

\$58,100.00
Budget

\$18,093.31
Reported Paid
on March 1st

A Spiritual Gift AND *A Sound Investment*

Realized in a Fully Pledged and Paid Budget
\$18,093.31 reported paid **\$40,006.69 unpaid**

THE BIG END YET TO BE PAID IT CAN BE DONE

REMEMBER

The old Winton Six from West Virginia stuck in the mud
at Ashaway, Rhode Island?

Machinery, Engine, Block-and-Tackle—all failed.

70 MEN and BOYS, with ropes, TOGETHER WALKED the car
onto solid ground.

CO-OPERATION — men and boys, women and girls TOGETHER

Consecrated to this task

With God's Blessing

WILL RAISE THE BUDGET

Of course that means **everyone** must pull hard with the others.

"The King's Business requireth haste"

The Lord's Business

Requires diligence and **sincere consecration.**

COURTLAND V. DAVIS
L. HARRISON NORTH
ESLE F. RANDOLPH
GEO. M. CLARKE
HERBERT C. VAN HORN
Finance Committee

The Sabbath Recorder

Vol. 110

MARCH 30, 1931

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.

Contents

Editorial.—Memories of the Civil War.—The Help of Common Thinking.....	385
Leaves from the Diary of the Delegate to Lausanne	385
Young People's Conference at Riverside	387
Doctor Gardiner	389
Missions.—Lone Sabbath Keepers	390-392
More Home Study Courses in Religious Education	392
Our Associations—An Explanation	393
Resolutions of Respect	394
Woman's Work.—A Most Interesting Experience	395
Home News	396
Young People's Work.—Brotherhood of Man.—Cedar River.—Christian Endeavor Golden Jubilee Celebration. — Intermediate Corner. — Junior Jottings	398-401
Children's Page.—All Children of God or God's World-Family.—Our Letter Exchange	402-404
Observations by the Corresponding Secretary	404
Give Me the Bible	406
Our Pulpit.—Love that Lasts	407-410
Mother Love	410
Fundamentalists' Page.—A Missionary Sermon	411-413
A Victim of Sensational Reading	413
False Claims Corrected	413
Religious Education.—Report of the Director of Religious Education.....	414
Deaths.....	415
Sabbath School Lesson for April 11, 1931	416

SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next session will be held with the Seventh Day Baptist Church at Alfred, N. Y., August 18-23, 1931.
President—Willard D. Burdick, Rockville, R. I.
Vice-President—Curtis F. Randolph, Alfred, N. Y.
Recording Secretary—Paul C. Saunders, Alfred, N. Y.
Corresponding Secretary—Courtland V. Davis, Plainfield, N. J.
Treasurer of General Conference—James H. Coon, Milton, Wis.
Treasurer of Onward Movement—Harold R. Crandall, 118 Main Street, Westerly, R. I.
Trustees of the General Conference for Three Years—Samuel H. Davis, Westerly, R. I.; LaVerne D. Langworthy, Westerly, R. I.; Frank Hill, Ashaway, R. I.

COMMISSION OF THE GENERAL CONFERENCE

Terms expiring in 1931—George M. Ellis, Milton, Wis.; Edward E. Whitford, New York, N. Y.; S. Duane Ogden, Nortonville, Kan.
Terms expiring in 1932—George B. Utter, Westerly, R. I.; Asa F. Randolph, Plainfield, N. J.; William M. Simpson, Battle Creek, Mich.
Terms expiring in 1933—Willard D. Burdick, Rockville, R. I.; J. Frederick Whitford, Bolivar, N. Y.; Moses H. Van Horn, Salem, W. Va.

AMERICAN SABBATH TRACT SOCIETY

BOARD OF DIRECTORS

President—Corliss F. Randolph, Maplewood, N. J.
Recording Secretary—Winfred R. Harris, Plainfield, N. J.
Assistant Recording Secretary—Asa F. Randolph, Plainfield, N. J.
Corresponding Secretary—Herbert C. Van Horn, Plainfield, N. J.
Treasurer—Mrs. William M. Stillman, Seventh Day Baptist Building, Plainfield, N. J.
 Regular meeting of the Board, at Plainfield, N. J., the second First Day of each month, at 2 p. m.

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

President—Clayton A. Burdick, Westerly, R. I.
Recording Secretary—George B. Utter, Westerly, R. I.
Corresponding Secretary—William L. Burdick, Ashaway, R. I.
Treasurer—Samuel H. Davis, Westerly, R. I.
 The regular meetings of the Board of Managers are held the third Sunday in January, April, July, and October, at 2 p. m.

SEVENTH DAY BAPTIST EDUCATION SOCIETY

President—Edgar D. Van Horn, Alfred Station, N. Y.
Recording Secretary and Treasurer—Earl P. Saunders, Alfred, N. Y.
Corresponding Secretary—Walter L. Greene, Andover, N. Y.
 The regular meetings of the Board are held on the second Sunday of January, April, July and October.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE

President—Mrs. George B. Shaw, Salem, W. Va.
Corresponding Secretary—Miss Lotta Bond, Lost Creek, W. Va.
Recording Secretary—Mrs. Oris O. Stutler, Salem, W. Va.
Treasurer—Mrs. L. Ray Polan, Salem, W. Va.
Editor Woman's Page, SABBATH RECORDER—Mrs. Eldred H. Batson, Salem, W. Va.

ASSOCIATIONAL SECRETARIES

Eastern—Mrs. Herbert C. Van Horn, Dunellen, N. J.
Central—Mrs. Loyal F. Hurley, Adams Center, N. Y.
Western—Mrs. Alva L. Davis, Little Genesee, N. Y.
Northwestern—Mrs. Karl Sheldon, Albion, Wis.
Southeastern—Mrs. Harlie D. Bond, Lost Creek, W. Va.
Southwestern—Mrs. Nancy Davis Smith, Fouke, Ark.
Pacific Coast—Mrs. Harry M. Pierce, Riverside, Calif.
Washington Union—Mrs. Cyril A. Crichlow, Washington, D. C.

THE SEVENTH DAY BAPTIST MEMORIAL FUND

President—William M. Stillman, Plainfield, N. J.
Secretary—William C. Hubbard, Plainfield, N. J.
Treasurer—Asa F. Randolph, 240 West Front Street, Plainfield, N. J.
 Gifts or bequests for any denominational purpose are invited, and will be gladly administered and safeguarded for the best interests of the beneficiaries in accordance with the wishes of the donors.
 The Memorial Board acts as the Financial Agent of the Denomination.
 Write the Secretary or Treasurer for information as to ways in which the Board can be of service.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

President—Corliss F. Randolph, Maplewood, N. J.
Recording Secretary—Asa F. Randolph, Plainfield, N. J.
Treasurer—Mrs. William M. Stillman, Plainfield, N. J.
Advisory Committee—William L. Burdick, Chairman, Ashaway, R. I.

SABBATH SCHOOL BOARD

President—D. Nelson Inglis, Milton, Wis.
Secretary—A. Lovelle Burdick, Janesville, Wis.
Treasurer—Louis A. Babcock, Milton, Wis.
Director of Religious Education—Erlo E. Sutton, Milton Junction, Wis.
 Stated meetings are held on the third First Day of the week in the months of September, December and March, and on the first First Day of the week in the month of June in the Whitford Memorial Hall, of Milton College, Milton, Wis.

YOUNG PEOPLE'S EXECUTIVE BOARD

President—Miss Marjorie Burdick, Kalamazoo, Mich.
Recording Secretary—Miss Virginia Willis, Battle Creek, Mich.
Corresponding Secretary—Mrs. Ruby C. Babcock, Battle Creek, Mich.
Treasurer—Elvan H. Clarke, 229 N. Washington Ave., Battle Creek, Mich.
Trustee of International Society—William M. Simpson, 619 N. Ave., R. R. 3, Battle Creek, Mich.
Editor of Young People's Department of SABBATH RECORDER—Clifford A. Beebe, Nady, Ark.
Junior Superintendent—Mrs. Elisabeth K. Austin, 12 William St., Westerly, R. I.
Associate—Mrs. Ina S. Polan, Brookfield, N. Y.
Intermediate Superintendent—John F. Randolph, Milton Junction, Wis.

ASSOCIATIONAL SECRETARIES

Eastern—Mrs. Blanche Burdick, Ashaway, R. I.
Central—Mrs. Iris Sholtz Maltby, Oneida, N. Y.
Western—Miss Elizabeth Ormsby, Alfred Sta., N. Y.
Northwestern—Mrs. Elsie Van Horn Sweetland, Loup City, Neb.
Southeastern—Miss Vivian Hill, Farina, Ill.
Southern—Miss Alberta Simpson, Battle Creek, Mich.
Southeastern—Miss Greta F. Randolph, Salem, W. Va.
Southwestern—Mrs. Alberta S. Godfrey, Fouke, Ark.
Pacific Coast—Miss Alice Baker, Corona, Calif.
Washington Union—Miss Lillian Giles, Anacostia, D. C.

SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

Gael V. Simpson, Battle Creek, Mich., Chairman;
 George Crandall, Battle Creek, Mich., Secretary; Paul R. Crandall, Battle Creek, Mich.; Richard C. Brewer, Riverside, Calif.; George R. Boss, Milton, Wis.; John H. Austin, Westerly, R. I.; Winfred R. Harris, Plainfield, N. J.; Moses H. Van Horn, Salem, W. Va.; William Coalwell, Hammond, La.; Royal Crouch, Center Line, Mich.

The Sabbath Recorder

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

VOL. 110, No. 13

PLAINFIELD, N. J., MARCH 30, 1931

WHOLE No. 4,490

Memories of the Civil War

Someone has written a little item, regarding the way we had to live during the Civil War in the early sixties, which will be of interest to some of our older readers. People know but little in these days of the way we had to get along in those times, and it may recall vivid memories of our economy practiced when the editor and his companions were young men, so we give the item here:

Roasted barley, parched corn, chickory roots, and even dandelion roots, dried and roasted, were used as coffee substitutes. White or granulated sugars were a rarity, and only on the table for company. Brown sugar and old-fashioned black molasses were used for sweetening. Honey, apple butter, fruit jams, and even lard, were used as substitutes for butter.

Butter was scarce and dear, for those times, and bread and molasses, bread and honey, and even bread and ham fat, were considered plenty good enough for all but the very old people. In those days nearly every family in town kept a cow. Those who didn't, as a rule, went without milk. The papers of that day emphasized the fact that coffee and tea were more nutritious when used without milk.

The Help of Common Thinking While many good people are strongly opposed to placing stress on the names given to church holidays, there is after all a wonderful help—a blessed uplift—to the value of any festival, of whatever name, when everybody is thinking and talking about it in a loyal, loving, religious way.

I have been taken to task more than once for using the term Easter when speaking of Christ's resurrection day.

Of course that term refers to the resurrection of Christ. This being so, then if there had been no Easter there could be no gospel. A careful study of the writings of the apostles will reveal their belief that if Christ had not arisen from the dead there could have remained no gospel of salvation. It was by the actual fact of the resurrection of Jesus that all the mighty claims he made as Savior and only begotten Son were established beyond all possibility of doubt. To Paul, Jesus was the "Son of God with

power," by whose resurrection that apostle was convinced of the truths regarding the future life. Jesus had taught that because he lives we shall live also. And that he was raised for our justification.

"Christ's resurrection certifies to the truth of every one of the astounding claims he made for himself. Does he assert himself to be the Son of God?—then such he is. Does he tell us there is deliverance from the power of sin and death?—then there is such deliverance. In short, every declaration, every promise, every word of warning and of comfort, uttered by Christ, becomes established by his own resurrection attesting to his authority. This is the real, basic significance of Easter."

Then please do not forget that Christ came into the world to save sinners. He died for our sins. He was raised for our justification.

LEAVES FROM THE DIARY OF THE DELEGATE TO LAUSANNE

August 19, 1927.—Tomorrow, Sabbath day, August 20, is the last day of the conference with the exception of services of worship and farewell speeches the next day. Sunday morning I shall start for Holland. While this has been a wonderful experience I am glad to be passing on, most especially because it is starting toward home. I presume few know what a sacrifice it is to me to be away from my family. For the first time for many years I shall not attend the Seventh Day Baptist Conference. Since my ordination at Portville, N. Y., October, 1904, I have missed just one Conference, that was in 1908 when the Conference was held at Boulder, Colo. We were then moving from Nile to Milton Junction and my pocket book would not stretch farther than to Wisconsin that year.

It is difficult to appraise this great conference. It was not what I expected but I am not sure but it carries more significance. I hope I shall be able to get across to our people at home something of the nature and significance of the deliberations and of the findings. The issues were far back of what I had anticipated, speaking historically. My

chief service was on the division which considered the Church's common confession of faith. The report was given in its final form this afternoon and was received without debate or objection. My work was done in the sub-section and by sending in further suggestion after it was considered in the whole assembly the first time. I doubt whether the Greek Orthodox Church will be represented in subsequent meetings or conferences, or at least for some time. Their presence has helped to clear the air and has thrown the whole conference back upon the Scripture as would not have been the case if they had not been present, I believe.

The event called the World Conference on Faith and Order is now history. Just what its significance is, or what history is now in the making because of the conference, no one is able to say. Nothing like it has ever been held in the history of the Christian Church. Like the blind men of Hindustan, there will be different interpretations because it is so large that no one sees it as a whole. Each gets but a partial view, and tries to explain from that partial view.

My Baptist friend, quite a liberal Baptist, said he was more than ever convinced of the logic of his Baptist position. Of course it would be unfortunate if that were true with regard to all the delegates. I am sure it was true in my case. I had but to agree with the Baptist and then carry the logic to its conclusion. I do not see, however, how this can be true of every delegate.

Some one said before the conference that if the Anglo-Catholics learned in this conference once for all that the Protestant churches would never accept the apostolic succession as necessary to a valid ministry, it would be quite worth while. It is too much to say that that was accomplished. But there are many who feel that its vulnerable nature was discovered. The story went around among the delegates at our hotel that in a meeting of the Anglicans one of them said he was going to declare in the conference openly for the acceptance of the apostolic succession as the only basis of reunion of the churches. To this a bishop of the Church of England made reply: "If you do, I will get up and prove there is no such thing." If this theory has been reduced to a pious fiction, of course its ultimate end is certain in a world that tries

every truth as does our realistic age. I am sure it is only true to say that the presence of the Eastern Orthodox delegates determined the level upon which the discussions took place. Dr. A. H. Lewis used to tell us that the Protestant Reformation had not been completed. I was inclined to accept that statement as a younger man, and I am more convinced of it now than ever. But Doctor Lewis was referring to Protestantism in that statement. If this had been a conference of Protestants that statement might well have found place in this conference. Because of the presence of the Orthodox delegates and of a goodly sprinkling of Anglo-Catholics, both from England and America, our common meeting place was back of the Reformation. There were those present who were sorry the Reformation ever happened. The most important issue therefore was the supremacy of the Scriptures as a basis of faith and a sufficient justification for church organization and the authority of the ministry. It will be readily seen that in order to discuss such questions as the Sabbath would require, either we should accept the Reformation with all its fruits of modern democracy and a free church or else go back and take our cue from the Scriptures. The fact is we spent much time in the early centuries of the Christian Church. The Orthodox accent the authority of the first seven councils of the Church as equal to that of Scripture. It was upon this issue that the Seventh Day Baptist delegate centered his activity.

The sacraments also furnished a topic for interesting discussion. Very little was said about baptism. The Orthodox again accept seven sacraments. The conference concerned itself with the two commonly accepted by Protestants however, and so far as the discussion went only the Lord's Supper was given serious consideration. My only set speech was in the section considering this question and I considered the two together. I am convinced that baptism which the whole Church accepts as one of the sacraments of the Church has almost unconsciously to the Church itself lost its sacramental character because of the introduction of infant baptism. The two ordinances, it was demonstrated, can not be discussed together unless one thinks of baptism as administered to those who voluntarily accept its benefits through a conscious

acceptance of Jesus Christ as Savior and Lord. This was to me a most important discovery. I spoke of it to my friends among the Baptists, Disciples, and Mennonites, and when it was pointed out to them they were able to see it as I did. It is an amazing anomaly that the sprinkling of babes should be called baptism and then that baptism should be called a sacrament of the Church, which is composed of those who acknowledge faith in Jesus Christ and accept his way of life.

YOUNG PEOPLE'S CONFERENCE AT RIVERSIDE

The thirty-fifth Seventh Day Baptist Young People's Conference met at Riverside, Calif., February 27 to March 1. It was the first young people's conference to be held on the Pacific Coast and has proved to be one of the most spiritually uplifting conferences yet undertaken by the denomination. This conference was held at the close of three weeks of evangelistic effort in the Los Angeles Church, carried on by Rev. H. Eugene Davis, recently arrived from Shanghai, China, and Rev. Lester G. Osborn.

The Pacific Coast young people feel greatly indebted to the Sabbath Tract Society and Rev. A. J. C. Bond for so kindly furnishing the attractive badges worn by the various delegates; to N. O. Moore for printing the invitations and programs; and to the many persons who helped make the meetings a success.

VESPER SERVICE

Miss Dora Hurley was in charge of the Friday evening vesper service. The lights were dimmed while Robert Hurley, in the distance, played a cornet solo, "The Old Rugged Cross." As Mrs. Susie Coon sang "Jesus Calls Us," a spot light was flashed on an impressive picture of our Savior, kneeling in the Garden of Gethsemane the night before his crucifixion. The decorations were harmonious with the thought of the garden. While the lights remained on the picture, Mrs. Dorothy Bingham and Mrs. Marion Hargis played "Just as I Am," and "Jesus I Come," as a violin duet, and Miss Dora Hurley, Mrs. Marion Hargis, and Mrs. Malletta Curtis rendered "Have Thine Own Way, Lord," and the hymn "Jesus Is Calling," was sung as a solo by Rev. Lester G. Osborn.

The hymn, "I Can Hear My Savior Calling," was beautified by antiphonal singing, with Mrs. Curtis on the platform and Mrs. Sue Coon in the back of the church.

The lights were switched on and the congregation reverently joined in singing "I'll Go Where You Want Me to Go," as a close to the beautiful service.

Enlivening the sermon, the topic of which was, "The Value of Conviction," with some of his own personal experiences in the Orient, Rev. H. Eugene Davis preached a most inspiring sermon.

Putting the question to his audience, "Have we the conviction of Christ we should have?" he proceeded to answer the question by showing the religious, governmental, and social convictions of the Christian world. He also stressed the importance of individual convictions in the life of a young person.

While the congregation stood and sang, "I Am Thine O Lord," an appeal for a personal stand was made and the whole congregation responded. Rev. H. Eugene Davis offered a prayer of thanks for the inspiration of the service.

The congregation returned to their seats to sing "His Way With Thee," and be dismissed by Pastor G. D. Hargis.

SABBATH WORSHIP SERVICE

The Sabbath morning service was regularly conducted with Pastor G. D. Hargis in the pulpit. The congregation sang a hymn and participated in the responsive reading. Pastor Hargis made the announcements of the happenings of interest in the church for the following week. After the offering the choir sang as an anthem, "God Is Love." Rev. Lester G. Osborn read the Scripture lesson from the nineteenth Psalm. Rev. H. Eugene Davis offered the morning prayer, after which the congregation joined in singing the hymn, "Nearer Still Nearer."

Rev. G. D. Hargis delivered the morning sermon, taking as a topic, "What Is the Greatest Religious Need of the Young People?" He expressed the desire that young people might find the things in the heart of God, and make the choice between the two ways to begin the day—with prayer or without prayer; between two rulers—God or Satan; between two roads—narrow thinking or broad thinking; and the two places to go—heaven or hell.

The need of the young people as he expressed it in the "Four P's" was: purpose, preparation, participation, playing the game. In closing this inspiring sermon, he brought out the fact that, "Decision Determines Destiny."

A call was sounded during a solo by Rev. Lester G. Osborn, "Think On Thy Way."

Rev. Lester G. Osborn was in charge of the Bible school song service, ably assisted by a young people's choir and orchestra. After the introductory remarks by Superintendent P. B. Hurley, the classes were dismissed to their respective teachers and classes.

"LIFE WORK" DISCUSSION FOR YOUNG PEOPLE

The Sabbath afternoon service was open to the young people only. After the song service in charge of Rev. H. Eugene Davis, the meeting was turned over to Robert Hurley, president of the Riverside Young People's Society.

The topic for the afternoon as introduced by Robert Hurley was "Life Work." Pastor G. D. Hargis discussed the "Principles." He wished that all young people would account themselves unto the "switches," by "fixing principles in their mind, having life, and giving loving service."

Miss Dora Hurley, registered nurse, talked upon the life work of the nurse. She

showed that nursing gave a chance to be of service to those for whom they are employed.

N. O. Moore presented the aspect of the teacher. He showed the many qualifications that the teacher must possess to be successful, and the opportunities the teacher has to help his fellow men.

Doctor G. Wayland Coon told of the profession of the doctor. The opportunities that the doctor has with the close relationship with the patient gives him many chances to lend unusual assistance to them.

Mrs. Susie Coon showed in an unusual and interesting way that motherhood is in reality a profession.

In business according to P. B. Hurley, one should set his standards high. "The easy way is not always the best way," he pointed out.

The ministry was presented in a very interesting way by Rev. Lester G. Osborn. "The minister has a chance at all jobs," he said, "but the greatest privilege of the minister is to help those in need."

Robert Hurley reviewed all of the helpful talks, giving the qualifications of the good Christian man. "Regardless of what life work is chosen, one would meet the requirements of that work if he lived up to the qualities of the Good Christian."

After a short round table discussion on "Life Work," led by Rev. H. Eugene Davis, the meeting was closed.



RIVERSIDE (CALIF.) GROUP AFTER FELLOWSHIP BREAKFAST ON MT. RUBIDOUX

SOCIAL HOUR

At about five-thirty, the evening after the Sabbath, the young people gathered in the basement of the church to enjoy a social hour together. Rev. H. Eugene Davis directed the group in several intensely interesting games. The supper consisted of cocoa, sandwiches, and cookies, and was served from the kitchen. When the group had eaten their fill and restored the kitchen to order, they were dismissed to attend the evening services.

SABBATH EVENING SERVICE

The song service led by Rev. Lester G. Osborn was featured by a male quartet composed of Dr. H. M. Pierce, Dr. G. Wayland Coon, Professor W. Ray Rood, and Mr. Glen Osborn.

Doctor Bond's letter was read to the group by Mr. Davis.

The congregation was divided into three groups, the young people, the young married people, the older young people, who separated so that they might more easily conduct their study of the three problems—the Sabbath, racial problems, and influence—led by Rev. Lester G. Osborn, Rev. H. Eugene Davis, and W. Ray Rood, respectively.

In discussing the Sabbath, Lester Osborn passed around slips of paper on which each wrote his own personal problem concerning the Sabbath and its observance. These problems were discussed by the group.

That "Christ is the center of our civilization and the whole world needs him," was the truth arrived at from the discussion of the racial problems under the leadership of Rev. H. Eugene Davis.

The story of "The Great Stone Face," as told by Miss Leta Farrar, featured the study of influence under W. Ray Rood. The lesson concerning the strength of influence was learned from this story.

The different groups returned to the auditorium where a brief review of the different discussions was held.

Before the group was dismissed a brief ceremony joining Miss Ethlyn Davis and Mr. Theodore Copeland in marriage was held with the bride's father Rev. J. T. Davis officiating, assisted by Pastor G. D.

Hargis and Elder E. S. Ballenger. A reception was held immediately following in the parlor of the church.

FELLOWSHIP BREAKFAST

The closing service of the conference was held Sunday morning on the picturesque Mt. Rubidoux. As soon as the young people had satisfied their longing for climbing and exploring, a fellowship breakfast was served. After all had partaken of the meal, the group gathered on the sloping recesses of a natural church on the hillside, where Loyalty was aptly discussed.

"Loyalty to the Church" was taken by Ethyl Babcock; to "Friends" by Leta Farrar; to "Christ" by Gleason Curtis; to the "Sabbath" by Marion Hargis; to "Youth's Problems" by H. Eugene Davis. They were all well prepared and delivered in a most impressive way.

The attendance at the meetings was very gratifying, being 75 present Friday evening, 155 Sabbath morning, 40 Sabbath afternoon, 85 Sabbath evening, and 35 Sunday morning.

The deepest appreciation and thanks are due to Rev. H. Eugene Davis for rendering his unselfish service to the success of the meetings.

The result of the meetings was shown three weeks later when five of the young people offered their hearts and lives for the first time to the service of their newly found Master, Christ.

Reported by
DUANE HURLEY AND WAYNE ROOD.

DOCTOR GARDINER

DEAR RECORDER:

Permit me to have printed here the dedication of the third edition of my *Bible Studies on the Sabbath Question*.

ARTHUR E. MAIN.

Alfred, N. Y.,
March 20, 1931.

THE DEDICATION

This third edition of *Bible Studies on the Sabbath Question* is cordially and fraternally dedicated to Theodore Livingston Gardiner, D.D., whose loyalty to truth and duty, as it is given him to see truth and duty, is brave and Christian; and whose active and fruitful life of self-giving service all these years calls forth the affectionate appreciation of his many friends.

MISSIONS

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

LONE SABBATH KEEPERS

Some of the most loyal and devout Seventh Day Baptists are lone Sabbath keepers. A little less than twenty years ago an organization called the Lone Sabbath-keepers' Auxiliary was constituted. In the minds of many of us this organization has done much helpful work. Some of the time the executive officer of the Lone Sabbath-keepers' Auxiliary has been a lone Sabbath keeper, but much of the time this officer has been a resident member of one of our churches.

The General Conference at its last session asked the Missionary Board to take over the work of the Lone Sabbath-keepers' Auxiliary, evidently with the idea that the board would make such disposition of the whole matter as seemed wise under the circumstances. Why this action was taken has never been clear to the writer, unless it was that the proposition, like so many others, was the result of a drifting process unaccompanied by thorough study of the question in all its relations.

When the request of Conference was presented to the Missionary Board the last of October, the board voted to take the matter up, and as soon as possible the missionary secretary sent the following letter to the pastors asking them for advice regarding the question:

To the Pastors of Seventh Day Baptist Churches,
DEAR FRIENDS:

As you doubtless know, the last General Conference asked the Missionary Board to take over the work which for years has been entrusted to the Lone Sabbath-keepers' Auxiliary, and I am writing for your counsel and suggestions.

1. The most of the lone Sabbath keepers are members of Seventh Day Baptist churches, and therefore come under the watchcare of our pastors. It has seemed to me that the work which the Lone Sabbath-keepers' Auxiliary has been trying to do and the work many of our pastors do with the lone Sabbath keepers overlap. Under these circumstances the question arises whether it is worth while for either the Lone Sabbath-keepers' Auxiliary or the Missionary Board to continue this work. Or to put it in

another way, is there anything that the Missionary Board can do to help the pastors in looking after the lone Sabbath keepers?

2. There is evidence that many lone Sabbath keepers desire to be let alone and there are those, I find, who think it useless to follow up this class of lone Sabbath keepers. What is your opinion regarding this?

3. It appears to some of us that if the Missionary Board is to do anything in this matter, it should be in connection with and as a supplement to the work of the pastors. What do you say to this?

4. Some have thought there is an advantage in having a lone Sabbath-keepers' organization. What do you think about this? If there is to be such an organization should it not be officered and its work carried on by lone Sabbath keepers?

Kindly write me fully and freely at an early date regarding these matters.

Faithfully yours,

WILLIAM L. BURDICK,
Missionary Secretary.

*Ashaway, R. I.,
November 20, 1930.*

This letter was sent to the pastors because, with few exceptions, lone Sabbath keepers are members of some church, and are under the watchcare of the church and its pastor. By virtue of this situation the work with, and the problems concerning, nonresident members are the same as the work and problems of the Lone Sabbath-keepers' Auxiliary, turned over to the Missionary Board. Some of the pastors let many weeks pass before replying, and when the replies came they were thoughtful and full of worthy suggestions.

This article is written for two purposes: first, that all concerned may have the benefit of the answers from the pastors; second, to ask lone Sabbath keepers to write to the missionary secretary stating their opinions and wishes in the matter. It is sincerely hoped that a large number of lone Sabbath keepers will see this request and respond as promptly as possible.

Below are given quotations selected from the replies of some of the pastors. To avoid formality, and for other reasons, no names are given. It would be interesting if all the letters were given in full; but as that does not seem feasible, quotations have been suggested on the basis of including as large a variety of statements and suggestions as possible in a limited space.

"The things which you have suggested, pro and con, regarding this branch of work have been often thought of, and I wish it could be made perfectly clear what ought to be done about it.

You may not remember that this organization was proposed in the report of the corresponding secretary of Conference when I had that office. It seemed to me then a movement that ought to result in conserving the threatened losses we were suffering from the 'scatteration' habit of our people. But if after all these years of trial, it has been found ineffective for the purpose in view, let it die, and peace be to its ashes, even if it was one of my pet notions. Perhaps the pastors can be aroused to take hold of this work and arouse the interest of those 'who are scattered abroad.' But unless there is a stronger heart action at our centers how can we expect vigorous circulation at the extremities?"

"In answer to your letter of November 20 I would say: (1) It is true that the work of the L. S. K. Auxiliary and the work of the pastor among the lone Sabbath keepers overlaps, in that each works with the same people, trying to hold their interest in the church, the denomination, and the Sabbath. I think the Missionary Board might help the pastor especially in the two last items—interest in denomination and the Sabbath. Overlapping helps rather than hinders where the purpose is the same. (2) There are probably some lone Sabbath keepers whom it is useless to follow up. Who can tell just which ones? On the other hand, this need not be said of all of them. (3) The work of the board and that of the pastor should be supplementary but not necessarily unified. It is well that interest be expressed from more than one source. (4) I think there is a work for such an organization. It would be fine if many of the officers and workers should be from the lone Sabbath keepers, with the backing of the Missionary Board."

"Yes I think there is one big thing that the Missionary Board can do to help the pastors in looking after the lone Sabbath keepers. It can prod them along. The local work of the pastors is likely to be taking about all his time and interest. If the matter is brought to his attention once in a while and some suggestive material as printed matter is placed in his hands, the work is more likely to be done. 'What is everybody's business is nobody's business.' If the board could keep an up-to-date list of names and addresses, it might be valuable to the Tract Society or other organizations. The very fact that the pastors were asked to report once a month or once a quarter, would keep the work going regularly rather than by fits and starts, as it might otherwise. I agree with those who think that if the Missionary Board is to do anything along this line it should be to supplement the work of the pastors. The pastors are in closer touch with these and at least know where to find out about them. Then, too, I think it is more work than should be thrust on the Missionary Board without any help. I think a lone Sabbath-keepers' organization might be very helpful, and of course should have lone Sabbath keepers for officers. The more officers and committees the better."

"So long as we have lone Sabbath keepers, I think we should have a L. S. K. organization; and it should be officered and the work carried on by lone Sabbath keepers. Of course I be-

lieve in the pastors visiting these lone Sabbath keepers as often as possible."

"As to the first question, it would seem that there is an unnecessary overlapping in the work of the pastors and the auxiliary. I have often wondered what a pastor could do outside of trying to keep these people in touch with Seventh Day Baptists. Certainly the pastor is the key man, and the pastor and the board should work together. I think that if there is to be a lone Sabbath-keepers' association, it should be officered and the work carried on by lone Sabbath keepers."

"I am in agreement with the substance of your statement No. 1. I would suggest that the missionary secretary or other representatives of the Missionary Society visit lone Sabbath keepers when in the course of their travels they may be near known Sabbath keepers who would appreciate such a visit or call. It does not seem to me that there has been sufficient apparent interest among the lone Sabbath keepers to warrant the expenditure of time and money necessary to maintain a separate work. Churches and pastors should carry on this work. Loyal lone Sabbath keepers should be as much interested in the home church as in an organization of scattered membership. If an organization of lone Sabbath keepers were worth while, it would be because there was sufficient interest among them so that the organization could be officered and carried on by those of their own number."

"I do not feel that the work of the L. S. K. Auxiliary has been a failure, neither do I feel that the results have been such as to warrant us to continue the work under such an auxiliary. If we should reconsider the question and restore the L. S. K. Auxiliary, I should favor officering the organization with lone Sabbath keepers, as you suggest in your fourth paragraph. If each church would see to it that the nonresident members are kept acquainted with church and denominational matters, the desired work would, in my opinion, be better done than through a denominational organization; but in a majority of cases the local church does not do much for its nonresident members, I fear. I think that there is some reason to feel that this work might be supervised by the Sabbath Tract Society. My first work for the Tract Society was to visit lone Sabbath keepers. Revs. H. D. Clarke, E. H. Socwell, and perhaps others have done similar work under the direction of the Tract Society. I am wondering if the work done by Mrs. Stillman of Texas should not be continued. I am sorry that so many of the lone Sabbath keepers are lost to the cause instead of being the nucleus of new groups of Seventh Day Baptists."

"When I was general missionary on the Southwestern field, I visited many lone Sabbath keepers in that territory. With very few exceptions they appeared to appreciate the calls and I believe they were an encouragement. I believe a lone Sabbath-keepers' organization could be made the means of holding the interest of some who might otherwise be lost to Seventh Day Baptists. It might be a distinct advantage to have such work carried on by the lone Sabbath keepers themselves."

"I think the work as it was once carried on for about fifteen years on this coast, with one to make an annual trip over the field to call upon the scattered flock, the best possible plan within our reach. Nothing can take the place of calls. The ties of personal contact are valuable beyond estimate. And there are many scattered ones on this coast. We have no better people anywhere among us than some of the lone Sabbath keepers."

"The L. S. K. is an organization of pre-auto days and is not needed now. The pastors can communicate by letter with those too far away. I have no suggestions as to how the Missionary Board can help the pastor except to remind him and encourage him to do his duty."

"I feel confident the Missionary Society should operate in this field together with the pastor and supplement his efforts and work. I wonder why a lone Sabbath-keepers' tract should not be prepared and published to help in this way. It might contain a word concerning holding value of the Sabbath. We talk about the Sabbath needing us—we much more need the Sabbath, in our lives. Encouragement to loyalty could be conveyed. A message of cheer and assurance of interest and of love in and for the absent one might be written in general terms applicable to all our churches. I cannot see much advantage or accomplishment of a session of Conference being given to lone Sabbath keepers, when that program must consist of papers prepared by people who do not attend, and must be presented second hand."

"In some of my pastorates I have kept in rather close touch with those nonresident members who would reply, and in some cases kept letters going to those who did not reply. But my faithfulness in this kind of work has not been uniform. Doubtless some of our pastors do not do much for the nonresident members. The church at Alfred Station has a policy of automatically dropping names of those who for three years are absent from the church, do not support the church, and fail to reply to at least one letter a year from the pastor. Your letter is an incentive to me to get to work at that point."

"To your third question I would say that I think the best thing that can be done by the board is to work in co-operation with the pastors in the visitation of the scattered ones. This I expressed in a former statement. It is possible that a lone Sabbath-keepers' organization would be of advantage if it were officered and conducted by lone Sabbath keepers who have a deep heart interest in that work. They are familiar with the difficulties that come to the lone Sabbath keeper. Such an organization would be hard to perfect, but I think it would be most efficient."

"Regarding the lone Sabbath keepers' work I will write suggestions on your questions by number. (1) There are a number of lone Sabbath keepers who are not members of active churches, and so do not come under the care of pastors, for example, those at Belzoni, Okla.; Upperglade, W. Va.; Venango and Cambridge Springs, Pa. Where we have general missionaries on a field,

such are generally cared for, but often they are not. Often, too, a church does not take an interest in caring for its own nonresident members, or is not in position to do so. I think the best work in this line is being done by the Sabbath schools through the home departments, in such churches as Salem and Fouke. (2) It seems to me that those lone Sabbath keepers who want to be let alone are the ones who most need to be followed up. (3) I believe the work of the board should supplement that of the pastors as far as possible; but I see no reason why the board should not, where conditions make it advisable, take up work independently of the pastors. I mean this especially in the cases of those who are not members of active churches, and those for whom their home church can do, or will do, nothing. (4) There are a good many advantages in a lone Sabbath-keepers' organization. It seems that there certainly ought to be one, if the lone Sabbath keepers want it and will back it. I certainly think that it ought to be an organization of, not simply for, lone Sabbath keepers, although, of course, under the care and direction of the board. I have had this thought come into my mind, especially when working among unconnected lone Sabbath keepers who are bound by no ties at all to any Seventh Day Baptist church: It might serve a good purpose when there are such unconnected groups to have them banded together in a regular church organization of their own. I do not know whether anything would be gained; it would not be needed certainly in sections where there are churches working actively among the lone Sabbath keepers."

MORE HOME STUDY COURSES IN RELIGIOUS EDUCATION

Dean Henry H. Meyer of Boston University School of Religious Education and Social Service announces for the second semester seven new courses in the home study department. These are: *Old Testament History and Literature*, *Teachings of Jesus*, *Educational Psychology*, *Moral and Religious Education of Young Children*, *Dramatic Composition*, *Religious Education in Town and Country*, and *The History of Religious Education*. These courses are of college standard and receive college credit. They may be applied on bachelor's degrees at the School of Religious Education.

All students taking home study courses receive the personal attention and counsel of the instructor. The instructors are members of the regular faculty of the School of Religious Education, 20 Beacon Street, or other specialists in the field of their courses.

—Henry H. Meyer, Dean.

OUR ASSOCIATIONS—AN EXPLANATION

The corresponding secretary of the Western Association has received a communication which reveals an apparent misunderstanding of the resolution sent by the Western Association to the SABBATH RECORDER recently stating our policy regarding the exchange of delegates and representatives from our boards at our annual gatherings. Mrs. Sanford has sent the communication to me with the suggestion that I write an explanation for the RECORDER. I do so in the hope that if there are others who failed to see the reason for our action the matter may be cleared up.

The resolution was apparently construed as *unfraternal* because it does away with the exchange of delegates, *undenominational* because it reserves the right to select its own speakers on its programs, and third, "the legality of this legislation on the part of the executive committee, under the circumstances, has been called in question," and "other marked objections have been pointed out."

Inasmuch as the above interpretation of the action of the Western Association, with its criticisms stated and implied, seems to us to be based on a misunderstanding, I wish to call attention to the following facts.

The problems of our annual gatherings have been growing more vexing and insistent now for more than a decade. They may be briefly stated as follows:

1. Any attempt to fix upon a period of three or four consecutive weeks which would be to the best interests of the associations has proved a failure. Invariably one or more associations come at a time when there is a serious conflict of interests. School duties, both by teachers and pupils, state regents, commencements, and other important functions seriously affect attendance.

2. There has been a persistent and growing tendency on the part of local delegates (people within the association where the meeting is held) to confine their attendance to two days, Sabbath and Sunday, and many of them for Sabbath only. This obviously creates a perplexing problem for the executive committee who in arranging the program desires to give adequate opportunity to the representatives of our boards

to present our varied and multiple interests. Delegates are often unavoidably forced into places where they must give their sermon or message at a time when a mere handful of people is present, which is manifestly unfair.

3. Delegates going the rounds of the associations are compelled to spend three or four weeks of their valuable time away from home, to deliver as many sermons or addresses to fifteen or twenty people. This is a frequent occurrence. One outstanding minister, as delegate from his association, delivered an important message to twenty people and sat down to wait another week for a similar opportunity. Another delegate, representing his association to another, on his arrival found he was not on the program at all. A local celebration had monopolized the time.

4. Certain boards have recognized the growing limitations and defects of the present system and have repeatedly asked for better representation on the annual gatherings, while other boards and interests of equal or greater importance have been crowded off entirely.

5. The increasing cost of sending delegates and representatives from the boards is placing a heavy burden on one or more of our associations. All attempts to relieve this burden so far have resulted in failure.

While we recognize the present policy has points in its favor, these are a few of the problems that have been calling loud and long for solution.

The implication that the action of the executive committee of the Western Association is *unfraternal* and *undenominational* does not take into consideration the facts in the case. For two years now the Southeastern and Eastern associations have called the attention of the Central and Western associations to the growing problem and expense of exchanging delegates, and have asked that something be done. We thought we were doing the very thing they wanted done. We therefore disavow any unkindly feeling towards our sister associations or any disloyalty to the denominational boards in our action.

That the *legality* of our action is called in question is interesting. We know of no provision either in the constitution of this

or any other association that forbids our method of procedure. The Western Association at its last session at Alfred Station, in 1930, in response to the appeal from the Eastern Association voted for the discontinuance of the exchange of delegates. The action of the executive committee of our association was merely putting that vote into effect, nothing more. If anyone can tell us wherein our action was *illegal*, we shall stand corrected.

After years of discussion and unwieldy attempts at a solution, the Western Association felt the time had come for action, and before passing the resolution already printed in the RECORDER discussed the advantages and disadvantages of various methods, and decided upon our announced policy. Points in favor of this policy are as follows:

1. It leaves each association free to fix the date of its annual gathering at a time when the best attendance can be secured and its and the denomination's highest interests served.

2. It allows the working out of an intensified and unified program. Also permits the program committee (the executive committee) to select its own speakers, an important consideration. It may arrange for a Sabbath Promotion program and invite our specialist at its own expense to assist in an intensive campaign along that line. Or it may work out a similar program with missions for its central thought, or it may elect to build its program around the idea of religious education and call for our specialist in that field, or it may make our young people's work and interests our point of discussion and invite speakers in harmony with those interests. Such a plan renders possible a special evangelistic campaign, if an association desires it. In any case a more intensified program is possible than under the old system where energies were often dissipated on a wide and varied range of subjects.

3. This policy will do away with the prodigal use of time of traveling delegates. Attention has already been called to this unpardonable waste of time. Increasingly busy and wide-awake pastors are declining to spend this month of time to deliver three or four sermons or addresses in as many

weeks. Multiply this waste by as many as there are of delegates and board representatives, and it is not surprising that our present system and machinery are being criticized as outworn and obsolete.

4. Under the new policy the expense may be as little or much as the local association wishes to make it. No burden need be saddled upon the churches whether they wish it or not. Each association may invite as many or as few visiting speakers as it wishes and thus determine its limit of expense. Under this policy denominational interests will receive more just and more adequate representation. If a board is invited to select and send a representative, it is expected that the board will pay the expenses of such representative. If the association requests some special representative in conjunction with the board, the association would expect to pay the expense.

It is truthfully stated that our associational gatherings have become General Conferences in miniature. All our denominational boards expect a chance to present their interests—and fairly so, since they have at heart the interests of the denomination. But with the tendency on the part of the people to neglect these meetings and attend the General Conference, is it not time to try a new policy which will permit a more intensified program planned to meet local and urgent needs? If any one has a better plan, let us hear from him.

EDGAR D. VAN HORN.

Alfred Station, N. Y.,

March 19, 1931.

RESOLUTIONS OF RESPECT

WHEREAS the heavenly Father, in his infinite wisdom and wonderful love and care for the faithful, has seen fit to call to a better home our loved and respected sister, Mrs. N. Annie Maxson; therefore be it

Resolved, That as a token of our love we place these resolutions upon the minutes of the Women's Missionary Society of which she was a member, also have them published in the SABBATH RECORDER.

MRS. E. R. LEWIS,
MRS. M. C. GREEN,
MRS. R. E. VINCENT.

WOMAN'S WORK

MRS. ALBERTA DAVIS BATSON
Contributing Editor

A MOST INTERESTING EXPERIENCE

SUSIE M. BURDICK

In the thirty-sixth chapter of Ezekiel is given the order of the regeneration of the children of Israel "that God's great name might be sanctified among the nations." First came separation, then cleansing, followed by the giving of a new heart of flesh in place of the stony heart. There was the promise of the indwelling Spirit of God resulting in a new life of obedience. The people were to be saved out of all their uncleanness, they were to dwell in the promised land. There was to be great fruitfulness and no longer any reproach of famine. After all this, "Then shall ye remember your evil ways, and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations." We have recently had an illustration of this. First the coming of the Holy Spirit to the heart, then the remembrance of sins, even of long years before. This is the story:

In the fall of 1907 there appears on our records for the first time the name of Dzoong-tsung, a girl brought in by her father. An older sister had been here more than a year supported by a Christian worker in another mission. Dzoong-tsung was here more than two years. A short time before she left there occurred a theft which, like so many in the course of the years, made havoc in the school. A ring was stolen. There were circumstances which made it especially trying. In the course of the investigation a letter confessing the theft, signed by a girl, Chung-zu, of excellent character and from a good home, came to our hands. This proved to be a forged letter and added fuel to the fire. The Chinese teachers in studying the handwriting brought under suspicion the girl of whom we have written. She strongly denied the charge. Not long after, she left. For a time we were able to follow the two sis-

ters, but the father, who was making frequent changes of residence, finally moved quite away from Shanghai and we lost sight of them altogether. A few days ago the following letter was received:

To the Principal of Grace School:

Twenty years ago I studied in your school. I was a very bad pupil and always sinned against Miss Burdick. The greatest thing was that I stole Dzau Miao-tung's ring and Vong-ne's earrings. I stole them and then said somebody else had stolen them. As Paul said, "Among sinners I am chief."

At that time I was fifteen years old and didn't realize my sin. Thank God for his great mercy. Though my sins were so great he did not cast me off. In a revival and a retreat I received the Holy Spirit and now I want to confess my sins and return the money two-fold. I enclose thirty dollars.

Where are my two classmates? Please give them the money. If you do not know where they are please take these thirty dollars for the school and give me Miss Burdick's address. Thank you. I don't suppose you know where Chung-zu is. I also sinned against her. I fully believe Jesus' precious blood has washed away my sins. Again I ask you to forgive me. If it is God's will I will come and see you. Peace to you in God.
(Signed) DZOONG-TSUNG.

With her letter came one from the missionary with whom she is working. From that letter we make the following quotation:

DEAR MISS WEST:

The inclosed letter is from one of our Bible women who once was a little pupil in your school. The Holy Spirit has convicted her of a sin she committed while in the school and the inclosed letter is the result. She is absolutely sincere and is one of our respected workers. She is on a small salary and this money is a large sum to her. It is all her own and it comes out of a heart that is broken before God. Since it is such a large sum for her I offered to lend her part of it but she would take nothing. It was her own idea to pay back in double measure. This surrender and restitution have been a great blessing to her and I know she will be a better worker after this.

If it seems fitting I think she would like for you to invite her to come to the school sometime and give her testimony.

This morning, while writing this letter, another letter has come. This time to me.

Miss Burdick, I have received Miss West's letter. I am very glad to know you are in Shanghai. Thank God you are still in China and now I am writing to you. You know my many sins. Please forgive me. Thank and praise God for his great love that he allowed me to recall the sins of my childhood so that I can come to you and confess them.

Please find Miao-tung for me. Thank you very much. May God bless me that I may come to you. Please pray for me that I may become a worker not to be ashamed.

(Signed) DZOONG-TSUNG.

Is it not true that the Holy Spirit still comes to hearts to "bring to remembrance their evil days and their doings that were not good"? Thank God that through the blessed Savior there is full forgiveness and cleansing from sin.

HOME NEWS

WHITE CLOUD, MICH.—The annual business meeting of the White Cloud Church, was held February 22, in the church basement. A spirit of unity and Christian fellowship was manifest. The work of the teachers of the Vacation Religious Day School was commended and a unanimous vote cast to hold Religious Day School again next summer.

It was also decided to establish a summer camp for boys and girls at Diamond Lake, near White Cloud. A committee was appointed to attend to this work. It would be hard to find a place more perfectly fitted for such a camp than is Diamond Lake. Naturally, this spot has everything to furnish a good time for boys and girls, as well as an ideal place to become better acquainted with the Creator and his handiwork.

The coming of Erlo Sutton in April to hold a series of revival meetings is being looked forward to with pleasure. We are hoping and praying that great good may result from this effort.

Junior and Intermediate Christian Endeavor are active societies under the leadership of Mildred Babcock and Nettie Fowler, respectively, aided by Pastor Wing and wife. Sabbath, February 28, seven sincere young people of the Intermediate division signed the pledge, making it an impressive service to which all church members were invited. We are proud of our young people and the interest they are taking in Christian service.

DORA SIEMS.

EDINBURG, TEX. — Church attendance during the past winter has been pretty good considering the unusual amount of rain we have had, and some sickness among the members. All are well at present.

Mr. and Mrs. R. T. Fetherston and little son "Bobbie," of Paw Paw, Mich., spent

several weeks in the valley this winter. Mrs. Fetherston is the daughter of Rev. E. M. Holston, and is a most efficient church and Sabbath school worker. We are grateful for the interest and help of these people during their stay among us.

W. J. Eason and family—lone Sabbath keepers—with Mrs. Eason's cousin, Mrs. Carrie Beam, have moved here from Arkansas. They are hoping to locate in or near Edinburg so that they may be able to attend church services regularly. As there are nine of them, they add materially to our number.

Our Sabbath school had a Christmas tree with treats for the children and a program at the home of the pastor. The children and young people performed their parts well, though several of them had never spoken or sung in public before.

With sad hearts we learned of the passing of our dear brother and senior deacon Julius E. Jessen, January 17, at his home near Richland Springs, Tex. He had been ill since last April. He suffered much and for several weeks prayed to go and be with his Lord. Our dear Sister Jessen has the heartfelt sympathy of all our members. When sufficient data can be gathered, an obituary will be prepared for publication in the SABBATH RECORDER.

We have had a very mild winter. Citrus fruits and winter truck are nearly all marketed, and spring crops are well advanced. The air is full of the perfume of orange and grape fruit blossoms, wild flowers, roses, and other garden flowers. Winter here is like spring, and spring is like early summer in the North.

PRESS COMMITTEE.

Edinburg, Tex.,
March 17, 1931.

EASTER

Festivals are the important institutions of universal religion. They belong to no one particular faith, but to the religion of humanity. They early developed from the exigencies of human nature and man's sense of kinship with the world about him. Chief among them was the festival of spring. Our Northern ancestors called it Easter, after their goddess of spring, and this name it still bears. The ancient Hebrews connected it with the celebration of the barley harvest, and the barley cakes of the antique rite survive still in the unleavened *Mazzoth*.

The ancient nature worship was later associated with great historical events, and so the Hebrews celebrated with it the anniversary of the great deliverance from the bondage of Egypt and called it Pesach, or the Passover.

To this ancient patriotic association the early Christians added that of the resurrection of their Lord from the dead, and thus gave it the significance of an eternal hope and a blissful immortality.

How rich is Easter then in solemn and venerable associations, both sacred and secular, not for the Christian only, but for the Jews also, and even for the Positivist or the Agnostic!

Such seasons ought to unite rather than divide us. We should seek not the minimum but the maximum of religious agreement. If we can see beneath the different symbols and rites the ideals which are eternal and unvarying, we shall be able to adore together the eternal goodness and worship together in the one great temple of humanity.

I plead for more of this spirit of brotherhood between man and his brother man, though of different creed; and for more of the filial spirit toward the great All-Father. Are we less religious than the Indian or the savage? Have we no feelings of love and adoration? Nay, verily, there is a poet heart and a prophet voice within each human breast. Let then that noble spirit control us and let us admire and imitate Auguste Comte, as he reads the Imitation of a Thomas à Kempis, even though, with him, we interpret the old monastic in our own way.

Then with him we shall learn the universality of the great religion of humanity under all differing forms, and see in this Easter season its sublime lessons for all men.

And if Easter has all this wealth of association for all mankind of every creed, how inestimably precious should it be to the Christian, for whom it is especially identified with the Lord's resurrection, bringing life and immortality to light. The incarnation, the crucifixion and the resurrection are the great facts forming the historic foundation of Christian faith. And while it is true that the Christian ought at all

times to rejoice in the sense of the risen life in Christ, yet from the very nature of our humanity we find ourselves helped by the recurrence of special seasons inviting us to join with our fellow believers of every denomination in the one Church of Christ in celebrating this the consummation of the Lord's atoning work and the solemn seal of the divine approval upon it.

—Leighton Williams in *The Examiner*.

OUR JUGGERNAUT CAR

As expected, total deaths from auto accidents in 1930 showed an increase over the preceding year—and all other years. There were 1,300 more killed this way than in 1929, bringing the grand total to 32,500 victims, or about 90 a day. There were 835,250 automobile accidents in 1930 in which 994,825 persons were killed or injured, according to figures by the National Council of Safety. The increase in deaths was said to be the least for any year since figures have been tabulated, but that showing is not so good when it is considered that motor mileage decreased last year some ten per cent over the year before. In spite of this fact accidents increased twelve per cent and deaths four per cent. The saddest feature in the figures is that no way of improvement seems to have been found. Insistence on good mechanical condition of cars seems to have been ineffectual, for ninety per cent of the cars in accidents were found to be mechanically all right. Excessive speed and reckless driving were found to be responsible for the larger part of the death toll.

—*The Pathfinder*.

WEALTH

Give me neither poverty nor riches.

—*Proverbs 30: 8.*

Can wealth give happiness? Look round and see
What gay distress, what splendid misery!
Whatever fortune lavishly can pour,
The mind annihilates and calls for more.

—*Young*.

The making of money, the accumulation of material power, is not all there is to living.

—*Edward Bok*.

Most people think of it in terms of getting, but success begins in terms of giving.

—*Henry Ford*.

YOUNG PEOPLE'S WORK

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

BROTHERHOOD OF MAN

Christian Endeavor Topic for Sabbath Day,
April 11, 1931

DAILY READINGS

Sunday—One Father, one family (Acts 17: 24-31)

Monday—Brothers! (Luke 10: 30-37)

Tuesday—Human kindness (Acts 28: 1-6)

Wednesday—Brotherhood spiritualized (Mark 3: 31-35)

Thursday—Thoughtfulness of others (Rom. 14: 13-21)

Friday—Generosity (Matt. 7: 12)

Sabbath Day—Topic: How far dare we practice the brotherhood of man? (Matt. 23: 8-12)

DOROTHY M. MAXSON

“—for one is your Master, even Christ and all ye are brethren.”

Back in the beginnings of recorded English history, we find Sir Thomas More in his “Utopia” dreaming of an imaginary land where all men are equal and all men are bound together by a common purpose. And down through history to the present time, we find writers, philosophers, poets, and thinkers who are zealous in the cause of universal brotherhood.

We have come far since Sir Thomas More, and still today we talk of the brotherhood of man, of worldwide friendship, and the gradual abolishment of class distinction. We have international movements for the purpose of drawing together the thinking people of all nations. From those who have had the privilege of attending some of the meetings and conferences of these movements, we have reports of great inspiration—reports of people of all races and creeds working side by side and working for the same end. Perhaps here is the ultimate solution of our problems.

In the meantime, however, in our everyday life just how far dare we practice the brotherhood of man? There is so much to take into consideration. We cannot grasp the conditions, the customs, the entire background of people of another land or another race. And neither can we overstep all the

conventions that society has placed around us.

We can be thinking young people. We can practice that brotherly love that will not knowingly cause another person (whatever his race or creed) to suffer through an unkind word or deed of ours. We can strive to have the understanding heart that will place us in another's position and give us his viewpoint, and then act accordingly. We can realize that in the great plan for the universe “all ye are brethren.”

Milton, Wis.

CEDAR RIVER

XI

It was a happy Sabbath morning breakfast on Laurel Run the next day, and Jim McMillen poured out his heart to God in such a fervent prayer as he had not offered in months—for Hope, that she cling always to the truth; for Charity, that she find it; for Faith, far away in Richwood, drifted away, indifferent; for Roger and his family, that their half-dead faith might be quickened. The girls did up the breakfast work together, and then Hope must get away and go, alone, for her quiet Sabbath morning stroll down by the river, as she had always done, ever since, with Martha Ann, she had first grasped the beauty and glory of God's holy day, so long ago—until these last few bitter weeks.

It was a lovely morning for dull November, clear and snappy, just a little frost in the air, and Laurel Run bubbled and sparkled down over its rocks, hurling itself down miniature cataracts, swirling about in little eddies; Hope enjoyed it all.

She came around the point of the hill and turned along the river bank; there were the bare willows along the brink; there were the steep rocky bluffs ahead, with their scraggly pines and cedars clinging precariously. . . . “little lost sheep, clinging above the roaring water” . . . Hope's mind had slipped back to last night. . . .

She was startled by the honk of an auto horn. Strange she had not noticed—up there below the ford, headed downstream, half submerged in the swirling water. She turned, now completely back to the everyday world again, and ran toward the gravel bar at the end of the ford. As she drew

closer, where she could get a good view, her heart gave a sudden jump.

“Tom Parker, of all the born fools!” she cried out.—“Oh, I beg your pardon!—But you ought to have known better than to try to cross, with the river up, and you not knowing the ford. . . . I'll be back directly.”

She turned and ran swiftly up the road; as she neared the pasture gate she gave a soft whistle, and down over the steep mountain side trotted faithful Babe. In a jiffy Hope had saddled her, and was riding back toward the stranded roadster. Straight out into the river she rode, down over the rocky bottom, the water ever rising higher on Babe and swirling around her legs; now it was midsides; now Hope was on her knees in the saddle, to keep her feet dry—at last up by the roadster, and Tom was climbing out and mounting on behind.

“I ought to have known better—” he began.

“Of course you ought to 've known better,” Hope interrupted him, “You never in this world could have got through the ford if you had kept to it, with the river up like it is; and you kept too far down. The current caught you and turned you downstream, and it's sure lucky for you you hung up on a rock, or there's no telling where you'd be by now!”

They had again reached the gravel bar, and Hope drew Babe up for a rest.

“Shall we go up to the fire?” she asked.

“Aw, I'm not cold,” said Tom. “Let's sit down here on this rock for a bit—unless you're cold.”

So they dismounted, Hope tied Babe to a rail of the fence, and they sat down on the ledge of rock and looked out over the river.

“Poor little old flivver,” said Hope. “I reckon it'll have to sit there till Uncle Ezra McMillen comes back up with his team. Hope it doesn't have to go to the hospital, but that rock sure saved you, if it did tear things up some.”

“There'll be water in the crankcase,” Tom replied. “It'll have to be drained and washed out. I doubt if anything is hurt much. It was a fool trick, I know; I didn't think about coming, but when I drove into Cedar Bridge and saw the sign on the lunch room, ‘Closed Today’—”

“Closed Today?” Hope repeated wonderingly. “But Ellie—”

“Ellie was converted last night, too, you know. And, honey, she's been too close to you for too long not to know where the Bible stands on this day business. She's sure enough got religion, and when anyone's got that, they'll do what they see's right.”

Hope was too happy to say a word. She was sitting with her hands clasped, looking far away across Cedar River, seeing things ever so far beyond the mountain on the other side.

Finally Tom spoke again, awkwardly, rather hesitatingly. “And, little girl,” he said, “I've been reading the Bible a right smart, too, this fall.—Hope, I'm not working today.”

Hope was still looking afar off. It was a full minute before she came to herself, to speak.

“Tom, Tom—you don't mean—oh, it can't—it's too good to be true.”

Tom whistled softly a snatch of a revival song, familiar to them both:

“When we think of the wonderful love of the Lord,

There is nothing too good to be true!”

After a moment, he spoke again.

“I don't know what it'll do to my job, I let 'em know last Sabbath. I don't think I'll lose it, but if I do, there are other things to do, I reckon. I figured I'd lost you sure enough, honey, but your religion kind of got hold of me, and it finally won out, just when it looked like you'd left it after all.”

“Tom, O Tom!” she cried out, clasping her hands and looking up into his face. “So there's nothing between us now!”

The curly brown head was buried in Tom's embrace. It was buried for some time, then Hope, recovering herself, sat up straight, and again looked out across the river. Tom awkwardly broke the silence with the remark:

“They figure meeting'll likely break about tomorrow night.”

“Sure 'nough?” Hope looked around, surprised.

“That's what they claim.”—Tom laughed. “Reckon it's a good thing, before Preacher Smith finds out he's been holding a Sabbath revival.”

Hope laughed, too. “I guess he didn't figure on that. But, sure 'nough Tom,” (more soberly), “It is a Sabbath revival. Only I think Martha Ann Baker started

it, seven years ago. Oh, Tom, there is so much to be happy about! And I'm hoping for Charity, too. She was so different, last night. She didn't make fun, like I thought she would. And, Tom, if Roger and Molly and the kids would come—why, we could have a little Sabbath school! Oh, don't you suppose they would?"

"Here's hoping," said Tom. "Let's do our best with them. And, honey, you and I—you remember down by the bridge—and you said now there was nothing between."

"Yes, Tom dear. You can wait awhile for me, can't you? Oh, it mustn't be so soon! And I'm just past eighteen!"

"Yes darling," Tom replied, "I'll wait—as long as you say; only you have told me you will!"

"O Tom," she cried rising, "come on, let's go tell dad! But we can't now, sure enough," she said, suddenly coming back to practical things, and seating herself again on the rock. "Your poor little old flivver out yonder in the river—and I hear Uncle Ezra's wagon a-creaking up the road right now."

So they sat still on the rock. Hope's hands were again clasped; her gaze was fixed on far-off things.

Finally—"I know it's beautiful in the springtime," she said, "with the redbuds and the dogwoods all abloom on the mountain sides, and the little green leaves just a-starting out on the trees. But Tom, if this is dull November—the little frost in the air, the river sparkling so clear, the old gray rock cliffs standing out so bare on the mountainsides—yes, and there is some color, too: those little old redbirds down among the willows—Tom, I don't believe Cedar River was ever more beautiful than it is right now!"

(The end)

CHRISTIAN ENDEAVOR GOLDEN JUBILEE CELEBRATION

The Rockville Christian Endeavor Society held its usual prayer meeting on Sabbath afternoon, January 31, to which the Junior society was invited. Marion E. Crandall had charge of this meeting and it proved very helpful, with the help of the Junior society.

On Sabbath evening, January 31, the Christian Endeavor society and juniors held a meeting in the church to which the public

was invited. This meeting was in honor of the Golden Anniversary of Christian Endeavor. The program was as follows:

Piano solo Lucie A. Irish
Hymn C. E. Society
Vocal solo Julia C. Irish
Remarks by president Grace I. Jordan
Song Juniors
History of Christian Endeavor

Rev. W. D. Burdick, Julia C. Irish,
Donald Crandall

Vocal duet Marion and Ruby Crandall
Junior Society History Mrs. W. D. Burdick
Junior song Juniors
Spread of Christian Endeavor

Grace I. Jordan, Marion E. Crandall,
Ruby Crandall, Grace Crandall, Agnes
Baton, Mrs. Nina Pope

Drill and song Juniors
C. E. recognition Elva Woodmansee
(Small banners with C. E. emblem and
date of joining presented to
all members)

Song Junior and C. E. society
Closing song Congregation
Mizpah benediction

On Wednesday evening, February 4, a joint social was held in the parish house in honor of the anniversary also. Many interesting games were played, led by Rev. W. D. Burdick.

A song by the juniors
Biography of Francis E. Clarke Ruth Boss
Biography of Daniel A. Poling Grace Crandall
Song Agnes Baton, Ruth Boss,
Mary Ida Sherman

History of Washington County
Central Christian Endeavor Union

Elva Woodmansee
Refreshments were served and closed with
singing "God Be With You Till We Meet Again,"
and the Christian Endeavor benediction.

JULIA C. IRISH,
Secretary.

INTERMEDIATE CORNER

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

DAILY READINGS

Sunday—Growing into Christlikeness (Eph. 4: 15)

Monday—Growing in love (1 Thes. 3: 12)

Tuesday—Growing character (2 Pet. 1: 1-8)

Wednesday—Growing discernment (Heb. 5: 11-14; 6: 1-3)

Thursday—A test of maturity (1 Cor. 13: 11)

Friday—Strife hinders growth (1 Cor. 3: 1-5)

Sabbath Day—Topic: Being a growing Christian (1 Pet. 2: 1-5)

Topic for Sabbath Day, April 11, 1931

SPIRITUAL GROWTH

When Jesus was a boy it was said of him that he grew larger and stronger, his mind

developed and matured as it should, and his character kept pace with his body and mind. As we grow older and the problems of Christian living become more complex, does our spiritual growth keep pace and make us equal to the occasion?

Our lesson pictures Christian growth by two comparisons with physical growth—the new born babe and a building.

NEW BORN BABES

If you have an infant brother or sister at home, you know that his needs are few compared with yours. He does not need strong shoes, or a sled, or school books, or meat and potatoes. He does not need to go to school or even to church for a while. But there is one thing that he must have if he lives and grows—that is milk, and milk is a good food for him all his life.

Our lesson tells us that the Christian beginner is like the new born babe—there is one thing that he must have if he lives and grows spiritually—that is the Word of God, and it is a good diet for spiritual growth all through life.

A BUILDING

How does a building grow? Not like boys and girls grow of course, but when the mason places one stone upon another with mortar day after day, a building gradually grows to completion. Stones thrown into a pile are not of much use; but when they have been cemented together into a building, the stone pile has grown into something useful, and each stone has grown into a useful part of that building.

Christ is called a Living Stone, we also are living stones. When we are bound together with him we have "built up a spiritual house," and are acquiring a Christian growth that comes with Christian usefulness. Is that not what the Church should mean to us?

JUNIOR JOTTINGS

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

I'LL TRY

"The others will laugh," said the Bugbear;

"And ridicule you on the sly."

"Never mind," said Jenny Endeavor,

"I'll try."

"You'll surely break down," said the Bugbear;

"You know you are terribly shy."

"Never mind," said Billy Endeavor,

"I'll try."

"It's really too hard," said the Bugbear;

"You might as well venture to fly."

"Never mind," said Susie Endeavor,

"I'll try."

"Just put the thing off," said the Bugbear;

"And others the lack will supply."

"I'll not," answered Tommy Endeavor,

"I'll try."

—Amos R. Wells.

THE TOUCH OF THE MASTER'S HAND

'Twas battered and scarred, and the auctioneer
Thought it scarcely worth his while
To waste much time on the old violin,
But held it up with a smile;
"What am I bidden, good folks," he cried,
"Who'll start the bidding for me?
A dollar, a dollar, now two, only two,
Two dollars and who'll make it three?"

"Three dollars once, three dollars twice.
Going for three," but no,
From the room far back, a gray haired man
Came forward and picked up the bow,
Then wiping the dust from the old violin
And tightening up all the strings
He played a melody pure and sweet
As sweet as an angel sings.

The music ceased and the auctioneer
With a voice that was quiet and low,
Said, "What am I bid for the old violin?"
And he held it up with the bow.
"A thousand dollars, and who'll make it two,
Two thousand, and who'll make it three?
Three thousand once, three thousand twice
And going and gone," said he.

The people cheered, but some of them cried,
"We do not quite understand—
What changed its worth?" Swift came the reply,
"The touch of a master's hand."
And many a man with life out of tune,
And battered and torn with sin,
Is auctioned cheap to a thoughtless crowd
Much like the old violin.

A "mess of pottage," a glass of wine,
A game, and he travels on.
He is going once, and going twice,
He's going and almost gone.
But the Master comes and the foolish crowd
Never can quite understand
The worth of a soul and the change that's
wrought
By the touch of the Master's hand.

—Parish News of St. Stephen's, Phila.

After regeneration the Spirit works upon a complying and willing mind—we work, and he assists. It is therefore an error that sanctified persons are not bound to strive in the way of duty without a sensible impulse of the Spirit.—John Flavel.

CHILDREN'S PAGE

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

ALL CHILDREN OF GOD OR GOD'S WORLD-FAMILY

1 JOHN 3: 1, 2

Junior Christian Endeavor Topic for Sabbath
Day, April 11, 1931

ELISABETH K. AUSTIN
Junior Christian Endeavor Superintendent

A STORY FOR THE LEADER TO TELL

"Why, daddy, must I be kind to the Italian, Greek, Negro, and Japanese children who go to the same school I go to? They do such funny things and talk funny, too. They're not a bit like my other playmates; why, some of them won't even play, they just stand back and stare at us."

"Yes, Robert, their ways do seem funny to you; but when I was in Japan and South America on business once I found that my ways of talking and doing things were funny to the people in those countries. And they even shouted 'Foreigner' at me just the way I hear some American boys and girls calling those of other nationalities in our country, sometimes."

"Teacher says the same thing. You know she spent last summer in Europe. I believe I should like to see the countries these people live in myself, some day. We do study a lot about them in school and in our Junior Christian Endeavor."

"I am glad you are learning something of their homes, the way they live, the things they do for us, and especially the information you must be getting from your Junior society. Other peoples of the world depend on us for a great many necessities of life and they do much to make our lives happier, but this isn't the only reason we should be kind to them. It doesn't make any difference who or what you are, God loves you just the same, all children of every color are his children and he is just as interested to have the Italian, Greek, Negro, and Japanese children in your school and around the world learn to love and obey him as he is for the white boys and girls. Did you ever think it out in that way before, Robert?"

"I guess I never spent much time thinking about it. Why that really makes us world brothers and sisters, doesn't it? And it doesn't hurt any of us to be kind to anyone and try to make their lives happier and better. That's just what the missionaries do—yes, and if we did that, even in our school, we would almost be missionaries ourselves. And really, dad, some of them are much smarter in school and more honest in their play than some of our American children. The little Japanese boy in our class always gets the prizes for drawing and the Italian girl is the best singer. I guess it won't hurt us to be boys and girls together and treat each other as friends in school. I'm not going to call them names any more, and make faces at them and get jealous when they get ahead of me in my class work; I'll just show them what a real American can be like and make them glad they came to enjoy our beautiful country with its many advantages with us."

"Your mother and daddy will be most proud of you if you do," put in mother who had been ironing in an adjoining room and had overheard the conversation. "Here is a poem you might like to tack up on the wall of your room; I am sure if you read it once in a while it will help make you more kind and thoughtful of others who seem different in your sight, but the same in God's sight."

GOD'S OTHER LADS

I whisper in my star-time prayer,
"Dear Father, for my brothers care."
I do not mean alone our Fred,
O sturdy Paul, or sunny Ted,
But for my brothers far away—
God's other lads, for them I pray.

A star-time prayer I often say
For my strange brothers far away,
Who do not know our Father's name—
Not theirs the fault or theirs the blame—
"So, red or brown, or dark or fair,"
I say, "God keep us in thy care."

—Mary Davis.

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

It has been almost a year since I wrote to you before. We thought we were going to New York last summer, but daddy was out of work so much we had to give it up. Daddy is trying to get work in the gas fields in New York so we can move back there.

We have had a nice warm winter. It has been almost like spring all winter. We have had just two snow storms. We had our second one last night but the snow is almost all melted now.

Last month we had two days' vacation so we all drove over to Gentry, Ark., on Friday and stayed until Sunday. We had a nice time.

We had a nice Christmas. Santa Claus brought me an electric train. I also got a pencil box, a lunch pail, a pocket book, a United States puzzle, a jack-knife, a watch, a scarf, a pair of socks, and a belt.

My sister is going to write, too, so I will close.

Sincerely,

JUNIOR SCHNELL.

1005 S. Wood Ave.,
Hominy, Okla.,
March 7, 1931.

DEAR JUNIOR:

I am sorry your father is out of work so much and hope he will soon get a good steady job. A good many are out of work here in New York State, but we think things are beginning to pick up. Let us hope so.

You ought to be here if you like snow storms for we have had enough snow during the last two weeks to last us some time. The country roads are still full of snow. Yesterday we had to go around by Wells-ville to get to Independence, a trip of twenty miles each way, when we are really only five miles from Independence.

You surely were well remembered at Christmas. Since you had so little snow, how did Santa get to you—by auto or by airplane?

Sincerely yours,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

This is the first time I have written to you. My mother is writing for me. I am six years old and in the first grade. My teacher's name is Mrs. Houston. I like her very much.

My baby brother's name is Arnold. He was two years old last Thursday. Mother made him a birthday cake with two candles and also made some ice-cream. Mother lit the candles and let him blow them out. He thought it was real fun and we did too.

Santa brought me a nice doll buggy and a blanket. I also got a pencil box, lunch pail, a pair of stockings, a scarf, a nice dress, a tam, and some silk underwear.

I like the Children's Page. I can't read very well yet, so Junior reads the letters to me. I hope we can see you this summer.

Sincerely,

GLADYS MAE SCHNELL.

1005 S. Wood Ave.,
Hominy, Okla.,
March 7, 1931.

DEAR GLADYS:

It was lovely for mother to write such a nice letter for you. I hope you will get her to do it again, and then in a year or two perhaps you will be able to write me a letter all your own self. Won't that be fine?

I should like to have seen Baby Arnold blowing out his birthday candles. I can imagine that his eyes must have shone as brightly as the candles. The eleventh of this month was my big girl Eleanor's birthday and I made her a birthday cake with fourteen candles. We laughed at her because she had to blow so many times before all the candles went out.

You, too, must have been very happy on Christmas day with so many nice presents. What did Santa bring Arnold?

I hope I can see you all, this summer.

Sincerely your friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

I have been wanting to write to you for a long time. I like to read the Children's Page in the SABBATH RECORDER. We do not take the RECORDER but I am working down to Mrs. J. F. Palmer's, so I can read the letters out of her SABBATH RECORDER.

I go to church and Sabbath school most every week. We have a card of the four seasons at Sabbath school. It takes thirteen weeks to fill one of them. The one that gets the card filled first gets a prize. I have got the most so far on my winter card. I am trying to go every Sabbath so I can get the prize. I also like to go to Junior. I like Mrs. W. D. Burdick very much for my superintendent.

I like to go to school very much, too. My teacher's name is Miss Amy Cossaboom.

We have the whole eight grades and just one teacher teaches them all. We have thirty-five pupils in all.

I hope my letter is not too long.

Yours truly,

MARY IDA SHERMAN.

Rockville, R. I.,
March 9, 1931.

DEAR MARY IDA:

I was glad to hear from you again, for it has been a good many months since I last heard from you. I hoped you had not forgotten to write. Here's hoping you will not wait so long next time. I am sorry you do not take the SABBATH RECORDER, for I should hate to have to get along without it. I am glad you have a chance to read it at any rate.

I think your attendance card at Sabbath school is a fine idea. It will be nice if you can win the prize.

Your teacher must be a very busy woman with so many pupils and so many grades to teach. I hope you all try to save her extra work.

Your sincere friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

Father takes the SABBATH RECORDER. I like the Children's Page. I thought I would write a letter to the Children's Page.

Our school closed yesterday. I like my teacher. Her name is Miss Thelma Muse. I am in the second grade.

I go to Sabbath school. My teacher there is Mrs. Georgie Plomons. Our pastor is C. A. Beebe.

I have four brothers: one is thirteen, one eleven, I am nine, the next is seven, and the youngest five years old.

I will close by wishing you and the RECORDER children much joy.

Your friend,

PAUL E. MITCHELL.

Ticknor, Ark.

DEAR PAUL:

When Preston's letter came several weeks ago, I thought to myself, "I wish some more of that fine family of boys would write for the SABBATH RECORDER." It looks as if my wish were being granted, doesn't it? So you can guess just how glad I was to get

your letter, and how much I should like to have your other brothers write.

A family having five boys used to live on our street and have been very much missed since they moved away. They used to have wonderful times together, as I am sure you and your brothers do.

I am sure all the RECORDER children and myself, the largest child, also wish you much joy.

Very sincerely yours,

MIZPAH S. GREENE.

OBSERVATIONS BY THE CORRESPONDING SECRETARY

REV. HERBERT C. VAN HORN

Gandhi.—In a recent interview with newspaper men, Mahatma Gandhi, prophet and Nationalist leader of India, is reported as declaring the remedy for crimes of violence, the divorce situation, and the liquor problem in the United States is "self purification, non-violence, and love." The cure for war, he claims, must be through a larger spirituality including the adoption of the principle of brotherhood and concord, rather than antagonism, competition, and superiority of brute force. He continues, "You in the West do not recognize the power of spiritual things, but some day you will, and then you will be free from war, crimes of violence, and things that go with these evils. The West is too materialistic and selfish and narrowly nationalistic. What we want is an international mind embracing the welfare and spiritual advancement of all mankind." This little brown Hindu, although not acknowledging Christ as we do, has apparently gone much farther in the application of the principles annunciated by Jesus than many of our Lord's professed followers. Are Christian people, Christian churches, and Christian nations willing to be led?

Reno and Society.—The *Associated Press* of March 22 from Reno, Nev., reports "Society has acclaimed sky limit gambling, legalized last week in Nevada, and today the natives and good time folks and the divorce seekers turned their attention to a chicken fight." We can easily believe that the "society" composed of gamblers and divorce seekers would be of about the mental caliber that would find its relaxation in a

chicken fight. And this in a "Christian" land! "Woe unto thee, Chorazin. Woe unto thee Bethsaida."

Elemental Facts.—Dr. Hugh T. Kerr, moderator of the general assembly, in a February issue of the *Presbyterian Banner* quotes from a letter written thirty years ago by Ian Maclaren (Dr. John Watson). In this letter he tells of his deep concern over the life of the people; of their lack of seriousness, their Sunday desecration, reading of low grade literature, and attending cheap theaters; of their constant seeking for pleasure and the absence of any clear cut difference between the lives of Christians and non-Christians. "We shall have to cease preaching," he says, "on many subjects which are interesting and profitable, and devote ourselves to the elementary facts and appeals of religion." He might have written these words yesterday, so pertinent to the times, are they, of today. Now, as then, God is being crowded out of our lives by things, by externalisms. Production, profit, pleasure, are popular calls of the day. Perhaps never, as now, was there need to get back, as he suggests, to the elemental facts of religion. Of such facts, it seems to me, there is none more elemental than prayer. The Church needs prayer. It needs to pray more. "Teach us to pray," begged the disciples of Jesus, and he taught them, "Our Father." The secret of Jesus' own life was prayer. The Church was born in prayer. "Prayer is the soul's sincere desire, unuttered or expressed." It is "man's confession of his need of God and is evidence that God is not crowded out." Let the Seventh Day Baptist Church pray as the early church prayed. Except for the dangers of being satisfied with organization, one might well suggest a prayer league. What we want, however, is not the machinery but the product of the machine. The Catholics have such a prayer league known as the "Apostles of Prayer," a rather appealing name. The Lenten season is one in which prayer should have larger place in our practical lives. "Behind the Protestant Reformation were the prayers offered in cottages hidden away in glens and on hill-sides." Back of Moody's great London revival were the prayers of godly people, unable because of physical infirmities to attend the services. If the climate of our homes

and church life is not what it ought to be, prayer will change it. Homes will not be happy or churches active and prosperous in an atmosphere chilled with materialism and deadened by doubt and indifference. But let it be pointed out that *praying* is what is needed—not the mere act of prayer. Moving the handle of the pump up and down is not necessarily "pumping." Water must be forthcoming if our thirst is slaked. The pump must be kept primed. Faith is the priming of prayer.

Here and There.—The Girls' Glee Club of Salem College gave a fine type of program at the Plainfield church, March 17. These young women, chaperoned by Miss Elizabeth Bond, pianist, and under the leadership of Professor Clarke Siedhoff, are making many friends for the college on this Eastern trip.

The Eastern associational secretary of the Woman's Board, Mrs. Abbie B. Van Horn, was the dinner guest of the New York City Seventh Day Baptist Ladies' Aid society at the home of Mrs. Edward Whitford, recently. The work and interests of the board were presented, and denominational matters promoted.

A recent number of the *Church Messenger*, published by Rev. W. L. Davis of Salenville, Pa., is an interesting sheet of much merit and meets a real need in that community. It is encouraging to observe from this monthly paper that pastor and people, old and young, are working together promoting the cause of Christ and the church. Pastor Davis has been many years at this point and with his good wife have worked their lives most helpfully into the hearts and lives of church and community.

The pastor of De Ruyter Church, Rev. T. J. Van Horn, preached a most acceptable sermon and conducted the communion service of our New York City Church, March 14. While mentioning this church, it may be of interest to note that in the absence of a pastor, a weekly mimeographed bulletin is prepared and sent to each member by the church clerk, Mr. Corliss F. Randolph.

Rev. C. A. Beebe of Little Prairie, Ark., writes of the interest in the Southwest. The garden season of that region is opening up. There is a strong possibility of his attending a ten-day session of rural church interests, a course for ministers and workers, put on

by Vanderbilt University, Nashville, Tenn. Brother Beebe held a scholarship last year from this great institution, and enjoyed a six-weeks' course there. We hope he will be able this year to avail himself of the privilege being granted to him.

GREAT INTEREST IN FELLOWSHIP OF PRAYER

The revival of interest in the spirit of worship and the devotional life has been effectively illustrated by the extraordinary demand during the Lenten season for the little manual of personal devotions, known as "The Fellowship of Prayer," issued by the Federal Council of Churches. Within the six weeks just preceding March 1, no fewer than 670,000 copies of this handbook were sold, including several editions that bore special denominational imprints. In a great number of cases, local churches ordered copies enough to place in the hands of all their members. The circulation of the handbook was not confined to this country, but reached into Canada, where the United Church of Canada ordered a special edition to be sent to all its pastors.

The booklet for the Fellowship of Prayer, which is an annual Lenten feature developed by the Federal Council of Churches during the last several years, was prepared this year by Rev. Clarence H. Wilson, D. D., a Congregational pastor who has given much attention to the development of the spirit of worship.

—Federal Council Secretary.

FROM THE W. C. T. U.

There is vastly more danger to the younger generation from poor scholarship than from drinking, according to the records of the deans of the forty land-grant colleges and universities of the country.

These institutions hold more than a third of the college and university undergraduates of the country and include such widely known institutions as Purdue, University of Illinois, Ohio State, Rutgers, University of Wisconsin, and the University of Minnesota.

Out of 136,690 students in 1928 it was found necessary to discipline 14,597; of this number poor scholarship accounted for 13,413, about ten per cent of the entire student body. Only 233 were disciplined for

drinking, which represents only sixteen hundredths of one per cent of all the students.

There were 93,223 men students of whom 207 were disciplined for drinking, a matter of only one-fifth of one per cent. Thirty of these institutions are co-educational with 43,592 young women students, of which only 26 were disciplined for drinking, a matter of only six-one-hundredths of one per cent. Poor scholarship is responsible for one hundred times as many disciplinary cases as drinking among the young women.

GIVE ME THE BIBLE

DR. ANDREW C. NELSON

Give me the Bible, guiding star
Of all my joy and hope,
As on in spiritual darkness now
I tired and weary grope;
Thou art the north star bright and clear
To guide me on the way
To that fair heavenly land afar
Where I shall ever stay.

Give me the Bible when I'm tossed
On life's rough billowed sea,
Where lone I struggle in the dark,
And nothing else can see;
Then throw your searching rays all 'round
That I may see the shoal,
And land within the port at last
Where storms no more shall roll.

Give me the Bible, heavenly voice,
That speaks to my poor soul
Of peace and joy with life above
When I shall reach the goal;
And how to live on earth below
To be a blessing true,
And how to be from sin set free,
And never more to rue.

Give me the Bible when I'm sad
And sorrows press me sore,
And every earthly friend has gone
And left me to my bore;
When I am weighed with grief and woe
That none can understand,
And darkness veils me from His sight
With woe on every hand.

Give me the Bible when I'm glad,
When joys surround my soul,
When pleasure fills my life anew
That pleasant memories hold;
When I have friends on every hand
That know me to be true,
And music fills the air with song
That makes the sky so blue.

There is no such way to attain to greater measures of grace, as for a man to live up to that little grace he has.—Thomas Brooks.

OUR PULPIT

LOVE THAT LASTS

REV. AHVA J. C. BOND

Pastor of the church at Plainfield, N. J.

SERMON FOR SABBATH, APRIL 11, 1931

Text—Hosea 3: 1.

ORDER OF SERVICE

OPENING PRAYER

DOXOLOGY

INVOCATION

RESPONSIVE READING

HYMN

OFFERING AND NOTICES

SCRIPTURE AND PRAYER

HYMN

SERMON

HYMN

BENEDICTION

CLOSING PRAYER

tively to him. Because Hosea speaks of the love of God in such a positive and intimate fashion, he has been called the St. John of the Old Testament. How he arrived at this personal discovery of the boundless love of God is an interesting study, and takes us into the intimacies of his domestic life, which was not without its tragedies.

Scholars differ in their interpretation of the early chapters of Hosea. Some contend that it is parabolic, while others believe that



"The Lord said unto me, Go again, love a woman beloved of her husband, yet an adulteress, even as the Lord loveth the children of Israel, though they turn unto other gods."

Hosea was a later contemporary of Amos. He was a member of the Northern kingdom, and very likely was of the priestly class. If Amos' prophecy is a "cry for justice," as someone has suggested, the prophecy of Hosea can be called a message of love. As a revelation of the character of God, the prophecy of Hosea supplements that of Amos, and gives us a conception of the Divine which draws us instinc-

the prophet describes his own actual experience. One who has read much on both sides of the question is not inclined to be dogmatic with respect to his own view. I am inclined to agree, however, with those who believe that Hosea had a personal experience which helped him to understand how perfectly and how constantly God loves. I believe also that as he came to understand the love of God better, he changed his attitude toward an erring wife, and set a standard of faithfulness in marital relations that will reward study in our day of loose thinking with regard to the sacredness of the marriage bond.

We may well believe that Hosea was a pure and ardent lover. While his writings are less poetic in *form* than the writings of other prophets, his unrhythmical and broken style seems to be due to strong feeling rather than to the lack of it, and poetic expressions are rife throughout his book.

Hosea speaks of the morning cloud and the early dew, of the green fir-tree and the blossoming vine. Israel shall return like fluttering doves and God shall cause them to dwell in houses, and they shall be fragrant like Lebanon. "And it shall come to pass in that day, I will answer, saith the Lord, I will answer the heavens, and they shall answer the earth; and the earth shall answer the grain, and the new wine, and the oil; and they shall answer Jezreel, and I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them that were not my people, Thou art my people; and they shall say, Thou art my God." His writings are full of beautiful imagery, and there is a tenderness of feeling expressed which helps us to appreciate the love of God which it is his purpose to depict.

But let us go back for a bit and see how his own experience put him in the frame of mind to receive this great truth of God.

Hosea wooed and won and married a maiden by the name of Gomar, the daughter of Diblaim. I see no reason for mentioning the father unless it may be to note the fact that she came from a family of good standing. So far as we know the early years of their married life passed away happily. After a while there was born to them a son, and in due time a daughter, and then another son. And then, whether gradually or suddenly we do not know, Hosea awoke to the fact that Gomar was untrue to him.

The moral standards of the people were very low at that time, and loose living was prevalent, and was even practiced in the name of religion. As the husband-lover contemplated the unfaithfulness of his wife, and sorrowed because she had forsaken him and trampled upon his affections, he saw that she was but going the way of the multitude. The children of Israel were a sinful people, and their social life was corrupt and their religion honeycombed and undermined with immorality. As Hosea

dwelt upon the tragedy of his own broken home, when he had done all that love could do to make it happy and enduring, he began to realize something of the tragedy of Israel's rebellion against God. Just as the wife whom he loved had forsaken him and had gone off with evil companions, so had Israel forsaken Jehovah to follow after idols and heathen gods. In the early years of her pure life in the wilderness God had wooed Israel, and through the years he had loved her and had made every provision for her care and sustenance, but in the day of her prosperity she forgot the One who had graciously kept her through the years. Then it was revealed to Hosea how faithful God must be in his love.

That was a new discovery, and gives a significance to Hosea's prophecy which is beyond computation. Amos taught us that God is righteous, and that is a truth we must not forget. But Hosea taught us that God is love, and that truth too the world needs to remember for it is a truth that will transform lives, sanctify family relations, and purify society.

If, as seems to be the case, Hosea's unhappy experience with an unfaithful wife led him into a better understanding of the heart of God, his new appreciation of God's holy love wrought a change in his own heart. At first the unfaithfulness of the wife he loved was almost more than he could endure. As he began to try to account for such wanton infidelity on the part of Gomar, he perceived the exceeding sinfulness of the whole community and of all Israel. Being familiar with the history of his people, he recalled how faithfully God had led Israel all the way down to the present time and with what love he had followed them and yearned after them in spite of their unfaithfulness. In this new revelation of God's pitying mercy and forgiving love, the old love for Gomar was again rekindled in his own heart. His pity was aroused and he determined to try to win her back.

Like the prodigal son the prodigal wife had wasted her life, and had doubtless been forsaken by those who had treated her as a plaything. And as the prodigal son hired himself out to serve at the most menial labor, she seems to have sold herself into slavery. So Hosea goes and *buys* from her master this slave woman who was once

his wife. He does not take her back to himself as wife at first, but buys her with a price in order that by a legal ownership confirmed by the laws of the land he may become her protector. It is his hope also that when he has saved her from the depths to which she has fallen, and when she has had opportunity to contemplate his loving act and forgiving attitude, he may find in her a penitent heart and may awaken in her a purifying love which shall lead to repentance and to a happy restoration of all the joys of home and of a reunited family. His hope is for a home in which the love of husband and wife shall be sanctified by love divine, and where the blight of sin shall no more enter to destroy its tranquil and holy joy.

In this exposition of the Book of Hosea I have endeavored to give a true interpretation of the text, and to follow faithfully the unfolding of the mind of the prophet. It is difficult at times to distinguish between references to Hosea's own relation to Gomar his wife, and passages which refer to the relationship between Jehovah and the children of Israel. The essential framework and character of his message are evident however, and with this background clearly before us we are able to get the meaning and message of the book.

The prophet's message is always to the people of his own time. But because he deals with fundamental life questions, it is a message of life and is for all time. To Hosea was given a new insight into the character of God. In his prophecy he does not merely set forth the truth which he had discovered. He shares with us his experience in making that discovery. He does not merely make an important announcement. He demonstrates the value of the truth which he brings to light. The truth which Hosea had discovered and which he endeavors to make known to Israel is the truth which the world needs most to know even yet. Eight centuries after Hosea's time John announced in the simple yet richest sentence ever framed, this same profound truth: God is Love. When Hosea first proclaimed that fact he was heard by few and understood perhaps by none. Through the centuries since, some have caught the meaning of that great message and have experienced a heaven-born peace

which the earth can neither give nor take away. But even after these twenty-seven centuries, during most of which that love has been proclaimed as the clearer message of Bethlehem and Calvary, unbelieving men still walk in darkness, hate still stalks the earth and casts its blighting shadow over all lands and kindles strifes and feeds the fears of multitudes of people throughout the whole world.

I believe in the preaching of Amos, and in his message of justice. It is pertinent to our day, and needs repeating. "I will smite the winter home with the summer home; and the houses of ivory shall perish, and the great houses shall have an end, saith the Lord." Such is his warning, but there is a way out. "Let justice roll down as waters, and righteousness as a mighty deep." I have no patience with recalcitrant senators who delay the desire of presidents, and thwart the will of the majority of their own body, and hold back our country from membership in a world court of justice. Our country cannot escape the peril of a world organizing for war if we do nothing to aid the nations of the world to organize for peace. My convictions are strong in this matter, as you well know. I share to the full the sentiments of Amos.

But today we have a message more fundamental still. This message of Hosea, leagues of nations, world courts, disarmament conferences, prohibition laws, uniform divorce laws, child welfare legislation, voluntary funds and government appropriations for the unemployed are doubtless good and promote justice and comity and good will. But the only solvent of the world's troubles, all of which are due to the sins of mankind, is Love. I would spell it with a capital letter. I am speaking of Love which is God, and which may become God incarnate in a human life—the life of God in the human soul.

When Love indwells a life, there is born peace and power and spiritual adequacy. When that Love which is God presides over the affairs of the home, family relationships are lifted ten thousand leagues above the controversies of bishops and judges. When the Love of God, purifying and radiant, shall sweep through the membership of the Church of Christ, then will the Church no longer stand doubtful and helpless in the

face of a torn and troubled world but like Hosea will purchase the world from its own folly by sacrifice, and having held it back from its own destruction, will win its redemption through a conquering faith expressed in deeds of love.

MOTHER LOVE

Mother love is the most beautiful thing in the world and the child who grows up in its warmth has all the sweetness that life can give him—but mothers must be careful not to allow mother love to produce child selfishness.

The other day a street car, already overcrowded, stopped to let on another crowd, that pushed and jostled itself on board. Among these passengers were a mother and her seven-year-old boy.

They found a place where they could stand and hold on to the backs of seats. The mother's arms were full of bundles, but the boy carried not even one.

Soon a chivalrous man offered his seat to the mother, and without a word of thanks she pushed the boy into it while she remained standing in the aisle.

Of course she loved the boy. She was willing to endure fatigue that he might rest; she was glad to carry the bundles that he need have no responsibility; she was ready to slip and sway and stumble in the aisle that he might sit at ease; she wanted nothing that he might have everything, and she didn't care by what means he obtained it.

It would not have hurt that seven-year-old boy to stand. He would have laughed at the swaying and slipping and buffeting, but the tired look on the mother's pale face showed the great strain she was enduring.

I looked at the boy. He was chubby, rosy, full of life, but smug and complacent. He had what he wanted, and what anyone else wanted was nothing to him. He appeared to think that if only *one* seat were available, that seat belonged to him. He never noticed his mother's fatigue, nor her slipping bundles, nor her efforts to keep her footing. *He* was comfortable, so what else mattered?

That mother should have accepted the seat offered her to teach her son deference toward her and thoughtfulness for her comfort. He should not have been allowed to

think that she could stand while he took his ease.

She should have taken the seat to teach him not to expect that someone would help him out of every difficulty in life, while he made no effort to help himself.

She should have taken the seat so that her son would realize that he could not always have what he wanted while others went without.

She should have insisted that he carry some of the bundles in order to teach him responsibility. Yet had she early established the proper mother-son attitude she would not have needed to insist for he would have delighted in playing the part of "a strong man" in making it easy for her.

The mother love that looks only at the present is apt to bring up children to be selfish, irresponsible, and dependent, but mother love that looks into the future as well as the present trains boys and girls to be thoughtful of others, to be dependable and independent, able to succeed and worthy of success.

—Mrs. Clara M. Bush

for the National Kindergarten Association.

UNLUCKY FARMERS

It certainly looks funny that a drought should come along ruining or reducing production in twenty-one states and then for prices of farm products to sink lower than they have been in years. The only explanation seems to be that the farmer is naturally unlucky and is bound to lose, no matter which way things turn.

Government figures showed that in the middle of January of this year the farm price index dropped to the lowest drop of sixty-eight points below the group index of the year before at the same date. There have been continuous demands and promises from government people, labor people, and business people, that wages and salaries must not be reduced because of the depression. But where has a voice been raised that the farmer must suffer no reductions in the prices of his stuff? Even those regular friends of the farmer in Congress appear to have grown silent about him, now that he is in the worst plight ever. Truly the farmer has a hard row to hoe.

—The Pathfinder.

Fundamentalists' Page

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

A MISSIONARY SERMON

REV. ALVA L. DAVIS

THE RESURRECTION MESSAGE AND
CHRISTIAN CONQUEST

"Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here; behold the place where they laid him. But go your way, tell his disciples and Peter that he is risen from the dead."

—Matthew 28: 5-8; Mark 16: 6, 7.

John 3: 16 has been called by many "an epitome of the whole message of Good News." Martin Luther called it "The Little Gospel." And it is the gospel. This verse is one of the dearest and richest verses in the whole Bible. It has led countless numbers to Jesus Christ for salvation. But I doubt if it is more central as a Christian message than the words quoted as my text.

The incarnation of Jesus is a glorious fact. But somehow John 3: 16 seems to end with the believer, or at least, the verse is often taken that way. It lacks the impetus of a command to propagate the gospel message. I know that if one believes on Jesus Christ, if the love of God fills his heart, there will be a Godlike devotion on his part to the needs of the world.

There are three great historic facts that stand out as a holy trinity in our Christian faith. They are: (1) The incarnation of God in human flesh. "The Word became flesh." (2) The cross—God dying on the cross for sinful men. "Christ died for our sins according to the Scriptures." (3) The resurrection of Christ. The resurrection certifies to us the gospel from the empty tomb. "Death could not hold him." "He is not here; he is risen."

Three words of my text seem to sum up the whole gospel: "Behold," "Go," "Tell." It would not be far afield to say they condense into positive form the teaching of the Bible as well as the Gospels. For, what is more prominent in the Bible than the

story of God's sendings — of missions? God sending salvation to men? God sent his Spirit to Adam and Eve in the garden to find them in their sin, and to restore them. God sent Noah to save men from the flood. He sent Abraham to save men from polytheism. He sent the Jews to build a nation and make possible the coming of the Messiah. In the fullness of time, God sent Jesus to save the world from sin—to suffer and die on the cross as the supreme sacrifice, and rise again triumphant over sin and the grave. Now he commissions all Christian disciples, saying, "Behold," "Go," "Tell."

It was a cruel world into which Jesus came. The Greek and Roman civilizations were built on a philosophy of pessimism and despair. The journey of life ended in the tomb, "having no hope, because without God in the world." "Behold the place where they laid him." God had something better for those women. He has something better for us. Jesus lives! He is the world's only Savior. That was the glorious, radiant truth that changed midnight darkness to the glories of the noonday's sun. Hope which had died in their hearts when Jesus hung on the cross now came back to glorious life. *That empty tomb will forever testify to the incarnation—that Jesus was God in the flesh.*

The resurrection likewise testifies to the undoing of sin by Jesus' death. The resurrection is the consummation of our gospel. "He was delivered up for our trespasses, and raised again for our justification" (Romans 4: 25). All the glory of our salvation, and all the glory that has come to human society is because Christ is risen.

Gospel Propagation.

But the angelic message sweeps on. "Go," "Tell." The women had the good news of the empty tomb; they ran from the tomb; they shared the message with the disciples. The disciples learned the glorious fact of a risen Christ; they shared it with others, haltingly at first, for some doubted. But when Pentecost burst upon them and they were all filled with the Holy Spirit, how they did tell the good news—the message of eternal life!

And we have that glorious message today. Let us never for a moment doubt that we worship a living Christ, that we are following a living Leader, and that we have

a living, vital message. But what are we going to do with the message—the message from the empty tomb? “Behold.” Can we doubt the empty tomb, or the resurrection message. “Go.” Dare we refuse to obey? “Tell.” Are we going to tell the message? Can we tell the message and sit in our own homes, occupied in our own selfish pleasure? Can we tell it and withhold our money for selfish indulgences? The resurrection is a meaningless thing to us if it does not present a missionary challenge. The angel said, “Behold,” “Go,” “Tell.” The risen Christ said, “Go,” “Preach,” “Teach.” And, my friends, if we are Christ’s own, if we love him, we will go with that message ourselves, or help someone else to go. If we know that Christ is our Savior, we must, somehow, get that knowledge across to others.

Christlike dogmatism.

Possibly some one will say I am talking in dogmatic terms. I am. But a Christlike dogmatism is needed. Christianity is not built on negations. It is founded on positive virtues, and a positive gospel. God knew what was wrong with the world, and he had a specific for the world’s sin. The resurrection of Jesus is a glorious fact of redemption on the fearful background of sin.

The disciples in the upper room were thrilled with the glorious fact of the resurrection—Jesus was alive. There was no doubt, or uncertainty, in Jesus’ teachings. The early church and the early preachers never doubted. That knowledge came from personal experience, and with assurance they said, “We know.” Backed with the conscious presence of the Holy Spirit they went everywhere preaching the gospel of the Son of God to Jew and Gentile alike.

The present state of the Christian Church is serious. We cannot view with composure the attitude of many—even Christian leaders and members of Missionary boards—toward the non-Christian religions. We are told we must not proselyte the Jew, the Hindu, the Mohammedan. Then ought we not to stop proselyting the sinner? Christianity at its very inception was a proselyting religion. Jesus’ disciples were proselytes to their new faith. Jesus sent his disciples to the Jews with the good news, not to make Jews *better* Jews, but to make

them *Christian Jews*. When they turned to the Gentile world it was with the same specific purpose, namely, to win men and women from other faiths to the Christian faith. Did Paul at Ephesus have fellowship with the heathen religions? Did they not rather burn heathen books to the value of fifty thousand pieces of silver? What was the result? “So mightily grew the word of God and prevailed.” There is only one gospel for the world. It is the “gospel of our crucified and risen Lord.”

We should not approach the non-Christian religions with the boasting superiority of a bigot. But, if we are true to our trust, we must go to them with “the unsearchable riches” of Christ’s gospel. We know the love of Christ constraineth us. But if we are not convinced that Jesus Christ is “able to save to the uttermost,” that he is “the way, the truth, and the life”; that there is “none other name under heaven given among men whereby we must be saved”; that “he sets at liberty those that are bound”; that he is the Great Physician and that he has the remedy for sin; and that through his cross we have life here and hereafter—if we are not convinced of these, then there is no need to proselyte anyone.

We believe that Jesus Christ is not only superior to all other religious leaders, but that *he is supreme in the realm of religion*. If we have been “born again,” if we are truly Christ’s own, we must urge all people, everywhere, to accept Jesus Christ as their Savior, to follow him and obey him, and to make him Lord in their lives. If this be proselyting, than I plead guilty. Thank God, Seventh Day Baptists have practiced that kind of proselyting from the beginning. Nor will we turn back now.

The Missionary Urge.

My friends, if we have the compulsion of love, we must send the message “into all the world.” We must obey God. We are prophets speaking for Christ. We are liberators of those bound in sin. We are ambassadors from the Court of High Heaven with the message of reconciliation. If we know Christ as our risen Savior we must get that knowledge to others. To the unredeemed about us, “dead in their trespasses and sins,” to the great seething, sinning, dying world, on the far-flung stretches across the seas, we must go with the message of

our risen Savior, and keep on going until we reach them.

The command at this Easter season is “Behold,” “Go,” “Tell.” All the world is open. The test of the Church is on. To weaken the gospel message, to compromise with the heathen religions of the world, is to fail. Today is our opportunity; “Today is the day of salvation.” It will soon pass for us forever. “Behold,” “Go,” “Tell.” We must not fail our Lord and Christ.

It is impossible for a Christian to be narrow and know the meaning of the gospel which Christ brought into the world to break down the barriers of race, sex, society, distance. The interests of God’s children must be as broad as was the vision of Jesus when he stood on the little hill in Galilee and looked forth to the farthest confines of the sinning world and said: “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and the Son, and the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, and, lo, I am with you always, even unto the end of the world.”

A VICTIM OF SENSATIONAL READING

The daily press has had just the sort of murder case which it delights to exploit—a rich widow in Haverhill beaten with a hammer, resulting in her death. A young boy apparently implicated by his own admissions, one highly regarded by his mates in high school and church organizations, an orphan but living with an aunt and looked after by older people in church and school, expecting to enter college next year. The refusal even yet of members of the Christian Endeavor to believe him guilty reveals a lovable spirit of loyalty, and shows how far “breaking and entering,” not to say murder, must be from the minds of these young people.

The boy himself presents a perplexing case. He shows no sign of remorse or fear, eats and sleeps, seems to enjoy the publicity and frequent pictures. Has he no moral sense? Certainly this is not the type of conscience which our faithful school teachers and church workers are striving to develop! But the writers of the sensational press and of popular detective stories might well contemplate the result of their craft.

This is precisely the type of mind which they exploit or imagine—one which sees in life only thrills, unmoral if not immoral, callous to consequences either spiritual or legal!

“As a man thinketh in his heart, so is he.” If the adolescents are fed up on such stuff, what can we expect? The best efforts of teachers and pastors are forgotten in “the chambers of imagery.” Young Noble was devouring mystery tales in the public library. The first thing that connected him with the case was the exclamation: “Gee! that would make a great detective story!” The sooner the churches recognize the fact that they must adjust their methods to an environment of paganism worse than that of ancient times, paganism without a god, the more they may snatch as brands from the burning.—*Selected.*

FALSE CLAIMS CORRECTED

The claim of the wets that two million men would be put to work should we repeal national prohibition is routed by the fact that the entire liquor traffic in 1914 had only 498,901 employees; and that was the year of the greatest liquor traffic the country ever saw.

The exact figures as shown by wet congressmen in the debate on constitutional prohibition December 22, 1914:

Brewery workers	62,363
Distillery workers	7,217
Wine making	2,254
Malting	1,982
Bartenders	409,465
Employees in allied trades such as bottlers, cappers, etc.	15,620
Total	498,901

“Religion is a thing not alien to us. It has to be evolved out of us. It is always within us: with some, consciously so; with others, quite unconsciously. But it is always there. And whether we wake up this religious instinct in us through outside assistance or by inward growth, no matter how it is done, it has got to be done, if we want to do anything in the right manner, or to achieve anything that is going to persist.”

—Mahatma Gandhi.

RELIGIOUS EDUCATION

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

REPORT OF THE DIRECTOR OF RELIGIOUS EDUCATION

For the Quarter Ending March 15, 1931

The first week or so of this quarter was spent in completing the lesson material for the second quarter of the year and in other office work, which was rather intensive, being in preparation for a trip on the field with two special evangelistic campaigns.

Leaving home December 29, the director reached Plainfield, N. J., the next afternoon. Here he spent part of two days, appearing as desired before the Commission of the General Conference in order to place before that body the work of the Sabbath School Board and to give any other help for which he might be asked.

On the way from Plainfield to Salem, the afternoon of January first was spent with the pastor of the Seventh Day Baptist Church in Washington, D. C. A fine visit was had with Pastor Sheafe, and a few members of the church were met.

Leaving Washington late in the evening of the first, Salem was reached early in the forenoon the next day. Here a few short calls were made, and plans gone over with Pastor George Shaw for meetings which were to be held some three weeks later.

Reaching Berea on the afternoon of the second, the director was comfortably located in the home of his parents, only a few minutes' walk from the church building. However, he found his father confined to the bed with illness, where he had been for several weeks. This was much regretted for several reasons, one of them being the fact that father was usually a great help in such meetings. Plans for the meetings had been well laid, so on Sabbath morning, January 3, the meetings were begun, Rev. E. H. Bottoms who was then supplying both Berea and Middle Island, being present to help. Pastor Bottoms, although a student in Salem College, was able, through arrangements with the college, to be present

at nearly all the meetings, and his co-operation and assistance were most helpful. The meetings at Berea continued for eighteen days, and much good seemed to be done, although there were not the visible results for which we had hoped, there being only six who took a public stand for a better life.

After reaching Salem on the afternoon of the twenty-second of January, one day was spent in resting, when on Friday evening, the twenty-third, the meetings began. Careful preparation had been made, and from the first the interest was good, the house being well filled most nights, at times filled to almost capacity. This meeting lasted sixteen days. A large number accepted Christ, just how many the writer of this report does not know. Fifteen were baptized the last Sabbath of the meetings, and there are others who will be baptized in the near future. In appreciation of this extra work the Salem Church took a liberal free-will offering for the Sabbath School Board.

Leaving Salem Sunday morning, February 8, a night was spent at Berea, as father was still very ill. Leaving Berea Monday morning, the director arrived in Chicago where he attended the annual meetings of the International Council of Religious Education and the advisory sections connected therewith, the director being especially interested in three of them, namely, Leadership Training, Editorial, and Vacation Schools. He was not able to attend all sessions of these, but picked out those sessions that seemed of special interest in connection with his work.

Since returning home much correspondence has been cared for and considerable work done on the Bible school lessons for the third quarter of 1931.

During the quarter the director delivered forty-six sermons and four addresses, two of the latter being to the students of Salem College.

Respectfully submitted,

ERLO E. SUTTON.

For lo, he that formeth the mountains, and createth the wind, and declareth unto man what is his thought, that maketh the morning darkness, and treadeth upon the high places of the earth, The Lord, the God of hosts is his name.—*Amos 4: 13.*

DEATHS

FORD.—Stephen J. Ford was born July 25, 1844, at Sherwood, W. Va., and died March 12, 1931, age 86 years, 7 months, and 18 days.

He was the son of Albert Ford and Rulany Davis Ford. He was married on June 4, 1867, to Saphira Polan who preceded him in death over thirty years, her passing from this life being on August 21, 1900. To them were born five children, two of whom died in infancy. One son, J. A. Ford, died a few years ago.

He is survived by two sons: S. A. Ford of Salemville, Pa.; and C. L. Ford of Sugar Camp, W. Va., with whom "Uncle Steve," as he was well known, made his home; and by three brothers: G. W., J. A., and A. R., all of Salem, W. Va.

Brother Ford was converted and joined the Middle Island Seventh Day Baptist Church in 1867 and remained a faithful member until his death.

Although Brother Ford was blind for the last six or seven years, he was very patient and loved spiritual communion with the Master. He was usually found when alone humming or singing some of the old sacred tunes or meditating on the service of his Savior.

The surviving members of his family feel a great consolation that he lived a consecrated faithful life to the end. They all, as well as the brothers and sisters of the church, are thankful to the Father for having permitted him to remain with us for so many years. His passing was not a result of long suffering, for which we are grateful. He passed from this life almost suddenly after a severe cough which lasted only for a few minutes.

Funeral services were conducted at Middle Island church on March 14, 1931, by the pastor.

The great multitude of people who attended the funeral was evidence of a host of friends.

E. H. B.

MAXSON.—Mrs. Anna Crandall Maxson was born near Lewiston, Ill., and entered into life while quietly sleeping in her bed, March 10, 1931, in her home at Gentry, Ark.

In 1869 she came with her parents to Farina, Ill., where she gave her heart and consecrated her life to Christ, being baptized by Charles M. Lewis, together with a class of thirty, uniting with that church and throughout her entire life living a consistent and exemplary Christian as taught by the Word of God.

In the closing hours of the year 1870 she was married to Russell J. Maxson at Farina, Ill., where they lived until 1878 when they moved to Nortonville, Kan., living there until 1892, when they removed to near Flandreau, S. D. Desiring a more equable climate they removed to Gentry, Ark., in 1899, where she has lived a most useful and inspiring life. The husband went on before her some fourteen years ago, but "Mother Max-

son" has carried on—faithfully, efficiently, yet in the most beautiful humility until the end. Her brother, W. J. Crandall (Uncle Will), was with her, giving every care and attention for the closing weeks of her stay with us.

To their home there were born eleven children, all of whom remain except Celia who died in early womanhood. They are Darwin E. and Mrs. Myrtle Ricketts of Gentry, Mrs. Ora Lowell of Decatur, Ark., who all were near and ever careful of her welfare; Mrs. Susie Patterson of Denver, Colo.; Mrs. Sylvia Lamphere of Rochester, N. Y.; Mrs. Edith Main of Pomona, Fla.; Nathan J. and Mrs. Ethel Eyerly of North Loup, Neb.; George L. and Edwin R. of Battle Creek, Mich. These with thirty-nine grandchildren, twenty-one great-grandchildren, and a host of other friends and relatives join together in sorrow for our loss. She was always considerate for others, quick in sympathy, faithful in service. Farewell services by her pastor, interment in the beautiful cemetery at Gentry, Ark.

"Many daughters have done virtuously, but thou excellest them all." Proverbs 31: 29.

E. R. L.

PALMER.—Ruth Lillian Palmer, daughter of William and Mary Palmer, was born at their farm home near West Edmeston, N. Y., March 5, 1920, and died in Memorial Hospital at Utica the morning after her eleventh birthday.

Ruth was a bright, cheerful child and will be greatly missed by all who knew her, especially by her family, to whom she had grown so dear. While at home she spent much of her time leading her father, whose sight has failed him, about the farm so that he could do his work.

During the evangelistic meetings last fall here at Brookfield she, with her sister, two brothers, and others, took her stand for Christ, and offered herself for baptism and membership in the Brookfield Seventh Day Baptist Church.

She is survived by her parents, a brother, Herman; a sister, Bessie; a brother, Francis; a baby brother, Kenneth; two grandmothers, a large company of other relatives, and a great many friends.

The funeral was conducted at the home by her pastor, H. L. Polan, at two o'clock, March 8, and burial was made in the Brookfield cemetery.

"Not now, but in the coming years,
It may be in the better land,
We'll read the meaning of our tears,
And there, sometime, we'll understand.

"We'll know why clouds instead of sun
Were over many a cherished plan;
Why song has ceased when scarce begun;
'Tis there, sometime, we'll understand.

"God knows the way, he holds the key,
He guides us with unerring hand;
Sometime with tearless eyes we'll see;
Yes, there, up there, we'll understand.

CHORUS

"Then trust in God, through all thy days;
Fear not, for he doth hold thy hand;
Though dark thy way, still sing and praise;
Sometimes, sometime, we'll understand."

H. L. P.

SPENCER.—At her home near West Union, Dodge County, W. Va., March 14, 1931, Nina Ford Spencer, wife of W. Clyde Spencer. She was the daughter of F. Ardvern and Katherine Davis Ford, and was born September 6, 1895, at Salem, W. Va.

She was graduated from the Standard Normal course at Salem College and was a very successful school teacher.

In 1921 she married W. Clyde Spencer of West Union. She is survived by her mother; a sister, Pearl Irene; a brother, Charles Dana; a half sister, Arah, wife of H. H. Davis; a half brother, Earl L. Ford; her husband; and by four children—Carol Eugene, Robert Dean, Mary Katherine, and little Martha Joette, aged three weeks.

Nina Spencer was a good woman, especially as wife and mother.

She was a devout Christian and loyal to the Seventh Day Baptist Church of which she had been a member since 1916.

The funeral, which was very largely attended, was held at the home on Rock Run, and was conducted by her pastor, Rev. Geo. B. Shaw, assisted by President S. O. Bond.

This stricken family has the sincere sympathy of an unusually large circle of relatives and friends.

G. B. S.

Sabbath School Lesson II.—April 11, 1931.

THE PRODIGAL SON.—Luke 15.

Golden Text: "There is joy in the presence of the angels of God over one sinner that repenteth." Luke 15: 10.

DAILY READINGS

April 5—The Prodigal Son. Luke 15: 11-24.
April 6—Repent and Live. Ezekiel 18: 21-32.
April 7—Hezekiah's Repentance. 2 Chronicles 32: 20-26.
April 8—Josiah's Repentance. 2 Kings 22: 11-20.
April 9—Nineveh's Repentance. Jonah 3: 5-10.
April 10—Peter's Repentance. Luke 22: 54-62.
April 11—Isaiah's Call to Repentance. Isaiah 55: 1-11.

(For Lesson Notes, see *Helping Hand*)

"Carrying the past upon our shoulders, or reaching forward to grasp the burdens of the future makes slavery of life. . . . Rather should each day's unfolding come like the unfolding of a flower. Living life as it is allotted to us—tranquilly and with happy expectation—means living it in a manner worthy of the great gift of life."

THE SABBATH RECORDER

THEODORE L. GARDINER, D. D., Editor

L. H. NORTH, Business Manager

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

Terms of Subscription

Per Year\$2.50
Six Months 1.25
Per Month25
Per Copy05

Papers to foreign countries, including Canada, will be charged 50 cents additional, on account of postage.

All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

Subscriptions will be discontinued at date of expiration when so requested.

All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

Advertising rates furnished on request.

RECORDER WANT ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of a like nature, will be run in this column at one cent per word for first insertion and one-half cent per word for each additional insertion.

Cash must accompany each advertisement.

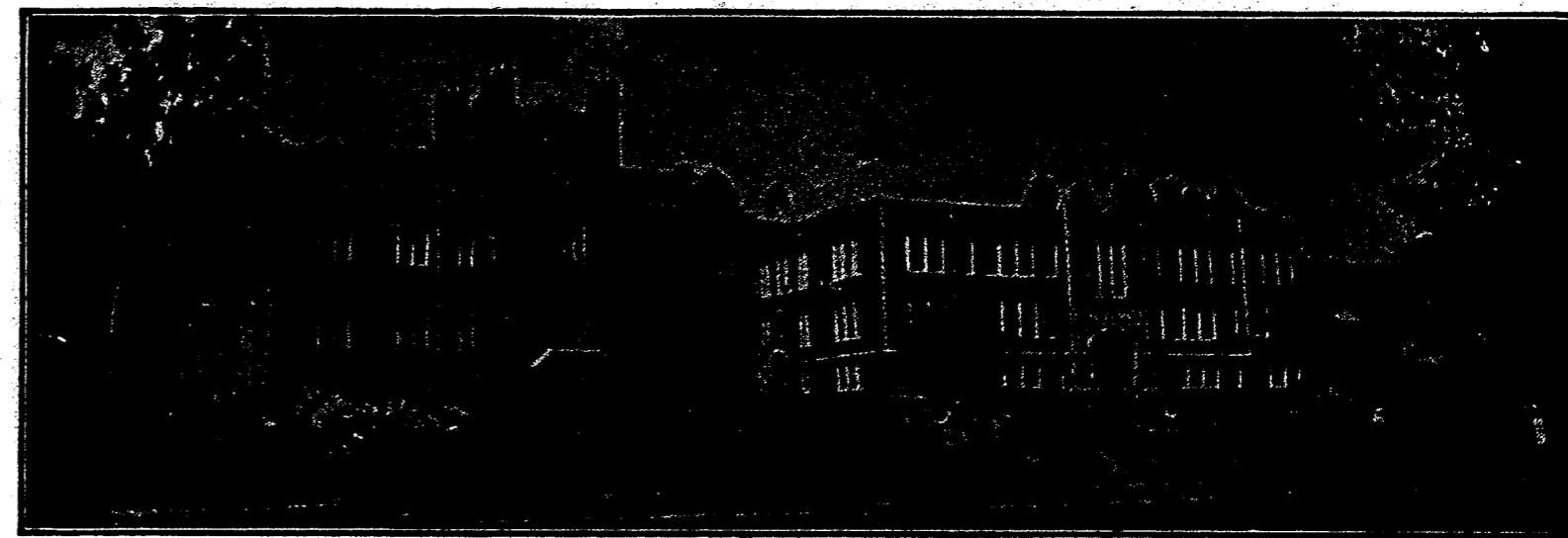
COLLECTION ENVELOPES, Pledge Cards, and other supplies carried in stock. Collection envelopes, 25c per 100, or \$1.00 per 500; denominational budget pledge cards, 30c per 100; duplex pledge cards, 40c per 100. Address orders to Sabbath Recorder, Plainfield, N. J.

A MANUAL OF SEVENTH DAY BAPTIST PROCEDURE (Revised), is a book of exceptional value to those who would know more about Seventh Day Baptist ecclesiastical manners and customs. Price, attractively bound in cloth, \$1 postpaid. Sabbath Recorder, Plainfield, N. J.

NEW TESTAMENT AND PSALMS—Printed attractively in large clear type and beautifully bound in cloth, \$1.75 postpaid. Bound in leather, \$3.00. Sabbath Recorder, Plainfield, N. J.

JUNIOR GRADED HELPS, four year course, four parts each year, 15c each. Intermediate Helps, three year course, four parts each year, each 15c. Teacher's helps for Junior lessons, each part 35c; for Intermediate, 25c each. Sabbath Recorder, Plainfield, N. J.

LETTERS TO THE SMITHS, by Uncle Oliver. Of special interest to young people, but contain many helpful words for parents who have the interests of their sons and daughters at heart. Paper bound, 96 pages and cover, 25 cents; bound in cloth, 50 cents. Mailed on receipt of price. Sabbath Recorder, Plainfield, N. J.

SALEM COLLEGE

Administration Building

Huffman Hall

Salem College has a catalog for each interested SABBATH RECORDER reader. Write for yours. College, Normal, Secondary, and Musical Courses. Literary, musical, scientific and athletic student organizations. Strong Christian Associations. Address S. Orestes Bond, President, Salem, W. Va.

ALFRED UNIVERSITY

A modern, well equipped, Class A, standard college, with technical schools.

Buildings, equipment and endowments valued at over a million dollars.

Courses offered in Liberal Arts, Sciences, Ceramic Engineering, Applied Art, Agriculture, Rural Teacher Training, Music and Summer Schools. These include Pre-medical, Pre-dental and Pre-law courses.

Faculty of highly trained specialists, representing the principal American colleges.

Combines high class cultural with technical and vocational training. Social and moral influences good. Expenses moderate.

Tuition free in Ceramic Engineering, Applied Art, Agriculture and Rural Teacher Training.

For catalog and other information address The Registrar, Alfred, N. Y.

BOOKLETS AND TRACTS

THE SABBATH AND SEVENTH DAY BAPTISTS—A neat little booklet with cover, twenty-four pages, illustrated. Just the information needed, in condensed form.

WEEKLY MOTTOES—A Sabbath motto for every week in the year. By Rev. Ahva J. C. Bond, D. D. Printed in attractive form to hang on your wall. Fifty cents each.

A COURSE IN CHURCH MEMBERSHIP FOR JUNIOR BOYS AND GIRLS. By Rev. Wm. M. Simpson. Including fifteen Perry pictures. Fifty cents each.

FIRST DAY OF THE WEEK IN THE NEW TESTAMENT—By Prof. W. C. Whitford, D. D. A clear and scholarly treatment of the English translation and the original Greek of the expression "First day of the week." Sixteen pages, fine paper, embossed cover.

THE SABBATH IN THE BIBLE—All Biblical references to the Sabbath, with titles and comments.

SEVENTH DAY BAPTIST HYMNS AND SONGS—15 cents each.

SEVENTH DAY BAPTIST CALENDAR AND DIRECTORY. Twenty-five cents each.

A SABBATH CATECHISM FOR BOYS AND GIRLS OF JUNIOR AGE.

MAKING THE ANNUAL CANVASS.

SABBATH LITERATURE—Sample copies of tracts on various phases of the Sabbath question will be sent on request with enclosure of five cents in stamps for postage, to any address.

AMERICAN SABBATH TRACT SOCIETY
Plainfield, New Jersey

MILTON COLLEGE

Founded in 1844

A COLLEGE FOR MEN AND WOMEN

Courses leading to the degrees of Bachelor of Arts and Bachelor of Philosophy and to a certificate in music.

Milton College endeavors to maintain the quality and ideals of the American Christian college. Its volunteer Christian organizations are alert and largely influence the campus life. The faculty of twenty men and women are thoroughly trained teachers.

The institution has five buildings and an attractive campus of eight acres. Its graduates have a high rating in graduate and professional schools as well as in public school teaching.

The School of Music provides excellent courses in theoretical music, and affords opportunities for individual study in organ, piano, violin, and voice. Glee Club and Chorus singing are special features.

For fuller information, address

W. D. BURDICK
ACTING PRESIDENT
Milton, Wisconsin

Alfred, N. Y.

DEPARTMENT of Theology and Religious Education, Alfred University. Catalog and further information sent upon request.

THE TWENTIETH CENTURY ENDOWMENT FUND
Alfred, N. Y.

For the joint benefit of Salem and Milton Colleges and Alfred University.

The Seventh Day Baptist Education Society solicits gifts and bequests for these denominational colleges.

BIBLE STUDIES ON THE SABBATH QUESTION. By Dean Arthur E. Main, D.D., of Alfred University. Third edition, revised, cloth, \$1.00 postpaid. American Sabbath Tract Society, Plainfield, N. J.

COUNTRY LIFE LEADERSHIP. By Boothe Colwell Davis, S.T.D., LL.D. A series of Baccalaureate Sermons Delivered Before Students of Alfred University. Price, \$1.25 prepaid. American Sabbath Tract Society, Plainfield, N. J.

HELPING HAND IN BIRLE SCHOOL WORK. A quarterly, containing carefully prepared helps on the International Lessons. Conducted by the Sabbath School Board. Price 60 cents per year in advance. Address communications to *The American Sabbath Tract Society*, Plainfield, N. J.

S. D. B. GRADED LESSONS

Junior Series—Illustrated, issued quarterly, 15c per copy.
Intermediate Series—Issued quarterly, 15c per copy.
Send subscriptions to American Sabbath Tract Society, Plainfield, N. J.

\$58,100.00
Budget

\$18,093.31
Reported Paid
on March 1st

A Spiritual Gift AND *A Sound Investment*

Realized in a Fully Pledged and Paid Budget
\$18,093.31 reported paid **\$40,006.69 unpaid**

THE BIG END YET TO BE PAID IT CAN BE DONE

REMEMBER

The old Winton Six from West Virginia stuck in the mud
at Ashaway, Rhode Island?

Machinery, Engine, Block-and-Tackle—all failed.

70 MEN and BOYS, with ropes, TOGETHER WALKED the car
onto solid ground.

CO-OPERATION — men and boys, women and girls TOGETHER
Consecrated to this task
With God's Blessing

WILL RAISE THE BUDGET

Of course that means everyone must pull hard with the others.

"The King's Business requireth haste"

The Lord's Business
Requires diligence and sincere consecration.

COURTLAND V. DAVIS
L. HARRISON NORTH
ESLE F. RANDOLPH
GEO. M. CLARKE
HERBERT C. VAN HORN
Finance Committee

The Sabbath Recorder

Vol. 110

APRIL 6, 1931

No. 14

A PRAYER

Give me courage, Lord, I stumble,
Faltering feet are mine today.
Hold me fast lest ideals crumble
Into dust along the way.

Give me faith, O Lord, I need it,
Seeming rudderless I ride.
Take the helm and guide my spirit
Through this overpowering tide.

Give me patience, Lord, I, blinded,
Stagger through the misty night.
Keep my vision fixed, clear-minded
On the stable truths and right.

Give me strength, I would not sever
One thin cord of thy control.
I would keep thee, Lord, forever
As the force which rules my soul.

—Laura Caroline Fierz.

Contents

Editorial.—What Is Home?—Ties to Be Strengthened.....	417
A Message from the Committee on Distribution of Literature.....	417
A Letter to Local Committees for Tract Distribution	419
Closing Thoughts of a Bible Study	419
Missions.—Making Our Position Known.—Human Nature.—Interesting Letter from Holland	422-425
Observations by the Corresponding Secretary	425
Woman's Work.—Worship Program for April.—Questions for April	428
From the National W. C. T. U.	428
Alfred University	429
To Students from Seventh Day Baptist Homes	429
Young People's Work.—How Can Churches Work Together?—Intermediate Corner.—Junior Jottings	430-432
Children's Page.—Telling Others About Our Caribbean Friends.—Our Letter Exchange	433-435
Salem College	436
Our Pulpit.—Religion's Reasonableness	437-439
Fundamentalists' Page. — "The Religion of Gore." — Has Inspiration Ceased?	440-442
Conscience and Citizenship	442
Religious Education.—Summary Report of Vacation Religious Day Schools. —Sabbath School Board Finances	446
Marriages	447
Deaths	447
Sabbath School Lesson for April 18, 1931	447