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THE AMERICAN SABBATH TRACT SOCIETY

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The Sabbath Recorder

Vol. 110

MARCH 16, 1931

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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The Sabbath Recorder

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

VOL. 110, No. 11

PLAINFIELD, N. J., MARCH 16, 1931

WHOLE No. 4,488

A Happy Surprise As the editor was sitting by the heat register with his back to the door, he thought he heard a slight noise in the room, and before he could investigate, his daughter, Mrs. Gertrude Davis of Lost Creek, W. Va., showed up over his shoulder. It was indeed a happy surprise. Her son Edward of Salem, W. Va., had driven through in one day—four hundred miles or more—and now father and daughter are enjoying these days in a pleasant visit.

It Will Take Some Grace By an item going the rounds of the papers it seems that effort is being made to promote a better understanding of the problems and prejudices existing between the different classes on the Pacific coast.

More than one hundred students representing fifteen different nations met together recently for a frank discussion upon these matters in a three-day meeting. We have not yet learned the outcome of the gathering. But it must require some careful, painstaking grace for such a meeting to result in permanent good feeling.

Boys, "Lend Me Your Ears" If I could meet all the Sabbath-keeping young men who are looking for a satisfactory life work, I would urge them to be true to the faith of their fathers. In the long run it will not pay to violate conscience in a way to destroy faith in the law of God.

If there is one thing for which I have to be more thankful than any other, it is that I was led by loving, loyal friends, before my conversion, to stand by the faith of father and mother. When through with my schooling at Eastman's Business College, I thought I was ready to accept a position anywhere without regard for the Bible Sabbath. But in the few weeks after coming home, the Lord found me, and the heart of the sinner was turned toward the things of the kingdom of God and his Christ.

This made a complete change in my outlook. Then I could not see ahead and un-

derstand just what the change might lead to. Some personal ambitions had to be given up, and I had to start out on a life of faith in the Christ whom I had accepted as my leader.

Now, as I look back upon the years, it is easy to review step by step the way in which I have been led. Today I thank God for the loving help of a Christian mother, an interested pastor, and a group of Christian friends who loved the church and the kingdom of heaven on earth.

When I think of the *tendency* of the path in which I was walking, and what I must have escaped through the counsel of true friends, I feel just like urging all the boys of today to stand loyally by their Christian advisers, and to seek for true, God-fearing companions for their life journey. Please do not fail in this most important thing of your life.

Two Helpful Pictures In my study where I am facing them day by day, I have kept the photographs of two denominational leaders, for the help by way of inspiration which they bring to me.

The one is Elder George B. Utter, first editor of the RECORDER. Under this picture I have inscribed the following: "George B. Utter was editor of the SABBATH RECORDER from the first number, June 14, 1844, to the end of the thirteenth volume in 1857. The paper was issued in New York City."

In 1862, Brother Utter bought it and for some ten years published it in Westerly, R. I. He was a personal friend of the present editor, and a wise counselor. I love to look at this photograph.

The other helpful picture is that of Editor Lewis who laid down his pen on my table and gave good advice which I have always prized.

May our dear people cherish the memory of these two faithful leaders for many years to come.

LEAVES FROM THE DIARY OF THE DELEGATE TO LAUSANNE

August 10, 1927.—Bishop Gore would not want to accept a statement of faith or a creed that left out belief in God, the Father, maker of heaven and earth. That is very pleasing to me. That far I find myself in accord with him as against Doctor Ainslie. We have overlooked too often in our statements of belief the Old Testament Scriptures, the bud of which the New Testament is the blossom. Our creeds would be better balanced if we broadened them more by this inclusion of Old Testament Scriptures.

Another interesting thing is that all can agree to the statement: "We accept the Christian faith as revealed in the Holy Scriptures." If we could stop there we would be unanimous in our declaration. We separate when we come to the ancient creeds. Many of us are willing to accept them as the common heritage of the Church but not as containing authoritative doctrine. The Eastern Orthodox Church accepts the *Nicene* creed as having equal authority with Scripture. The Anglicans seem to hold the *Apostles'* creed in much the same way, although they claim that its statements must harmonize with Scripture. I should think Greek Orthodox and Anglican would be, like the Roman Church, consistent in their Sunday keeping, upon the authority of the church. However, the Anglicans must strain a point if they take the Scriptures as supreme authority.

This is a most interesting conference and I am glad I am a delegate. I have more appreciation of the position held by many members of other communions, and a deeper conviction at the same time of the soundness of my own position. As has been suggested, there is something each can learn from the others. We might hold in higher regard ancient traditions while holding the Bible supreme, and others while enriching their worship by the use of ancient forms, might be truer in practice to the Word of God as revealed in Holy Scripture.

A worship day has not been mentioned in these meetings. The time has not come in the development of the idea of unity to bring the Christian world to the Sabbath, in my humble estimation. It waits a nearer approach to the mind of Christ, which will

come, and which I believe is on the way. I shall bear my testimony if there is opportunity and shall then go on preaching this truth as God gives me power and as he shall lead. What a power would come into the whole Church if it should, on the basis of the teachings of Scripture and the example of Jesus, hold the seventh day as sacred to "God the Father, maker of heaven and earth." My chief task, as I see it in the matter of the Sabbath, is to witness as I have opportunity, and to help all those who now believe in it to appreciate it more and use it for holier ends—this latter service to the end that individual lives may be blessed, in the first place; and in the second place, that the number of real witnesses to the blessedness of Sabbath keeping may be multiplied against the day when the whole Church will more clearly see its profound need of a Sabbath.

I have great hopes and great courage and neither shall be dimmed by delay. Time is long, and when I see how slowly humanity moves I marvel at the patience of God.

Father, help me while resting in the assurance that in thy good time all will come out well, to put myself without reserve at thy disposal. Use me as thou canst in the work of thy kingdom. I am so thankful for all thou hast done for me, and for a work to do. The way ahead looks good to me because I can see opportunities for service which seem to give promise of fruitful results. Help me not to become discouraged or to make blunders that will retard the work.

SOME OF MY LIFE EXPERIENCES

REV. E. ADELBERT WITTER

When reading Doctor Gardiner's brief statement concerning his life and experiences since entering the ministry, I was made to look back over the years of my life. Left a fatherless boy by the Civil War, I was a stranger to that sweet and helpful companionship that is enjoyed by many a boy with a father. It has seemed wise for me to write something of these years. It is not amiss that something of the history of the purposes and work of our pastors should be preserved in the literature of our denomination.

When twelve years of age I was baptized by Rev. Leman W. Andrus and united with the Seventh Day Baptist Church of Nile, N. Y. This was in October, 1865. From an earlier period in life than this, there was in the back of my consciousness a feeling that I ought to preach the gospel. Often on Sabbath afternoons with my brothers and sisters we had church services, and it was given me to preach.

The years of my youth were watched over and sheltered by my mother. Those were years of home religious influence and instruction. In June, 1872, I entered the machine shop of Cottrell and Babcock in Westerly, R. I., as an apprentice. In the spring of 1874, after a long and severe struggle between an ambition for a life of mechanical work and a marked call of the Spirit, a decision was made to surrender to the Spirit and enter upon the work of preparation for the gospel ministry. In December of that year I entered school at Alfred, not in the university but in the classes of primary studies. God gave the strength and grace needed to pursue these studies till I was graduated from the seminary in 1885.

In June of 1880, I began to have charge of a Sabbath school in the "Red Schoolhouse," where so many of Alfred's students began their ministry. By request I preached a short sermon each week to the company of farmers who gathered there. For two summers I filled this appointment. In the winters of 1881 and 1882 I had charge of a Sabbath school at Five Corners and preached there each week. These two years of service were without money and without price. July and August, 1882, were spent on the mission field under direction of the Missionary Board. In September of that year I entered the seminary at Alfred. In the following October I began my labors as pastor of the Andover Church. In June, 1883, I was married and was in the employ of the Missionary Board for July and August. In November of that year I was ordained at Andover, N. Y.

These were days when the soul was struggling for the fullest demonstration of the divine Presence. Lofty were some of the peaks of revelation to which the soul reached in its searchings.

God has been good to me in giving to me a wide range of experience and acquaint-

tance with our people and the world. During these more than fifty years that have passed since I began to preach the Word, the supreme desire of my heart has been to so sound forth the unsearchable riches of the kingdom of God and his Christ that those who hear shall be aroused to newness of life. It has been my privilege to hear many inquiring the way of life and to lead them into the waters of baptism; but oh, the multitudes who have turned a deaf ear to the gospel message! But four of the churches served had a parsonage. With the rest it was necessary to furnish my own home. This placed an extra burden upon me that is little known today, and was a great handicap for study and needed improvement. My experience has led me to believe the Psalmist was true when he said, "I have been young and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." In the experience of these years I have come to feel like the Apostle Paul who said, "I know both how to be abased, and I know how to abound; every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need, for I have learned in whatsoever state I am therewith to be content"—not to be satisfied, but in contentment pressing on toward higher attainments and fuller accomplishment of the task given me to do. The accomplishment of that task cannot be found in following out an ambition for position, for wealth, or for worldly honor. It can only be found in a faithful, humble following of the teachings of Christ and a constant yielding to his exhortation given to the disciples, "Go ye into all the world and preach the gospel to every creature."

I am satisfied that had I been true to this conviction in all things during the years of my ministry, much more would have been accomplished for the Lord. Many more would have been gathered into the fold.

After this, more than a half century in the service of the gospel ministry, I have an unfaltering confidence in God as the creator of all things and the benefactor of mankind. I believe that God is my Father, and that I am his child. This relationship is most vital to our consciousness.

I believe in the Bible as God's Book of divine truth. It is God's text book given

to us to study that we may know him most fully. As a guide to the life immortal, it is safer to follow than all the scientific and philosophical books of today. God wants all men to be saved; he said, "Look unto me and be ye saved all the ends of the earth; for I am God and there is none else." The Bible alone reveals the way of salvation.

I believe in Christ, without any reservation. I believe Christ is all he claimed to be. I believe him to be more than the great teacher, the perfect man. He is the Son of God in a larger sense than any other man can be. To me he is the revealer of God to man. He not only rose above ordinary life in his sinlessness and service of life, but he rose from the dead as a perfect expression of his divinity.

I believe in the final triumph of the saints, of all who commit their ways unto the Lord. Heaven, peace, harmony with God and all the redeemed of earth await those who have been cleansed by faith in the atoning blood of Jesus Christ.

IN MEMORY OF MR. ESTEE

DEAR BROTHER GARDINER:

I have some recollections of Professor James A. Estee, away back in my childhood days, when I was ten years old. If my Aunt Abigail Bee Nay or the late Preston T. Randolph were living they could write something of interest about James and his parents.

When Elder Azer Estee and Doctor Potter were trying to build up a school in West Virginia, at West Union, for the benefit of Seventh Day Baptists, my father Zebulon Bee and his sister Abigail, son and daughter of Elder Asa Bee, attended that school. Some years after they gave up the school Elder Estee visited West Virginia and was a guest at my grandfather Bee's home. My aunt said that when they announced that the elder was coming my grandfather met him on the front porch in his sock feet, as he was then in failing health, and embraced and kissed him as she had never seen him do to any other man.

When he returned home to Quincy, where he was building up a school, my aunt and a Miss Flaneghan accompanied him and stayed till spring, when my aunt was called home to care for her father in his last illness, who died June 12. After teaching

during the fall and early winter, she returned to Quincy and stayed till the school was broken up at the time of the battle of Gettysburg, twelve miles away. The school room was turned into a hospital and my aunt with Miss Ellen Swinny and others scraped lint for three days and nights, with little sleep. Lint was used for dressing the wounds of the soldiers.

When the battle was over Elder Estee took my aunt and Miss Flaneghan all over the battle grounds among the dead and wounded in search of relatives and friends who were in the battle, but they never saw a familiar face. Little Jimmie, as she called him, was a lad of about thirteen years. Elder L. R. Swinny was one of the teachers in the school, and accompanied my aunt through the Union lines on her way home.

P. T. Randolph boarded with the Estees and taught outside, near there, and I think it was partly through my aunt's influence that P. T. Randolph and James Estee with George Carpenter came to Ritchie County and taught school. P. T. Randolph taught at Berea and James and Mr. Carpenter taught near my aunt's. It was James' first school; he was then seventeen years old. He spent the Sabbath with my aunt or at my uncle's at Berea. My aunt said he used to take his pocket full of "kerchiefs" and ask her to wash them for him; said the folks at his boarding house starched them and his mother never did.

I remember his visiting at our home, and his having a part on the program on the last day of our school at Berea. His subject was, "The Weakness of Human Nature." When called to the front he came trembling and seemingly could scarcely speak. Teacher finally handed him the copy of his program written on a double sheet of heavy note paper; he shook till he tore that in two and handed it back, retiring. I knew there was nothing on that to help him and saw the amused smile on my teacher's face; but I did not understand till I got home that he was just demonstrating his subject, and as a child of ten years I felt so sorry about his failure, as I thought.

A few years later, when teaching my first school, it was my lot to board with one of his former pupils, who never tired of praising her young teacher, and said he was greatly beloved by both parents and pupils.

MAGGIE A. BEE.

MISSIONS

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

PRAYER A MEASURELESS FORCE IN MISSIONS

The mystery of life, the sense of loneliness and helplessness that comes to man when he thinks of the immensity that surrounds him, the feeling that will not be crushed out that the universe is not without its Father, the dread of death and the uncertainty as to what is beyond, the hope of reaching Elysian fields and the thought that we must be forevermore, all tend to make men prayerful.

Prayer has always been considered the mark of piety. Of the many religious systems that have been, there is none known, unless we except one—Buddhism—that has not called its devotees to prayer. Men have always prayed. Abel's sacrifices were accompanied with the incense of his heart, as were those of Noah. Enoch, who "walked with God and was not," lived a life of constant communion with God. We see Abraham pleading with God for a son. It is recorded that Abraham's steward, when he went to seek a wife for Isaac, implored the throne of Grace that his mission might be a success. We hear Moses, as he stood on the border of the promised land, beseeching God not to forbid him to enter. We hear David, when he had sinned, pleading for cleansing and restoration, and Asa, when he was going into battle, pleading for victory. Elijah prayed for death, Hezekiah for life. Jesus spent nights in prayer, and Stephen, expiring, prayed for his enemies, as did Christ. In all the walks of life, men everywhere have prayed. We ourselves were taught to pray at our mother's knees. Our father and mother, brothers and sisters have died praying.

Prayer enters deep into the life of man, and of God himself as well. We are conscious that we have received many things, temporal and spiritual, through prayer; that we have lost many of the best things because we did not pray as was our privilege; and that for the same reason, we have been

swept into many of the darkest experiences of our lives.

It is prayer in its bearing on the success or failure of missions that this article has in mind. It is possible that those responsible for mission work forget that prayer has anything to do with missions. The day of Pentecost was ushered in by days of prayer. The achievements of Christian missions have depended more on prayer than on anything else which man has done. There is nothing else in the reach of man that will release such measureless forces among mankind. The failure of many a missionary undertaking can be traced to the neglect of prayer.

But what is this thing we call prayer, declaring it to be the greatest instrument in man's hands for the promotion of missions? There is an impression that it is words and that fine and eloquent words make a great prayer. Nevertheless words have very little connection with true prayer. At most they are the vehicle by which we pray. Prayer is an attitude of spirit. What is the attitude of spirit which constitutes prayer, the indispensable, measureless force in Christian missions?

First of all, there is communion with God our Father. And what is communion? Communion is the interchange of thoughts and feelings between two personalities. To commune with God, then, means that we communicate our thoughts and feelings of love to him and that he communicates his thoughts and feelings to us. The thoughts and feelings on our part which enter into prayer are thanksgiving and praise, penitent confession of sin, and petition for forgiveness, care, and daily grace.

There are two hindrances which make this matter of communion with God, in man's mind, a very difficult thing. There are, first, man's follies, sins, and uncleanness, which make men shrink from God. These are only a seeming barrier, for while we cannot live in communion with God and nurse our sins, yet God invites us to come with all our uncleanness and lay all at his feet, and he will take them away and enter into communion with us. None is too low or vile. God longs to communicate his thoughts and feelings to the lowliest, and he will if they will let him.

The other hindrance is the fact that God

is a spiritual being and man knows little about a communion that is not through physical means, the voice and the hearing. If God had a physical voice, he could communicate his thoughts and feelings or if he had a physical hand, though speechless, he could communicate thoughts and feelings still. But now he has neither, and how can he communicate to us? Let us not be too fast. He who made the human voice and eyes, also man with all his wonderful powers, has not shut himself off from communication with his creatures. He has given us the written Word. The Bible is a letter from God our Father. If you wish a communion from God and communion with him, take that Book and sit down with it in the right spirit. The reading of the Bible then becomes more sacred than prayer, for it is God talking to us. This is not all. Not only does our Father use the written Word, nature, and the circumstance of life as means of expressing himself to us, but he has always communicated his thoughts and feelings directly, like the touch of heart upon heart, of soul upon soul. His thoughts and feelings were directly made known to Adam and Eve, to Cain and Abel, Enoch, Noah, Abraham, Jacob, the prophets, kings, apostles, disciples, and to his followers in all time. The veil of the temple was rent in twain at the crucifixion of Christ, letting every disciple into the Holy of Holies, the very presence of God. We are not limited to spoken words as a means of communion with our friends. The communion may be the sweetest and most blessed of all when we simply sit in their presence with scarcely a word. This is communion; this is prayer; to be in God's presence letting God communicate his thoughts and feelings to us by whatever way he pleases, and we expressing our thoughts and feelings to him, is prayer, though there be no spoken or written words. There are towns beneath the Alps. There in their narrow valleys, they always look up to the snow white peaks. So we may ever in our struggling and weakness look up and live in the presence of him who sitteth on the white throne, encouraged, strengthened, instructed, thrilled by his thoughts and his feelings communicated to us. This is communion with God. This is one element of prayer.

Prayer includes aspiration as well as communion. The poet wrote and we some-

times sing, "Prayer is the soul's sincere desire, uttered or unexpressed." This is part true and part untrue. It is desire, and without desire prayer is mere mockery. But not every sincere desire is prayer. The desire may be mere greed, or malice, or profanity, or lust. These desires are not prayer. The desire which constitutes prayer is for the good, the noble, the true; hence we say that prayer is aspiration.

It is the desiring not alone of our daily bread, which we are taught to desire and include in our prayers. It is not merely a desire for temporal prosperity and protection from harm, both of which are proper subjects of prayer. It is also, and more especially, aspiring to live free from our imperfections and to rise in nobility of life and Godlikeness of character. It is a longing for God the Father himself, the greatest good of all.

Here is one of the places where our prayers break down: we lack aspiration and intensity of aspiration to make them effectual, or to make them really prayers at all. It is not when we come, like the Pharisee, feeling that we are good enough and better than others, that we pray, but when the cry of the heart is, "More holiness give me." It is not when we are indifferent regarding those who are estranged from the Father that we pray, but when we are yearning intensely to save them. It is not when we come to the Father asking for certain temporal and social blessings that we pray, but when we draw nigh, longing most of all for more of God himself.

True prayer includes submission in addition to communion and aspiration. It is that attitude which feels and says, "Thy will, not mine be done." It is absolute abandon to God.

You have been expecting that faith would be named as one of the essential elements in true prayer, because Christ made so much of the prayer of faith. But in self abandonment to God we have faith. Faith as taught us in the New Testament includes submission; it is the throwing of ourselves upon God and submitting ourselves to him. It is not going to God saying, "Grant this because I want it," but, "Grant it if it is thy will." You remember that on the night before Christ's crucifixion he, with that stupendous burden of sorrow and love for man upon

him, sweating as it were great drops of blood, threw himself down on his face and prayed that the cup might pass and added, "Not my will but thine be done." This is the attitude of spirit in true prayer.

This is the most important element in prayer and the one that is the most often lacking in our attempts to pray. We want our own ways with God, just as we do with our fellow men. We come to him clinging to so many things we know we ought to give up and refusing to do so many things that we know we should do, wanting the Lord to come to our ways instead of our yielding ourselves to him, and for this reason our prayers are nullified. It is as James says, "We ask and receive not because we ask amiss, that we may consume it upon our lusts." We are told that when Christ prayed in Gethsemane an angel came and ministered unto him. When we come to God our Father in absolute abandon, he will grant our requests if it is for our best good; but what is infinitely better, the very heavens themselves will open up and God and angels will come down to us and minister to us.

Professor William James says that man prays and must till his constitution changes. But the prayer that avails is the one where the supplicant comes in the attitude of communion, talking with God and letting God talk to him; of aspiration, an intense longing for the purest and best and for God above all else; and of submission, a complete abandon to God and his will. This is the prayer that unlocks the doors of heaven, opens an avenue to the throne of the universe, transforms the world, and makes the Church prevail.

God might have made a universe without prayer, but he did not. Prayer is the order he established. He has given it to be used. With confusion and shame, all who are engaged in missions must confess that they have not given prayer its proper place in the work. We have been looking too much to men, money, and wisdom. These are needed; but that which will give to men the measureless forces of heaven is that attitude of communion, aspiration, and submission which constitutes true prayer. As another wrote of the laymen's missionary movement: "Prayer is the only element which can quicken information into inspiration,

transmute interest into passion, crystallize emotion into consecration, and coin enthusiasm into dollars and lives. Resolved, that we seek by every means to convince every man that, whatever may be his contribution of money or service, he has not exercised his highest influence, performed his whole duty, nor enjoyed his highest privilege until he has made definite, believing prayer for missions a part of his daily life."

LETTER FROM REV. D. BURDETT COON

DEAR RECORDER READERS:

Rejoice with us in the Lord and give glory to his name. His wonderful works to the children of men continue in these parts. Mrs. Coon and I have just spent twelve days with our church in Bath. Besides the regular Sabbath school services and a business meeting of the church, there were fourteen public church services held. Eight people were added to the church — three of these by baptism. One is from our Bowensville Church who has changed her residence to Bath. Six of the eight are new to our faith. Five are converts to the Sabbath. Attendance at, and interest in, the meetings increased from the beginning. At the last meeting the house of worship was literally packed, with forty people standing outside "listening in." Many of our people seated in the church, seeing so many strangers coming in, went outside in order to give the strangers seats inside. People who never before attended our Bath church services were in evidence at almost every night service. The meetings and the work were the topics of conversation on the streets, in the shops and stores, and in the homes. A number more declare they will be ready for baptism and membership in the church when we go there again. The church is inspired with Christian courage, faith, and hope. They are determined to push forward to victory in the name of the Lord.

Last night I presided at a literary and musical entertainment held here in our Charles Street church in Kingston. Nearly all the parts were taken by the little folks. The program was prepared for, and in behalf of, them by Sister C. E. Hunt, the teacher of the primary department of our Sabbath school. A silver offering was taken which is to be used for securing helps in her department. I have attended a good

many similar entertainments during the last four years in Jamaica. There were more than thirty orders on the program. I have never attended a better carried out program. Every one did well. The audience was much pleased.

It is planned that a couple of days from now we shall go toward the western end of the island. Bath is in the eastern end. We shall probably be absent from home two or three weeks on this next trip. We hope and pray that the very spirit of the living God will lead and guide us all to give a definite message for a definite purpose, and that souls will make a complete surrender to Jesus and be organized together for carrying the message to still greater success. Brother A. S. Finn will have charge of the work in Kingston during our absence. Dear folks, pray and pray earnestly for the outpouring of the Holy Spirit upon all this great work. God is waiting to do great things for us if we really want him to. Let us want him; let us wait on him; let us watch for him; let us work for him and the saving of souls. He will richly reward such consecrated thought and life.

Faithfully yours,

D. BURDETT COON.

2B Camperdown Road,
Kingston, Jamaica, B. W. I.,
March 3, 1931.

ANOTHER WORD FROM JAMAICA

BRETHREN:

We are indeed thankful to our heavenly Father for his many mercies to us unworthy creatures. Surrounded as we are by satanic influences and within we find so much of evil to get rid of, yet we can look away to him whose grace is sufficient to strengthen us against these evil influences and cleanse us from all filthiness of the spirit. Thinking of the yearly deserts through which we have been passing, one may be led to take fearful thoughts; but just then there is the reminding of the rich oasis that we have come in contact with so very often, the glorious promises recorded in the Guide Book. We can exclaim in the spirit of a true child of God, "Thank God for his unspeakable gift." Every good gift and every

perfect gift is from above and cometh down from the Father of lights with whom there is no variableness, neither shadow of turning.

Many of us in the struggle to live correctly and teach others how to live, have failed in certain respects, howbeit let us take courage and move on. Great help will come to us from the words of the Lord to Joshua, "Only be thou strong and very courageous, that thou mayest observe to do according to all the law which Moses my servant commanded thee; turn not from it to the right hand or to the left, that thou mayest prosper whether soever thou goest."

Just now the world is experiencing the words of God in Daniel 12: 1-3, 10; Luke 21: 25, 26. Howbeit in verses 27 and 28 the believer is warned and revived concerning his hope. Let us therefore co-operate as never before in the study of the Word, in prayer and real helpfulness. True Seventh Day Baptists have a message. The world is going down with the commandment of men. The fear of the Lord is taught by the precepts of men, for which reason we are called upon to "cry aloud, spare not, lift up thy voice like a trumpet and show my people their transgression."

Jamaica as part of the Lord's great field is white already to harvest. With this knowledge your humble brother is endeavoring to join heart and hands with other sowers of the good seed. The past year had its pitfalls, its deep chasms; but we want to forget them and look upward and onward in anticipation of the great harvest that is awaiting those who firmly stand for truth in the world's mad strife, though the bleak winds roar and the waves beat high.

Although our pathway has not been paved with pleasantness from the commencement of the year, and the difficulties that are awaiting us are unrevealed, with confidence we must always lift up our eyes to the hills from whence cometh our help. Thus will 1931 prove what the Lord will do through us as we hold forth the word of life in the midst of a crooked and perverse nation among whom we shine as lights. That Jamaica will step forward in the cause of Seventh Day Baptists with brethren in the States and all over the world, to present

golden sheaves to the Lord of the Harvest at the close of this year, is the earnest petition of your brother in Christ,
N. A. EDWARDS.

Lower Buxton,
Brown's Town P. O.,
St. Ann, Jamaica.

MONTHLY STATEMENT

February 1, 1931 to March 1, 1931

S. H. DAVIS,

In account with

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

Dr.

Balance on hand February 1, 1931	\$1,870.55
Dr. Rosa W. Palmberg, debt	20.00
Eling Palmberg, debt	15.00
Pawcatuck Seventh Day Baptist Church	9.00
Lydia F. Chace, debt	1.00
Mrs. De Etta Coon, debt	2.00
Mallali Mission	9.56
Ethel M. Butterfield, debt	25.00
Onward Movement	447.20
Milton Sabbath school, debt	5.00
Ethel Rogers, Piscataway, debt	15.00
Rockville Sabbath school	10.00
Seventh Day Baptist Christian Endeavor Union of New England, Jamaica worker	20.00
Metta P. Babcock, Miss Slagter at Java Mission	5.00
Permanent fund, income	300.00
	<u>\$2,754.31</u>

Cr.

H. Eugene Davis, January furlough, etc.	\$ 130.00
H. Eugene Davis, auto for use in United States	800.00
Royal R. Thorngate, January salary	93.75
Wm. A. Berry, January salary, etc.	30.00
D. Burdett Coon, January salary	157.12
Wm. L. Burdick, January salary, traveling expenses	216.71
Wm. L. Burdick, clerk hire	33.33
Ellis R. Lewis, January salary, traveling expenses	219.60
L. D. Seager, January salary	41.67
Verney A. Wilson, January salary	33.33
R. J. Severance, January salary	41.67
Clifford A. Beebe, January salary	50.00
W. L. Davis, January salary	25.00
John T. Babcock, January salary	16.67
E. H. Bottoms, January salary	41.67
James H. Hurley, January salary	25.00
S. S. Powell, January salary	41.67
B. I. Jeffrey, work on Pacific Coast	125.00
Foreign Mission Conference, annual contribution	31.00
D. Burdett Coon, two months' contribution Jamaica worker	40.00
Verney A. Wilson, traveling expenses	45.00
Treasurer's expenses	29.37

Total disbursements for month	\$2,267.56
Balance on hand March 1, 1931	486.75
	<u>\$2,754.31</u>

Bills payable in March about \$1,200.00

S. H. DAVIS,

E. & O. E.

Treasurer.

The most beautiful sight this earth affords is a man or woman so filled with love that duty is only a name, and its performance the natural outflow and expression of the love which has become the central principle of their life.—J. G. Holland.

OBSERVATIONS BY THE CORRESPONDING SECRETARY

REV. HERBERT C. VAN HORN

Proud of My Church.—The church has never been free from slander and attack. There are always those who will tell how backward it is to meet its bills, pay its pastor, and to go forward. How glad one can be, however, when there are those who speak up and say, "Well, now there are exceptions; I am proud of my church," and then hear them tell of what their churches are doing, how interested they are in the local and denominational work, of the ministers and missionaries they have furnished, and of the work their pastors are doing. It is refreshing. The writer has visited and spoken in twenty-six different Seventh Day Baptist churches since October 1, 1930, and finds in them all something for anyone to be proud of—their history, their achievements, their pastors, their membership, their ideals, and their goals. Are you proud of your church? One can hardly be proud of his church if he and it are letting its property run down through neglect and lack of interest. Outwardly, nothing speaks higher for a church than well painted, well upkept church buildings and parsonage, inside and out. This is what speaks first and loudest to the world. The type, standard, loyalty, and consistency of its members, of course, will always bear witness.

A man will become proud of his church more and more when he ceases to look upon his contributions for the church's support as "gifts" and considers them as payments for what he gets in return. "Dues," the clubman calls them. No special credit should be claimed for paying one's debts. It is just being honest. A business man tells me his church comes to the end of its year in the finest financial condition experienced in years—this in spite of the "hard times." He is rightly proud of his church. Incidentally his church raised more for its denominational work this year than ever before. Well may he be proud of it. Are you proud of your church? Of her ideal, or her vision? The Church is called to "serve," to "go," and make disciples *everywhere*.

Take Courage.—"Christianity," says Dr. Robert E. Speer, "is facing its greatest opportunities today because of the very diffi-

culty of the world situation, and because Christians have faith in the God of the Christian gospel, and know a little bit of history so that they have enough perspective to look out on the world in expectation and hope." When we face the small sector of our experience, contemporary history, and trend of present day affairs, one may be easily discouraged and become pessimistic. The larger outlook is needed. With the wider perspective of history, larger experience and broader vision, Christianity can face the future with confidence unshaken and with the assurance of a Christ and a message men's hearts hunger for. Multitudes think they can do without the Church. They mean do without membership in the Church. But well did Doctor Fosdick say over the radio last Sunday, "You cannot live in America without the Church." Not only do its spires point from everywhere to God and its bells call you to worship, but practically every privilege you enjoy and blessing you use are because of the Church. To live without the Church one must go to the highlands of Tibet or to the head waters of the Amazon, leaving even the little refinements and necessities that make life pleasant far behind him. Men are organized to destroy the Church, and the United States is being flooded with literature to poison men's minds against the Church, but Jesus himself said, "The gates of hell shall not prevail against it."

The Church can and does help men. Folks come to the Church who are discouraged. They come from office and factory, from farm and foundry, from kitchen and school-room, from heavy tasks of responsibility, and from heavier tasks of no employment. They come for encouragement and good cheer. Defeated themselves, perhaps, and discouraged they come for inspiration and help. Coming into the churches they do not want to listen to mere commonplaces and lamentations of defeat. They look for an atmosphere that challenges courage and determination. They look to the Church for a gospel of hope. They have a right, I say, to expect it. Jesus, accepting the heaviest possible handicaps, won out in spite of everything. He took the ugly cross of wood and made it significant by his sacrifice, and offers it to the world as symbolic of the highway that leads to service and peace. He leaves the message which the Church must relay to suffering and needy men: "Come

unto me all ye that are weary and heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly of heart, and ye shall find rest to your souls." "In the world ye have tribulation, but be of good cheer, I have overcome the world."

Tract Board.—Soon some of you will read the minutes of the meeting of the Tract Board for March 8. Some will be interested and will read it carefully; others may perhaps glance at it and wonder what it is all about. For some it holds deep interest; for others, it is just "another report." Seventh Day Baptists should read every such report. It is a report of the board that represents the interests that call for us to be a separate denomination and people. This report should by all means be read.

Perhaps, if I sit twelve times a year for five or ten years in such meetings I may lose interest; but so far, I get a thrill from these meetings which I wish might be passed on to every Seventh Day Baptist living. It is different from the thrill which I always have before standing up to preach, or have as I wait to read my monthly report. It's the thrill awakened by the presence of these men. Why do they come? Yesterday they came through the "worst storm of the winter," from Staten Island, Rhode Island, Maplewood, Dunellen, and from different parts of Plainfield—pastors, schoolmen, engineers, mechanists, secretaries, business men; old men, young men, middle aged men—unusual men, if I may say so. There are unusual men of the board who usually are present but could not be at this meeting. What are they there for? Because they love God and are followers of Jesus Christ; because they love the denomination and are loyal to the responsibility imposed upon them. I watch their faces, I see their emotions, I listen to their clear cut expressions. I am moved by their feeling and by the force of their reasoning. I thank God and take courage from such men. Grave situations confront them; heavy burdens weigh heavily upon them. But there is no side stepping. Fearlessly they face difficulties and with faith plan for the future. These men are *your* men. They do your work. They bear your burdens. I say yours because they were elected by you at General Conference and do the work you have en-

trusted to them. Do not neglect to pray for them; do not fail to support them and make possible the programs they lay out; read and study the reports of their meetings and meditate on the matters involved. Commend them for things they do which you approve, and offer constructive criticism for the work which you may disapprove. They are great men—but they are like you. I have met their kind in every state I have ever been in.

??.—There is a big question mark in this RECORDER. It has to do with "Our Pulpit." Here, we do not believe the maintenance of this department should depend upon the contributions of those in closest touch with the office. We appreciate what has been done by our ministers. We are glad to do our share. In saying this I do not mean we are afraid of doing more than our part. We believe the best interests of the paper and the people, however, will be served by all of our pastors contributing. Many have been loyal; never have they failed when directly solicited. But here, at this time, we have no manuscript on hand. It is not easy for many to contribute. But the fact that some of us do not write our sermons before delivery should not excuse us from the preparation of one, now and then, for RECORDER publication. There will probably not be an interrogation in "Our Pulpit" page again; but soon, unless there is a general response to the need, there may be a question in the minds of many who depend upon this department for their weekly sermon.

"That Reminds Me."—Yesterday I drove to the office through the heavy storm that swept the Atlantic seaboard. The storm that drifted the snow high in some of your yards and blocked the traffic in some of your cities did no small amount of damage in this vicinity. As the Chevrolet battled through the tempest, I was reminded of the terrible storm and tide that swept the Rhode Island coast years ago, wrecking ships, undermining sea walls, and sweeping summer cottages out to sea. I was reminded of a fine story for young people written by Miss Alice A. Larkin, "The House Built on the Sands"—a tale of that storm and based on the words of Jesus, "Whosoever heareth

these sayings of mine and doeth them not. . . ."

I am reminded of the storms of doubt and lack of faith and agnosticism, and materialism and passion and greed and hatred and covetousness and selfishness and worry and anxiety and poverty and joblessness and anarchy that are sweeping not only eastern shores but our cities and country sides everywhere. These storms and tides are undermining our courage and loyalty and hope. The wreck and ruin bound to follow in their wake can be avoided only by building on the rock. "Other foundation can no man lay than is laid on Christ Jesus." "Whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended and the floods came and the winds blew and beat upon that house and it fell not; for it was founded upon a rock." There is an intimate relationship between doing and faith.

Here and There.—Brother Clifford Beebe writes that help is being extended to unfortunate people in Little Prairie, Ark., in contributions of timber which is being sawed and used in the erection of houses to shelter the homeless. He feels hopeful for the South as a field for evangelization, and especially for the Sabbath.

Elder E. A. Witter of Walworth, Wis., writes of pleasure and profit derived by his folks in the February study of Philippians. They are taking up the study of Colossians in a similar way for March. Plainfield is stressing studies in Luke; Piscataway is perusing Galatians. The pastor of the church at New Market confesses to getting a big "kick"—no, not from the church—from the study of Galatians. Brother Carroll Hill writes from Rhode Island that the folks of Ashaway are surprised "that they have overlooked so much for so long a time." From many other points come indications of special blessings from the use of Paul's "most beautiful letter." In a recent committee meeting prominent ministers from two different states expressed their surprise that the reading had been so generally carried on throughout the denomination. Says Conference President Rev. W. D. Burdick, "I am choosing my texts each Sabbath from the book (Philippians). I

am getting a great deal of good from the study."

Now, like the minister who could never preach without speaking about baptism, I must say a word about raising the budget. Comparison of Treasurer Harold R. Crandall's report, found in SABBATH RECORDER of March 9, with that report found in March a year ago, I find an increase of \$2,673.07, and that in spite of the large Conference offering in 1929, amounting to \$1,011.48 as compared with the Conference offering last year in amount of \$573.10. While the gain is not startling it must mean something in a year of general depression. Not only is there this increase shown over last year, but our returns are larger than for the first eight months of any year since 1924. Something to be thankful for. "It will be an easy year," says Doctor Beaven of the Northern Baptist Convention, "to find reason that we should not be expected to do as good a piece of work as heretofore. A hard situation, however, can be taken as an excuse for failure or a challenge for harder work." Seventh Day Baptists have taken it as a challenge for harder work. We have determined to go forward. We shall advance.

WHY EVERYONE SHOULD GO TO CHURCH

Everyone needs to attend church and join in the service:

1. TO WORSHIP GOD

Who makes all things possible; who gives men all that they have and often receives little thanks; who is the great center and source of life and power with whom we need to maintain close contact if we would live harmoniously and fully. You need what God can do for you through worship in company with your fellow men.

2. TO LEARN

Of that most potent and fascinating truth: God is our Redeemer. In church you will become better acquainted with "the only wise God, our Savior," who is a rewarder of those who diligently seek him and who is most wonderfully revealed to men through our Lord Jesus Christ. It was concerning the recognition of this truth by Peter, that the Master said, ". . . on this rock will I build my Church."

3. TO EXPERIENCE

The relaxation and refreshing, restful influence that characterizes our worship; to feel the inspiration and the uplift as well as the strengthening of vital worship. Every effort is made to have the service minister to the actual inner needs of the congregation and to insure the best possible spiritual atmosphere. Every number on the program is purposeful and all are designed to fit together and to render a positive service to the people present.

4. TO HEAR

Sermons that are carefully and thoughtfully prepared with a view to helping you to become your best self and to interpret your experiences and attain every worthy ideal. The messages of the pastor are meant to be stimulating, thought-provoking, and practical. Sermons that search the heart and challenge the will are valued above comfortable eloquence. Vigorous faith and sound, confident faithfulness are constant objectives in the preaching in this pulpit. It is always intended that Jesus be upheld before our minds and enthroned in our hearts.

5. TO HELP

In the worship and work of the church. You need the church, but also the church needs you. It remains true that generally speaking the most earnest and responsible people of any community are the best supporters of the church. Theodore Roosevelt said, "I advocate a man's joining in church work for the sake of showing his faith by his work."

If you are a regular attendant at church it will be helpful to review these benefits which you receive or may receive, if you participate fully. If you are not a regular church-goer, can you afford to deny yourself the potential enrichment of soul and strengthening of life that the church service offers?—*Nortonville Review*.

The *Methodist Recorder* of London tells of a small boy who went to school for the first time, and there was told the story of the first Christmas day. The teacher concluded her narrative reverently and sympathetically by saying, "Because there was no room for them in the inn." The new pupil considered the matter carefully and then said earnestly: "Well, I blame Joseph. He ought to have booked quarters."

YOUNG PEOPLE'S WORK

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

CHRIST, A WORTHY MASTER

Christian Endeavor Topic for Sabbath Day,
March 28, 1931

DAILY READINGS

Sunday—Because he is the Son of God (John 1: 14-18)
Monday—He has supreme knowledge (John 3: 10-13)
Tuesday—He seeks our good (John 10: 27-30)
Wednesday—He works with us (John 15: 4, 5)
Thursday—He sympathizes with us (Heb. 4: 14-16)
Friday—He has conquered the world (John 16: 28-33)
Sabbath Day—Topic: Why Christ is a worthy Master (Phil. 2: 5-11)

M. C. VAN HORN

What do we mean by a worthy master?

A good master drives his men to do all that is in their power. He stimulates fear in workers and keeps them in his power by superiority of will and physical strength. He looks down on the workers, considers them inferior, does not confide in them, trust them, or encourage them to confide or trust in him, nor does he sympathize with them.

As the above paragraph stands, I know you will not agree with me. We indeed have a master, but by no means one that is good and desirable. If we reverse the characteristics mentioned, we would see quite a transformation in our master.

A master is more than a leader, though being a master includes being a leader. We follow a leader, but a master we serve. The quality of service we render, whether we serve freely and wholeheartedly, depends on the type of master and our attitude toward him. Quite often we assume a wrong attitude toward a good master. We should always guard against such an attitude, as misunderstandings often arise from them.

If one would aspire to be a master, service and sacrifice are the roads to travel. There is a difference between just a good master, and a worthy master. A worthy master gains his position by patient, diligent

service, self-sacrificing toil, the bearing of hardships and sorrows and rising above them.

Is Christ a worthy master? We answer, "Yes," without thinking. Then we think and say:

"Why is Christ a Worthy Master?"

Christ has surely been over the roads that lead to a worthy mastership. He served, he sacrificed, he obeyed God in the face of death. His sympathy becomes compassion for his followers. He encourages the deepest trust and confidence. He does not drive; he wants us to serve him because we really want to. We are not forced into service. He has been over the road before us, understands our hesitations, and helps us over the difficult places. Above all, he is humble. This is a characteristic that few masters possess, and yet one that is most fitting to a master.

Intimacy between master and follower is necessary if the maximum in quality and amount of service is to be attained. To become intimate with Christ, we must study all that we can find about his life and teachings. This will give us more common thought with him.

Every master, to be a real success, must have things in common with his followers. We have much in common with Christ. If we are Christians, we have a common interest in a common cause. We are all working toward the kingdom. We have an interest in our fellow men and their welfare. Christ had a very great and consuming interest there. Greatest of all, we have a common Father in God. This, more than anything else, binds us together.

Christ is indeed a good and worthy master.

Milton, Wis.

QUIET HOUR THOUGHTS

LYLE CRANDALL

Christ is a worthy master because his heart is full of love for all men. He does not have a domineering spirit, he does not force us to follow him. He wins us through love. How great is his love for mankind!

Christ is a worthy master because he is like us. He came to this earth and lived among men. He suffered the same temptations which we endure, for the Bible tells us that he was tempted in all points. Since

he has had the same experiences we have, he can sympathize with us when we yield to temptation, and he loves us even when we forsake him.

If Christ is a worthy master, why do we hesitate in accepting him as our Savior? Why do we wait, and fail to surrender our lives to him? Young people, if you are hesitating, let me urge you to accept Jesus now before it is too late. Give your heart to him, and confess him before the world. Do not delay.

CEDAR RIVER

IX.

It was late in October when Preacher Smith, the circuit-rider from Woodburn, came to Cedar Bridge to hold a revival, the first in several years. As is usual in rural West Virginia, nearly everyone attended, if not from personal interest, at least for a "place to go."

Ellen went from the first night, and became tremendously interested; but Hope did not. She would stay at the lunch room, if there was much business there, or if not, she would go home and sit by the fireplace and read, or go to bed early. The companionship between her and her father was not close, as it used to be, for there was a broken bond between them; but they still had some good evenings sometimes.

Ellen had continued to urge Hope to attend the meeting, but during the second week she became more insistent.

"It's a powerful big meeting, Hope," she said. "People getting happy and shouting all over the house; and there's to be a new preacher there tonight. They say he's a big one."

So on this night, Hope finally yielded. She didn't want to go; she felt that she wanted to stay away from church. What was the use, if one couldn't do what was right? It would only condemn her, and otherwise she could keep up and still be bright and cheerful.

But they went, Hope and Ellen. That night they closed up the lunch room and got there late, and so slipped into a back seat just as the new preacher was giving out his text. He was a big man, both physically and vocally, and his voice filled and reverberated through the church: "And he

will gather his wheat into the garner; but he will burn up the chaff with unquenchable fire."

It was a sermon full of fire and brimstone, depicting in vivid colors the torments of the lost, and full of appeal to flee from the wrath to come. Hope could see that Ellen was deeply moved, but she felt that it was not for her. Such as that was not religion. And so, in the after-meeting, she found herself looking on, much as an outside spectator; and when the call was given for the Christians to come forward, she sat still where she was. Ellen, too, at first took no stand, but finally, as the appeals became urgent, went forward to give her hand for prayer. So Hope was left alone.

Brother Smith, working among the congregation, was surprised and hurt to find her there. He was a kindly, sympathetic man, and gently took her by the hand, saying, "Hope, I thought you were a Christian."

"No," she suddenly burst out, "I'm not, and I can't—I mean I won't—be! So don't devil me about it any more."

Quietly, wisely, the minister went on, leaving her alone.

What had she done? She had denied her Lord, her precious Lord, who loved her, and to whom she had given her life on that bright spring morning down below the bridge!

Now she told herself, she had denied this fiery religion she had heard preached to-night.

Yet, the voice came back, more insistent—she had denied her Lord! Like Peter.

Hope slipped from the seat and out of the church, fled to the picket fence and buried her head in Babe's mane, weeping bitterly. After the tears had had their flow, she mounted, rode home (she was glad her father was asleep), and crawled quietly into bed.

Ellen was loud in her praise of the powerful sermon, the next morning, but Hope had nothing to say, and was so silent and reserved that Ellen, too, became quiet, and they passed a long, lonesome day at the lunch room. Hope had resolved that she would not go to church tonight, and she went home early to spend the evening with her dad. After supper, they cracked walnuts on the hearth, and Hope made a batch

of fudge. It seemed in a way like the old comradeship; but Hope's heart was heavy as lead.

(To be continued)

INTERMEDIATE CORNER

REV. JOHN FITZ RANDOLPH

Intermediate Superintendent,
Milton Junction, Wis.

DAILY READINGS

Sunday—Trusting Christ (Matt. 14: 22-33)

Monday—Imitating Jesus (Eph. 5: 1)

Tuesday—Denying self (Matt. 16: 21-25)

Wednesday—Serving as he served (Matt. 20: 16-28)

Thursday—Consecration to Christ (Rom. 12: 1-2)

Friday—Being like Christ (2 Cor. 3: 18)

Sabbath Day—Topic: What it means to follow Christ (Phil. 2: 1-5)

Topic for Sabbath Day, March 28, 1931

THE SALEM INTERMEDIATE SOCIETY

In following Christ what consolation, comfort of love, and fellowship of the Spirit we gain from reading such passages of Scripture as the one given above. The past history of the human race shows us what trials and temptations have come to men, and we see that they were the same as those that we have to meet today. This history also shows us that these temptations and trials were overcome. And how? By the mercy and love of Christ, by the comfort of Christian fellowship, and the guiding power of the Holy Word.

Our brotherhood in Christ fills us with love for one another, makes our hearts grow in the knowledge of his mercies, and causes us to esteem our fellow men better than ourselves.

We must lead humble lives, not striving to win a place in the world by thrusting others down, but by lending a helping hand to others whenever the opportunity offers, even if it raises the other fellow to a higher place than the one we occupy.

Jesus set the example of humility, like-mindedness, and love. Then we should love Jesus because he first loved us, and if we love him we shall also love one another. We will spend our lives doing good deeds for one another, and when our lives are filled with good deeds we display a life of love and service for Jesus.

If we love Jesus we will strive to have these qualities, which are outlined in this passage, dominate in our lives.

The good which we may do, great or small, helps in the great plan of life, but it is necessary that we see the good works of others. How filled with joy must be our Savior, if we all work together, loving each other, and striving for the same glorious end.

ROWENA RANDOLPH,
Corresponding Secretary.

JUNIOR JOTTINGS

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

Juniors enjoy banquets and parties where they may sing "peppy" songs and let out some of their enthusiasm in appropriate yells. The parents in most societies would be most willing to give the juniors a banquet, perhaps inviting the juniors from another church to enjoy the good times too. The mothers might prepare and serve the food and the fathers sit at the table with the juniors and act as hosts. The juniors could sing their songs, give their yells, make the speeches, and enjoy the fun.

SONGS AND YELLS

Tune: Brighten the Corner (chorus)

Training for service in J. C. E.

Training for service in J. C. E.

Faithful to our covenant

Wherever we may be,

Training for service in J. C. E.

Tune: Every Single One of Us.

We are, we are, we are, we are

We are the J. C. E.'s.

We are, we are, we are, we are,

We are the J. C. E.'s.

And every single one of us is sticking to the rest of us,

We are, we are, we are, we are,

We are the J. C. E.'s.

J-U-N-I-O-R-S,

That's the way we spell it

JUNIORS!

That's the way we yell it.

For fear, for fear, for fear,

You don't know we are here,

We want to say, we want to say,

Junior C. E., hip, hooray!

Boom-jig-a-boom,

Boom-jig-a-boom,

Boom-jig-a-rig-a-rig,

Boom-boom-boom,

Wah hee rah! Wah hee rah!

Juniors, juniors, rah, rah, rah!

We are happy juniors,

Proud of our C. E.

To our Lord and Savior,

True we'll ever be.

MINUTES OF THE YOUNG PEOPLE'S BOARD MEETING

FEBRUARY 5, 1931

The meeting was called to order by the president, Miss Marjorie Burdick.

Russell Maxson led in prayer.

The treasurer, Elvan H. Clarke, gave the following report:

Month ending January 31, 1931

Amount on hand January 1, 1931\$723.24
Onward Movement 108.50
Conference treasurer, from First Hopkinton 25.00
Conference treasurer, from Milton 2.00
	<u>\$858.74</u>

<i>Cr.</i>	
Miss Marjorie Burdick, traveling expenses\$ 10.00
Corresponding secretary, salary 15.00
Balance 833.74
	<u>\$858.74</u>

The corresponding secretary reported as follows:

Letters and cards written—24.

The February bulletins were mimeographed and sent out, also cards to the corresponding secretaries in regard to observing Christian Endeavor week.

Two lessons in Pastor Simpson's denominational studies have been mimeographed.

Correspondence has been received from Mrs. Milo Greene, Rev. J. F. Randolph, Rev. C. A. Beebe, Mr. Morton Swinney, Miss Dorothy Maxson, Miss Charlotte Babcock, Mrs. H. L. Polan, Mrs. J. I. Stillman, Rev. W. D. Burdick, Mrs. Nettie Fowler.

RUBY C. BABCOCK,
Corresponding Secretary.

February 5, 1931.

A bill of \$3.50 was allowed to Rev. C. A. Beebe, Young People's Department editor, for postage and supplies.

The president appointed as board nominating committee, E. H. Clarke, Rev. W. M. Simpson, Richard Burdick, Floy Clarke.

A discussion of needs and plans for the coming year followed.

It was voted that the president be chairman of the Conference program committee with power to choose her own associates.

Members present: Miss Marjorie Burdick, L. E. Babcock, E. H. Clarke, A. R. Maxson, Mrs. Marjorie Maxson, Mrs. Ruby Babcock.

Visitor, Mrs. Ruby Clarke.

RUBY BABCOCK,
Secretary pro tem.

HOME NEWS

DODGE CENTER, MINN.—It has been some time since there has been any word from the Dodge Center Church, and although I am not the correspondent I felt a few words might be received with interest by those who enjoy "Home News."

Our annual dinner and business meeting was held at the home of Brother and Sister Lindahl. A bounteous chicken pie dinner was served to nearly fifty and a general good time had. Some changes were made in several of the offices, thereby relieving those who had served faithfully and long. W. L. Churchward was elected moderator; N. M. Lindahl, treasurer; and A. D. Payne, clerk.

It has been intimated that this church preferred to be released from entertaining the association. At first when Mr. Scannell reported that he had invited the association here, we were somewhat overwhelmed and surprised, and some thought we could not with our few working members, attempt it, but we have prayed over it and talked it over and decided that "where there is a will, there is a way," and we hope this is God's way, and are making plans and looking forward to the time next summer when we hope many of our brothers and sisters in Christ will come and enjoy with us a spiritual feast.

We hope by having several of our ministers here to be built up again and re-established in our work for the Master. Our ladies' society is planning on serving the meals in our parsonage, soon to be vacated by Mr. and Mrs. Scannell.

The weekly services are maintained, Sabbath school and Senior and Junior Christian Endeavor meetings well attended. The Christian Endeavor society sang to the "shut-ins" at Christmas time and are taking it upon themselves to see that those who have no way to get to the church services are transferred week by week. Although we have not thought it best at present to call a pastor, we are living in hopes that God will direct us in the right course and that plans for a pastor in the near future will materialize. A MEMBER.

"Why not talk of the higher values of life instead of the petty things that usually form our subjects of conversation?"

MIDDLE ISLAND SUMMER CAMP

REV. A. J. C. BOND

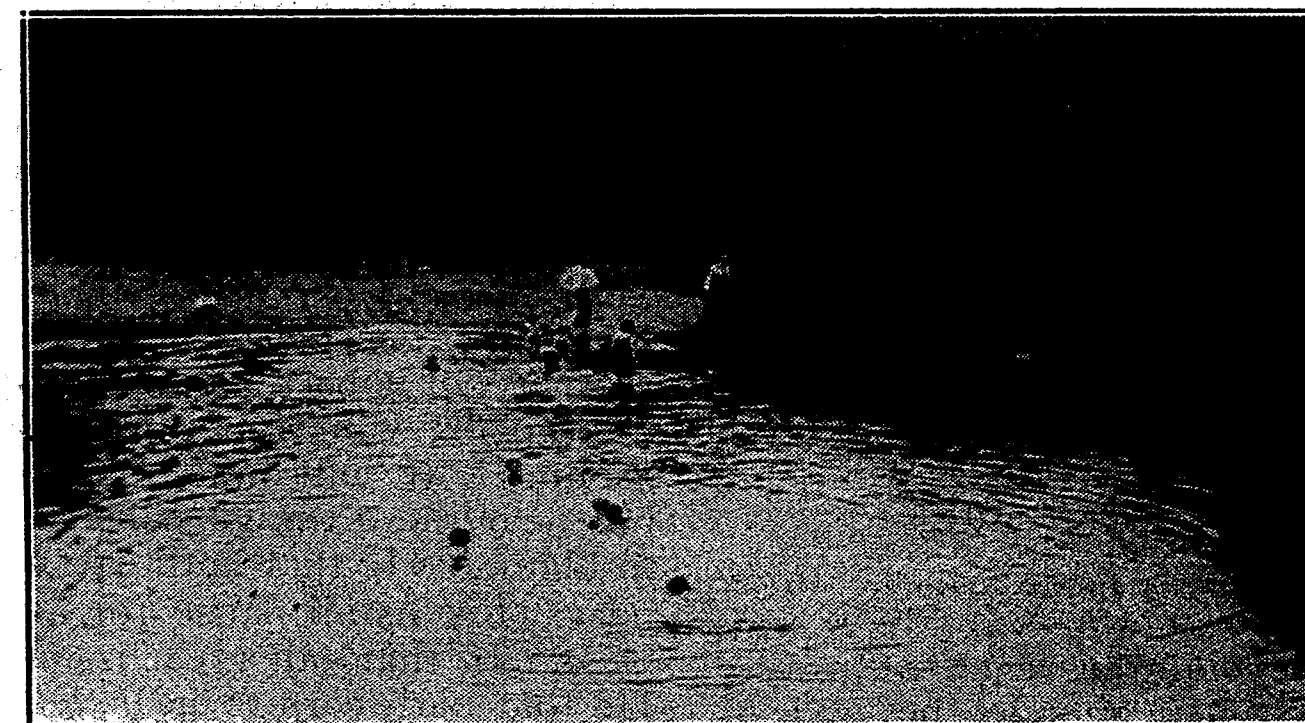
RECORDER readers are familiar with the fact that a camp was conducted last summer at the Middle Island church in West Virginia. This camp was under the general supervision of Rev. Clifford A. Beebe whose initiative and aggressive spirit were responsible for the camp. The director of the boys' camp was Carroll Bond, a graduate of Salem College. The director of the

The two pictures on this page were taken at the time of the boys' camp. One shows the group of boys with their director, in the foreground, with the Middle Island church and parsonage. The other picture shows the boys in the "ole swimmin' hole" in Middle Island creek. Between the church and the parsonage, but hidden in the picture by the church, is a small building built for a church dining room, the purpose being to accommodate the congregation when they have services both morning and afternoon,



girls' camp was Miss Lucy Sutton who has had a good deal of work in 4-H. These young people received some suggestions for conducting the camp from those who have had experience at Lewis Camp, the leader in Sabbath Promotion being the go-between in the matter.

taking their lunches with them. They are really dinners instead of lunches. There is always plenty to eat. Some wag has referred to this custom in West Virginia as "an all-day dinner with meeting on the ground." The point I am making here is that this building was used for sleeping



quarters for the boys. I believe the girls, who were fewer in number, slept in the parsonage.

Brother Beebe has since left the state and is now located in Arkansas. It is hoped that some one will be sufficiently interested to continue this good work. Possibly these pictures may arouse new interest on the part of the young people themselves. If some one has been appointed to continue this work in the absence of Brother Beebe, we shall be glad to hear from him. I know from information received concerning the camp last summer that it was quite worth while.

LEWIS SUMMER CAMP

At the meeting of the Tract Board held Sunday, March 8, the dates for the Lewis Summer Camp were approved as recommended by the Young People's Committee of the board. The dates are as follows:

Boys' camp July 15 to July 28

Girls' camp July 30 to August 12

The fee for all campers this year will be \$7 per week.

The Tract Board also approved the committee's recommendation concerning directors for the camp. We have not heard from all these directors yet, but we are very much in hopes that both boys' and girls' camps will be under the directorship of the same people as last year.

THE LOVE OF GOD

DR. ANDREW C. NELSON

The Love of God was never told
By angel's voice nor prophet's pen,
Nor yet by seraph's harp of gold,
Nor by earth's great and mighty men.

The love of God was ne'er portrayed
By artist's brush with years of skill,
Nor by the hills with light array'd
Nor by the flowing crystal rill.

The perfect touch of God's great love,
Was shown to this old world and me,
When Jesus left his home above
To die upon the cursed tree.

No greater love could ever be
Then one so holy, good, and true,
Should come to earth and die for me,
That I might have a home in lieu.

Nothing lies beyond the reach of prayer
except that which lies outside the will of God.—David Gregg.

MESSAGE FROM CLAUDE HILL

For the next several weeks we will have before us for our Sabbath morning subjects some thought or consideration of the oft repeated statement of Jesus: The Kingdom of God. These subjects will naturally lead up to our service to be held nearest that date that the world recognizes as Easter, and the hope of the writer is, that we will all better understand God's purpose in sending his Son into a sinful world, his purpose for us, and how we can help in this great movement to bring peace, joy, hope, and salvation to all men. This is a large undertaking, but I am sure it will meet with the approval of God and that we shall have the help of his Spirit. To know God, and to understand his purpose for man and his love for him, should be our supreme desire. This knowledge is open to all through the study of his word and by the help of his interpreter, the Holy Spirit, for Jesus promised that "He shall teach you all things." This brings to mind the sermon subject for next Sabbath—Hearing ears—and the text, Luke 8: 8: He that hath ears to hear, let him hear. There is a kind of sternness in this command. We have a responsibility in this matter of hearing, Jesus would tell us. We are responsible for what we hear, and for how we hear. Today as never before truth is widely proclaimed. The Bible enjoys its greatest circulation. There are preachers everywhere. If we cannot go to them they come to us. We can hear if we desire. The only way a man can refuse to hear today is to close his ears against the truth. Suppose then that a man in this grand and busy age never learns the things that make for peace and happiness. Whose fault will it be? If he has never become a citizen of the kingdom of heaven, who will be to blame? Will it be the fault of the churches that they have not invited him? Will it be the fault of the preachers that they have not clearly stated the gospel message? Will it be that none have ever spoken of repentance from sin, and faith in the Savior? It will not. The man that does not hear these things will have only himself to blame. He that hath ears to hear, let him hear. Let us all pause for a while and give heed. In that call great issues are involved. He that hath ears to hear, let him hear.

—Farina News.

CHILDREN'S PAGE

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

LOVE FOR ALL

JOHN 15: 17

Junior Christian Endeavor Topic for Sabbath
Day, March 28, 1931

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

BLACKBOARD TALK FOR THE LEADER OF THE
MEETING TO FILL OUT WITH THE
HELP OF THE JUNIORS

Across the top of the blackboard draw a heart with the word "Love" printed inside, then print the words "Is The," and draw a picture of a key, followed by the word "To." Thus the heading will read "Love Is The Key To."

Then write down with the help of the juniors as many things as you can think of that love is the key to, giving your reasons. A few suggestions may explain more fully what I mean.

Love Is The Key To—
Salvation
Friendship
Truth
Patience
Service
World Peace
Christian Citizenship
Happy Homes
Cheerful Playmates
God's Watch-care

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

We have two horses, Kit and Harry. I like to ride on Kit. I help daddy feed the chickens and cows.

I have a tractor like daddy's but mine is little. It will climb over books and pull trucks.

Aunt Grace gave us boys a set of tools for Christmas. We are going to make a little bird house.

I like to go to Junior. We pasted cards together to send to China.

Your little friend,
GORDON LEE SANFORD.

Little Genesee, N. Y.,
February 27, 1931.

DEAR GORDON:

I heard a man say the other day that he did not often see nice horses now, that automobiles had taken their place. But you could show him some nice horses couldn't you? Which is the most fun, to ride on Kit, or in daddy's automobile? It is fun, too, to help daddy with the chores, isn't it? There are so many pleasures for children on the farm, so the farm is one of the finest places in the world to live, don't you think so?

I hope I can see your bird house when it is done. My brother and I used to make bird houses when we were children on our old farm in Wisconsin.

I am sure the children in China will enjoy the cards you juniors send them.

Your true friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

I am only five years old so I can't write, but Gordon will do it for me.

I go to kindergarten in the morning. We have blocks and a big doll house. The carpenter boys made it in the shop.

We have an orchestra, too. Sometimes I play the cymbals or the bells. I like stories.

Your little friend,

DON SANFORD.

Little Genesee, N. Y.,

February 27, 1931.

DEAR DON:

Since you are not quite old enough to write letters it's fine to have a brother to write them for you, isn't it?

I'm sure you must enjoy your kindergarten. You must tell me some day about some of the interesting things you do there and some of the stories you hear. I like stories, too, and cannot hear too many of them. You and Gordon and Myron talk it over and see if between you you can send a good story to the RECORDER. Wouldn't that be fine?

I wish I could hear your orchestra play. Some day I expect you'll play in a big orchestra like the ones we hear over the radio.

Your sincere friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

I go to church and Sabbath school every Sabbath. I am going to get a Bible. You see I was there every week last year except when I was sick. Don is going to get one, too.

We like our fine new school. Gordon and I are in the second grade. We have a little orchestra in our grade. I play a tambourine.

I like to hear Aunt Edna read little letters in the RECORDER and I like your letters, too.

Your friend,
MYRON BURDICK.

Little Genesee, N. Y.,
February 28, 1931.

DEAR MYRON:

I am so glad you and Don are to have a fine new Bible, and I am sure you earned it, too. I was very proud of my first Bible which I earned when I was about your age. How do you suppose I earned it? It was by husking corn for my father. My fingers got pretty sore, but I didn't mind that, when I held my shining new Bible, bought of a pack peddler.

You surely do have a fine new school building. I have seen the outside, and those who have gone through it tell me that it is wonderful inside. You ought to have perfect lessons in such a school as that.

It is fine to have an orchestra in school. Like Don, you'll probably belong to a big orchestra some day.

Sincerely your friend,
MIZPAH S. GREENE.

DEAR MRS. GREENE:

I thought I would write to the Children's Page. I have been reading it every week.

I am going to school and I am in the fourth grade. I am eleven years old. I have four brothers. Two of them are going to school. Paul is in the second grade, and Madison is in the primer. Madison is seven years old and Paul is nine. Floyd isn't going to school yet. Robert isn't old enough to go.

I sure do like my school teacher; her name is Miss Thelma Muse. We go to Sabbath school, too. I sure like my Sabbath school teacher. Her name is Mrs. Clara Beebe.

I have a pet dog and four little calves. We have one white one; it is the prettiest little thing, and I have a cat, too.

Well I guess I had better close for this time. I am afraid I will write too long a letter.

Yours truly,
PRESTON MITCHELL.

Tichnor, Ark.,
March 4, 1931.

DEAR PRESTON:

How I should like to see you and your fine group of brothers. What splendid times you must have together. I used to wish that I belonged to a large family so that I could have more playmates right at home. You see I had a younger brother and a sister much older than I, and neither one was just the age for me to play with. Of course, being a girl, I wanted sisters more than brothers, but of course you are satisfied with all boys.

I do not wonder you like your Sabbath school teacher for I know her well and like her very much myself. You go to the Little Prairie church, do you not?

You have a nice lot of pets, I am sure. We have only one lone cat, but he is great fun.

Sincerely yours,
MIZPAH S. GREENE.

CHRISTMAS EVE

(Translated from the Holland young people's paper, "Daniel," for February, 1931, by Jacob Bakker.)

It was a real pleasure for me to attend the concert given by the young people's society on the evening of December 25, in a hall located on Kerk Street, Amsterdam (Holland). We saw the results that can be attained by consecrated efforts.

Due credit should be given to our wide-awake young friend, Willy van Eyseren, who spared no effort to make it a success.

For it was he who planned this evening and we can truly testify that we thoroughly enjoyed it, so that our spirits were transported to higher realms.

Those of God's children who were in our midst on that occasion, certainly listened to heavenly language. We saw as in reality the "past," the "present," and the "future."

The Christmas prelude, which was arranged in such a beautiful manner by Willy

van Eyseren, told us of the time when we were still in darkness and when the beautiful light of Christ's birth appeared—not only in the manger of Bethlehem, but also in our hearts, when we received the forgiveness of our sins through the Savior, which gave the expression to our lips: "Lord, we love thee and we consecrate our lives to thee." This was the "past." At this confession Jesus tells us: "Whosoever does not take up his cross daily and follow after me, cannot be my disciple."

Very impressively we saw this command, which applies to the "present," brought out in the piece, "Crossbearing," which was rendered in such a masterful manner by the Rotterdam society. The final part of the program was a tableau entitled, "The Five Wise and the Five Foolish Virgins," in the center of which group there stood a herald with a trumpet, loudly making the happy announcement: "Behold the bridegroom cometh, go ye out to meet him." Our picture for the future—our heavenly Bridegroom is coming to take us, his bride, unto himself, and so long as he still tarries, often our homesick souls express themselves in the piece written by Bach, which was rendered in a masterful way during this evening:

Oh, do come Lord Jesus—why tarry so long—
Your Church is getting fearful from hour to hour,
The oil is consumed, the lamps going out,
Oh, why do you test the love of your bride!
Oh, come, dear Lord Jesus—why tarry so long—
Your Church is trembling with fear and pain.

But in this tableau we not only saw the wise virgins, who were ready when the call came, but also the foolish, who no doubt had also rejoiced at the coming of the bridegroom; yet we saw them now sitting down in deep sorrow, because they were not ready. Their lamps had gone out, and they carried no oil with them as the wise ones did. And by-and-by they found the door of the marriage feast locked.

Solemn language for all of those who are not yet ready, who cannot speak, of the darkness that belongs to the "past," the "present," who cannot look to the happy future sure of being admitted to the marriage feast. Blessed thought that all may have the assurance: Christ does not refuse anyone who comes to him, but accepts him

and cleanses him from all sins and makes him God's child.

Besides these three pieces, which I have described here, forming the main features of the program, we listened to many others that were beautiful. Especially the pieces rendered by van Eyseren and Annie Westerdal furnished us real higher enjoyment.

We were much impressed that everywhere—in Rotterdam, The Hague, and Amsterdam—much hard work had been done, through love and consecration, otherwise the results would have been far different.

Brother G. Velthuysen was the chairman of the evening and spoke stirring words of appreciation to the young people, in which we did heartily join.

Above all else we pray that the confessions made in word and song by the young people on this occasion may be the sincere language of their hearts.

I would very much like to include the prelude "verbatim" in this writeup, but I desist for want of space. In it were moments in which our souls were deeply stirred, moments in which our souls were carried very near to the "eternal," and I would like to have our readers enjoy these also. But as I said, there is no room for this.

I will close these impressions by thanking all who so faithfully labored to make the evening of December 25 one never to be forgotten event.

May God bless our young people's societies!

—J. H. Mal-van der Steur.

TO BE ALIVE

To be alive in such an age!
With every year a lightning page
Turned in the world's great wonder-book
Whereon the leading nations look.
When men speak strong for brotherhood,
For peace and universal good;
When miracles are everywhere,
And every inch of common air
Throbs a tremendous prophecy
Of greater marvels yet to be.
Oh, thrilling age!
Oh, willing age!
When steel and stone and rail and rod
Become the utterance of God,
A trump to shout his thunder through
Proclaiming all that man may do!

—Angela Morgan.

OUR PULPIT

ORDER OF WORSHIP

ORGAN PRELUDE

CALL TO WORSHIP—

"I was glad when they said unto me, Let us go into the house of the Lord." "My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up."

DOXOLOGY

CALL TO PRAYER—

Leader—The Lord is in his holy temple.
People—Let the earth keep silent before him.
He is not far from any one of us.
Let us worship him in spirit and in truth.
O come, let us worship and bow down,
Let us bow before our Maker.

Leader—Let us comfort our hearts with the words of our Lord when he saith unto us, unto every one who truly turns unto him: "Come unto me all ye that labor and are heavy laden, and I will give you rest."

ALL—For God so loved the world that he gave his only begotten Son that whosoever believeth on him might not perish but have everlasting life.

INVOCATION AND LORD'S PRAYER

GLORIA IN EXCELSIS

RESPONSIVE READING—Psalm 27

HYMN—"O Worship the King"

SCRIPTURE LESSON—John 14: 1-6; Rev. 21

PRAYER

RESPONSE—

"O thou who hearest every heartfelt prayer,
With thy rich grace, Lord, all our hearts prepare;
Thou art our life, thou art our love and light,
O let this Sabbath hour with thee be bright.
Amen."

ANTHEM

OFFERTORY—

"Remember the words of our Lord Jesus Christ; he himself said, It is more blessed to give than to receive."

NOTICES

HYMN—

"O Father, hear my morning prayer
Thine aid impart to me,
That I may make my life today
Acceptable to thee."

SERMON

HYMN—

"A parting hymn we sing
Around thy table, Lord;
Again our grateful tribute bring,
Our solemn vows record."

"In self forgetting love
Be our communion shown,
Until we join the church above,
And know as we are known."

SILENT PRAYER

BENEDICTION—

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory, with exceeding joy, to the only wise God, our Savior, be glory and majesty, dominion and power, both now and ever." Amen.

WHOSE SERMON OUGHT TO BE HERE?



BACK TO THE BIBLE

I think that one element in the situation needs especially to be stressed, and that is the prominence given in the press to the remarkable finds in Mesopotamia and Jericho. Mr. Woolley, who has been working as an archaeologist in the former country, has established the fact that a great flood inundated the valley a few thousand years before Christ, and that this fact is the basis of the Bible story. Last year it was proved that the walls of Jericho did, as the Bible narrates, collapse. The proof is established. We may not be able to interpret it as did the ancients, but the fact as stated has come to light and that is the main thing. These sensational discoveries are turning men's attention again to the Bible as a Book to be treated with more respect than has been given to it of recent years. And that of course is a great gain. The preacher's way is thus rendered easier. For this new interest we are indebted to our finer press which has given large space to what is real news of universal interest. It would seem, then, that the sciences are preparing the way of the Lord. We cannot build a religion upon scientific research, but science is rendering no small service in destroying old prejudices against religion, and vindicating the truth of narratives which have been suspected. The way is open for wise men to go forward, and make the new knowledge a starting point for a new study of the Bible. . . .

—The Baptist.

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, March 8, 1931, at 2 o'clock p. m., President Corliss F. Randolph in the chair.

The members present were: Corliss F. Randolph, Herbert C. Van Horn, Alexander W. Vars, Franklin A. Langworthy, A. Burdet Crofoot, John R. Spicer, Irving A. Hunting, Esle F. Randolph, La Verne C. Bassett, Ahva J. C. Bond, Winfred R. Harris, William L. Burdick, and Business Manager, L. Harrison North.

The meeting was opened with prayer by Rev. William L. Burdick, corresponding secretary of the Missionary Society.

The minutes of the last regular meeting, February 8, 1931, were read.

Corresponding Secretary Herbert C. Van Horn presented his regular monthly report which follows:

REPORT OF CORRESPONDING SECRETARY

Through a fortunate combination of circumstances your corresponding secretary was able to arrange for an extra Sabbath away from home in field service, February 13-16. The presence of President S. O. Bond and Rev. O. P. Bishop of Salem, W. Va., and their kind offer to care for prayer meeting and Sabbath worship, made it possible for me to visit Berlin, N. Y., and present the interests of the Tract Society and at the same time boost the denominational work represented by our united budget. I feel greatly indebted to the brethren named above for this opportunity.

The Sabbath morning congregation at Berlin was a good, representative group, and appreciative. The specially arranged for meeting on Sunday night was small, but very slippery streets and roads furnished good reason. At this meeting many of our interests were presented and discussed. Here for the first time I had the experience of being called on to answer every question on the Round Table leaflet, besides many others. A most cordial invitation was extended for my return. Berlin is the twenty-sixth Seventh Day Baptist Church your secretary has spoken in since October 1, 1930.

Arrangements are practically completed for a tour of the churches of the Northwestern Association in May. Plans are already being formulated for a campaign in the Southwestern Association in the fall.

In the office your secretary has prepared for the SABBATH RECORDER "Observations by the Corresponding Secretary," a "Message From the Religious Life Committee," and two messages over the name of the Committee on Finance of

the General Conference. Considerable time has been devoted to the work of the latter committee whose plans for rallying and promoting the Onward Movement budget are being carried forward.

Time has been given, also, to formulating a message from the Committee on Distribution of Literature, and with some clerical help the letter has been mimeographed and sent out to sixty-six churches.

Regular correspondence has been cared for to the extent of some thirty-seven letters, besides seventeen carbon copies of a letter to pastors in the Northwestern Association, relative to the May campaign.

Four hundred seventy-three tracts have been sent out, 1 *Helping Hand*, 1 *Church Membership for Girls and Boys*, 1 copy *Hymns and Tunes*, 1 *1930 Year Book*, 14 SABBATH RECORDERS.

With some help from Mr. North's office an inventory of our tracts has just been made. We are very low on several: *A Study of Baptism* (260), *Her Wedding Ring* (300), *Lovest Thou Me?* (300), *Not Under Law but Under Grace* (500), *The Sabbath as a Family Day* (157). Several other titles are under the 1,000 mark.

Respectfully submitted,

HERBERT C. VAN HORN,
Corresponding Secretary.

Report accepted.

Rev. Ahva J. C. Bond, the leader in Sabbath Promotion, submitted a report with recommendations which follows:

REPORT OF LEADER IN SABBATH PROMOTION

A Teen-Age Conference has been held at Riverside, Calif., conducted by Rev. H. Eugene Davis and Rev. Lester G. Osborne. In response to their request suggestions and certain materials were sent for their guidance. Mr. Davis writes me that he thinks it was a very helpful conference. Others will report it for the SABBATH RECORDER.

A recent letter from Brother G. Zylstra of Overschie, Holland, indicates continued activities among the young people of Holland. Mr. Zylstra asked for photographs of the Seventh Day Baptist Building, Lewis Camp, and other pictures of denominational interest, to be used in giving a lantern lecture.

Rev. Ralph Coon writes concerning the Teen-Age Conference to be held in Boulder next summer, and also with reference to the possibility of a summer camp in the Rockies, near Boulder, for this same group of young people, representing the churches at Boulder, Denver, Nortonville, and North Loup.

I am planning to spend a week in Salem, beginning March 20. Arrangements have been made for me to preach in the four Protestant churches in the town, to which services the students will be invited. I shall also address the students in chapel, and hold personal interviews with students as they shall appoint. I am planning to hold a conference of Seventh Day Baptist young people. I hope also to have one service at Lost Creek.

Dates have been decided upon for the Lewis Camp, and we are asking today for your approval of recommendations by the committee on directors for the camp.

AHVA J. C. BOND,
Leader in Sabbath Promotion.

Report and recommendations approved.

For the Advisory Committee, Esle F. Randolph advised that a selective list of ministers and students in colleges has been prepared by the corresponding secretary of the board. He recommended that the SABBATH RECORDER be mailed to those so listed and that the Committee on the Distribution of Literature be invited to co-operate in furtherance of the plan.

It was recommended by the Advisory Committee that the Tract Society invite the Missionary Society to join in sending a delegate to the Southwestern Association.

Plans and recommendations approved.

In the absence of the chairman, Herbert C. Van Horn reported for the Committee on the Distribution of Literature, the continuance of work as arranged for last year, and correspondence with our ministers relative to further promotion of tract distribution. He reported that active steps are being taken in this phase of the work of the board.

Pursuant to action taken at the last meeting of the board, Alexander W. Vars, chairman of the Supervisory Committee, submitted the following resolutions:

CERTIFIED COPY OF RESOLUTION REGULATING
THE OPENING AND OPERATING OF
BANK ACCOUNT

Be it known that:

At a meeting of the Board of Directors of the American Sabbath Tract Society, a corporation duly organized and existing under and by virtue of the laws of the State of New Jersey, held at Plainfield, N. J., on the eighth day of March, 1931, at which a quorum was present, the following resolution was adopted:

Resolved, That funds of the Publishing House of the American Sabbath Tract Society (sometimes known as The Recorder Press), be deposited in the *Plainfield Trust Company, of Plainfield, N. J.*, to be withdrawn by the check, draft, note or acceptance of the publishing house, signed by L. H. North, manager, who is hereby authorized to make, negotiate, and endorse in the corporate name all checks, drafts, notes, acceptances, and other negotiable paper; and all checks, drafts, notes, acceptances and other negotiable paper so signed shall be paid by said bank, and charged to the account of the publishing house, whether payable to the individual order of the said officer so signing, or otherwise, hereby ratifying and approving all that said bank may

do or cause to be done by virtue thereof. And that a copy of this resolution, together with a certified list of the officers of this corporation, be deposited with the said banking institution."

We, Corliss F. Randolph and Winfred R. Harris, president and secretary respectively of the American Sabbath Tract Society, do hereby certify that the foregoing is a true and correct copy of a resolution adopted and passed by the Board of Directors of the said company at a meeting thereof, held on the eighth day of March, A. D. 1931.

Witness our hands and the seal of said Corporation this eighth day of March, A. D. 1931.

CORLISS F. RANDOLPH,
President,
WINFRED R. HARRIS,
Secretary,

List of officers pursuant to foregoing resolution:

CORLISS F. RANDOLPH, *President,*
WILLIAM C. HUBBARD, *Vice-President,*
WINFRED R. HARRIS, *Secretary,*
ETHEL T. STILLMAN, *Treasurer.*

I, Winfred R. Harris, secretary of the American Sabbath Tract Society, a corporation, organized under the laws of New Jersey, do hereby certify that the foregoing is a correct and true copy of the duly elected and qualified officers of the said corporation and acting as such upon the date hereof.

In witness whereof, I have hereunto affixed my hand and seal the eighth day of March, 1931, and attached the corporate seal.

WINFRED R. HARRIS,
Secretary.

By vote this resolution was adopted.

Be it known that:

At a meeting of the Board of Directors of the American Sabbath Tract Society, a corporation duly organized and existing under and by virtue of the laws of the State of New Jersey, held at Plainfield, N. J., on the eighth day of March, 1931, at which a quorum was present, the following resolution was adopted:

Resolved, That L. H. North, manager, is hereby authorized to endorse notes of the Publishing House of the American Sabbath Tract Society (sometimes known as the Recorder Press), for deposit with the Plainfield Wimsett Thrift Co., of Plainfield, N. J.

We, Corliss F. Randolph and Winfred R. Harris, president and secretary respectively of the American Sabbath Tract Society, do hereby certify that the foregoing is a true and correct copy of a resolution adopted and passed by the Board of Directors of the said company at a meeting thereof, held on the eighth day of March, A. D. 1931.

Witness our hands and the seal of said corporation this eighth day of March, A. D. 1931.

CORLISS F. RANDOLPH,
President,
WINFRED R. HARRIS,
Secretary.

By vote this resolution was adopted.

For the Committee on Young People's Conferences and Summer Camps, Franklin A. Langworthy reported with recommendations:

REPORT OF COMMITTEE ON YOUNG PEOPLE'S
CONFERENCE AND SUMMER CAMPS

A meeting of the Committee on Young People's Conference and Summer Camps was held in the Plainfield Seventh Day Baptist church, March 7, at 8 p. m. All members of the committee were present.

Rev. A. J. C. Bond, our leader in Sabbath Promotion, presented correspondence from Rev. H. Eugene Davis, who for some time has been in Riverside, Calif., Rev. Ralph Coon of Boulder, Colo., and Mr. Harley Sutton of Nile, N. Y., relative to Teen-Age Conferences and summer camps.

Mr. Bond complied with the request of Mr. Davis by immediately sending him information and material which would be helpful in conducting a Teen-Age Conference which was held at Riverside, February 28, 1931.

In discussing a part of Mr. Sutton's letter in which he expressed the hope that a Teen-Age Conference might be held at Nile, N. Y., on the day previous to the meeting of the Western Association at Little Genesee, the committee voted to recommend to the Tract Society that if it seemed advisable, Mr. Bond be sent to conduct such a conference at that time.

It was voted that the Lewis Summer Camp of Ashaway, R. I., be opened on July 15, next; that the boys' camp be held from July 15, to July 28, and the girls' camp from July 28, to August 12, with Rev. Carroll Hill as director of the boys' camp, and that Miss Marjorie Burdick be offered the directorship of the girls' camp, to be assisted by Miss Bernice Brewer.

Voted that the compensation of the director of the boys' camp be \$15 per week, and of the girls' camp \$25 per week, and the assistant \$15 per week.

Respectfully submitted,
F. A. LANGWORTHY,
Secretary of Committee.

The recommendation that Doctor Bond be sent to Little Genesee to conduct a Teen-Age Conference on the day previous to the convening of the Western Association was by vote approved.

It was voted that the recommendations relating to the holding of the Lewis Summer Camp and the employment of directors and an assistant be approved.

Pursuant to action taken at the meeting of the board, February 8, the president announced the appointment of Rev. Ahva J. C. Bond and Mrs. William M. Stillman to the program committee for the General Confer-

ence, to be held at Alfred, N. Y., August 18-23, 1931. The committee as at present constituted is: President Corliss F. Randolph, *chairman*; Dr. Ahva J. C. Bond; Mrs. William M. Stillman.

The president reported that, pursuant to the request of Dr. Theodore L. Gardiner, made three weeks ago, he had appointed, subject to the approval of the board, a committee to take into consideration the question of a successor to Doctor Gardiner, as editor of the SABBATH RECORDER, and make such recommendation to the board as the committee in its best judgment may deem wise. The committee so appointed is: Alexander W. Vars, *chairman*; William C. Hubbard; Asa F' Randolph; Nathan E. Lewis; Jesse G. Burdick.

The action of the president in the appointment of the committee was approved.

It was moved that Doctor Gardiner, beloved editor of the SABBATH RECORDER for the past twenty-four years, be made Editor Emeritus beginning on his eighty-seventh birthday anniversary, April 14, next, and at one-half his present salary.

The motion received the unanimous approval of the members present.

Dr. William L. Burdick, upon invitation by President Randolph, spoke encouragingly of our young people as regards their ideals, character and loyalty to the Sabbath. He commended the corresponding secretary of the Tract Society for his extensive program and intensive work in the field. Furthermore, he reported an improved outlook as regards the Missionary Society, with respect to workers, contributions, and opportunities for field work.

Minutes read and approved.

Adjournment.

WINFRED R. HARRIS,
Recording Secretary.

A well-to-do Pennsylvania farmer who had sent his son to Philadelphia to begin life as a clerk, wrote to the merchant in whose employ he was, asking how the boy was getting along, and where he slept nights. The merchant replied: "He sleeps in the store in the daytime. I don't know where he sleeps nights."

—Selected.

Fundamentalists' Page

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

FAITH ON THE EARTH OR IS THE WORLD GOING RED?

REV. JOHN F. FRASER

[The following is an address by Dr. John F. Fraser, pastor of the Central Church, Borough of Manhattan, City of New York. It was delivered at the Pastors' Conference of the New York State Convention (Baptist), at Syracuse, a year or so ago. It is reproduced here with the consent of the "Watchman - Examiner." — A. L. D.]

In a recent interview Gilbert K. Chesterton was asked if he thought Christianity had been benefited by the World War. He replied: "Christianity is fighting for its life, it thrives on persecution." When it was suggested that in keeping with such reasoning it should flourish in Russia where it is being destroyed by fire and sword, he expatiated: "You can drive religion under ground but you cannot destroy it; Christianity was never stronger than in the catacombs." Mr. Chesterton's observation, though seemingly keen, is quite out of date. It is not fire and sword that endanger Christianity in Russia. It is, rather, an atheistic system of education.

It is well known that in Russia the primary qualification of a first-class communist is to be an out-and-out atheist. But we should not forget that Soviet communism has just taken over the throne room of the Romanoff dynasty. The Red flag is the answer to the tyranny of the cross in Russia. As long as the cross was erect in the palace religious intolerance prevailed in the street. And so it has come to pass for the first time in history there is a government conceived in atheism, for atheism, and by atheists; and that government controls the largest national population in Europe. There it is that Christianity is despised as a social menace, and atheism has become the religion of the State. It is possibly true that most of the Russian peasantry are faithfully or furtively religious, but the government and education are combined to destroy belief in God.

How far the political revolution against Christianity has spread may not interest you

in this discussion, but at least the diffusion of rationalistic learning should arouse our attention. The preacher whose information is up-to-date scarcely will escape the feeling that there are hard days ahead for the Christian ministry. More than twenty-five years ago Marcus Dods said to a group of young preachers: "I do not envy those who will fight the battles of Christianity in the twentieth century. Yes, perhaps I do, but it will be a stiff fight." He spoke as a prophet.

Religion and Science.

Dr. Henry Fairfield Osborn hardly can be suspected of religious sensationalism, but that eminent scientist in addressing a group of religious leaders made the following statement: "The contest of theology with science has been fatal to the Christian code of morals, largely throughout the world. Decadence, degeneracy, and the wiping out of standards are much worse than you think; for the revolution is sweeping with tremendous force among the young, and their moral sense is lost." These words are weighty with meaning, and it is witless to regard them lightly. In the latest document from his pen a distinguished Christian teacher at the head of the department of philosophy in a great American university makes the observation: "Once doubt was cautious and urbane; now it is often truculent. So abundant and active are the skeptics that the magazines are written with a new crop of doubters every month, and no man's mind can retain the year's output of skeptical books. It is unusual to find a group of university students in which the majority believe in a personal God. . . . The rising tide of doubt is too evident to be ignored." Warnings are multiplying in these days of learned chuckle, and no one acquainted with the academic literature of our time will look to the popular philosophers with thoughts of finding religious faith. The writings of Nietzsche and Fritz Mauthner, of Santayana and Bertrand Russell—and all their satellites—combine in the understanding that there is no God.

Religion and Journalism.

When we turn to the journalists and popular writers it is astonishing to find so formidable an array of brilliant authors giving their dialectics to refute the basic affirma-

tions of the Christian faith. *The Twilight of Christianity* is an attractive title of a book by Professor Harry Elmer Barnes, and many an unsuspecting eye has read its pages looking for religious light, but only to find that the *Twilight* abolishes all light for the soul of man and leaves him without a single star of hope beyond his little day. It is a religion for the faithless. Walter Lippmann, at one time the gifted editor of the *New York World*, wrote his *Preface to Morals* for those who accept the renouncement of religious standards—a meaningless appropriation of Santayana's ideas. Time would fail me to speak of the newspapers that conspire to discredit the Bible in favor of a vague pantheism at one time and a crass materialism at another. Neither can I name the long list of lecturers available for women's clubs, a roster headed by Clarence Darrow, far-famed advocate of criminals, enemy of constitutional law, and the Billy Sunday of organized atheism, who offers his talent in discourse or debate to prove that God is a fiction and the Eighteenth Amendment a farce.

If, on the other hand, we should turn to public education in search of religious faith it is to be feared we shall not be rewarded in our quest. When we review the theories in education method and look to the most prominent of our colleges in teacher training we are inclined to suspect that the tree of knowledge is Red to the roots and that seeds of anarchy are being sown in our American schools. The whole method of education is designed to train the mind of youth in habits of skepticism. Nothing may be accepted as truth that cannot be brought into the category of tested knowledge; it must be proved like a proposition in Euclid or substantiated by convincing evidence—in which case he will be a wise child who knows his own father. I have certain sympathy for those who hear these warnings only to shrug their shoulders and feel that the watchdogs of orthodoxy are barking up the wrong tree. But I cannot pooh-pooh the protests when they come from eminent authorities and educators of the highest standing. Surely it is time to awake when so reliable a writer as Dr. William McDougall, of Duke University, states: "Never before the present century has sheer dogmatic materialism been propagated by a vast

system of public instruction and by universities of the highest standing, counting their students by tens of thousands." Professor McDougall is speaking of behaviorism, which is atheistic to the core, and he declares that the educational policy of our country is increasingly molded by this theory.

THE CHRISTIAN COLLEGE AND LEADERSHIP

The Baptists always have believed in and insisted on the separation of Church and State as a sound principle both for freedom in religion and in education. If it has come to pass, however, that we have renounced the teaching of religion in the State schools to witness an atheistic approach to the knowledge of life, then I, for one, will contend that the Roman Catholic Church is within her just rights when she demands the parochial school where she may train her children in a religious acquaintance with knowledge. There was a time when some of us felt that the denominational college was a needless drag on our financial resources, because the State schools could furnish superior facilities for the education of our young people. My own feeling has changed in that I see little hope for Christian leadership of the future apart from the Christian college.

Christianity does not face the danger of destruction by persecution. It faces the greater danger of being ignored. Ours is not the fear of dungeon, fire, and sword. It is the fear of Nemesis, after quarantine at the hands of those who are to teach our children the meanings of the universe and the destiny of an atom. Our youthful inquirers are not being directed to the saints for their theology; they are referred to the popular writers who never experienced the Christian outlook and who never worked at religion outside the library. It is passing strange that in every field of inquiry the student is supposed to consult experienced authority save in the realm of religion. This situation reminds us of the letter of Sir Isaac Newton to Halley when the latter asserted his unbelief. The famous author of the *Principia* said:

I always attend to you, Dr. Halley, with the greatest deference when you do us the honor to converse on astronomy or the mathematics, because these are subjects which you have indus-

triously investigated, and which you well understand; but religion is a subject on which I always hear you with pain, because this is a subject which you have not seriously examined and do not comprehend; you despise it because you have not studied it, and you will not study it because you despise it.

(To be concluded)

SONGS OF RAIN

By AHVA J. C. BOND

THE RAINY DAY

Wet houses hold the heavens up—
Unseen and silently
On gabled roof has settled down
The rain-drenched canopy.

Above the street long rows of trees
As far as eye can see
Against the low-hung leaden cloud
Trace rarest filigree.

The church, whose triple towers tall
Proclaim the Trinity,
Reveals its gray fog-shrouded form,
Mist-dim and shadowy.

LUXURY

The mist on my forehead but faintly I feel,
No drop of rain falls to the ground,
But held in a breezeless and soaked atmosphere,
It silently wraps me around.

I walk down the street amid great luxury;
Rejoice in its wealth as I pass:
The trees are all loaded with rarest of gems,
And diamonds shine in the grass.

RECREATION

The day is warm. To face the storm
Begets peculiar joy;
Alone to stroll, o'er bench and knoll—
The mind in fresh employ.

With care-free feet, far from the street
I walk in dripping wood.
Wet leaves of lace slap red my face—
A prized and piquant good.

Aroma rare full-freights the air
From leaves of yester year;
The smell of spring in each green thing
Combines the mind to clear.

Returning home, the cobwebs gone
From fagged and weary brain,
With better grace I set my face
To solemn tasks again.

RAIN

The raindrops drip on the window sill
Gentle gusts whip the window pane:
My eyelids drowsily droop and blink,
Lulled to sleep by the wind and rain.

THE PATH OF THY FEET

A path has a direction and leads somewhere. The wise man enjoins us to think on our way because we are going somewhere. A definite objective is a mighty incentive to action. An aimless worker is an incompetent worker. He lacks concentration. He dissipates his energies. Without a specific end in view there is no power of co-ordination. If we get anywhere, there must be somewhere to go, and it must be our desire to reach it.

Now, the path of thy feet not only leads somewhere, but it leads to an eternal somewhere. This reflection supplies the best possible reason for pondering thy path. It shall be impossible to retrace a single step of it.

The further one goes in a given direction, the greater is the momentum acquired in the progress, and the greater the difficulty of diverting one's course. Each step provokes its own repetition. Each act conduces its own duplication. Each thought invites its own recurrence. Eternal issues are involved at each instance. How fatal, therefore, to disregard the divine injunction, "Ponder the path of thy feet, and let all thy ways be established." —Selected.

HOW DO BANANAS REPRODUCE?

The common commercial or edible species of banana, such as are commonly found on fruit stands, do not produce seeds. These bananas may be propagated in several ways. Commonly, says the Bureau of Plant Industry, suckers are used which are simply severed from the parent plant with a sharp spade and transplanted. The bases of old banana stalks, sometimes called "bulbs," or "heads," may be split in several pieces, called "bits," each containing one or more eyes or buds. These seed "bits" are preferable to the use of suckers unless care is taken to use only the extra vigorous "sword suckers." Eyes or suckers should be selected only from parent plants which have borne large desirable bunches and never from parents which produced inferior fruit. Bananas belong to the Musa family and there are species of Musa which produce seeds and which are propagated by planting the seeds; such bananas have no commercial importance as fruit and are grown only for fiber and ornamental purposes.

—Selected.

Lone Sabbath Keepers' Page

ECHOES FROM VERMONT

MY DEAR FRIEND OF THE SOUTH:

Some time ago I received a letter from a lone Sabbath keeper, inquiring what had become of you. And then I soon saw your letter to our friend in the North, and I thought I would write to you.

But I get tired bringing in coal and wood. It takes so much to keep warm in this land of snow.

I was sorry to learn that you had been sick. When I was living in Ashaway, R. I., I drew water out of a well, and I found that I could not do so much longer, and came back to Vermont; here I have running water. All I have to do is turn the faucet.

Yes, I am some like the colored woman. I like to do my washing with my hands, as I did seventy years ago. I am so glad your daughter Jessie has been with you. I have wondered if she often visits you. I think with Miss Fay that she is a good traveler.

Vermont seems to be the place for me, with its hills and mountains. It is claimed that Danville is "seven hundred feet above St. Johnsbury, and St. Johnsbury's elevation is six hundred feet above sea level." How often we read in the Bible about the hills and mountains.

I do not go out much. I try to go to the W. C. T. U. meetings, or have them in my house. On February fifth, I had charge of the program. The word for that meeting was *Love*. I did not know what to do. I found that love was used seventy-five times in the Bible. So I re-read Rev. C. Grant Scannell's sermon in the SABBATH RECORDER of December 29, 1930, and decided to read it at the meeting. I just gave the text, and read the whole sermon. I also read some short articles from the W. C. T. U. I wonder that more of the Seventh Day Baptists do not take the SABBATH RECORDER. I find a good deal of interest in reading it.

I hope you were able to go and hear Rev. W. D. Burdick preach. I think he was at Conference in Ashaway the time you were there, and he and his wife sang "My canary

is singing his afternoon song." I have been to two funerals this winter, but could not hear what was said.

It is a long time since I heard any one pray. Let us pray for help and guidance. I wonder if you read the Book of Philipians every day during the month of February. I did not dare to sign the pledge for fear I should fail. One night I was too sleepy to sense what I read, another night I was sick. Tonight I commenced to read the Book of Genesis.

Your friend,
R. TIRZAH COOK.

Danville, Vt.,

March 1, 1931.

OUT OF THE BAG AT LAST

For some time it has been apparent that if prohibition is defeated, its defeat will be due not to a general desire for drink, not to popular discontent, not to the weakness of the law, not to any fallacy in the principle of prohibition, but to the sheer power of money spent by the million to carry on a deceptive propaganda and to finance the bootleg business. Two interests of big business, both adverse to the public welfare, are combined in this propaganda. They are the liquor trade and a group of millionaires who seek to escape the burden of the income tax. The latter group estimates its savings in taxes from the return of the licensed liquor business at \$850,000,000 a year. The group directly interested in the liquor business would secure the profits on a retail trade of more than \$2,000,000,000 a year. These two groups have pooled their interests in a fight against prohibition. The burden of their savings and profits would fall upon the labor of the people. These two groups are ready to spend millions to carry on a specious propaganda. The recourse of disinterested citizens is to the actual facts. Whoever helps to discover and disseminate them is rendering highest public service.—*The Baptist*.

PASTORS ESPECIALLY

Please send names and addresses of your young people who are in college or training school of any kind other than our own colleges, to Corresponding Secretary Rev. Herbert C. Van Horn, 510 Watchung Avenue, Plainfield, N. J.

RELIGIOUS EDUCATION

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

A PRAYER FOR CHILDHOOD AND YOUTH

(From a prayer by P. R. Hayward, director of Young People's Work, International Council of Religious Education, made at the opening session of the executive committee meeting, Chicago, February 17, 1931.)

Our Lord and Father, thou ever-brooding Presence, unto whom all hearts are open, all desires known, and from whom no secrets are hid, cleanse the thoughts of our hearts by the inspiration of thy Spirit, that we may perfectly love thee, and worthily understand thy purpose for this thy world, through Christ our Lord.

O Lord, let our devotion unto Christ, thy Son, be unto us a steadying power amid the strains of life; let our deep sense of the crying needs of the world be unto us a torch to empower our spirits; and let our love for growing life be as an incense at evening sacrifice in our hearts.

Unto thee, our heavenly Father, and unto each other, we would confess the shortcomings of our hearts and the crippled outreach of our service. We acknowledge and confess that we have sinned against thy beneficent purpose in thought, and word, and deed; that we have failed to love the divine possibilities of immature lives with all our heart and soul, with all our mind and strength; that we have not loved nor sought to understand, and so to forgive each other as ourselves; and that we have often flinched in the face of what a single-hearted devotion to the high and holy challenge of our task would exact of us. So, in our own consciousness of our shortcomings, we would find the healing of thy presence and the touch of thine unending love.

O God, our heavenly Father, thou who didst implant within the secret beauty of childhood the powers out of which thy will could be fashioned; who didst forge within the sinews of the soul of youth the contours of thy kingdom; who didst build within the maturing souls of men and women the undergirding strength of thy purpose, send forth, we beseech thee, laborers into thy

harvest of maturing life; defend them in all dangers and temptations of complacency and prejudice and discouragement; hasten the time when through them the fullness of thy will shall be gathered in.

Our heavenly Father, we come unto thee in a loving fellowship with all those who serve as teachers and leaders in thy Church. Grant a large measure of thine insight unto those who teach and those who learn that, going forward together in the fellowship of a shared life, they may come upon the larger secrets of thine unattained will.

We pray thy blessing upon the manifold causes and the numberless persons whose service to growing lives is so closely bound up with our own—the homes of our land, our schools, our colleges and universities, the patient and reverent students of science, the creators of music, of literature, and of art—that they may share thy purpose in their hearts, love truth as the goal of their unceasing effort, and gain in increasing measure an insight into the fascinating movements of a maturing mind.

O God, forgive us for our easy acceptance of all the malignant forces of our day that degrade and destroy—the blight of ignorance, the stain of poverty, the curse of social injustice, and the power of matured prejudices in our public life.

We come unto thee this day to seek thy presence and to ask thy blessing upon the work we represent. Grant us a deeper insight into the significance of all that we do, so that back of all we do we may see the personalities of boys and girls; that behind our methods we may sense the motives of men and women; that shining through and swallowing up our personal interests there may appear the outlines of thy maturing kingdom; that we may be saved from pride and love of power and from the narrow vision in which thy will can have no place; and that amid all the ideals that we cherish for ourselves and for others, there may appear ever the dominating ideals of him whom having not seen, we love, Jesus the Christ.

And thus, O God, we come unto thee in a renewed consecration of our lives to him who hast revealed unto us thyself, Jesus the Christ. Forgive us that amid our many tasks we have so often forgotten him, and grant us such new and growing insight that

we may learn of him who is the Way, amid the perplexities and confusion of our partial plans, vouchsafe unto us the wisdom to learn of him who is the Truth, give us the courage to come unto him who is the Life and in whom all earnest souls have found life and that abundantly. Amen.

CO-OPERATION IN CHRISTIAN RELIGIOUS EDUCATION

REV. ERLO E. SUTTON

"For every child spiritual and moral training to help him to stand firm under the pressure of life." This is the first item in the Children's Charter adopted by the White House Conference on Child Health and Protection. And at the end of the document, recounting the physical and social rights of childhood, are these impressive words, "For every child these rights, regardless of race, or color, or situations, wherever he may live under the protection of the American flag."

Upon whom does the responsibility fall of securing to every child the spiritual and moral training which finds so important a place in the charter? Clearly the state or the community or the national government is not in a position to provide religious education. They may regulate the milk supply; they may supervise sanitary conditions; they may see to it that regular physical examinations are given, and that the schools are properly maintained. But when it comes to the element of spiritual nurture the state is not free to offer supervision. Upon the home and the church, then, working in co-operation, rests the most important and the most difficult aspect of the educational program for childhood and youth.

Are these two great social institutions conscious of their thrilling opportunity and their grave responsibility? The evidence indicates that they are yet a long way from complete acceptance of the implications of their task. They are concerned about it, yes in a sort of way planning for it, somewhat interested in it, and willing to give some time to considering it. But, generally speaking, the thought that is given to the program of Christian religious education in any local church is given by only a small per cent of the membership. The teachers and officers of the church school, the pastor, and some parents, are concerned that there

be a definite improvement in both the extent and quality of the program, but the members of the pastor's cabinet, the leading laymen, the officers of the women's organizations, the trustees — are these responsible leaders of the church intelligent about the program? And so do the church members as a whole, those who pay the bills and create the atmosphere in which the work is carried on, know the purpose and the plan of the program of Christian religious education?

It seems pretty clear that the majority of the church officers and of church members are not definitely informed regarding, nor specifically interested in, what to them has seemed one of the necessary but rather routine activities of the church. If they have seemed indifferent, the fault may lie upon the officers responsible for the program in the local church. They may not have made it either attractive or challenging. They may not have given information regarding the program or the plan of the activities under way. They may not have invited the church membership to share in the educational work of the church. The result has been that there has developed an attitude which makes it not only possible but reasonable that to a certain group of the people in the church should be delegated the educational work. Now, of course, this indicates a narrow definition of the educational work of the church which cannot be accepted without seriously handicapping the activities. It suggests the separation of the educational work from the missionary enterprises, for example, or from the financial efforts, or from the social service activities, or from the general fellowship within the church family. Such separation is not only undesirable but it is impossible. Whether he regard it as such or not, the attitude of the chairman of the finance committee is a part of the educational program of the church. The children and young people are learning from this attitude, and the general atmosphere within the church family is one of the most important aspects of the curriculum of Christian religious education.

An effort should be made to bring the attention of the church membership of the church at large to the primary importance of the program of Christian religious education and its integration into all phases of

the church life. If Christian religious education does not have a unique and an indispensable contribution to make to the life of the child and his elders alike, if education apart from an interpretation of all experience in terms of God's love, law, and purpose, is incomplete and joyless, then to neglect it is an omission of the gravest consequences. And if the entire church is involved in a program of Christian religious education whether it so chooses or not, if pupils learn from the friendliness of the pastor, the kindness of the chairman of the board of trustees, the generosity of the woman's society, as well as from the more specific teaching efforts, then every member of the church must be intelligent regarding, and interested in, the total program of Christian religious education. Their co-operation is required if this program is to be adequate.

A person can never get true greatness by trying for it. You can get it when you are not looking for it. It is nice to have good clothes; it makes it a lot easier to act decent, but it is a sign of true greatness to act when you have not got them just as good as if you had. One time when "ma" was a little girl they had a bird at their house called Bill that broke his leg. They thought they would have to kill him, but next morning they found him propped up sort of sideways on his good leg, singing. That was true greatness.

Once there was a woman that had done a big washing and hung it on a line. The line broke and let it all down in the mud, but she didn't say a word, only did it all over again, and this time she spread it on the grass where it couldn't fall. But that night a dog with dirty feet ran over it. When she saw what was done she sat down and did not cry a bit. All she said was, "Ain't it queer that he didn't miss nothing?" That was true greatness, but it is only people who have done washing that know it.

—From the calendar of St. George's Church, New York City.

Sabbath School Lesson XIII.—March 28, 1931

THE SABBATH IN THE EARLY CHURCH.—(Prepared by Rev. Ahva J. C. Bond, Leader in Sabbath Promotion, American Sabbath Tract Society.) Acts 2: 1-6; 13: 42-48.

(For Lesson Notes, see *Helping Hand*)

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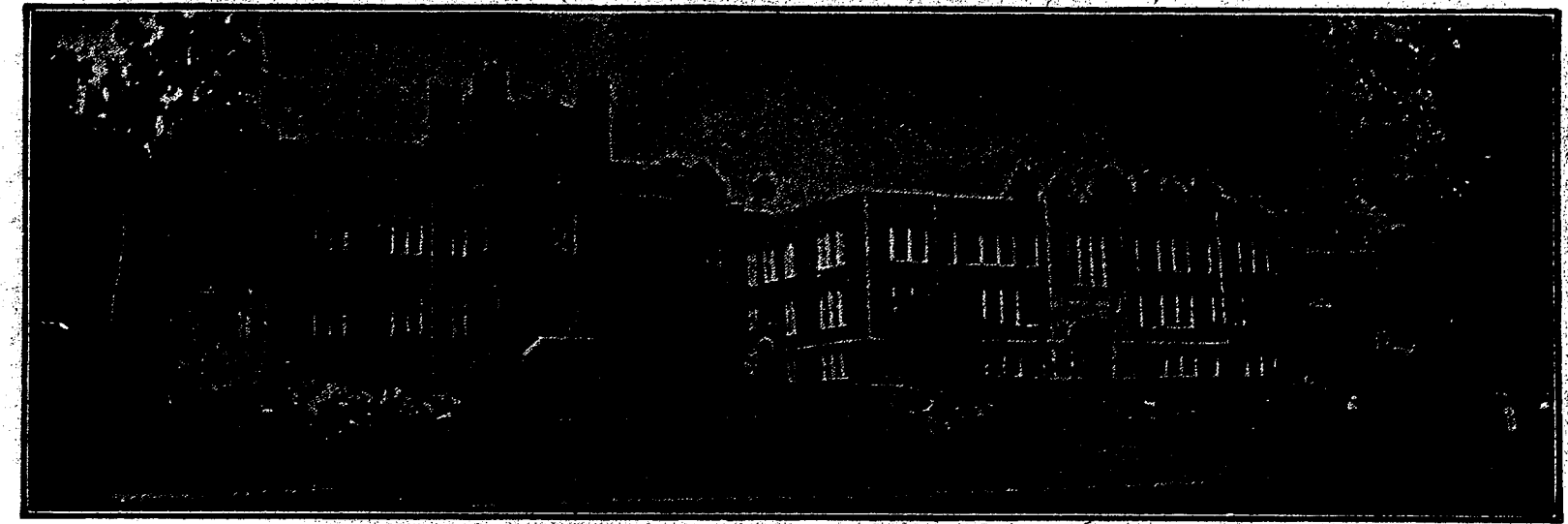
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"THE LORD IS RISEN!"

Then all the claims which he put forth in his life are fully and finally confirmed, for he pivoted his whole mission on his resurrection from the dead, and when the Jews sought from him a sign, he referred them to his rising from the grave. In the same way his apostles continually appeal to it in support of his statements. Did he claim to be the Son of God? Then Paul says, "He was declared to be the Son of God with power according to the Spirit of holiness by his resurrection from the dead." Did he assert that a day is coming when the Son of man shall sit on the throne of his glory? Then Paul alleges that God hath given assurance of this to all men, in that he hath raised him from the dead. Did he proclaim that all who are in their graves shall hear the voice of the Son of man and shall come forth? Then Paul affirms that he is himself risen, "the first fruits of them that sleep." Did he assure men that he came to lay down his life a ransom for many? Then Paul has said, "if Christ be not raised your faith is vain, ye are yet in your sins." Thus the resurrection of Christ is intimately, yea, inseparably connected with the gospel. —Selected.

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