As it is, my grandfather or your uncle—or somebody—who left money to the American Sabbath Tract Society, are helping you and me to pay for our SABBATH RECORDERS. Not a very comforting meditation for complacent independence. In other words, it cost the society to publish your RECORDER, \$4.42 more, last year, than you paid for it. So, when *you* help raise your church's portion of the Onward Movement budget, it should not be classed by you as *all* benevolence; a portion of it goes directly to the Tract Society to apply on the deficit in your subscription to the SABBATH RECORDER. Now, let no one proceed to cancel his subscription to relieve this situation. To do so would make matters worse and be suicide for you. Two ways might be pointed out for obviat-

ing the deficit: *increase* the list of subscriptions to a self-supporting basis; or *increase the price* of subscription to equal the cost of production. Neither way seems feasible. However, if you wish to help by sending in new subscriptions for the RECORDER that would be fine. If any one, able to do so, wishes to pay full cost value for his RECORDER, by all means let him avail himself of the privilege. That would help some. But let anyone—whoever he may be, who feels he is being asked for too much, or too much is being expected of his church for the Onward Movement — remember that the part of the budget raised for the Tract Society is needed and goes to help pay for *his* RECORDER subscription.

FIFTY-EIGHT THOUSAND ONE HUNDRED DOLLARS

This amount was fixed by the General Conference in 1930 as necessary for its year's work. Some of the churches have made their annual canvass; some have not. And now but four months remain of the Conference year. To some the above figures appear large. But they seem large or small depending upon the standard of measurement adopted. How would they compare with the denomination's complete candy and ice-cream budget? Certainly compared with our ordinary expenditures for luxuries and pleasures, it would not seem great.

The budget can be raised easily; it can be raised with difficulty; or, it can be raised not at all—just according to the way we look at it. From many favorable indications we believe our churches are looking at it in the right way. *We believe it can be done.* "Think on these things."

THE BUDGET RAISED:

- Supports missionaries and interests on the fields.
- Makes up deficits on the SABBATH RECORDER and enlarges Sabbath Promotion work.
- Helps pay salaries of official workers.
- Helps small churches support pastors.
- Helps aged, worn out ministers.
- Helps young men preparing for the ministry.
- Takes care of debts incurred by our failures in past years to support the work we planned to do.
- Reaches the hands of the denomination around the world.
- Promotes the religious education of young folks and encourages them in self-expression and in preparation for life work.

Points the world to God, and saves our churches from looking into a bottomless pit. Holds up the cross and invites men to accept a saving Christ. Exalts the Bible, the gospel, the Christ.

A raised budget with all these implications should capture our imagination, enlist our sympathies, lead us to consecration, and cheer us to victory. We can raise it if we will. But we must do our part. The pastor must have the hearty support and sympathy of his people. Listen to him when he becomes enthusiastic over doing this thing. He is attending strictly to his business when he strenuously urges you to raise the budget. Do not get peeved because he talks money so much from the pulpit. The man who stays away from church for fear the pastor will stress finances, is on treacherous ground and is in danger of losing some of the richest blessings of life. "The Lord loveth a cheerful giver." "Hilarious" is the literal translation, we understand. It is to be feared he must have to strain a point when he sees some of our offering plates and subscription lists.

Silver trumpets were blown by ancient worshipers when they began their morning sacrifices. Why should we not rejoice in the Lord with adequate and self-sacrificing offerings? "At the water courses of Reuben there were searchings of heart," sang Deborah as she shamed the craven hearted after a notable victory. May no Seventh Day Baptist be out of tune with rejoicing in the glad day of our victory because of his lack of interest and zeal; nor of him may it be said that he "came not to the help of Jehovah against the mighty."

We can raise this budget if we look at it right, go at it right, and work at it right. Let us say, "By thy grace we will."

FINANCE COMMITTEE,
PER H. C. V. H.

THE CHRISTIAN CAUSE OF GLADNESS

We come to the last chapter of Philipians this week and a fitting text seems to be, Philipians 4: 4: Rejoice in the Lord alway; and again I say, Rejoice. The theme will be: The Christian's Cause for Gladness.

Who would care for the loss or gain of today if he knew for certain that Christ would show himself tomorrow? No one. The true Christian feels as he would feel if

he knew for certain that Christ would be here tomorrow. For he knows for certain that at least Christ will come to him when he dies; faith anticipates his death and makes it just as if that distant day, if it be distant, were past and over. It is very plain that matters which agitate us extremely now will, a year hence, not interest us at all. So will it be with all human hopes and fears, pleasures, pain, jealousies, disappointments, and successes when the last day shall come. They will have no life in them; they will be the faded flowers of a banquet, which do but mock us. What this world will be understood to be by all them, such is it felt to be by the Christian now. He looks at things as he will then look at them, with an uninterested and dispassionate eye, and is neither pained much nor pleased much at the accidents of life, because they are accidents. Joy and gladness are his chief characteristics. He is called to moderation in all things, into a spirit of fairness, consideration, and an impartial love. Such a life is a life of joy; it is a helpful well balanced life; it is a life that possesses that peace of God that passeth all understanding that keeps his heart and mind in Christ Jesus. It was such a life as this that said: Rejoice in the Lord alway; and again I say, Rejoice. I have been in two homes this week where the occupants of those homes, judging from the worldly standpoint, have every reason to be despondent; but it was not so, in the midst of affliction they are rejoicing in the Lord. Rejoicing or complaining, joy or sorrow, trust or distrust, honesty or dishonesty, are largely matters of education and temperament; the good can be cultivated as easily as the bad. It is the part of Christ to show the world that the good is possible, and that the good in life will provide a rejoicing, happy, and peaceful experience. Rejoice in the Lord; and again I say, Rejoice. Let us remember that to make new mistakes is human, to repeat old ones is stupid, and that a life of content is a life with content. Ponder this thought: The Church has something for you better than you can find elsewhere.—*Pastor C. L. Hill in "Farina News."*

There is no reason to believe that the Holy Spirit ever leaves awakened sinners, only as they leave the truth of God for some error or sin.—*Ichabod Spencer.*

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH
CHESTERTOWN, MD.
Contributing Editor

A PROPOSED "SERVICE BUREAU" FOR TEACHERS

REV. WALTER L. GREENE

The Seventh Day Baptist Education Society at a recent meeting authorized the starting of a "Service Bureau" through which Seventh Day Baptist teachers may establish contacts for positions in or near Seventh Day Baptist communities. It is believed that a mutually helpful service may be rendered both our teachers and our churches. Where is there a church that would not rejoice to have one or more of our fine consecrated young people in its congregation, or what loyal Sabbath-keeping young person would not count it a privilege to serve our cause and share in the home atmosphere of one of our churches?

To make such contacts possible there is need for some central clearing office where the information concerning the positions open and the persons desiring such positions may be brought together and the necessary contacts discreetly made. We would like the co-operation of those who have knowledge of available positions and of those desiring the positions. In the nature of the case the bureau cannot guarantee a position to every one out of a job, nor can it hope always to find the right person to fill the position, but we wish to do all we can to get the work and the worker together.

If you are interested in any way in this enterprise and the strengthening of our Christian fellowship and service, will you not drop a line of information to the secretary of the bureau, Rev. Walter L. Greene, Andover, N. Y., that will help initiate this free service?

The information needed to start the service is regarding the position, first of all: what is it, where is it, what are the qualifications required, and what is the probable salary? Then, concerning the applicant for position the bureau will wish to know the applicant's preparation and experience, the work he wishes to do, the minimum salary he will

accept, and the locality where he would like to go. Blanks covering the required information may be had by addressing the secretary.

MUSICAL TRILLS FROM SALEM COLLEGE

The girls' college quartet—Anna Agnes Payne, Mary J. Bond, Ora Kemper, and Cornelia Goodwin—sang for the girls of the Industrial Home, February 14. They are already booked for several high school appearances and plans are being made for a somewhat extensive trip as a good will gesture for the college.

The string ensemble — Leah Virginia Davis, first violin; Cornelia Goodwin, second violin; and Mary J. Bond, cello, with Miss Elizabeth Bond at the piano—bids to be the best in the history of the college in the way of instrumental music. They have been planning for several public appearances and have furnished music for lyceum numbers, dramatic club events, the oratorical contest, an operetta to be given by the Bristol High School, and other college events. This organization appears as a part of the program given by the girls' college quartet.

Miss Elizabeth Bond, instructor in piano, will present her younger pupils in recital on the afternoon of March 5, in the college auditorium. The mothers of the children will be the guests of Miss Bond at a reception after the recital.

The newly organized Y. W. quartet, under the direction of Miss Lenore Norman, a senior in the music department, sang during the Christian Endeavor meeting at the Seventh Day Baptist church, February 14. This quartet, sponsored by a religious organization, specializes in sacred music. The personnel is Mary Frum, first soprano; Harriet M. Cottrell, second soprano; Leah Virginia Davis, first alto; and Wanna Ford, second alto.

The men's quartet — Dolph Harris, Charles Harris, Ross Allen, and Professor Siedhoff—sang at Victory High School, February 20. Bob Thomas entertained the pupils with two violin solos.

Classes in music appreciation and conducting recently motored to Pittsburgh, Pa., and attended a presentation of the Chicago Civic Opera Company. —*Selected.*

TRACT SOCIETY—MEETING BOARD OF TRUSTEES

The Board of Trustees of the American Sabbath Tract Society of New Jersey met in regular session in the Seventh Day Baptist Building, Plainfield, N. J., Sunday, February 8, 1931, at 2 o'clock, p. m., President Corliss F. Randolph presiding.

The members present were: Corliss F. Randolph, Courtland V. Davis, Herbert C. Van Horn, Alexander W. Vars, Asa F. Randolph, Irving A. Hunting, Ahva J. C. Bond, A. Burdet Crofoot, Bernice A. Brewer, William C. Hubbard, LaVerne C. Bassett, Winfred R. Harris, Theodore L. Gardiner, Business Manager L. Harrison North.

The visitors present were: Miss Dorothy P. Hubbard, President S. Orestes Bond, and Dr. O. P. Bishop.

The meeting was opened by prayer by President Bond.

The minutes of the last regular meeting, January 11, were read.

Corresponding Secretary Herbert C. Van Horn presented a letter received from the president of the General Conference relative to the time and place of the Tract Society on the program. He spoke of observations made during his field trip of the past month and read extracts from letters received relative to the SABBATH RECORDER and tract distribution. His regular report follows:

The work for the past month has been carried on in the office as usual: "Observations by the Corresponding Secretary" furnished for the SABBATH RECORDER; sermons for "Our Pulpit" provided; 33 letters written; 1,125 tracts, 3 SABBATH RECORDERS, 1 Year Book, and 1 copy *Seventh Day Baptist Hymns and Songs* mailed.

From January 18 to 29 your secretary was in the Western Association. One-night meetings were held at Little Genesee, Richburg, Nile, First Alfred, Andover. An afternoon meeting was held at Independence. The attendance upon these meetings ranged from 8 to 70 with the interest good. Weather and road conditions were unfavorable. As in the field work in other places, the denominational interests were presented with stress upon the Onward Movement. The program and interests of the American Sabbath Tract Society as related to our work at large were set forth. In all these matters the churches visited appear deeply interested.

The largest opportunity came with the centennial celebration of the Second Alfred Church. The meetings all day Sabbath and Sunday were largely attended, locally and by representatives from the various churches of the Western Asso-

ciation. The largest attendance was on Sabbath morning, when your secretary spoke to the subject, "A New Task for an Old Church," with the theme, "Making God a Reality in Our Modern Life." In the afternoon he carried a message of greeting and congratulation as representative of the denomination. This seemed additionally fitting, as he is the pastor of a church that was one hundred twenty-five years old when the Second Alfred Church was born. Again, Sunday afternoon, he spoke on The Sabbath and Seventh Day Baptists. This active and progressive church at Alfred Station faces the future with hope, vision, and courage. Fifteen dollars was paid by the church toward the expenses of the secretary on this trip.

Besides the meetings held on this field trip, twenty-six visits and calls are recorded.

Respectfully submitted,
HERBERT C. VAN HORN,
Corresponding Secretary.

February 8, 1931.

Report adopted.

Voted that the chair appoint a committee of three, of which the president be one, to constitute the Program Committee for the General Conference.

The leader in Sabbath Promotion, Rev. Ahva J. C. Bond, reported as follows:

REPORT OF LEADER IN SABBATH PROMOTION

Last year I prepared a series of four Bible lessons on the Sabbath for the *Helping Hand*, one for each quarter. This year I am preparing one lesson each quarter on Sabbath history. Copy for the second lesson has been prepared.

At the request of the Committee on Young People's Work I prepared an article for the SABBATH RECORDER reviewing the development of the summer camp. This article appeared in the SABBATH RECORDER dated January 16.

I have had correspondence from the secretary of the Faith and Order movement with reference to a meeting in England next summer of the continuation committee, and concerning financial support. I am anxious that as a denomination we shall make use of the continued opportunities afforded us by virtue of our connection with this movement, especially as plans are being developed for another world conference.

Voted that the report be approved and that the matter of appropriation for the support of the continuation committee of the Faith and Order movement be referred to the Advisory Committee.

For the treasurer, balances were reported as follows:

BALANCES ON HAND FEBRUARY 8, 1931	
General Fund—Tract Society	\$ 732.57
Denominational Building Fund	1,355.46
Maintenance Fund	654.05

Chairman Alexander W. Vars of the Supervisory Committee requested that the

committee be accorded power to devise a method of procedure by which other than ordinary financial routine may be handled.

Voted that the request, with full power, be granted.

Authority was requested by the Supervisory Committee to procure a show case in which to exhibit the products of the printing house.

Voted that the request be granted.

President S. O. Bond of Salem College, upon invitation by the president, addressed the board, expressing his deep interest in its deliberations. His observations, gathered as he travels among our people, lead him to feel optimistic as regards our future denominational opportunities.

The president called upon Dr. O. P. Bishop to give his reaction to observations made during his field trips, and he, likewise, expressed optimism.

The minutes of the meeting were read and approved.

Meeting adjourned.

WINFRED R. HARRIS,
Recording Secretary.

STATEMENT ONWARD MOVEMENT TREASURER, FEBRUARY, 1931.

	February, 1931	July 1, 1930, to February 28, 1931
<i>Receipts</i>		
Adams Center	\$ 30.00	\$ 537.20
Albion		25.00
Alfred, First		1,154.91
Alfred, Second	94.15	362.45
Andover		25.20
Attalla		
Battle Creek		98.25
Berlin		128.61
Boulder		75.00
Brookfield, First		167.80
Brookfield, Second	40.00	187.31
Carlton		70.16
Chicago		
Denver		125.00
DeRuyter		252.00
Detroit		
Dodge Center		261.50
Edinburg	5.64	64.00
Exeland		
Farina		200.00
Fouke	6.00	86.87
Friendship		105.00
Genesee, First		190.00

Gentry		7.00
Hammond	10.00	102.00
Hartsville		39.00
Hebron, First		65.00
Hebron, Second		
Hopkinton, First		
Christian Endeavor society, special	6.00	460.00
Hopkinton, Second		21.25
Independence		374.00
Jackson Center		
Little Prairie	5.00	16.40
Los Angeles		115.50
Lost Creek		
Marlboro	40.00	115.37
Middle Island	12.50	37.50
Milton	\$124.95	
Sabbath school, special	5.00	
	\$129.95	1,488.22
Milton Junction		774.30
New Auburn		11.50
New York City	112.00	666.27
North Loup		462.91
Nortonville		153.31
Pawcatuck	\$350.00	
Christian Endeavor society, special	7.00	
Junior Christian Endeavor society, special	2.00	
	\$359.00	2,890.00
Piscataway	\$ 25.70	
Ethel C. Rogers, for debt of Missionary Society	15.00	
	\$ 40.70	158.20
Plainfield	125.50	1,829.30
Portville		10.00
Richburg		103.00
Ritchie	25.00	25.00
Riverside		500.00
Roanoke		
Rockville Sabbath school, special	\$ 10.00	
Christian Endeavor society, special	2.00	
	\$ 12.00	93.50
Salem		850.25
Salemville		51.57
Scio		
Scott		
Shiloh		428.92
Stonefort		26.65
Syracuse		
Verona		188.50
Walworth		93.00
Washington		
Waterford Christian Endeavor society, special	3.00	141.00
Wellsville		10.00
Welton	20.00	255.62
West Edmeston		80.00
White Cloud		172.62
Woman's Board		75.00
Southwestern Association		17.00
Individuals		486.00

Interest	9.29	
Conference collections	573.10	
		\$18,093.31
Denominational budget, eight months	\$15,374.66	
Specials	2,718.65	
		\$18,093.31
<i>Disbursements</i>		
Missionary Society	\$447.20	
Specials	50.00	\$ 497.20
Tract Society	107.84	
Sabbath School Board	52.32	
Young People's Board	24.80	
Woman's Board	6.88	
Ministerial Relief	55.04	
Education Society	20.64	
Historical Society	6.88	
Scholarships and Fellowships	16.56	
General Conference	\$ 61.84	
Preferred claim	200.00	
		261.84
		\$1,050.00

HAROLD R. CRANDALL,
Treasurer.

118 Main Street,
Westerly, R. I.,
March 1, 1931.

HOME NEWS

ALBION, WIS.—It has been a long time since any home news from Albion has appeared in the RECORDER. Perhaps no one feels that we have much to report. It is not news to say that the church has been keeping up its usual work.

We were glad to welcome our new pastor, Rev. Charles Thorngate, his wife, and daughter Mary, last September and they are working well into the church activities. Pastor Thorngate preaches practical, helpful sermons and illumines his points with especially apt illustrations.

The ladies' societies re-decorated the parsonage in preparation for Pastor Thorngate's coming, and as it has recently been re-shingled and painted, the house is very pleasant.

A fine new furnace has been installed in the church and the men are taking turns as janitor, a month at a time, as our former janitor, Mr. D. D. Emerson, has become so badly crippled that he cannot even get out to the services.

The church received a gift at Christmas of sixty-five fine new hymnals. Forty of

these were presented by Mr. and Mrs. C. S. Sayre in memory of their father, Rev. H. D. Clarke, who passed away Christmas day, 1928. The other twenty-five books were presented by the choir.

We miss several of our young people who are away either at school or teaching. Mr. Ronald Whitford is teacher and Boy Scout leader in the Mayville, Wis., High School, and Mr. Maurice Sayre, music supervisor at Hume, Ill. Miss Mary Williams is a student at the University of Wisconsin, and Mr. Walter Sayre and Miss Dorothy Babcock are attending Milton College.

Officers of the church this year are:

Moderator, D. L. Babcock; clerk, H. H. Babcock; treasurer, Lester Kelley; chorister, Mrs. C. S. Lawton; pianist, Mrs. Willis Stillman; organist, Miss Dorothy Babcock; Sunday school superintendent, Mrs. C. S. Sayre; president Missionary and Benevolent society, Mrs. E. E. Loofboro; president Home Benefit society, Mrs. Ida Atwood.

After a long and useful career the Willing Workers were forced to disband because of fewness of numbers, so that now we have only two ladies' societies.

There has been much sickness among us this winter, which has interfered considerably with church attendance.

The wave of crime reached even into this quiet, peaceful community, when Illinois bandits held up and shot down one of our merchants who was also postmaster, when he refused to comply with their demands. They were caught in less than two weeks and all three given life sentences.

With others, we are feeling the lack of interest in spiritual things. We need a spiritual revival that our young people may be kept in the faith and our older ones given more zeal in Christ's service.

CORRESPONDENT.

ALL TOO TRUE

The following answer, which is all too true, was shouted from the back seat as the questioner waited a moment for a reply:

"Yes, my friends," said the theological lecturer, "some admire Moses, who instituted the old law, some Paul, who spread the new. But after all, which character in the Bible has had the largest following?"

As he paused, a voice from the back row shouted, "Ananias."

YOUNG PEOPLE'S WORK

REV. CLIFFORD A. BEEBE
NADY, ARK.
Contributing Editor

IMPORTANT IDEAS IN JOHN 3: 16

Christian Endeavor Topic for Sabbath Day,
March 21, 1931

DAILY READINGS

Sunday—God (John 4: 24)
Monday—Loved (1 John 4: 8-11)
Tuesday—Whoever (Rom. 10: 13)
Wednesday—Believe (John 5: 24)
Thursday—Perish (1 Cor. 1: 18)
Friday—Everlasting life (John 6: 27)
Sabbath Day—Topic: Important ideas in John 3: 16.

MARION C. VAN HORN

God is an ever present, guiding power in our lives, that leads us ever toward the goal of eternal life when we follow his guidance.

Love as spoken of in this verse is far removed from the interpretation generally given it today. It is more than just a sensation or feeling that comes over a person. It never wavers or weakens, but is constant and ever has that overpowering, all-absorbing quality that forgets self and thinks only of others. It is profound insight entering into the lives of others and giving supreme service to those in need.

If we stop to think for a minute we shall observe from lives that have done great service to the world that sacrifice is so closely associated with service that the one hardly exists without the other. The advancement of every worthy cause, every success, is the result of sacrifice. True enough, there is selfish service to further one's own ends, but right alongside it there is the same quality of supreme sacrifice.

God's love for sinners was so great that he allowed his only Son, whom he loved a great deal, to be crucified that men might believe in him and be saved. This was by no means a selfish sacrifice. It showed the depth and sincerity of God's love.

Belief in the Son of God cannot be a flighty thing and stand the test. It is an everyday necessity. It includes accepting him as Master as well as Savior. It is to believe in, and to strive for, with our whole

being, the things he stands for. We must always believe in him and be ready to stake our lives on his leadership.

The word "perish" probably means spoiled for use, in the way intended in the original plan. Are we out of harmony with God's plan, so that we cannot be used to advance the work of the kingdom as he desires?

Everlasting life is not a physical life, but it is more than a mere existence. It is a right relation to God. A sinner like the Prodigal Son is dead so far as the father knows; but a sinner like the son when he is sorry and truly repents is accepted into the plan, because he can harmonize with the general idea of the kingdom.

John 3: 16 is a bird's-eye view of the whole gospel of Christ and of salvation. It shows that there is sin, and since there is sin, there is need of an atonement as a remedy. God is ready to go the whole distance to furnish that remedy to meet the needs of sinners.

Are we ready to go the whole distance with God, or will we fail to make our very slight sacrifice?

Milton, Wis.

THOUGHTS FOR THE QUIET HOUR

MRS. LYLE CRANDALL

"God so loved the world that he gave his only begotten son, that whosoever believeth on him should not perish, but have everlasting life."

When we think of these words we think of the love God had for this poor, sinful, miserable world. He was willing to sacrifice his Son that we might be saved. Yet how many refuse to be saved, and reject him and take up with the world. It seems, as we think of the numbers who have only thoughts of worldly things, that perhaps it was all for naught. But no, it was not, for with God's great love for man, we can go to him again and again, and he will receive us. There is more joy in heaven over the repentance of one sinner than over ninety-nine just, for he came to save the lost.

Like the Prodigal Son, we perish when we leave our Father, but are saved when we come back. So by his sacrifice we are able to come again to him, even after we have rejected him. Every one of us has

the chance to believe in him and be saved, and have the everlasting life, as he promised us. He is constantly sending out this love—"the life line." Shall we grasp it and gain eternal life?

CHRISTIAN ENDEAVOR WEEK AT BROOKFIELD

BROOKFIELD SEVENTH DAY BAPTIST CHRISTIAN ENDEAVOR OBSERVES CHRISTIAN ENDEAVOR WEEK

"Denominational day" began Christian Endeavor week with a program arranged along denominational lines, at the regular Christian Endeavor prayer meeting at three o'clock. In the evening a Christian Endeavor social was held with a high percentage of membership attendance. It was a standard social with educational and devotional features. At the close of the week the pastor preached a young people's sermon, on "Christian Endeavor Ideals and Progress." Two special numbers were sung by the two Christian Endeavor societies: "The Young People's Rally Song," and Doctor Clark's favorite hymn, "This is My Father's World." At the close of the morning worship another song, a special original number, "Devotion to Christian Endeavor," was sung.

Last year's officers were re-elected for the coming year. They are as follows:

President—Albert N. Rogers
Vice-president—Muriel Polan
Secretary—Jessica Brown
Treasurer—Jean Rogers

CEDAR RIVER

VIII

No one but Hope could tell the experiences she went through in her inner soul, that week; for no one but Hope knew. She had no one to whom she could go with these troubles. Her father had long ago gone through his testing-time and come out victorious; he must not even know. Ellen couldn't help her any. She had no pastor to whom to go; the one who had baptized her was far away. Martha Ann—she had not even written to Martha Ann since that first Sabbath that she had worked, and she could not now; Martha Ann, and Salem, and the Sabbath, began to seem very far away, and apart from her life. Agnes had

never been in to tell her of Salem; perhaps she had forgotten.

Hope went about her work cheerfully, as usual; and Ellen could see nothing wrong. But in the hours of the night her reserve would break, and if Charity had been home, she would have found her sister often times sobbing in the night. But Hope was alone. The first two nights she prayed long and earnestly, but the third night she did not, for she could not pray to God for what she wanted, and she would not for something else. *She wanted to go to the party with Tom.*

Well, it was too late for that. Tom was gone—she would never see him again. But it was the Sabbath that had driven Tom away—her Sabbath that she had loved. How could she love it any more? If she did not love it, she *would* not keep it. She came to this decision finally, and then the outcome of the struggle overflowed her own heart; she told Ellen that she was going to the party. Ellen, not knowing what Hope had gone through, was overjoyed, and as events later showed, evidently let her joy show up at home.

At last, Hope could no longer keep the secret from her father. So, as she left Friday morning, she called back to him, after mounting Babe: "Won't be home this evening, Dad; I'm going to the party at Rainbow. And I'll go down to work in the morning."

She rode off quickly, without giving him time to reply. She knew it would wound her father deeply, but it couldn't be helped; and she had suffered, why should not someone else? She would have a good time to-night.

So when George Verner, Ellen's brother, came in that morning, she welcomed his invitation to go with him, and was waiting for him that evening, as his shiny new car drew up by the gas pump. As they drove toward the foot of the mountain, she became like herself again, talking and laughing gayly. George had lighted a cigarette, and the smoke blew in her face. She *hated* cigarettes—and Tom had never smoked them. But she told herself she didn't care, she *would* enjoy herself tonight.

There was no one more attractive at Rainbow school that night, the young men thought, than Hope McMillen. Her wavy

hair curled so beautifully around her face, in which she had touched up a little color to atone for some sleepless nights; she wore a beautiful filmy party dress, which added splendidly to her appearance; she was so graceful and could talk so charmingly and seemed so gloriously happy. Hope had fixed up a lovely box of good things from the confectionery, and decorated it tastefully. George soon learned whose it was, and kept bidding persistently on it; others took it up, and carried the bids way above any of the other boxes. George finally lost it to a young man from Charleston, who was hunting in the mountains. He was an attractive young fellow, with a deep bass voice, and a hearty laugh which Hope admired, and she enjoyed eating with him.

Then, after the boxes were finished, there was a demand among some of the young people for dancing. One of the boys had brought a fiddle, and the teacher did not object, so the benches were cleared from the floor. This was unexpected; there had never before been a dance at Rainbow school—but Hope was glad. She had never danced; somehow she had never wanted to, and had had a glorious time all through high school without it; but she would dance tonight and enjoy it; and she was glad when the tall young hunter from Charleston asked her for a dance.

Hope had the natural ease and grace to take well to dancing, and before the evening was over she was doing it well. George took her home, and she didn't care now when he lighted his cigarette; but she would let him take her no farther than Cedar Bridge.

"The ford is swift and deep and rocky," she told him, "and your car wouldn't make it. I have Babe here, and I'll ride her up."

So she left him, gloriously happy, and rode home in silence; by the time she had crawled into bed she was sobbing great sobs into the pillow. But she would not pray.

The next afternoon, after Hope had worked all day, she watched for Tom to come; but he did not. And she tried to make herself believe that she didn't care. That night she went to bed and, for the first time in over a week, slept soundly, and in the morning she was sure she didn't care. Tom, as well as the Sabbath, had gone from her life.

And in the next few weeks the gap between Hope and all that she held dear grew wider and wider, while she felt she was enjoying the freedom from it all.

(To be continued)

INTERMEDIATE CORNER

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

DAILY READINGS

Sunday—Using the printed word (Eph. 3: 1-7)
Monday—Telling our friends (John 1: 35-44)
Tuesday—A passion for souls (Rom. 10: 1-15)
Wednesday—The first organized mission (Acts 13: 1-3)
Thursday—Earnest witnesses (Acts 22: 19-32)
Friday—Speaking with spiritual power (1 Cor. 2: 1-5)
Sabbath Day—Topic: Helping the world to know Jesus (Acts 1: 8)

Topic for Sabbath Day, March 21, 1931

WITNESSES

"Ye shall be my witnesses both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth."

Witnessing in Jerusalem means witnessing in our home town; Judea and Samaria mean our own state and neighboring states; the uttermost parts of the earth mean all other countries without limit. Such witnessing is helping the world to know Jesus.

How are we doing this? Let us see. When we go to a church service and encourage others to do the same, we are helping our little part of the world to know Jesus, or when we study our Intermediate topic and help discuss it in the meeting, or when we take part in Sabbath school work, or bear our witness in prayer meeting, for in all these services the aim is to learn more about Jesus and the Christian life.

When we take active part in district, state, or national Christian Endeavor work, or in the meetings of our General Conference, or in helping needy fields in our own land, we are helping the same cause in a larger field.

Recently all our churches have been making a financial canvass to see how much money can be expected during the next year for this work of witnessing for Jesus at home and abroad. Those who give money for this purpose are helping the world to know Jesus. Some, it may be from your church, have been able to help in a more

direct way by going as witnesses to the uttermost parts of the earth, but for every one that goes there must be many consecrated ones at home earning and sending money to support those who go. It is all helping the world to know Jesus.

Now are we not glad that our churches are doing that much to spread the gospel, and that even-intermediates can have some small part in all this work near and far?

JUNIOR JOTTINGS

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

The subject of the worship services for April is "Our Father's Children." The first one may be worked out something as follows:

Call to worship—"From Greenland's Icy Mountains," played softly.

Scripture—Mark 10: 13-16.

Responsive Prayer—

Leader—For our homes and those who love us there—

Juniors—We thank thee, our Father.

Leader—For our friends who are near us every day—

Juniors—We thank thee, our Father.

Leader—For the blessings we enjoy in our own country—

Juniors—We thank thee, our Father.

Leader—For the blessings we receive from people in other lands—

Juniors—We thank thee, our Father.

Leader—For thy love, which makes all nations our brothers, because we are all thy children—

Juniors—We thank thee, our Father. Amen."

Hymn—"In Christ There Is no East or West."

Picture study—"The Hope of the World," by Copping.

Or—

Story—"How the Artist Forgot Four Colors."

Poem—

"Yes, you'd know him for a heathen
If you judge him by the hide;
But, bless you, he's my brother,
For he is just like me inside."

—Robert Freeman.

ON EQUAL FOOTING

"I need a yard and half for my apron, and about half a yard more." The young woman at the counter had a most attractive face, and as she finished, a little girl came up and looked at the pretty cloth with shining eyes. She smiled up at the clerk, "That's for mine, too," she said, with satisfaction.

"Oh, so you're going to have an apron. Well, what are you going to do, wash dolly's clothes?" The child nodded, and they went out.

And when the mother's apron was made, with its gay rick-rack border, an identical apron, with a rick-rack border, was made for the little girl.

"Anne!" The little girl came running. "I've finished our aprons!"

Anne proudly viewed herself in hers, standing on a chair so as to see better.

Later, when her mother wanted an errand done, happy little legs flew to do it.

"I don't see how you get your child to do so many things—mine want to play all day, and then their play gives me extra cleaning to do," a neighbor said.

"Well, Anne would get lonely playing by herself, and, being an only child, she would naturally have to do this a great deal as I can't spare the time to play with her, you see. But we are together nearly all the time, and if you will listen and watch I'll show you how Anne plays."

First there were the dishes. Anne dried those while her mother washed them, and they chatted or sang together as they worked. It was not really work to either of them. A little stool was provided for Anne to climb on to reach the shelves—and it would always be a day of celebration when she could reach a higher shelf.

She had her little broom, and they raced to see who would finish first with satisfying results.

"I take indoors, and she takes outside," explained the mother as Anne disappeared with her broom. "She has the porch, the steps and the front walk. Then she cuts flowers while I empty the vases and fill them. That keeps her out, and busy, too.

"Here is our corner for sewing." There stood two pretty work boxes, side by side. Anne's—just as if she were truly grown up. It gave her pride to own something that was as important as her mother's—a work box that didn't have to be put away. "And when I make my child clothes, she makes her child some." Anne's child was a beautiful doll that slept in a little bed beside Anne's own.

"Don't you hate to have the toys cluttered around, though?"

"Anne's things aren't cluttered. She keeps them in order and is just as nice about cleaning up as anybody could be. She loves her doll, so why shouldn't she have her where she likes?"

And after Anne had stood on the other side of the pretty grown up beds to help make them up, her mother reciprocated by standing on the other side of the doll's bed to help make that up.

"Anne is a darling. I know, of course, that she should have more companionship with children. They can do things for her that I can not do. For all round development one must associate with one's peers. I want her to know more children as we live here longer. But," and the mother shook her head, "she couldn't have much more fun, than now. We're friends, best friends, and we work together, and then we take a day off now and then and play together,—just romp and picnic, and go out in the woods and discover treasures. In fact, instead of making her old, I believe our companionship just keeps me young."

—Rebecca Dunlap in "Training Little Children."

LINCOLN—THE MAN

The children of America grow up in the belief that Washington and Lincoln are the two greatest Americans. The view is widely taught and almost universally held. Few would dispute it. Both Washington and Lincoln stood like rocks in critical periods of our history with steady hand upon the helm of State. The common man is so grateful for superior leadership that he does not even object to super-abundant praise being bestowed upon the leader. Hero-worship is not distasteful to the average citizen.

But here comes Edgar Lee Masters with his new biography of Lincoln—audacious man!—and dares to say, in effect, to the national hero: "Brother, come down from your pedestal! You are just a man like us; we are tired of this demi-god stuff; let's see just how imperfect you are after all. Now don't you think, Mr. Lincoln, you have been tremendously over-praised?"

And I seem to see Lincoln's kindly smile and hear his chuckle as he replies: "Yes, Mr. Masters, you've hit it; you're exactly

right; I never heard of anybody named Lincoln who ever amounted to much. Well, that reminds me of a story. . . ."

So why get excited over a realistic biography? Lincoln would have enjoyed it hugely, for Lincoln was a realist. He could laugh at himself and did so many times. He always took his work seriously, but never took himself too seriously. But these are qualities of greatness, you will say. Precisely; but a humanly great man need not always mount a pedestal, and of all great men Lincoln requires a pedestal the least.

Mr. Masters says in his book: "Our greatest Americans are Jefferson, Whitman, and Emerson, and the praise that has been bestowed on Lincoln is a robbery of these, his superiors."

Well, Mr. Masters, these three are indeed great Americans; concerning that there is no argument. But did Jefferson ever face a Union split from top to bottom? Was he ever called upon to hold the parts together during a titanic conflict of four years? Whitman and Emerson are men who thought greatly and expressed their thoughts greatly. But were they ever called upon to guide millions of men in a crisis? When did they have to make decisions that would change one way or the other the future of the United States? There is a greatness of action as well as a greatness of thought.

But why this eagerness to say "greatest Americans"? It is a sign of superficial thinking to grasp hastily for the superlative. America is growing to be a mighty nation; she has produced many great men of different types of mind. One of the strongest and noblest of these is Abraham Lincoln.

—Dean J. N. Daland
in "Milton College Review."

"Sometimes I long to see him as of old
Judea saw, and with my gaze to hold
His face enshrined.

Often amid the world's tumultuous strife,
Some slight memorial of his early life
I long to find.

Who sees the face but sees in part; who reads
The spirit which it hides, sees all; he needs
No more. Thy grace,

Thy life in my life, Lord, give thou to me;
And then in truth I may forever see
My Master's face."

CHILDREN'S PAGE

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

GOOD TIDINGS FOR OUR CARIBBEAN FRIENDS

LUKE 2: 10, 11, 32

Junior Christian Endeavor Topic for Sabbath Day, March 21, 1931

ELISABETH K. AUSTIN
Junior Christian Endeavor Superintendent

Hymns for the Meeting

"In Christ There Is no East nor West."
"We've a Story to Tell to the Nations."
"The World Children for Jesus."
"Fling out the Banner."

Questions on the Topic

What Seventh Day Baptist missionary and wife are working on one of the islands in the Caribbean Sea?

What island are they working on?

What kind of people do they work with?

Have you read the articles about Rev. D. B. Coon's work in the RECORDERS this past year? (If not, look them up for information for your Junior meeting.)

If you were a missionary going among the black people what is the first Bible verse you would teach the boys and girls? The first hymn? The first Bible story you would tell them?

How far is Jamaica from where you live? About how long would it take you to go there to visit Mr. and Mrs. Coon?

What kind of work do the people on this island do?

How do they live? What do they eat?

What kind of churches do many of our Seventh Day Baptists on the island worship in?

What is the New England Seventh Day Baptist Christian Endeavor Union doing to help these people?

What can juniors do to help these neighbors of ours?

A Map Study About Jamaica

Find the island on the map. It is about as big as Connecticut. Its name was given it by the Carib Indians. Jamaica in their

language means "a land of wood and water." (Many other interesting things may be brought into this map study.)

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

This is the first time I have written to you. I enjoy reading the Children's Page. I am ten years old and in the fifth grade at school.

I go to Sabbath school and Junior. Our Junior gave seven dollars to the Onward Movement.

I have a brother, Gordon, six years old and a baby sister, Geraldine Grace, two years old.

I guess I had better close or else there won't be room for the other children.

Love,

MARY THORNGATE.

Denver, Colo.,
February 21, 1931.

DEAR MARY:

Wasn't it lucky for me that you picked out this week to write your first letter for the RECORDER? You see yours is the only letter I have received this week, so what ever would I have done without it? You surely did not need to worry about leaving room for the other children. I like your letter only I would like to have had it a good deal longer.

I think it is fine for your Junior to help out with the Onward Movement. If every Junior society in our denomination sent seven dollars to the Onward Movement, just think what a help it would be.

Although yours is the only letter I have received this week, I have an interesting story from another of my dear little friends at Independence, Maxine Crandall. I'm sure you will enjoy reading it. Perhaps you will send me a story yourself. I hope so.

It is quite like spring here today, and no doubt it is even more so out in your part of the country. The children around here seem to be all out with their roller skates, and to judge by the noise they are making they must be having the finest kind of a time. Do you like to skate?

Sincerely your friend,
MIZPAH S. GREENE.

HOW ANN HELPS MAXINE CRANDALL

Ann lived in a small village. Her mother taught her when she was very young to be thoughtful and kind. Every day she did something good for someone.

As little Ann was the oldest in the family, she had many brothers and a sister to care for. She entertained them by reading to them and drawing pictures.

About half a mile from their home there lived a little girl who was an invalid. Ann and her sister did many things to make her happy. All of Ann's three brothers and her sister were much like Ann.

Independence, N. Y.

"Not what we give but what we share,
For the gift without the giver is bare,
Who gives himself with his alms feeds three,
Himself, his hungry neighbor and me."

"Remember the words of the Lord Jesus,
how he said, It is more blessed to give than
to receive."

The finest thing in the world you know
Is a kind word with a loving deed;
It makes the heart of the giver glow,
And rejoices the soul of the one in need.

M. S. G.

OVER THE LINE

Every one who lived at the time of, or who has read of, the Civil War knows of the Mason and Dixon's line, the boundary between the North and South; it was only an imaginary line, not visible to the eye of the stranger, but still there.

Between the Christian and the man of the world there is just such a line, a line on either side of which lies a path, and they who serve God and they who serve him not are separated by it, and can only blot it out by many a hard-fought battle.

In John's Gospel we read, that on the great day of the feast, Jesus stood and cried, saying,

"If any man thirst, let him come unto me and drink." Why did not he speak softly; why should he cry? You remember that there was a great multitude present; they had come up to the feast of tabernacles. This was kept on the fifteenth of Tisri, which was the first month of the civil year. This feast was kept during eight days, the first and last of which were very solemn

days, but during the others they were allowed to work. They dwelt in tabernacles, or booths made of boughs with their leaves, and often clusters of grapes were left hanging down over the door. The feast was kept in memory of the forty years that their fathers were in the wilderness, dwelling in tents. At the beginning of the feast two vessels, one full of water, the other of wine, were carried with much ceremony into the temple, and poured out at the foot of the altar of burnt offering.

The Jews had waited before the Lord in their feast of tabernacles for seven days. And on the eighth day Jesus cried aloud to them, offering to give drink to the thirsty; and remember, the call was in a loud voice. That voice was not alone for those who then surrounded him: the voice is so loud, and clear, and sweet, that it sounds in our ears this very day. Hark! do you not hear it? "Come unto me, all ye that are weary and heavy laden, and I will give you rest."

Seven hundred years before Christ, Isaiah prophesied that those very words would ring in their ears, that the very same invitation would be given. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat." And as an echo we hear Jesus saying, "I am the living water, drink and live."

—Selected.

JUST TELL THEM SO

There's much to do the whole day through,
And little use complaining,
For the darkest night will change to light,
And the blackest cloud quit raining.
If worth you find in weak mankind,
'Twill do all good to know
That some one thought they nobly wrought,
' And frankly tell them so.

Enough will remain of bitter pain,
With all the aid you lend;
Some will be sad and others glad
On down to the journey's end.
As in the throng you pass along,
With rapid strides or slow,
If virtues you see in bond or free,
Just stop and tell them so.

If on the road you see a load
Some pilgrim downward pressing,
A willing hand to help him stand
Will bring you back a blessing.
So in the fight 'twixt wrong and right
That's waging here below,
Should praise be said, don't wait till dead,
Before you tell them so.

—Selected.

MILLIONS WILL TRAVEL TO VISIT NATIONAL SHRINES

The roads of the United States will be subjected to the severest strain in road history during 1931 and 1932. This is the opinion of George F. Schlesinger, formerly director of the state highways of Ohio and now managing director of the National Paving Brick Manufacturers' Association. The reason for the forecast is, that in 1932 the two hundredth anniversary of the birth of George Washington will be celebrated throughout the United States. Due to the interest aroused in the coming event by the activities of the George Washington Bicentennial Commission, it is estimated that millions of Americans will visit the national capital and the surrounding places of historic importance, during the celebration.

Next to Washington, Mount Vernon will most likely receive the greatest number of tourists. Hundreds of thousands of patriotic citizens will visit or re-visit the most famous shrine in America. Valley Forge will be another center of interest. Yorktown, Trenton, Wakefield, Fredericksburg, Williamsburg, Jamestown, Princeton, Annapolis, Cambridge, in fact all the sites in the original 13 colonies which Washington made famous by his deeds, will become small meccas for the worshiping pilgrims.

Mr. Schlesinger makes the statement, on statistical information received, that 15 of the 26 million automobiles in America will visit the national capital during 1931-1932.

WASHINGTON'S BEDROOM SOON TO BE REPAPERED

The bedroom which George Washington occupied at Mount Vernon will soon be covered with wallpaper identical in design with that which adorned the walls of the room during the lifetime of the first President, according to a statement from the Division of Information and Publication of the George Washington Bicentennial Commission. The smooth, white walls of this room will present a greatly altered and highly attractive appearance under the paper which has been reproduced from scraps of the original wall covering discovered by Colonel Harrison H. Dodge, superintendent of Mount Vernon, while making repairs to the General's bedchamber.

The walls of this famous room are now

covered with a smooth white plaster which naturally was supposed to be the original finish. Colonel Dodge's discovery, however, discloses the fact that this plaster had not been applied until the wallpaper had been first pasted to the brown plaster underneath and then later removed, at least in part. A few pieces adhered so stubbornly to the walls as to defy removal and they were covered up. It is supposed that this later coat of plaster was applied by Bushrod Washington who inherited Mount Vernon after the death of Martha Washington in 1802.

When George Washington came into possession of Mount Vernon in 1752 upon the death of his brother Lawrence, the house then standing was not the great mansion which exists today. At that time the building was a two-story affair with a gable roof, four rooms on each floor, a small porch in front and a chimney at each end. In 1775 Washington commenced additions to the place which consisted of a large banquet hall on the south end and a library on the north wing with bedrooms above. In the midst of these operations, Washington was called to Philadelphia to attend the Continental Congress. This body appointed him commander-in-chief of the American army and he immediately left for Boston to assume his duties in this capacity.

It was at this time that Mrs. Washington, perhaps becoming impatient to occupy the new bedroom, ordered it papered without waiting for the white finishing plaster to be applied.

Bushrod Washington became the possessor of Mount Vernon in 1802 and immediately selected for his own use the bedroom which had been occupied by his illustrious uncle. It is supposed that the original wallpaper may have become torn off in places or otherwise defaced. Either because of the difficulty of procuring paper to replace it, or because of his own preference for simplicity, the new owner determined to remove this decoration and cover the walls with white plaster. The scraps of paper which Colonel Dodge discovered were pieces, so well pasted that they could not be scraped off and consequently were plastered over.

The pieces of Washington's wallpaper which Colonel Dodge found were taken to an American wallpaper firm which reproduced the paper faithfully according to the

UNWISE ECONOMY IN HARD TIMES

There is an economy that is never wise or right. It is economy in making the Bible available for men.

When the days are dark, men need its light. When the times are hard, men need its comfort. When the outlook is discouraging, men need its confidence. When despair is abroad, men need its word of hope.

There are luxuries that may well be spared. There are even necessities that can be curtailed. But the Bible, indispensable at all times, is still more indispensable in times like these today.

The Bible is not a book of political maxims or of economic theories. It is not a book of maxims or theories at all. It is a book of living principles. Its spirit is the spirit of brotherliness and good will. It is a summons to helpfulness, "Bear ye one another's burdens." It is a summons also to self-respecting independence, "Let every man bear his own burden." It teaches charity, but also justice. It calls us to the giving and serving which the strong owe to the weak, and those who have to those who lack; but it also strikes straight and clear at the moral defects in individuals which are responsible for a large part of the suffering of the world; and also at the moral and economic defects in society, in business relations, and in the distribution of the common resources of the world, which are responsible for the remaining part.

Christ is the only hope of individuals and of society. And the Bible is the only book which tells his story. It alone preserves his words, which are spirit and life. It alone records his deeds by which he saved the world and would save it now if we would obey him.

The best thing men can do is to spread the Bible and to get it read and obeyed. This would be the end of hard times, of poverty, of unemployment, of injustice, or wrong, or war.

The last place to economize is in our gifts to spread over America and the whole world the gospel and the Book which contains it.

—Robert E. Speer.

The most fruitful and elevating influence I have ever seemed to meet has been my impression of obligation to God.

—Daniel Webster.

original design and coloring. It is indeed appropriate that the room in which George Washington died should be restored as nearly as possible to the condition and appearance it presented while the Father of his Country lived, and it is especially fitting that this should be done in time for the celebration in 1932 of the two hundredth anniversary of George Washington's birth.

RESOLUTIONS OF RESPECT

The Shiloh Seventh Day Baptist Church sends us the following resolutions expressing love for their departing pastor.

WHEREAS our beloved pastor, Rev. Eli F. Loofboro, has tendered his resignation to our church, its membership offers the following resolutions:

Resolved, That we hereby express our appreciation of the fellowship and Christian labors of Pastor Loofboro during his ministry with us. He has ever been kindly and good-hearted, earnest in his Christian duties, refined in his address, and possessing a good understanding of the Scriptures. The large company of men in the Men's Bible Class will miss his intimate fellowship and masterly teaching of God's Word. And in a larger way the whole body of Christian brethren, who Sabbath after Sabbath have listened to his messages, will sorely miss him who has shepherded our flock these past eight years. Be it further

Resolved, That we express our appreciation of Mrs. Loofboro, the wife of our pastor, who has worked with the women of the church in its various organizations with an exceptional vigor, and whose going must be tremendously felt. And we should be amiss were we not to mention the family of boys and girls which we love as our own, and look upon as a worthy asset of our community. God's blessing on them all. And be it finally

Resolved, That we as a church and people give thanks unto the divine Providence for these years of Pastor Loofboro and his family among us; and we pray God's guidance and his blessing to follow them.

JOHN H. BONHAM,
JOHN T. HARRIS,
FRANCEIL DAVIS,

Committee.

March 1, 1931.

OUR PULPIT

IN THE BEGINNING GOD

REV. E. ADELBERT WITTER

Pastor of the church at Walworth, Wis.

SERMON FOR SABBATH, MARCH 21, 1931

Text—Genesis 1: 1.

ORDER OF SERVICE

OPENING PRAYER

DOXOLOGY

INVOCATION

RESPONSIVE READING

HYMN

OFFERING AND NOTICES

SCRIPTURE LESSON—Hebrews 1: 1
and 2: 1-5.

PRAYER

HYMN

SERMON

HYMN

BENEDICTION

CLOSING PRAYER

about it. What would be your definition as setting forth your conception of God?

The supreme Deity and self-existing Creator, or Upholder of the universe, would be the definition in the dictionary.

A supernatural Being possessed of divine attributes, might suit us, or the self-existing First Cause. We also think of him as he is revealed in the Scriptures, a loving Father, a kind Benefactor.

In our text we find that God is spoken of



“In the beginning God created the heavens and the earth.”

The Church Advertising Department of the International Advertising Association put out a questionnaire on religious belief in the United States. This questionnaire was prepared by one hundred of the leading ministers of the United States and sent out by Rev. Charles Stelzle. It is said that more than fifty thousand answers were received. Mr. Stelzle then requested these one hundred ministers to state what great religious message they believed should be sent out to the people of the United States at this time. Their replies were welded together by Mr. Stelzle into a formal message and submitted to each one for his approval.

If we were asked to give a definition of God, what would be our answer? Just think

as “in the beginning,” the beginning of creation—before time was. Before anything of this great universe began to be formed he was a living and active power. His activity is seen in creation.

Do you have any conception of the greatness of that creation, the universe?

Let us look briefly at some of the figures. There are ten primary planets, then there are many satellites of these planets, aside from the myriads of stars that light the vault of blue.

The greatest body of the solar system is the sun the center of the system. The sun is 93,908,984 miles from the earth. The moon is the nearest heavenly body to the earth. Its nearest approach to the earth is 222,920 miles. Mars, the planet some talk of visiting, is 50,019,875 miles from the

earth. Herschel, which revolves once in 83 years, is 1,822,575,228 miles from the earth.

I have brought you these figures simply to help you to conceive the greatness of God in wisdom and creative power. It is not possible for you to comprehend the vastness of the spaces thus occupied by the universe, of which it is said that “In the beginning God created the heavens and the earth.” When the earth, which is our home, was created, all this mighty system was also brought into being. This we must believe, for it is inconceivable that God would make one planet at a time and put it in its place, for all are dependent one upon the other to give the balance and poise that keeps them in their relative positions and in their own particular spheres.

The God we are taught to love and respect because of his love for us and because of his greatness was in the beginning. It is because of his presence then and because of his great wisdom and creative power that all things in nature are so perfect. There is no discord, there is no want of harmony.

Have you ever thought of the fact that God, who was so great, was man’s first companion? That in all the greatness of his love and goodness he not only taught man the essential principles of his life, but he went a great way in trying to warn man against the very things that would lead to his downfall?

In the beginning of human history God was present to create in man an interest in, and a love for, the things that were essential for his highest development. In the beginning God gave to man the presence of his love. That is one of the most wonderful things that can be said of God. In the beginning God gave to man the presence of his love.

Do you want a real picture of this loving presence? Go read Genesis 2: 8-17. “And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food; the tree of life also in the midst of the garden; and the tree of knowledge of good and evil. And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. . . . And the Lord God took the man and put

him into the garden of Eden to dress it and to keep it. And the Lord God commanded the man, saying, of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.”

Just note the expression of his love for his own created children. He planted a garden. He planted there trees for fruit, and flowers to please the eye and the senses, everything suited to help man to think of the love of the heavenly Father for him. Surely God is great and good.

It may not be amiss for us to say right here that the word “God” is a pure Anglo-Saxon word. To our ancestors it signified the divine being, but it also expressed to them the thought of good, for they considered him the great and good Being. Surely man must be short-sighted and ungrateful indeed to neglect the teachings and turn away from the presence of so great and loving a Benefactor. I think the angels who witnessed this great transaction of love must have sung together anthems of praise that caused both heaven and earth to resound with the sweetness of their strains.

Out of the midst of all this brightness, glory, and peace, arose a cloud. A night of darkness fell upon that garden of love and beauty. A seducer had found his way therein. The angels even turned away with sad hearts and sorrowing eyes. Man hid himself in darkness when he heard the voice of God.

Do you ask, what could have caused this great change? Was it a change in God? Was he no longer a loving, helpful companion? Read Genesis 3: 6-10: “And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also to her husband with her; and he did eat. And the eyes of both of them were opened and they knew that they were naked: and they sewed fig leaves together and made them aprons. And they heard the voice of the Lord walking in the garden in the cool of the day; and Adam and his wife hid themselves from the presence of the Lord God among the trees of the garden. And the Lord God called unto Adam, and said unto him, Where art thou? And he said, I heard the voice in the garden, and

I was afraid, because I was naked; and I hid myself."

No, God had not changed. The harmony of that beautiful garden life had been broken, discord and alienation had come in because of sin. Isaiah declares, "Your sins (transgressions) have separated between you and your God." Sin is a destroyer of peace, be it in the church, the home, or the nation. The sin that had here manifested itself was the sin of disobedience. Let us here picture to ourselves the peace destroying nature of disobedience.

God's place is not alone in the beginning of the creation of the universe, but in the beginning of every life, there is the place where God should be found as a Friend, as a teacher. Do you think for a moment that if every boy and girl in our homes made God the beginning of their day in thought and in purpose and kept him in that place in their lives, there would be so many who go astray and are dashed upon the rocks of despair? Let us keep in mind the thought of the value of having God first in the thought and purpose of our lives.

The fact of this need stands out clearly in the questionnaire to which we referred earlier in the sermon.

I give you here the contents of that questionnaire that you may have it to think upon.

1. Do you believe in God?
2. Do you believe in prayer as a means of personal relationship with God?
3. Do you believe that Jesus was divine as no other man was divine?
4. Do you believe in immortality?
5. Do you regard the Bible as inspired in a sense that no other literature could be said to be inspired?
6. Are you an active member of any church?
7. Do you attend regularly any religious service?
8. Would you be willing for your family to grow up in a community where there is no church?
9. Do you regularly have family worship in your home?
10. Were you brought up in a religious home?
11. Do you send your children to any school of religious instruction?
12. Do you think that religion in some form is a necessary element of life for the individual and the community?

"Uncle Oliver" has suggested that we read this list over twice and think upon what they mean. Then let each one answer them and think upon what that answer means. He also suggested the following to think upon and answer them:

1. Are you a member of the church of your choice? If not, why not?
2. Are you in the habit of attending its services? If not, tell yourself why.
3. Do you attend the Sabbath school and make the most of it?
4. Do your children attend the Sabbath school? If not whose fault is it?
5. Will they by-and-by be gladly able to say, we were brought up in a Christian home?
6. Do they ever hear the voice of prayer in the home?

This questionnaire grew out of a real desire on the part of religious teachers to know something of the people's interest in religious matters today. The answers revealed a widespread interest in religion. We may not realize it, but the question of religion, devotion to God, enters very largely into all the great questions that are up for discussion today. You can scarcely turn the pages of a prominent magazine or even a widely read newspaper without finding there discussed some of the religious questions that occupy the thought of the Church. It was not so a few years ago. This thing alone reveals the fact that men are thinking somewhat independently upon the matter of religion. They are feeling after God. The god of wealth, the god of political power, the god of intellectual attainment do not longer satisfy. There is a looking after the God of creation, the God of power, of love, and of personal companionship.

Harold Bell Wright, in one of his last writings, has put into the mouth of one of his characters something I wish to quote. "Most Christian thinkers and many who make no profession to Christianity are saying that right now we are on the verge of the greatest religious revival known in history. The very fact that the nation is breaking down spiritually and morally predicts this revival of religion exactly as a man's hunger predicts that he will eat when food is placed before him. . . . Since the war people have been thinking and talking of religion with a freedom that perhaps they have never before known. . . . The great body of Christian church members who see in business, in national government, in civic justice, and in our social life the almost universal lack of honor and honesty, of respect for law, of right moral sense, and common decency; these Christian church members, are not looking to their churches to remedy the situation." They realize the church has fallen down. "They sadly rea-

lize they must look elsewhere for adequate means with which to meet present day religious needs." The world is searching after God. Let us hope that it is coming to a new and more perfect revelation of God and appreciation of his character. Let us carry in mind the thought contained in Hebrews 2: 1-2. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds."

A BILL OF RIGHTS FOR THE HANDICAPPED CHILD

If we want civilization to march forward it will march not only on the feet of healthy children, but beside them, shoulder to shoulder, must go those others—those children we have called "handicapped"—the lame ones, the blind, the deaf, and those sick in body and mind. All these children are ready to be enlisted in this moving army, ready to make their contribution to human progress; to bring what they have of intelligence, of capacity, of spiritual beauty. American civilization cannot ignore them.

The handicapped child has a right:

1. To as vigorous a body as human skill can give him.
2. To an education so adapted to his handicap that he can be economically independent and have the chance for the fullest life of which he is capable.
3. To be brought up and educated by those who understand the nature of the burden he has to bear and who consider it a privilege to help him bear it.
4. To grow up in a world which does not set him apart, which looks at him, not with scorn or pity or ridicule—but which welcomes him, exactly as it welcomes every child, which offers him identical privileges and identical responsibilities.
5. To a life on which his handicap casts no shadow, but which is full day by day with those things which make it worth while, with comradeship, love, work, play, laughter, and tears—a life in which these things bring continually increasing growth, richness, release of energies, joy in achievement.

The Bill of Rights for the Handicapped Child was submitted at the White House

Conference by William J. Ellis, Ph.D., chairman of the Committee on the Physically and Mentally Handicapped Child.

PACIFIC COAST

Rev. Eugene Davis and Rev. Lester G. Osborn held three special all-day Sabbath services in the church at Los Angeles from February 7 to February 21. The intervening time was spent calling on friends of the Seventh Day Baptist cause, Rev. Mr. Hills and Mrs. Davis accompanying them.

Brother Hills had charge of the morning services, Mr. Davis speaking twice, and Mr. Osborn once. The afternoons were spent in group conferences and general discussions.

These services were all inspirational and it is hoped will lead to greater loyalty to the Sabbath and more consecration to Christ.

Quite a large number attended from Riverside. Among those from away we note Mr. and Mrs. Gerry Wells and two sons of Nortonville, Mrs. Jacox of Alfred, and Professor Edwin Lewis of Chicago.

The evangelistic team will begin work in Riverside, February 28, holding a "Teen-Age Conference" the first Sabbath, and following, if the Lord leads, with special evangelistic meetings.

PACIFIC COAST CORRESPONDENT.

LOOK AROUND YOU

The man of great power finds great opportunity. And the man of small power similarly finds only small opportunity. But the opportunity is never a thousand miles away. Big or small, it is always close at hand; often it seems just a trifle beyond a man's reach.

We think a lot about success afar off, for it is human nature to imagine ourselves working in the wrong place. But the fact is that right here where our simplest job is waiting for us, right here is where we shall find our *great expectations*, for it loves to hide behind—what? Why, behind the simplest job.—J. C. Penney.

Soberly and with clear eyes believe in your own time and place. There is not, there never has been, a better time or a better place to live in. Only with this belief can you believe in hope.

—Phillips Brooks.

Fundamentalists' Page

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

THE COURAGE OF JESUS

There is a very common tendency today to present a one-sided view of Jesus Christ. We magnify the love of Christ and ignore his passionate condemnation of sin. We have so magnified his love that we have often presented Christ as effeminate and as a pacifist who never spoke in terms of harshness, severity, or condemnation.

Jesus was radiant love. There was no limit to his love and his service. And according to his teaching a loveless Christian is an anomaly. He is a traitor to Christ, and a tragedy. Jesus was a marvel of self-control. And study as we may, we shall never be able to comprehend the "love of Christ which passeth knowledge."

But the same Christ that pronounced the "blessings" on the mount, that told of the Father's love in the parable of the Prodigal Son, that gazed upon the mob that crucified him and said, "Father forgive them," when brought into the presence of vile and wicked men challenged their vileness in scathing terms. If one wishes to verify this statement let him read the twenty-third chapter of Matthew: "Woe unto you, scribes and Pharisees, hypocrites, for ye devour widows' houses, and for a pretense make long prayers" . . . "for ye compass sea and land to make one proselyte, and when he is made ye make him twofold more the child of hell than yourselves." . . . "Ye fools and blind" . . . "ye blind guides that strain at a gnat, and swallow a camel." "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"

I am impressed with the courage, the nerve, of Jesus. He was the most manly man of his day, despite the misrepresentation of the artists. In every situation he never winced. Rulers, soldiers—all marveled at his magnificent poise, at his undaunted courage. He knew that God was the master of the universe. He was conscious of his own divine Sonship.

We make God so small. We measure him by our own little ideas of him. We

read the Sacred Record of his mighty, miraculous power, and because of the littleness of our minds we refuse to believe it. We measure his mighty power by our little, empty heads. He is too great for our small hearts and minds, and we are satisfied with so little. Our little capacity limits the work of God in our lives. We need to pray daily David's prayer, "Lord, enlarge my heart."

Jesus faced difficulties courageously. We fall before difficulties and sins because we lack courage to face the issues squarely. And we lack courage because *we lack conviction*. Jesus actually lived what he taught. He had the courage to denounce sin; he also had the courage to "turn the other cheek," to go "the second mile." It was this courage that made the Church of the New Testament the marvel of the world. They outlived, out-thought, outdid the peoples of their day. When the Church of the first century lost its love for Christ and for the souls of men, it lost its nerve, and when it lost its nerve it failed.

This "Yes-and-No" type of religion, this religion of suspended judgment, looking for a place of rest, will never produce convictions sufficient for a conquering, victorious church. One may shilly-shally about politics and earthly things, but he cannot long evade the issues on which depends his belief in God and in the destiny of his own soul. Every man with Christian convictions can help guide the Church along the right way. It is a narrow way, but it leads unto life, and the Church will take it or die.

PERSONAL WORK AND THE PERSONAL LIFE

REV. RALPH H. COON

We hear much these days about the personal responsibility of Christians in doing the work the Savior commanded us. That is, the work of being witnesses for him at home, in our own country, and to the uttermost part of the earth. It is well that this should be stressed, for our Lord is depending on Christians alone to take his blessing and his life to needy souls the world over. He has no other means in this age of reaching them. The giving of money is an important part of the individual's responsibility in carrying out this commission, as this seems to be the only way that it is possible for witnessing to be done to the uttermost part of the earth. Our Lord has given an-

other very definite command that should be coupled with the command to witness. It is found in Matthew 9: 37: "Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest." There can be no doubt but that the Lord will grant requests that he commands us to make. Consequently this is a very important part of our work for the needy world.

For most Christians, then, this means that three important things are obligatory:

1. Prayer, especially for laborers in the harvest.
2. Witnessing by word and life where the Lord sends us.
3. Giving to send others where we cannot go.

I place prayer first because it is most effective and because the others depend on it. Prayer surely would not have the place it does in the life of our great Pattern, and he would not have commanded it so many times, if it were not a real means of accomplishing his work. Under his present plan he must wait for us to ask before he acts. If this is not so I can see no reason for asking things that are "according to his will." One important way, then, that God acts through Christians is in answer to their prayers. This attitude toward Christ is the same attitude that the needy of the time of his earthly ministry had toward him. First, they took it for granted that they must ask him to use his power for them or for those in whom they were concerned. Second, they believed that he could and would use his power if they asked him. To be sure the faith of some of these people was rather feeble, as we so often feel that ours is today. I think we should have the same faith in his ability to work miracles. To say that he only works spiritual miracles, which after all are the most important ones, is to limit his power. This line of reasoning has led me to believe that the person whose prayer life is most effective is the person who believes in miracles in the Bible and in the world today.

Witnessing is dependent on prayer because it must be under the direction of, and in the power of, the Holy Spirit. Jesus made this plain when he directed the disciples to wait for the Holy Spirit. They waited praying. The Spirit then and now comes in answer to prayer.

Witnessing is of little effect when we tell what someone else says, or even what the Bible says, if with it we cannot tell what we know from our own experience. We must have experienced the grace of God and the working of his Holy Spirit in our lives in order to witness about it to others. Our hearts are opened to such an experience through prayer. This involves the highest possible conception of the reality of the divinity of Christ, who promised to send the Holy Spirit. If Jesus were merely a man filled with the Holy Spirit, why look to him more than any other man who seems to be filled with the Spirit? The Bible teaching of the virgin birth emphasizes the divinity of Christ, hence adds to rather than detracts from the spiritual experience.

The giving of our means to send gospel messengers where we ourselves cannot go depends on our conception of the importance of the message. The more real the Savior is to us the more we feel the awful need of the message in the world. This makes us rejoice that we may use our means to extend our influence where we cannot go personally.

Thus I feel that the deep spiritual tone required in the Christian life that is to carry out the great commission is dependent on an implicit faith in God's Word. That is the basis of it all. Such a faith, as I see it, cannot depend on any method of criticism of the Bible but on a simple belief in God's Word just as it is written.

A FRIEND

Behold I stand at the door and knock: if any man hear my voice and open the door, I will come in to him and will sup with him and he with me.
—Revelations 3: 20.

I opened my heart to a guest one day
When all the world was new,
He sang with me and he laughed with me
The happy morning through.

The noontide came and he tarried on
Through the busy heat of the day,
And I found in my guest a helpful friend
Who heartened me on my way.

As night drew on he stood by my side,
And gazed o'er the darkening heather.
"You are weary," he said, "Come and sup with me."

So I became his guest forever.

—P. E.

"A friend is one who walks in when the rest of the world walks out."

DEATHS

GARDNER.—Isaac A., son of John and Lucy Avery Gardner, was born October 21, 1856, at Waterford, Conn., and passed away at his home on the Niles Hill Road, Waterford, Conn., February 9, 1931.

He is survived by his wife Jennie L., a brother Charles E., and two sisters—Miss Lucy, and Mrs. Eloise Shipman—and an innumerable host of friends who deeply mourn his loss.

He was baptized by Elder Darrow several years before joining the church, but when he did join, he became an active member, faithful in every way. He has served as moderator and deacon of Waterford Church for many years.

Two years ago a painful infection of his leg set in and he was confined to the hospital for five and a half months. Last summer he partially recovered and again carried on his work and church obligations in spite of a painful handicap.

As cold weather came, the old trouble set in again and he was confined to his home from October 11 until the time of his death. In all the weeks and months of his suffering, which was of a severe nature, never a murmur of complaint passed his lips. He was a genial, lovable man with a rare gift of humor, making many friends and holding them. It was said of him that people went to visit him during his confinement to be cheered up.

He had deep religious convictions and truly exemplified the Christian life. His place will be hard to fill in the Waterford Church where he served so faithfully.

Rev. H. P. Brothwell, pastor of the wife of the deceased, and his pastor, E. T. Harris, conducted the farewell services at the home. Burial was made in East Neck Cemetery, Waterford.

E. T. H.

SAUNDERS.—Charles Fenner Saunders, son of Daniel and Emily Fenner Saunders, was born at Woodville, R. I., on July 13, 1850, and died in Denver, Colo., on February 13, 1931, in the eighty-first year of his age.

Mr. Saunders grew up in Potter Hill, R. I., at the old Saunders homestead. He was bereft of his parents at the early age of four years. He learned the carpenter's trade, serving for four years as apprentice in Westerly, R. I., and was graduated from Cornell University in 1876. He taught school in New York State, read law in an office in Washington, D. C., was admitted to the bar and practiced law in South Dakota territory, where he took up government land.

On September 3, 1889, he was married to Louise A. Canfield of Alfred, N. Y., and to his prairie home they went, living there for five years, when they returned to Potter Hill to care for the two aunts who had brought him up. In 1901, they moved to Westerly, where he was a draftsman for C. B. Cottrell and Sons. In

1904, they established their home in Boulder, Colo., for seven years, returning to Alfred, N. Y., that their three children might have the advantages of Alfred University.

In the autumn of 1923, as their children had been graduated and gone out into the world's work, they broke up their home in Alfred and went to Denver, Colo., to live with their older daughter and her husband, Mr. and Mrs. William M. Jeffrey. One year was spent in Redlands, Calif., with Mr. and Mrs. A. E. Hall and Dr. M. N. Canfield. Three years ago, on February 21, his beloved wife was called home.

In early life Mr. Saunders gave his heart to God and joined the First Hopkinton Seventh Day Baptist Church in Rhode Island. During his residence in Westerly and Boulder, he connected himself with the churches of his faith in these cities. When Alfred became his home in 1911, he with his household joined the church in Alfred, where he remained a loyal member until a church was organized in Denver. Of this he became a charter member until the time of his death.

He loved life in its many phases. He was a scholar, loved travel, read and wrote much, being always the student. His sweet, gentle life was a benediction to all with whom he came in contact. He spent much time reading and studying the Bible, and his faith grew stronger as the years brought him nearer to the time when he should "meet his Pilot face to face."

On February 14, the funeral service was conducted in Denver by Rev. Ralph Coon of Boulder and Denver. The body was sent to Alfred where a final farewell service, conducted by Rev. Clyde Ehret, was held on Tuesday, February 17. Interment took place in the Alfred Rural Cemetery, where rests his beloved wife.

Mr. Saunders is survived by three children: Professor Paul C. Saunders of Alfred University, Mrs. Mildred F. Jeffrey of Denver, and Mrs. Mary E. Waterbury of Pleasantville, N. Y.

P. C. S.

Sabbath School Lesson XII.—March 21, 1931

THE USE AND ABUSE OF GOD'S GIFTS.—Luke 12.

Golden Text:—"Be not drunken with wine, wherein is riot, but be filled with the Spirit." Ephesians 5: 18.

DAILY READINGS

March 15—A Foolish Rich Man. Luke 12: 16-21.

March 16—The Use and Abuse of God's Gifts. Luke 12: 41-48.

March 17—Stewardship Unavoidable. Luke 20: 9-16.

March 18—"Ye Are Not Your Own." 1 Corinthians 6: 12-20.

March 19—Clean Living Enjoined. 2 Corinthians 6: 14-18.

March 20—Servants of Righteousness. Romans 6: 12-18.

March 21—Treasures in Heaven. Matthew 6: 19-24.

(For Lesson Notes, see *Helping Hand*)

WORK

I must work the works of him that sent me, while it is day; the night cometh when no man can work.
—John 9: 4.

The day returns and brings us the petty round of irritating concerns and duties. Help us to play the man, help us to perform them with laughter and kind faces; let cheerfulness abound, with industry. Give us to go blithely on our business all this day; bring us to our resting beds weary and content and undishonored, and grant us in the end the gift of sleep.

—R. L. Stevenson.

When Alexander the Great visited the Greek philosopher Diogenes, he asked him if there was anything that he could give him. He received this short reply: "I want nothing but that you should stand from between me and the sun." When people become despondent and complain that there is nothing but darkness about them, you can depend upon it that it is only because their own weak hands have raised some earthly barrier which obstructs their view of the "Light of the world." It is hazardous to allow even for one brief moment, anything to intercept the light flowing from Christ's soul into ours.
—Selected.

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The captives enquire of fasting.

ZECHARIAH 7, 8.

12 And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD:

8 ¶ And the word of the LORD came unto Zech-a-ri'ah, saying, ¶ Thus speaketh the LORD of hosts, saying, Execute true judgment, and shew mercy and compassions every man to his brother:

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The Seventh Day Baptist Missionary Society will be glad to receive contributions for the work in Pangoengsen, Java. Send remittances to the treasurer, S. H. Davis, Westerly, R. I.

The First Seventh Day Baptist Church of Syracuse, N. Y., holds regular Sabbath services in the Auditorium, first floor, of the Y. M. C. A. Building, 334 Montgomery St. Bible study at 2.30 p. m. followed by preaching service. For information concerning weekly prayer meeting held in various homes, call Pastor William Clayton, 1427 W. Colvin Street, Phone Warren 4270-J. The church clerk is Mrs. Edith Cross Spaid, 240 Nottingham Road. Phone James 3082-W. A cordial welcome to all services.

The Seventh Day Baptist Church of New York City holds services at the Judson Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors.

The Seventh Day Baptist Church of Chicago holds regular Sabbath services in Hall 601, Capitol Building (formerly Masonic Temple), corner of State and Randolph Streets, at 2 o'clock. Everybody welcome. August E. Johansen, Pastor, 6316 Ellis Ave., Chicago, Ill.

The Seventh Day Baptist Church of Los Angeles, Calif., holds its regular Sabbath services in its house of worship, located one-half of a block east of South Broadway (previously Moneta Avenue), on Forty-second Street. Sabbath school at 10 a. m., preaching at 11 a. m. Everybody welcome. Rev. Geo. W. Hills, Pastor, 264 W. Forty-second Street.

Riverside, California, Seventh Day Baptist Church holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible school. Christian Endeavor, Sabbath afternoon, 3 o'clock. Prayer meeting Friday evening. All services in church, corner Fourteenth and Lemon Streets. Gerald D. Hargis, Pastor. Parsonage 1415 Lemon Street.

The Minneapolis Seventh Day Baptist Sabbath school meets each Sabbath. Visitors in the Twin Cities and Robbinsdale are cordially invited to meet with us. Phone Miss Evelyn Schuh, Secretary, Hyland 1650.

The Detroit Seventh Day Baptist Church meets every Sabbath day at 10 a. m. on Wood Avenue, one-half block west of Van Dyke in the village of Center Line. Elder J. J. Scott, 6692 Fischer Avenue, and R. L. Brooks, 11435 Sanford Avenue, Detroit, associate pastors.

The Seventh Day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath at 10.30 a. m. in its new house of worship on the corner of Washington Avenue and Aldrich Street. Sabbath school follows. Prayer meeting is held Wednesday evening. The parsonage is on North Avenue, telephone 2-1946.

The Seventh Day Baptist Church of White Cloud, Mich., holds regular preaching services and Sabbath school, each Sabbath, beginning at 11 a. m. Christian Endeavor and prayer meeting each Friday evening at 7.30. Visitors are welcome.

The Denver, Colo., Seventh Day Baptist Church holds regular services at Eleventh and Kalamath Streets as follows: Sabbath school at 2 p. m., church service at 3 p. m., Christian Endeavor meeting at 4.30 p. m. Rev. Ralph H. Coon, Pastor.

The Daytona Beach, Florida, Sabbath keepers meet during the winter season at some public meeting place and in the summer at the several homes. A cordial welcome is extended to all. Services at 10 a. m. Mail addressed to 436 Fairview Court, or local telephone 233-J, will secure further information. Rev. Elizabeth F. Randolph, Pastor.

The Mill Yard Seventh Day Baptist Church of London holds a regular Sabbath service at 3 p. m., at Argyle Hall, 105 Seven Sisters' Road, Holloway, N. 7. Strangers and visiting brethren are cordially invited to attend these services.

THE SABBATH RECORDER

THEODORE L. GARDINER, D. D., Editor

L. H. NORTH, Business Manager

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No. 11

"To grow a little wiser day by day,
 To school my mind and body to obey;
 To keep my inner life both clean and strong,
 To free my lips from guile, my hands from wrong;
 To shut the door on hate and scorn and pride,
 To open up to love the windows wide;
 To meet with cheerful heart what comes to me,
 To turn life's discord into harmony;
 To share some tired worker's heavy load,
 To point some straying comrade to the road;
 To know that what I have is not my own,
 To feel that I am never quite alone—
 This would I pray from day to day,
 For then I know my life shall flow
 In peace, until it be God's will I go."

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