

Think  
for a  
Minute

WHAT

It  
Would  
Mean

IT  
WOULD MEAN  
\$58,100

MISSIONARY BOARD	\$32,476
<i>Out of debt and a Full Program worked</i>	
TRACT BOARD	7,834
<i>Out of debt and a Full Program worked</i>	
EDUCATIONAL PROGRAM	8,300
OTHER INTERESTS	9,490

Burdens lightened--  
Hearts made glad

An upward looking  
onward moving people

# The Sabbath Recorder

Vol. 110

APRIL 20, 1931

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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# SEVENTH DAY BAPTIST DIRECTORY

## THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next session will be held with the Seventh Day Baptist Church at Alfred, N. Y., August 18-23, 1931.

*President*—Willard D. Burdick, Rockville, R. I.  
*Vice-President*—Curtis F. Randolph, Alfred, N. Y.  
*Recording Secretary*—Paul C. Saunders, Alfred, N. Y.  
*Corresponding Secretary*—Courtland V. Davis, Plainfield, N. J.

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*Treasurer of Onward Movement*—Harold R. Crandall, 118 Main Street, Westerly, R. I.

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### COMMISSION OF THE GENERAL CONFERENCE

*Terms expiring in 1931*—George M. Ellis, Milton, Wis.; Edward E. Whitford, New York, N. Y.; S. Duane Ogden, Nortonville, Kan.

*Terms expiring in 1932*—George B. Utter, Westerly, R. I.; Asa F. Randolph, Plainfield, N. J.; William M. Simpson, Battle Creek, Mich.

*Terms expiring in 1933*—Willard D. Burdick, Rockville, R. I.; J. Frederick Whitford, Bolivar, N. Y.; Moses H. Van Horn, Salem, W. Va.

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Regular meeting of the Board, at Plainfield, N. J., the second First Day of each month, at 2 p. m.

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The regular meetings of the Board of Managers are held the third Sunday in January, April, July, and October, at 2 p. m.

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*President*—William M. Stillman, Plainfield, N. J.  
*Secretary*—William C. Hubbard, Plainfield, N. J.

*Treasurer*—Asa F. Randolph, 240 West Front Street, Plainfield, N. J.

Gifts or bequests for any denominational purpose are invited, and will be gladly administered and safeguarded for the best interests of the beneficiaries in accordance with the wishes of the donors.

The Memorial Board acts as the Financial Agent of the Denomination.

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

## SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

*President*—Corliss F. Randolph, Maplewood, N. J.  
*Recording Secretary*—Asa F. Randolph, Plainfield, N. J.

*Treasurer*—Mrs. William M. Stillman, Plainfield, N. J.  
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*Editor of Young People's Department of SABBATH RECORDER*—Clifford A. Beebe, Nady, Ark.

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*Pacific Coast*—Miss Alice Baker, Corona, Calif.  
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# The Sabbath Recorder

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

VOL. 110, No. 16

PLAINFIELD, N. J., APRIL 20, 1931

WHOLE No. 4,493

**My Last Week As Editor** In accordance with the vote of the Tract Board the editor is giving up the responsibility of editing the SABBATH RECORDER on the fifteenth day of April — his eighty-seventh birthday. This date is close at hand. Indeed, it is hard to realize that so many years have passed since I took up the editorial pen. It was in March, twenty-four years ago, that my first editorial was written. In that editorial I said: "As to the new editor, it remains to be seen what he can do. The change from the pastorate of a large church has been so sudden and complete that he can hardly realize it. . . . The splendid spirit of denominational loyalty on the part of the people of my old church will be a help and inspiration in days to come." So it has proved to be in all these years. Among the good things to brighten memory for life will be the true loyalty of the North Loup people to the cause we love. They recognized the fact that denominational interests are larger than the interests of any one church, and acted accordingly.

Now after twenty-four years as editor, I am giving place to another; and as I lay down this editor's pen, I sincerely hope that my successor, when chosen, will enjoy the work it implies as well as I have, and that the Lord may enable him to do better than I have done. For a little more than twenty-four years this editor has had the welfare of our dear churches upon his heart. Wherever they have been blessed by the Power from on high, my heart has been made glad. It has been my constant desire to make the SABBATH RECORDER an inspiration and uplift to our dear people throughout all the land. I pray that God's richest blessing may rest upon the new editor and make him a source of blessing to all the churches.

## RECORDER PROMOTION

It seems altogether strange that Christian people should need to be urged to subscribe for their church paper. I suppose

that all of our ministers take the RECORDER, though there are some church officials who do not.

During the great offensive when "our boys" overseas were "going over the top" we could not get hold of our daily papers quickly enough. Of course those were unusual times and everyone was highly wrought upon. But what lethargy we manifest in the campaign and greater war of the Lord and the Church against the "principalities and powers," the forces of sin! How few are interested enough to take the one paper that brings information concerning the affairs on the battle front.

Can you imagine your church without a paper? It would be a church without a knowledge of denominational policies, plans, needs; a church without progress; a church soon dead. It might struggle on for existence but it would be of no more value in the onward movement of its army than a detached patrol in "no man's land." Confusion and loss would result.

Of the thirty-two Seventh Day Baptist churches of England existing a few generations ago, there is just one left. Seventh Day Baptists in England had no church paper through which they might be kept in touch and informed of one another.

Few people appreciate what we owe our denominational paper. Many who do not have it in their homes wonder why their young people become indifferent to the Sabbath and drift away. Some, there are, who feel they cannot afford to subscribe, and depend on mother's copy. Just as well depend on her Bible or cookbook. The church paper is needed in every home. It is not a luxury, it is a necessity.

During the next few weeks your attention will be repeatedly called to the RECORDER. This is a part of the program of our Committee on Distribution of Literature. For the next thirty days we want you to think RECORDER, talk RECORDER, and if not already taking it, *subscribe* for the RECORDER.

H. C. V. H.

## OBSERVATIONS BY THE CORRESPONDING SECRETARY

REV. HERBERT C. VAN HORN

*What One Superintendent Does.*—Years ago Dean Arthur E. Main remarked concerning a certain Sabbath school that he would rather be its superintendent than the pastor of the church to which it belonged. He meant to convey to us, of course, his thought of the vast possibilities of service such a position carried. If correctly interpreted he may be right or he may be wrong. I believe he was right. Much of the church's future depends upon the kind of work the Sabbath school is doing. The educating, training, and inspiring of the children and youth of today are bound to react favorably or unfavorably upon the church of tomorrow. What is true of the church applies as true also to the denomination. Why should not the Sabbath school assume or be given a measure of responsibility for giving out information concerning denominational work? A superintendent of one of our city church schools does this, I understand. Very frequently he takes occasion to review something of our denominational situation. The fires of inspiration are fed with information. It cheers us to know of the interest and activity of this worker. It appeals to the "observer" that this is good Sabbath school work, both for the local church and denomination. Perhaps others are doing something like this, also. Perhaps, encouraged by this observation, still others may do so.

*Tuskegee Celebrates.*—As a young man in college two matters of interest remain prominent as inspirations of my life. One was a visit to Milton of Doctor Gardiner, our beloved editor, now retiring, and his appeal in behalf of Salem College. The impression he made will never be forgotten. The other was what we heard to be being done down in Alabama by Booker T. Washington. Later, when I read Mr. Washington's life story, "Up From Slavery," the admiration for him and the inspiration grew. Now the institution at Tuskegee, which he founded and to which he gave the best of his life, has just celebrated its Jubilee year. For fifty years it has been a blessing to both black and white

in its uplifting influence. In these years more than twenty thousand men and women have secured training in one or more of the forty trades taught at the institute—this in addition to literary training. More than seventy-five per cent of the graduates, we understand, have remained in the South, following Doctor Washington's practical advice to cast down their buckets where they were. Besides the thousands helped by attendance at this institution, other thousands have been benefited by the "movable school." Those in charge of this department go out in trucks through the state and neighboring states where they tell the Negro how to prune and spray trees. They demonstrate improved methods of plowing and care of cattle. A woman goes into the homes and shows the mothers how to care for their babies, how to make beds for the sick, how to sew, and how to can fruit and garden vegetables. Other projects for Negro advancement have been, notably, the promotion of the National Negro Business League, of the National Negro Health Week, the establishment of the Rosenwald Schools and the Inter-racial Commission.

The value and significance of the achievements of Tuskegee can scarcely be overestimated. That many appreciate what has been done is evidenced by the attendance upon the celebration of its fiftieth anniversary. Hundreds of visitors, alumni, old students, friends, and other well wishers vie with each other and with the student body of more than sixteen hundred in doing honor to the institute and its founder. Among visitors mentioned in one of our Sunday dailies is honored the name of Mr. William Davis, an aged Negro from Charleston, W. Va., who taught Booker T. Washington at Malden, W. Va., before he went to Hampton. This may be a matter of interest to our readers because, I understand, this aged teacher of the notable founder of the Alabama institution, is the father of Mrs. H. P. Woodson, the wife of our Rev. Mr. Woodson, pastor of the Seventh Day Baptist Church at Charleston, W. Va.

Such institutions as Tuskegee, with its insistence upon the stabilizing influence of thrift, the dignity of labor, and above all the worthiness of character, are going far in finding a solution of the race problem.

*"Nevertheless."* — No one denies that times are hard. Every community has its bread line, soup kitchen, or other agency for helping the destitute. Heads of families are out of work. Long time service men find themselves "laid off." Smokeless factories and silent machines mutely witness to the financial depression. The farmer is down, if not out. Seventh Day Baptists have borne their share of the suffering of the times. Nevertheless things are not as bad as they might be. There are many indications of the faith and stability of our Christian people. The churches are carrying on with courage and loyalty. The intense seriousness of the situation has served as a challenge. The Onward Movement as represented by the returns on the united budget is seen to be a *movement* forward. Treasurer Harold R. Crandall's report for the first nine months of the present Conference year shows consistent gains. The figures are \$19,948.68. For similar periods in other years—1930, \$17,264.31; for 1929, \$16,749.65; for 1928, \$16,854.37. Our churches are to be commended. Their contributions have been made over a period of depression unexperienced before in many years. Nevertheless they have loyally carried on. Of course this \$19,948.68 is but a trifle more than one third of our united budget, and our boards desperately stand in need of every cent. Nevertheless, our folks *have done well*. Let us thank God and take courage and gird ourselves for a glorious finish of the race.

*Long Distance Christianity.*—Long use of the telephone has taken away all its wonder and romance. The most "kick" seems to be that which the long-suffering operator gets occasionally. Who can measure the influence and service of the telephone? Over it we gossip with our friends, we order our meat, we call the doctor. We think nothing of it. It has been a common experience for a long time. But for most of us to call for "long distance" brings a tingle of excitement. It is novel yet to talk with some one five hundred miles away or across the seas. Is it not something that way with our religion and especially with our work in missions? Christianity with all its accompaniments is so common, the romance and wonder have been deleted. The opportu-

ity for service in the church and community seems so commonplace. If one could only go to China or Africa how different the opportunity would be. It would be fine to be a missionary. The "dago" who digs our ditches, the fruit vender, the scissors grinder excite our aversion, while we think with appreciation and interest of these same sorts of folk in sunny Italy or historic Greece. We frown upon any contact with the Negro, while we may remain enthusiastic about helping him in Nyassaland, Jamaica, or South America. There seems to be so little in common between contactual effort in our own land and missionary work three thousand miles away. One thinks he could tell others of Christ and the Sabbath in Alabama or up in Maine, who never thinks of bearing witness at home. There is no need greater anywhere of one's testimony, perhaps, than in his own back yard, spading his garden or annoyed by his neighbor's chickens. "Go into all the world," said Jesus, but the same said also, "Ye shall be my witnesses both in Jerusalem and . . ."

## SECRET PRAYER

Lord, I have shut my door—  
Shut out life's busy cares and fretting noise,  
Here in this silence they intrude no more.  
Speak thou, and heavenly joys  
Shall fill my heart with music sweet and calm—  
A holy psalm.

Yes, I have shut my door,  
Even on all the beauty of thine earth—  
To its blue ceiling, from its emerald floor,  
Filled with spring's bloom and mirth;  
From these, thy works, I turn; thyself I seek;  
To thee I speak.

And I have shut my door  
On earthly passion—all its yearning love,  
Its tender friendships, all the priceless store  
Of human ties. Above  
All these my heart aspires, O Heart divine!  
Stoop thou to mine.

Lord, I have shut my door!  
Come thou and visit me: I am alone!  
Come as when doors were shut thou cam'st  
of yore  
And visited thine own.  
My Lord, I kneel with reverence, love, and  
fear,  
For thou art here.

—Mary Ellen Atkinson.

## MISSIONS

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

### EASTER TO PENTECOST

BIBLE READINGS FOR THE PERIOD BETWEEN  
EASTER AND PENTECOST

Christian churches are to unite again this spring in their daily devotions between Easter and Pentecost (May 24) and in an especial effort to win men to Christ's way of life.

At one time it was expected that a booklet outlining the devotions for each day would be provided, but the Commission on Evangelism of the Federal Council of Churches was not able to bring this about. In the absence of the booklet to direct our united devotions, it is arranged that all who desire to join in daily worship and Christian effort with others shall read the Gospel of John and the Acts of the Apostles, one chapter each day, beginning with the Gospel of John. Many Christians in Protestant denominations will do this, and it is commended to Seventh Day Baptists. The chapter can be read in the family worship or in the private devotions, and added help should be realized by the thought that thousands, even millions, of other followers of Christ are considering the same chapter that day.

### THE MISSIONARY SPIRIT AND MISSIONARY ACTIVITY

There may be missionary activity without the true missionary spirit, and there may be the missionary spirit without much or any missionary activity. We are constantly told that it is useless to engage in missions if the purpose is to secure a position or to have the thrill of adventure in foreign lands or because it furnishes agreeable associations.

It is equally useless to have the real missionary spirit—a passion to lead men to the better life and help them to live it—without missionary activity. The missionary spirit may be in the soul for a short time without missionary activity, but unless expression

is given to such a passion, the passion itself soon dies. Doubtless here lies the reason why so many professed Christians are lacking in the missionary spirit. It was given them in their conversion, but they did not take up missionary activity of any kind and the hungering heart died for lack of exercise. If one wishes to build up a strong physique, it is not enough to eat sumptuously. He must exercise regularly as well as to take on much food. If one wishes to have the missionary spirit, which is the spirit of Christ, he must strengthen the little flame in his soul by constant missionary activity. The missionary spirit and the missionary activity should go together.

The great testing time in the history of any church is when it decides whether it will enter actively and whole-heartedly into the work of missions. It may decide to ignore Christ's call to make disciples, and exist a long time after such a decision. But the fatal hour in its history was the time when it failed to actively do what it could in Christ's name for mission work. Missions and all they include are the business of the church.

Also the great test in the life of a denomination is the missionary test. Denominations exist for the purpose of doing in the field of missions what single churches cannot do, and they fulfill their mission in proportion as they give themselves and their energies to the work. It is not sufficient that a denomination take up the work of missions half-heartedly. The eternal Father who sent his Son into the world has no use for lukewarmness, we are told in his Word, and we cannot deceive him regarding this matter. We may pretend to men that we have done all we can when we have not, and make them believe it; but we cannot deceive God.

The great day of missions is at hand. Christian denominations are in the work either whole-heartedly or otherwise. If they give themselves unreservedly to the task of the world's redemption, Christ's kingdom will fill the earth in due time. The Seventh Day Baptist denomination may have part in the momentous missionary undertaking and its glorious consummation if it, with unfaltering courage and sacrificial zeal, will take up the work as the Master bids.

### LETTER FROM REV. PIETER TAEKEMA

Rev. William L. Burdick,  
Ashaway, R. I., U. S. A.

DEAR BROTHER BURDICK:

I hope you will excuse me for not answering your letters of January 14 and 20. During the month of November I traveled through our country to visit our lonely members and other Sabbath keepers, and since that time I have had scarcely a few days to become myself. My correspondence increases. Many of our members, also of other churches than my own, need a word of sympathy and fellowship, and to my grief there remains much unfinished. Besides these duties there are the care for the weekly sermon, the Bible hour, visits to the members here and the scattered ones in the surroundings, and the writing of articles for the *Boodschapper*. What makes the winter-time more busy than the other part of the year is that it is the time of meetings. It seems that I have gained the confidence of other fellow Christians in this place and so I have been asked to give addresses for Christian societies, and to preach for Baptist and Free Evangelical churches. This is not to be considered as work for our principles strictly, but I take the opportunity to give an indirect testimony to our principles. I look at it as of much value, that one does not see us as singular persons and fanatics.

Rather I had immediately given expression to my deep acknowledgment and gratitude for your kind arrangement about my salary. It was not my intention to complain myself nor to ask more from you. In my opinion America did put much at our disposal by giving \$1,250, the more by raising to \$1,500, of which arrangement I did not know anything when you wrote that to me. The Lord, who is "the Guide of my youth," has made all well for me and Mrs. Taekema, who is a devoted companion in my work. But I thought I should correct the notice in the RECORDER as to the appropriation for me. I thought I would be thankful and content when that permanently was fixed upon \$500. You may represent how your decision of \$600 for my salary surpasses my expectation. It is for me a reason for joy that the American brethren, who procure the finances, make the arrangement themselves. I hope that you

can reckon the work done to the best of my knowledge, but with my small strength, worth such an amount.

It was the first time after ten years' work in our beloved Groningen Church that I asked our council for any raise, and now a good time begins for us materially, and God gives also spiritually. The treasurer has already conformed to your wishes.

Concerning the "close touch" with the Missionary Board about which you speak, it is for me a reason of regret that I was falling short in that point. It is owing to different circumstances: I have considered Brother Velthuysen the link between America and Holland. I have a feeling that what I have to write is not interesting enough for you. Then there is the need of time. My work asks all my time; there is the common pastoral work and the correspondence concerning general matters of our alliance. (I am the recording secretary.) Furthermore, I try to be something for the lonely members of the Haarlem Church and for the other churches. One person is not able to do all the work needed. Readily, if you reckon it of enough importance, I will try to write something about our conditions, and I hope to be able to meet your modest desire.

Many thanks for the sending of the booklet, "The Fellowship of Prayer," with its many beautiful and suggestive thoughts.

Accept again my hearty thanks for your interest in our cause.

God bless you in every way.

Faithfully yours,

PIETER TAEKEMA.

Nieuwe-Pekela,  
Holland.

March 11, 1931.

### COMMITTEE ON MINISTERIAL RELATIONS

Upon request from the Pacific Coast Association the General Conference, held in Milton, Wis., in 1929, appointed a committee to consider what could be done to bring pastorless churches into touch with ministers who might become their pastors. The committee was instructed to report to the Commission, under the leadership of Rev. George B. Shaw as chairman, and by virtue of much correspondence the committee formulated and reported to the Commission a

policy regarding church vacancies and ministerial supply. This report, upon recommendation of the Commission, was adopted by the last session of the General Conference and a committee of five was appointed to perform the work outlined in the report.

This committee is to be known as the Ministerial Relations Committee, is a standing committee of the General Conference, and the corresponding secretary of the Missionary Society is chairman ex officio. The other members of the committee are to be men located in different parts of the denomination, that they may the better keep in touch with vacancies as they occur and supplies available. The members of the committee as appointed by the General Conference are: William L. Burdick, Ashaway, R. I.; Perley B. Hurley, Riverside, Calif.; A. Lovelle Burdick, Milton, Wis.; N. Wardner Davis, Salem, W. Va.; and Esle F. Randolph, Great Kills, Staten Island, N. Y.

It was the intention of the General Conference that a considerable effort should be made by way of publicity in the RECORDER and other means to let the churches and pastors know about this committee and its objects. As soon after Conference as possible, in connection with other duties, the chairman of the committee commenced by getting in touch with the other members; then he turned to the work of letting pastors and churches know that such a committee had been created and that it was at their service. At this point he was balked. The objects and duties of the committee had been set forth in a report adopted by Conference. This document was missing and no one knew where it was. Still hoping that it would be found and appear in the Conference minutes, the chairman waited; but it is not in the Conference minutes and none of those responsible seem to know what became of it. The chairman of the committee had an early draft of the document, but had a faint impression that it was slightly changed before adopted by Conference, and he thought for a time he would make no further effort till the document was found or a new one had been approved by Conference.

A number of letters from churches desiring pastors and ministers open to receive calls have been coming to the missionary

secretary as chairman of this committee, and he has finally decided he will try to have the committee function anyway till the next session of the General Conference. This article is to try to let the people know of the existence of the committee and what it is expected to do—in fact, what it has been trying to do. To this end the preliminary report creating the committee is given below. Communications can be addressed to the chairman or to any member of the committee.

*To the Commission of the Seventh Day Baptist Conference:*

The committee of the General Conference, appointed last August, to consider the matter of a denominational organization to advise with churches and pastors in reference to ministerial supply has carefully considered the subject and is reporting to you as requested to do.

We recommend the following:

1. That a committee, to be known as the Committee on Ministerial Relations be appointed by Conference which shall act as an agency through which churches may secure information regarding ministers who may be available and through which ministers may secure information regarding churches looking for pastors.

2. That the corresponding secretary of the Missionary Society shall be ex officio chairman of this committee and that General Conference shall appoint annually four other members whose duty it shall be to keep the chairman informed regarding churches and ministers in their respective territories.

In the case of churches we suggest that information be secured about the type of community—rural, urban, industrial, etc. Parsonage? Furnished? Schools. Opportunities to earn by preaching or otherwise aside from salary. Other matters about the community and congregation not found in the published minutes of Conference. In the case of ministers, information should be secured of age, early training, education, former pastorates, outstanding accomplishments, number and age of children, etc.

3. That for purpose of distributing this committee geographically the members other than the chairman shall be selected from each of the following groups of churches: the Pacific Coast, the Middle West, West Virginia, and from the churches of New York and New Jersey.

4. It shall be the duty of this committee to receive information from churches seeking pastors and from churches considering change of pastors. To receive information from ministers desiring a pastorate or those considering change.

To receive such information regarding churches and ministers as shall enable the

committee, when called upon, to advise regarding the adaptability of ministers to contemplated pastorates, it being understood that all information concerning these matters shall be considered private and confidential.

5. That it shall be thought regular and proper for a man wishing a change of location, or a place if not located, to let this be known to any member of the committee, and that it shall not be thought improper for members of a church who feel that there should be a change to privately communicate with any member of this committee.

6. That though the prerogatives of this committee are only advisory, churches in which all the above is not needed shall be urged to comply for the sake of the general good.

**MONTHLY STATEMENT**

March 1, 1931 to April 1, 1931

S. H. DAVIS,

In account with

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

*Dr.*

Balance on hand March 1, 1931	\$ 486.75
Miss Elizabeth Hiscox	5.00
Temporary loan	2,000.00
Susie M. Burdick	50.00
Dr. Rosa W. Palmborg	25.00
Mrs. Bert Greene	1.00
Woman's Board, home field	100.00
Cora Lewis Greene, Java missions	10.00
Income Permanent Fund	300.00
Income Permanent Fund	200.00
New York City Church, debt	33.00
First Alfred Woman's Evangelical society, debt	100.00
First Alfred Church, debt	5.00
Christian Endeavor Union of New England, Jamaica worker	20.00
Onward Movement	894.40
	<u>\$4,230.15</u>

*Cr.*

Wm. A. Berry, February salary, etc.	\$ 30.00
D. Burdett Coon, February salary, etc.	141.67
Wm. L. Burdick, February salary, etc.	155.03
Wm. L. Burdick, clerk hire	33.33
Ellis R. Lewis, February salary, etc.	203.50
L. D. Seager, February salary	41.67
Verney A. Wilson, February salary	33.33
R. J. Severance, February salary	41.67
Clifford A. Beebe, February salary	50.00
W. L. Davis, February salary	25.00
John T. Babcock, February salary	16.67
E. H. Bottoms, February salary	41.67
James H. Hurley, February salary	25.00
S. S. Powell, February salary	41.67
B. I. Jeffrey, work on Pacific Coast	125.00
Washington Trust Company, interest on notes	239.42
H. Eugene Davis, February salary, etc.	81.92
D. Burdett Coon, Jamaica worker	20.00
H. Eugene Davis, March salary, etc.	150.00
Richard Davis, six months' educational allowance	100.00
Bank of Milton, China draft	300.00
Bank of Milton, deposit account Dr. G. I. Crandall	50.00
Washington Trust Company, China Draft	
Boy's School appropriation	\$125.00
Girl's School appropriation	37.50
Incidental Fund	225.00
Anna M. West, salary	200.00
Rosa W. Palmborg	41.67
Dr. Grace I. Crandall, salary	150.00
Geo. Thorngate, salary	400.00
J. W. Crofoot, salary	100.00
Susie M. Burdick, salary	150.00
Dr. Rosa Palmborg, salary	108.33
	<u>1,537.50</u>

Washington Trust Company, China draft	60.00
Miss Slagter (Java) special contribution	5.00
Rev. G. Vizjak, Java missions	9.00
Wm. L. Burdick, traveling expenses	40.00
Susie M. Burdick, salary account for contribution	50.00
Dr. Palmborg, salary account for contribution	25.00
Treasurer's expenses	65.00

Total expenditures for month	\$3,738.05
Balance on hand April 1, 1931	492.10

\$4,230.15

S. H. DAVIS,  
*Treasurer.*

E. & O. E.

**WASHINGTON SPENT MUCH TIME IN INDEPENDENCE HALL**

The life of George Washington was strangely intertwined with Independence Hall, in Philadelphia, according to the Division of Information and Publication of the George Washington Bicentennial Commission. In this historical building he served as a member of the Continental Congress.

It was in this building that Congress received the news from General Washington of the defeat of Cornwallis at Georgetown, which practically ended the war.

It was in this building that Washington served as President of the convention which framed the constitution of the United States.

It was in this building that Washington spent the latter part of his first presidential administration, and all of his second one.

He was inaugurated President in this building March 4, 1793, for his second term. His first inauguration, it will be recalled, was in New York, April 30, 1789.

It was in this building that Washington delivered his famous "Farewell Address" to the American people.

It was in this building that Congress received official announcement of the death of Washington. John Marshall, then a member of Congress, from Virginia, offered the following resolution: "That a committee in connection with one from the Senate be appointed to consider the most suitable manner of paying honor to the memory of the man, first in war, first in peace, and first in the hearts of his country." Marshall later amended the word "country" to read "countrymen." These famous words were incorporated in Richard Henry Lee's funeral oration in honor of Washington.—*Commission Clip Sheet.*

## EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH  
CHESTERTOWN, MD.  
Contributing Editor

### SHALL THE RECORDER SPEAK TO COLLEGE STUDENTS?

In a conversation the other day with a high official of the Methodist Church, a man of dynamic Christian character and of unusual vision, I learned that his great denomination was already considering throwing its strength into religious educational work on the campuses of normal schools and colleges—institutions specializing in the training of elementary and high school teachers.

Methodist leaders are coming to believe that sane, progressive, compelling religious nurture of teachers-in-training is the strategic point at which the religious confusion, illiteracy, and indifference of our day can most effectively be attacked and where the cultivation of constructive Christian thinking and character can be most successfully achieved.

These teachers-to-be are to be charged, a bit later, with the intellectual, moral, and spiritual well-being of a considerable part of the army of twenty-five million school children of our land with their impressionable minds and souls. The teacher often occupies a more appropriate position for molding thought and character than the minister. If Christian America can see to it that these embryo teachers become religiously incandescent during their normal school and college days, then the Church can have some assurance of possessing the potent human instrumentalities in its control to cope, not alone with the impending tragedies of the individual souls of men, but also with the inertia, the selfishness, the corruption, and the crime of society.

If the Methodist denomination is arousing itself thus to carry the battle for the kingdom to what it is beginning to see as the most strategic point of attack—the teacher-in-training, it is equally good strategy for our Tract Society, through its corresponding secretary, Rev. Herbert C. Van Horn, to work out a plan for making the

RECORDER more appealing, more stimulating to the Seventh Day Baptist young people in college.

Few outside of school work realize how incapable the vocabulary of religious experience adequate for the generations in active, or past active, life, is to express the religious thoughts and urges of the young people now maturing on our campus.

To our Seventh Day Baptist youth that language is about as well accommodated to their needs as was the dress of the rich Miss Wendel, recently dead in New York, to the needs of vigorous, athletic young women of today.

If the RECORDER is successfully to reach college students, more of its articles must be written by men and women who know their thoughts and dreams and speak their language.

The importance of reaching the young men and women is so evident that the point hardly requires emphasis. They are to be the writers, teachers, preachers, lawyers, physicians—the molders of individual personalities and the constructors of the new social patterns of tomorrow. By reaching them, we reach untold thousands who come after them.

What the Tract Society is proposing, therefore, deserves all commendation.

### HOW GOD GUIDES

REV. A. J. C. BOND

In the beginning God created the heavens and the earth. . . . And God said.

He would be unwise indeed who should undertake the journey of life without a guide. The following story from an editorial in the *Baptist* illustrates the point:

"A traveler was lost last summer in a New Hampshire forest. With his friend he was at the foot of a mountain in dense underbrush trying to get back to camp. After much effort, floundering about in the brush, he had to confess that he was lost, confused, and bewildered. Then said his friend: 'There is only one thing to do. We must climb back to the top of the mountain, look over the landscape, get our bearings, determine our direction, and try it again.' This they proceeded with laborious effort to do, and late that night, weary and travel stained, found their way to the cheerful campfire.

"Something may be said for such a method in the prosecution of life's journey. To pause long enough definitely to determine the end from the beginning, to see clearly what you want, and then go after it at whatever cost, is a method in much repute.

"But there is a better way which would carry one more surely through life. 'Didn't you have a compass with you?' a friend enquired. 'No,' said he, 'I never carry one.' 'Wasn't the sun shining?' 'Yes,' he said, 'but we couldn't seem to get our direction from the sun.' 'Then,' came the sensible conclusion, 'You should have taken a guide.' Men who cannot tell their direction from the sun should never venture far into the woods without either a compass or a guide. To that all practiced woodsmen would agree. They are likely some day to be lost irretrievably. There will not always be a mountain which they may climb for their bearings."

This is just as true with respect to the journey of life. Much of life's road is on the dead level, affording no vantage points from which to view the road ahead. We need a guide. We must have a guide or we shall lose our way.

We have a Guide if we will but listen to his leading. There is nothing so important to us as we face the future as to be able to hear the voice of God when he speaks. If we are to distinguish his voice from the many voices that call to us on every side, and if we are to get his message of guidance, we must know how to listen. What are the channels of his communications? Where shall we go to hear him, and how shall we listen? I shall name four ways by which our God will speak to us and give us direction as we face the untried way before us.

#### 1. CREATION

The story of creation as recorded in the first chapter of Genesis has come in for a good deal of discussion during the last several years. Many different interpretations are put upon this Scripture. But there is one central truth which has withstood the criticisms of all the wise men who have tried to explain the riddle of the universe. "In the beginning God." "And God said." Those two sentences

tell all. Volumes have been written to explain the origin of the universe. Much of what the scientists tell us is true, and we should be interested to find out all we can about this world in which we live. But the truth contained in those two statements holds good. Whatever else we find out about our earth and its origin and development, if we have not learned that God was in the beginning, and that he speaks to us his children through the laws of the universe and the phenomena of nature, then are we ignorant and blind and lost.

Let the scientists delve into the deep mysteries of nature, and spin their theories concerning the processes at work in the universe that surrounds us. False theories are soon outgrown, and whatever they discover that is true will be found to be in harmony with the statement in Genesis, "In the beginning God." This beautiful, wonderful world is a message from God.

Not long ago we were told that the sun which is the center of our little system was wearing itself out, so to speak. It could not go on forever giving off heat and not itself grow cold. Now Professor Millikan comes along and says that there is reason to believe that the energy necessary to keep things going is being constantly renewed. And therefore the universe cannot grow old or exhaust itself. He winds up his long speech by saying that there is one thing of which we may be sure in connection with those two theories, one promulgated by Professor Jeans and the other by himself; that is, that neither one knows anything about it.

God still speaks to us through his creation as represented in nature all about us, ever changing yet ever constant. When in camp last summer I used to hear every morning a bob-white's call coming across the fields, and I determined to see him. So one morning I slipped along very quietly under the hill and out of sight until I got right opposite Mr. Bob-white. Then I carefully and noiselessly raised up until I could clear the brow of the hill with my line of vision. And sure enough there he sat on top of the highest point of the old stone wall. And he did not see me, for he kept on with his periodical

"Bob-white, bob-white." I have been told that when he thus sits and whistles, you may be sure there is a hen with little ones feeding in the grass near by. He is not content simply to watch, and to give warning when danger is near. He gives his constant call of reassurance which doubtless brings a feeling of contentment to the mother and her little ones.

God's creation is his word of assurance to mankind. As Professor Millikan said recently, "The universe as we know it gives evidence of the fact that God is still on the job."

### 2. THE WORD

"In the beginning was God." "And God said." Thus it is stated in the first chapter of Genesis. In the first chapter of John's Gospel we are told that, "In the beginning was the Word." The Greek is "Logos," and that has no English equivalent. It means speech—logic—thought. The Bible is the thought of God that may be contained in a book. Much of the Scripture may be read without profit to us, but there is running through it the message of God. It is God's Word to us. And the Word became flesh and dwelt among us. Christ is God's supreme message to us. Christ is God revealed in the terms of a human life. It is sufficient for us to know that God is like Christ. This makes his message plain and meaningful.

### 3. PROVIDENCE

God speaks to us through our experience. If we listen for his voice and try to know his will and to follow him, he will lead us by his providences. We may not always know it at the time. But we shall see it more clearly as we look back upon life as it has been lived. The experience of "The Other Wise Man" is familiar to my readers perhaps. He set out to see Jesus, but was repeatedly just too late to come up with him because he stopped to minister to someone in need. When he looked back upon life at the end of the journey it seemed to him that he could not have changed his course, but that it was all inevitable. But is not the *inevitable* of God? The good deeds which he did were inevitable to him because he had a heart of love. Most of our path is

marked out for us, but the small per cent of life which depends upon our own initiative determines character.

Dr. Charles S. Macfarland said in a speech delivered upon his retirement as secretary of the Federal Council of the Churches of Christ in America, "I cannot think of anything of major importance that I would now have changed." And doubtless he agreed with Dr. Robert E. Speer who said in response to Doctor Macfarland's speech, "Doctor Macfarland was as much directed by circumstances as directing them." God speaks to us by his providences.

### 4. HIS HOLY SABBATH

Many scholars think that the first chapter of Genesis was written to emphasize the importance of the Sabbath.

I am persuaded that as long as we live in the flesh and have to do with things material, that long must we use material things to symbolize spiritual truth and to promote the spiritual life. We have symbols of religion adapted from other, and even pagan, sources. This time symbol, the Sabbath, is the most spiritual of them all, and is free from the taint of paganism or secularism. It dates from the beginning, when the race first became God-conscious. It was man's first symbol of the presence of God in the world. It strengthens the voice of Nature and gives meaning to her message, and is itself a part of God's creation message. Throughout its pages the Sabbath is a part of God's Word as revealed in his Book, culminating in the life of Christ.

The one who fails to hear the voice that speaks through the holy Sabbath day misses a clear and helpful message from God as he speaks to us from week to week in this intimate and helpful manner.

## THE PLAINFIELD SEVENTH DAY BAPTIST CHURCH OF CHRIST

### THE PASTOR'S ANNUAL REPORT

In making my annual report to the church I wish, first of all, to acknowledge the goodness of God who has guided us by his Spirit and whose grace has brought us unmeasured blessing. I wish, in the second place, to express my appreciation of the evident

loyalty on the part of the members of the church shown in so many ways. In their official capacity I have felt the support of the trustees, the deacons, and other officers of the church, as well as the officers of the auxiliary organizations; and the many personal expressions of confidence have helped more than you can know. Whatever degree of success has attended my ministry has been due to the loving providence of God, operating largely through the membership of the church. Of course, as always, the help of my good wife and our loyal daughters has been a constant inspiration. It was a great privilege to baptize and receive into church membership this year our youngest daughter.

While I feel that my work with the Tract Board has been quite as valuable as in any year in the past, I am conscious of a little more constant effort on behalf of the church.

Public worship has been conducted on Sabbath mornings throughout the year except that only one service was held during the month of August. Prayer meetings have been held weekly. I have taught a Sabbath school class regularly, and frequently have attended the Christian Endeavor meeting.

It might be of interest to record some of my sermon themes during the year. A number of them follow: Prevenient Grace, Limping Between the Two Sides, Steadfast and Abounding, Family Religion, Supporting the Church of Christ, A Mistaken Measurer, The Lost Song, Religion and Life's Inexorables, Leaving a "Sure Thing" for a Promise, God is Our Reward, God's Fellow Workers, If the Readiness Is There, Christianity and Cosmic Religion, The Christian Ethic, Dark and Dawn, Love that Lasts, The Supreme Surprise, The Manner of the Message, Religion's Reasonableness, One Church—Our Contribution, Assuring A Harvest, The Father of the Elder Brother, Lenten Living.

We especially enjoyed hearing messages from Dr. Edwin Lewis, the son of a former pastor; Dr. Rosa Palmberg, a devoted missionary; and Harry E. Dodge, a retired Y. M. C. A. secretary. Others who have occupied the pulpit to the profit of the congregation have been Rev. David J. Spratt, Rev. Parker B. Holloway, and Rev. A.

Freeman Anderson, all of Plainfield, and Rev. O. P. Bishop of Salem College.

The choir rendered the cantata "Easter-tide," at Easter a year ago. And at Christmas time again the choir rendered special music. I wish to express my appreciation of the work of the choir under the direction of our new organist.

The church observed Sabbath Rally day in May, Loyalty week in November, and Christian Endeavor week in February; the pastor preached special sermons on all these occasions. Other special days recognized by appropriate sermon themes were Temperance Sabbath, Mother's day, and in February (birth month of Washington and Lincoln) on one Sabbath the theme was "My Country."

Reports of the General Conference which was held in Salem, W. Va., were given at a Sabbath morning service by Pastor Bond, Mr. Asa F' Randolph, Mr. L. Harrison North, and Mrs. Virginia B. Spicer.

Loyalty week, which was observed November 8-16, was a success from every standpoint. Mr. Nathan E. Lewis was chairman of the committee, and at the closing supper-meeting on Sunday evening the following members gave addresses: Mr. Asa F' Randolph, Mr. Orra S. Rogers, and Mr. Alexander W. Vars. The pledges to the denominational budget taken at that meeting showed a fifty per cent increase over the gifts of the previous year. A revival spirit animated the meeting.

The pastor was chairman of the delegation to the association held with the church at Berlin, N. Y., and to the General Conference at Salem, W. Va. Five members attended the former meeting, and twenty-three members the latter.

There has been but one death in the membership of the church within the year, that of Mrs. DeEtta Scriven Williams, one of our aged members who was regular in her church attendance always. Three members were dismissed during the year, one to join another Seventh Day Baptist church. Three joined the church, Ahvagene Bond by baptism and Mr. and Mrs. A. Burdet Crofoot by letter. These are finding a real place in our church life and work.

The pastor performed four wedding ceremonies. Of the eight contracting parties, five were members of this church.

Within the year the church, under different auspices, sent gifts of clothing to Athens, Ala., of books to Rev. Mr. Scannell of Dodge Center, Minn., and of money to Gentry, Fouke, and Little Prairie, all in drought-stricken Arkansas.

The church entertained a delegation of college young people who met in Plainfield in April of last year for a conference; the yearly meeting of the New Jersey, New York City, and Berlin, N. Y., churches in November; and the Salem College Girls' Glee Club in March. The spirit and efficiency with which these things have been done are commendable, and were appreciated by those entertained.

The pastor has participated in the following union services in the city: Thanksgiving services in the First-Park Baptist church; a joint communion service, in the Week of Prayer, in the First Presbyterian church; and a Good Friday service in the Congregational church.

Perhaps mention should be made of such services to the Tract Society as have required the pastor's absence from Plainfield on a Sabbath. In June I spent some time with the North Loup Church, delivering eleven sermons, eight addresses, conducting three conferences for adults, and one young people's conference attended by seventy-five young people representing five churches. In October I attended the semi-annual meeting of the Michigan and Ohio churches at Battle Creek, and conducted a Teen-Age Conference. In March I visited Salem College, preaching in each of the four Protestant churches in Salem, and in the Lost Creek church. I spoke altogether nine times, conducted three group conferences, and conferred, by appointment, with fourteen college students. Mrs. Bond and I supervised the girls' camp at Lewis Camp in August. Five boys from this church attended the boys' camp last summer, and eight girls attended the girls' camp.

The weekly bulletin has been published during the year except in August.

The first bulletin following the summer vacation is dated September 6, and the last paragraph reads:

"Doubtless all members of the church come back to the worship of the church and its services with renewed interest and with a sincere desire to share more fully both

its privileges and its labors. If we set out to make this the best year of our lives, the church will feel the impulse, and all will profit by the efforts of each, and the kingdom of Christ will be built up. Shall we try?"

And that sentiment renewed seems a fitting close for this report.

#### OUTLINE OF THE PASTOR'S ANNUAL ADDRESS Three Fundamental Principles of the Church

Life through faith in Jesus Christ  
The Bible our rule of faith and practice  
The Church a Christian democracy

#### Three Sacraments of the Church

A sacrament of death unto life (Baptism)  
A sacrament of life unto life (the Lord's Supper)  
A sacrament of life unto immortal life (the Sabbath).

A. J. C. BOND,  
Pastor.

#### SERVICE

DEVILLO E. LIVERMORE

I would not live for self alone,  
In this world of toil and press,  
While all about are those I love,  
My kinder acts would bless.

I would not always gather flowers  
That bloom by sunny ways,  
While many are the struggling ones,  
With dark and lonely days.

I would not strive for wealth alone,  
And leave the best undone,  
And treasure only earth's fair fruits,  
And have no virtues won.

While from my Father's Land each day,  
My comforts he doth give,  
May I with purer, nobler thoughts,  
Some worthy service give.

Help me be faithful to myself,  
To the powers I possess.  
And meet the purpose of my Lord,  
In truth and righteousness.

Andover, N. Y.

Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to usward: they can not be reckoned up in order unto thee; if I would declare and speak of them they are more than can be numbered.

—Psalm 40: 5.

## WOMAN'S WORK

MRS. ALBERTA DAVIS BATSON  
Contributing Editor

### THE WOMAN'S SOCIETY OF PLAINFIELD

(Report given at the annual meeting of the Seventh Day Baptist Church of Plainfield)

The Woman's Society for Christian Work chose for its motto this year, "Increasing power for increasing obligations," and has been trying to reach toward that ideal.

At the annual meeting in May the following officers were elected: president, Mrs. Frank J. Hubbard; vice-president, Mrs. A. J. C. Bond; recording secretary, Mrs. Irving A. Hunting; corresponding secretary, Mrs. Asa F' Randolph; treasurer, Mrs. Alexander W. Vars; auditors, Mrs. A. R. Young, Mrs. F. A. Langworthy.

The society has an active membership of fifty-seven, and ten non-resident members. One faithful member, Mrs. J. J. Williams, was called to the heavenly home during the year. Some of our active, dependable workers have moved away. We miss very much Mrs. Clarence W. Spicer, Mrs. Cornelia Spicer, and Mrs. St. John and her daughter Nellie, also Mrs. A. R. Young.

Our meetings have been held twice a month, as usual. Last autumn the sewing was for the Thanksgiving sale, and since then we have been helping the Muhlenberg Hospital Service League in making children's garments for the needy poor in Plainfield. The quilting committee has finished two quilts, working at the home of the chairman, Mrs. L. T. Titsworth. Five boxes of used clothing, valued at about \$175, were sent to Mr. Bottoms toward relieving the drought sufferers at Athens, Ala.

The luncheons at the all-day meetings have been varied and the talks afterward, by our own people, have been in line with the prayer thought for the month. Mr. L. H. North spoke on "Personal Consecration and Our Church Organizations"; Mrs. Arden Lewis' subject was "Art Within Our Reach"; Miss Lucy Whitford told of the "Health Program in Plainfield Schools"; Mrs. Corliss F' Randolph gave us a most

graphic description of our people and churches in Holland; and Miss Esther Vars interested us deeply in her social service work. An especially attractive luncheon was a Chinese one when the room and tables were decorated with many beautiful Chinese articles, and Mrs. Burdet Crofoot gave a talk on "Chinese Art."

There have been several get-together suppers, including the Loyalty week supper, at which there have been interesting programs. One evening Mr. and Mrs. Wm. M. Stillman told of their visit to our church in London, and Mrs. I. N. West described the Passion Play at Oberammergau which she saw last summer. After the supper held during the Christmas holidays Mr. and Mrs. John R. Spicer arranged a program of games followed by an illustrated reading by Pastor Bond of Van Dyke's "Story of the Other Wise Man."

The pre-Thanksgiving dinner and sale added about \$100 to our treasury. That evening a most attractive play, "Thanksgiving—Past and Present," was presented under the direction of Mrs. N. E. Lewis. The entertainment committee also planned an evening of moving pictures for our pleasure.

The women of the New York City and New Market churches were invited to meet with us for our annual June picnic which was held at Cedar Brook Park.

When Doctor Palmberg was in Plainfield a reception was held that she might have an opportunity to greet our people. She told us in a most interesting way about her work in Liuho. Our interest in missions was further increased by reports from the Foreign Missions Convention which Mrs. E. F. Champlin attended as our delegate and which our president also attended, representing our Woman's Board. Mrs. H. C. Van Horn gave us a comprehensive account of the Home Missions Congress.

The society donated \$100 to the Onward Movement and \$50 each to Milton College and to Salem College for the Student Loan Fund. Ten dollars was appropriated toward flowers for the church services during the winter months, and about \$30 was spent for flowers, fruit, and gifts to bring cheer to those who were ill or shut in at Christmas time or during the year. Letters of sympathy were also sent and many calls made on both sick and well. Cards or let-



ters were sent, as usual, at Christmas time to our missionaries in China. The sum of \$105, raised by individual gifts, was spent in repairing furnishings at the parsonage. Mrs. Cornelia B. Spicer was shown the love of her Plainfield friends by a shower of cards and letters on her eighty-seventh birthday, and a birthday cake helped to make Miss Matilda Randolph's eighty-eighth birthday happier.

So during the year we have been trying to do our Master's work.

Respectfully submitted,

IDA S. HUNTING,

Recording Secretary.

April 5, 1931.

### THE RECORDER FAMILY

You see in this picture the people who make the SABBATH RECORDER and are helping to carry on the work of the American Sabbath Tract Society. Every one here is, in a measure, responsible for the appearance of the paper in *your* home that would be the poorer without it—every one, from the "Grand Old Man" of the denomination, who for twenty-four years has shaped the editorial policy of the RECORDER and is now

retiring, as Editor Emeritus, on through to the "errand boy" who cheerfully and faithfully carries out, here and there, the bidding of others. We wish pictures of contributors and department editors were included.

In the building of a great bridge a lad was enthusiastically at work and talking about "our bridge." In reply to a question of an interested onlooker of what he had to do with it, he replied, "I heat the rivets." Who shall say it was not as much his bridge as that of the mind that designed it? The rivets were an essential part of the structure.

There is no part of the service in the publication of the RECORDER that could easily be dispensed with. The work of every one is needed. The ability and skill and faithfulness to his task which each one contributes combine to make up our paper. We are glad for all these men and women of our family. We believe in them. They are only human and are as liable to make mistakes as any people of other groups. In the trying days before us while a new editor is being secured they will all work together to maintain a good paper and to advance the cause of Christ.



Top Row—Liesch, Herres, Bakker, Cole, Altein, Bannister, Ozzard, Hutchinson, Poulin.  
Middle Row—Tinsman, Haver, North, McCann, Van Horn, Bond, North, Gamble, Bridgens.  
Bottom Row—Lewis, Apgar, Wooden, Gardiner, Stillman, Krug, Langworthy.

## YOUNG PEOPLE'S WORK

REV. CLIFFORD A. BEEBE  
NADY, ARK.

Contributing Editor

### WHAT JESUS TEACHES ABOUT WORK

Christian Endeavor Topic for Sabbath Day,  
May 2, 1931

#### DAILY READINGS

Sunday—God is a worker (John 5: 17)  
Monday—Jesus did his work (John 17: 4)  
Tuesday—Honest wages for workers (Luke 10: 7)  
Wednesday—Sympathy for the jobless (Matt. 20: 1-16)  
Thursday—A high calling (Matt. 4: 18-20)  
Friday—Life's brief working day (John 9: 1-5)  
Sabbath Day—Topic: What Jesus teaches about work (Matt. 20: 25-28. Vocations day. Consecration meeting)

REV. S. DUANE OGDEN

Life Vocations Superintendent

The following thoughts are intended to be suggestive and may be used as the bases for brief talks during the discussion of the topic in the young people's meeting.

1. God is continually at work. Jesus said, "My Father works unceasingly, and so do I" (John 5: 17, Weymouth). God's creative and sustaining processes go on without ending, which is God working night and day. "He . . . shall neither slumber nor sleep" (Psalm 121: 4). If God should stop working the universe would go to pieces.

There is never a moment when God is not moving in human lives, doing the work of his Spirit in and through men. There is never an hour but a considerable portion of the inhabitants of the earth is working. While some sleep others toil, and millions are at work at any given hour, since while darkness covers one part of the earth the sun is shining on other parts. So God is constantly at work through men.

Work, therefore, is at the heart of the universe and it is a law of life. God lives more abundantly than we because he works vastly more. The most alive people are those who work best and most servicefully. Here is one great secret of abundant living.

2. The Christian standard of greatness is service. "Whosoever would be great among you, let him be your minister," Jesus said.

Earth's common standards of greatness—wealth, power, fame, position, power over others—are false. One standard of greatness the Master gives us, and only one—a man is great in proportion as he serves.

Christian leadership is in terms of ministry, that is, service. Christ expressed it thus: "Whosoever will be chief among you, let him be your servant." Usually men are counted great leaders if they have many serving them or if they control or exercise dominion over large numbers of their fellows. But to his followers Jesus said, "It shall not be so among you." The Christian's right to leadership is based not upon how much others do for him, but upon how much he does for others. "Whosoever would be great among you, let him be your minister."

3. By common consent, the profession of the Christian ministry is regarded as the highest of callings. What are some of the considerations which make it so? It is a life devoted to unselfish service—ministry. The man who dedicates his life to the high calling gives up secular pursuits to devote his efforts to advancing the kingdom of God, by which we mean the new Christian social order in which God's will shall be the inner law and every man shall regard all others as brothers. For this new day our Lord taught us to pray with these words: "Thy kingdom come, thy will be done on earth." It is the minister's high commission to proclaim the good news about God as revealed through Jesus Christ. This is the "gospel" spoken of in the New Testament. It is the minister's task and privilege to win men from sin and self to righteousness and unselfish service. It is his to break the Bread of Life, the written Word. He is privileged to shape young lives and guide older ones. The task of the minister is the greatest and most challenging work in the world.

4. How shall I choose my vocation in life? Whatever calling I select, my standard and objective shall be service. Therefore, the work in which I, with my talents and makeup, can best render the largest service is the one I ought to consider carefully. Among other things I must consider the need, my fitness, and probable contentment.

Nortonville, Kans.

## THE UNMET NEEDS OF THE WORLD

Christian Endeavor Topic for Sabbath Day.  
April 25, 1931

## THOUGHTS FOR THE QUIET HOUR

LYLE CRANDALL

There are many things which the world needs, but the supreme need is Christ. There are people in every community who are hungry for a knowledge of him—who are hungry for the gospel message. Do they hear it from the pulpits as they should? We are Christ's ambassadors, and our duty is to preach him to the world.

A few weeks ago I attended the funeral of a woman whom I knew only a short time. During my short acquaintance with her I could tell that she was a Christian, although nobody had ever told me she was a church member, neither had she ever said anything about religion to me. I learned at her funeral that she was a member of the Baptist Church. How did I know she was a Christian? I knew it by her daily life. She was kind, sympathetic, cheerful—always doing deeds of kindness for those in need, and speaking words of comfort and cheer to those who needed them. She had a host of friends, and this was shown by the large congregation which filled the church at her funeral service, and also by the many beautiful flowers. She preached Christ to the world by her life, and those who knew her saw him in her life. Her life was a beautiful life, one which will live forever in the hearts of all who knew her.

Oh, friends! The world needs more of such people who are "living epistles, known and read by all men." Will you be one of these "living epistles"?

## INTERMEDIATE CORNER

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

Topic for Sabbath Day, May 2, 1931

## DAILY READINGS

Sunday—Vain dreams (Gen. 11: 1-4)  
Monday—Grasping for a crown (2 Sam. 15: 1-6)  
Tuesday—Depending on pull (Matt. 20: 21-23)  
Wednesday—Jesus' ambition (John 4: 34)  
Thursday—A good workman (2 Tim. 2: 15)

Friday—Faithfulness (Luke 12: 41-43)  
Sabbath Day—Topic: What is my life ambition?  
(Ps. 40: 6-10. Consecration meeting)

MISS MERLE FULLER

Ask several people this question: What is your life ambition? The answers would probably be as varied as the people whom you asked. However the answers could be divided into two classes. The first we shall call "The Worldly Ambitions," and under this heading comes the ambition for niches, fame, honor, position in the business and social world, etc. The other is labelled "The Christian Ambition," and contains ambitions for humility, service, faith, surrender, unselfishness, success in noble living, etc.

How different these two groups are—as much difference as between the sand and the rock, for our ambition must be one which will cause our life to be as stable as a rock, and not one which will wash away like sand.

What does the Scripture say? The eighth verse says, "I delight to do thy will O my God: yea, thy law is within my heart." What ambition could be greater than the desire to follow in God's footsteps and live a pure, true Christian life? Such ambitions as were mentioned in the second group all lead up to this last ambition.

For an illustration of this you may print on the blackboard "you" in small letters, one below the other in the lower left hand corner. Then put "GOD" in large letters, one below the other on the right side. Join "y" and "G," "o" and "O", and "u" and "D" by three straight, slanting lines. You are very small, but God is great. When you connect yourself with God then you begin to get great. Between the "y" and "G" on the first line put the letters "ieldin." In order to be connected with God we must yield our hearts and lives to him. On the second line put near the left "o" the letters "bedient" and near the right "O" the letter "t." We must obey God's commands if we are to be successful in our Christian life. On the last line put the letters "se." If we have yielded our lives to God and obey his words then we can be used of God to help others to greater life ambitions.

North Loup, Neb.

## INTERMEDIATE NEWS

DEAR MR. RANDOLPH:

Our Intermediate Christian Endeavor thought that you might be interested in knowing what we have done this year.

We have been using the international chart and have reached about half of our goals. We hope to complete the rest by the first of July.

We have held our services every week in the year. We have also held monthly standard socials. Six or seven of our members sing in the choir quite regularly.

Special emphasis has been made on the subjects of Quiet Hour and Tenth Legion and several have already signed.

At Christmas time we joined the young people of the other churches in singing carols to the shut-ins. There are always many who appreciate being remembered in this way.

Besides a five-dollar pledge to the state, we made a two-dollar thank offering.

The Intermediate and Christian endeavorers entertained the district in November. Mr. Shartle, who told us about the Passion Play, was here with P. Marion Simms, our state secretary.

During Christian Endeavor week we held special services, beginning with Friday night prayer meeting. Sabbath morning we young people gave the pageant, "Youth Decides," by Myra Barber, and accompanied by Mrs. Warren.

A simple fellowship luncheon was served at noon. The first toast was given by Mr. Herbert H. Thorngate, a Christian endeavorer of fifty years ago. He was followed by Professor L. O. Greene and several young people. Solos were furnished by Roger Johnson and Ralph Sayre, accompanied by their sisters, Margaret Johnson and Margaret Sayre.

After the luncheon a union service of Junior, Intermediate and Senior Christian Endeavor was held in the church auditorium with Mrs. Warren as leader. This was a short but very impressive service.

We entertained teen-agers from Nortonville, Boulder, and Calora this summer. We are planning on going to Boulder this summer.

Sincerely yours,  
KATHERINE GREENE,  
Corresponding Secretary.

North Loup, Neb.,  
March 9, 1931.

## JUNIOR JOTTINGS

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

Use the sixty-seventh Psalm and the hymn "Forward Through the Ages" (sung by a Senior endeavorer) for the worship services in May. Other items on the program which will help to emphasize the subject, "Our Father's Work," may include the following:

Picture study using Taylor's, "When I Consider the Heavens."

Hymn—"Holy, Holy, Holy!"  
Poem—

"The heavens declare thy glory,  
The firmament thy power;  
Day unto day the story  
Repeats from hour to hour;  
Night unto night replying,  
Proclaims in every land,  
O Lord, with voice undying,  
The wonders of thy hand."

Prayer read by superintendent—"O God, thou art very wonderful, past our understanding. Thou hast created the heavens and the earth and given us life and strength. We thank thee for this beautiful earth, for the blue sky and the glory of the setting sun. We know thou carest for the flowers, the tiny birds, and all thy children of every color and creed. We praise thee, we glorify thee, we exalt thy holy name. For thou only art great. Amen."

## MARCH MEETING OF THE YOUNG PEOPLE'S BOARD

The meeting opened with devotionals led by the president, Miss Marjorie Burdick.

Report of the recording secretary was read.

A letter was read from the corresponding secretary who was unable to be at the meeting on account of illness.

Correspondence was read from Rev. Clifford Beebe. The following resolution concerning Mr. Beebe was adopted by the board:

*Resolved*, That the president be instructed to write to Rev. Clifford Beebe expressing the board's appreciation of his work as editor of the Young People's Page in the RECORDER.

Also, that the board expects him to subscribe to the *Christian Endeavor World* at its expense, and that he send a bill for his postage, regularly.

It was voted that the president be chairman of a committee to formulate plans for next year's work, the other two members to be appointed by her.

There was a short report by the president concerning the beginning of the work on the Conference program.

The meeting adjourned with closing prayer by Dr. B. F. Johanson.

Members present: Lucile Simpson, Dr. B. F. Johanson, Rev. Wm. M. Simpson, A. Russell Maxson, E. H. Clarke, Marjorie Burdick, Virginia Willis.

Respectfully submitted,

VIRGINIA WILLIS,  
Recording Secretary.

### MESSAGE FROM THE COMMITTEE ON DISTRIBUTION OF LITERATURE

THE SABBATH RECORDER

The committee is hoping to reawaken interest in the SABBATH RECORDER and to promote the work of increasing its circulation. The writer has occasion to go into many homes—the homes of professional men, farmers, machinists. Everywhere he finds magazines devoted to the vocation followed by the men of such homes—medical journals, mechanics, schools, science, rural life, and farm papers. These men are alert and up to date. They realize their need for such magazines, if they are to be successful, and provide them for home and office. A progressive farmer subscribes for a good farm journal that his work may be intelligently and more efficiently done. Such papers are supported because of the information contained and because their readers are interested.

The greatest business in the world is that of promoting the kingdom of God. To Seventh Day Baptists has been given the added responsibility of restoring the Sabbath to a needy Christian Church. The paper that furnishes you information along this line, that helps you religiously, that is published to promote this great truth is deserving of the best support and heartiest possible co-operation on the part of every member of the denomination. You need the SABBATH RECORDER. It needs you. For such reasons every Christian Seventh Day Baptist home should have the RECORDER, and moreover because "The church paper in a Christian home, when read in a Christian spirit, draws each member of the family closer to our Savior, Jesus Christ."

The Ladies' Aid societies, Christian en-

deavorers, and others will render a most valuable service if they will increase the circulation of the RECORDER during the coming weeks. SABBATH RECORDER week will be May 18-25. Watch the back covers of the paper for information and inspiration.

Cordially,  
COMMITTEE ON DISTRIBUTION  
OF LITERATURE,  
Per H. C. V. H.

### PATIENCE

Ye have need of patience, that after ye have done the will of God, ye might receive the promise.—*Hebrews 10: 36.*

"Let us be patient; these severe afflictions Not from the ground arise But oftentimes celestial benedictions Assume this dark disguise."

Patience is the guardian of faith, the preserver of peace, the cherisher of love, the teacher of humanity. Patience governs the flesh, strengthens the spirit, sweetens the temper, stifles anger, extinguishes envy, subdues pride; she bridles the tongue, restrains the hand, tramples upon temptation, endures persecution, consummates martyrdom.—*Selected.*

"Patience is one of the characteristics of truly great men. This was true of Christ and his disciples. So we who trust in the love and power of God, should commit all things to him, and then wait patiently for him to work out the desired result."

### BE OF GOOD CHEER

Be of good cheer; I have overcome the world.  
—*John 16: 33.*

Lo, I am with you always—even to the end of the world.  
—*Matthew 28: 20B.*

I see all history pass by, and through it all Still shines that face, the Christ face, like a star Which pierces drifting clouds and tells the truth. They pass, but it remains and shines untouched, A pledge of that great hour which surely comes When storm winds sob to silence, fury spent To silver silence, and the moon sails calm And stately through the countless sea of peace. So through the clouds of Calvary there shines His face, and I believe that evil dies, And good lives on, loves on, and conquers all— All ways must end in peace. These clouds are his, They cannot last. The blue sky is the truth, For God is love. Such is my faith and such My reasons for it, and I find them strong enough . . . . . If it is a choice, I choose Christ.

—*Int. J. Rel. Edu.*

## CHILDREN'S PAGE

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

### THOUGHTFULNESS AND HELPFULNESS AT HOME AND SCHOOL

1 CORINTHIANS 13: 4, 5

Junior Christian Endeavor Topic for Sabbath Day, May 2, 1931

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

#### AN OBJECT TALK

Use a flashlight for the object. When it is first displayed it should not light, and upon inspection someone discovers that there is no battery in it. The flashlight was good looking, and had a bright, cheerful face of glass, but that was all.

The leader then produces the battery and places it in the flashlight and stands holding the flashlight (without pressing on the button to light it). "Well, now what's wrong?" he asks. "We have placed the power or the force in the flashlight which we will call 'love' but it still looks the same on the outside."

"Press the button," puts in one of the juniors.

"Yes, yes, of course. How stupid of me. There must be some contact between the flashlight and battery before it will give the light it is intended to. And the same holds true in our lives. We can be full and overflowing with love inside, but unless we let it shine out in deeds of thoughtfulness and helpfulness to those around us our lives will be selfish and thoughtless, our battery of love is dead instead of alive as it should be."

Love and kindness we may measure  
By this simple rule alone:  
De we mind our neighbor's pleasure,  
Just as if it were our own?

Let us try to care for others,  
Nor suppose ourselves the best;  
We should all be friends and brothers,  
'Twas the Savior's last request.

Politeness is to do and say  
The kindest thing in the kindest way.

—*Anonymous.*

### OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I have not written to the RECORDER for a long time. I just got back from Nanking. Nanking is the capital of China.

On the train a man who had been to France talked a lot with Daddo. He told Daddo about a place that we could stay. It was supposed to be in the middle of the city. We got there at night and the city wall was closed, but our train friend had a pass so we could all go in.

The next thing we did was to get our errands done. We had lots of time, so we hired a tou and went to the Sun Yat-sen Memorial Park. There we found our friend, Mr. Fu. He is the head of the planting department of the park. He had gone to a council on a mountain with President Chiang. They call him "The General." Our friend, Mr. Fu, said if we had come earlier he would have taken us to meet The General.

It was about where to put the barracks for the disabled soldiers. We went to Ming tomb. It is about six hundred years old. Then we went to an old, old palace of an emperor. It was sixteen hundred years old. There was an old well. Mr. Fu said that when the emperor had lost the battle he and the empress jumped in the well.

Your friend,

GEORGE THORNGATE.

Liuho, Ku,  
China,

March 8, 1931.

DEAR GEORGE:

You certainly must have had a very interesting time at Nanking, one which you will long remember. I am sure all the RECORDER children will enjoy hearing about it as well as I have, and I imagine they would like to have taken the trip with you. China seems a strange, interesting country to us. Of course it does not seem so much so to you as you are so used to it. Of course Chinese children would think America and her people rather strange too.

Sincerely your friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

This is the first time I have written to you. I am eight years old and in the fourth grade.

I go to Sabbath school and Christian Endeavor. The Christian Endeavor is learning a song. This summer the Christian Endeavor is planning to go camping. We are going to have Bible school three weeks this summer.

I have two brothers. Their names are Ronald and Melvin. Ronald is eleven years old and Melvin is seven years old. Ronald's birthday is January seventh, Melvin's birthday is July ninth, and mine is April twenty-first.

I had better close now so the other children will have room.

MAXINE BRANCH.

*White Cloud, Mich.,  
April 8, 1931.*

DEAR MAXINE:

I am so glad you have begun to write for the Children's Page. I wish every single Seventh Day Baptist in the world would follow your example, don't you? Yes, and other children, too.

I am pleased to hear from someone in White Cloud. I have never been there but I have often been in Covert, Mich., where my mother's people lived, and I have relatives in other parts of Michigan. The chief thing I remember about Michigan is the peaches. Does your father have a peach orchard?

I hope you will be able to get both Ronald and Melvin to write for the RECORDER, too. Tell them they must not let the girls get the start of them.

Sincerely yours,  
MIZPAH S. GREENE.

DEAR MRS. GREENE:

Dorothy and Emma are writing to the SABBATH RECORDER, too. Dorothy came over to play with us today. She wanted to write a letter to the SABBATH RECORDER, too.

I went to a birthday party last night. The girl was eight years old. I had a birthday two weeks ago. I got a lead pencil and I

am using it to write my letter. We got a lot of other pretty things but I will not have time to tell you what they were.

I go to Sabbath school most every week.

We had company three days and four nights. It was my daddy's brother with his wife and two children. Grandpa came, too. We had a nice time when they were here.

We have a lot of snow now but it will go away by and by. I will close now.

Yours truly,

ESTHER BURDICK.

*Leonardsville, N. Y.,  
April 8, 1931.*

DEAR ESTHER:

I was just wondering if I would not hear from my twins again soon, when along came your letters, and very glad I was to get them.

What fun birthday parties are, especially surprise ones. I don't like surprise parties on myself, though, so much as I do on other people. I remember a surprise party I had on my ninth birthday which surely was a surprise. I came home to find the house full of girls and boys, and what do you suppose I did? I began to cry and said, "I knew it all the time."

I am glad you had such a pleasant visit with your cousins. When I was a little girl I had three girl cousins living just half a mile away and we used to have wonderful times together.

Your sincere friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

I thought I would write another letter to the SABBATH RECORDER. The snow went away but now we have some more, yesterday and the day before.

We are having a contest at Sabbath school. We have red and blue ribbons, and about the last of April the side that wins is entertained by the side that loses. I am on the red side and I think I'll have to help entertain the blue side, but I will not let Esther help because she is not on the red, she is on the blue. The red is losing all the time.

I was eight years old March the twenty-first.

I think I will close now.

Your friend,

EMMA BURDICK.

*Leonardsville, N. Y.,  
April 8, 1931.*

DEAR EMMA:

When I read your letter I looked out the window to see if there was any snow. I didn't find a bit around the house or streets but there are a few patches of snow on the hills above town, and out in the country people still have to wade through the snow to get to their sugar bushes. We are having new maple sirup and sugar nowadays. Yum-m-m! Don't you wish you had some?

Your contest must be a lot of fun. I hope you'll entertain the winning side royally. Beside it's almost like winning when your twin is on the winning side, isn't it?

Your true friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

This is the first time I have written to you. I am seven years old and in the second grade at school. I go to Sabbath school. I have a big sister and her name is Joyce.

We are having a vacation and I am over to play with Emma and Esther Burdick. We have lots of fun dressing up in old clothes.

My sister is teaching Sabbath school.

I will write again sometime. I like to play with Emma and Esther Burdick.

I think I had better close now.

Your friend,

DOROTHY DOLBECK.

*Leonardsville, N. Y.*

DEAR DOROTHY:

I am ever so glad you have joined the ranks of our band of RECORDER children and I hope we will hear from you often.

I am sure a great deal of fun can be crowded into one short vacation, but school is a pleasant place too, isn't it, with many interesting things? Eleanor had to start back to school this morning and she was both glad and sorry. She wanted to stay

up late last night because as she said, "It's the very last of my vacation."

I must leave room for a little story written by one of my dear little friends at Independence, Margaret Mather, so no more this time.

Your sincere friend,

MIZPAH S. GREENE.

HELPMATES

Once there were two little girls, Mary and Marian. Mary was crippled, and when they played together, Mary sometimes fell down and Marian would help her up. They would help each other. They always liked to play together and they would never quarrel.

Mary and Marian were always kind and smiling, too. They smiled at everybody they passed. When they slid down hill Marian would draw Mary's sled up for her.

MARGARET MATHER.

*Independence, N. Y.*

#### A HUMBLE PRAYER

ELMO FITZ RANDOLPH

Great God, the Father of us all,  
Who reigns on earth and in heaven above,  
Please bind our hearts together  
With chains of lasting love.

Inspire us! Help us! Guide us!  
Toward the everlasting light.  
Lead us away from all the sin  
And darkness of the night.

Make us thankful for thy mercy  
And thy tender, loving care.  
May our faith be kept unbroken  
And our souls free from despair.

God help those who may be finding  
Burdens difficult to bear.  
May their hearts be filled with gladness  
And a will to do and dare.

And now before I close my eyes  
To dwell in realms of sleep,  
Accept my humble thanks, dear Lord,  
For the vigil thou dost keep.

How long must the Church live before it will learn that strength is won by action, and success by work, and that all this immeasurable feeding without action and work is a positive damage to it—that it is the procurer of spiritual obesity, gout, and debility?—*J. G. Holland.*

## OUR PULPIT

### PERSONAL INFLUENCE

REV. JAMES L. SKAGGS  
Pastor of the church at Milton, Wis.

SERMON FOR SABBATH, MAY 2, 1931

Text—Romans 14: 7.

### ORDER OF SERVICE

HYMN

LORD'S PRAYER

RESPONSIVE READING

HYMN

SCRIPTURE READING

PRAYER

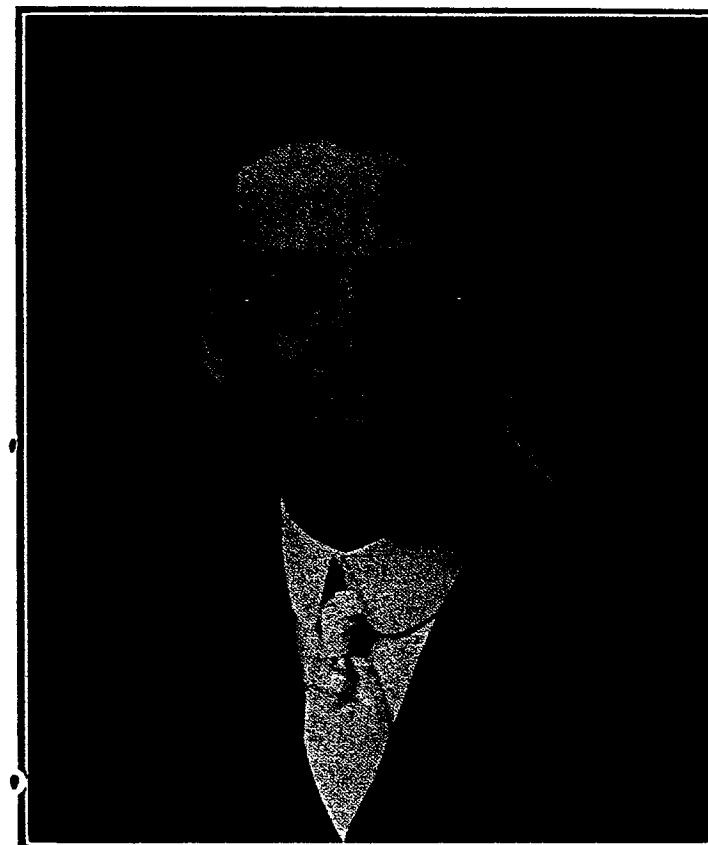
OFFERING

HYMN

SERMON

HYMN

CLOSING PRAYER



gether a group of men. Perhaps he gives them a good dinner. He tells them about the wonderful things he is doing. He appeals to their religious interest, their generosity, their loyalty to their homes and families, their desire to make money. He uses the newspapers, magazines, and mails to attract attention and create interest.

The same principle is at the basis of our religious work. "None of us liveth to himself." Jesus spent only three years in a min-

istry of teaching and personal service. And, behold, how wonderfully he has influenced the whole world. He touched the lives of his disciples and they in turn touched the lives of others. And that touch has been passed from one to another all down through the ages.

A great light came upon Paul as he was on his way to Damascus to crush out the religion of Jesus. He carried that light over into Asia Minor, and on into Europe and to Rome.

In our modern days our own friends are going hither and yon across the seas and to the uttermost parts of the earth and carrying that light into every dark corner.

Other influences are carried in like manner. Every interest, every good, and every evil under the sun, is carried in the same manner. It is only the occasional man who goes out in a large way to consciously and

"None of us liveth to himself."

The elements in nature about us carry their atmosphere. The sun gives off its heat and light. The rose fills the air with its perfume. The grass, the flowers, the trees, the birds give to the springtime an exhilarating charm. Men also carry an atmosphere. They exercise an influence wherever they go.

The political campaigner goes about the country carrying his broadest smile, his wisest look. He desires to influence the voters. He gets the people together or addresses them through the radio, and tells them how much better off they will be if they will only elect him to office. He gets the reporters to write him up for the newspapers and uses every possible means of impressing the people with his fitness for office.

It is so in trade. The promoter gets to-

deliberately exercise an influence on fellow-men. But the thoughtless rank and file, the good, the bad, the careless and indifferent, are also having their influence upon their fellow men.

Men may, and I think generally do, go about their affairs utterly unconscious of the influence they are having. But consciousness of influence is not necessary in order for it to be real and great. The sun is unconscious of the influence it has upon our earth, and yet that influence has the meaning of life and death. The influence which a man has on people about him must be just as real. And a man is not affecting inanimate matter, but he is affecting living souls. He is adding to or taking from the happiness, the joy, the hope, the faith, the virtue, the godlikeness of man.

Indeed, "None of us liveth to himself."

Our literature is full of characters which are presented as having the most remarkable influence upon people and conditions about them. Jesus spake as never man spake, and the soldiers who were sent to take him went back without him. The jailer fell down on his knees before the prisoner and cried, "What shall I do to be saved?"

People were tremendously influenced by the life and teachings of Jesus, and his great influence was the background of the hatred of his enemies. It was fear of their business being ruined by the preaching of Paul against idolatry which stirred up the wrath of the silversmiths and coppersmiths.

Centuries before Christ, Socrates had been put to death because of his unorthodox teachings among the youth of Greece. Jean Rousseau is credited with the direct influence which caused the great French revolution.

President Hoover and Premier MacDonald in their conferences in a Virginia cabin were exercising a tremendous influence upon the nations of earth. Other world leaders are talking peace and planning for the reduction of armies and navies, and there is clearly better spirit of mutual confidence growing up among the nations.

What great business and political leaders are attempting to do for the stability of our country, we ought also to do for the religion and morals of our communities and of our country. We need to think success and

talk success. We need the enthusiasm of faith and courage and hope. We need to exercise our personal influence for the realization of the ideals which we hold.

We often hear the lament that progress is slow in the promotion of goodness, virtue, spirituality. The fact seems to be that multitudes of splendid people either deny or ignore the fact that they can or do exert any influence. It would seem that when it comes to working for these higher things, many people have a real case of inferiority complex: they believe they can't, and therefore they do not try. Or perhaps with many of us our idealism is negative, vacant. We have it theoretically, but do nothing about it.

Influence we must have. If it is not for things that are positive and constructively good, it is for things that are bad, or, at best, an influence for indifference toward things that are good and worthy. And what is more killing than indifference? It is no wonder that John the Revelator cried out in behalf of the Lord who was sickened by the indifference of his people: "I would that ye were either cold or hot; but because thou art lukewarm and neither cold nor hot I will spew thee out of my mouth."

"No man liveth to himself." And every man has it in his power to determine what his influence shall be and in what direction it shall trend. Our influence is like our talents: we can use it for God and his kingdom, or we can hide it away in the dirt and filth of the world.

Our opportunities are very great. God will use us to the full extent of our devotion. Our limitations are all on our own human side.

The opinions which our fellow men form of us practically determine our influence. If those who know us believe we are sincere and earnest in our Christian professions, we are in a position to be very helpful. If our conduct is such that our fellow men believe we are pretending, that we are not taking our professions seriously, then we are bound to fail—try as we will.

We who are parents may well consider what our children think of us. Is our Christianity so real that they can see Christ in us? Is our interest in the church such that our children are convinced of our loyalty and devotion to its work and ideals? Are

we so regular in our attendance upon the appointments of the church and so generous in our giving and serving that there can be no question of our interest?

Then what do our neighbors and business associates think of us? Yes, it makes a lot of difference what they think of us. If we are Christian neighbors and Christian in business—just in our ordinary dealings with each other—our personal influence will take care of itself.

Then you young people, you children, who profess to be Christian: What do your parents think of the sincerity of your Christian profession? Are you learning to overcome and be truthful, trustworthy, patient, kind, and helpful?

You young people: What do your associates, those who know you best in school, on the playground, in the privacy of your rooms, in your parties, in your social relationships—what do those who know you best think of your Christian profession? Are they convinced that you have accepted Jesus as your Master and that you are daily walking in fellowship with him? If such is the case you need not worry about the influence you are having. It is beautiful and inspiring to find young people living in the midst of all the temptation of modern life and giving unmistakable evidence that they have taken Jesus as their Lord and Master.

These questions are not raised because we do not have parents and young people who give every evidence of being sincere, earnest, faithful Christians; but these ideals are set forth in the hope that the number may be increased.

The past history of Milton is marked by the Christian character of many of its citizens. Why do we have our beautiful park, of which the whole community is justly proud? Because one far-seeing man had the vision to see the desirability of it and the devotion to set it apart. Why do we have yonder college on the hill, surrounded by its magnificent trees and beautiful grounds? Why is it that from the town of Milton many scores of youth have gone out equipped for large and useful living? Every brick in those walls, every tree on the campus, every young man and young woman who has gone out blessed by that institution speaks of the personal influence of the Christian men and women who have given and lived and labored and taught.

And here is our church, and no one can measure the good it has accomplished, the number it has influenced to enter into the kingdom of God. Its sacred memories, its atmosphere, its building, its present degree of strength, all speak eloquently of the personal influence of many who have entered into rest and of many who are yet here carrying on.

Sometimes I hear someone speak as if we were not doing much in these days as compared with past years. True, our church is not ideal today, and it never has been. But as I know its history, I believe there is much reason for encouragement at the present time. It would be interesting to make a survey of our church and to tabulate for our encouragement the evidences of Christian devotion and of personal influence for God and his kingdom.

So while we strive for the better, let us take a bit of satisfaction in the good which we see.

In the meantime, each one might ask himself: Am I leading others toward greater loyalties to God and truth and right? Am I leading people toward the place of worship and the place of prayer?

“No man liveth to himself.”

#### AMERICAN SABBATH TRACT SOCIETY

##### Treasurer's Receipts for January, 1931

GENERAL FUND	
Contributions—Onward Movement .....	\$ 431.39
Income from invested funds	
Mrs. H. Gillette Kenyon Bequest.....	1.05
Electra A. Potter Bequest .....	.72
W. C. Cookman Bequest .....	.03
Susan Loofboro gift .....	.33
William C. Whitford Bequest .....	1.67
S. D. B. Memorial Fund	
American Sabbath Tract Society Fund	33.90
Charity L. Burdick Bequest .....	12.00
Delos C. Burdick Bequest .....	316.08
Eugenia L. Babcock Bequest .....	283.33
E. K. and F. Burdick gift .....	105.00
George H. Babcock Bequest .....	1,017.15
Hornell Church Fund .....	52.50
Mary E. Rich Fund .....	25.50
Penelope R. Harbert Bequest .....	42.00
Sarah P. Potter Bequest .....	30.00
Estate Edward W. Burdick .....	49.85
	1,971.11
Receipts from Publications	
“Recorder” .....	\$ 384.30
“Helping Hand” .....	106.06
Outside publications .....	1.40
Junior graded helps .....	10.35
Intermediate graded helps .....	2.25
Denominational calendars .....	41.25
Tract depository .....	3.87
	549.48
Contributions to special Sabbath Promotion work	125.01
Total receipts, January, 1931 .....	\$3,076.99

DENOMINATIONAL BUILDING FUND	
Contributions .....	\$ 242.00
Loan from Permanent Fund, Plainfield Savings Bank .....	800.00
	1,042.00

MAINTENANCE FUND	
Rent from publishing house .....	125.00
	\$4,243.99

##### Treasurer's Receipts for February

GENERAL FUND	
Contributions	
Onward Movement .....	\$ 107.84
Interest daily bank balances .....	.38
Receipts from publications	
“Sabbath Recorder” .....	\$ 731.05
“Helping Hand” .....	249.57
Outside publications .....	2.10
Junior graded helps .....	15.75
Intermediate graded helps .....	3.15
Calendars .....	169.00
Tract depository .....	2.23
	1,172.85
	\$1,281.07

DENOMINATIONAL BUILDING FUND	
Contributions .....	\$ 125.32
Interest, daily bank balances .....	1.09
	126.41

MAINTENANCE FUND	
Rent from publishing house .....	\$ 125.00
Interest, daily bank balances .....	.19
	125.19

Total receipts, February .....

Treasurer's Receipts for March, 1931	
Contributions, Onward Movement .....	\$ 215.68
Receipts from publications	
“Sabbath Recorder” .....	\$ 370.85
“Helping Hand” .....	71.04
Outside publications .....	1.05
Junior graded helps .....	3.75
Intermediate graded helps .....	.90
Calendars .....	38.80
Tract depository .....	3.90
	490.29
	\$ 705.97

DENOMINATIONAL BUILDING FUND	
Contributions .....	259.60

MAINTENANCE FUND	
Rent from publishing house .....	125.00

Total receipts, March .....

#### CLEAN PLAY

Neighbors can't always be deaf and blind, so one spring day I could not help overhearing and seeing a little episode that was being enacted next door to me. The yard seemed to be overflowing with little up-to-sixes. There were bang-bangs from toy-pistols, whang-whangs of home-made swords, cries of “Forward march” and, “Shoot that German.” A miniature war was being carried on with surprising realism.

Soon the kitchen door opened and a young mother called, “Come, children, let's

play something else. Bobby and Betty are not allowed to play war or to point guns. War and guns make people unhappy, you know, and we want to make people happy. Here, you may have this corner of the yard all to yourselves and Betty and Bobby have some spades and shovels and I'll get some old spoons so everyone can have something to dig with. And over there is a pile of lumber ends which daddy brought home just for you children to build things with.”

“All right!” shouted Mr. Former Commander. “Let's make roads an' railroads an' signs an' ever'thing.”

“Yeth, thir! An' I've dot a tar in my potet!” shouted a wee red-head.

“And I'll build a bridge and put a river under it,” Bobby said, and Betty added, “Mother lets us have water if we are careful.”

You never saw such a busy, happy, mud-besmeared group of children. When calls for lunch came from the nearby houses, the children left reluctantly and with promises to hurry right back before the river went dry.

Through the kitchen window, I saw Bobby and Betty, scrubbed clean and radiantly happy, eating lunch with evident relish. From another house, I heard a mother's scoldings, angry words about “getting your clothes filthy,” a child's crying and attempted explanation about bridges and rivers.

After lunch, Bobby, Betty, and only one other continued the road and river making. In the other yard, the war was resumed, varied only with robberies, hold-ups, and jail.

And I could not help reflecting that on the one side of me were dirty children at wholesome, constructive play; on the other side were clean children at unwholesome, destructive play. With the one, the dirt was not even “skin deep” and could not go in; with the other, the dirt was on the inside and *would* come out.

Both those mothers believed in “clean play.”—*Lorena Daniel Solberg.*

“Hello, Tom, got a job yet?”  
 “Yes, I'm selling furniture now.”  
 “Selling much?”  
 “Only my own, so far.”—*Selected.*

## Fundamentalists' Page

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

### THE INCARNATION

In my sermon, "The Resurrection Message and Christian Conquest," published in this department, March 30, I said there were three great historic facts that stand out as a holy trinity in our Christian faith: the incarnation, the atonement, and the resurrection. When we speak of any of these we speak in superlative terms. They are all central—all fundamental to our Christian faith.

#### The Incarnation.

The incarnation of Jesus is central in our Christian faith. Jesus was more than human in his origin. He was divine in his conception. Matthew and Luke made this clear. They both declare that he was conceived by the Holy Ghost in the womb of a virgin. This is an amazing work of God before which men must stand in awe. And if Christ's divine conception is a fact, then it was absolutely necessary. God does not work miracles merely to amuse himself or to astound men. If it was absolutely necessary for God to do this supernatural thing—incarnate himself in human flesh—it is not a matter of indifference whether we believe it or not. If God has done such a thing and has seen fit to make it a part of the gospel, redeemed men and women should recognize the fact.

Modern materialism—and for the most part, modernism—denies the virgin birth of Jesus. Many ingenious arguments are advanced in order to get around it, or get rid of it. These critics tell us that the Hebrew word translated "virgin" has not been properly translated; that where the word occurs in the Old Testament it is usually translated "maiden," or "damsel"; that the Hebrew word merely means a "marriageable woman," that is, a woman old enough to be married, with no thought of her virginity. Yet Matthew says: "When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Spirit." With this Luke agrees.

It is convenient to speak of the virgin birth. That is the way the creeds express their belief in the supernatural conception of Jesus. No doubt, at least there is none in my mind, that the virgin was necessary to Christ's birth into this world, else God would not have so ordered it. And Mary's service in clothing the Son of God with our humanity was a real, sacred, and honorable service. Yet the virgin is not the pre-eminent factor in Jesus' birth. And it is not the fact that Jesus' mother was a virgin that is the basis of the critic's attack. It is the *method of Christ's conception* that they repudiate. *The pre-eminent factor in Christ's origin is his conception by the Holy Spirit.*

Those who deny the virgin birth would deny his miraculous birth just as quickly had the records said that Jesus' mother had been previously married. The basic fact in their opposition to the virgin birth is their insistence that *Jesus had a human father.*

Matthew Arnold, years ago, expressed the mind of our modern materialist when he said, "Miracles do not happen." These people live under the tyranny of natural law. The world, man, society, and religion have all evolved. They live under a monistic philosophy of naturalism in which natural law reigns supreme. Hence they sweep away all miracles. A miracle implies a violation of the law of nature. They answer, "There are no such violations." Or, miracles imply the suspension of the law of nature. They say, "There are no such suspensions." If they recognize God as the Creator of the universe, they have locked him out, so far as granting God the power to intervene or modify the ordinary processes of natural law. A watch builder may start or stop a watch without wrecking the mechanism. But our materialist grants God no such power. So when the Bible says that Jesus was miraculously born they reject it, and then try to argue it out of the Bible. And the tragedy is they can do this only by either *discrediting or denying the truthfulness of the records.*

These critics affirm that the supernatural birth of Jesus rests upon the testimony of *two gospels only.* Of course, the testimony of one gospel writer ought to be sufficient. But the critics are *wrong* in that statement. Robert E. Speer says: "It would be more fitting to say that *all the gospels which deal with Jesus' childhood tell of the virgin*

*birth.*" That ought to settle the matter for fair-minded people.

But Mark is *not* silent. In his opening verse he says: "The gospel of Jesus Christ, *the Son of God.*" At his baptism, Mark records the voice from heaven saying, "Thou art my beloved Son." Mark never refers to the popular notion of Jesus as Joseph's son.

Nor is John silent: He begins his gospel with the lofty assertion of the pre-existence of Jesus as the Eternal Word. "In the beginning was the Word, and the Word was with God, and the Word was God. . . . And the Word was made flesh and dwelt among us" (John 1: 1, 14). Again and again John quotes some of Jesus' plainest words about the divine Sonship. See John 6: 42-65. No one but an egotist would make use of such language, if he were not God's Son.

Nor is it true, as is so often stated by the critics, that Paul is silent about Jesus' divine conception. In the first chapter of Colossians Paul deals with the pre-existence of Jesus Christ in a way that makes it *absolutely impossible to think of Jesus as originating and entering the world as an ordinary human child.* (Please turn to that chapter and read it before reading further.)

The same fact appears in many other letters of Paul. Let us take a single sentence from Galatians: "When the fulness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law that we might receive the adoption of sons" (Galatians 4: 4, 5).

Paul here declares to the Galatian Christians that the coming of Christ was the turning point in human affairs. He says, "*God sent forth his Son.*" He was the Son of God before he was sent. Let us grasp that fact. He did not become the Son of God somewhere along the way, being converted to his God-given task, or as the critics put it, when "a God-conscience was born in him." According to Paul, Christ's relations with men rested upon his pre-existing relationship with God. It is upon that very foundation that Paul rested his doctrine of salvation: "In whom we have redemption through his blood, even the forgiveness of sins" (Colossians 1: 14).

Paul is in perfect harmony with John. "The Word" which "became flesh" was

with God in the beginning, and "was God." In the fullness of time "God sent forth his Son." It was *his Son that was sent forth*; it was *his Son that was born of a woman.* That is exactly what Matthew and Luke declare. Paul carries us back to Bethlehem where we see a baby lying in his mother's arms—God's Son, a human infant, drawing his life from a weak mother. No wonder the poet sings:

"O Holy Child of Bethlehem,  
Descend to us, we pray;  
Cast out our sin and enter in—  
Be born in us today.

"We hear the Christmas angels  
The great glad tidings tell—  
Oh, come to us, abide with us,  
Our Lord Emmanuel."

(Many readers of the RECORDER will be interested in the following article from the pen of S. D. Gordon. Thousands of people have been blessed by Mr. Gordon's "Quiet Talks"—on Power, Prayer, Service, about Jesus, the Tempter, Home Ideals, etc. I am in perfect harmony with every word of this confession.—A. L. D.)

### WHAT I BELIEVE

Sometimes, some persons, with probably the best intention, quite sincerely, take sentences out of their connection, and so fail to understand the connected teaching; and so they are apt to think that there is wrong teaching, or deficient teaching.

So I am putting down this simple plain statement of just what I believe, and have always believed, and tried to teach the best I could by tongue and pen, regarding the essential truths of the old gospel of Christ.

I believe in the Word of God, as inspired directly and fully by the Holy Spirit through the men who wrote. This applies to the entire book, from cover to cover.

I believe in the deity of Jesus Christ; that he was very God of very God, born of the Virgin Mary by the direct creative act of the Holy Spirit.

I believe that Jesus Christ died for our sins on the cross as our substitute Savior, and only through his precious blood shed is there salvation for any one of all the race.

I believe that sin is an act of rebellion against God's perfect love-will, and that it is so damnable that there is no escaping the

consequences of it except through the blood of Christ.

I believe that every man must make personal choice of Christ as his Savior for present character and future destiny; and only so is there salvation for him from unending death in the future world.

I believe in the Pentecostal fullness of the Holy Spirit, and that through this blessed experience one may live a life of purity and holiness, in the purpose of his heart, and increasingly in actual practice.

I believe that our Lord Jesus is coming back again in person to bring in the kingdom reign, and his coming is a thing to be expected in our day.—*S. D. Gordon.*

### TRACT SOCIETY—MEETING BOARD OF TRUSTEES

The Board of Trustees of the American Sabbath Tract Society of New Jersey met in regular session in the Seventh Day Baptist Building, Plainfield, N. J., Sunday, April 12, 1931, at 2 o'clock, p. m., President Corliss F. Randolph in the chair.

The members present were: Corliss F. Randolph, Theodore L. Gardiner, Alexander W. Vars, Herbert C. Van Horn, George R. Crandall, Franklin A. Langworthy, Wm. M. Stillman, A. Burdet Crofoot, Irving A. Hunting, Esle F. Randolph, Mrs. Wm. M. Stillman, Ahva J. C. Bond, John R. Spicer, Courtland V. Davis, Asa F. Randolph, William C. Hubbard, Edward E. Whitford, Winfred R. Harris, Bernice A. Brewer, Orra S. Rogers, Business Manager L. Harrison North.

Visitors attending: Mrs. Ahva J. C. Bond, Mrs. John R. Spicer, Miss Dorothy P. Hubbard, Mr. John C. Bond.

The meeting was opened with prayer by Dr. Theodore L. Gardiner.

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

No field work has been done this month. The entire time of the corresponding secretary has been devoted to routine of the office together with planning for future activity. The usual work for the SABBATH RECORDER has been done in the way of preparing Observations by the Corresponding Secretary, securing sermons for the Pulpit department, and furnishing other material for publication in promoting the religious and financial interests of our General Conference. A considerable amount of thought and

effort have been given to the work of the Committee on Distribution of Literature.

Sixty-four letters have been written, besides 12 carbon copies of a letter sent out in solicitation of sermons for "Our Pulpit," and 67 copies of a mimeographed message promoting the work of raising the full amount of the united budget of General Conference. A letter was prepared and printed copies sent to about 130 Sabbath-keeping students in our colleges and other institutions. In this letter the attention of the students is called to the board's interest in them, and to the fact that the RECORDER will be going to them for a period of the next several weeks. The articles of especial interest to them will be marked. Dr. A. J. C. Bond is preparing the special material, although others are being invited to contribute also.

The number of tracts distributed is 1,877, of which 1,548 have been called for as a result of the activity of the Committee on Distribution of Literature. Other pieces sent out through the mail are 1 *Year Book* for 1930, 10 copies of *Church Membership for Juniors*, 1 sample *Helping Hand*, 45 *Sabbath Mottoes*—the one chosen at the Teen-Age Conference held last November at New Market, several sample copies of SABBATH RECORDER.

Complete arrangements have been made for the Northwestern trip, May 3 to June 5, the campaign already outlined for the board.

Among interesting and encouraging correspondence received I might mention the four following: Mr. Jeffers of Racine, Wis., has distributed SABBATH RECORDERS and our tracts, he claims, among more than 20,000 people. He believes a RECORDER subscription campaign would be successful among those people, and could be put on by college students, during vacation, from Milton. Mrs. Mattie Brooks of Pittsburgh, Pa., has distributed many of our tracts in her own locality and in ten other cities. Inquiries keep coming to her about the Sabbath. She is a Sabbath-keeping Baptist, but the pastor of her church is displeased with her Sabbath tract distribution. A deep desire is expressed that a Seventh Day Baptist Church be organized there. A Mr. F. J. Goertzen of Ratner, Sask., Canada, is interested in our literature, writes for some RECORDERS and tracts, and wants to know how to become a member of our church. A letter from Dean A. E. Main conveys to the board his appreciation of the late Arthur L. Titsworth, and a testimony of the strong, unchanging friendship existing between himself and the deceased.

HERBERT C. VAN HORN,  
*Corresponding Secretary.*

April 12, 1931.

Report accepted.

Dr. Ahva J. C. Bond, leader in Sabbath Promotion, presented correspondence relative to summer camps and Teen-Age Conferences. He reported, informally, his visit to Salem College where he preached in the local and Lost Creek churches and held a series of conferences with college young

people and college faculty. The regular report follows:

#### REPORT OF LEADER IN SABBATH PROMOTION

I furnished a series of three sermons for the Pulpit department of the SABBATH RECORDER last month, and have begun a series of articles for the Education Department, all at the request of the corresponding secretary of the board.

I visited Salem College March 20-24, where I received the heartiest possible reception and co-operation on the part of the president, dean, and faculty. I delivered nine sermons and addresses, conducted three group conferences, and had personal interviews with fourteen college students by appointment.

In a letter from G. Zylstra of Overschie, Holland, he expresses his thanks for pictures sent, and says he gave one hundred three projections, about eighty of which were from the two volumes of our history. He will probably give the same lecture at Amsterdam.

I am presenting a bill of expense incurred in connection with the young people's conference at Riverside, Calif., amounting to \$7.80.

I have been asked to conduct a Teen-Age Conference at Adams Center in May, and to conduct a conference and attend the Western Association in Little Genesee in June.

Much interest is being shown in camp work. Plans are developing with respect to Lewis Camp, and I have correspondence in the interest of camps at Middle Island, W. Va., White Cloud, Mich., and Boulder Colo. A Teen-Age Conference will be held at Boulder.

A. J. C. BOND.

Report accepted and voted that a bill for \$7.80, incurred in connection with the holding of the Teen-Age Conference at Riverside, Calif., be approved and paid.

The regular quarterly audited report of the treasurer, Mrs. William M. Stillman, was submitted.

Report adopted.

Chairman Esle F. Randolph of the Advisory Committee recommended that the board consider the matter of a contribution to the Faith and Order Movement.

It was voted that there be appropriated from the Special Sabbath Promotion work fund to the Faith and Order Movement \$25 for the current year.

For the Committee on the Distribution of Literature, Courtland V. Davis reported informally, satisfactory progress in the campaign for a wider distribution of tracts through our churches, and of promoting interest in the SABBATH RECORDER and enlarging its circulation.

Chairman Alexander W. Vars, of the Supervisory Committee, submitted a recommendation that \$3,000 now in the Publishing House Maintenance Fund be transferred to the Building Fund and applied on account of \$5,000 now outstanding in the form of equipment notes.

By vote recommendation adopted.

It was recommended that, pending the appointment of a permanent editor, the corresponding secretary, Rev. Herbert C. Van Horn, be requested to exercise temporary editorial supervision of the SABBATH RECORDER until otherwise ordered by the board.

Recommendation approved.

It was voted that the recording secretary be authorized to make a minute of the death of our late recording secretary, Arthur L. Titsworth, and express to his widow the sympathy of the board and its appreciation of his thirty-nine years of loyal service.

It was moved and voted that the president appoint such a committee as he may deem necessary, with power to make arrangements for a testimonial dinner in honor of our retiring editor, Dr. Theodore L. Gardiner, on his eighty-seventh birthday anniversary, April 15.

Pursuant to the above motion, the following committee was appointed:

William C. Hubbard, chairman; William M. Stillman, Asa F. Randolph, Alexander W. Vars, Ahva J. C. Bond.

It was voted that Mrs. William M. Stillman and George R. Crandall constitute a committee to dispose of the old safe formerly used by the treasurer, and no longer needed.

Minutes read and approved.

Meeting adjourned.

WINFRED R. HARRIS,  
*Recording Secretary.*

Talking about winning women's votes! Do you expect that if the National Democratic Committee raises the flag of repeal of the Eighteenth Amendment and the substitution of a new plan by which the government shall go into the liquor business—do you think the women of this nation will rally with enthusiasm to the Democratic party?—*U. S. Senator Joseph T. Robinson of Arkansas.*



## RELIGIOUS EDUCATION

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

### THE VACATION CHURCH SCHOOL

Our experience with the Vacation Church School has been very encouraging. Could you hear the enthusiasm with which boys and girls speak of them in communities where successful schools have been held, any doubt you may have had concerning their enjoying them would vanish. Children who have attended successful schools, and have had well qualified teachers, are enthusiastic about the work.

One of the finest things about such schools is the spirit of missions on the part of the workers. When the meeting is held for enrollment, minds begin to reach out to children who do not go to Bible school at all. If a canvass is made many children are likely to be found who do not attend any Bible school or church. If some one can be found who will bring them in if out too far to walk, they are only too glad to attend. In this way many have been brought into touch with Bible school and church work. We spend a great deal of money sending missionaries to foreign lands; why not make a greater effort to reach the thirteen million children under twelve years of age in the United States who are not connected with any Bible school or church? In this way we might not only reach them but their parents also.

What are some of the results of the well conducted Vacation School? Through such work, we are not only able to reach many children not touched by the church, but we are able to double the hours per year for religious instruction, since the Vacation School can do as much in three or four weeks as the regular Bible School can do in a year, meeting weekly. In the Vacation School, the church may achieve a new distinction in the community and bind the children to it with new ties, and a spirit of understanding be developed between the pastor and children. Many churches that have continued it for a number of years

would no more consider eliminating it than they would the regular Bible school.

Is it possible for every church to have such a school? Personally we believe it is if the pastor is interested and is willing to make an earnest effort to promote it. Workers are often found in unexpected quarters. Every church could furnish many excuses for not having a school, many of them undoubtedly based on solid fact, but the will to have one is usually sufficient to break down all barriers. We trust that this year will mark an increase in the spirit of the churches in this regard.

Outside of the cost of a supervisor, if one must be paid a salary, the expense need not be large. In many cases the average cost has been found to be fifty cents or less per pupil. Especially is this true where schools have been held in past years and books are already purchased. To meet expenses, some schools charge a small fee to each family sending children. In other cases the church or Bible school furnishes the necessary funds. Where it is possible, it has been found a good plan to pay teachers a small salary as it gives them a greater sense of responsibility.

The Sabbath School Board is anxious to do all it can with the limited means at its disposal to aid churches in putting on Vacation Schools by furnishing supervisors and books for supervisors and teachers. The board has voted not to exceed \$310 this year for this purpose. The sets of books are also quite limited. These sets will, of course, be furnished first of all to supervisors employed by the board, then to others just as far as they will go, passing them from school to school where they are not held on the same date. Will churches and schools let us know at once how we can aid you.

ERLO E. SUTTON.

*Milton Junction, Wis.*

### SALEM COLLEGE BROADCASTS

Salem College will broadcast from Pittsburgh, Pa., Station WJAS, Tuesday, April 21, at 9 P. M. Male and Ladies Quartets will be present at an Alumni Banquet on that occasion and furnish the larger part of the program. Listen in over WJAS, Tuesday, 9 P. M. Eastern time.

—Telegram from President S. O. Bond.

## MARRIAGES

WATSON-HAYNES.—In Hornell, N. Y., by Rev. A. E. Main, Mr. Frank Watson of Wayland, N. Y., and Miss Alma Haynes of Hornell.

## DEATHS

BAILEY.—Mrs. Abigail Powers was born January 18, 1840, at Norfolk, N. Y., and like a tired traveler, after a short, severe illness, fell asleep March 26, 1931, in the home of her daughter, Mrs. John Dresser, Arlington, Minn.

She was happily married to Henry Bailey, January 22, 1862, and two years later moved to Minnesota, settling in the town of Transit, eight years later moving to New Auburn. Since the husband's death in 1919 she has lived with her daughter where everything has been done to make her advanced years as enjoyable and pleasant as possible.

To Mrs. Bailey and her husband were born three daughters: Mrs. Mina Coon, Boulder, Colo.; Mrs. Edith Dow, deceased; and Mrs. Myra Dresser of Arlington. She became a Christian and was baptized, June 16, 1877, becoming a member of the New Auburn, Minn., Church of which she remained a faithful and devoted member.

Mrs. Bailey was a true type of the pioneer women. She had romance and an eye for the future. She was unselfish in her family and outside, a cheerful friend, and good adviser. She was God fearing and courageous, energetic and helpful. But a few hours before she passed away she insisted upon helping the daughter in the kitchen. She was a woman of fine character, strong in her convictions, and loyal to what she considered right. Her outstanding sense of humor often cheered herself and others. She held an abiding faith in God, taking the Bible as his Word, and was daily a reader of its messages. The Bible was to her wisdom, comfort, chart and compass to the glory world. She will be sorely missed from her home and community. Besides the two daughters she is survived by seven grandchildren, eleven great grandchildren, and one great-great grandchild. One brother, Howard Powers of Omaha, Neb., remains. These all mourn her loss, but not as they who have no hope. In God's good time they shall meet again.

The funeral services were conducted by Rev. C. F. Koerner at the J. A. Dresser home Sunday afternoon at 1.30, after which the remains were taken to New Auburn and interred in beautiful High Island Cemetery. The last rites were largely attended, many relatives and friends from

a distance coming to pay their last respects to the departed. The floral offerings were many and beautiful.

TITSWORTH.—Arthur Louis Titworth, son of Rudolph M. and Ann Eliza Randolph Titworth, was born at Plainfield, N. J., February 26, 1855, and died in this city where he spent his entire life, April 4, 1931.

At seventeen years of age Mr. Titworth was baptized into the membership of the Plainfield Seventh Day Baptist Church of Christ, and became active in the work of the young people's society and the Sabbath school. He became a member of the Board of Directors of the American Sabbath Tract Society in 1889, and was its recording secretary for thirty-nine years, having been first elected to that office in 1890. He wrote a history of the society in 1902, which was published in the Seventh Day Baptist Historical Volumes. As a boy he played the melodeon in the Sabbath school of which his father was superintendent, and for more than fifty years he was a church organist, serving the Seventh Day Baptist Church, the First Baptist Church, and the Trinity Reformed Church, all in Plainfield.

Mr. Titworth was a graduate of the Plainfield High School, and was one of the organizers of its Alumni Association. He was graduated from Rutgers College in 1875, and was connected for a short time with Stevens Institute. He was in business in New York City for twenty years, and was connected with the Potter Press Works in Plainfield for a like period of time.

Mr. Titworth's first wife, who before her marriage was Frances Stella Van Hoesen, died January 9, 1900. December 12, 1901, he married Ella S. Runner, who survives him, and who through the years has been a devoted and faithful wife and helpmeet. Besides the widow his nearest relatives are his nieces, Mrs. Frank J. Hubbard and Mrs. William M. Stillman.

Funeral services were held in the Plainfield church, conducted by his pastor, Rev. Ahva J. C. Bond, and interment was made in Hillside Cemetery.

A. J. C. B.

### Sabbath School Lesson V.—May 2, 1931.

JESUS IN THE HOME OF ZACCHÆUS.—Luke 19: 1-10.

*Golden Text:* "The Son of man came to seek and to save that which was lost." Luke 19: 10.

#### DAILY READINGS

April 26—Jesus in the Home of Zacchæus. Luke 19: 1-10.

April 27—The Call of Matthew. Luke 5: 27-32.

April 28—Jesus the Door. John 10: 1-10.

April 29—Jesus the Good Shepherd. John 10: 11-18.

April 30—Jesus the Bread of Life. John 6: 48-58.

May 1—Jesus the Light of the World. John 8: 12-20.

May 2—The Mercy of Jehovah. Psalm 103: 1-10.

(For Lesson Notes, see *Helping Hand*)

## SPECIAL NOTICES

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

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

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

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

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

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

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

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

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

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

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

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

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

## THE SABBATH RECORDER

**THEODORE L. GARDINER, D. D., Editor**

**L. H. NORTH, Business Manager**

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Some childish wrong,  
And kneeling at my knees,  
He prayed with tears,  
'Dear God, make me a man  
Like daddy, wise and strong,  
I know you can.'

"Then while he slept,  
I knelt beside his bed,  
Confessed my sins,  
And prayed with low-bowed head,  
'O God, make me a child,  
Like my child here,  
Pure, guileless, trusting thee with faith sincere'."

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