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The Sabbath Recorder

Vol. 110

MARCH 23, 1931

No. 12

"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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The Sabbath Recorder

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

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PLAINFIELD, N. J., MARCH 23, 1931

WHOLE No. 4,489

My Visit to the Colosseum Ever since my days spent in Rome, the Colosseum has stood out in memory as the most wonderful ruin visited during our trip in the eastern world. The Rome of other times has long ago passed away, but the Colosseum still stands and is regarded by many as the most imposing ruin of antiquity.

Though long ago stripped of its embellishments and robbed of its jewels, it stands today massive and overwhelming, while the world's pilgrims stand before it filled with wonder and admiration.

In these years, though battered and scarred and robbed of its gold and silver and precious stones, the Colosseum fills the observer with a feeling that he is standing amid the scenes of ancient times which remind one of the Roman desire to satisfy the lust for the spectacular and the grand.

It covers five acres of ground, and in the days of its glory, it could accommodate eighty-five thousand people. It made me feel very small indeed to stand in that old arena, or to move among the tiers of seats which once were occupied by so many thousands.

The building contains samples of every line of architecture known in the age of its time — Doric, Ionic, Corinthian — and reaches a height of one hundred sixty feet. There were sixty-four doors for exit so the vast crowds could easily and quickly empty it when exhibitions closed. Each door was numbered and tickets were sold with door numbers on them indicating the door which the bearer could enter.

There were fountains which kept the air cool and refreshed and pleasant perfumes were diffused to offset any odors that might come from the animals of the dens.

It did seem strange enough to wander among the dens and scenes around that old arena with the story of their use in the days of its prosperity in mind. Sad indeed was the taste of the blood-loving throngs that once kept that vast auditorium full of sight-seers. It reveals the pagan civilization

which prevailed in the days of ancient Rome.

Today this old ruin stands like a vast shadow of a departed world—a world in which the leading classes of men and women loved bloody, cruel spectacles in which slaughter of gladiators and of animals made their common pastime.

On the very ground where observers stand today, thousands of human beings and of beasts have been slain to make a Roman holiday.

Near by may be seen the famous sculpture, the "Dying Gaul," showing how gladiators gave up their lives in those exhibitions. Never can I forget the hours when I went dreaming around this old structure, even prowling through the dungeons beneath the arena, and now I can think of no better closing for this article than to quote the words of another here:

"But now silence reigns in the Colosseum. The tiers are unoccupied save for the tufts of grass or the lizards which come out to bask in the warm Italian sun. No shrill trumpet sounds for the opening of the show; no hoarse cry of the populace echoes from wall to wall; only curious tourists walk about over the site of the arena; the prisons are still dark, but empty, and in the dens where the beasts were kept and starved, no savage roar is heard. Wherefore this change? Has the city whose thousands once thronged the stone steps become a waste place? No. On the contrary, a great population lives within a stone's throw of the arena. Has the supply of wild beasts been exhausted and can the sands of Africa and the jungles of India and the swamps of the Euphrates and the marshes of the Danube, no longer breed their ferocious beasts? Or, do men no longer have the courage for blood and violence? No, this is not the reason why the Colosseum is empty and why the voice of the visitor now echoes through as a vast solitude. Only one short word accounts for the change from the scenes of horror and carnage to the silence and solitude, and that one word is Christ!"

The Jericho Road Still Exists

As we rode down the road from Jerusalem to Jericho, we could not help thinking of the man who went down from Jerusalem to Jericho and fell among thieves. We could

but feel that the situation was an especially appropriate setting for the parable of the Good Samaritan.

We had just come from Olivet's holy shrine and also from Gethsemane's garden of tears—the one reminding of heights of divine love, and the other of the depths of sorrow—and we were impressed with the thought that the road from Jerusalem to Jericho is all the way down hill. To go to the Dead Sea was easier than to go up from the sea to Jerusalem. If one wishes to enter the gates of the city he must climb steep places, and persistently strive to overcome obstacles. How wonderfully does the very land and the pathways in Palestine illustrate the truths of the kingdom!

In spiritual matters the road from Jericho to Jerusalem is all the way uphill. To make any progress on it one must strive earnestly and keep his face toward the gate of the holy city.

A Change Is Coming According to the decision by the board, as recorded in the minutes of the last business meeting, there will be a change of editors on April 15. A committee has been appointed to find a successor to the present one, and we may be able to lay down the editorial pen at that time, which will be the editor's eighty-seventh birthday.

LEAVES FROM THE DIARY OF THE DELEGATE TO LAUSANNE

August 13, 1927.—One result of my experience here is that I have more sympathy with men who hold certain convictions different from my own and less sympathy with the convictions. That is I have a perspective that I have not had hitherto in regard to varying Christian beliefs by which I understand better how certain beliefs have come into the Christian Church out of a troubled, seeking, *ignorant* past. They are accepted by men for whom they have had meaning because of associations. For that reason I have some appreciation of the men who hold them and defend them. On the other hand, I have been impressed as never before with the utter lack of foundation in Scripture for many things held sacred by large bodies of Christians.

I have been quite active in questions at issue, especially in regard to the Scripture

as supreme authority. I have been disappointed that I have not had the opportunity to speak of the Sabbath. I could have done so yesterday when I spoke on the sacraments, but it would have been to drag it in. We were asked to confine ourselves to the two accepted sacraments. One speaker after another spoke of the Lord's Supper. I was the only one who spoke of baptism. I presume there were not more than two persons besides myself who would appreciate my view of the ordinance of baptism.

I am sure I have influenced the final draft of the division considering the Church's common confession of faith. Doctor Bartlett of England tried to shape his statement to suit my objections. He is a Congregationalist. Doctor Davies of Wales came to me after the general session which received our report and asked me if I was satisfied with it. He is a Presbyterian. Both of these men quite agreed with me, but were willing to go further than I wanted to go in recognizing the creeds.

Yesterday a Lutheran, chairman of our section, asked me if I was satisfied. He was pleased in one meeting when I asked Bishop Gore where the Lutherans come in when he divides Christians in two groups, Catholic and non-Catholic, one representing the creedal, and the other the non-creedal churches. The bishop later used my phrase, confessional and non-confessional churches.

I have taken an active part where there was an issue involving our principles as Seventh Day Baptists. The Church has a long way to go before the Sabbath becomes an issue in a world conference. It will come, but there are many other issues to be worked out first. Meanwhile we as Sabbath keepers have our responsibility. It is twofold as I see it—first, to preach and live the Sabbath for the sake of the spiritual enrichment of our own life and for the sake of keeping our young people pure and clean and wholesome and strong in a day when there is so much to lead them astray; second, to witness to the Sabbath truth before the world as we have opportunity. That makes of the Sabbath a practical aid to Christian living, and helps us to understand its message to the world, and gives us a sense of sharing in a world task.

This conference continually refers to "two sacraments" and then discusses but

one—the Lord's Supper. Evidently the churches have no message on the question of baptism. It is as evident to me as it can be that through the introduction of infant baptism that rite as an ordinance of the Church has lost its meaning. The Baptists of every name and the Disciples may well feel that here is a truth which they have preserved for the whole Church. Those who practice infant baptism cannot discuss baptism and the Lord's Supper in the same presentation of the subject of the sacraments. Only the restoration of the idea of faith baptism will bring about a correction of this anomalous situation.

Ashworth in his address and I in my speech before the section considering the sacraments alone have treated the two together as was evidently the intention of the program committee.

President Bates of Hiram College, a Disciple, and Doctor MacArthur of Stearling, Mass., a Baptist, have suggested that I take the initiative in calling a conference of representatives of our respective denominations to consider the closer union of these denominations.

It seems to me such a meeting might be called for the purpose of studying our respective beliefs and emphases. It could not lead to union unless there were granted full liberty for each to emphasize what may be thought essential to the full message of God. I think we are not yet where these other denominations would be willing, for instance, for me to go into the pulpits of their churches with the Sabbath message. I believe that time will come in all the churches. The Sabbath keepers will constitute a society in the Church and the Sabbath message will have a better chance. It would seem that day is far in the future.

However I am inclined to give consideration to the suggestions made if it can be understood that we are simply seeking to know what each believes with no immediate attempt to hasten organic union. We do have very much in common, and it would be a strength to all, no doubt to know just how much that is. If there is a going back to Scripture on the part of the whole Church, then faith baptism will have a better chance in the great bodies that have lost this ordinance as a rich and impressive sac-

rament of the Church with a definite place in the experience of the Christian. From our standpoint it ought to give an opportunity to present the claims of the Sabbath to those who claim the Scripture as the basis of their faith.

IN MEMORY OF A GOOD CHRISTIAN WOMAN

At the Confederate Women's Home on March 12, 1928, Miss Mary Ellen Rogers fell asleep in Jesus. She was born November 25, 1850.

Converted at the age of seventeen, she united with the Missionary Baptist Church and afterwards seemed to live close to Jesus.

She and the writer were near the same age and near of kin, being cousins and almost like sisters. Though living twenty miles apart we saw each other frequently and kept up an irregular correspondence. After I began keeping the Sabbath in 1885, a tract was occasionally sent to her, and sometimes a few words written in regard to the Sabbath. At last, mainly through reading the tracts, as she said, she came to believe that the seventh day of the week is the true Sabbath of the Lord, and in May, 1924, she began keeping it, and became an enthusiastic distributor of Sabbath literature and pleaded earnestly with Christians for a return to the day God would have us keep. She had previously been distributing evangelical tracts, which she continued. She was very feeble in body and did not think it best to change her church affiliations.

Rev. Willard D. Burdick kindly had the SABBATH RECORDER sent to her as long as she was able to read it, which she very much appreciated.

Funeral services were conducted at her home church twenty miles from the Confederate Home and the body was laid to rest with some of her people who had gone before.

Though a great sufferer, she was patient and cheerful to the last. E. P. N.

*Confederate Women's Home,
Fayetteville, N. C.,
March 11, 1931.*

MISSIONS

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

CHEAP MISSIONS

The desire to attain something of real worth for nothing, or for as near nothing as possible, is so common that it may appear to be universal. We study to buy our food and clothes at as low a price as possible; we want to get our education with as little physical and intellectual effort as possible; and we are constantly tempted to put as little endeavor, thought, and soul into our religion and its experiences as possible.

In like manner churches and denominations are failing in their kingdom tasks at home and abroad because they are not willing to pay the price. The starved bodies, the stained lives, and the broken hearts at home and throughout all the world are sometimes lost sight of, or considered secondary, in presence of the desire to carry on church and mission work with as small expenditure of money, men, brains, and agony of soul as possible.

All this tends to cheapen whatever it touches. The fact that there are those who will cheat and rob whenever possible, in every thing that pretends to money, justifies a watchfulness in financial transactions. But he who seeks a short road to education, robs himself; he who seeks a rosy road in religion, defrauds himself and his God; and he who seeks an easy road in missions, not only defrauds himself and robs God, but in addition he cheapens missions and makes them a mockery.

We do not have a cheap Christ. He did not seek a bed of roses for himself and he has not marked out an easy road for his Church and its members. He did not cheapen his mission while on earth and his followers must not attempt such a cause. He has told us that, "If any man would come after me let him deny himself, take up his cross and follow me." His was a rugged road and the triumph of missions depends upon his followers' taking the same highway wherever it may lead. Christian missions have been fighting their way

across the ages and it seems now that they have reached a period more critical than anything in the past. The Rubicon has been reached and crossed. Christ's followers must now fight the battle to a finish. The changes of time have combined with the forces of darkness to make this the hour of the decisive battle. A cheap preparation for the task, a cheap study of the situation, and a cheap religion make cheap missions and will cause defeat. The Church must make a humble, determined, and sacrificial stand and win the day whatever it may cost.

NOTES REGARDING MISSIONARIES

As is known, Rev. H. Eugene Davis and family arrived in California early in the year and have remained there a few weeks that Mr. Davis might help in the evangelistic campaign being carried on in that state. Mr. Davis writes that they will start east March 22, stopping in Denver, Colo., where his mother and brother live. They expect to continue the eastward journey April 12, spend Sabbath day, April 18, in North Loup, Neb., the following week reach Milton, where their son Richard has been since the opening of college last autumn.

Letters from Doctor Palmborg inform us that she reached Yokohama, Japan, February 14, where she made a short stop, and arrived in Shanghai, China, February 19. Of her arrival in China she writes, "All our Shanghai missionaries, and Eling and Davis and his father were out in the cold to meet me. We had a mission meeting last night. None of the Liuho folks were here because the road is so bad. There has been continual rain and snow. Everyone seems well . . . I am glad to be back. The school buildings are full and everybody busy."

Rev. Verney A. Wilson, who has been pastor of the churches at Attalla and Athens, Ala., the last eighteen months, has moved to Stonefort, Ill., to take charge of the work in southern Illinois. Though the board was helping the churches in Alabama to support Brother Wilson, the situation became such that they could not support him, even with the board's help. This was because of the drought last year, removals, and other causes. There are a few Seventh Day Baptists in each of these places, and a young man who has been studying for the

Baptist ministry has embraced the Sabbath and joined the forces that remain. This addition gives new hope for the field Brother Wilson has left. Stonefort, the new field to which Brother Wilson has gone, seems to offer an unusual opportunity for a minister to serve a group of Sabbath-keeping families and a large company of young people.

Mr. A. T. Bottoms of Athens, Ala., expects to move this spring to Ritchie, W. Va., and to become pastor of that church while he completes the last year of his college education and further fits himself for the gospel ministry. This is Brother Bottoms' first decisive move toward the Christian ministry and he will be followed by the prayers of all who are interested in the strengthening of our ministry and the building up of our work.

A REVIEW OF CONTEMPORARY FOREIGN MISSIONS

STATISTICS, ORGANIZATIONS, POLICIES

Among the many helpful pieces of literature sent out by the Foreign Missions Conference of North America is a recent pamphlet entitled, "A Digest of Statistical Summaries, Agencies, Policies, and Methods." It was prepared primarily as a help to those who are especially responsible for the promotion and direction of the missionary program of the Christian Church, such as pastors, Bible school teachers, and members of mission boards, but it contains many facts that will be interesting and helpful to all who participate in any way in missions. For the benefit of those who do not have access to this literature, the following extracts are given:

In the rapidly changing conditions of the present time, the movement for the worldwide expansion of Christianity is taking certain new and well defined lines of action in the effort to keep in close correspondence with realities.

The contemporary foreign missions of the Protestant churches of the United States represent collectively one of the most important contacts of America with a number of other nations. Both in the total financial expenditures involved and also in the number and character of the personnel engaged in this work, it is comparable in importance with commercial interests — in

some countries, indeed, it exceeds in these particulars other interests of American citizens. In its influence, as affecting the welfare of other peoples and in gaining their good will, and also as contributing to the knowledge that Americans have of other lands and their interest in them, this work is considered by many as first among all the forces that bear constructively upon international relations.

THE DIMENSIONS OF MISSIONS

According to the statistics published in 1925 (the latest obtainable), the United States and Canada have 13,994 missionaries serving in 96 countries, exclusive of many hundreds of American missionaries engaged in union work. The work maintained by these two countries is supported by contributions of \$34,679,563 given by the 88 missionary boards and societies which co-operate in the Foreign Missions Conference. It is carried on in plants which, with equipment, are estimated to have cost \$200,000,000 and include 377 hospitals, 51 universities and colleges, 16,448 elementary schools, which, with other types of educational institutions, have enrolled more than 785,500 students. Carrying on this work involves the co-operation of 63,546 nationals in the various countries to which missionaries are sent.

THE BOARDS OF FOREIGN MISSIONS AND THEIR FIELD ORGANIZATIONS

Most of the boards carrying on foreign missions are directly the agencies of particular denominations or of groups of closely related denominations. The form and organization of these boards vary, but those which are responsible for almost nine-tenths of the work done abroad are fairly homogeneous in type. The directors of these boards are representative men and women from the field of business, law, education, and the ministry, representing laity as well as professional leaders. These directors are usually elected by the representative ecclesiastical bodies and provision is made to secure a sufficient continuity of service to insure the intelligent direction of policy.

In furtherance of the work of the larger boards, there are set up in the receiving countries regional, provincial, or in some cases, national mission organizations with a

considerable degree of delegated authority. An increasing tendency at present is toward the transfer of administrative responsibility from these missionary organizations to the national churches.

THE FOREIGN MISSIONS CONFERENCE

The Foreign Missions Conference of North America represents eighty-eight mission boards and societies with headquarters in the United States and Canada. According to its constitution, it exists to provide for the investigation and study of missionary problems, to foster and promote a true science of missions, and to perform directly or through its committees specific tasks of interest to the boards and societies constituting its membership. The conference meets annually and functions *ad interim* through its committee of reference and counsel, composed of thirty-six members, that deals with the various problems connected with the interdenominational and co-operative affairs of the constituent bodies. This conference in the United States and Canada is one of a group of similar organizations in the various nations that send missionaries.

NATIONAL CHRISTIAN COUNCILS

In each of a number of the countries to which missionaries have gone, there has been constituted an organization truly representative of the Protestant Christian forces in that particular country. In this organization the missions and the churches of that country co-operate. Such a body is usually designated as a National Christian Council. Among such bodies are listed the following:

- National Christian Council of China.
- Conseil Protestant du Congo.
- National Christian Council of India, Burma, and Ceylon.
- National Christian Council of Japan.
- Korean National Christian Council.
- Committee on Co-operation in Latin America.
- Near East Christian Council.
- National Christian Council of the Philippine Islands.
- Siam Christian Council.

THE INTERNATIONAL MISSIONARY COUNCIL

The International Missionary Council is constituted by the several National Missionary Conferences in sending countries

and by the Christian councils in receiving countries. These include the councils just named and the conferences in North America, Great Britain, Norway, Sweden, Finland, Denmark, Netherlands, Belgium, Germany, France, Switzerland, South Africa, Australia, and New Zealand. This International Council meets as occasion may require. Its last meeting was held in Jerusalem in March and April, 1928, when two hundred fifty delegates from fifty-one countries were present. In the intervals between meetings of the council, its affairs are directed by a committee of fifty members elected by the national constituent bodies. The council maintains offices in New York and in London and plans to open one in Geneva for its Department of Social and Industrial Research and Counsel.

UNION ENTERPRISES

In many receiving countries there are territories in which several missions constitute a single administrative unit. This carries co-operation considerably further than the co-ordinating organizations just described. Unified projects in educational, medical, and literary work are becoming increasingly numerous in most receiving countries. One hundred thirteen union higher educational institutions are established in fifteen countries, two-fifths of them being inter-continental in composition as far as staff and support are concerned. Union theological colleges are to be found in China, Korea, the Philippines, India, and Mexico. A number of union English-speaking churches for missionaries and families in the foreign communities, as well as schools for their children, mark progress in the same direction. Each of several of the larger American boards participates in scores of such varied union enterprises as have been described. Furthermore, numerous missions on the field now are completely absorbed into the national churches with the parent denominational names eliminated, although support in money and personnel from America is continued.

A PARTNERSHIP BETWEEN THE SENDING AND THE RECEIVING CHURCHES

Partnership is possible only at a somewhat advanced stage of mission work. Historically a missionary undertaking normally has successive stages of development that

move without sharp distinction from small beginnings toward maturity. First the foreign element is dominant, then the nationals come into a gradually increasing co-operation, moving thereafter into a progressive ascendancy and control. In recent years a rising spirit of nationalism has accelerated these sequences. On a wide scale there is now existent a true partnership which enables the churches in the sending countries in an ever increasing degree to work with, and through, the younger receiving churches. This stage involves the revising of the functions of the "mission" where it has been the administrative agency.

The younger—or indigenous—churches need and are asking not for financial aid only, but also for the continued presence of missionaries animated by the spirit of comradeship, and, indeed, for an increased number of such missionaries. These churches are requesting to have missionaries especially qualified to assist: (1) in training of ministers and teachers; (2) in directing the large and complex task of Christian education; (3) in developing a Christian social welfare program especially in rural communities and new industrial centers; and (4) in pioneering among new groups, classes, and areas. While the personnel desired continues to include evangelists, physicians, and educators, increasingly there are calls for scientists, technical experts, and other specialists, themselves products of Christian culture and qualified by experience to help the younger churches to deal with their diverse and pressing problems.

CONSIDERATION FOR NATIONAL GENIUS AND CULTURAL VALUES

Through years of experience missionary thought and policy in respect to conserving social cultures of other peoples has expanded and changed. Careful attention is now given to the customs, language, and social constitutions of the population, with a view to the preservation of all that is best in these. Here are to be found some of the soundest elements of a permanent national life. The feelings, thoughts, and conscious needs of the population must be known and met. This is one indispensable condition for protecting a nation against such elements of an incoming foreign culture as might tend completely to undermine the

foundations of the spiritual life of indigenous peoples.

The broader implications of the principle of cultural self-determination have not been shirked. The International Missionary Council, without division, is on record as repudiating "any symptoms of a religious imperialism that would desire to impose beliefs and practices on others in order to manage their souls in their supposed interests. We obey a God who respects our wills and we desire to respect those of others."

GROWTH OF PROTESTANT MISSIONS SINCE 1900

	1903	1911	1925
Foreign staff . . .	14,374	19,384	27,872
Native staff . . .	72,215	102,078	150,469
Communicants . . .	1,214,797	2,301,772	3,564,696
Contributions by native church . . .		\$3,211,792	\$7,324,433

HOME NEWS

BATTLE CREEK, MICH.—Our young people presented an attractive program the evening of January 24. As the people arrived, they were directed to the denominational exhibit arranged about the sides of the social rooms of the church. On tables and walls were posters, maps, charts, curios, tracts, periodicals, books, etc.—setting forth (1) the historical background of our denomination, (2) the association, (3) the General Conference, (4) The Missionary Society, (5) our missions in China, (6) our missions in Holland and Java, (7) our missions in the American Tropics, (8) the Tract Society, (9) the Sabbath School Board, (10) the Young People's Board, and (11) the Education Society. After the people had had time to study the exhibit, they were seated in the center of the room for the presentation of the pageant, *The Call of the Church*. This was given by the intermediates, with the assistance of Mrs. Amelia Simpson and a few seniors.

We are making good use of the little stage which was built in the end of the social rooms of the church. The intermediate Sabbath school, which meets in those rooms every Sabbath, occasionally illustrates the lesson or aids in the worship service by presentation of tableaux, short pageants, or impromptu dramatizations. Several larger religious plays have been presented; and on the evening of January 31 a cast of young

people from the Church of the Brethren presented a missionary play, *The Pill Bottle*. This play had a strong missionary appeal and was well presented. A week later our own young people presented *The Pentecost of Youth* in our own church, and on the evening of February 15 they gave it at the church of the Brethren in return for the one they gave in our church.

Since the beginning of this year our Wednesday evening prayer meeting has been led by a different person each week. There has been good interest. The average attendance for January and February has been about eighteen, and fifty-five different people have attended at least once.

We were all glad to hear Rev. James H. Hurley in our pulpit on March 7. He was visiting relatives and friends in Battle Creek. We were glad also that Mrs. Hurley was able to come with him, also Mr. and Mrs. Zuriel Campbell. We are looking forward to hearing the Milton College Glee Club in our morning service March 21, and in concert at the Battle Creek College Auditorium that evening.

The city of Battle Creek this year celebrates its centennial. The celebration will last three days — Sunday, Monday, and Tuesday of the week of Labor day. The churches are to have full charge of the Sunday program, and they may enter events of the other days. The Ministers' Association has begun to lay plans. The Seventh Day Baptist Church here can count only twenty-six out of that one hundred years. However, we are grateful that some good has been accomplished in those twenty-six years.

WILLIAM M. SIMPSON.

MILTON, WIS.—Although it has been a long time since Circle No. 2 of the Benevolent Society of the Milton Church has been heard from, it is still working hard to help the work of the kingdom.

Quilting for people is one of the means by which we earn a part of our money. We also serve birthday teas each month, when a program is given, and we enjoy a social hour, and are thus brought closer together.

Among the interesting programs enjoyed recently was an enlightening talk on our mission field in the Southwest, by Mrs. E. E. Sutton, Milton Junction, which aroused a genuine interest in that field.

Mrs. G. W. Davis, Milton, entertained us one afternoon with an account of a trip to Mexico City with her family, during the holiday vacation. We have enjoyed answering the questions of the Woman's Board in the SABBATH RECORDER, and use the worship program each month, given therein.

Beside paying our annual pledges of one hundred dollars, each, to Milton College and the Onward Movement, we have contributed for repairs on our church, the furnace fund, and have helped what we could in various other ways.

CORRESPONDING SECRETARY.

March 9, 1931.

THE MEANING OF EASTER

The Easter festival is the most significant as well as the most joyous of the entire year. It is the expression of the profound faith which the Church has in the fact and the grace of her *risen Lord*. This fact is the keystone in the arch of the whole Christian system, the hinge on which the gate of heaven turns, the seal of the believer's hope, the transcendent pledge and assurance of his own future blessedness in a risen and glorified body.

But whilst the Easter lilies and songs are suggestive of all this, and of infinitely more than can be conveyed in mere words, they can from the nature of the case mean very little to the man who rejects the supernaturalism of the gospels. The resurrection of Jesus from the dead was a stupendous example of supernatural power; it was not only a miracle, but the miracle of miracles. The apostles could never cease wondering over its unique and sublime character, nor could they refrain from praising God for it, as a direct and immediate manifestation of Christ's divine nature and all-sufficient grace as the Redeemer of lost souls. Paul, in writing to the Romans, says that it was this miracle of the resurrection which declared with power Jesus to be the Son of God; and in preaching to the Athenian philosophers he made this miracle of a risen Christ the climax of his entire discourse. Peter and the other early disciples did exactly the same thing. And since their day all devout believers have regarded the risen Christ as the solid rock underneath the Church, and the well-spring of all the joys of salvation.—*Christian Work*.

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH
CHESTERTOWN, MD.
Contributing Editor

MILTON COLLEGE MATTERS

DOCTOR SHAW WELCOMES PRESIDENT-ELECT

The Youth, One—Fifteen

I know but little about Jay W. Crofoot when he was a boy. He was born at Nile, N. Y., May 1, 1874. With his parents he lived at Alfred, N. Y., while his father was in the theological seminary, 1882-1885, and at New Auburn, Minn., 1885-1890, where his father was pastor of the Seventh Day Baptist Church. I myself am a son of Minnesota, and whatever was of Minnesota was not alien to me; and while I have no remembrance of having seen him during these years, I did know of the family and was interested in the welfare of its members.

The Young Man, Fifteen—Twenty-Five

My brother, Dighton W. Shaw, who was at Alfred preparing for the gospel ministry, had accepted a call from the Seventh Day Baptist Missionary Society to go as a missionary to China. His health failed, and when he died in June, 1899, Mr. Crofoot was called to take his place. This fact somehow has endeared Mr. Crofoot to me in a personal way. He and his bride of one year, Miss Hannah Larkin, sailed for China in September, 1899. During these ten years, fifteen to twenty-five, he had attended high school at Wellsville, N. Y., and college at Alfred, where he was graduated in 1895. At the time of his call he was principal of the grammar school at Alfred.

The Missionary, Twenty-five—Fifty-seven

During his almost thirty-two years of missionary work in China Mr. Crofoot has of course been in America on several furlough occasions. On one of these, during the World War, I was the secretary of the Missionary Society, and had the privilege of traveling with him in this country, and being with him in conventions and in conferences and committee meetings, and of becoming acquainted with him in a rather

intimate way. These opportunities, together with frequent correspondence with him during the almost seven years of my secretaryship, have given me sure confidence in the good judgment, wisdom, integrity of life, scholarship, and ability of Mr. Crofoot.

The President, Fifty-seven—

As a member of the faculty, and as a member of the board of trustees of Milton College I welcome the coming of President Crofoot next July, and I pledge to him in both these relationships my sincere and hearty support as he enters upon his difficult but challenging task. And I bespeak for him the united, earnest, and enthusiastic support of every present student, every member of the alumni association, every student of former years, and every friend and well-wisher of Milton College. Let him from the very first be our honored and beloved "Prexy" Crofoot.

EDWIN SHAW.

[The above article is a reprint from the January, 1931, issue of the Milton College Bulletin.]

THE SMALLER COLLEGE

"Milton College is close by us, the nearest higher educational institution we have at our door. It has for years been doing a fine work in training the youth. Its alumni speak highly of the results accomplished. Its graduates have gone into every field of endeavor and a majority have made successes. It instills an independence that is helpful after the undergraduate days have passed. The smaller college can do this better than the mass education university. The wonder about the university of machinery, its frequent failure of co-ordination, and the wide latitude given students, is that it succeeds as well as it does. But the loss is heavy in this large turnover. The smaller college has been having a struggle these last few years against the mass education tendency. There is some appeal in the great crowd and we love to follow the crowd. Large endowments have been going to the ones that have rather than to those that need most. The liberal arts colleges, the smaller institutions that have organized now into a group seeking to educate the public into a realization of the benefits that come from the little colleges, have already done a most thorough work. Atten-

tion has been fixed more firmly on the personal service rendered, the better care of the student, the more valuable association of faculty and administrative offices with students, and parents have been able to see that here is something impossible to get otherwise than in a college that has only a medium number of registrations rather than an army. Milton College at our doors deserves real support by Janesville and Rock County people. It is an asset which we should keep and maintain."

[The above item appeared in the Janesville Gazette.]

FROM SALEM COLLEGE

GENE GUNNING, SPORTS EDITOR OF MORGANTOWN "POST," EXTENDS TRIBUTE TO SALEM COLLEGE TEAMS AND COACH DAVIS

The following extracts were taken from the Morgantown Post under the feature sport column, "Sport Postings," written by Gene Gunning, previous to the Salem-West Virginia University basketball tilt, played on the Mountaineer court the night of January 5. The words of Mr. Gunning, who is a well known sports writer of this state, contain high tribute to Salem College athletic teams and Coach T. Edward Davis.

"Salem College, which sends its basketball team here Monday evening to meet West Virginia Varsity cagers in the opening game of the 1931 campaign, is one of the few schools of its size to keep in line in the matter of athletics. Salem, to the best of our knowledge, has never undertaken a "beat the world" program in sports. Despite the fact it has made no concerted effort to recruit outstanding teams, the little Harrison County college has been rather successful in basketball and baseball.

"At present the department of intercollegiate athletics at Salem is under the direction of T. Edward Davis. He also serves as the college's football and basketball coach. During his regime Salem has conducted its athletics on a sound and sane basis. Davis, one of the most level-headed young men we've ever met, knows that small colleges have nothing to gain by trying to develop teams to consistently cope on even terms with the larger schools. He welcomes the

chance to meet West Virginia in basketball—being satisfied to take the opening date—but is not interested in having his teams meet the university in football.

"By a strange coincidence Salem was the only state school to gain decisions over Davis and Elkins College when the Scarlet Hurricane "quints" were blowing their strongest. D. and E. romped over other state quints, including West Virginia, but found Salem too tough to handle.

". . . Davis's teams always play a clean, hard game. They are respected and admired here for their sportsmanship and aggressiveness. West Virginia officials, we believe, are as glad to have Salem on the basketball card as the Harrison County college is to be included. Athletic relations between the institutions have been most pleasant. If all schools were like Salem the reformers would have to go out of business."

The compliment which Gene Gunning paid to Coach Edward Davis and his Salem College teams is one of which to be justly proud. Salem teams have always been commended for their fine, clean, hard playing and gentleman-like attitude. It certainly speaks well not only for the school from which they come and for the fellows, but also for the homes from which they come. It is something upon which no definite money value can be placed and a compliment which I hope will never have to be withdrawn.—*Green and White.*

Note: Coach T. Edward Davis is the grandson of our beloved, former president, Dr. Theodore L. Gardiner.

RED SQUILL KILLS RATS

Having any trouble with rats? If so, this should be more than interesting news. The Department of Agriculture has just issued a leaflet on "Red-Squill Powders in Rat Control." It points out that red squill is an onion-like plant that grows wild along the Mediterranean coast. The plant produces a large bulb (like the onion) that is made into red-squill powder which has proved very effective in killing rats. While the powder kills rats it does not seriously endanger other animal life, thus making it the safest rat poison yet known.

—*Pathfinder.*

OBSERVATIONS BY THE CORRESPONDING SECRETARY

REV. HERBERT C. VAN HORN

Congratulations.—While there is always something sad about the retirement of a war horse from active field work, there is always something beautiful and inspiring in it, with the opportunity afforded for a quiet, peaceful close and rest in cooling shades and green pastures, far from the roar and confusion of the battle field. Like thoughts move us, now, on the retirement of our time honored friend and beloved Editor Gardiner. His facile and busy pen is to be laid aside from its arduous tasks. It is hoped he will still write for the SABBATH RECORDER readers as he may feel able and moved to do. For twenty-four years our editor has made the pen the instrument to do the bidding of his vigorous mind, as he "pushed" it at Conference or association and otherwheres in the interests of the people whom he loves. We are sorry he is unable to continue on in the great work. But when eighty-seven years place their long fingers upon a man's head he has a right to lay down the burden, and to hear the Master say, "Well done, good and faithful servant," and to find a little respite with his loved ones among the beautiful hills that ever inspired him to his noblest and best. So, we need not feel sad, after all. The evening of a beautiful life will be beautiful. For such we pray in behalf of our Doctor Gardiner. Friends, especially among my brethren in the ministry, consider his life: a successful evangelist and pastor; a successful college president; a successful editor. For nineteen years Doctor Gardiner served in the pastorate; fourteen years as president of Salem College; for twenty-four years as editor of the SABBATH RECORDER—fifty-seven years in all. Virtually a life time service rendered in three great and different fields of activity. In any one of these fields a man might well be proud of the number of years spent. In any of them one might feel he had done enough to justify retirement. Fifty-seven years! It is time he had a chance to "be looked after" a little, instead of having to feel responsible for looking after a whole denomination. Doctor Gardiner, your younger

brethren, fellow workers, friends, congratulate you on your years of fine leadership and valuable service in three great fields—of preaching, teaching, and writing. You have rendered a service we can never forget. We shall never cease to be grateful for your persevering spirit and indomitable courage. God bless you.

Budget and Debt.—We have "observed" on this before, but wish to lay emphasis upon it again. *Raise the united budget* and our Missionary Board debt, and other debts as well, will be cared for, *fully*, and the entire denominational program for the year will be carried out. We keep getting evidence that this fact is not being realized. Within a few days we have heard of a fine group of loyal Seventh Day Baptists, deeply concerned about the debt, that did not realize the fact just stated above. But this is true. The debt will be wiped out by the *raising of the budget in full*. Provision was made for this very thing when the program was made up by the boards and their budgets assembled by the Commission and adopted by Conference. It is far *better* for the whole cause represented in the united budget to raise our money in this way and avoid making appeals and drives for special objects. For this reason and because the need is insistent the debt is included in the budget. The same amount of interest, zeal, and special effort expended in securing funds for a debt will raise the budget and finance our entire denominational program.

A Dollar Bill.—In one of the papers that come to my desk I find something of the history of a paper dollar in daily use for a fortnight. A small circular had been attached to it with a request for the spender to tell for what purpose he had used the money. The slip furnishes quite an interesting history. It had been used "five times for salary, five times for tobacco, five time for cigarettes, three times for candy, three times for meals, twice for men's furnishings, once for automobile accessories, once for bacon, once for washing powder, once for garters, twice for shaves, once for tooth paste," while the writer adds, "but never for a book or a magazine, never for charity, and never

for church." One rather wishes it had. But we should not forget that this is only one of hundreds of thousands in daily use and that many are so used. Perhaps by the next week these uses were added to the list. How is yours used? No, I mean mine?

Interview—A Chinese.—I am much interested, this week, in reading an interview reported in *The Baptist* of a prominent Chinese by Dr. C. H. Sears. Mr. Woo is one of the leading business men of Shanghai and is a Christian. "He was a special representative of the Chinese Republic at the Fourteenth International Labor Conference of the League of Nations and at the Budgetary Conference, 1930." He confesses that he did not want to become a Christian and had no serious thought about it. Confucianism for him was no more, however, than a series of precepts. "I became convinced," he says, "that a person must have a religion, and then after study of the matter I became convinced that Christianity is the best religion and that it has a message for the age—so baffling to China, and so I became a Christian." Mr. Woo is favorably impressed with America—he reads some of her best magazines and highly appreciates her "influences and work in the several bureaus of the League of Nations, in public health and hygiene, in scientific management, in budgeting problems, and in labor relations." In Germany and France he found manufacturers thinking about war, but did not find such conditions anywhere in America. Naturally we are pleased with our country when it makes such favorable impressions abroad. Perhaps we are too prone to think it has "gone to the dogs," as we are constantly faced with the doings of the gangs of Chicago and the racketeers of New York. But after all, the murders and divorces, the racketeers and bootleggers are the unusual and therefore demand first place on our dailies as "news." It is refreshing, at least, to remind ourselves, now and then, that there are thousands of unobtrusive events in a Christian nation's life that escape the unthinking public notice but whose quiet influence is nevertheless powerful and felt by many, even on the other side of the earth.

A Sermon Series.—I wish to call attention to the sermon in Our Pulpit, this week. Its author, Rev. A. J. C. Bond, is in Salem, this week-end, and will preach from the three pulpits of that college town. "Darkness and Dawn" will be his first sermon on this occasion. "Love that Lasts" will be his second message, and "Religion's Reasonableness" the third. These stirring messages from the minor prophets for their own time are needed by us all in these, our times. RECORDER readers will have the privilege of reading each of this series of helpful and inspiring sermons.

A "MAJORITY" FOR REPEAL

In his annual report as president of the Association Against the Prohibition Amendment, Henry H. Curran is reported to have said that a majority of the American people stand ready to vote for repeal of the Eighteenth Amendment.

This might discourage the drys were they not accustomed for years to hearing those opposed to prohibition make utterly unfounded claims that are sooner or later disproved. One's memory goes back to equally extravagant declarations, before prohibition, that the majority of the American people wanted the drink business to continue and would not for a moment consider its being outlawed. Yet these individuals lived to see the day when a very large majority of the people of this country, through popular vote or state legislatures, demonstrated that they not only wanted the drink business outlawed but determined that it should be.

Something similar will happen to Mr. Curran's unwarranted statement that the "majority" of the American people stand ready to vote for repeal. In the "majority" that he so blandly claims to hold in his hand does he include the millions of members of the Protestant churches? If one can judge by the church papers of the different denominations—a fairly good index—the churches were never more on fire for the retention and enforcement of prohibition than today. Columns appear in each issue urging the people to hold fast the dry law.

Is he expecting to count in that "majority" the educators? As to this point, let him consult with Dr. Daniel Kealey of New Jersey, who attempted foolhardily to stem

RELICS REMAIN

There remain today many of the original buildings of the pre-Revolutionary colony, one allied to the Dunkards in nature of beliefs.

The Brothers' House and the Sisters' House, with their "saals," large rooms for joint gatherings, and much of the original furnishings and other relics remain; traces of the paper mill, the grist mill, the farm, and other enterprises owned in common by the community are left.

STATE MAY AID

But there is no means of preserving these buildings and their historic relics unless outside aid comes in. Last year the report of the trustees of the Ephrata society showed less than a dollar in the treasury and the society was split by legal and factional differences, among them the disposition of the cloisters.

The state of Pennsylvania has interested itself in the historic site and is taking steps to preserve it because of its rich historical significance.—*Register and Tribune.*

BISHOP MC CONNELL TO BE HONORED

When Bishop Francis J. McConnell returns from India, where he has been delivering the Barrows Lectures, his first public address will be at a dinner given in his honor by the Federal Council of the Churches of Christ in America, of which he is president. The dinner will be held on Monday evening, April 13, at the Commodore Hotel, New York. Bishop McConnell is expected to interpret the present situation in India and its bearing upon the Christian movement.

Bishop McConnell sailed for India last October, accompanied by Mrs. McConnell and their daughter Dorothy. The primary purpose of this visit centered around the Barrows Lectures, which are given in the leading university centers of India. The lecturers on the Barrows Foundation, appointed at intervals of several years, have always been men of the highest distinction in the field of religious or social thought.

—*Federal Council.*

There are some things that never come back—the arrow that is flown, the word that is spoken, the life that is gone.—*Dalrymple.*

the rising tide of prohibition sentiment at the recent meeting of the National Education Association leaders.

If he fatuously imagines that he can count in his "majority" the women of the nation, let him confer with Mrs. John F. Sippel, president of the Federation of Women's Clubs of the United States, and other women club leaders, as to how that vast aggregation of women stand on "repeal."

Just where Mr. Curran finds his authority for stating that the "majority" of Americans are with him in his desire for "repeal" we know not. The record of the Seventy-first Congress, just adjourned, certainly cannot give him this confidence, for none of the very numerous wet measures introduced were passed or even given much consideration, while the efforts of the wets to prevent the passage of appropriations for enforcement came to naught.

Nor do the reports from the state legislatures where the wets have been putting on intensive drives for repeal of dry laws indicate any pronounced sentiment for repeal. Apparently the opponents of prohibition have made little or no headway, state after state turning down repeal proposals. Even Connecticut, one of the two states that refused to ratify the Eighteenth Amendment, seems to have rejected all of the somewhat numerous wet bills. Dry demonstrations in several legislatures were so enthusiastic that moist legislators completely lost heart and ceased to press the wet issues.

Unless and until Mr. Curran can present more tangible evidence as to a "majority" for repeal, the American public will not regard seriously his statement.

—*Union Signal.*

CLOISTER NOW DECAYING FAST

Ephrata, Pa., (U.P.) — The Ephrata Cloisters, historic home of the Seventh Day Baptist sect founded in 1732 by Conrad Beissel here, is falling into decay rapidly through age and neglect.

Once a prosperous settlement of hard-working, God-fearing, communal-minded coreligionists, who sought under Beissel to establish in this garden spot of Lancaster County a place where they could practice their religion without interference, the cloisters have in recent years declined.

WOMAN'S WORK

MRS. ALBERTA DAVIS BATSON
Contributing Editor

LIFE

To the preacher, life's a sermon;
To the joker, life's a jest;
To the miser, life is money;
To the loafer, life is rest.

To the soldier, life's a battle;
To the teacher, life's a school;
Life's a great thing to the thinker,
But a failure to a fool.

Life is just a long vacation
To the man who loves his work;
But it's constant dodging duty
To the everlasting shirk.

To the faithful, earnest worker,
Life's a story ever new;
Life is what we try to make it,
Friends—what is life to you?

—Anon.

DENVER LADIES WIDE AWAKE

Miss Lotta Bond,
Lost Creek, W. Va.

MY DEAR MISS BOND:

The Denver Ladies' Aid closed four and one-half years of active service on December 3, with the election of officers and committees for 1931. Mrs. Orville Burdick was re-elected president. Much of the consecrated work of the society is due to her tireless and efficient services. Mrs. Stella Brown was elected vice-president, and Mrs. Wells Crosley and Mrs. W. M. Jeffrey were respectively re-elected treasurer and secretary. The year 1930 has been saddened by the passing away of two beloved members, Mrs. Henry S. Davis and Miss Elsie Crosby. The present membership is nineteen active members.

Perhaps a brief summary of work done in 1930 may be of interest. Regular meetings have been held in the different homes each month with an average attendance of eleven members. Mrs. Lena Clarke, a most able religious committee, has presented various items of denominational and general religious interest. The courtesy committee has been constantly on the alert to send

flowers and call upon the sick and sorrowing ones.

As ways of raising money the society has visited two well known dairies, sold six hundred pounds of an especially prepared cake flour, engaged in a membership drive for the Jewel Tea Company, served at a series of teas in several of the homes, received premiums from magazine subscriptions, conducted three baked food sales, and sold old newspapers and magazines.

The society has given food to the sick and needy, furnished a layette for a young mother-to-be, and paid for a needy church member's being fitted to glasses. Various members of the Aid helped in the successful carrying out of the Vacation Bible School.

Financially the society has assisted in the denominational work by sending \$50 to the Onward Movement, in giving \$35 to our highly esteemed pastor and Mrs. Coon for helping them carry out their noble work, and in sending \$25 to Rev. D. B. Coon for work on the Jamaica field.

We realize more and more the boundless opportunities for service in this city and pray for strength and wisdom to perform the duties as they press upon us from so many sides. May God bless the work of the women of our beloved denomination everywhere.

Very sincerely,
MRS. MILDRED S. JEFFERY,
Secretary.

THE WAY

"To every man there openeth
A way, and ways, and a way.
And the high soul climbs the high way.
And the low soul gropes the low;
And in between on the misty flats
The rest drift to and fro.
But to every man there openeth
A high way and a low;
And every man decideth
The way his soul shall go."

—Selected.

MINUTES OF THE WOMAN'S BOARD

The Woman's Board met Sunday, March 8, 1931, at the home of Mrs. Okey W. Davis, Salem, W. Va. Members present: Mrs. L. R. Polan, Mrs. Eldred H. Batson, Miss Lotta Bond, Mrs. G. H. Trainer, Mrs. Earl W. Davis, Mrs. Edward Davis, Mrs. Okey W. Davis, and Mrs. Oris O. Stutler.

The meeting was called to order by the secretary. In the absence of the president Mrs. Okey W. Davis was chosen acting president. Mrs. Earl W. Davis conducted devotionals, reading Philippians 2: 1-18; 4: 1-14, and led in prayer.

The treasurer gave the following report:

The treasurer reports the receipt of \$6.88 from the Onward Movement treasurer and the payment of the stationery and printing bill of \$8.50, leaving a balance of \$134.31, March 8, 1931.

The questions for April were read.

Correspondence was read from Mrs. Mildred S. Jeffery, Denver, Colo., telling of the splendid work done in that society; from the Federation of Woman's Boards of Foreign Missions and the Japanese Students Christian Associations.

It was voted to send \$100 to the Missionary Board to be used on the home field.

It was voted to table the letters from the Federation of Woman's Boards of Foreign Missions and the Japanese Students Christian Associations until the next meeting.

It was voted that the board in its official capacity send a word of greeting to our president, Mrs. George B. Shaw, who is with a sick daughter.

The minutes were read and approved.

Adjourned to meet with Mrs. L. R. Polan the second Sunday in April.

MRS. OKEY W. DAVIS,
President pro tem,
MRS. ORIS O. STUTLER,
Secretary.

NORTH AMERICAN HOME MISSIONS CONGRESS

MRS. ABBIE B. VAN HORN

NO. III

INDIANS

The group conference on Indians brought some very interesting facts and conclusions to the Home Missions Congress:

Our world here in North America is built upon the ruins of the Indian one, and we owe them a great debt. They are by nature spiritual and capable of receiving a spiritual message.

We should cease to look upon the Indian as a curiosity and cease to exploit him as such. Rather we should look upon him

as a rational human being like ourselves. He should be a full citizen of the United States and not a "ward."

The section of the Department of the Interior that controls Indian affairs aided this group in many ways as they sought for intimate knowledge of the condition of the Indian.

Mrs. Ruth Muskrat Bronson, employed by the United States government, was a speaker before the congress, and spoke well for her people. She said the three great enemies of the Indian are ignorance, poverty, and disease. Because of proximity to our race, the Indian has been forced into rapid development and is at a disadvantage. On the Indian reservations have been sad cases of rivalry among the denominations in home mission work till a false idea of Christian religion has been given.

Mrs. Bronson told the story of Michael Angelo and a castaway block of marble, out of which another sculptor had attempted to carve an angel and failed. But Angelo took the piece of marble and made from it an angel of surpassing beauty. Shall the Christian Church be the sculptor who shall make a thing of beauty out of the Indian race?

JEWISH AND CHRISTIAN RELATIONSHIPS

There are more Jews in America than in any other country. They need no philanthropy—they are themselves philanthropists. In our religion we have much in common with them and we are greatly indebted to them. Conditions in the business world have driven them from their religion and they are drifting away without any faith. In them the Christian Church has a great opportunity. They are all about us and within easy reach of our churches. How sad that Christ is a chasm to divide us!

It is contrary to the spirit of Christ to subject the Jew to ill usage, and all Christians should deplore what he has suffered at their hands through many centuries.

Great mass movements toward Christ are taking place in the Sona Bata field of Belgian Congo and the Mong Lem field of Burma. In Sona Bata more than 10,000 have been baptized since 1921. In Mong Lem, nearly 14,000 have been baptized in the last five years and there are prospects for much larger in-gatherings.

YOUNG PEOPLE'S WORK

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

EASTER IN LITERATURE

Christian Endeavor Topic for Sabbath Day,
April 4, 1931

DAILY READINGS

Sunday—A message for sorrow (Matt. 28: 5-7)
Monday—Personal experience (John 20: 11-18)
Tuesday—"There is no death" (John 11: 25, 26)
Wednesday—Paul's message (2 Cor. 5: 1-9)
Thursday—The Christian hope (1 Cor. 15: 51-58)

Friday—The vision beautiful (Rev. 21: 1-7)
Sabbath Day—Topic: Easter messages in literature (Colo. 3: 1-4. Consecration meeting)

Since the days of the early Church, Christian literature has abounded in messages which proclaim belief in immortality. In planning this meeting the leader might make it a program of Easter messages, from the Bible and secular writings. I have selected several songs and poems which seem to repeat the messages we get from our daily readings this week, and arranged them in the form of a suggested program.

Opening song—Christ Arose, or O Day of Light and Gladness.

Scripture reading for Sunday.
Poem—Easter 1919.

I hear a sad voice through the shadows calling,
"Come, mourn with me, behold our King is dead!"

A pale lamp at his nail-pierced feet is burning,
A folded napkin hides his smitten head;
Well may we mourn with tears that fall unceasing

For love incarnate slain by mortal hands,
And let the moon hide from the night her glory,
And let the black sea beat wailing on its sands."

Across the burning stars a great hand sweeping
Wakens creation's morning song again,
"Glory to him who was and is and shall be
Savior and God forevermore to reign!"

The cruel bands of death he brake asunder
From death and hell he lifted up his head,
And all the harps of heaven ring joyous welcome
For he hath risen even as he said.

—Mary E. Harris Everett.

Scripture reading for Monday.

Poem—An Easter Canticle (The Song—The Day of Resurrection—may be used instead).

In every trembling bud and bloom
That cleaves the earth, a flowery sword,
I see thee come from out the tomb
Thou risen Lord.

In every April wind that sings
Down lanes that make the heart rejoice,
Yea, in the word the wood-thrush brings,
I hear thy voice.

The great Lord God, invisible,
Hath roused to rapture the green grass;
Through sunlit mead and dew-drenched dell,
I see him pass.

Thou art not dead! Thou art the whole
Of life that quickens in the sod;
Green April is thy very soul;
Thou great Lord God.

—Charles Hanson Towne.

Scripture reading for Tuesday.

Poem—"There is no Death."

There is no death! The stars go down
To rise upon some fairer shore:
And bright in heaven's jeweled crown
They shine forevermore.

There is no death! An angel form
Walks o'er the earth with silent tread;
He bears our best loved things away;
And then we call them "dead."

Born into that undying life,
They leave us but to come again;
With joy we welcome them the same—
Except their sin and pain.

And ever near us, though unseen,
The dear immortal spirits tread;
For all the boundless universe
Is life—there are no dead.

—Lord Lytton.

Scripture reading for Wednesday.

Song—In the Cross of Christ I Glory.

Scripture reading for Thursday.

Quartet—Lift Up, Lift Up Your Voices Now.

Scripture reading for Friday.

Musical reading—No Night There. (Soft music
—Largo by Handel.)

In the land of fadeless day
Lies the "city four square."
It shall never pass away,
And there is "no night there."

All the gates with pearl are made
In the "city four square,"
All the streets with gold are laid,
And there is "no night there."

And the gates shall never close
To the "city four square,"
There life's crystal river flows,
And there is "no night there."

There they need no sunshine bright,
In that "city four square,"
For the Lamb is all the light,
And there is "no night there."

Refrain:

God shall "wipe away all tears,"
There's no death, no pain, nor fear;
And they count not time by years,
For there is "no night there."

Scripture reading for topic.

Song—Come, Ye Faithful, Raise the Strain, or Christ the Lord is Risen Today. (Note: Songs suggested may be found in *Hymnal for American Youth*.)

Closing—Chain prayer, in which leader prays first, then calls on someone to pray next, then that one calls on another, until all have joined.

AN EASTER SUNRISE SERVICE

Those who have already taken part in an Easter sunrise service will want to continue the happy custom. To those who have never yet joined in such a service, we urge that you have one this year. Begin your service with joyful ringing of the church bells, followed at once by chime effect on the piano. (Play any Easter hymn two octaves higher, with loud pedal down all the time.) Then a period of silent prayer, closed by prayer by the Christian Endeavor president. Reading of the Easter story from Matthew 28. Singing of Welcome, Happy Morning. Inspirational address, or talks by three endeavorers on the three-fold aim of the crusade with Christ. Chance for Christian decisions. Mizpah benediction. C. L. B.

QUIET HOUR THOUGHTS

LYLE CRANDALL

Would life be different if the grave ended all? I am sure all of us will agree that it would be different. We, as Christians, get a great comfort from the thought that there is a life beyond the grave. Jesus has made it possible for us to have this eternal life, and if we believe in him and accept him as our Savior we shall have it. If it were true that the grave ends all, then this life would not be worth living. We could have no hope for the life after death, and it would mean nothing to us.

My heart is saddened when I see so many people, especially young people, who pay so little attention to Christianity. Is it due to the fact that they do not believe in the Christian religion? Some say they do not believe, and even scoff at religion, while others are simply careless and indifferent. The day will come, dear reader, when you will have to take your stand on either one side or the other. Where will you stand? Will you deny Christ, or will you accept him?

CEDAR RIVER

x.

Hope had determined not to go to church again. She could not stand another such night. But the next evening (it was Fri-

day), she was at the lunch room until after dark, and as she rode by, the church was already lighted, and they were singing. Irresistibly, her hand drew on the rein, and Babe turned into the picket fence.

Brother Smith was preaching tonight, and it was a different sermon—oh, so different!—about the sheep who had gone astray out into the mountains, and about the kind Shepherd who had gone out to seek it, through the swift swollen streams, up over the steep old rock cliffs, through the thorns and briars. The preacher knew sheep, and he knew mountains, and he made it vivid. Hope saw its vividness, and she saw its beauty—the Shepherd climbing down over the steep old Cedar River bluffs finding the little lost sheep—and suddenly it was little Hope McMillen, clinging there to a ledge above the roaring river!

(Oh, she mustn't think that! She wasn't lost!)

The preacher had ended; the invitation had been given; the Christians were crowding forward, leaving the sinners in the rear; and Hope sat still with the sinners. Workers came to some of the others, but no one spoke to her: Brother Smith had evidently taken her at her word. She was seeing, she was hearing, nothing—only little Hope McMillen, poor lost sheep, clinging desperately to a rocky ledge above roaring Cedar River.

Now they were singing; and Hope's ear caught the words of the song:

"I have a song I love to sing
Since I have been redeemed;
Of my Redeemer, Savior, King,
Since I have been redeemed!"

A vision crossed her mind: little twelve-year-old girl, coming up out of Cedar River dripping wet, one beautiful spring morning; singing with all her heart, "Since I have been redeemed," while all heaven and earth sang round about her.

"Since I have been redeemed;
Since I have been redeemed I will glory in his name—"

Another scene, two nights ago: not glorying in his name, but denying him!

"Since I have been redeemed
I will glory in my Savior's name!"

Hardly realizing how she had got there, Hope found herself at the front of the church, kneeling at the altar, pouring out her heart in prayer. They were not singing

now. Others were praying, now singly, now several at once; but Hope did not hear. She felt—for her head was buried in her arms so that she could not see—that Ellen was kneeling beside her. At last the depth of the prayer burst from her heart:

"Oh, my Savior, my Shepherd, I will be true to thee! I will follow thee; I will keep thy Sabbath holy, no matter what it costs! I'll go where you want me to go."

She did not realize whether or not she spoke the words aloud; but she was on her feet now, the old happiness beaming in her face, as she grasped Brother Smith—yes, and the hell-fire preacher, too—warmly by the hand. Yes, and Ellen *was* there, kneeling at the altar. Hope slipped down beside her, and threw her arm about her.

"O Ellie, honey!" she said, "come through!"

And Ellen "came through." In a few moments she was on her feet, shouting, "Glory to God!" and grasping Hope in a tight embrace, then clasping the preachers by the hand.

Preacher Smith opened the meeting for testimony. One by one, and sometimes more than one, people rose to their feet to speak their word, but Hope's heart was too full for speech. When she felt that she could hold back no longer, she slipped over to the organ, and tenderly played and sang:

"It may not be on the mountain's height
Or over the stormy sea;
It may not be at the battle's front
My Lord will have need of me.
But if by a still small voice he calls
To paths that I do not know,
I'll answer, dear Lord, with my hand in thine,
I'll go where you want me to go!"

She did not see Ellen, or anyone else, after the meeting; she mounted Babe and rode home quickly—for her father must know! And as she rounded the turn of the road on Laurel, she was glad to see that his light was burning. He was still up.

Charity was home from school. Hope was sorry—flippant little Charity, she would laugh and make fun, and Hope felt that she could not bear that, she was so happy. But her dad *must* know, and so she rushed in and threw herself on the arm of his old oak chair by the fireplace, and poured out to him the whole story. But long before it was done, Jim McMillen's arms were clasped about his daughter's neck, her

brown wavy hair was buried on his shoulder, and he was weeping great tears of joy. And Charity, who had been indifferent to religious things ever since they would not let her be baptized—Charity came over, and laid her hand tenderly on her sister's shoulder, and said, rather awkwardly:

"Hope, old girl, I hope you stay with it!"

(To be concluded)

INTERMEDIATE CORNER

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

DAILY READINGS

Sunday—The old, old problem (Job. 14: 14)
Monday—Jesus' faith in immortality (Matt. 22: 23-32)
Tuesday—Jesus' declaration (John 11: 20-27)
Wednesday—Jesus' promise (John 14: 1-4)
Thursday—Jesus made good (John 20: 19-31)
Friday—"A building of God" (2 Cor. 5: 1-9)
Sabbath Day—Topic: Why and how should we observe Easter? (Col. 3: 1-3. Consecration meeting)

Topic for Sabbath Day, April 4, 1931

EASTER

The word Easter arouses so many thoughts besides the resurrection of Jesus that I choose to omit the word and stick to the thought of resurrection which our lesson reading suggests. Why and how should we commemorate the resurrection of Jesus?

WHY?

We celebrate the birth of Jesus because we recognize that his coming into the world meant so much to us. We want to always remember that a Savior came into the world.

We remember his death and sacrifice for us when we partake of the Lord's Supper. He told us to do this in remembrance of him.

We would further remember that the cross and the tomb did not deprive the disciples of their Lord, nor us of ours. His death left the disciples almost hopeless, but they were new men when they saw him after his death, alive again. No thought was more used by Paul in his missionary work, nor any truth more helpful to the cause of Christianity than the truth that Jesus, the Messiah, crucified, rose again from the grave. Why should we commemorate his resurrection? We need to remember this great Christian truth.

HOW?

We commemorate the death and resurrection of Jesus in the ordinance of baptism. "Buried with him in baptism, where-in also we are raised with him." Colossians 2: 12. Are you reminded of his death and resurrection when you see a baptismal service? You should be.

Our lesson points out a relationship between the resurrection and our daily life. If in baptism we indicate that we are risen with Christ, we should seek those things which are above, where Christ is with God. Also in Romans 6: 4, "As Christ was raised up from the dead . . . even so we should walk in newness of life."

Finally, as we emphasize other great truths by special services, so it is well to hold specially prepared services occasionally to set forth the truth of a living Christ, risen from the grave.

JUNIOR JOTTINGS

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

Occasionally it is well worth while to spend part of the time at a Junior meeting studying the Junior pledge. Even though the juniors are able to repeat it from memory they need to think about it from time to time.

"Trusting in the Lord Jesus Christ for strength."

1. Ask the juniors to tell what they think it means to trust God for strength.

2. How will God help us to keep our pledge?

3. Why do we have a Junior pledge? To whom is it made?

4. Does it ever take strength and courage to keep our Junior pledge?

"I promise him that I will strive to do whatever He would like to have me do."

5. What is a promise? How much is it worth?

6. Why isn't the promise made to our Junior society or our Junior superintendent or our church?

7. What is the promise we make?

8. How faithful must we be to our promise according to our pledge?

9. If we forget to keep our pledge once in a while does that mean that we have broken our promise? Which is better "to try and fail" or "never to try at all"?

10. What are we going to try to do?

11. Are we happier when we have our own way all the time or when we try to obey God's teachings?

12. What are some of the things God would have his boys and girls do?

"I will pray every day."

13. How will the Quiet Hour help us to be more faithful to our pledge?

14. Is it better to learn a prayer to repeat every night or to make up our own little prayer each time?

15. How would you like the plan of asking God in the morning for help to try to do the things he wants us to during the day, and at night thanking him for his love and care for us?

16. Why should we "say grace" or "ask the blessing" before each meal?

17. Must we always be in our homes or at church to pray?

"I will read the Bible every day."

18. What is the Bible for?

19. Why should we read it each day?

20. What plan do you have for reading your Bible?

21. After we have read the Bible what should we do?

22. Why should we think about what we have read?

23. Which part of the Bible do you like best?

"I will try to live a Christian life."

24. What is a Christian life?

25. Can boys and girls be Christ-like?

26. How do Christian boys and girls act?

My society duties:

27. Why should we do our part of the work of our society?

28. Why should we be present every week, if possible?

29. What does our Junior society do for us?

30. What is your duty as to order, singing, praying, leading, business meetings, socials, interesting others, etc?

Repeat the pledge together slowly and close with sentence prayers.

O Lord, our Lord, how excellent is thy name in all the earth. . . . When I consider thy heavens, the work of thy fingers, the moon and stars which thou hast ordained—What is man that thou art mindful of him?

—Psalm 8: 1, 3, 4a.

CHILDREN'S PAGE

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

THE EASTER MESSAGE—GIVING IT TO OTHERS

LUKE 24: 1-9

Junior Christian Endeavor Topic for Sabbath Day, April 4, 1931

ELISABETH K. AUSTIN
Junior Christian Endeavor Superintendent

WORSHIP PERIOD

Hymn—Christ, the Lord, Is Risen Today.
Leader—

"Make a joyful noise unto God, all the earth;
Sing forth the glory of his name.
Make his praise glorious."

Juniors—For Christ Is Risen Indeed.

All—And he shall reign for ever and ever.

Special music—Solo, "The Light of the World Is Jesus."

Prayer following quiet meditation:

"Dear Father, our hearts rejoice on this glad Easter day. We thank thee that Jesus, our Friend and Helper, is alive and ready to help us at all times. We would be true to him in word and deed and ever ready to tell others about his great love and service to the world." Amen.

Hymn—Fairest Lord Jesus.

Leader—

Sing, children, sing!
Jesus lives for evermore!
Shout the glad news o'er and o'er!
Tell the world, this Easter day,
Jesus lives to reign for aye!
Sing, children, sing!

—Emma Dowd.

Leader—A short talk on "Joy, One of the Greatest Messages of the Eastertime."

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I read the Children's Page in the SABBATH RECORDER. I have thought after reading their letters I would write a letter, too, but kept putting it off.

Since reading about Pollyanna, I thought I would say, "I wish Polly would not bite Aunt Celia," for I love Aunt Celia. The last time I saw Miss Celia Randolph she looked so tired. I hope she is rested.

All the pet I have is a yellow canary bird, and he sings when he is not molting. He is a lot of company.

Please excuse this from a woman born August 19, 1850.

Danville is seven hundred feet above St. Johnsbury, and St. Johnsbury's elevation is six hundred feet above sea level. The snow is deep here. The snow plows plow out the roads, so the children do not wade in the snow to go to school, and the automobiles keep running. Sincerely,

R. TIRZA COOK.

Danville, Vt.,
March 3, 1931.

DEAR MRS. COOK:

Thank you very much for your good letter. I do enjoy hearing from one who is eighty years young, and has a keen interest in the happiness and welfare of the children. I'm sure the little folks will enjoy your letter. Sincerely yours,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

I have been reading the Children's Page. I like to go to Sabbath school. I have some gold fish which were given to me at Christmas. I like to feed them.

I have a sister and a brother. We are making posters at school about safety. I am in the third grade.

Your friend,

EDITH M. DAVIS.

Bridgeton, N. J.,
March 5, 1931.

DEAR EDITH:

I wish I could put your writing in the RECORDER so that the children could see what a splendid writer you are. It makes me ashamed of my own writing, that a third grade girl can form such perfect letters.

Gold fish are very pretty and interesting, aren't they? I used to keep a bowl of gold fish in my schoolroom when I was teaching. How the children did enjoy being "monitor of the gold fish."

I am glad you enjoy going to Sabbath school. I do, too, for there we find help and encouragement for right living.

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I like to read the letters in the SABBATH RECORDER so I will write one myself.

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My Sabbath school teacher is Miss Doris Davis.

I have a sister in Milton College, also one in high school. I have two brothers in the lower grades. I am in the fourth grade. My birthday is April the sixth. I will be eight years old.

At Sabbath school we younger ones go downstairs and have our opening exercises. Then we go to our classes. This morning a little girl three years old sang. Next week I am going to tell a story. Yours truly,

DONALD GREENE.

North Loup, Neb.,
March 7, 1931.

DEAR DONALD:

We, too, are having a great deal of snow this winter, or rather for the last week or two. The roads to Independence are drifted full of snow so that we have been unable to get out there for two Sabbaths. I asked some of the people out there how the roads were and they said, "We haven't any." I imagine your father can tell you something about Independence roads in the winter time, but he can also tell you that it is a fine place in which to live. The children around here are enjoying the snow, but although I have seen snow men, they do not seem to be making any snow caves.

Your big sister in Milton College is very near the age of my big boy in Alfred College. When the Milton College Review comes I always look for items about Marjorie Greene. We are always interested, too, to hear from any of your fine family, so I was very much pleased to receive your letter. Your sincere friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

I am a girl ten years old. I enjoy the Children's Page.

I go to Sabbath school every Sabbath day. My teacher's name is Mrs. Nina Bonham, but the teacher we are having now is Mrs. J. Higbee, because Mrs. Bonham has gone to California for the winter.

My sister's name is Ernestine. She is six

years old. We both get excellent on our report cards in day school. Yours truly,

THELMA ADA PIERCE.

Walworth, Wis.,
March 7, 1931.

DEAR THELMA:

Of course I was delighted to see a letter from Walworth, for I used to live there myself when I was a girl, and I still think of it as home though I do not often get out there. Your mother will tell you where my home was if you ask her. I have been looking for a letter from you for some time for your mother promised you would write some of these days. Please do it often.

I am so glad you and Ernestine get excellent on your report cards, and hope you will always be able to keep up to that mark. That is what all RECORDER children should do, isn't it?

Ever your friend,
MIZPAH S. GREENE.

A SEVENTH DAY BAPTIST BABY OF HOLLAND

American boys and girls will be glad to see this picture of five months' old Gerard Zylstra of Overschie, Holland. He is the son of G. Zylstra, leader in young people's work in Holland, and Mrs. Zylstra. He is



GERARD ZYLSTRA

the grandson of Rev. G. Velthuysen, Seventh Day Baptist minister of Amsterdam, and great grandson of the late Rev. G. Velthuysen, Sr., who organized the first Seventh Day Baptist church in Holland, more than fifty years ago.

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MIZPAH S. GREENE.

DEAR MRS. GREENE:

I am a girl ten years old. I enjoy the Children's Page.

I go to Sabbath school every Sabbath day. My teacher's name is Mrs. Nina Bonham, but the teacher we are having now is Mrs. J. Higbee, because Mrs. Bonham has gone to California for the winter.

My sister's name is Ernestine. She is six

years old. We both get excellent on our report cards in day school. Yours truly,

THELMA ADA PIERCE.

Walworth, Wis.,
March 7, 1931.

DEAR THELMA:

Of course I was delighted to see a letter from Walworth, for I used to live there myself when I was a girl, and I still think of it as home though I do not often get out there. Your mother will tell you where my home was if you ask her. I have been looking for a letter from you for some time for your mother promised you would write some of these days. Please do it often.

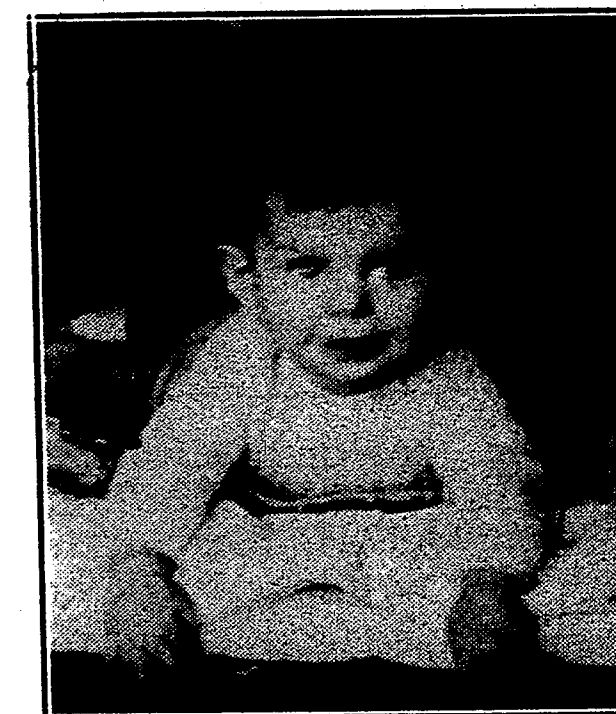
I am so glad you and Ernestine get excellent on your report cards, and hope you will always be able to keep up to that mark. That is what all RECORDER children should do, isn't it?

Ever your friend,

MIZPAH S. GREENE.

A SEVENTH DAY BAPTIST BABY OF HOLLAND

American boys and girls will be glad to see this picture of five months' old Gerard Zylstra of Overschie, Holland. He is the son of G. Zylstra, leader in young people's work in Holland, and Mrs. Zylstra. He is



GERARD ZYLSTRA

the grandson of Rev. G. Velthuysen, Seventh Day Baptist minister of Amsterdam, and great grandson of the late Rev. G. Velthuysen, Sr., who organized the first Seventh Day Baptist church in Holland, more than fifty years ago.

OUR PULPIT

DARK AND DAWN

REV. AHVA J. C. BOND

Pastor of the church at Plainfield, N. J.

SERMON FOR SABBATH, APRIL 4, 1931

Text—Amos 9: 8.

the people refused to listen he reduced his sermons to writing, and doubtless distributed them broadcast. It is but another instance where the opposition of the enemy falls out to the advancement of the cause and the spread of truth. We may rejoice that Amos was compelled to write out his message, for it has value for our day, and contains a message for our own generation.

The message of the prophet may come

ORDER OF SERVICE

OPENING PRAYER

DOXOLOGY

INVOCATION

RESPONSIVE READING

HYMN

OFFERING AND NOTICES

SCRIPTURE AND PRAYER

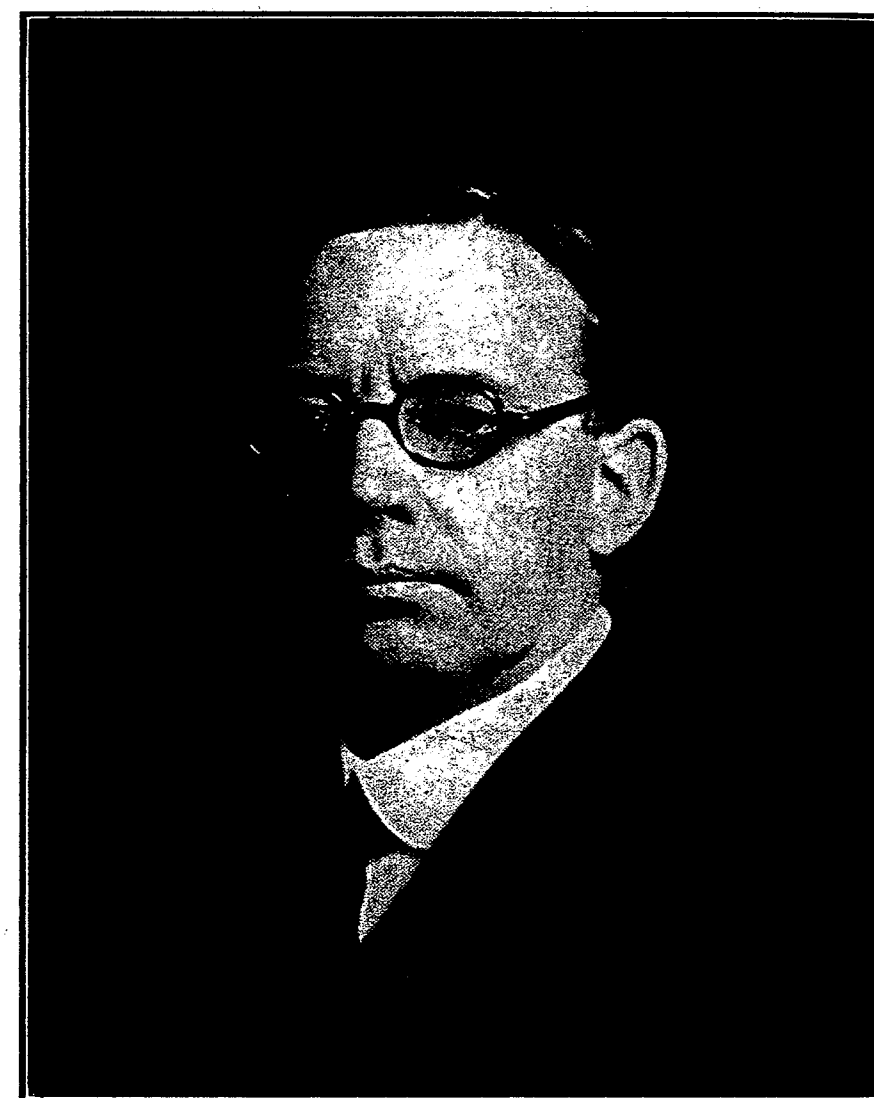
HYMN

SERMON

HYMN

BENEDICTION

CLOSING PRAYER



"Behold, the eyes of the Lord Jehovah are upon the sinful kingdom, and I will destroy it from off the face of the earth; save that I will not utterly destroy."

Amos is our first writing prophet. He was preceded by Elijah and Elisha, and others who were recognized as prophets, but none of these committed their messages to writing. In his earliest preaching Amos resembled his predecessors in the sturdiness of his character and in the sternness of his message, and like them he struck out from the shoulder in direct and denunciatory speech. But because

to us in more than one way. It may come chiefly through the character of the man himself. It may consist mainly in the truth which he utters, and which has been discovered by him for the first time or set forth in new and arresting light. The aptness of the message and its application to our lives may be due to the particular circumstances under which it was first spoken and the akinness of those circumstances to the conditions which surround us.

Amos seems to have been a small farmer, and probably his chief source of in-

come was a flock of sheep which produced a fine quality of wool. But besides being a herdsman he was a dresser of sycamore trees. The latter produced a coarse sort of food which was used only by the poorer class of people.

Amos lived in a rough and rugged section of Palestine, six miles south of Bethlehem and twelve miles from Jerusalem. His home was surrounded by the hills, except to the eastward, and in that direction lay the sterile and forbidding country which bordered the Dead Sea. Such surroundings are not likely to produce men who wear soft garments and feel at home in kings' palaces. But more than one prophet of God has walked out of that sort of environment to rebuke sin in high places and to call the people back to righteous living.

The quiet of the country and the inspiration of the hills make it possible for one to hear the voice of the eternal God. And God gets little enough chance where the voices of the world too much prevail. Amos was certain that God had spoken to him, had taken him from following the flock, and had said: Go, prophesy. And with that conviction burning in his heart Amos proclaimed his message without fear. "The Lord Jehovah hath spoken; who can but prophesy?"

The character of the Prophet Amos appeals to us, and the simple and transparent but robust quality of his life strengthens his message. I have wondered sometimes if that is what the world is waiting for today—a great prophet of God to lead mankind out of its present state of confused thinking and ragged conduct. Dr. Robert E. Speer raised that question in a challenging address the other day. After stating that something is bound to happen to heave up and break in pieces the crust of this present life until the Spirit of God shall be given a chance, he raised the question as to whether some prophet, a single soul completely used of God—would step out and do what God wants done in the world, or whether the Holy Spirit would accomplish his purpose as the multitudes of men and women yield themselves to the power divine.

I have thought of this same question in

the light of these two alternatives. It just seems to me that existing evils are to be corrected not by the lone cry of a single prophet endued with special and miraculous power, but rather by that divine power operating in the hearts and lives of many who shall yield to the directing influence of the Holy Spirit of God.

Ralph Waldo Emerson has indicated with fine discernment just how this is done, and we may well listen when he speaks on any subject. He says: "I conceive a man as always spoken to from behind, and unable to turn his head and see the speaker. In all the millions who have heard the voice, none ever saw the face. As children in their play turn behind each other, and seize one and make him walk before them, so is the Spirit our unseen pilot. That well-known voice speaks in all languages, governs all men, and none ever caught a glimpse of its form. If the man will exactly obey it, it will adopt him, so that he shall not any longer separate it from himself in his thought, he shall seem to be it, he shall be it. If he listen with insatiable ears, wider and greater wisdom is taught him, the sound swells to a ravishing music, he is borne away as with a flood, . . . and leads a heavenly life."

He who has such faith in God's unalterable purpose is held like the compass needle to the pole, fixed and constant. Amos was such a man, and once the path was made plain, obstacles counted for nothing. What a lesson for our individual lives we get by contemplating the personal life of the prophet.

The guiding hand of God is upon every one of us. We may not be called to be prophets or may not be commissioned to carry some special message or to perform any great task. But if the work of God is to make progress in our day of more general enlightenment and therefore of greater personal responsibility on the part of all, then the major task in life for each one of us is to find out what the Lord would have us do and then to be about our Father's business. To seek God may seem illusive, but to seek good resolves itself into concrete tasks which lead to God.

The message of every prophet is to his

own time and is calculated to correct present and crying evils. It is because human nature is the same in every generation that the prophet's message is a timeless message and therefore a timely message always.

Doubtless Amos was religiously inclined, and in the quiet of his shepherd life drank of the deep things of God, but his message was shaped by what he saw at the market place where he went to sell his wool. Measured in terms of ceremony and of form, he found the people at Bethel very religious. They were no longer troubled by idol worshipers, and the imported gods no longer made their appeal. They were worshipers of Jehovah. They were faithful with their sacrifices and generous with their tithes and offerings. Moreover, they were certain that all this was pleasing to Jehovah, for had he not prospered them? But somehow there was a phase of their life that they had overlooked. To Amos, clear-visioned and with a heart glowing with a divine love of justice, the inconsistency of their life was so glaring that he could not keep silent.

Two sins which have been the bane of the Church in every generation stood out clearly before this simple-minded and warm-hearted country preacher. They were the sins of religious pride and of human injustice—sins which too often go hand in hand. Israel felt herself to be the favored of God. There was very good reason for such a feeling on the part of that people. But their mistake lay in the inference drawn. Because God had led their fathers in the past, they were sure that his special favor would be upon them still. Other nations he might punish, and would punish, they were glad to believe; but because of his special favor to them in the past, and because they continued faithful in their offerings, Jehovah would be pleased with their worship and would grant them favor!

With scathing and denunciatory speech, unrefined perhaps but understandable, Amos would tear away the mask of seeming respectability and of empty piety and reveal to them the hypocrisy of their lives.

When the people pleaded faithfulness to the sanctuary services, Amos indulged

in restrained but telling sarcasm. "Come to Bethel, and transgress; to Gilgal (another favorite place of worship) and multiply transgression; and bring your sacrifices every morning, and your tithes every three days; and offer a sacrifice of that which is leavened, and proclaim free will offerings and publish them; for this pleaseth you, O ye children of Israel." Then in straight language he continued: "Thus saith Jehovah unto the house of Israel, Seek ye me, and ye shall live; but seek not Bethel, nor enter into Gilgal, and pass not to Beersheba. . . . Seek Jehovah and ye shall live; lest he break out like fire in the house of Joseph, and it devour, and there be none to quench it in Bethel."

Amos painted a dark picture in which he saw nothing in Israel's future but disaster and doom. Mere forms of worship will not suffice in that day. And the evidences upon which he based his charge of hypocrisy were specific. "Ye that would swallow up the needy, and cause the poor of the land to fail, saying, When will the new moon be gone, that we may sell grain? and the sabbath, that we may set forth wheat? making the epha small, and the shekel great, and dealing falsely with balances of deceit; that we may buy the poor for silver, and the needy for a pair of shoes, and sell the refuse of the wheat?"

When Israel would call attention to her superiority over the other nations, the prophet made response: "Are ye not as the children of the Ethiopians unto me, O children of Israel? saith Jehovah." Translated into modern speech doubtless this would read, "Are ye not as the Negroes unto me, O ye Nordics?"

And then Amos gave voice to that new doctrine—a doctrine which is difficult to practice even yet; that is, the great truth that our God is the God of all the nations, and the Father of all mankind. They were ready to remind him that God had brought them out of Egypt. Amos spoke for Jehovah, "Have I not brought up Israel out of Egypt, and the Philistines from Caphtor, and the Syrians from Kir?" The truth is of course that God has brought all peoples up from somewhere, and those who cannot appreciate

that fact have not yet been brought up to where they ought to be.

My subject is "Dark and Dawn," and so far I have dealt almost wholly with the "dark," and I am almost done. There are nine chapters in the Book of Amos, and the dawn does not break until we reach the middle of the last chapter.

"Behold, the eyes of the Lord Jehovah are upon the sinful kingdom, and I will destroy it from off the face of the earth; *save that I will not utterly destroy.*" In this verse the morning star has risen, a portent of the coming dawn, and in the last paragraph of this last chapter the gray dawn appears.

Amos wrote some twenty-seven hundred years ago. How far has the day advanced during these centuries — not enough to brag about, but surely enough to bring us hope and give us courage. Someone has given the Book of Amos the title, "A Cry For Justice." Evidences are many and have been multiplying during the last few years that multitudes of people are seeking to establish social justice among men in industrial life. Many forces are at work also in the interest of international justice. The Federal Council has a commission called the Commission on International Justice and Good Will. The new chairman of that commission is Alanson B. Houghton. Mr. Houghton has been ambassador to Germany and to England. The following words from a recent speech indicate the coming of the day:

When we think of ourselves, as I am afraid we so frequently do, as naturally peaceful and peace-loving and of all those others as inherently more war-like and more given to aggression than we, we simply deceive ourselves. It is not true. Essentially we differ from them most of all in our environment.

Surely, if our geographical location makes the danger of war less near, we have good reason to be thankful, but not to see in those happier circumstances a proof of our moral superiority. We need rather to accept the equal good will of other nations and to display a greater sympathy and to possess a greater understanding of the difficulties and problems they are facing. Those other peoples are very much like ourselves. They possess very much the same virtues and failings. They think and feel very much as we think and feel. And, in particular, they want war no more than we. On the contrary, like ourselves, they want to be left in peace that, freed from the

cruel burdens of war and of preparations for war, they may lift themselves and their children to new levels of comfort and happiness. That age-long conviction that national security depends upon a preponderance of armaments dies slowly, perhaps, but it is dying nevertheless.

The Church still has its formalists and the country its narrow nationalists, but the cry for freedom and justice is not a lone cry today. It is a swelling chorus. Not only ministers, but business men and statesmen join the cry. And men of character and influence are doing something about it. The full-orbed day of justice and peace has not come even yet to flood the earth with its golden light. It advances as we get the mind of Christ, and cause his principles to prevail in the world.

"God works in all things; all obey
His first propulsion from the night:
Wake thou and watch!—the world is grey
With morning light."

WITH THE EASTERTIDE

Now is the time for weary hearts,
And lives bowed down with care,
To cast aside their weight of woe,
And seek to find a share
In the glad promise, the glad hope
Which comes with Eastertide;
And in the comfort of its dawn
With hope and faith abide.

Now is the time when far and near
The earth awakes to sing
Its wondrous jubilate, while
The Easter carols ring.
Now is the time when lilies fair
Bloom forth in white array,
Glad emblems of the spotless Christ
And resurrection day.

Why should ye not put off your grief,
Ye weary ones? And ye
Who weep with many a woe of care
From sorrow get you free?
For listen! how the bells ring out
The story of his love
Who died for us, and rose again,
And, on his throne above,

Now, even now, his tender arm
He reaches out to bear
The burdens we are grieving o'er;
And he will ever share
The weariness, O sorrowing ones!
Then sing ye now! and hide,
Ye doubting, tired ones, beneath
The wings of Eastertide!

—Mary D. Brine
in *Christian Work*.

Fundamentalists' Page

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

THEISTIC EVOLUTION

Question: What is your attitude toward theistic evolution?

My attitude toward the whole question of evolution is that it is a hypothesis only. Like the products of a certain factory, there are many varieties, from the materialistic to the theistic; but none of these do justice to God as Creator and Ruler of the universe.

Some who rather faint heartedly want to deny organic (biological) evolution, and yet wish to be considered educated and "modern," compromise and call themselves "theistic" evolutionists. These will tell you that evolution is simply "God's ways of doing things" (Lull). Yet the very terms, "theism" and "evolution," are contradictory.

But since the ordinary processes of nature do not account for *all the phenomena of nature* the "theistic" evolutionists introduce God as a sort of director, or supervisor, in order to account for the sudden and surprising leaps, or breaks, in the advances of nature. But if it is necessary for God to intervene in order to account for the advances, which evolutionists claim, wherein is nature doing the improving? If a miracle must be wrought, or if the supernatural must be present, then the thing they call evolution must be renamed, for *the essence of evolution is unaided continuity of progress*. If certain processes cannot be accounted for except by direct action of God, then the process cannot strictly be termed evolution. *Creation and miracle* are not properly in the category of evolution. Yet, I am firm in my conviction that *both creation and miracle* are necessary to account fully for either the geological or the modern eras.

Evolution is naturalism. Darwin, with haughty assurance, declared that evolution was a demonstrated fact, not a faith, and that natural selection was an adequate cause. Despite the fact that evolution is still an

unproven hypothesis and that the theory of natural selection has collapsed, scientists, having accepted this dogma, are wont to reorganize human society (in fact are) according to the philosophy of naturalism with the universe as a machine. This is mechanistic materialism.

Many of us do not see why the idea of an incomprehensible natural law is more rational than the idea of God; or, why the universe created out of nothing and put in motion by a Creator and Ruler (as taught in the Bible) is a less satisfactory belief, or a less scientific one, than a universe uncreated, or self-created, and set going by natural laws. The evolutionists apparently believe that a natural law was an entity existing before the phenomena which it classifies. In other words, that *the law of organic evolution brought into being the first organism which appeared on earth*.

I am not unmindful that the "theistic" evolutionist finds place in his theory for that word "creation." But his entire theory is built on the principle of "continuity." The theistic evolutionist says, "continuity of creation." "They believe," says Lull, "that life was formed but once," and that from out that single creation "all the various organic beings from the humblest to the mightiest, both plants and animals, now and in the past, have arisen." But the evolutionist who drops the word "theistic" says that the "living arose by synthesis from the not-living — perhaps from some colloidal carbonaceous slime activated by ferments" — and that the "continuity of process (was) from nebula to earth, and from cooling earth to awakening life" (Arthur J. Thompson).

As a philosophy of life, at bottom, evolution declares that *what is, is right, or, at least, is unavoidable*. Conclusions from such can be deduced which will favor any line of conduct. Says More: "I can find no symbol and no law to satisfy our spiritual nature in the quasi-Christianity of the humanitarian applications of evolution. The real tendency of evolution is to be found in the philosophy of Nietzsche and not in the life of Christ."

No hyphenated evolution will change its character. It cannot be made orthodox by calling it "theistic."

FAITH ON THE EARTH OR IS THE WORLD GOING RED?

REV. JOHN FRASER

(Concluded)

In these days it is not easy to be a preacher. There was a time when the Christian minister, schooled in theology, could defend his doctrine with a syllogism or protect his faith behind the ramparts of revealed religion. When science drove him from these positions he could fight still with his back to the wall, contending for the validity of an experience of the divine Spirit in his own life. But now comes into the field a youthful psychology to discredit the reality of the inward experience and refute the believer's awareness of God. Psychology does not attack religion with the sword; it approaches religion with a smile, and with the uplifted brow. It does not persecute religion; it examines, analyzes, and tells you how it all happens. The God idea is a fatherhood fixation still clinging to man from his childhood! Religious faith is the outgrowth of fear stimuli we have carried over from an animal ancestry; and prayer is expression of our *ego-centric* interests growing out of desire complexes! How very simple it all is to that group of psychologists who use the lingo of behaviorism and believe in nothing except their own strange vocabulary.

But when we turn to the Church are we not tempted to believe that behavioristic definitions are strikingly descriptive? Who of us does not know of scores who would have little of religious interest left were they to lose their fear of hell, their thought of the Church as an ark of safety and their belief in a prayer-god to whom they will go only when they want something? When we pastors hear of faith as a "defense mechanism" and prayer as a "desire complex," are we not embarrassed by the pictorial force of the psychologist's language? Now that we have passed into the era of census-taking and analytical surveys we are not likely to be deceived by a blind optimism proclaiming that all is well with the Church. What man of us is not aware of the problem in his own parish where faith and fidelity are so often out of correspondence with membership records? Most of us are familiar with Doctor Fry's tabulations, *The United States*

Looks at Its Churches; but we have also a personal acquaintance with enough of supplemental data to keep us humble.

Faith and the Church.

On the other hand, every one of us knows that it is within the Church we must look for faith on the earth. To whatever extent the leaven of the kingdom may be operative in a world influenced by Christian ideal and character, it is not in that world we shall find ample evidence of the Christian motive or the witness of the Christian life. Even as we would look within the garden to discover the facts about horticulture, so must we look within the Church of Christ to find the truth about the Christian faith. We know that Freudian language is utterly irrelevant when we face the history of that Christian movement of the first century. Psychological reasoning can never be made to fit the facts we know about the conversion of Saul of Tarsus. The impressive phrases of behaviorism are obviously futile when applied to countless martyrs who faced the fires of persecution with a courage more glorious than was ever known among the Roman legions. The modern missionary movement is a perplexing theme to those who believe that religion is a shelter humanity has built for self-preservation; and the life of many a living saint holds utter refutation of the mechanistic explanations of Christian character — of self-sacrifice and dauntless adventure inspired by the spirit of a believing Church.

Triumphant Faith.

But within the ranks of Christendom these are days of great confusion and sad misunderstanding. Sectarian differences and sub-denominational conflicts are not likely to be the chief concern of the modern pulpit. The great problem before us is that of an unbelieving world. When Professor Osborn declares that the revolution is sweeping with tremendous force among the young, and their moral sense is lost; when we are told that no man's memory can retain the year's output of skeptical books; when a great teacher of philosophy tells us that the rising tide of doubt is too evident to be ignored; and another trusted authority writes that the educational policy of our country is increasingly molded by dogmatic

materialism, may we not well ask, "Is the world going Red"?

"It will be a stiff fight," said Marcus Dods. We are inclined to believe that. There are many Christian leaders who feel that the battle line of the future will not be between this and that theological school, but that all who believe in God, as personal, immanent, and transcendent, will be banded together to hold his name high and lifted up in the earth, as opposed to those who are determined that our children shall be compelled to choose either a vague pantheism or a godless philosophy of life.

There are thousands who look on things coming to pass with deepening faith, confident that these are events the Scriptures foretold—accurately as the prognosis of the pathologist and more certainly than the forecasts of the weather bureau. Seeing the spread of atheism, organized and determined as never before, they read with a new sense of assurance the prophecy of the anti-christ. They are told of wars and rumors of war just when the nations had promised us peace. They behold hunger and poverty when yesterday we reveled in prosperity. They see the world in a state of nervousness—a tense expectancy as if something cataclysmic were about to take place—a sense of crisis on every hand. They read the story of the scarlet woman and witness the waving of the Red flag, the spread of revolutionary movements and incipient anarchy in the Orient, in Europe and America. And if that were all, I would want to quit and so would you. But thank heaven the Scriptures do not place the crown on the head of the scarlet woman. The song of triumph does not issue from her lips, but rather does it belong to that chorus of whom it is written: "They overcame by the blood of the Lamb."

—*Watchman-Examiner.*

THE TEMPERANCE QUESTION IN 1870

Tramp, tramp, tramp the boys are marching. How many of them? — sixty thousand. Sixty full regiments, every man of which will, before twelve months shall have completed their course, lie down in the grave of a drunkard. Every year during the past decade has witnessed the same sacrifice and sixty regiments stand behind this

army ready to take its place. It is being recruited from our children and our children's children. A great tide of life flows resistlessly to its death. What in God's name are they fighting for? The privilege of pleasing an appetite, of conforming to a social usage, of filling sixty thousand homes with shame and sorrow, of loading the public with the burden of pauperism, of crowding our prison houses with felons, of detracting from the productive industries of the country, of ruining fortunes and breaking hopes, of breeding disease and wretchedness, of destroying both body and soul in hell before their time.

The prosperity of the liquor interests depends entirely on the maintenance of this army. It cannot live without it. It never did live without it. The cost to the country of the liquor traffic is a sum so stupendous that any figures which we should dare to give would convict us of trifling. The amount of life absolutely destroyed, the amount of industry sacrificed, the amount of bread transformed into poison, the shame and unavailing sorrow, the crime to poverty, the pauperism, the brutality, the wild waste of vital and financial resources make an aggregation so vast—so incalculably vast—that the only wonder is that the American people do not rise up as one man and declare that this great curse shall exist no longer.

During the year 1870 New York State expended by consumers of liquor more than one hundred six million dollars, a sum which amounted to nearly two-thirds of all the wages paid to laborers in agriculture and manufacturers and to nearly twice as much as the receipts of all the railroads in the state, the sum of the latter being between sixty-eight and sixty-nine million dollars.

The liquor bill of Pennsylvania in 1870 was more than sixty-five million dollars. Illinois paid more than forty-two million dollars and Ohio more than fifty-eight million dollars. Massachusetts paid more than twenty-five million dollars, while Maine spent about four million dollars and a quarter. The amount expended for liquor in the United States was over six hundred million dollars and what did America get in return? —*sixty thousand drunkards' graves*, to say nothing of the misery, disease, crime, and

sorrow. And in the face of all this devastation temperance men and women are looked upon as fanatics. The crime, the beggary, the disgrace, the sorrow, the disappointment, the disaster, the sickness, the death that have flowed in one uninterrupted stream from the bottle and the barrel through the length and breadth of the land, are enough to make all thinking men curse their source and swear eternal enmity to it.

[Above extract taken from volume entitled, "Everyday Topics" by Dr. J. G. Holland, former editor of *Scribner's Monthly*. Published 1879, and republished in *Western Reformer*.]

GRATEFUL FOR GIFT OF THE RECORDER

DEAR EDITOR GARDINER:

Again I wish to thank the kind friends who have made it possible for me to have the dear RECORDER another year. I do not know their names, but our heavenly Father knows every one of his children and I pray him to bless them.

My brother, Rev. D. N. Newton, deceased, first subscribed for the RECORDER in November of 1887, and I have been reading it and receiving help and inspiration from it ever since, and would greatly miss it if it did not come. I shall be grateful if it can continue coming. I hope to pay the subscription price this year, but may be slow sending a remittance as it is not in hand at present.

I had a pleasant experience selling and giving away Bibles and Testaments for the American Bible Society, and have thought that perhaps other RECORDER readers would like to try it.

No one kept Bibles to sell at the village of Hope Mills, where I resided before coming here. I wrote to the address given in the SABBATH RECORDER for books to sell. An assortment of Bibles and Testaments was sent me. They paid the transportation charges and granted the privilege of returning any books I could not sell. Ten per cent was allowed me on all sales. This was used for postage, etc., on the correspondence and to pay for books I wished to give away. Payments were made from time to time as the books were sold, and careful reports of the listed number and price of the books sold and also of those on hand were given

with each payment. In this way twenty-eight Bibles and Testaments were sold and given away in but little over a year's time. Special Bibles were ordered when requested. If strength had permitted of my going out among the people, many more might have been sold. I loved the work and was glad and thankful to do this little bit for the Master.

An unsuccessful effort was made to find someone to continue the work. However, that same winter (1928), a dry goods merchant in the town ordered some Bibles or Testaments from another publishing house. I hope he keeps it up as needed.

It did not seem feasible for me to handle Bibles here for the society. They seemed to appreciate the help in selling books.

Sometimes a number of Bibles can be sold in rural communities where there is some capable person who can give a little time to handling them.

I am enclosing a poem clipped from a RECORDER some years ago. I have wondered if some one else would like it, with the added lines.

THE HOUR OF COMFORT

He chose this path for thee,
No feeble chance, nor hard, relentless fate,
But love, his love, hath placed thy foot-steps
here;
He knew the way was rough and desolate;
Knew how thy heart would often sink with fear,
Yet tenderly he whispered, "Child I see,
This path is best for thee."
"Fear not, I will be near."

He chose this path for thee,
Though well he knew sharp thorns would tear
thy feet,
Knew how brambles would obstruct the way,
Knew all the hidden dangers thou wouldst meet,
Knew how thy faith would falter day by day,
And still the whisper echoed, "Yes, I see,
This path is best for thee."
"Press on, I will be near."

He chose this path for thee,
E'en though he knew the fearful midnight gloom
Thy timid, shrinking soul must travel through,
How towering rocks would often before thee
loom,
And phantoms grim would meet thy frightened
view;
Still comes the whisper, "My beloved, I see,
This path is best for thee."
"Fear not, I hold thy hand."

He chose this path for thee,
What needst thou more? This sweeter truth to
know,

That all along these strange, bewildering ways,
O'er rocky steeps, and where dark rivers flow,
His loving arms shall bear thee "all the days."
A few steps more and thou thyself shalt see
This path is best for thee.

*And know thy Lord is near
And will not let thee go.*

—Isaiah 41: 10, 13.

EMILY P. NEWTON.

*Confederate Women's Home,
Fayetteville, N. C.,
March 11, 1931.*

MARRIAGES

COPELAND-DAVIS.—At the Seventh Day Baptist Church in Riverside, Calif., at the close of the evening service on Sabbath, February 28, 1931, Mr. Theodore Elbert Copeland was united in marriage to Miss Ethlyn Maud Davis, both of Riverside. Rev. J. T. Davis, father of the bride, officiated, assisted by Pastor G. D. Hargis and Rev. E. S. Ballenger.

DEATHS

CARTWRIGHT.—Mrs. Martha Cartwright, who lived in Milton a number of years, died Tuesday, February 24, at Wisconsin Veterans Home near Waupaca, where she had resided the past five years.

Mr. and Mrs. Charles Goddard of Milton, who were with her when she died, accompanied the body to Fort Atkinson, Iowa, where on Friday the burial service was conducted by Rev. J. H. Hurley of Welton, Iowa. Mrs. Herbert Saunders, Mrs. Charles Saunders, and Mrs. Francis Severance of Milton were among those who attended the funeral.

Martha Ann Tubbs, daughter of Smith and Cardealia Tubbs, was born October 6, 1851, at Dundee, Ill. On July 20, 1869, she was married to Josiah Goddard, Jr., at Rome, Wis. To this union three children, Granger, Charles, and Mattie, were born. Granger and Mattie (the late Mrs. Mattie Babcock of Milton) preceded her in death. Mr. Goddard died October 6, 1883, at Fort Atkinson, Iowa.

On March 25, 1888, she was married to D. J. Cartwright at Menomonie, Wis. He died in 1897 at New Auburn.

Mrs. Cartwright is survived by her son Charles, two grandsons—Joe of Cloverton, Minn., and Cronjic of Milton Junction; three granddaughters—Doris of Waukesha, Mrs. Robert West of Madison, and Mrs. Herbert Saunders of Milton;

seven great grandchildren, other relatives and a host of friends.

J. H. H.

EMMONS.—Mrs. Rosetta (Babcock) Emmons, wife of Charles E. Emmons, died at her home in Westerly (Pawcatuck), R. I., on Sabbath morning, January 31, 1931, having been for a long time in failing health.

She was born in Westerly (Pawcatuck), being the youngest daughter of James and Eliza (Davis) Babcock. She was educated in the schools of Westerly and for some time taught in the primary department of the Moodus Center School of Moodus, Conn. On September 17, 1874, she was married to Charles E. Emmons of Moodus, in which village they began house-keeping and where they remained until a few years ago, when they removed to Westerly where they have since resided, Mrs. Emmons having fallen heir to the house at 101 West Broad Street formerly owned by her sister, Mrs. Orville Briggs.

Mr. and Mrs. Emmons celebrated their golden wedding September 17, 1924, at Moodus. Mrs. Emmons early in life accepted Christ, was baptized and united with the Pawcatuck Seventh Day Baptist Church of Westerly, R. I., of which she was a faithful and consistent member.

Beside her husband she leaves to mourn her loss three children: Julius E. Emmons of San Francisco, Calif.; Mrs. C. T. Cundall of Westerly, R. I.; and Mrs. William E. Smith of Moodus, Conn. Six grandchildren also survive Mrs. Emmons.

Mrs. Emmons had always been especially interested in the work of the W. C. T. U., and was a member of the Unity Chapter of the King's Daughters of Moodus. She was most highly respected and had a multitude of friends.

The farewell services were held from her late home on February 2, 1931, and were conducted by Rev. C. A. Burdick, pastor emeritus of the Pawcatuck Seventh Day Baptist Church.

C. A. B.

HALL.—Henry D. Hall, son of Lewis and Losada M. Hall, was born August 2, 1861, in the state of Illinois, and died February 17, 1931, at his residence on the Millville Pike.

In his youth he joined the Marlboro Seventh Day Baptist Church. His wife, Maria R. Downs Hall of Bridgeton, N. J., whom he married in 1890, passed on some years ago.

He is survived by two sisters, Mrs. Marie Kaser of Atlantic City, N. J., and Mrs. Lillian Carlisle of Marlboro, N. J., and two brothers, Edward and Lewis Hall on the Millville Pike.

He was a sincere Christian, always trying to be helpful to others.

The funeral services, conducted by Rev. H. L. Cottrell, were held from the home of the undertaker, David H. Johnson of Bridgeton and interment was made in the Shiloh cemetery.

H. L. C.

LEWIS.—Mrs. Carrie Joanna Lewis, daughter of Joel and Caroline (Saunders) Tappen, was born one-half mile east of Dodge Center, Minn., with her twin sister, Clara Josephine,

August 11, 1862, and died at the Battle Creek Sanitarium, Battle Creek, Mich., February 25, 1931, aged 68 years, 6 months, and 14 days.

She lived with her parents at Dodge Center, until her marriage to Ellis Ayars on November 10, 1881. Some years afterwards they moved to Webster City, then Eagle Grove, Iowa. After several years there, they moved to Superior, Wis., where they lived for twenty years, till the death of her husband seven years ago.

While there they took to their heart and home twin babies—Irving and Zola. Irving died in infancy and Zola is now Mrs. William Van Strien of Battle Creek, Mich.

After the death of her husband she came back to Dodge Center where she lived for a while with her sister, Mrs. W. E. Churchward. Later she went to Battle Creek, Mich., where she met an old acquaintance, Rev. George W. Lewis, and was married to him.

During the present winter she suffered from several ailments, and finally succumbed to pneumonia. Her two older brothers, Alfred and Fred, had preceded her in death several years.

At an early age she had united with the Dodge Center Seventh Day Baptist Church, and had a deep interest in her home church and its Woman's Benevolent society as long as she lived.

She is survived by her husband and daughter, two grandchildren, her youngest brother, Frank, her twin sister, Mrs. Homer Brown, both of Battle Creek, Mich.; and by two sisters, Mrs. W. E. Churchward and Mrs. A. N. Langworthy of Dodge Center, Minn.; besides many other relatives and friends.

Funeral services at Battle Creek were conducted by her pastor, Rev. William M. Simpson, and the body was then taken to Dodge Center, where funeral services were held in the Seventh Day Baptist church, conducted by a former pastor, Rev. James H. Hurley. Burial was made in Riverside Cemetery.

W. M. S.

STILLMAN.—Dr. Herbert L. Stillman died at his home in North Stonington, Conn., February 14, 1931, in his eighty-fifth year after an acute illness of a week.

He was born in Hopkinton, R. I., in 1846, the son of Ephraim and Pamela Potter Stillman. His early education was obtained in the public schools of Hopkinton and here he spent practically his whole life. He was graduated sixty-two years ago from the Medical School of Western Reserve University of Ohio, and carried on the practice of a physician in and around Usquepaug for years.

Mr. Stillman leaves a wife, Sarah Browning Stillman, with whom he was united in marriage on October 20, fifty years ago, having observed their golden wedding anniversary a year ago last October. There also survive two sons, David Stillman of North Stonington, and George H. Stillman of Queens, L. I.; five daughters, Miss Lenora E. Stillman of Brooklyn, Mrs. Fannie Payne of Westerly, R. I.; Mrs. Lillian Morgan of North Stonington; Mrs. Richard Bradfield of Worthington, Ohio; and Miss Elisabeth Stillman of Kingston, R. I.

Mr. Stillman's first wife, Frances Wilcox Stillman, died ten years after their marriage. Of the two children of this marriage there survives a daughter, Mrs. Grace Swanson of New York. Several grandchildren also survive.

Funeral services were held from the Gavitt Funeral Parlors on February 16 at 2 p. m., conducted by Rev. C. A. Burdick, pastor emeritus of the Pawcatuck Seventh Day Baptist Church, assisted by the pastor, Rev. Harold R. Crandall.

C. A. B.

WHIPPLE.—Joseph Henry Whipple of 65 Elm Street, Westerly, R. I., was born in the town of Hopkinton, R. I., November 9, 1854, being the son of Henry and Mary Spicer Whipple.

As a young man he came to Westerly where he took up the trade of a carpenter with the Maxson Company and later that of a pattern maker with Cottrell and Babcock.

In 1879 Mr. Whipple left Westerly and went to southern Illinois near Peoria. While here he was married on May 17, 1884, to Miss Ella Hammett. In 1886, the family returned to Westerly, and Mr. Whipple entered the employ of the C. B. Cottrell and Sons Company, where he remained until a few weeks prior to his death, acting since 1907 as foreman of the pattern department.

Mr. Whipple was one of the quiet, unobtrusive men, honored by his fellow workmen and respected by all.

The farewell services were held at the Gavitt funeral parlors at 2 p. m., February 19, and were conducted by Rev. C. A. Burdick, pastor emeritus of the Pawcatuck Seventh Day Baptist Church, assisted by Rev. Harold R. Crandall, pastor.

Mr. Whipple leaves to mourn his loss his wife, Ella (Hammett) Whipple; two daughters, Miss Bernice Whipple of 16 East 98th Street, New York, and Miss Mary Whipple of Westerly; and a brother, Everett E. Whipple, also of Westerly.

C. A. B.

Sabbath School Lesson I.—April 4, 1931.

JESUS TEACHES HUMILITY.—Luke 13: 1—14: 35; 18: 15-17.

Golden Text: "Every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted." Luke 14: 11.

DAILY READINGS

March 29—Jesus Teaches Humility. Luke 14: 7-14.

March 30—The Childlike Spirit. Luke 18: 15-17.

March 31—The Divine Command. Leviticus 16: 29-31.

April 1—Paul's Humility. 2 Corinthians 12: 5-13.

April 2—The Disciples' Weakness. Luke 22: 24-30.

April 3—Washing the Disciples' Feet. John 13: 1-11.

April 4—Christ Our Example. Philippians 2: 1-11.

(For Lesson Notes, see *Helping Hand*)

SPECIAL NOTICES

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

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

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

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

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

Riverside, California, Seventh Day Baptist Church holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible school. Christian Endeavor, Sabbath afternoon, 3 o'clock. Prayer meeting Friday evening. All services in church, corner Fourteenth and Lemon Streets. Gerald D. Hargis, Pastor. Parsonage 4415 Lemon Street.

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

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

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

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

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

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

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

THE SABBATH RECORDER

THEODORE L. GARDINER, D. D., Editor

L. H. NORTH, Business Manager

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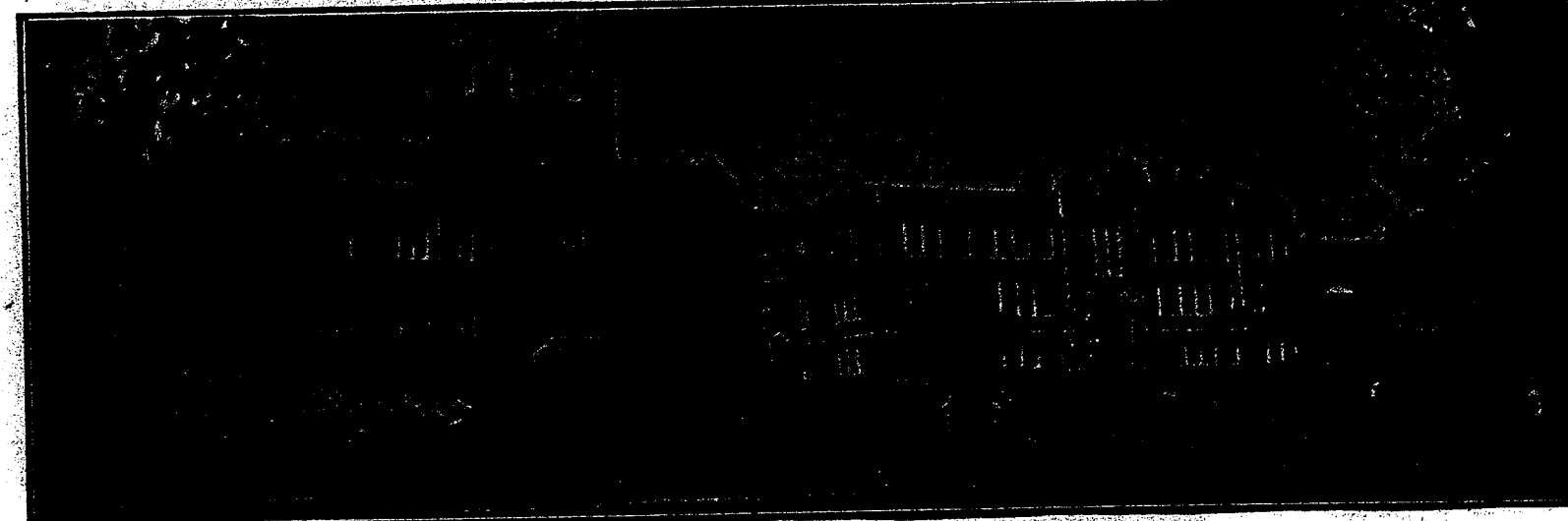
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The Sabbath Recorder

Vol. 110

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No. 13

THE LORD OF LIFE

Hail, band of love from Galilee!
Come not with spices for the dead;
The grave has lost its victory,
The Lord is risen, as he said!

Behold the place wherein was laid
The Lord of glory, one sad hour!
Behold, our debt of sin is paid,
And, lo! the trophies of his power.

On wings of gladness speed away,
And to his own the tidings bring;
Proclaim afar Love's crowning day,
Tell all the nations Life is king.

On Love's white throne, O Prince of Peace,
As in the heart of Galilee,
Forever reign, till death shall cease,
And earth redeemed thy crown shall be.

—Rev. Lyman Edwin Davis.

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