

From The Finance Committee appointed by General Conference

THE UNITED BUDGET - \$58,100

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

The Budget can be raised easily; it can be raised with difficulty; or, it can be raised not at all—just according to the way we look at it. From many favorable indications we believe our churches are looking at it in the right way. **WE BELIEVE IT CAN BE DONE.** "Think on these things":

THE BUDGET RAISED

Supports missionaries and interests on the fields, at home, and abroad. Makes up the cost of the Sabbath Recorder over and above that which is covered by your subscription.

Supports Sabbath Promotion Work.

Helps pay salaries of official workers.

Helps small churches support pastors.

Helps young men preparing for the ministry.

Makes a last-minute gesture of appreciation of a grateful people to its ministers retired and without adequate support.

Promotes Religious Education of young folks and encourages them in self-expression and in preparation for life work.

Reaches the hands of the Denomination around the world.

Points the world to God and His Sabbath and keeps our churches from looking into a bottomless pit.

Holds up the Cross and invites men to accept a saving Christ.

Exalts the Bible, the gospel of Christ.

A challenge like this should capture the imagination of every Seventh Day Baptist, enlist his sympathies and cheer him to victory. "The Lord loveth a Hilarious giver." Why not become as enthusiastic over giving as over a World Series? Silver trumpets were blown by ancient worshippers when they began their morning sacrifices. Why not rejoice in the Lord with adequate and self-sacrificing offerings! "At the water courses of Reuben there were searchings of heart," sang Deborah as she shamed the craven-hearted after a notable victory. May no Seventh Day Baptist be out of tune with the day of rejoicing, or have cause for shame in the time of our victory because of his lack of interest and consecration; nor of him may it be said that "he came not up to the help of the Lord against the mighty."

We can raise this Budget if we look at it right; go at it right; stick to it and work at it right.
Lord, "By thy Grace we will."

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

The Sabbath Recorder

Vol. 110

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No. 15

Who is my neighbor?
He whom thou
Hast power to aid and bless;
Who truly needs
What thou canst give
Of loving helpfulness.

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

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WHOLE No. 4,492

Questions Regarding China Famine Relief Among the questions raised about the policy of sending help to China, we find such as these: What percentage of the money given reaches the hungry in China?

The treasurer's report for five months showed that ninety-three per cent of the money actually reaches its destination.

Another question has to do with the danger of loss by bandits. In reply the treasurer assures us that \$1,300,000 has gone through with the loss from bandits so small that it is not worth counting. When some urged the sending of wheat from America, it was found that with plenty of surplus grain in Manchuria within one hundred miles of the famine section, it would be a waste of time and money to send it from America.

Drought caused much suffering in parts of America, but no one starved to death. In China, the *American Red Cross* says:

"Drought caused famine in North China. Warfare intensified the situation and in three years, more than eight million human beings starved to death in the famine areas of North China."

THE PARABLE OF THE LEAVEN

J. WALTER SMITH

"The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." Probably no other parable, perhaps not all combined, have caused as much controversy as this one. In it some see proof of the gradual progress of the gospel until all the earth accepts its message and becomes the kingdom of Christ. Others laboriously try to prove that leaven in the Scriptures always signifies corruption, and so draw the lesson that as in the beginning man, following the evil bent of his nature, went from bad to worse until only Noah was found righteous in the sight of God. So mankind, they say, is again drifting in the same direction and will finally reach a state which will justify the question of

Jesus, "When the Son of man cometh, shall he find faith on the earth?" Which, if either, of these contentions is right?

The object of a parable is to take some familiar process or event and by parallelism teach spiritual truth. Jesus used this method freely, and has given us two illustrations as to how it should be used, by interpreting for us the parables of the Sower and the Tares. Our interest is in the truths which Jesus taught in them, for we cannot doubt his ability to interpret his own illustrations.

In the parable of the Sower we see the truth not universally accepted or rejected: some of the hearers become fruitful, while others become the prey of the enemy, or of their own shallowness or love of earthly things. This seems to discredit both theories in regard to the leaven, unless it be contended that this represented only present conditions, and that later developments would be more favorable to one or the other. This we do not admit, nor will we contest it, but pass to the other parable, that of the Tares. Here the statement is unmistakable: the good seed are the children of the kingdom; the tares are the children of the wicked one; both will grow together until the harvest, which is the end of the age. Not until the time of the harvest will Jesus send forth his angels to destroy out of his kingdom "all which do iniquity." Therefore, as the evil and good must remain mingled on the earth until "the Son of man shall come in his glory, and all the holy angels with him," neither of the interpretations of the parable of the Leaven which we have cited can be correct. We must look further if we would discover its lesson.

We have said that the object of a parable is to take some familiar process or event and by parallelism teach spiritual truth. What is the characteristic of leaven that could be so used? Is it not that when placed in the proper material, and supplied with favorable conditions, it will permeate that material with its own qualities and life?

Some phase of the kingdom, then, must be like that. Two other parables may furnish us the clue.

"The kingdom of heaven is like unto a merchantman, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it." We have here a man with a sense of true values, who wants only that which is good. He seeks to be moral and upright, and cultivates a kindly and sympathetic spirit toward all. A perfect manhood is his ideal. But he is not satisfied; he is looking for something still better. He hears the gospel message of the kingdom, recognizes the pearl of great price, and stakes his all on securing it. The pearls of character which he has been accumulating now look as nothing to him compared with the righteousness "which is through the faith of Christ, the righteousness which is of God through faith," and he comes to God seeking to receive this greatest of all treasures.

"The kingdom of God is like treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field." This is a different type of man; careless, indifferent, not interested in anything better. Through no effort of his own he discovers the hidden treasure, "the unsearchable riches of Christ," recognizes its value, and like the other is determined to let nothing stand in the way of acquiring it. Both are ready to do all in their power to receive it; but it is not yet theirs; it belongs to another from whom alone they can secure the title; will they succeed? Of that there can be no question, for "there is joy in the presence of the angels of God over one sinner that repenteth." Let us not weaken this, as is so often done, by substituting "among" for "in the presence of." The angels witness the joy of the Father over the return of the prodigal. Gladly he bestows the birth of the Spirit without which "a man cannot enter into the kingdom of heaven." And this implanted Spirit, if permitted, becomes a leavening power in the life of the recipient. He grows "in grace, and in the knowledge of our Lord and Savior Jesus Christ," "first the blade, then the ear, after that the full corn in the ear," till he come, "in the knowledge of the Son of God, unto a perfect man, unto the stature

of the fullness of Christ" because "The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened," "for, behold, the kingdom of God is within you."

"Till the whole was leavened." A gradual but sure process, but how long will it take? In some of us the leaven has been working for many years, and while we may not realize it we know that we shall soon reach the river's brink. As we examine the condition of the three-measures of meal we cannot help wondering if there is yet time for the whole to become leavened. Will the process be completed in this life? We are part of the Church of which it has been said that Christ will "present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." But the presentation is a long way off, for John tells us in the Revelation that he "saw the holy city, the new Jerusalem, coming down out of heaven, prepared as a bride adorned for her husband." And before that time much must take place. This age must run its course while we wait with the redeemed in Paradise; for the bride must all be gathered together; then will follow the millennial reign with Christ on the earth, at the end of which "the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements will melt with fervent heat, the earth also and the works that are therein shall be burned up. . . . Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." Is it because the leaven must take all this time to do its work that the bridal party is delayed so long? We can only ask and wonder, while rejoicing in the fact that sometime we shall have a purity which shall fit us to be the holy bride of the holy bridegroom.

MEDIEVAL IDEAS FORESHADOW MODERN THOUGHT

LOIS R. FAY

It seems providential that about the same time that pamphlets were sent me regarding the proposed new calendar, there came to hand also literature from Reformation times, when Carlstadt, Luther, Calvin, and

others exerted their influence on the history of the world.

Very interesting and significant it is to make a few comparisons of certain religious views of that time and our own, for records show that in certain of its features the proposed new calendar is not "new" in the strictest sense of the word.

For instance, in regard to breaking up the continuity of the week, by the insertion of an intercalary day, it is interesting to learn that some medieval minds favored a similar idea.

This was the expression of Tyndale: "As for the Sabbath, we be lords over the Sabbath, and may yet change it into Monday, or into any other day as we see need, or may make every tenth day holy if only we see cause why."

This was Zwingle's opinion: "It is lawful, and permitted to each church, when necessity urges (as is usual to be done in harvest time), to transfer the solemnity and rest of the Lord's Day or Sabbath, to some other day."

One Doctor Sears thus records the views of Luther and Carlstadt: "Carlstadt differed essentially from Luther in regard to the use to be made of the Old Testament. With Carlstadt the law of Moses was still binding. Luther, on the contrary, had a strong aversion to what he called a legalizing and Judaizing religion. Carlstadt held to the divine authority of the Sabbath from the Old Testament; Luther believed Christians were free to observe any day as a Sabbath, provided they be uniform in observing it."

And here is John Calvin's opinion: "I do not lay so much stress on the septenary number that I would oblige the church to an invariable adherence to it."

As we read carefully the report of these reformers, we find that they were all willing to give up the continuity of the Sabbath, except Carlstadt. We need not therefore be surprised to find the same idea proposed today. Nor need we be surprised, when the proposition comes up for the churches to act upon, if they follow their leaders.

It is our lot to consider the prospect well and arm ourselves with the spiritual armor which will be needed when the question comes up for further public discussion.

It will be an open door of opportunity when we who love the Sabbath of Jehovah

can plead for this fundamental religious truth which the majority of Protestant reformers failed to support and thereby weakened their religious structure.

As these paragraphs were being prepared for your columns, the *United States Daily* for March 27 arrived, containing the following report of business conditions which are shaping to help Sabbath keepers:

A large net gain in the number of industrial and business establishments operating on a five-day week basis when the depression subsidies is foreseen by Commissioner Ethelbert Stewart, of the Bureau of Labor Statistics, Department of Labor.

The impetus given the five-day week policy by poor business conditions has been "very, very great," Mr. Stewart explained orally March 26. Obstacles have been removed from the path leading to adoption of the shorter working week by the lack of sufficient work, in many instances, to keep plants busy more than three days weekly. Further information was supplied by the commissioner as follows:

SAYS FEASIBILITY PROVED

There will, of course, be a certain portion of establishments operated by persons with backward ideas of business management which will revert to the five and a half or six-day week when business gets back to normal. But the majority of plants which have been forced to go on the reduced schedule will keep it reduced, as the feasibility and economic soundness of the five-day week may now be said to have been demonstrated successfully.

Night work and Sunday operations in such industries as the cotton textile will be found to have declined, also, when conditions again become normal, it is believed.

The beneficial effects of shorter hours on the employment situation have not been noticed as yet because of the fact that operations have been cut down so greatly. When enough orders are received, however, to keep factories busy six days a week, it will become necessary for those retaining the five-day week to add more workers to their pay rolls than they formerly carried.

When the change was made in numerous plants from a six to a five and a half day basis, in many cases the four hours removed Saturday afternoons were spread throughout the balance of the working week. It is not expected, though, that there will be a similar spread when the four hours of Saturday mornings are eliminated.

DISAPPROVED HALF DAYS

Another factor that is inducing the change to the five-day week program is the growing realization of the fact that it is often unprofitable to operate only a half day on Saturdays. The overhead arising from starting up operations for only four hours is proportionately larger than if the plant were active an entire day.

The depression has focused attention on the five-day week, and there is little tendency apparent to revive agitation for minimum wage legislation.

MISSIONS

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

LEARNERS

"He thinks that what he does not know is not worth knowing," is a remark often heard regarding people who are proud of their learning or who are unwilling to be told anything. It is a great help in any position in life to possess a teachable spirit. Though it requires humility and sometimes seeming self-debasement it is the direct road to advancement and saves from many a pitfall.

The writer once observed a man nearly forty years of age come to an institution of learning to begin preparation for the ministry. He had very little education, and it became a question whether he should skip the common branches and take up theological studies without any preparatory work. He drowned his pride and began with the "A" classes in arithmetic, geography, grammar, and spelling. His teachableness and common sense at once won the admiration of all, and in due time he was in the field at work, a pastor beloved and a preacher whom churches sought. The fact that he was willing to become a learner determined whether his ministry should be negligible or one of great usefulness.

Young children are noted for their teachableness; this is one of the reasons why Christ took them in his arms and said, "of such is the kingdom of heaven." Following childhood there comes a period notorious for heedlessness to advice and instruction. But not all young people, by any means, scorn advice, and not all adults are teachable.

Sometimes the reason people are not learners is because they are unwilling to make the effort necessary, and think that there is a short cut to success and to a mastery of the subject in hand; sometimes people are not learners because they are too proud to be taught; and sometimes they refuse to be taught because they think no one is able to teach them. Whatever the occasion for a failure to open up the mind

and life to instruction, the situation is very near hopeless. Paul said, "He that thinketh he knoweth anything, knoweth nothing yet as he ought." He who would attain the greatest success possible under his own circumstances must become a humble learner and continue such to the end.

Nowhere is the teachable spirit and a persistent effort to master the subject more imperative than in missions. Missions are the colossal task of the ages. They present the greatest problems, require the most sincere devotion, and demand heroic efforts that have no limit. This has always been so but it is doubly true today. The problems connected with missions in both home and foreign lands are, seemingly at least, more numerous and difficult than in many generations. It sometimes seems that one problem alone will wreck most that has been done in a hundred years. That problem is the adjustment of national and racial relations. It is at home, it is everywhere. For reasons which need not be mentioned, all foreign nations are coming to mistrust that Christian missions are being promoted as a means of securing racial and national advantages. How this is to be met is a great problem. It is said we must stoop to conquer, and if Christian denominations and missionaries cannot with Christ stoop low enough to solve the problem, the future is very dark. If they are to do this, they must become learners.

This is the hour that is testing denominations as well as Christian missions. Those who are able to solve the problems, adjust themselves to the demands of the hour, and make the sacrifice necessary are bound to succeed. Others will fail and in time go out of existence. Missions are the test of whether any denomination professing Christ as its leader can survive.

"Take my yoke upon you and learn of me."

SINCERITY A VALUABLE ASSET

You settle back in your seat to listen to a new speaker. You are very alert. You are forming an opinion regarding him and what he says. Whether you realize it or not you are watching several points very carefully as the basis of your estimate, and chief among them is the item of the speaker's sincerity. We may not be conscious of our

mental processes in placing sincerity a virtue second to none in those who address us, but that is what most people do. We follow the same course when we read an article or a report. Very often, after people have listened to an address, we hear them approvingly say regarding the speaker and his message, "Evidently he is neither well educated nor eloquent, but he is sincere." And many times people exclaim after reading an article, a report, or a description, "Does he mean what he says?" "Is his purpose what he pretends?" "Do his statements present the situation as it is?" "Does he himself believe what he says?"

Young people are especially keen to detect insincerity. Adults may grow cynical as the years pass, but it is often demonstrated that young people, those upon whose souls the impress of God is fresh, detect insincerity more quickly and scorn it with a greater contempt than is the case with older people. Benevolent performances, pious talking, stentorian proclamations, and silver-tongued oratory do not usually hide dissimulation from the gaze of the young.

If people conclude that a speaker, writer, or worker is insincere, he has lost the battle; while if people are assured that the one under observation is sincere, they are ready to listen to him, and what he says counts for much.

There is no temptation more subtle than that to be insincere. How prone we are to pretend that our motives are benevolent when they are selfish if not sordid, that we are rich when we are poor, that we are educated when we are ignorant, that we have done all we can for the Master's work when we have not commenced to sacrifice. The proneness of man to dissemble is seen in the fact that Paul rebuked Peter on this account, as recorded in Galatians 2: 11-13, at which time Paul tells us that he "withstood him face to face because he was to be blamed."

It is true that men are often misjudged and it is also true that hyper-sensitive people have wrongfully condemned themselves on account of insincerity, saying that every good act they performed was selfish. Some have gone so far as to feel that their most devout prayers and their most humble acts of service brought a conscious gain and therefore in these they were selfish and

practicing dissimulation. This of course is the result of an abnormal state of mind. It is true that every worthy act brings its reward, but it is not true that all worthy conduct must be prompted primarily, or at all, by selfishness, which is a desire to get some gain for self out of others.

Recognizing the proneness of man to be insincere and taking into account the great loss that comes to him and his work from this fault, we need to constantly be on our guard. This applies especially in mission work and all Christian endeavor. If the peoples and the communities to whom we go with the gospel can be made to feel that we have no sinister motives, that we are there to help them and to enter into everything that pertains to them, we have laid the foundation for the gospel message which cannot be shaken. If secretaries, pastors, and all who have to do with directing of missions and making appeals for their support, can leave the impression that their hearts are in the work and that unselfish love is driving them on, they cannot fail. "Let love be without dissimulation."

A LETTER FROM H. LOUIE MIGNOTT

Rev. W. L. Burdick, D. D.,
Ashaway, R. I., U. S. A.

MY DEAR BROTHER BURDICK:

It was in the month of last November that I wrote to you. Since, I have been very busy in the field visiting our churches and ministering the word of God to them. There have been additions to many of them, and calls are coming which I am unable to answer. You will see that I am now writing to you from Potosi, which is half a mile from John's Hall, which is in the parish of St. James—a parish lying on the northwestern side of our island and situated between the parishes of Hanover and Tre-launy. I am here in answer to a call from two new converts—a man and his wife. The woman I met in St. Thomas some time in 1929, and through my instrumentality she accepted Jesus Christ and his Sabbath and all its accompanying precepts. She returned to this place in 1930, got married, and got her husband to accept Christ and his Sabbath. She was peculiarly moved upon by the Holy Spirit and has had a great burden for proclaiming Jesus and his command-

ments. With that burden of her soul she goes from place to place, calling the people's attention to the Sabbath of Jehovah. She also desired baptism and wrote to me for that purpose and desired me to set the message before the people, and for that cause I am here.

Starting from Kingston on Ash Wednesday, I stopped at Post Road in Clarendon, and leaving there at nine o'clock on Thursday morning, I steered "Apollyon" over the great Trout Hall Mountain, which he climbed in good form by making the valleys to resound with his terrible exhausts, and soon we covered a distance of thirty-four miles of rugged roads, but reached Brown's Town in St. Anns in safety. Thence I continued my journey in a northwesterly direction, traveling through Stuart, Jackson, and Clarke's Town—towns that are well peopled but have not had any representatives of our message. Not long after my start I arrived at Falmouth, a distance of twenty-four and one-half miles from Brown's Town. This is the capital city of the parish of Trelauny and lies by the seacoast, on the eastern side of which meanders the great Martha Brae river into the sea.

From Falmouth I started on another leg of my journey to Montego Bay, twenty-two miles away. The road was simply fish for "Apollyon" as it is on the dead level. Soon we were at Montego Bay. Eight miles were left to complete the journey. Then we steered due east from that picturesque town—Montego Bay—and suddenly altered our course to the northeast, and through a drenching rain we arrived at Potosi in safety.

On Sunday morning, twenty-second instant, I went to visit the father of Brother Hall, our male convert, and we had a long talk together. He is a leader in the first day Baptist Church of this vicinity. He had been well charged, and had war implements in great abundance, and was ready to give battle. I had not been seated for five minutes before he began the attack on the Sabbath question. I then took his Bible and answered all his objections. Colossians 2: 16, 17, were among his weighty armors. But it was an easy matter to let him see that the weekly Sabbath of the moral law,

being instituted in Eden before the fall of man, which was, and is, the Creator's memorial, was different from the yearly or typical sabbaths that were ordained in Mount Sinai, Leviticus 7: 37, 38; 23: 24, 27, 38, 39, but which expired by limitation when their Antitype, Christ, was crucified; that the seventh day Sabbath was instituted long before there was a necessity for a type or a shadow, as types and shadows came as the result of man's sin. And that from the fact that in the earth made new, the Sabbath will be the day of universal worship for all the redeemed, Isaiah 66: 22, 23, proves decisively that it was never nailed to the cross. That satisfied him. He became more friendly, and promised to attend our meetings.

Last evening I had a very large crowd of people. There was another meeting not far off; and at the outset, Satan brought a company of young men with guitars, and as I began to preach, they began to make a great noise with their guitars and their profane songs. I then set the ball rolling, and the public officers got at them and they had to stop their noise. I was then privileged to address the audience unmolested. The interest was splendid. We are sowing now, and are hoping for a good harvest of souls here.

Since October last, till the first Sunday in January, I have baptized eighteen souls who have accepted Jesus Christ and his commandments, in the following churches: Bower Wood, Tydixon, Jeffrey's Town, and Albion Mountain. We are endeavoring to teach our hearers to lay hold of "the principles of the doctrines of Christ," Hebrews 6: 1; John 7: 16, 17; 17: 6-8, 17, as taught and lived by Jesus the great Teacher.

I am of good courage in the Lord. Like Gideon and his noble "three hundred, men that were with him, faint, yet pursuing," the works of the Lord, even in a time like this, being assured that we shall turn the battle to the gate, "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me if I preach not the gospel!"

I think that my letter is long enough, and must therefore close. With every good wish for yourself and with my continued

prayer for the prolongation of your life in the Master's service, I remain

Your brother in His service,

HENRI LOUIE MIGNOTT.

Potosi,
John's Hall P. O.,
St. James,
Jamaica, B. W. I.,
February 23, 1931.

TRACT SOCIETY REPRESENTATIVE VISITS SALEM COLLEGE

Dr. A. J. C. Bond, representing the American Sabbath Tract Society of Plainfield, N. J., visited Salem College March 20-24. Besides three chapel addresses, arrangements were made for him to speak over the week-end in the four larger Protestant churches of the city. On Sabbath morning he spoke in the Seventh Day Baptist church at Salem; on Sunday morning, in the Methodist Episcopal church; on Sunday afternoon, in the United Brethren church; and on Sunday night, in the First Baptist church. In addition to these, a special service was arranged for Sabbath afternoon with the Lost Creek Church.

The young people of all denominations were invited to attend all of these meetings. These addresses will doubtless be given to RECORDER readers in full or in part in coming weeks. We have probably never had a series of addresses that influenced the young people more profoundly.

Opportunity was given on Monday and Tuesday for personal conferences with Doctor Bond. Many of the young people availed themselves of this opportunity to discuss with him vital problems relating to their future.

A discussion group of the Seventh Day Baptist freshmen was arranged for four o'clock Monday. It was well attended. Upper classmen were called together at seven-thirty Monday evening for a similar conference. The young people discussed their problems with a frankness that augurs well for the future of the denomination. Important denominational problems were introduced for discussion by the older group. Their interest in these problems and their intelligent discussion of them give renewed confidence for the future leadership in the denomination.

The members of the faculty belonging to the Seventh Day Baptist denomination were invited to a special meeting on Tuesday evening at four o'clock. This meeting also took the form of a discussion group. It was interesting to know that the members of this group felt more than a passing responsibility for the development of denominational loyalty among Seventh Day Baptist students.

Such a series of meetings should certainly be repeated frequently enough to give each student access to such a meeting at least twice during his college life.

SCIENCE AND THE HEART

Probably the writer who, in treating of the three destructive forces which are attempting to undermine Christianity, declares them to be science, worldliness, and socialism, is not far out of the way. He eloquently argues that these forces from the nature of the case can never succeed, for the reason that the volume of Revelation is closed, and that it will be impossible for the human mind ever to devise by any amendment to natural religion any new system of worship that can equal Christianity; and that while religion lives Christianity will therefore live.

We may indeed well claim that man cannot formulate from his own unaided brain and heart a set of doctrines and ethics that shall equal those revealed by Jesus. It is impossible to conceive of a more perfect character than that presented by Jesus to mankind for their inspiration and imitation. The loftiest and profoundest intellects that the race has yet produced have analyzed this character, have studied all its expressions in language and deeds, have traced its transforming influence in the thoughts and conduct of its followers, have compared it in all its relations with that exhibited by other sages and benefactors of different nations, and have deliberately concluded that Jesus Christ is the only true and fit embodiment of the Divine ever manifested unto men, and that he alone by his sacrificial death and risen life is capable of redeeming and forever blessing sinful but penitent souls. From St. Augustine to Martin Luther, from Luther to Sir Isaac Newton, and from Newton to Jonathan Edwards, there never has been found a human being great enough or good

enough to measure himself with Christ. The more the children of genius have contemplated the life and teachings of Jesus, the more they have been constrained to bow before him as that unique and wonderful Person realizing in himself the ancient prophecy of Isaiah that he should be called "Immanuel"—God with us!

But whilst it is certain that Jesus will continue to be, as he has been for nineteen hundred years, the perennial Savior and God of believing souls, it is also true that multitudes of people, under the impulses of an unregenerate heart, will seek to fortify their consciences against his claims by striving to make themselves and others believe that he was not of divine origin, is not now the God of providence and grace, and will not be the final Judge and Arbiter of the destinies of mortals hurrying into eternity.

Nor is there any doubt, as our writer maintains, that some of the apostles of science are persistently at work, with all too much success, in the endeavor to show that certain principles of physical or natural science are antagonistic to the idea of any personal and providential Ruler over nature and human affairs; and that prayer, except for its reflex or subjective influence, is useless. And this is exactly what has been accomplished among large classes of superficial readers and half educated thinkers. A few industrious scientific writers have filled the newspapers and popular magazines with their agnostic and their positively anti-faith discussions, scattering broadcast practically infidel and atheistic ideas until these ideas have become quietly adopted by great numbers who as a result stay away from the church and ignore religion. These unfortunate numbers do not seem to be aware of the fact that the few scientific leaders in skepticism have been answered over and over again, and sometimes completely demolished, as Professor Huxley was by Dr. Wace; nor do they heed the obvious fact that nearly all the colleges and universities of Christendom which are the sources of learning, science included, with their thousands of professors, are in the hands of believers in God and disciples of Christ. With such names as that of Virchow, the great professor in Berlin, and that of Dana of Yale, it is easy enough for Christianity to draw up a battle line of authorities in sci-

ence quite equal, nay, much more imposing than any that skepticism can marshal; and this might avail little with the classes most deeply concerned, since it is doubtful if they read or care to read what would disturb their indifference and their eagerly embraced errors.

And have we not just here struck the secret of most of the scientific skepticism of the day? It lies rather in an unregenerate heart, in an innate worldliness and love of sinful indulgence, than in the merits of scientific objections. This appears plain from the circumstance that these objections have no decisive weight at all, generally speaking, with the great discoverers in science to whom they are best known, but whose hearts are right. Agassiz, the first naturalist in certain branches of his generation; Charles Darwin, the greatest evolutionist; Young, one of the best astronomers; Dana and Virchow, Principal Dawson, St. George Mivart, Winchell, Quatrefages, Faraday, Leconte, Romanes, and hosts of others, have found no difficulty in accepting a Creator, while many of them have been and are humble Christians. It is not, then, science proper that arrays itself against the gospel, so much as the unregenerate will and heart of man using science to rid the soul of an unpleasant sense of obligation to spiritual truth and its severe requirements. —Selected.

BECLoudING THE ISSUE

Two days after the Illinois senate voted to repeal the state prohibition law a witness before a special grand jury in Chicago exposed Senator Dan Serritella as Al Capone's chief of staff, manager for Capone in the "loop" of Chicago and boss of the first ward.

And Senator Serritella, Capone henchman, voted to *repeal* the prohibition law minimize enforcement, and make bootlegging less precarious.

The wets have beclouded the issue by saying the W. C. T. U. stood with the bootleggers.

In answer we present Al Capone's own senator, voting to minimize law enforcement, voting against the stand of the W. C. T. U., voting against the appeal of the President of the United States, voting *with* the Women's Organization for National Prohibition Reform.—W. C. T. U.

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH
CHESTERTOWN, MD.
Contributing Editor

MORNING PATHS

REV. A. J. C. BOND

The path of the righteous is as the dawning light,
That shineth more and more unto the perfect day.

I seldom see a path that I do not want to follow it and see where it goes. It may be a winding path that leads up over the hill. I would like to follow it to the top and see what is on the other side. It may be a path that leads into the woods. I would like to take that path and explore the woods. It would be an interesting adventure to see what one could discover along that path in the woods. It may be a path in the park which leads by babbling brooks to quiet nooks.

I have a picture in my mind now of a house that stands on a hill, with the winding path leading up to it. I have never been to that house, but I have passed along the main road often and have wished that I might take the winding road leading up to the house. I would like to know who lives there, and whether there are children, and whether it is a happy home. I have in mind the picture of a house which is built on a hill across the valley from the railroad. I used to pass by it twice a week in going to my appointments when I was in the seminary. It is situated up on the hill with a road leading to it. I would like to know what you would find in that home if you took that road. I am interested in paths because I am interested in people. Usually the paths we see were made by human feet and human feet walk in them day after day.

The other night I was telling my girls about Tom McDermott. This old Irishman had had some trouble, it seems, with his wife, and in telling about it, he said: "I told her, 'Out there is the road. Take the road. The road forks at Tim Faley's, take either prong!'" One of my practical-minded girls said, "I would have taken

the right road." Then she asked this question: "Why are we always told to choose the rough road? The road that is smooth at the beginning may remain smooth all the way." My answer was, "Choose the road that takes you where you want to go." Then I began to wonder why our young people get the impression that they are always told to take the rough road. I suppose it is because we warn them about taking the smooth road just because it is smooth. This is something we are all in great danger of doing. We may not *choose* the rough road just because it is rough, but we should not *shun* it because it is rough if it is the road that will get us where we ought to be.

You who have read *Pilgrim's Progress* will remember the experience of Christian and Hopeful as they were walking along in the King's Highway. They discovered a path just over the fence leading along in the same direction that they were going. Moreover, there was a stile leading over the fence. The path looked much smoother than the road, and since it was going in the same direction they decided to cross the stile and to travel in By-path Meadow. You will remember that they were soon in the grip of Giant Despair.

The morning paths figuratively speaking and referring to paths of life, are the paths of youth. They lead out from home, out to fields of endeavor and up the mountains of achievement. Older people love the evening path because it leads home. The morning path is the path of youth. There are many paths of promise in the springtime of life, but too often their promises go unfulfilled and their radiance fades. Many paths lead inevitably to darkness and to night.

"The boast of heraldry, the pomp of power,
And all that beauty, all that wealth e'er gave,
Await alike the inevitable hour,
The paths of glory lead but to the grave."

We read in the New York papers recently about a man who accumulated great wealth and who when he died left it to his children. They were to invest all their money in real estate and were to hold it for themselves. In order to keep it in the family and to carry out the expressed wishes of the father, the son and two of the daughters never married. The

third daughter married late in life but left no children. Now all are dead. The property has been kept intact. None of it has been dissipated or shared with others. But it is an instance of where wealth led but to the grave.

The path of the righteous is as the dawning light that shineth more and more unto the perfect day. The path of the Christian is a path of promise, of hope, and of expectancy. It is a path of anticipation, of exhilaration, and of conquest. The Christian is ever at the dawning, and for him it is always morning. The first chapter of Mark pictures in rapid succession the movements of the Master in the morning of his ministry. In that chapter are many "straight ways," which picture Jesus as moving rapidly from one place to another. Everywhere Jesus went he brought healing and comfort and strength and hope.

But the path of Jesus is still a morning path; and the path of his followers, leading on, is always a morning path. We think of Jesus still, as possessing the strength of youth. Our spirits are kept young as we tread life's way in his fellowship, walking in the path of holy joy, the path that leads onward and upward, in the dawning light, and into increasing light.

LETTER FROM REV. D. BURDETT COON

DEAR RECORDER READERS:

Mrs. Coon and I returned from Wakefield, more than a hundred miles from our home, last Monday. We spent three Sabbaths with that people this time, the longest time we have been absent at one time from home since we came to Jamaica. We stayed with them a week longer than we had planned because I was so hoarse for more than a week after reaching there I could not speak. I used to be taken with hoarseness in the States much more frequently than I am troubled with it here. I felt well during all this time in Wakefield. Brother Simeon Lyons conducted services when weather permitted while I was hoarse. Rainy weather frequently interfered with services while we were there. While there I baptized five candidates in the Martha Brae River, and we organ-

ized the Wakefield Seventh Day Baptist Church, a Sabbath school, and a Christian Endeavor society. Under the leadership of Brother Lyons, who has been laboring there most faithfully for about a year and a half, services of the nature above suggested have been held for many months without real organization. They now have an organized church with a membership of fifteen and a good prospect of additional members soon. Brother Lyons was chosen by the church as their pastor. When he went there about eighteen months ago people of that community had never heard of Seventh Day Baptists. About half the members of the new church are recent converts to the Sabbath gained to this truth through the labors of Brother Lyons. Sister Lyons, whom I married to Brother Lyons a year ago this month, is the teacher of the class of little children in the Sabbath school, numbering nine bright little folks last Sabbath. Without any outside help whatsoever our society there built a comfortable little meeting house that will seat sixty people, before they were organized at all. They are hoping to enlarge the house as their congregation will increase. Brother Lyons plans to continue the special meetings as long as interest demands. Wakefield should have our prayers and sympathy.

Our Charles Street Church here in Kingston planned while we were away for a literary and musical entertainment in celebration of the dedication of our church building. Just one year ago last Monday the building was dedicated to the cause and glory of God. Mrs. Coon and I were fortunate in reaching home in time to attend this special anniversary service last Monday night. It was a good program well carried out before a good and appreciative audience. Brethren A. S. Finn and C. E. Hunt made very fitting and appropriate addresses, and the writer of these lines who is the pastor of the church summed up in a few words some of the accomplishments of the church during the less than a year it has been organized. It has more than doubled its membership. Peace and harmony have prevailed within its rank. The spirit of splendid co-opera-

tion has been good to see. The church is looking forward with true Christian courage, faith, and hope. At the close of the program the women of the church served ice cream and cake.

It is true there are many vexing problems facing the work in Jamaica. It needs your sympathies and earnest prayers. Nothing but wisdom from God and much consecrated labor for souls will bring complete success. The Lord is doing great things whereof we are glad. We are rejoicing in his goodness and mercy and sustaining power.

Sincerely yours,

D. BURDETT COON.

2B Camperdown Road,
Kingston, Jamaica, B. W. I.,
March 27, 1931.

NEAL DOW, THE "FATHER OF PROHIBITION"

In these difficult days when we sometimes become discouraged in carrying out our plans and programs, it may be well for us to take time to ponder the obstacles that the pioneers in temperance work were compelled to face. Especially ought we to remind ourselves of that great leader, Neal Dow, the "father of prohibition."

The present generation can have no conception of the task he undertook eighty years ago. He had to reverse a public opinion founded on the customs of centuries, and to change the policy of legislation touching the liquor traffic. At that time and in the community in which he lived, as indeed everywhere, intoxicating liquor was deemed as indispensable as flour to the health and comfort of mankind. It was considered absolutely necessary in sickness, and to refuse its use at such times was considered a reflection upon the Almighty. It was a matter of course for employers of labor to furnish it to their employees.

The liquor traffic then constituted a large part of the business of the city of Portland, where Neal Dow lived. In the midst of such conditions, for a man to declare the liquor traffic harmful and wrong was regarded as an insult to the intelligence and an impeachment of the integrity of most respectable citizens.

The story of how Neal Dow came to work for a prohibition law is familiar to white ribboners, but it is worth repeating.

There was a certain citizen of Portland who occupied a government position and who was addicted to periodical intemperance. One evening his wife came to the young Neal Dow, who was even then a power in temperance circles, and told him that her husband was at a certain saloon. She said that if he were absent from his position the next day he was sure to lose it. She begged Mr. Dow to go after him and try to induce the rum-seller not to sell him any more liquor. Mr. Dow did as she requested, found the man at the saloon, and said to the proprietor, "I wish you would sell no more liquor to Mr. B. . . ." "Why, Mr. Dow," he said, "I must supply my customers."

"But," was the reply, "this gentleman has a large family to support. If he goes to his office drunk tomorrow, he will lose his place. I wish you would sell him no more." The rumseller became angry and said that he, too, had a family to support, that he had a license to sell liquor, and he proposed to do it, and that when he wanted advice he would ask for it. "So you have a license to sell liquor," said Mr. Dow, "and you support your family by impoverishing others. With God's help, I'll change all this." He went home fully determined to devote his life to suppressing the liquor traffic. And he did this by securing the passage of the Maine prohibition law, and Maine set the pace for the nation.

In the hard days of his struggle, when he faced ridicule from his best friends for what they considered his quixotic ideas, he never lost faith in the righteousness and, therefore, the final triumph of the cause for which he fought.

"As sure as God reigns, the right will eventually triumph," he said. "When that time comes, as come it will, I would not like to be one of those compelled to admit that this great triumph for God, civilization, and humanity had been won with no help from me."

We face today another crisis in the temperance movement. Shall anyone of us for a moment doubt that ours is a righteous cause, and shall we not say as did Neal Dow, "I would not like to be compelled to admit when victory comes that this great triumph for God, civilization, and humanity had been won with no help from me"?

—Union Signal.

YOUNG PEOPLE'S WORK

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

UNMET NEEDS

Christian Endeavor Topic for Sabbath Day,
April 25, 1931

DAILY READINGS

Sunday—Need of Christ (Rom. 1: 14-16)
Monday—Need of missionaries (Matt. 9: 35-38)
Tuesday—Need of wisdom (Prov. 1: 7-9, 20-23)
Wednesday—Need of healing (Luke 9: 10, 11)
Thursday—Need of power (2 Peter 1: 1-7)
Friday—Need of vision (Acts 2: 16-18)
Sabbath Day—Topic: The unmet needs of the world (Acts 16: 6-10)

RUTH F. RANDOLPH

To every man there openeth
A Way, Ways, and a Way,
And the High Soul climbs the High Way,
And the Low Soul gropes the Low,
And in between, on the misty flats,
The rest drift to and fro.
But to every man there openeth
A High Way and a Low
And every man decideth
The Way his soul shall go.

—John Oxenham.

We are Christian endeavorers. We are the "High Souls." We have made our decision. We are climbing the "High Way." To us is given the banner of our Lord to carry high and fearlessly; our special mission is to find the ones who need the comforting spirit of our Master. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction and to keep himself unspotted from the world."

We, then, are concerned about the misty flats where men wander aimlessly in semi-darkness. What are their needs?

Here in ignorance, superstition, poverty, assailed by Bolshevists, and oppressed by unhappy religions are the Chinese. The crying need for missionaries is appalling there. Millions and millions of potential leaders need the Christ in whose train are clear vision, freedom from superstition, education, and supreme joy. Burma is seeking after the light and intelligent men are emerging from the mountains there to spread

health and truth, learned in the mission schools in Burma. Medical missions seem a most practical help in these unenlightened countries. Jesus healed and taught at the same time—could we better his methods? Africa, Asia—almost everywhere the gospel is needed. Mohammedanism is conquering Africa while we stand and look on!

It is Christian kindness that opens the way among strangers. It has been much easier for missionaries to work in places which Livingstone visited, because of his Christian kindness, than in places where the natives knew the white man only through traders. As a light in darkness reveals the extent of the darkness, so a Christian mission reveals the need of the people among whom it works.

How may the "misty flats" be crossed? On the edge are the lights of the "High Waymen" (the Christians). Follow the Gleam. The man who has an urge or has been appealed to by a Christian laborer or a missionary will notice the lights and will wisely head in that direction. He has but to notice the Christians, to read his Bible, to study to improve himself, in other words to seek wisdom.

This is another challenge. Wisdom! Here is an unmet need indeed. What can we do? How can we do it? Yes, we have need of vision. That man is great who can see his way clearly. Did Lincoln visualize a United States with the slaves freed from bondage? Did Pasteur foresee the conquest of disease? Did Jacob Riis and Theodore Roosevelt see the need of playgrounds—breathing spaces for children in the slums? Did Luther not cry out that he did not want to fight the princes but that he saw the need for a radical change in thought? Did Raphael anticipate the strokes he made in his famous paintings? Did Christ see the possibilities, the human yearnings of the Samaritan, a hated race? Where would we be without vision?

But who have we who will foresee the way to relieve the business depression, to do away with capital punishment, to wipe out insanity and dreaded diseases, to free our land from haranguing, useless politicians and make our churches vital in secular education, and our Sabbaths sacred and consecrated to Christ-like activities? Is there need for vision—wisdom and vision?

And the power of carrying through the schemes or visions, must be found. Can this need be met?

These are a few of the unmet needs of our world. They are vital—they are challenging our sympathetic understanding, our wisdom, our energies, our youth. Is it too great for us? "All is possible in Christ Jesus," said Paul and his was a life that proved it. It is Christ who will conquer. It is Christianity which is able to meet these needs. The love of Christ will inspire our missionaries; the yearning after Christ will increase our wisdom; the knowledge of medicine, learned only in Christian lands under Christian influences, will heal our sick of disease and our mentally depressed. The Christ will furnish us power and will open the eyes of those seeking for the light—for the many ways of making the world loving and prosperous — not criminal and panic stricken. For do we not read that if we will but "seek first the kingdom of heaven, all these things shall be added unto you"?

It is beauty of faith or love of God that will stir your life and mine so that we may clear away the "misty flats" and make all seek the Highway of God. So—

In simple trust like theirs, who heard
Beside the Syrian Sea
The gracious calling of the Lord,
Let us like them without a word
Rise up and follow Thee.

—Whittier.

SUGGESTIONS: "Follow the Gleam" might be played softly for a time, beginning with those words in the talk.

This hymn at the end may be sung following the talk.

Each of the endeavorers may be asked to think of an unmet need or someone on the "misty flats" and give thoughtful reasons why they should be met.

258 Melville St.,
Rochester, N. Y.

C. E. NEWS

BEREA, W. VA. — (Christian Endeavor social, condensed from a report by Beula Sutton, social committee chairman.)

A Christian Endeavor social was held, following Christian Endeavor the evening after Sabbath, March 7. The social was known and advertised as an auto party, so the games were in keeping with that idea.

We had two of our young people choose players for the whole evening, as most of the games were for contests. These are the games played:

1. Building the car.
2. Filling the radiator.
3. Putting on the curtains.
4. Tinkering with the car.
5. Changing a tire.
6. Speeding.
7. Blow-out.

An educational feature followed the games, and this was given by Miss Velma Hodge. In keeping with the party, she gave the very interesting life story of Henry Ford.

The basement of the church was decorated with old tires hung around, and such sign boards were on the walls as: "Drive your grouch in the garage and lock the garage"; "Stop, look and loosen—a smile"; "Give her the gas, no speed limit here," etc.

Our social ended with the Christian Endeavor benediction, and everybody went home feeling better and happier for the evening.

[Note. — A detailed report of this original social has been sent to the social fellowship superintendent. Perhaps some other society would like to try it.—C. A. B.]

Over the refreshment table were these posters: "Refilling Station," "Hot Gas and New Tires," "Time to Re-tire." The refreshments consisted of cocoa for gasoline and doughnuts for tires. These were served just before the Christian Endeavor benediction.

WESTERLY, R. I.—The Pawcatuck Seventh Day Baptist Christian Endeavor society is working hard trying to get new members. To keep the old members interested each leader does something to make the meeting a little different. For instance, one leader will change the order of the program, another will give a blackboard talk for the leader's talk and let those present help him, or he will arrange the chairs differently, or use other hymn books. Each Sabbath day we go, wondering what the leader will have new for us. That makes the meeting more interesting. We have a book named "The Life of Jesus" (a harmony of the gospels by Rev. Robert P. Anderson), which we are studying. We read a chapter of it each day, and then on Sabbath day after Christian Endeavor one

of the members gives a summary of what we have read. This proves very interesting, as we get new ideas to add to our own.

We have only five seals on our "Crusade with Christ" chart, but are working hard for the others, which we hope to have by the end of the Conference year.

Our socials are mostly original and always standard socials.

We would like to hear more about what the other societies are doing.

ANZA ROCKWELL,
Corresponding Secretary.

INTERMEDIATE CORNER

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

DAILY READINGS

Sunday—Missionaries as teachers (1 Tim. 4: 7-11)

Monday—Evangelists (Tit. 3: 3-8)

Tuesday—Travelers (2 Cor. 11: 23-33)

Wednesday—Tradesmen (Acts 18: 1-4)

Thursday—Farming (Prov. 12: 11)

Friday—Healing (Acts 14: 8-18)

Sabbath Day—Topic: What do missionaries do? (2 Tim 4: 1, 2)

Topic for Sabbath Day, April 25, 1931

DO WE KNOW?

Do we know what our missionaries are doing, as well as other missionaries? Of course we have read of Livingstone, Paton, Grenfell, and others, and have some idea of what missionaries have done. But do we know what missionaries are doing today? What is our regular work in China and who is doing it? What special work has been uppermost in the minds of our missionaries in China during the past year? Which of our mission fields is without a missionary at present? Are intermediates keeping up to date on missionary information?

Now, how can we keep up to date, where can we get information? Did I hear some one say, "The SABBATH RECORDER"? That is right. In the Missions Department of the RECORDER there are letters from our missionaries nearly every week, telling just what they are doing. This department with its letters should be as interesting to intermediates as the Intermediate Corner.

I am going to suggest a plan for this meeting. It may take a little time and work but it will pay. Let the special feature of this meeting be the reading of missionary

letters from the RECORDER. Let one intermediate pick out the most interesting letter from the RECORDERS of March; another may pick out his letter from the February papers; and so on for five or six months back. These letters are to be read in the meeting, then I am sure you can tell what missionaries are doing.

JUNIOR JOTTINGS

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

A good way to collect money for missionary work is to form a birthday league. The juniors form the league by agreeing to give themselves and collect from their relatives and friends on their birthdays during the year five cents for each year of their age. From week to week the juniors who have collected money during the past week will come forward and drop their offerings into a bank kept for this special purpose. Thus the plan will be kept alive each week. Try it.

OBSERVATIONS BY THE CORRESPONDING SECRETARY

REV. HERBERT C. VAN HORN

Cheap Church Membership.—Often enough church membership is held too lightly. One does not join the church as he does a lodge or a club. Membership with a church presupposes an experience in one's life of having come into right relationship with Jesus Christ. Joining a church imposes no new obligations to Christ, but it does carry added responsibilities. Perhaps lack of results in the church relationship comes from absence of demands or expectations. Church membership is too cheap. Speaking of church membership before a group of Yale University people, the other day, Dr. William Lyon Phelps declared "it ought to cost more to get into it, more to stay in it, and there ought to be more difference between church members and others." He is right about it, and every member ought to give earnest heed to the thought. He further urged that every member ought to give more money to his church than he gives in all his clubs and lodges put together. Certainly, too, ethical standards of the church should be above reproach, and

the church should expect its members to live up to them. The religion of the church is expressed in its creeds, but even more by the lives its devotees live. They are witnesses, "epistles known and read of all men."

Ohio Prison Fire.—About a year ago the whole country was shocked and stirred over the loss of life by fire and suffocation of three hundred eighteen prisoners at the state penitentiary of Ohio, located at Columbus. Many theories of the fire's origin were suggested and many unsupported charges were made. The *United Press News* of April 1 carries the story of the full confession, finally made by two prison inmates who could stand the strain of silence no longer, of the plot back of the holocaust. Four long termers were implicated. The plan was to fire the prison while the men were all at supper. In the confusion, ladders brought in by firemen were to be used to scale the walls, whence the four were to make their escape. However, the time of their improvised fuse was miscalculated and the prisoners were returned to their cells and locked in for the night before the conflagration broke out. The building was soon a furnace, but the guards fearing a jail delivery did not release the inmates. The four guilty men, safe in their own cells and terrified at the results, entered into a secret and solemn agreement to eternal silence. Later, one of them confessed and fearing the vengeance of his fellows, committed suicide, and another attempted to do so. Finally the other two have admitted their guilt. It is not a story one likes to read. Here innocent evil doers suffered for the evil doing of other evil doers. Surely no man sinneth to himself alone.

Radio and Religion.—In the early days of sermon and religious service programs broadcasting over the radio, fears were expressed by many that it would be detrimental to the churches and local work of the churches. Statistics are not at hand to indicate whether such fears have been realized or not. At any rate the idea of broadcasting such programs and sermons, taken up ten years ago and developed as we find it today, has proved of real value and blessing. Those who have regularly come to "listen in" to outstanding leaders

like Doctor Poling, Cadman, and Fosdick in their weekly broadcasts can testify to the help that has come to troubled and honest hearts. Doctor Cadman himself, as reported in a recent issue of the *Baptist*, is gratified over the results of the past decade and is optimistic for the future. The results, he declares, exceed the most sanguine expectations of the pioneers in this field. The fear that fruitless controversy, so often thwarting spiritual culture, has not been realized. He avers that because of the hook-ups "seldom has the kingdom of God, of Christ, and of the prophets and the apostles been more visible to the hearts of millions than it was during . . . the Christmas of 1930. The all prevailing sway of neighborly benevolence testified to a belief in God and in the saving virtue of humanity beyond the reach of the scorner or the cynic." This constructive benevolence has been promoted by non-sectarian broadcasts of religious services. "Millions have been made to realize that, while religion has manifold forms, it has but one eternal voice, the voice of justice, love, and sacrificial service." He is encouraged to believe "the radio is a token that 'earnest struggling and disrupted humanity shall finally become one family, moved by one spirit, and forever bearing one name.'"

Speed.—Across the Atlantic in a few hours at five hundred miles per hour, through the stratosphere, in a new type of airplane, is within reasonable possibility. So think certain German scientists, of whom Professor Otto Baschin, University of Berlin, is quoted recently in the *New York Evening Post*. "The Junker machine being constructed is single motored, with wings ninety-two feet long . . . and with an air tight compartment for the crew and passengers to insure them air under normal atmospheric pressure while the plane is whizzing through the stratosphere." The stratosphere zone begins at an altitude of thirty-six thousand feet where a temperature of fifty-eight degrees below zero is found. The lessened power of the propeller to drive the plane through the attenuated air is compensated by a corresponding decreased resistance the machine must overcome. The wind and atmospheric condition, absence of fog, ice coatings, and

moisture of all kinds eliminate the many obstacles encountered at lower altitudes. The weather is "always good" and storms up there are impossible.

The unsurmountable difficulties, hitherto, of rarified air and intense cold in which mankind is unable to live, the proposed plane will obviate by a "hermetically sealed and heated cabin and an atmosphere pressure kept the same as the normal on earth." All right. It is a bit difficult to see just why we need to cross "the pond" quite so rapidly, but if accomplished it will be another notable scientific achievement anyway. The most of us would be glad to cross over in a comfortable six or seven day Ocean liner.

Here and There.—Recently in Minneapolis, it is reported, a man was charged with playing on the court house chimes—"How dry I am." It seems he had rather a difficult time convincing the authorities that the tune he was playing was an old time revival hymn, "O Happy Day." Is it possible, in our modern day and practice, we have gone so far from the revival spirit and the revival type of song that the present generation is entirely ignorant of the true source of many of the really fine tunes subverted to ribaldry and crude jest? Too bad.

The frail body of India's mighty spirited Gandhi has at last succumbed to the terrible strain of the past months of political activity, and much against his wishes, the Mahatma has been compelled to take to his bed. It is hoped his trouble is not too serious, though aggravated by influenza and nervous strain. It is reported that during the ten days prior to his collapse the indomitable nationalist leader, emaciated and old beyond his years, has had but one hour of sleep a day. Among the many political reforms demanded by this Indian champion are full rights for women, rights equal to those of the men.

Perhaps you did not notice in the interesting letter from Holland, last week, that Doctor G. Velthuysen represented the Holland government at an International Congress at Warsaw. A part of his contribution to the congress was his report on the traffic in women in the colonies. Most of us know that Doctor Velthuysen was knighted some years ago by Queen Wilhel-

mina on account of his distinguished services in social reform.

A helpful letter from Leonardsville, N. Y., pledges the loyal support of the First Brookfield Church to the work of the Tract Board and denomination. This church has followed with profit the suggested reading of Philippians and now is using Paul's letter to the Colossians in the same manner. First Timothy will be taken up next. The pastor writes that he feels the work of placing Sabbath tracts now being promoted by our Committee on the Distribution of Literature is "among the most important that we as a people can engage in." A message from Nile, N. Y., informs us of activities of the local tract committee in that church, and that "we are anxious to do all we can to be of help in every way."

Among the decorations of the New Market church, Easter Sabbath, besides the beautiful lilies was the tasteful lettering, back of the pulpit, "He is risen." It was a fine token of the love and appreciation of a thoughtful flower committee, not unlike that of Mary and her precious ointment.

An attractive bulletin prepared by the Milton Civic Club of Milton, Wis., is on our desk. Featuring the interests and activities of the village with a map showing the highways and distances to surrounding cities, it gives considerable space to the college as one of the chief attractions for those who wish to live in a real home community. A letter just at hand from this place tells of the bereavement in the home of "Uncle Oliver" in the going of his life-long companion. This good friend will have the sympathy of a wide circle of readers of the SABBATH RECORDER.

NORTHWESTERN ASSOCIATION

The date for the Northwestern Association has been changed to July 9-12 inclusive, to avoid conflict with other association dates. Please turn to your calendar and make the correction.

We are planning for a spiritual feast, and hope many friends and delegates from sister churches will come.

MRS. A. D. PAYNE,
Corresponding Secretary.

Dodge Center, Minn.,
April 4, 1931.

CHILDREN'S PAGE

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

HELPING BY BEING CHEERFUL

MATTHEW 14: 27; JOHN 13: 17

Junior Christian Endeavor Topic for Sabbath
Day, April 25, 1931

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent
FOR THE LEADER'S TALK

Did you ever see a boy or girl who wore his or her face upside down? You smile at such a question, but while it can be done I hope none of you have ever done it, for it hurts not only the one who does it but it hurts other folks as well. You know the correct way to wear your face is with the corners of your mouth turned up. Then you look happy and you make all those who see you happy too. But when a boy or girl wears the corners of his or her mouth turned down, everything gets upside down too—people's words and people's feelings. To be cheerful, unselfish, and render glad service to others is to have a happy time ourselves and make happy days for others.

—From the Children's Leader,
(Used by permission).

FOR A JUNIOR

If I knew the box where the smiles are kept,
No matter how large the key
Or strong the bolt, I would try so hard—
'Twould open, I know, for me;
Then over land and sea, broadcast,
I'd scatter the smiles to play,
That the children's faces might hold them fast
For many and many a day.

If I knew a box that was large enough
To hold all the frowns I meet,
I would like to gather them, every one,
From nursery, school, and street;
Then folding and holding, I'd pack them in,
And turning the monster key,
I'd hire a giant to drop the box
To the depths of the deep, deep sea.

—Author unknown.

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I think it is time I wrote something for the Children's Page. Our class in school is studying about New Jersey. We are get-

ting a scrap book ready to send to some boys and girls in Michigan. We have a large table filled with things made here. We also have a huge product map of New Jersey. We fasten to this map many articles or pictures of products of the state. Mary Whitford, who goes to the same church and school as I do, puts down what each child brings and the child's name. Some of the boys made a rule that if you did not bring something you could not join our New Jersey club museum. Yours truly,

ANNIS DAWSON LANGWORTHY.

Plainfield, N. J.,
March 30, 1931.

DEAR ANNIS:

It surely was time you were writing another letter for our page, and I am very glad you did.

I think your scrap book is a good idea. The children in our Independence Vacation Bible School several years ago made scrap books with attractive pictures and stories and gave them to two dear little girls who had infantile paralysis. These little girls were delighted with the scrap books and spent many happy hours looking them over.

I hope your New Jersey club museum proves to be a great success.

Sincerely yours,
MIZPAH S. GREENE.

DEAR MRS. GREENE:

I am nine years old. I will be ten in May.

My home is near the Long Island Sound. I like to go swimming in the summer time. My cousins and I play on the beach together.

Esther and Emma Burdick are my cousins and they come here in the summer time.

I have no animals for pets but I have a dear little baby brother. His name is Harry Joseph. He is three months old. He smiles at me when I am holding him. I also have a sister, Brenda. She is twelve years old. Our pastor, Everett Harris, has a baby boy, too.

We are practicing for an operetta in our school. I am going to be one of the "Busy Workers." Truly yours,

ALICE GETCHELL.

Waterford, Conn.,
March 31, 1931.

DEAR ALICE:

I know from what Mr. Greene has told me that Waterford must be a delightful place in which to live. We have often talked of some day spending a few weeks of a summer vacation on the beach there. I know it would be a great treat, and how I would eat fish, etc.! Swimming, too, is great fun, and everyone should know how to swim. I have never learned, I am sorry to say. Whenever I have tried my head went down and my feet up. Our little niece, Jean, who lives in Panama, spends a good deal of time in the water and can swim like a little fish. Out there the only cool place is in the water.

I think a baby brother is the very best kind of pet and that you are a very fortunate little girl. Give the baby an extra hug and kiss for me.

Yours sincerely,

MIZPAH S. GREENE.

DEAR ROSE:

I promised to answer your letter this week, didn't I?

I think you are to be congratulated in having Mrs. Cottrell for your teacher, for I like her very much, too. I know you must have a fine Junior and Sabbath school. Boys and girls did not have Junior to attend when I was a girl. Just think how much we missed.

I liked your poem, "Little Gustava," very much indeed. It has a wonderful moral, I think. The happiest people are those who take pleasure in giving to others.

I must not write any more for I must send a little poem which Mrs. Mary E. Fillyaw, of Fayetteville, N. C., has kindly sent us, also a true story by Mrs. Ellen W. Socwell Ramsey, of Botna, Iowa, which I know you will find very interesting. We surely are grateful to these good people for helping us to make our Children's Page interesting and helpful.

Sincerely yours,

MIZPAH S. GREENE.

AN ADDRESS TO THE WASTE-BASKET

A basket, full of waste
Beneath thy lids concealed;
How many gems of truth
To human sight,
May never be revealed.

Perhaps these gems, rough shells
Of misspelled words did hide.
Perhaps within a grammar book
The little miss or master
Never chanced to look.

Perhaps the fault
In punctuation lay;
A farmer boy or girl
Can't always tell
Just where to put the marks as well.

Not having been to school as much
Nor learned as much as some,
Who never handled ax or hoe
Nor ever learned to milk a cow,
And churn the cream and knit and sew.

Yet those same boys and girls
Who write so well that every line
Is full of glowing words,
That charm us like the songs of birds,
If left to earn their daily bread
Might often have to go to bed,
Like those small children who
Lived with their mother in a shoe.

—MARY E. FILLYAW.

DEAR LITTLE BOYS AND GIRLS OF THE
RECORDER FAMILY:

I like to read your letters each week as they appear in the pages of the RECORDER. You see, I once was little like you, and lived in a little house out on the wide, wild prairies of Illinois.

I thought you small people might like to hear about some of the things I saw so many years ago, and I am telling you today of how my mama saved the life of a deer.

My mama was born at Shiloh, N. J., and came to Illinois with my papa and their three little boys many years ago. After that, it was, that I came into their home, and one day when I was just a teenty bit of a girl, my mama saw a fawn coming along the road which went past the home. A fawn is a mama deer. And this one was only about half grown. It was so tired it could hardly go. Its little sides went in and out very fast, just as if it had been running a long ways, and its little red tongue hung out one side of its mouth. Its tawny coat was beautifully spotted, and its slender little legs looked as if they were hardly strong enough to hold up its body.

My mama knew something must have been chasing it, and she felt so sorry for it. Its big, pretty blue eyes looked so scared and tired, even from the doorstep where we stood watching it.

Along the road beyond the house my papa had a big corn field where the corn was getting pretty tall. I think God must have told the pretty deer to hide in my papa's corn, for when she came to it, she gave a little skip up in the air and right over the fence she went, and the corn hid her. After a while some hunters came along with their guns and several long-legged, ugly hunting dogs. They stopped to get a drink from our well and asked my mama if she had seen a deer go past. She said yes, but did not tell them that it jumped into my papa's field. They went on down the road, but the ugly dogs lost the scent of the deer's tracks. So they all came back, feeling quite angry because they lost it, and we never saw them again.

My mama was glad the deer got away, and as long as she lived she would tell of how glad she was that God took care of it and caused it to hide in our corn field. If she had told the men about that, they would have found it. But she did not say a word about it, and we always said she saved the deer's life.

If you little folks like this story perhaps I'll tell you, another time, about some wolves or another deer.

Your friend,

MRS. ELLEN W. SOCWELL RAMSEY.

Botna, Iowa,

April 2, 1931.

WORDS FROM THE CROSS

"VERILY I SAY UNTO THEE, TODAY SHALT
THOU BE WITH ME IN PARADISE"

REV. A. J. C. BOND

(The following meditation is one of seven given by as many ministers on the Seven Words of the Cross in a union service at the Congregational church, Plainfield, N. J., Friday, April 3, 1931.)

John, the beloved disciple, was so engrossed in his own grief and so absorbed with his own personal problem in connection with the crucifixion of Jesus that he seems not to have observed the incident of the thief on the cross. Matthew, the other disciple who wrote a gospel, records the fact that "the robbers also that were crucified with him cast upon him the same reproach" as did the head-wagging passers - by and the mocking priests and scribes and elders. Mark,

who perhaps got his data very largely from Peter, perplexed and baffled and following afar, simply says that "they that were crucified with him reproached him."

But Luke the physician, careful and painstaking; Luke who traced the course of things accurately from the first, and who doubtless got much of his information from the devout women who keenly observed every movement now, and listened to catch every word; Luke alone records the following incident to enlighten our minds and cheer our hearts:

"And one of the malefactors that were hanged railed at him, saying, Art thou the Christ? save thyself and us. But the other answered and rebuking him said, Dost thou not even fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man has done nothing amiss. And he said, Jesus, remember me when thou comest in thy kingdom. And he said unto him, Verily I say unto thee, Today shalt thou be with me in Paradise."

The crucifiers of our Lord were a blundering bunch. In their effort to humiliate Jesus and to add the last weight to the ignominy of his shameful death, they crucified him between two thieves. But their evil-designed act served, as did every malicious move they made, to reveal his kingly character, his transcendent mission and the adequacy of his message.

Jesus had lived during the years as in the presence of the eternal. The transfiguration, when heavenly guests talked with him, and the brightness of the glory world shone round about him, and when the disciples heard the heavenly voice—the transfiguration was but a normal scene in the life of Jesus. The eyes of the disciples were opened on this particular occasion to see what Jesus experienced often. When Jesus spoke of life it was of ageless life, transcending all the accidents of earth. He never argued about immortality. He assumed it, and lived it.

And now at the last, a dying sinner, self-condemned, turns to him repentant; and Jesus in that moment of bodily dissolution, when if ever faith's vision would

be dim, speaks calmly and naturally, not of death but of life. This day thou shalt be with me in Paradise.

We speak of the dark and narrow tomb, and think of a bound and shrouded body. Jesus speaks of the Paradise from which he had come, and to which he was that day returning, having bought the world's redemption. As if to carry back to glory a pledge and token of that redemption, he takes with him this redeemed robber.

The resurrection of Jesus is not our final proof of immortality. We scarcely care what the theologians say with reference to the resurrection body. The quality of his life makes inevitable his resurrection.

In the presence of such a moving incident at this particular moment in the death scene of our Lord, thrown as it is against the background of his life on earth, and the more glorious background of that Paradise of which he speaks so intimately, I am led to say in the words of a philosopher friend, "On the whole I find it easier to believe in the future life than in the life that now is."

SUPREME COURT DECISION

Decision of the Supreme Court of the United States reversing the decision of Judge Clarke on the validity of the eighteenth amendment occasioned no surprise in temperance circles, says Dr. Ernest H. Cherrington, general secretary of the World League Against Alcoholism.

"The Supreme Court pronouncement," Doctor Cherrington continued, "is strictly in line with all previous pronouncements by that tribunal. From the first the Supreme Court has held to the validity of the amendment and of laws enacted in pursuance of the amendment. There has never been a grain of comfort for the foes of prohibition in any Supreme Court decision.

"The principle of national constitutional prohibition is firmly implanted in our government. There is no loophole, no legal evasion, no juggling of the meaning of the amendment, which was designed to prohibit the beverage alcohol traffic.

"If those who oppose prohibition and who assert that they believe it is wrong in principle or impossible of enforcement wish to get rid of it, the way is clear. That way is the repeal of the amendment by the sub-

mission and ratification of a contra amendment. If they can muster sufficient strength in Congress to submit a repealer, and then persuade the requisite number of states to ratify that repealer, they would succeed in abolishing constitutional prohibition.

"Seeing the apparent hopelessness of such a course, they have hoped against hope that at this late day they might find a vulnerable point of legal attack heretofore unsuspected by the courts that have passed upon the regularity and validity of the amendment and the national laws supporting it.

"This decision, of course, will not stop the wets in their efforts to get rid of prohibition or to make it of no effect, through court decisions, adverse legislation, the destruction of enforcement efforts, and every other possible means. It may be that, after years of unsuccessful efforts on their part, they may accept prohibition as a fact."

TRACT DISTRIBUTION

A good deal, recently, has been published about the work of distributing Sabbath tracts. A letter, under date of April 5, has been mailed to the local tract committees of our churches. Order blanks are being sent to them again this week. We hope you read A. Burdet Crofoot's article last week. You will be interested to know that some orders are coming in and tracts are being mailed out. This is more than tract distribution. It is going to others with the message of God's Sabbath that has meant so much to us, and which we believe the other Christian churches greatly need.

This item is especially designed to call attention of our pastors to the work of the general Committee on Distribution of Literature and what it is depending upon the local committees to do, and to bespeak the support and co-operation of the pastors, in as full a measure as possible, in this matter.

Next week the Committee on Distribution of Literature will begin the promotion of SABBATH RECORDER interests, including subscriptions. You will all be interested and, we trust, help us to carry on this campaign for the coming month.

H. C. V. H.

God gives us what he knows our wants require
And better things than those which we desire.
—Dryden.

ANNUAL MEETING OF THE PLAINFIELD CHURCH

The annual meeting of the Seventh Day Baptist Church of Christ, of Plainfield, N. J., was held Sunday, April 5. The business meeting was held in the afternoon, beginning at four o'clock. Supper was served at six, and the meeting continued in the evening with reports, letters from absent members, an address by the pastor, and music by the girls' chorus. John Reed Spicer was the efficient moderator of the meeting.

Three of the reports are given below, and others will appear in the RECORDER later.

SABBATH SCHOOL

Superintendent's Report

The aim of the superintendent has not been overly ambitious this year; it has concerned itself primarily with the introduction of variety into the regular Sabbath school services. Since the first of September, when effort along this line was begun, there have been six sessions when no special feature has been presented, no two of these being consecutive. The variations have taken different forms—special music, five-minute talks, a book review, presentations by the primary and junior departments, etc.

Special mention should be made of the service for the cradle roll members of our Sabbath school, which was a part of our Rally day. Pastor Bond, in a few well chosen sentences, called attention to the importance of these little ones and their parents in our Sabbath school. He closed the service with an impressive prayer of consecration.

A matter of regret is the fact that our attendance has not increased during the year. It seems probable that from our group there should be a larger number who might enjoy the Sabbath school program, and who could contribute to the enjoyment of others by their presence.

Let us set larger attendance as one of our goals for the coming year.

BERNICE A. BREWER,
Superintendent.

Secretary's Report

The Sabbath school has held forty-seven sessions during the year, including the Christmas observance on Friday evening, December 26, instead of the usual hour on Sabbath day. There were no sessions during August, except the first Sabbath of the month, as the church was closed during August, and we decided to conform to the action of the church.

The session of May third was omitted because of the visit of Professor Edwin H. Lewis, a former member and one-time assistant superintendent of the school, whose address at the morning session had proved so interesting and the greetings of his former friends so protracted that little time remained for class work, and except for the primary department no classes were held.

Our children's day service was held June 14, and the speaker was President S. O. Bond of Salem College, who brought us an interesting message.

The Sabbath school held its Rally day on September 21, and each class in the school contributed some part to the program.

The school held a very enjoyable picnic at the home of Mr. and Mrs. Irving A. Hunting on October 5. It was an ideal day and everyone who attended enjoyed the hospitality of these friends. Miss Frances Kinne supervised the luncheon arrangements.

On November 29, the Plainfield Church entertained the yearly meeting of New Jersey, New York City, and Berlin, N. Y., churches, and at the Sabbath school session that day, Mr. Esle F. Randolph presented the lesson topic on "Zaccheus." This was followed by a symposium conducted by Rev. H. C. Van Horn.

By request, the pageant, "There Was One Who Gave a Lamb," was presented as the Christmas program of the school, on Friday evening, December 26. By vote of the school, our Christmas offering was to be given to the relief of the unemployed and needy of Plainfield, as required. The amount was \$33. It was also voted that the Christmas decorations be very much curtailed this year, and instead \$15 be sent to the Charity Organiza-

tion Society with which to purchase coal for the needy.

Our usual contribution of \$10 has been voted to the New Jersey Council of Religious Education, through the Union County treasurer.

We sent two delegates to the Blairs-town Summer School, Miss Wilna Bond and Miss Helen Whitford. Miss Lucy Whitford also attended the sessions. They brought back very interesting reports of what was accomplished at this summer school.

We have had the resignation during the year of our primary superintendent, Mrs. W. R. Harris, which was accepted with regret, Mrs. Harris feeling unable to carry on longer. Because of absence from Plainfield, John Reed Spicer also resigned as teacher, and was succeeded by Frederik Bakker. A new superintendent, Miss Evalois St. John, was appointed to take charge of the primary department, and a new junior department was organized with Mrs. Nathan E. Lewis as superintendent, thus affording a better classification of the children as to their ages.

There are now on our roll eighty members (ten of whom are out of town for about nine months of the year), classified as follows: adult—57; intermediate—7; junior—5; and primary—11, with 8 officers and 10 teachers.

We have lost by death one member, Mrs. Julius J. Williams, who passed away October 26, 1930. Mrs. Williams has been a member of our school for many, many years, and so long as her health permitted might be found in her place in the pastor's class.

No classes have been perfect in attendance this year, Mrs. Vars' class being nearest that attainment, but some of the members have almost reached a one hundred per cent record, notably Violet North and Frank A. Langworthy.

It is worthy of mention that, until his recent illness, Deacon Abert Whitford and Mrs. Whitford had missed but two sessions of the school this year, a remarkable record for these two people now eighty-one years of age.

DOROTHY P. HUBBARD,
Secretary.

THE CHRISTIAN ENDEAVOR SOCIETY

The work of the Senior Christian Endeavor society has gone on as usual the past year with a total membership of twenty-one. Three young people from New Market are regular attendants with us and add considerably to the meetings.

The society has continued its interest in the Young People's Federation of the Plainfields. The society attended the union service at Greenbrook Park in a body last Easter, and we have been represented on the council and in the activities of the federation.

In May of last year a two-act play, "The Sword of the Samurai," was presented in place of the regular Friday evening prayer meeting by members of the society.

Bulletins have been mailed out weekly, sometimes with other matter of interest, to the non-resident members of the church.

The social committee of the society served the church by directing the entertainment for the Christmas get-together supper. Early morning carol singing was a feature of our Christmas day, and expressions of appreciation showed that others enjoyed the adventure besides the carolers.

Christian Endeavor week was observed early in February with special features. The pastor spoke especially to the young people in the morning service, and a vesper service to which the church members were invited took the place of the regular Christian Endeavor meeting. A short talk in the Sabbath school service represented the society there.

Recently a group of the girls enjoyed singing at Deacon Whitford's home one Sabbath afternoon before Christian Endeavor.

Our business meetings this year have usually been in connection with our socials.

The society appreciates suggestions, and is ready to serve the church and its members whenever possible.

GLADYS WOODEN, *Secretary.*

The parables, as they are called, are the wisdom of Jesus applied to the daily life of man.—C. W. Elliott.

OUR PULPIT

CROWN JEWELS

REV. GEORGE E. FIFIELD, D. D.
A former pastor of the church at Battle
Creek, Mich.

SERMON FOR SABBATH, APRIL 25, 1931

Text—Malachi 3: 16, 17.

ORDER OF SERVICE

OPENING PRAYER
DOXOLOGY
INVOCATION
RESPONSIVE READING
HYMN
OFFERING AND NOTICES
SCRIPTURE AND PRAYER
HYMN
SERMON
HYMN
BENEDICTION
CLOSING PRAYER

"Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him."

When a prince, the heir to a throne, is approaching his coronation, and is about to enter upon his reign as king, unless he has inherited a crown complete from his ancestors, as is often true in a hereditary monarchy, it is customary for him to select, with great care, certain jewels in which he sees possibilities of beauty; then he has them cut and polished to suit his fancy and set in a crown, which, in the ceremony of coronation, is placed upon his head. These are his crown jewels—the insignia of his office as king, the visible evidence of his right to rule and reign.

There is a spiritual sense in which Christ is already King—King of kings, and Lord of lords. He asserted it him-

self before Pilate when he knew the truth might cost him his life. "Art thou a King?" said Pilate and Jesus answered, "Thou sayest it; to this end was I born, and for this purpose came I into the world." But he also said, "My kingdom is not of this world, if it were, then would my servants fight."

But there is another very literal sense in which Christ is not King yet, has not entered upon his reign, but is only a Prince. "Him hath God exalted to be a Prince and a Savior, to give repentance to Israel, and the forgiveness of sins." Peter told the Jewish people that "Ye have killed the Prince of Life." The Bible speaks of a time yet future when "The kingdoms of this world will become the kingdom of our Lord and of his Christ, and he shall reign forever and ever." "In the days of these kings shall the God of heaven set up a kingdom which shall never be divided nor given to other people, but it shall stand forever." "And the kingdom and dominion under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom and all dominions shall serve and obey him." So in that sense Christ is a Prince, approaching the time of his coronation, when he shall enter upon his reign as King eternal.

The text tells us that Christ, the Lord, Prince Emmanuel, is now selecting his jewels, and Zachariah tells us "for they shall be as the stones of a crown, lifted up as an ensign upon his land." First let us see who are the crown jewels that are to be selected. "Then they that feared the Lord," the word is "loved," "reverenced" in the original, both times it is used; the thought is not at all of slavish fear, "spake often one to another." What does it mean? It cannot mean social converse, for even the wicked speak with each other. It really means that they that love the Lord think upon his name and character, and since words are to express thoughts we speak of the things of which we think of most. But this means infinitely more than merely speaking one to another.

In our Scripture reading in Ephesians Paul speaks of "the fellowship of the mystery which from the foundation of the

world hath been hid in God." A fellowship, the mystery of which is so infinitely sweet that up to date it has remained only a possibility for us—an unrealized ideal in the heart of God. The Father and Son have realized it and God wants the realization to extend to us also. So Christ prayed, and his prayer included us, "sanctify them through thy truth; thy Word is truth, that they all may be one as thou, Father, art in me and I in thee, that they also may be one in us." It is that we may know this same mystery of fellowship and unity that the Father and Son knew.

Why is it so difficult to speak of these things that are most intimately precious to our souls? It is not, I am persuaded, that we are ashamed of Christ and of our love for him; but because they are a part of our inner life, we hesitate to parade them in public, and so we do not quite trust them to each other. Did you ever live with a friend and love him and think you really knew him; and then in some experience of joy or sorrow, you one day opened your hearts to each other, and immediately you knew that the place whereon you stood was holy ground? You had had the vision of a human soul. That experience is for us all when we let others a little more into the temple of our hearts.

Our intuitions will be quickened so we will know how to speak the helpful, loving, sympathetic word at just the time it is needed. And as we enter into it we will be one with the Father, with Christ, and one with each other; and we will then have experienced something of the mystery of the fellowship which has been hid in the heart of God, waiting to be realized by his children. It is from such that Christ is to select his crown jewels.

A jewel of any kind is a crystal, the most beautiful and purest form in which that material can exist. In the law of the process of crystallization all the impurities are thrown off and the lesson for us is that we must lose all resistance. We must so yield ourselves absolutely to the Omnipresent Power of beauty, that he can rearrange and recreate us, throwing off all impurities of mind and heart in the process. Are we willing to daily, and

from the heart, pray the prayer of David? "Create in me a clean heart, O God, and renew a right spirit within me."

Even jewels are not so beautiful in the rough, but there are almost infinite possibilities in their development. However, it takes an expert to see these possible beauties in the rough. The wonderful Kohinoor diamond, the finest of Queen Victoria's crown jewels, was an eight hundred carat jewel when first found, but it was cut by an ignorant stone cutter and when the expert cutter found it the stone had been reduced to two hundred carats, and before it could be cut and polished in order to bring out the real worth of the stone it was reduced to one hundred six carats. Only the Supreme Lapidary of the universe can distinguish his jewels now in the rough, and we must leave it to him lest we make irreparable mistakes; we must look at all men as jewels in the rough and love them as such.

The process of cutting and polishing the jewel often takes months and years, and shall we not submit to God's polishing process, and say "thy will be done," or shall we refuse, miss our opportunity, and remain forever in the rough? After a jewel is all polished and all its facets and powers of reflection and refraction are brought out, what after all is its beauty? It is not in itself at all but in the power it has acquired through this cutting and polishing process of revealing to others the beauty and glory of the sunlight. The word "Kohinoor" means "mountain of light." And so with us, God is going to have a perfect revelation of himself—Christ, a body prepared for God, the Son of Righteousness—and we too, not only jewels, but crown jewels, are evidence of his right to reign.

"Like the stars of the morning,
His bright crown adorning,
They shall shine in their beauty,
Bright gems for his crown."

"O God, who workest hitherto,
Working in all we see,
Fain would we be and bear and do
As best it pleaseth thee.
Our skill of hand and strength of limb
Are not our own, but thine;
We link them to the life of him
Who made all life divine."

STATEMENT ONWARD MOVEMENT TREASURER, MARCH, 1931

Receipts	March, 1931	July 1, 1930, to March 31, 1931	
Adams Center	\$ 50.00	\$ 587.20	
Albion		25.00	
Alfred, First	\$211.91		
Special	5.00		
Woman's Evangelical society, special	100.00		
	\$316.91	1,471.82	
Alfred, Second	40.60	403.05	
Andover		25.20	
Attalla			
Battle Creek	73.35	171.60	
Berlin	37.50	166.11	
Boulder		75.00	
Brookfield, First	40.60	208.40	
Brookfield, Second		187.31	
Carlton		70.16	
Chicago			
Denver		125.00	
De Ruyter		252.00	
Detroit			
Dodge Center			
Mary L. Briggs	\$ 2.00		
E. L. Ellis, for Sabbath School Board	41.00		
	\$ 43.00	304.50	
Edinburg	5.56	69.56	
Exeland			
Farina		200.00	
Fouke		86.87	
Friendship		105.00	
Genesee, First	46.00	236.00	
Gentry		7.00	
Hammond	15.00	117.00	
Hartsville		39.00	
Hebron, First		65.00	
Hebron, Second			
Hopkinton, First			
Christian Endeavor society, special	6.00	466.00	
Hopkinton, Second	11.50	32.75	
Independence	95.00	469.00	
Jackson Center			
Little Prairie	4.30	20.70	
Los Angeles		115.50	
Lost Creek	40.00	40.00	
Marlboro		115.37	
Middle Island		37.50	
Milton	173.15	1,661.37	
Milton Junction		774.30	
New Auburn		11.50	
New York City	\$ 46.95		
Specials	34.00		
	\$ 80.95	747.22	
North Loup		462.91	
Nortonville		153.31	
Pawcatuck			
Woman's Aid society	\$250.00		
S. D. B. society	100.00		

Christian Endeavor society, special	7.00		
Junior Christian Endeavor so- ciety, special	2.00		
	\$359.00	3,249.00	
Piscataway	64.00	222.20	
Plainfield	44.50	1,873.80	
Portville		10.00	
Richburg		103.00	
Ritchie		25.00	
Riverside		500.00	
Roanoke			
F. L. Bond	10.00	10.00	
Rockville	\$ 10.20		
Loyal Workers	5.00		
Christian Endeavor society, special	2.00		
	\$ 17.20	110.70	
Salem	154.50	1,004.75	
Salemville		51.57	
Scio			
Scott			
Shiloh		428.92	
Stonefort		26.65	
Syracuse			
Verona	\$ 40.00		
Special	10.00		
	\$ 50.00	238.50	
Walworth		93.00	
Washington			
Waterford	\$ 30.00		
Christian Endeavor society, special	3.00		
	\$ 33.00	174.00	
Wellsville		10.00	
Welton		255.62	
West Edmeston		80.00	
White Cloud		172.62	
Woman's Board		75.00	
Southwestern Association		17.00	
Individuals			
Reta I. Crouch	\$ 10.00		
L. S. K., Mystic	25.00		
Rev. O. S. Mills	6.00		
	\$41.00	527.00	
Interest	2.75	12.04	
Conference collections		573.10	
		\$19,948.68	
Denominational budget, nine months		\$17,020.03	
Specials		2,928.65	
		\$19,948.68	
<i>Disbursements</i>			
Missionary Society	\$894.40		
Specials	158.00		
		\$1,052.40	
Tract Society		215.68	
Sabbath School Board	\$104.64		
Special	41.00		
		145.64	

Young People's Board	49.60	
Woman's Board	\$ 13.76	
Special	10.00	23.76
Ministerial Relief	\$110.08	
Special	1.00	111.08
Education Society	41.28	
Historical Society	13.76	
Scholarships and Fellowships...	33.12	
General Conference	\$123.68	
Preferred claim	100.00	223.68
		<u>\$1,910.00</u>

HAROLD R. CRANDALL,
Treasurer.

118 Main Street,
Westerly, R. I.,

NOT PRAYING BUT BELIEVING

Jesus did not say: God so loved the world that he gave his only begotten Son, that whosoever prayeth shall be saved. Nor did he say: He that heareth my word and prayeth, shall receive remission of sins. Paul did not preach to the Jews: By him all that pray, are justified from all things; nor did he preach to the Philippian jailor: Pray and thou shalt be saved. The gospel is not: To him that worketh not but prayeth, to him that justifies the ungodly, his prayer is counted for righteousness.

There is not a *line* in the New Testament which bids an anxious sinner to pray, in order to be saved; but in every line it is expressed or implied, that he is to *believe* in the Lord Jesus Christ.

Is it not marvelous that men who are sent by the church to preach the glad tidings, do not see what is so clearly and abundantly revealed? The four gospels will be searched in vain for a single instance in which the Savior commanded a sinner to pray for the blessing of eternal life; but everything is made to turn upon *faith*. The Acts of the Apostles, and the inspired epistles will be searched in vain for the direction to pray, in order to secure the pardoning mercy of God; but the one object constantly held before the gaze of the inquirer is Christ, in his atoning death for our sins, in the value of his atoning blood poured out upon the cross. Does not everyone see at a glance that if the sinner is told to pray, he is put upon a course of doing; that he must think there is some merit in his prayers, that he is taught to imagine God will be merciful to him on account of his praying, and that the

instruction utterly dishonors the finished work of Christ? If God must be inclined by our praying, to show mercy, why did his Son die on the cross? If praying can save, why did his Son die at all?

Out with it? There is no such thing as acceptable prayer, unless it is offered in faith; and if the sinner has faith, he has already passed out of death into life, and needs no more prayer to be saved, for he is *saved*. If anyone thinks he ought to tell the sinner to pray to God before he believes in Christ, it is enough to remind him that "without faith it is impossible to please him" (Hebrews 11: 6), and that "whatsoever is not of faith is sin" (Romans 14: 23). "He that turneth away his ear from the law, even his prayer shall be abomination; and he that trusteth in his own heart is a fool" (Proverbs 28: 9, 26). What matters it that man feels here (in his heart) that he is all right? There is no one under the blinding delusion of Satan, that does not feel that same way; and *feeling* is not worth a cent, unless it springs from the truth. We are no more saved by feeling than we are by praying, and the question to put the sinner is not whether he feels good, or whether he feels bad, but whether he *believes* on the Lord Jesus Christ as his or her *Savior*. "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16: 31).

Note: Faith is hearing testimony, receiving testimony, and acting upon testimony.

Illustration: A child is sleeping in a two story building; the house catches on fire but every preparation is made for its recovery. "Jump into my arms, or on this bed," cries the *anxious* father. The child hears testimony, but says, "Papa, do you mean what you say?" It does not receive, nor act upon this freely given testimony. See?

Seeing it cannot save itself, it trusts—down it comes! If the father jumps aside and the child is crushed to death, who is to blame? In this trusting case, you see, hearing and receiving testimony is all swallowed up in *trust*. "Saving faith," is receiving God's testimony—what he tells us Jesus did for us. "If we receive the witness of men, the witness of God is greater: for this is the witness of God, which he hath testified of his Son" (1 John 5: 8). God gives eternal life to every trusting soul, and you have Christ! Oh, glorious truth! "So faith com-

eth by hearing, and hearing by the word of God" (Romans 10: 17).

"Receiving the end of your faith (God-given testimony), even the salvation of your souls" (1 Peter 1: 9). So you see, saving faith ends when you get Christ.

"He that hath Christ hath life" (1 John 5: 12).

There is a world-wide difference between believing in, and on, or *into* Christ. The Greek *eis* means into, and is so found in John 3: 18 and 36, also 5: 39 and 6: 22, 29, 35, 40, 47. Two of us stand at the opening of a coal mine—both wishing to explore it. You stand, believing in the strength of the machinery, until you turn black in the face. I trust and go down, see around and come safely back—and you are yet believing *in*. I believed *on* or *into*. See?

The blessed Christ said, "Look unto me and be saved." This means confide in him. Trust him—"believe to (or into) the saving of the soul" (Hebrews 10: 39). I pray you can, and do *now* see how to trust.

—From a tract by Andrew J. Williams,
Morales, Tex.

GOOD NEWS FOR THE BLIND

The American Bible Society is happy to announce that embossed volumes of the Bible for the blind may now be had in all systems at the special price of twenty-five cents a volume instead of at the former price of fifty cents. Thus the whole Bible in revised Braille, consisting of twenty volumes, may now be secured for \$5 (the manufacturing cost is \$47). The fifty-eight volumes of the Bible in Moon, the system used by older persons whose finger tips are losing their sensitiveness, can be purchased for \$14.50 (the manufacturing cost is about \$225). The new price of twenty-five cents a volume applies only where the purchase is made by or for a blind individual.

The difference between the selling price and the substantially greater cost price is met by designated gifts contributed to the American Bible Society. Such offerings enabled the American Bible Society last year to place in the hands of the blind over four thousand volumes in Braille and other suitable systems.

MUSIC FOR A "SHUT-IN"

On a recent Sabbath afternoon some of the girls of the Plainfield Christian Endeavor society went to the home of Deacon Abert Whitford at 1242 Lenox Avenue and sang some of his favorite hymns for him.

Those taking part were Helen Davis, Wilna and Nellie Bond, Helen and Janet Whitford, and Violet North. They are a part of the Girls' Chorus of the Plainfield Church, an organization which is frequently called on to furnish music for various occasions.

Deacon Whitford says that the singing was very much appreciated and he hopes that the girls will be as happy in singing for others as he was in being permitted to hear them.

N.

DISCOVERY

I have found God on a high hill alone, alone,
On Lookout Mountain with Chattanooga far beneath me,
And above the Grand Canyon where waters hide in rock.

I have seen God as I sat on a park bench
Watching the flaming colors of the sunset,
And a red bird sang above me—
In the wideness of Dakota prairies—
At the foot of the lagoon where the Lincoln Memorial
Puts its feet in heaven—at the feet of Lincoln alone.

I have seen God in the corner of a mountain cabin
Where a small girl sang ballads
And her mother wept in loneliness.
I have seen God when my own mother
Sat beside the coffin of her son,
A young man killed by war.
I saw God in her old hands fumbling a German Bible,
And Jesus smiling to see two enemies at peace there.

I have seen God in the fellowship
All men bear with grief and pain—
The agnostic lifting the weary hands of the pilgrim,
The Christian binding the blasphemer's wounds.

I have seen God in beauty unspeakable
Of hills and sunsets—in the works of men—
Beauty like a sharp pain.
I have seen God with men, humanly alone.

—Raymond Kresensky.

RELIGIOUS EDUCATION

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

MINUTES OF THE SABBATH SCHOOL BOARD MEETING

The regular quarterly meeting of the Sabbath School Board was held at the home of the secretary, in Milton, Wis., Sunday afternoon, March 15, 1931, at two-thirty o'clock. President D. Nelson Inglis presided and the following were present: trustees, D. Nelson Inglis, Harold O. Burdick, Edwin Shaw, George M. Ellis, John F. Randolph, Robert E. Greene, Alfred E. Whitford, Mrs. Lettie Babcock, Louis A. Babcock, and A. Lovelle Burdick. Director Erlo E. Sutton was present, and Edward L. Ellis of Dodge Center, Minn., was also a visitor.

Prayer was offered by Rev. John F. Randolph.

The minutes of the last meeting were read and the secretary reported on the call for this meeting.

Reports were received from the following committees: from the Committee on Field Work which also contained the quarterly report of the director of religious education, Rev. Erlo E. Sutton, which was printed in RECORDER of March 30. The report was adopted.

From the Committee on Publications, which contained the following recommendations:

1. We recommend that when the present supply of our leaflets on "Leadership Training" is exhausted, it be replaced by a small four page folder with a mere outline and containing a recommendation that classes in leadership training use the "Standard Leadership Training Curriculum," published by the International Council of Religious Education.

2. That the Committee on Publications be directed to study various helps and to bring to the next meeting of the board a recommendation of helps to be suggested by the board to the Sabbath schools of the denomination.

3. That in the opinion of the committee it seems inadvisable at the present time to undertake a revision of the "Syllabus for Seventh Day Baptist Vacation Religious Day Schools."

Upon motion these recommendations were adopted.

The report of the Committee on Finance was presented by the chairman, Louis A. Babcock. The report contained the following resolution which was adopted:

Resolved, That in view of the fact that it may be necessary for the Sabbath School Board to borrow funds to carry on its work, the board hereby authorizes the president and secretary to sign a promissory note in the name of the board, and to pledge as collateral for such loan, such assets from the permanent funds as may be demanded, to the extent of \$500.

The treasurer's report was presented and adopted as follows:

L. A. BABCOCK,
In account with
THE SABBATH SCHOOL BOARD

<i>Dr.</i>	
December 2, 1930, to balance on hand.....	\$206.63
January 2, 1931, Wisconsin Mortgage and Security Company stock	30.00
January 5, 1931, Rev. Harold R. Crandall, Onward Movement	253.90
February 4, 1931, Rev. Harold R. Crandall, Onward Movement	202.74
Rev. Harold R. Crandall, Adams Center	50.00
Rev. Harold R. Crandall, Berlin Sabbath school	10.47
February 11, 1931, Salem Church	45.31
March 4, 1931, Rev. Harold R. Crandall, Onward Movement	52.32
	<u>\$851.37</u>

<i>Cr.</i>	
December 24, E. E. Sutton, balance on expense	\$ 19.98
December 29, E. E. Sutton, balance on expense	85.00
January 5, E. E. Sutton, salary	133.00
January 10, Hugh S. Magill, International Council Religious Education	50.00
February 6, E. E. Sutton, salary	134.00
March 3, E. E. Sutton, salary	133.00
	<u>\$554.98</u>
Balance on hand March 15, 1931	296.39
	<u>\$851.37</u>

Milton, Wis.,
March 15, 1931.

Director Erlo E. Sutton gave a summary "Report of Vacation Religious Day Schools" for the summer of 1930, which was adopted and recommended for publication in the RECORDER.

It was voted that it is the sense of this meeting that the board should promote the Vacation Religious Day Schools during the coming summer to the extent of appropri-

ating at least as much as was expended for this purpose last year.

Communication from Rev. Willard D. Burdick, president of the Seventh Day Baptist General Conference, relative to the time and program of the Sabbath School Board's hour at the coming session of the General Conference was read. Upon motion it was voted that President D. N. Inglis, Secretary A. L. Burdick, and Rev. J. F. Randolph be appointed a committee to arrange a program for the Sabbath School Board's hour at the Conference to be given in Alfred, N. Y., on Thursday night, August 20, 1931.

The minutes were read and adopted.

Adjourned.

D. N. INGLIS, *President*,
A. L. BURDICK, *Secretary*.

THE GOOD SAMARITAN

AN UNCONVENTIONAL LAY SERMON
BY UNCLE OLIVER

Scripture Reading, Luke 10: 25-37

There is, perhaps, no more familiar Bible story than that just read in your hearing. We had it for our Sabbath school lesson last March 7, and it was indeed interesting—much in it.

I have heard the question asked whether Jesus told it as a detailed account of a recent event on the Jericho road, or as a parable. Webster's dictionary here at my elbow says of a parable, it is "a short, fictitious narrative of something that might occur and by means of which a moral is drawn." I suppose we may say a made-up story by means of which a truth is made manifest. It is an illustrative story so nearly true as to make the moral plain and effective, just as we had it in this lesson. The lawyer to whom it was told needed not to have its meaning declared to him. I have heard of a preacher's little boy who one Sabbath day at the dinner table asked, "Say, papa, was that nice story you told at church today really true, or was you just a preaching?"

Not long ago our pastor in his sermon told a story about a good old man he *once knew* who took great pride in his large garden, how much time he gave to its careful cultivation, keeping it clear of weeds. In closing the story he made it apply to the cultivation of character. It was more than

mere fiction—was truly illustrative of truth. So was this story Jesus told illustrative of certain types of men on the Jericho road in a rocky, narrow ravine with now and then a half-hidden cave along the way—the best kind of hiding place for bandits lying in wait for travelers. But our modern bandit does not care much for a hiding place. He and his pal drive their car along the crowded street in broad daylight, and stop in front of the city bank. There he steps out, walks right in, shows his automatic, rapid-firing pistol, bids the frightened cashier to hand over what money he has at hand—which he does. Then before the banker has fairly recovered from his fright the bold bandit has stepped into the car awaiting him and *is gone!* So much for our modern improvements.

Since this parable was spoken, time has greatly changed conditions, yet there is something in it for us now. Though we have not here the rocky, rough Jericho road, with its hiding places for bandits awaiting some unfortunate traveler to rob, we do indeed have the bandits, and shall have them so long as there are among us men seeking ill-gotten gains—as long as there are men so selfish for gain that they will commit any kind of crime to get it. Though we do not have a road like that from Jerusalem down to Jericho, our bandits take to the wide open highway across the country that is easy to travel, or to the crowded city street; and as they flee from justice they leave behind them from where they have been, many a call for the service of some *good Samaritan*. And if when he comes to pick up the dead and care for the dying, he finds, perchance, a bandit among them, he does not at all hesitate, for fear of contamination, from hurrying him to the hospital where he too may receive first aid and all medical care afterward. He doesn't inquire, if he is truly a *good Samaritan*, whether any one among them is a Jew or Gentile. The only question with him concerning this one or that is, "Does he need help?" He is ready to practice the doctrine, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that spitefully use you and persecute you." Yes, indeed, there is something for us in this so familiar a parable. Though circumstances and conditions may change, yet though even "Heaven and

earth may pass away, my words shall not pass away." They are true everywhere and all the time.

Is there not in these days a plain call for the work of every good Samaritan? Hundreds, yes many thousands, in our usually so prosperous a country, where not long ago it was a great question what to do with our over-production — our surplus — are now suffering from want of food and other necessities of life. This condition has been brought about by the drought of last summer and lack of employment; and the call is going out everywhere for help. These many suffering ones are in a very real sense on the Jericho road, though not because of bandits. Who are the good Samaritans? What shall be done about it?

How many of us are like that other good Samaritan who left the nine who were healed with him and went back to give thanks for his blessing? How many of you gave thanks this morning for the many blessings you are enjoying this day?

DEATHS

TITSWORTH.—Lewis T., son of Deacon Isaac D. and Hannah Shepherd Titworth, was born at Shiloh, N. J., August 7, 1850, and after a year and a half of feeble health passed away at his home in Plainfield, N. J., March 30, 1931.

He was one of ten children in his father's home. The others were Mrs. George S. Larkin, Mrs. William A. Rogers, Mrs. W. Riley Potter, Abel S., Thomas B., B. Frank, A. Judson, Wardner C., and Alfred A. of Alfred, N. Y., all of whom with the exception of Alfred A. are deceased.

On May 24, 1875, he was married by Rev. George E. Tomlinson to Miss Emily Bentley of Westerly, R. I. Into the happy home established by this union were born six children of whom the three now living are Ralph B. of Trenton, N. J., Mildred T., wife of A. W. Vars of Plainfield, and Ferdinand Lewis of Providence, R. I. They with their mother and four grandchildren, the brother Alfred A., and many other near relatives and a host of friends remain to cherish his blessed memory.

Coming at an early age with his parents from Shiloh to New Market, N. J., he lived practically the remainder of his life in this vicinity. A short time was spent in school at Alfred, N. Y., and about four years at Westerly, R. I., while learning the carpenter's trade, and at work.

He early became a Christian and was baptized and joined the Piscataway Seventh Day Baptist Church. During his stay in Westerly he maintained membership with the Pawcatuck Church of his faith. For the past fifty-eight consecutive years, however, he has been a faithful and loyal member at Piscataway. The church with its entire membership will deeply mourn his death, while its older members will feel most keenly a personal loss of a friend and brother.

The faith of Lewis T. Titworth was real and for him religion was vital, while the love of God was a moulding influence, a constant comfort, and a daily guide. Well could he testify:

"He leadeth me; O blessed thought;
O words of heavenly comfort fraught.
Whate'er I do, where'er I be,
Still 'tis God's hand that leadeth me."

Skillful and reliable workman and builder, he wove honor into every task undertaken. Characterized by integrity and cheerfulness, keenly alive with a sense of quiet humor he was loved and esteemed by all who knew him. He was always loyal to conviction and to the truth as he understood it.

A good Christian man has gone to his larger reward. "Well done, good and faithful servant. . . . enter into the joys of the Lord."

"The redeemed of the Lord shall walk there: And the ransomed of the Lord shall return and come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isaiah 35: 9, 10. "And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away." Revelations 21: 3, 4. "But as it is written, Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love him." 1 Corinthians 2: 9.

Funeral services were conducted from his home by his pastor, Rev. Herbert C. Van Horn, assisted by the pastor of the Plainfield Church, Rev. Ahva J. C. Bond. Burial was made in beautiful Hillside Cemetery.

Sabbath School Lesson IV.—April 25, 1931.

HOW TO PRAY.—Luke 18.

Golden Text: "Lord, teach us to pray." Luke 11: 1.

DAILY READINGS

April 19—The Pharisee's Prayer. Luke 18: 9-12.
April 20—The Publican's Prayer. Luke 18: 13-17.
April 21—The Model Prayer. Matthew 6: 9-13.
April 22—Hezekiah's Prayer. 2 Kings 19: 14-19.
April 23—Peter's Prayer. Matthew 14: 23-33.
April 24—Paul's Prayer. Ephesians 3: 14-21.
April 25—David's Prayer. Psalm 61.

(For Lesson Notes, see *Helping Hand*)

COURAGE

Have I not commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest.

—Joshua 1: 9.

"Life requires courage; the kingdom of heaven is never entered by cowards. It takes courage to be good, and courage is not a quality that is the guest of the chosen few, but it is the first born child of an obedient faith. Courage comes from certainty; it is the assurance of things not seen."

"Courage for the great sorrows of life, and patience for the small sorrows, and then when you have accomplished your daily task, go to sleep in peace. God is awake."

"Courage springs from faith. God's measure and the world's measure of worth is the ability to do the thing in hand."

I have read in Plato and Cicero sayings that are very wise and very beautiful; but I never read in either of them, "Come unto me, all ye that labor and are heavy laden."

—St. Augustine.

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The captives enquire of fasting.

ZECHARIAH 7, 8.

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

8 ¶ And the word of the LORD came unto Zech-~~a~~-ri'ah, saying, 9 Thus speaketh the LORD of hosts, saying, Execute true judgment, and shew mercy and compassions every man to his brother:

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SPECIAL NOTICES

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

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

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

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

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

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

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

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

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

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

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

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

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

THE SABBATH RECORDER

THEODORE L. GARDINER, D. D., Editor

L. H. NORTH, Business Manager

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No. 16

AN HUNDRED FOLD

When I have done a kindly deed,
For someone caused the sun to shine,
Have made more glad some saddened life,
A joy comes stealing into mine.

When I have made some path more smooth,
Have taken from some load of care,
Into some life a blessing sent,
I must, myself, that blessing share.

When I a helping hand have lent
To lift some fallen brother-man,
When blessings from my life have flown,
Still greater ones come back again.

When on Life's water bread I cast,
Nor think of loss nor hope for gain,
An hundred fold returns to me,
Nor do I ever cast in vain.

—Alan F. Bain in
"The Christian Advocate."

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