

INDISPENSABLE

To Seventh Day Baptist Churches
and the Cause of Sabbath Promotion

The Sabbath Recorder

Keeps us



INSPIRED
INFORMED
IN TOUCH
AROUSSED
UNITED

Neglect to Support it—
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The Sabbath Recorder

VOL. 110

APRIL 27, 1931

No. 17

"Last night my little boy confessed to me
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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The Sabbath Recorder

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

VOL. 110, No. 17

PLAINFIELD, N. J., APRIL 27, 1931

WHOLE No. 4,494

ANNOUNCEMENT

ACTING EDITOR

By action of the Tract Board at its last regular meeting, the function of supervising the editorial work of the SABBATH RECORDER, temporarily, was added to the duties of its corresponding secretary, Rev. Herbert C. Van Horn, with the expectation that he would carry on the regular work of the corresponding secretary's office as heretofore, especially as to its major features. Plans previously made for field work during the next few months will be carried out with little or no modification.

Mrs. Frank A. Langworthy, who has been the efficient office assistant of the editor for several years, will continue in that capacity.

In assuming this added burden for a few months, the members of the Tract Board feel every confidence that its corresponding secretary will have the full, cordial, and sympathetic co-operation, as well as the thoughtful consideration, of all having contact with the editor's office, including the several departmental editors, the numerous correspondents, and readers of the RECORDER.

CORLISS F. RANDOLPH,
President.

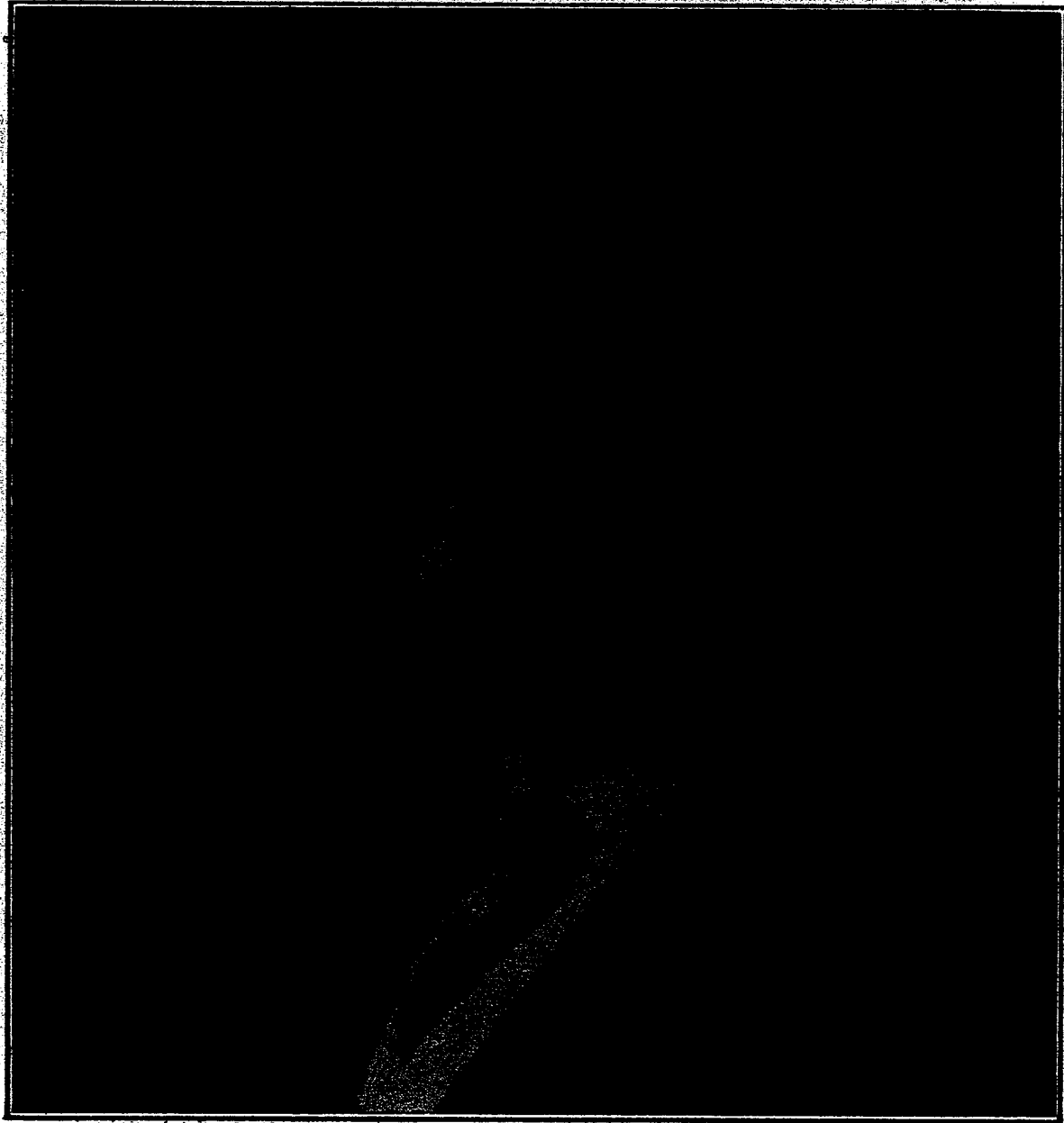
A NEW EDITOR

That the committee charged with the selection of a new editor of the SABBATH RECORDER, subject to the approval of the Tract Board, is composed of thoughtful men of ripe experience in, and intimate contact with, our denominational life and affairs is a cause of congratulation to all concerned. All of these men feel that the problem before them is the most important that the Board has been called upon to consider since the selection of the last editor, Doctor Gardiner, almost a quarter of a century ago. All of them are keenly conscious that, while magnifying all the interests of the Board and minimizing none, the responsibility of editing and publishing the SABBATH RECORDER in a manner such as best to serve our many diverse interests as a denomination, transcends all other trusts committed to the American Sabbath Tract Society.

With such a lofty and impressive conception of the task imposed upon them, the committee have entered upon their duties with open minds, consecrated hearts, and calm judgment, with no thought other than to make the best possible selection, considering the limitations of the conditions involved.

The committee will act with due deliberation, of course, but may be expected to be as prompt as the situation will permit. We cannot reasonably expect that a new editor will be installed before the first of next September.

C. F. R.



THE REV. THEODORE L. GARDINER, D. D.
Editor, The Sabbath Recorder, 1907-1931

Acting Editor's "Nod" Perhaps as merely a supervising agent, or acting editor, we are hardly warranted in speaking of an editorial "bow." It may be sufficient to say here is our "nod."

This is being written without knowledge of anything said in Doctor Randolph's introduction to the plan for taking care of the interim between editors. Anything that we shall undertake for these months will be but modest attempt to bridge in the editorial chasm. However, with the desire that interest in the RECORDER shall not fall down or its value be lessened, earnest effort will be put forth to the best of our ability. It was with hesitation the writer agreed to soft pedal his regular work for a season to undertake this. It was only with a feeling that he could still promote the one while doing the other that he accepted the added responsibility.

These things being said, permit me to add a few words concerning the RECORDER and our policy.

It will likely be impossible to mark out a course of which all approve; even less likely that material and views shall be published on which all shall agree. However, we will bear in mind that for the most part we are mature people who can agree or disagree with composure. It is a mark of Christian character to differ, even on vital matters, sweetly. An impressive brief editorial appeared, last winter, in one of our leading religious papers on "For Adult Minds." It is so fair and so pertinent, I am quoting the whole paragraph:

"We should like to make of this a paper for adult minds, for those who can endure it to discover that there are some who do not agree with them. There are articles which appear from time to time with which we ourselves do not agree. There are responsible men, esteemed for their Christian leadership and achievements, who do not agree with us. We welcome the expression of their considered thought. We may learn from them. In any case we will disagree without being disagreeable. We view all sincere men, whether they be more conservative than we are or more liberal, as seekers of the truth, and worthy of our respect. And it is our comfort that Christianity is not primarily a set of dogmas, important as these may be, but a way of life, and that men may travel that way together who have not yet reached unanimity in their philosophies."

This has been true, more or less, I believe, of our RECORDER and its readers and

contributors in the past. I trust it may be even more true of us all in the future.

In these months just ahead, many of you will be asked to do something more than to subscribe for the RECORDER. Some are going to be urged to contribute news notes and items; some to furnish "letters" from their part of the country; others still for experiences, meditations, and other helpful articles.

A religious paper should have a strong editor if it is to be a strong paper. While waiting for such, we can still have a strong SABBATH RECORDER by able men and women, all over the denomination, using their abilities for our common good.

Let us have a stirring publication.

Shall We Pray? We pride ourselves on being "hard headed" in our business relations. We take quite a complacent view of ourselves as being practical. Well, we ought to be practical. We ought not to take things merely for granted. We ought to organize. It is right to have a budget and weekly offerings, to be systematic, to leave nothing to chance. But we are not justified in setting these things over against faith and prayer. "Now faith is the giving substance to things hoped for." (American version—margin.) We like that. It helps to make tangible the things we pray for. But back of it is prayer. We should realize the need of prayer in our present situation. Here are debts on every side of us; the Missionary Board has a large debt; so has the Tract Society; latest reports from the Sabbath School Board show that loans have been authorized. Mission fields abroad are suffering. Home fields are calling for help. New doors are being opened. Our leaders are faced with necessity of retrenchment and change of policies. Shall missionaries be called home? Shall fields be abandoned and property disposed of? Shall our director of religious education be dismissed? Shall a deaf ear be turned continually to the appeal of our young people for a field worker? Shall our colleges be left to seek support in vain?

I wonder if we have prayed as we should? Well, I am not sure. I have read, when our government was hard pressed, that Benjamin Franklin said:

"In the beginning of our contest with Britain when we were sensible of danger, we had daily

prayers in this room for Divine protection. Our prayers, sirs, were heard and they were graciously answered. All of us who were engaged in the struggle must have observed frequent instances of a directing Providence in our affairs. And have we forgotten that powerful Friend? Or do we imagine that we no longer need his assistance? I have lived, sirs, a long time and the longer I live the more convincing proof I see of this truth: that God governs in the affairs of men. And if a sparrow cannot fall to the ground without his notice is it probable that an empire can rise without his aid? We have been assured, sirs, that except the Lord build the house they labor in vain who build it. I firmly believe this and I also believe that without his concurring aid we shall succeed in this political structure no better than the builders of Babel; we shall be divided and confounded and we ourselves become a by-word and a reproach down to future ages. And, what is worse, mankind may hereafter despair of establishing government of human wishes and leave it to chance, war, and conquest."

For us, these are trying days. I am sure that the matters facing us are upon the hearts of many of our people. The situation should drive us to our knees.

There may be danger in special prayer days. However, I am wondering if we would not all be benefited spiritually and the cause be advanced materially by a season of prayer. Let us give God a larger opportunity in our lives. Why not make Friday, June 5, a day for special prayer? Pray at your work, that day, consciously. Devote some part of the day—be it an hour, or ten minutes, to particular petition. Let the prayer meeting be so devoted.

The following subjects might be suggested for prayer:

1. A revival in our midst. "O Lord, revive thy word in the midst of the years." Habakkuk 3: 2.
2. Guidance in making and working our plans. "He will guide you into all truth." John 16: 13. "If any of you lack wisdom, let him ask of God." James 1: 5.
3. Wisdom, courage, and vision on the part of our leaders.
4. Liberal hearts. "The Lord loveth a cheerful giver."
5. Success of our Onward Movement and for all it represents.
6. For a larger vision—in our own lives and of the world need.
7. For consecration of our all to the Lord's service.

We better take our pocket books with us as evidence, in part, of our faith. At least, on one occasion, one man took his umbrella when he went to the church to pray for rain. "Lord, teach us to pray."

The Passing of Longworth No political lines are drawn when men who have for years been associated in legislative halls are called to mourn the passing of such a leader as Nicholas Longworth. Democrats and Republicans alike feel the loss of a personal friend. While, at first brought before popular public notice as the husband of Alice Roosevelt, striking daughter of a dynamic President, he quickly became popular for his own worth and achievement. With the exception of two years he has been in continuous service in Congress as Representative from the first Ohio district since 1903. He has been Speaker of the House since 1925. "Few men of the present generation had more friends at the national capitol than he." Friends and foes alike, associates of both political parties, attest his fairness and integrity. The country has suffered a real loss in the passing of such a leader. It is too early to predict who his successor will be. There are some who would like the position.

THE HIGHWAY OF PRAYER

There was a high road and a low road to Loch Lomond. There is the toll road through the lowlands and a trail through the highlands. They parallel each other, but, ah, the difference! In the valley are swamps and fevers and fogs and mosquitoes and dust and crowds. But the path of prayer leads along mountain ridges. It looks over far horizons. It keeps the lungs with air from the glaciers. It forces you because of exertion to breathe deep, giving glow to your cheek and strength to your heart beat. Sometimes you must clamber up steep precipices step by step. Sometimes you face a huge crevasse or gorge, but prayer throws a bridge across more wonderful than the engineering triumph of the Forth and the Hudson. Sometimes when a sheer mountain cannot be passed, prayer tunnels straight through, where beyond the Alps lies Italy. Such things are wrought by prayer as men have never dreamed. By uplifted arms of intercession Moses enabled Israel to be victorious over Amalek. By prayer, not by spears, David escaped the pursuit of his enemy Saul. By prayer, Elijah calls down the rain torrents from a cloudless sky, and gains power, though old, to out-

speed the Arab charges of Ahab's chariot. By prayer Nehemiah rebuilds the shattered desolation of Jerusalem. By prayer Hezekiah defeats the swarming locusts of the Assyrian army. By prayer Peter escapes prison, Paul and Silas summon the earthquake, John on Patmos unveils eternity. Jesus prays and Satan is defeated in the desert. He prays and weaves his chosen into spiritual unity. He prays, and in the garden his will becomes utterly surrendered to the Father. If these needed prayer, ought not men everywhere to be instant in supplication?

—Mark Wayne Williams, in "The Western Recorder."

BIRTHDAY PARTY FOR DOCTOR GARDINER

Board members of the American Sabbath Tract Society and other close friends of Doctor Theodore L. Gardiner, about sixty in number, gathered on his eighty-seventh birthday to express in a small way some of their appreciation of the life and devoted service of this "grand old man." Representative of nearly all of our denominational boards and interests, and churches East and West, were present at this testimonial dinner. The committee in charge, with Wm. C. Hubbard, as chairman, left nothing undone to make it a perfect occasion—from the huge bouquet of matchless flowers and the faultlessly decorated Monday Afternoon Club rooms, where the dinner was held, to the addresses and music. Perhaps Doctor Gardiner, with some of his old-time inspiration for description, will tell you of the flowers that "must have grown in heaven." I know of no other pen that could tell us as well as his.

As we stood at the banquet table for a moment with bowed heads, Herbert C. Van Horn, corresponding secretary of the American Sabbath Tract Society, offered the invocation. It is reproduced in connection with the addresses of the evening. For three quarters of an hour these men and women dined under the benign smile and godly presence of the man who for more than twenty-four years wielded the pen as editor of the SABBATH RECORDER. Then Dr. Corliss F. Randolph, president of the American Sabbath Tract Society for seventeen of the twenty-four years, in well chosen

words expressed his appreciation and that of all present of Doctor Gardiner's life, and especially of that part devoted to editing the RECORDER. Dr. Ahva J. C. Bond, Editor Gardiner's pastor, in his own happy way bore testimony of the encouragement he had received through many years from the life of the editor and college president. Sympathetically he read a poem, which seems to me to be a real masterpiece. With Doctor Bond's address and Doctor Randolph's address these verses will follow.

Two solos—"Bird Songs at Eventide," by Eric Coates and "The Birth of Morn," by Franco Leoni—were effectively rendered by Mr. Roy E. Titsworth, accompanied at the piano by Mrs. Roland Davis.

Besides the "heavenly" bouquet mentioned above, another one, glorious red roses, was presented by Dr. Corliss F. Randolph. Doctor Gardiner, though called upon, was too full of emotion to make a speech, but offered a few words of "thank you" and "good-by." After a verse, all joining, "God be with you till we meet again," Dr. Wm. L. Burdick, secretary of the Missionary Society, pronounced the benediction—"Now unto him who is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."

INVOCATION BY REV. HERBERT C. VAN HORN

Our Father in heaven, drawn by thy love lavished so freely upon us, we come to thee in this pleasant hour. Recipients of thy grace, day by day, and rejoicing in the knowledge that we are the children of God, we would acknowledge thy divine love and favor. May we praise thee out of pure and affectionate hearts.

We thank thee for life, and especially, tonight, we thank thee for age—for those who grow old sweetly, mellowed by bearing the burdens and heartaches of others. We praise thee for our friend and brother who has meant so much to us all and many others, in whose honor we meet tonight; and for his life devoted so unselfishly to others. May the richest blessings rest upon him, and thy spirit illumine his pathway to the sunset of life. Bless him in the home of his loved ones, and them who desire so much to make his continuing

years happy and pleasant. Make thy divine benediction rest upon this fellowship of friends and in the breaking of bread. In these tokens may we be able to see the earnest of thy love and the foreshadow of a glorious life together with thee in heaven. Amen.

REMARKS OF PRESIDENT RANDOLPH
Doctor Gardiner, Members of the Tract Board, and Other Friends:

The thoughts of Seventh Day Baptists throughout the entire denomination have been turned toward Plainfield today; for, while comparatively few know of this gathering here tonight, every reader of the SABBATH RECORDER knows that this is Doctor Gardiner's birthday. Every such reader knows that he has so far passed the Biblically allotted age of three-score and ten as to be rapidly approaching four-score and ten—for eighty-seven is not far from ninety—and every such reader joins us tonight in rejoicing with our honored guest that he has been spared to this anniversary, with a reasonable hope that this is by no means the last of such anniversaries that he will enjoy. As a tangible evidence that this is true, may I read a telegram received from the president, faculty, and students of Salem College.

This is a meeting of the Tract Board—the fullest meeting, in fact, of the board in several years. I shall not call the roll; but, if my eyes do not deceive me, there are but five members absent. This dinner is given by the members of the board to Doctor Gardiner, in honor of the eighty-seventh anniversary of his birth, an occasion marked by his retirement from the active service as editor of the RECORDER, to become its editor *emeritus*. The company present consists of members of the Tract Board, with their wives, and of Doctor Gardiner, with members of his family and close friends, including his daughter, grandson, sister, and others.

In all the years—almost seventeen—that I have been president of the American Sabbath Tract Society, years which have brought many occasions momentous to me, there has been no other occasion when I have felt so deeply and so keenly that I wanted to do exactly the right thing. Words fail me to express the things in my

heart that are struggling for utterance. The exquisitely beautiful words of our corresponding secretary uttered as he pronounced the invocation before we sat down at this table discounts anything which I may say; for in those few short sentences he epitomized all that this occasion signifies.

My personal acquaintance with Doctor Gardiner began when he was less than two-score years of age, on an occasion when he attended the annual session of the Southeastern Association which convened with Greenbrier Church in West Virginia. Perhaps there was something in geographical setting of that meeting which impressed it upon my memory. For the Greenbrier Church was situated in a beautiful little valley, known three quarters of a century ago as Pleasant Valley, so full was it of quiet and peace and beauty. In such a setting as that, Doctor Gardiner came with his sweet message of the gospel for all, but especially for "the regions beyond the seas."

From that time forward I came in contact with him from time to time until he became editor of the SABBATH RECORDER. It was my privilege to ride with him and Mrs. Gardiner on the train from Salem, W. Va., to Plainfield as he came to assume his new duties as editor. From that time our friendship has grown until it has ripened into the close personal intimacy of the present hour. For the past two years or more, it has been my rule to visit him in his office at least once a week, and sometimes oftener.

Doctor Gardiner, after he had reached the full tide of manhood with little more than a common school education, equipped himself for the ministry. In that capacity, he served the churches at Mystic, Conn.; Shiloh, N. J.; Salem, W. Va.; and North Loup, Neb. For a period of many years, he was president of Salem (W. Va.) College, when it was struggling for its very existence.

As editor of the RECORDER, his service is too recent and too well known to us all to be recounted here.

Doctor Gardiner: In this gathering you are in the hands of your friends, loyal, loving friends, who are here to do you honor, to rejoice with you in the noble, lofty tasks which you have accomplished all through your long, eventful life, to rejoice with you as you contemplate your well-deserved relief from the weight of the bur-

dens which your strong broad shoulders have so long carried, to rejoice that your name as editor *emeritus* is still to be linked with your beloved SABBATH RECORDER, with the privilege, but not the duty, of writing as you may feel like so doing. And, as you go to your new home with your daughter among the beloved hills of West Virginia, you go with assurance of our love and affection, with our prayers that you may yet be spared for years to come to enjoy the relief from your labors. And, as we thus pray, we do not forget to pray that your mantle may fall upon shoulders as broad and strong as yours have been, and that a double portion of your spirit may fill his heart.

May the blessings of our dear heavenly Father be upon, and abide with, you and comfort you.

SUMMARY OF EXTEMPORANEOUS ADDRESS
BY REV. A. J. C. BOND

I hardly know just whom I represent in this address. It may be the pastors of the denomination, or the people of West Virginia where Doctor Gardiner labored for many years, or the Plainfield Church of which he is a member and I the pastor.

When Doctor Gardiner first visited the humble home of my parents on Canoe Run I could not have imagined that I would ever be his pastor, and I am sure Doctor Gardiner did not imagine it. It has been a happy experience, and one that I appreciate beyond measure. I enjoyed, Doctor Gardiner, our trip together to Grand Pre, including your snapping with your kodak that little dog in the park at Portland.

But my mind goes back to those days in West Virginia. I had ambitions for an education, but in all my acquaintance there was not a single person who had been to college. Then Doctor Gardiner came and brought me new inspiration and hope. I remember well that Association at Middle Island which I had ridden horseback some forty miles to attend. On that occasion I said to Doctor Gardiner, who had been writing to me about entering college, "I am planning to attend college next year. I have decided to enter the ministry." I can feel yet his arm about my shoulder, as he expressed his joy at my decision.

I am quite personal in what I am saying,

but I represent a great company of people now in middle life who were inspired and guided by Doctor Gardiner while he was president of Salem College. As he goes to make his home with his daughter among the West Virginia hills he will be fortunate indeed in the friends he will find there.

If you shall ever need a physician, Doctor Gardiner, you will find Jud Kemper, one of your old boys, at Lost Creek. I suppose if I were to meet him today he would say, "Hello, Alphabet." You will remember that is what they called me on account of my three initials. You told me the other day that when I first registered you referred to the many letters in my name and that I replied, "I want all of them."

These personal reminiscences are not indulged in for their own sake. I would remind you of those busy, happy days in West Virginia in order that you may appreciate the fact that you are to be in the midst of those scenes and surrounded by those loyal friends of other years.

I have had the habit through the years of expressing myself at times in rhyme. Just now I recall that the Ladies' Aid of the Salem Church gave a New England supper on one occasion when I was a student in the college. The invitation was written in rhyme—the work of Mrs. Gardiner, I think—and a copy was placed in the bulletin board in the entry of the old frame college building. The next morning there appeared another series of verses replacing the invitation and expressing appreciation for the supper. I felt quite flattered when I learned the president had taken the "poem" as a souvenir. On one occasion when Doctor Gardiner came back from one of his trips in behalf of the college he asked the students to write some college songs. As I was always ready to attempt anything, he suggested I produce a song entitled "Ode to Salem College."

Now, I have written some lines for this occasion with which I want to close this very informal talk. But first let me say that while my personal tribute but represents the feelings of multitudes of others, still I do feel quite sure of two things: First, that aside from my own father no man has meant quite so much to me as has Doctor Gardiner; second, that Doctor Gardiner has been just a bit more closely asso-

ciated with me than with any other man, beginning with pre-college days in West Virginia and up to the present time when I have the honor to be his pastor.

LINES

TO DR. THEODORE L. GARDINER

ON HIS RETIREMENT AT EIGHTY-SEVEN

Living near primeval forests,
In the hills of rugged mold,
Breathing strength from mighty hemlocks,
Learning truths by Nature told:
Thus his years of body-building
Prophesied a healthy frame,
Nerve, and muscle—later needed,
As the full years went and came.

Without purse, or backing, other
Than ambition running strong,
Sought he college halls of learning—
Left behind the careless throng.
Work of hands and head, directed
By a will to reach the goal,
Earned the scholar's compensation:
Furnished mind, developed soul.

Through the years as preacher, pastor,
President, pusher of the pen,
Rich his service—fuller, longer
Than is granted most of men.
Fourscore years and seven measure
All the life in terms of time:
Who can measure all the service,
With its sacrifice sublime?

All the comfort of his message
Preached in faith and glowing love?—
Faith in men, and love for people,
Faith and love toward God above;
Guiding youth in paths of service,
Gently leading halting age,
Bringing young and old with power
To their godly heritage.

* * * *

Builder of the Heavenly Kingdom,
Leader of the Christian Way,
You have lived the Christ to honor
Through life's long, full-measured day.
Now at ev'ning, tracing backward
All the long eventful road,
What must be your satisfaction
As you lay aside the load!

May your eventide be tranquil,
Filled with peace, free from all care,
Conscious of Divine approval,
And a people's tender prayer.

Multiplied your power for service
In the lives your life inspires;
From the torch you long have carried
Others light fresh beacon fires.

—AHVA J. C. BOND.

APPRECIATION OF DR. GARDINER

DEAR EDITOR:

Very likely this is the last contribution I shall make before the fifteenth of April, when there occurs a change in the management of the RECORDER more momentous than has occurred during all the dozen and a half years I have been a reader.

I am happy to have been a beneficiary of your editorial favor and gladly make my humble speech of appreciation, due in that I have been benefited not only as a reader but as a contributor. If I were to name one periodical that has been the most comfort to me, and which I should choose to have, could I have but one of the thousands of papers that go through our mails, it would be the RECORDER as I have known it, and I hope it may continue in the same noble work.

I am happy also to be able to say, "God be with you," as you lay aside the pen for a little rest, maybe to come back at occasional seasons to the columns and the rooms that knew your presence so well. If I can just say a humble "Thank you," I know you will accept it.

Your well wisher,

LOIS R. FAY.

Princeton, Mass.,
March 30, 1931.

COMING EVENTS

RECORDER Subscription Campaign, April 20-May 18.

Northwestern churches visited by corresponding secretary of the American Sabbath Tract Society, May 5-June 5.

Young People's Board meeting, May 7.

Tract Board meeting, May 10.

Woman's Board meeting, May 10.

Mother's day, May 10.

Sabbath Rally day, May 16.

RECORDER Subscription Drive, May 11-18.

Salem College commencement week begins May 31.

MISSIONS

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

SAVING MEN

We talk, preach, write, and sing about saving men. This expression is not as common as it once was, but it is in frequent use. The phrase has meant different things to different people, and has come to be a little distasteful in some circles because of ideas that have been associated with it. Nevertheless the term is sanctioned by Christ in that he used it. "For the Son of man is come to seek and to save that which was lost."

With some, to save men means to induce them to accept certain doctrines; with others, it is to lead men to observe appointed rites and ceremonies; and with still others, the chief thing in saving men is to get them to correct their habits and engage in religious work. These things have their place but they are not the great item in salvation. No one was ever saved by a creed or by observing ceremonies or by good habits or by religious works.

That which saves man is for him to yield himself to God, which means that he forsake the past, in so far as it is not good, and endeavor to live in thought, feeling, and deed as God would have him. Being saved is the implicit recognition in one's life of the lordship of Jesus Christ.

This simple act produces marvelous changes in the soul which we need not mention here, but on man's part it is the fundamental item in being saved. There can be no birth from above without this. It is this that brings forgiveness of sins, makes man right with God, secures redemption, produces a life in the soul which is consummated in glorification with Christ and life eternal in perfection.

We should remember that whether a man is saved or not does not depend on his creed, on the rites and ceremonies which he observes, or on performing good acts. When men have surrendered them-

selves to God, they will need to be taught all things whatsoever Christ hath commanded, but instruction in any system of doctrines will not save them, else the Pharisees would have been saved. When men have yielded to the Master, they will find help in ceremonies, but these will not save them. When men have entered into fellowship with the Father, they will be aided to go on toward perfection through self-restraint and religious activity, but they cannot be saved by works alone. The initial and fundamental act in being saved is the surrender of the will to Christ till the soul is plastic in his hands. When one is thus submissive to God, he is saved; otherwise he is not saved, no matter what his profession. The soul and its God alone knows whether it is being molded after the Master's will.

In our missionary and evangelistic endeavors, in our preaching and teaching, in our church and denominational work we must make supreme the establishment of the kingdom of God within the soul. The preachers, teachers, missionaries, evangelists, churches, and denominations that do this in Christ's name will succeed. "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

CONTENTION

There are few things that will any more quickly retard evangelistic and missionary work than contention, and it is astonishing how prevalent the seeds of contention are in the world. They are everywhere and bring forth their fruits subtly as well as quickly. The wise man said in Proverbs 17: 14, "The beginning of strife is as when one letteth out water: therefore leave off contention before it be meddled with."

Contention palsies the hands of Christian workers by destroying the disposition to engage in service for Christ, and it destroys the confidence of the world in those who profess to be Christians. It is useless for one to go to a person with whom one has been quarreling and ask him to become a Christian. There is but little hope of a revival while contention is rife in a community; and when we

strive with the people of other nations and races, we close our doors of approach to them.

Even if contention did not produce conditions alien to missionary and evangelistic work, it is a waste of time and energy. There is enough that is worthy to engage all the energies of the followers of Christ. Regarding this subject Abraham Lincoln wrote as follows:

The advice of a father to his son, "Beware of entrance to a quarrel, but, being in, bear it, that the opposer may beware of thee," is good, but not the best.

Quarrel not at all. No man resolved to make the most of himself can spare time for personal contention. Still less can he afford to take all the consequences, including the vitiation of his temper and the loss of self-control.

Yield larger things to which you can show no more than equal right; and yield lesser ones, though clearly your own.

IMPROVING THE UNITED BUDGET

Methods in church work are not the most important things. The spirit in which the work is undertaken and with which it is pursued is far more vital. Nevertheless methods should be carefully chosen and applied.

This is true regarding the united budget. It is twelve years now since the united budget was put into operation by our General Conference. To those of us who were foremost in launching the system, it has brought two surprises: We have been surprised over what it has accomplished, and also over its defects. For three or four years some of us have felt that its defects could and should be remedied, and thus far nothing has been accomplished. The united budget was conceived in prayer and complete abandon to the Master and his work. If its defects are remedied, the problem must be approached in the same spirit.

Other denominations have had the same experience as Seventh Day Baptists in regard to the united budget. One of the main subjects of discussion at the annual meeting of the Foreign Missions Conference, last January, was how to remedy its defects. The principal address on this subject was by Dr. Egbert W. Smith from the Southern Presbyterian Church. Doctor Smith sets forth the defects and proposes a remedy, and the

principal part of his address is given below. This is done that Seventh Day Baptists may have the benefit of what other denominations are thinking and doing regarding the united budget. Doctor Smith points out six defects, and the fifth, the one to which he gives the most space, is local with his denomination and therefore is omitted.

HOW TO OVERCOME THE DEVITALIZING EFFECT OF AN INFLEXIBLE GENERAL BUDGET SYSTEM

The question is: How to overcome the devitalizing effect of a general budget system. The best answer, and in my judgment, the only really satisfactory answer to this question is this: To secure such a modification of the general budget system as will allow one or two months for specific foreign mission preaching and giving each year, the offering to be over and above the regular budget allotment. My own church only last year secured this modification—the Southern Presbyterian Church.

I would respectfully call attention to the following serious defects of the unified budget system, which prove its inadequacy when made the one and exclusive means of developing church liberality.

1. It substitutes a lower standard for the divine standard of giving. The Scripture standard is, "as God hath prospered." When our church first adopted this system, it was careful to insist that the budget figures should be looked upon as a minimum. But, despite this insistence, they are usually considered maximum. Any church which raises its budget, however far below God's standard its budget may be, almost invariably looks upon itself as having done its full duty. Thus this system when exclusively used has the unintended but the actual effect of degrading our people's standard of giving.

2. By the exclusive use of this system a congregation's liberality cannot be properly developed. The members, pledging at the beginning of the year and not knowing what the next twelve months will bring forth, will naturally pledge on a very conservative basis. And since this one pledge is accepted as a quit claim

against all the needs of the kingdom for a whole year, the total contribution of that congregation is certain to be far below what the Lord has a right to expect or what proper efforts could easily secure. Furthermore, since the budget is fixed by the officers at a figure they are reasonably certain of reaching, a figure based on the average rate of giving in the congregation, it is rarely a figure that challenges and develops the sacrificial possibilities of the people.

3. A third result is that the contributions to all the great causes of the church have been made and finished with for twelve months; the pastor has small incentive to preach on the great causes, rightly feeling that impression, without any result or fruitage in expression, is hardly worth while; the necessary consequence being, as regards these causes, an increasingly unintelligent constituency.

4. A fourth unhappy consequence is that the wealthier members of the congregation, after giving what they consider their proper share of the budget, spend their extra thousands either on themselves or on those non-church philanthropies by which they are continually solicited; since the church budget system, as at present operated, has no challenge for, and sets no adequate goal before, the men of large means.

5.

6. Quotas and budgets are abstract and impersonal. They do not touch the emotions. They do not appeal to the heart. They do not visualize the pitiful needs of the world and the triumphs of the Gospel at home and abroad. They do not accentuate our responsibility to Christ. Hence the eventual failure of the unified budget system when made the one dependence for developing church liberality. Four years ago the Dutch Reformed Church lamented that under this system "the regular budget of great numbers of churches seems to have become stationary, the giving to it almost automatic." Some two months ago Mr. Rawls, treasurer of the Southern Methodist Board of Missions, went north to investigate the working of this system in the leading denominations. Here is his report:

"In each of these denominations there has been a decline during the past five years rather than an increase in their income. We did not find a single denomination that was satisfied with its present plan of unified budget, and at every meeting of their legislative bodies they were endeavoring to amend or modify the plan."

Mr. Rawls quotes Dr. Robert E. Speer as saying to him: first, that he challenged any one to point to any single one of these denominations that now has a unified budget and was satisfied with the same; second, that the unified budget produced degeneration and stagnation in the local church; and third, that to adopt such a plan was equivalent to placing every connectional board in a dark dungeon.

In view of all the above we humbly submit that the unified budget system is not, singly and alone, an adequate means of developing church liberality, and still less of financing the assembly causes.

To complete and perfect our financial system there must be incorporated in it the fullest recognition of the principle that *giving follows interest*. If any one carefully reads the numerous reports and surveys and recommendations on stewardship and beneficence in the last eight or ten volumes of our "Assembly Minutes," he cannot but wonder at the scant attention paid, in our church's financial thinking and planning, to this fundamental principle that *giving follows interest*. It is equally true of old and young, of cultured and ignorant. God has made us that way. It is part of our endowment as intelligent creatures. We give to what attracts and interests us. And the more a cause interests and attracts us, the more largely, and willingly, and perseveringly, we give to it. Our most generous givers, and especially our big business men who are accustomed to think for themselves, are nearly "all from Missouri." They must be shown. And unless the church makes abundant provision, as an organic and essential part of its plan, that its great causes be shown as supremely interesting, worthy, and fruitful, then they will never capture the ablest minds and the largest purses of our church. Never

before was this need of intelligent presentation so urgent as it is today, when the rival claims of non-church (and inter-church) philanthropies are being constantly pressed upon our members in the most alluring forms that gifted brains and pens can devise.

Therefore, let the "every member canvass" for the standardized budget be prosecuted with all possible thoroughness in every congregation, the budget figure being kept in the background as the minimum, the one proclaimed standard being as "God hath prospered," and the poor and the rich being challenged to "give every man according to his several ability." But let this every member canvass for the budget be recognized, not as the end-all, but as the foundation of each congregation's yearly giving, this recognition being shown in the observance by every church of subsequent specially appointed seasons for preaching upon, and for giving over-and-above-the-budget to, the great causes of the church, and let these seasons be emphasized as an absolutely coordinate, organic, and indispensable part of our church's financial system.

FALL OF THE BOURBONS

The last chapter of fifteen hundred years of family rule was written late last Tuesday (April 14), when Alfonso XIII, "one of the ablest of all that long and celebrated line" of the Bourbons signed the abdication papers making Spain a republic instead of a monarchy. In spite of imperialist traditions, much ability, and pleasing, popular personality the king was compelled to bow "before events and processes" which he could no longer control.

It is too soon to predict what the outcome will be for the new Castilian republic. There seems to be a feeling that there is no strong force ruling in the place of the dethroned monarch. To rejoice over the downfall of a monarchy is unwise—especially in view of the poor showing being made in some of our republics and democracies. We feel a sympathy with the expression of one of the editorials of April 15: "But the forces of the modern age are powerful; whatever happens, the history of a thousand years cannot be reconstituted now; some-

thing has definitely gone out of the world . . . the first thought is to look backward with regret over that splendid past. Through the dissolution of the monarchy one sees the ruined castles still sleeping on their hill tops; one sees the ancient Spanish cities with their old buildings and sonorous names . . . one catches again the tramp of the Spanish infantry that conquered Europe. . . . Of all this the monarchy, for all its vicissitudes, was a decorative symbol. The memories will, of course, remain, but as the monarchy fades something of the substance of these things seems to fade as well, and one understands that history has turned another leaf."

The affair itself quietly took place, the reins of government being taken over by N. Alcala Zamora, the provisional president. The royal family at once, by various routes, left the palace for parts unannounced.

H. C. V. H.

POOR AND WEARY MOTHER

I'm only a weary mother
With a bunch of children to feed,
To supply with shoes and stockings
And many another need,
No, dad's not dead or lazy,
He's only just out of work,
So no matter how I'm feeling
I dare not ever shirk.

I'm only working and trying
To keep the wolf from the door,
But I get so weary and heartsick
That I wish that living were o'er.
Little Dick's shoes are all ragged,
His toes are all coming through,
And day and night I'm wondering
What in the world to do.

You hear about balanced diet,
'Tis out of the question for me;
'Tis not what is good for the children
But what is cheapest, you see.
The milkman of course has stopped coming,
I couldn't pay him, you know,
Though all of the doctors tell me
That children all need it so.

In this land so blessed with plenty,
And millionaires everywhere,
We feel from some cause or other
We haven't an equal share.
And today as I write I am thinking,
In this land of the brave and the free,
There is many a weary mother
On the verge of despair like me.

—Selected.

"A plan and a purpose are two things necessary for progress."

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH
CHESTERTOWN, MD.
Contributing Editor

GOING THROUGH WITH GOD

REV. A. J. C. BOND

He brought us out, that he might bring us in.

One event in the early story of the Hebrew people was clearly remembered throughout her subsequent history, and was often recalled in order that they might profit by the lessons it had to teach. In fact the prophets and leaders of Israel would not allow that event to be forgotten as over and over again they tell of the way in which God led them out of Egypt. Their escape from the land of bondage is vividly portrayed, and their wilderness wanderings are pictured in great detail. While their deliverance from Pharaoh was a matter for great rejoicing, it was by no means thought of as an end in itself. Their ultimate goal was the Promised Land, and everything else was but a necessary detail in the drama leading up to that happy climax.

God brought them out of Egypt in order that he might bring them into Canaan. The crossing of the Red Sea marked their deliverance, their escape; the crossing of the Jordan meant that their wanderings were over, and that they had reached at last their home land.

As we study Israel's wilderness experiences we find three classes represented in that meandering multitude. First, there were those who were forever looking back. They had followed the crowd in the passage of the Red Sea, but for them Egypt represented something substantial. There they at least had enough to eat. They had short memories with respect to the hardships which they had suffered in Egypt. They were keenly sensitive to the hardships of the journey as they met them day after day. And they had no sustaining vision of the divine purpose which animated their great leader. They were forever glorifying the past and magnifying its pleasures, while minimizing the blessings of the journey under the miraculous leadership of Jehovah.

As for the greater blessings which awaited them at the end of the journey, for these they had no vision and no appreciation. They were forever looking back.

Then there was a second class who would have been quite content to stay forever in the wilderness. Happy in their escape from the Egyptian task-masters, they would gladly continue the irresponsible life of the wilderness. When tents suffice, why desire a more substantial abode! (Why assume the responsibilities and burdens of an ordered existence, and why pay the price in self-denial and in sacrifices for the common good? This religion which Moses taught, and these principles which were given them by the hand of God himself at Sinai were unnecessarily strict and bothersome. Thus they reasoned! Let us extract what enjoyment we can from our surroundings, and not worry about the future. Let the future take care of itself.

But there was a third class, not great in numbers perhaps, but rich in its ideals, and strong in purpose. These could not forget the bitterness of slavery. While they may have had enough to eat in Egypt, they had aspirations of soul which could not be satisfied by material things. They had come out from the land of bondage because they loved freedom. But they knew that the wilderness was not their goal. They could be content only when their feet were set upon that land to which their God was leading them. Their motto might well be expressed in the words of their leader: "He brought us out, that he might bring us in." They were going through with God.

When Israel finally reached the land of Canaan there were still these three classes. This fact is clearly revealed in the farewell address of Joshua, when he says:

"Now therefore fear the Lord, and serve him in sincerity and in truth; and put away the gods which your fathers served beyond the river, and in Egypt; and serve ye the Lord. And if it seem evil unto you to serve the Lord, choose ye this day whom ye will serve; whether the gods which your fathers served that were beyond the river, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord."

The wilderness wanderings had come to an end, the Jordan had been passed over,

but still there were those who kept looking backward for their ideals and standards, and still there were those who had no ambition beyond an easy glide into the ways of paganism and idolatry as practiced by the people of the land in which they dwelt. As for Joshua, and his house, they were going through with God.

These two classes that forever hinder the kingdom of righteousness were so numerous in the day of Jesus, and were so influential, that they tempted the Son of man himself.

The temptation of Jesus to throw himself down from the pinnacle of the temple was nothing more or less than the appeal of the conservative and the reactionary. The question was whether he should begin his public ministry by accepting the religion of the backward-facing pharisees.

Then again there were shown him the kingdoms of the world and the glory of them—clearly an appeal to conform to the world's standards. Both are equally fatal to vital religion.

These principles of conservatism and of liberalism operate in every realm of human experience. Repeatedly we have an illustration of it in politics. It is difficult to say which is the greater menace to peace and good government, the reds or the reactionaries.

In their attitude toward science and modern inventions men may be classed as conservatives and radicals. I can remember when the automobile first made its appearance, there were those who resented it as an intrusion. I have actually heard farmers say, "An automobile ought not to be allowed on the road." And by all the logic of the case up to that point they were right. The roads were not built for automobiles. The roads were built for teams and wagons, for horses and buggies. The automobile scared the horses, and endangered the lives of the farmer's family, and they ought to be kept off the road. Now the farmer was wrong, but he was not wholly to blame. The man in the auto was not always considerate of the man with the horse. Often he would begin blowing his horn just as soon as he spied a team in the road ahead and kept it up until he had passed it. He did actually give the impression that he owned the road, when the facts were that those roads were built for horses.

Something of the same kind is taking place in religion today. We call the contending parties by different names. It is the same situation as that which faced Joshua. One group claims to serve the gods which their fathers served. They quote Scripture to justify every claim, and with their method of Bible interpretation and exposition they can find plenty of Scripture to quote. On the other hand, there are those for whom the past means nothing and for whom the experiences of the race have left no principles by which their steps are guided. One worships tradition until his soul dries up; the other has no standards of life and his soul fades out. Because both are on the road at the same time, controversy and contention are the result.

A stock illustration is that of the man who was converted under an apple tree. He had a wonderful experience; there is no doubt of his conversion. But in his own mind the tree looms large, and is so related to his experience that he cannot think of another as having the same experience apart from the same surroundings. He represents the traditionalist. Another man is sure there is nothing to the tree that can possibly have anything to do with a spiritual experience, and in repudiating the tree he denies the experience, and says there is nothing to it at all. Thus it goes on and while the controversy rages both men are losing their souls.

Happily there is left something more and infinitely better than the alternative thus indicated. Besides tradition on one hand and the standards of the world on the other, there is the true standard by which men's lives must be tested. There are "the gods which your fathers served that were beyond the river," and "the gods of the Amorites, in whose land ye dwell," but there is also "Jehovah."

What is our escape from this evil situation? Life needs to be vitalized by a fresh study of the life of Jesus, and kept fresh and warm through Christian service. Our safety depends upon our placing Jesus at the center of our life. If we live our lives close up beside the life of our blessed Master, and test our lives by his, there will be no disposition to quarrel with another over the externals of our faith. We shall be glad for the apple tree that helps to make real

to our brother his Christian experience, while we, out in the open spaces perhaps, breathe the breath of God and experience the same blessed Presence.

WHAT IS GENIUS?

Genius has been defined in varied terms. But the definition which comes nearest to actually fitting the facts is this one, attributed to several people: "Genius is the capacity for taking infinite pains." For usually upon investigation it is found that a man who is a genius has merely discovered how to keep himself constantly at work. Or, as someone has said, genius is simply "a sweating brow."

A deputation of learned sheiks from Damascus once called upon the scholarly Doctor Van Dyck, of Syria. After praising him for his learning one of their number said, "What gifts and talents must a man have to attain such learning as you have?" The doctor replied, "The humblest may attain to it by industry." Virgil spent seven years on his "Georgics," although it is made up of little more than 2,000 lines. In calculating an opposition of Mars, Kepler, the astronomer, filled ten folio pages with figures and repeated the work ten times. Of his work someone said, "The discoveries of Kepler were secrets extorted from nature by the most profound and laborious research." Thackeray said of Lord Macaulay, "He reads twenty books to write a sentence; he travels a hundred miles to make a line of description." Jean Jacques Rousseau wrote, "My manuscripts, blotted, scratched, interlined and scarcely legible, attest the trouble they cost me. Some of my periods I have turned and returned in my head for five or six nights before they were fit to be put on paper."

Someone has estimated the work of a bee as follows: "A honey bee extracts $\frac{1}{8}$ grain of nectar from a single clover blossom. To do this it must put its proboscis into sixty different flower tubes. As it takes 7,000 grains of nectar to make one pound of honey, the bee must actually visit 56,000 clover blossoms; and, with sixty tubes to a blossom, this means that the bee must take 3,360,000 drafts in collecting the sweetness necessary to produce but sixteen ounces of honey." Therein is a parable of human life. We see the finished product of a man's

brain and hands and say, "Genius!" Whereas, if the truth were known, we would find he had produced at the expense of infinite energy. When Montesquieu, the celebrated jurist, completed his great work, "The Spirit of Laws," he remarked to some friends, "You will read this treatise in a few hours; yet the labor expended on it has whitened my hair." Carlyle wrote in all some thirty-four volumes. His brother said of him, "He wrote with his heart's blood." He said of himself that composition was a torture to him. On one occasion he lamented, "Certainly no one writes with the tremendous difficulty that I do. Shall I ever write with ease?" Rudyard Kipling writes and re-writes his stories. Hall Caine made it a rule to revise a dozen times every novel that he wrote. It took Locke eighteen years to complete his famous philosophical work, "Essay on the Human Understanding." Dr. Alexander Whyte used to say of Gladstone, "His industry was more than half his genius." Be not deceived, young people, there is no royal road to success. The humblest may achieve it if they are willing to pay the price required—hard work.

It was the recognition of this truth that was in the mind of Angela Morgan when she wrote:

Work!
Thank God for the might of it,
The ardor, the urge, the delight of it.
Work that springs from the heart's desire,
Setting the brain and the soul on fire—
Oh, what is so good as the heat of it,
And what is so glad as the beat of it,
And what is so kind as the stern command,
Challenging the brain and heart and hand? . . .

Work, the Titan! Work, the friend,
Shaping the earth to a glorious end,
Draining the swamps and blasting the hills,
Doing whatever the Spirit wills—
Rending a continent apart,
To answer the dream of the Master heart.
Thank God for a world where none may
shirk—
Thank God for the splendor of work!

—Ilion T. Jones, D. D.,
in *The Presbyterian Advance*.

POSITIONS WANTED

A young woman, a graduate from college in 1930, and a substitute teacher this year, would like a regular position in New York, New Jersey, or Rhode Island, to teach biology, hygiene, nature study, or

mathematics, history, or library work in a high school.

A young woman graduating in June, 1931, would prefer a position in New York State to teach drawing, design, craft work, and mechanical drawing, or English and music in high school or grades.

The above young people would prefer a position in or near a Seventh Day Baptist church community. Who can help them to a position among our people? Contacts may be established through the secretary of the Education Society, Alfred, N. Y.

SERVICE BUREAU,
REV. WALTER L. GREENE,
Secretary.

DENOMINATIONAL "HOOKUP"

Under this caption may be found, from time to time, items gleaned from various sources.

Mrs. Allen B. West of Milton Junction, Wis., is one of the war mothers going to Europe this summer. She was born in Brookfield, at Five Corners, a daughter of Robert Williams Brown.

—*Brookfield Courier*.

Mrs. West was for many years the honored and efficient president of the Woman's Board.

A five-foot boa constrictor, which arrived in Buffalo, Sunday, with a bunch of bananas from South America, is expected to find a home at Buffalo's municipal zoo.

—*De Ruyter Gleaner*.

The press extends congratulations to Dr. Harrison M. Pierce of Riverside on his election as president of the State Federated Church Brotherhoods. Doctor Pierce has been prominent in the brotherhood movement not only in Riverside but in the state at large and the recognition accorded him is a very fitting one. He is a man of fine ability and high ideals and will render excellent service in this important position. Riverside is honored in the selection of one of its leading laymen to this position of prominence and influence in the religious life of the state.—*Milton College Review*.

From the North Loup *Loyalist* we gather that large plans are laid for the reception of our missionaries, the Rev. Eugene Da-

vis' family. They are on their way from Riverside, Calif., to Milton, Wis., for a much needed rest.

"Ralph Sayre won third place for North Loup in the boys' high voice section at the district music contest at Grand Island last Friday, while Ivan Miller won the same honor in the low voice class. . . . In fact all North Loup contestants showed up well with other schools."

The latest number of *Milton College Review* carries notice of a "Second Broadcast" by a Milton College quartet at Janesville, Wis. The students composing it are O. W. Babcock of North Loup, Neb., A. N. Rogers and K. A. Camenga, Brookfield, N. Y., and K. A. Babcock, Milton. The quartet is a popular organization, furnishing programs and numbers in many places.

The *Green and White* from Salem College reports:

Fifty members of the Student Y. W. C. A. attended the first association conference ever held in northern West Virginia, at the Y. W. C. A. and the Dolly Madison Tea Room in Clarksburg.

Campus young women's Christian associations of six schools were represented: West Virginia University, Fairmont State Normal, Salem College, West Virginia Wesleyan, Glenville Normal, and Broadus College.

The morning session dealt with problems arising within the inter-collegiate associations. Programs, objectives, and purposes were discussed; while the afternoon session dealt with the selection and the training of leadership. The importance of selecting leaders who have the desired qualities to make the Young Women's Christian Association contribute the most possible good to campus life was emphasized.

A luncheon was served at one o'clock at the Dolly Madison Tea Room, West Pike Street.

Miss Gladys Taylor of New York City, a national student secretary who works with the Middle Atlantic States colleges, supervised the meetings.

Those attending from Salem were: Mary Bond, Harriet Cottrell, Doris Shira, Mary Frum, Ora Kemper, Kathryn Payne, Naomi Alley, Lorelie Smith, Lenore Norman and Juanita Randolph.

WOMAN'S WORK

MRS. ALBERTA DAVIS BATSON
Contributing Editor

MINUTES OF THE WOMAN'S BOARD

The Woman's Board met Sunday, April 12, 1931, at the home of Mrs. L. R. Polan, Salem, W. Va. Members present: Mrs. George B. Shaw, Miss Lotta Bond, Mrs. G. H. Trainer, Mrs. Earl W. Davis, Mrs. Edward Davis, Mrs. Okey W. Davis, Mrs. L. R. Polan, and Mrs. Oris O. Stutler. Visitors: Mrs. A. T. Bottoms, wife of the pastor of the Berea Church, Berea, W. Va., and Mrs. E. H. Bottoms, wife of the pastor of the Middle Island Church, Middle Island, W. Va.

The meeting was called to order by the president. After the reading of Ephesians, the sixth chapter, the members of the board offered prayer.

The treasurer gave the following report which was adopted:

MRS. L. R. POLAN, Treasurer,
In account with the
WOMAN'S EXECUTIVE BOARD

Receipts

Balance, March 8	\$134.31
Lost Creek Church	24.10
H. R. Crandall	23.76
Onward Movement	\$13.75
Verona, N. Y.	10.00
	\$182.17

Expenditures

Seventh Day Baptist Missionary Society ..	\$100.00
Balance April 12	82.17
	\$182.17

Correspondence was read from the secretary of the Missionary Board, Rev. W. L. Burdick, Ashaway, R. I., and from the Finance Committee per H. C. Van Horn, Dunellen, N. J., asking the board to use its influence to stimulate the churches of the Southeastern Association in raising the Onward Movement budget.

The Conference program committee, Mrs. George B. Shaw, Mrs. G. H. Trainer, and Mrs. Okey W. Davis, gave a report of progress.

It was voted that Miss Lotta Bond prepare a statement for the RECORDER concerning the contest which is being conducted by the Woman's Board.

Mrs. Shaw read excerpts from the Thorngates' travels in Japan which were most interesting.

These minutes were read and approved. Adjourned to meet with Mrs. Shaw the second Sunday in May.

MRS. GEORGE B. SHAW,
President.

MRS. ORIS O. STUTLER,
Secretary.

TRACT SOCIETY—TREASURER'S REPORT

For the quarter ending March 31, 1931

ETHEL T. STILLMAN, *Treasurer,*
In account with the
AMERICAN SABBATH TRACT SOCIETY

Dr.

To balance on hand	
General Fund	\$ 746.89
Denominational Building Fund	2,653.73
Maintenance Fund	436.75
	\$ 3,837.37

To cash received since as follows:

GENERAL FUND	
Contributions	
January—Onward Movement	\$ 431.39
February—Onward Movement	107.84
March—Onward Movement	215.68
Income from Invested Funds	
January	1,971.11
February38
Receipts from Publications	
"Sabbath Recorder"	1,486.20
"Helping Hand"	426.67
Outside publications	4.55
Junior graded helps	29.85
Intermediate graded helps	6.30
Calendars	249.05
Tract depository	10.00
Contributions to Special Sabbath Promotion work	125.01
	5,064.03

DENOMINATIONAL BUILDING FUND	
January—Individuals	\$ 242.00
February—Individuals	125.32
March	259.60
Income, interest daily bank balances ..	1.09
Loan from Permanent Fund	800.00
	1,428.01

MAINTENANCE FUND	
Rent from publishing house	\$ 375.00
Income, interest on daily bank balances ..	.19
	375.19
	\$10,704.60

Cr.

By cash out as follows:

GENERAL FUND	
Sabbath Promotion Work:	
Holland, G. Velthuysen—appropriation "De Boodschapper"	\$ 150.00
British Isles—Mill Yard Church, London—Mrs. T. W. Richardson—appropriation to "The Sabbath Observer"	25.00

SAMPLE OF WET LOGIC

Just look at all the burglars now,
Who day and night are robbing homes;
And shooting people in their tracks,
If they but dare to show their domes:
The cause is prohibition!

Oh, yes, and take a look at drink:
In olden days the land was dry;
There never used to be a drunk,
But now for booze the babies cry:
The cause is prohibition!

No woman ever drank a drop
In holy days of grand saloons;
No student ever saw a glass,
But now they drink like wild baboons;
The cause is prohibition!

No person ever used to have
Delirium tremens, snakes in boots;
But lately all we ever hear
Is Keeley Cures and Institutes:
The cause is prohibition!

Oh, once each pig had two good eyes:
No old-time pig was ever blind,
And hence blind pigs were never known;
But now there is no other kind:
The cause is prohibition!

Then politics were, oh, so clean
When old John Earleycorn was here;
But now today just look at us—
Our whole machine is out of gear:
The cause is prohibition!

And who is there to answer for
The awful storms on sea and land;
Tornadoes, earthquakes, fires and wrecks,
Collisions, loss—on every hand?
The cause is prohibition!

Once on a time the women wore
Their dresses trailing on the ground;
But now they wear them twice as short,
And yet the mounting costs astound:
The cause is prohibition!

More crowded, too, than in the past
Our cemeteries are today—
With folk who never died before—
A shame that stings us with dismay:
The cause is prohibition!

Then note the sickness we have got:
The run of every known disease;
The range of every human ill
From halitosis to a sneeze:
The cause is prohibition!

Now let us all please doff our hats
To logic that's so sharp and keen;
Today all water flows uphill—
Inside of every boozer's bean:
Because of prohibition!

—J. H. Doyle in *Free Methodist*.

There is no room in the universe for the least contempt or pride; but only for a gentle and a reverent heart.—James Martineau.

Special Sabbath Promotion Work:	
A. J. C. Bond—salary	150.00
Stenographer	25.00
Traveling expenses	6.00
Stationery, postage10
Young People's Work	
Traveling expenses	30.00
Printing, badges	4.75
	390.85
Expenses of Publications	
"Sabbath Recorder"	\$3,076.01
"Helping Hand"	791.71
	3,867.72
General Printing and Distribution of Literature	
Tract depository	\$ 3.65
Junior graded helps	5.55
Intermediate graded helps72
Tract Society expenses	
Distribution of Literature Com... ..	26.23
Year Book	123.90
Postage—Calendars	16.96
	177.01
Miscellaneous:	
Life Annuity payments	\$ 459.50
Interest on loans from Plainfield Trust Company	98.67
Corresponding Secretary	
Salary	396.00
Telephone	5.65
Stationery	23.65
Traveling expenses	144.18
Treasurer's Expenses	
Clerical assistance	65.00
Telephone	5.25
President's expenses	
Traveling	97.62
Clerical	24.00
	1,319.52
	\$ 5,755.10

DENOMINATIONAL BUILDING FUND	
Painting interior of building—account contract	\$ 750.00
Labor adjusting front doors	18.25
Chair rail	55.00
Bronze signs and numerals	104.00
Painting doorway	20.00
Interest on note, Plainfield Trust Co. ..	84.34
Payment account principle loan, Plainfield Trust Company	1,500.00
	2,531.59

MAINTENANCE FUND	
Janitor service, etc.	\$ 41.20
Blowing boilers	12.50
Sunflex paint	46.75
Painting skylight	56.00
Coal	139.06
Paints and repairs	240.48
Repairs and plumbing	7.95
Premium insurance policy on building, publishing house	54.18
	598.12
	\$8,884.81

By Balance on Hand:	
General Fund	\$ 55.82
Denominational Building Fund	1,550.15
Maintenance Fund	213.82
	1,819.79
	\$10,704.60

E. & O. E.
ETHEL T. STILLMAN,
Treasurer.

Plainfield, N. J.,
April 1, 1931.

Total Indebtedness, General Fund, notes, \$6,500. Examined, compared with books and vouchers, and found correct.

IRVING A. HUNTING,
FRANK A. LANGWORTHY,
Auditors.

Plainfield, N. J.,
April 11, 1931.

YOUNG PEOPLE'S WORK

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

WHAT JESUS TEACHES ABOUT WORK

(Christian Endeavor Topic for May 2)

LYLE CRANDALL

Recently I saw a cartoon in a magazine which I think is very suggestive. It is a picture of a young man, perhaps sixteen years of age, sitting in an office, talking to a man who sits at a desk. He is apparently applying for a position with some company, of which the man is president. Underneath the picture are these words: "Four dollars a week and a chance to be president."

This picture suggested a lesson to me. Four dollars a week are very small wages, yet if this young man is ambitious and progressive and is willing to start with such wages he will be gradually promoted as his ability develops, and some day he will be president of the company. In other words, if he is faithful in little things, he will attain a high position in the end, and thus will be rewarded for his faithfulness.

Jesus teaches that "He who is faithful in little is faithful also in much." Our work may seem small and insignificant, and we may feel that we are accomplishing nothing. But if we are faithful to our task, however small it may be, Jesus will reward us, and we shall receive a great blessing.

"Strive to do your level best. If you can do better, you should be ashamed to do as you are doing."

THE TWO GENERATIONS—UNDERSTANDING EACH OTHER

Christian Endeavor Topic for Sabbath Day,
May 9, 1931

DAILY READINGS

Sunday—Youth's foolishness (2 Chron. 10: 1-14)

Monday—A modern youth (2 Sam. 15: 1-6)

Tuesday—An understanding old man (Luke 15: 11-24)

Wednesday—Advice to the old (Tit. 2: 1-5)

Thursday—Advice to the young (Tit. 2: 6-15)

Friday—The rule of mutual forbearance (Col. 3: 12-14)

Sabbath Day—Topic: The two generations—
understanding each other (Eph. 6: 1-4)

[In such a topic as this, it would seem wise to secure the viewpoint of members of both the older and the younger generations. Try to do this in your meeting. We have attempted that end in the helps on the topic. Miss Meathrell is a high school teacher of a number of years' experience in dealing with young people and their problems; Miss Hodge is a third-year high school student. Both are active endeavorers.—C. A. B.]

CONZA MEATHRELL

In our Scripture lesson, we first find the duty of the children toward the parents and the reward that obedience and honor of parents will bring them.

The last part pictures the parents' responsibility to the children. Both have a part in the work of life.

As we think of the two generations, we must look at both sides. Neither the younger nor the older generation should expect or even wish the other to conform completely to its ideas and views. There needs to be an understanding on the part of the older generation that times are rapidly changing and the child's ideas and interests are very different from those of a few years back. Then we would not find the older folks "knocking" at the younger ones so much. They would be glad to see the young people reach out into the untried future. The fathers and mothers would feel they must train the child up in the admonition and fear of the Lord; then when he is old he will not depart therefrom.

Many times parents and others see no reason in the things that interest the young folks. It is strange and new to the generation just passing. These new ideas and interests seem too daring to be safe. Older persons should try to find out the motives of the other person before any criticism is made. They may be wholesome and good.

Of course, the parent should not mind the child, as we sometimes see to be true. The child thinks he should be the "boss," that mother and father should always be ready to supply all needs at all times; but they cannot do so and it would not be best for the child could they supply every whim. How tired the older folks get when they labor all day long. Then it is that the young people should shine, because of loyalty and love for the parents.

It is easier for the younger generation to get the viewpoint of the older than to turn it around, though young people sometimes feel they are too smart to listen to their elders. But how their lives would be enriched could they understand and make a part of their experience that of the older ones in the preparation for life. This can come about only through a loving understanding and obedience with an interchange of experiences and discussion of the interests of each group. This will help each to appreciate the other as he or she should.

Harrisville, W. Va.

VELMA IRENE HODGE

What are the main differences of the two generations?

"In every generation there are two generations, a younger and an older, and they are always different." This difference is due chiefly to the difference in environment. The world is changing and changing rapidly. The young person of today has entirely different problems to meet from the young person of even a few years ago. The young person views life from a different angle than the older person, and yet the heart of youth is just as sound.

Why should young people seek to adjust themselves to the older folks rather than the opposite?

Young people can understand their elders better than the older folks can understand youth, since the young mind is pliable, and can be put in another's place. After one lives a certain way most of his life, he becomes a mere bundle of habits, and it is difficult for him to change. Therefore it is difficult for an older person to change his views on a problem enough to understand the views youth has taken.

What can young people do to bring about a better understanding?

Since young people can place themselves in the place of older people, more easily than the opposite, it is up to them to bring about a better understanding. They can do this by consulting older folks about problems that confront them, and by taking their advice if it is advisable. If, however, they cannot agree, the younger person should try, in a friendly way, to persuade his older

friend that he should do what his own conscience directs. He should try to convince his friend that life is constantly changing, and everyone has a different view. Young people must use effort and love if they are to bring about an understanding.

Pullman, W. Va.

CHRISTIAN ENDEAVOR NEWS NOTES

DODGE CENTER, MINN. — The Christian Endeavor society was reorganized December 7, 1929, with the following officers: president, Harry Bird; vice-president, Glenn Socwell; secretary, Leona Bond; treasurer, Dorothea Payne. Thirty-four members joined at the time, and have shown interest in the work of the society. There has been a good attendance; on consecration Sabbaths the members have responded with a Bible verse at the call of their name. Meetings have been held throughout the whole year.

Several no-pay socials were held during the year, which afforded wholesome entertainment for all present. In February we held a standard social at the home of Arthur Payne, and we have one planned for the last week in March.

We sent a barrel of RECORDERS to Mr. Jeffrey of Racine, Wis., in response to his request in the RECORDER.

The chairman of the music committee found where a piano could be bought cheaply, and the society secured it for our use. A musical program was given in honor of the piano.

We sang songs for shut-ins before Christmas.

The society pledged ten dollars for the pastor's salary.

There are twelve children in the Junior Christian Endeavor at present. It is divided into two classes: Dorothea Payne has the smaller children, and Leona Bond the four older ones. Dorothea has had the children take turns in leading the music. She reads stories to her class and has them say sentence prayers and sometimes color pictures to bring out the lesson. In the older class, the children have a chance to learn leadership. Their teacher takes the Junior topics from the *Christian Endeavor World*, and they take turns leading. Sometimes we have blackboard illustrations of the topic, or Bible reference contests.

Mrs. Scannell had a Christmas party for the juniors, and all of the children in the church were invited. The Sabbath before, they drew names for giving presents. The children seemed to have a good time playing games and receiving their presents from the tree.

LEONA BOND,
Corresponding Secretary.

GENTRY, ARK. — We were having fine meetings regularly, and Christian Endeavor socials nearly every two weeks. On account of bad weather we had no meetings, or poorly attended ones for a few weeks, but we had another interesting meeting last Sabbath. It was an Easter lesson. We learned many interesting and helpful things. One was that, even as the cruel people crucified Christ a long time ago in their sins, we, today, crucify him again each time we do wrong. So we decided to try harder not to crucify him.

LUCILLE SEVERANCE,
Corresponding Secretary.

INTERMEDIATE CORNER

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

DAILY READINGS

Sunday—A faithful daughter (Ruth 1: 1-18)
Monday—A witness in the home (Mark 5: 18-20)
Tuesday—Supporting the home (1 Tim. 5: 3, 4, 8)
Wednesday — Ways of starting a home (Gen. 24: 40, 50, 51, 62-67)
Thursday—Parents as teachers (Deut. 6: 7)
Friday—Wisdom or folly (Prov. 10: 1)
Sabbath Day—Topic: Making good in my home (Eph. 6: 1-9. Mother's day)

Topic for Sabbath Day, May 9, 1931

SEED THOUGHTS

No one who dodges chores for any reason is making good. Do not let the willing horse haul all the load.

The trouble-maker or quarrelsome person is not making good. The singer who is off the key spoils the melody. Do your part in keeping the home in tune.

We make good in the home if we make the home a place of happiness. The home that is discordant with word spats is not successful. Somebody is failing. See what you can do to mend conditions.

There are some who lean back on father and let him carry the whole burden, while

they amuse themselves. That is not making good. Young people should do what they can to lighten the financial burden of the home.

—*The Intermediate Companion.*

MOTHER REMEMBERED

"The Son of God remembered
As he hung upon the cross
One who had lived her life for him,
Nor counted gain or loss.
To the beloved disciple
He turned with trusting word;
E'en to the last his mother
Was cared for by our Lord.
He still is our example,
We ne'er shall seek another,
From birth to death our loyalty
We ever give to mother."

—Anon.

JUNIOR JOTTINGS

ELISABETH K. AUSTIN
Junior Christian Endeavor Superintendent

An appropriate poem to use in your Junior meeting on Mother's day, or it may be sung to the tune of "America." The juniors might make attractive booklets writing the words of this poem in it to take home to their mothers on Mother's day, with an appropriate flower or small bouquet.

My mother, 'tis of thee,
This day shall hallowed be
In prayer and song;
Accept our love this day,
Our costliest gem we pay—
Oh, may we never stray
In paths of wrong.

Accept these flowers today,
And may their language say,
O mother mine,
We love thee best of all,
Thy prayers we now recall,
Thy faith was never small,
Thy love divine.

No sacrifice so great
That thou wouldst hesitate
To make for me.
And now these flowers we bring,
That they our love may sing,
Their fragrance round thee cling,
Our love for thee.

—*Source unknown.*

Every duty, however unwelcome, is a seed of light. To evade it or neglect it, is to miss a blessing; to do it is to have the rough seed burst into beauty in the heart of the doer.—*J. R. Miller.*

CHILDREN'S PAGE

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

OUR PARENTS

LUKE 2: 48-51

Junior Christian Endeavor Topic for Sabbath
Day, May 9, 1931

ELISABETH K. AUSTIN,
Junior Christian Endeavor Superintendent

Joy

A happy home is filled with joy;
Always meet cheerfully the things that annoy.

Smiles

A happy home is full of smiles;
Just laugh at trouble and daily trials.

Unselfish

A happy home is where we try
To be unselfish and ourselves deny.

Work

A happy home makes work all play,
For love lightens burdens all the way.

Sunshine

A happy home is where we live
Sweet, beautiful lives that sunshine give.

Parents

A happy home for parents dear;
Let us all try and fill their lives with cheer.

Christians

A happy home we can all surely make,
If we live our lives for Christ's dear sake.

—*Selected.*

TOPICS FOR TALKS

Miriam and Her Mother
Isaac and His Father
Joseph and His Family
Samuel and His Mother
David, a Worthy Son
Jesus' Life in His Home

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

Well, I am writing to you again. I have been so busy with my school work that I couldn't find time to write you until today. Our school will not be out until May 19.

One day last week we thought our school building was on fire. The chimney, inside,

was burning out and one of the rooms was just filled with smoke. The principal went around to all the rooms and told the children to pass out. Someone yelled, "Fire," and nearly every one started running out. One girl who had already had her arm broken once got it broken again in the rush to get outside.

I have a friend in Colorado. We are going to press flowers and send to each other this summer. I already have a few pressed. They are wild violets, flax, and trillium. I don't know whether you have that kind of flowers up there or not. If you do I don't guess they are blooming yet.

I guess I have said enough now.

Your friend,

NANCILU BUTLER.

Woodville, Ala.,
April 8, 1931.

P. S.—If you will look on page 419 of the April sixth issue of the SABBATH RECORDER you will see a little piece that my mother wrote. The name of it is "Closing Thoughts of a Bible Study."

DEAR NANCILU:

It is almost like having an old friend walk in, to receive another letter from you. You surely have been very faithful about writing and I want you to know that I thoroughly appreciate it.

Fires are certainly very exciting and dangerous, too, especially when people lose their heads and fall over one another. Sometimes funny things happen, too. I remember, when I was living in Chicago that a house directly across the street from my home caught on fire. It was soon put out, but during the excitement, I saw a woman come running down the steps of the burning house, clothed principally in a red petticoat, and carrying in one hand an empty bird cage and in the other an old shoe. About the same time someone threw a large mirror out of the window and of course broke it into many small pieces. My father used to say that there was nothing that showed up a person's disposition so well as a fire. By the way, I don't believe you were one of the girls that ran.

It is interesting work to press flowers, I have often done it. We have wild violets and trillium here, but I do not think we

have flax. One of our neighbor girls brought in a few violets yesterday, but I do not think any trillium is in blossom yet.

I read your mother's article in the RECORDER and found it very helpful.

Sincerely your friend,
MIZPAH S. GREENE.

DEAR MRS. GREENE:

I am six years old. I will be seven next November. I have one brother and two sisters. Madelyn, who is eight years old, has been very sick with septic sore throat, and before she got out of bed she was taken with chicken pox. My baby sister Betty was the first to have chicken pox, and we all have had it. We are in hopes of getting back to school, Junior Christian Endeavor, and church before long.

We enjoy having mother and daddy read the Children's Page to us.

We have a pretty kitty and a nice Jersey cow named Daisy Bell. She lets us milk her a little. It is fun to see brother, who is two and a half years old, tell her, "High! high! git! git!" and he can milk a little.

I hope this letter will not tire anyone.

Lovingly yours,

ABBY CATHERINE CRANDALL.

Hope Valley, R. I.,
April 13, 1931.

DEAR ABBY CATHERINE:

I hope Madelyn is all well by this time and that you have all recovered from that bothersome chicken pox and are able to carry on your usual duties and pleasures. It surely isn't one bit of fun to be sick, but think of what a good time you can have when it is all over with, and you can make up for lost time with work and play.

I am glad you have such a nice kitty for I am very fond of kitties. As for Daisy Bell, there is no pet any nicer than a fine Jersey cow, and she must be very gentle to let you milk her. I tried to milk a cow one time when I was about as old as you, and she kicked me clear across the stable. I don't think I ever tried to milk again; but my father had a gentle cow named Dollie, and I used to ride her home when I went after the cows. I wish I could see your little brother when he talks to Daisy Bell

and tries to milk her. He must be very cute.

Do write often and never be afraid your letters will tire anyone for that is just impossible.

Your true friend,
MIZPAH S. GREENE.

DON'T FOOL YOURSELF!

Do you play a boastful part?
Don't fool yourself!
Claim that you are very smart?
Don't fool yourself!
Strut about as handsome, tall?
Think you really know it all?
Pride oft goes before a fall—
Don't
Fool
Yourself!

Do you speculate in stocks?
Don't fool yourself!
Be prepared for tragic shocks,
Don't fool yourself!
Little lambs are easily shorn,
Innocents are daily born,
Money gone and all forlorn—
Don't
Fool
Yourself!

Long to be a millionaire?
Don't fool yourself!
Saddled with a load of care?
Don't fool yourself!
Money is not everything,
It may suddenly take wing,
Better far to smile and sing—
Don't
Fool
Yourself!

Do you covet worldly fame?
Don't fool yourself!
Wish to make a public name?
Don't fool yourself!
Quiet things are best, they say,
Ostentation does not pay,
Live the simple life today—
Don't
Fool
Yourself!

Grenville Kleiser
in the "Christian Observer."

DON'T GRUMBLE

Don't grumble, don't bluster, don't dream, and don't shirk.
Don't think of your worries, but think of your work.
The worries will vanish, the work will be done.
No man sees his shadow who faces the sun.

—Selected.

OUR PULPIT

MANIFEST IMMORTALITY

REV. A. J. C. BOND

(Sermon preached in the Plainfield church, April 11, 1931)

SERMON FOR SABBATH, MAY 9, 1931

Text—2 Timothy 1: 8.

ORDER OF SERVICE

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

"Be not ashamed therefore of the testimony of our Lord, nor of me his prisoner: but suffer hardship with the gospel according to the power of God; who saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus *long ages ago*, but hath not been manifested by the *appearing* of our Savior Christ Jesus, who abolished death, and brought life and immortality to light through the gospel."

We have just passed through the lenten season, culminating in Holy Week and Easter. While I have no desire to judge my fellow Christians in regard to the observance of times and seasons, it may be of some value to try to determine just why these observances find but slight response in my own heart. I do this the more freely because I do not think it is due to ecclesiastical narrowness or religious prejudice. My Protestantism is not so much a *protest* against some other system of belief or form of worship as it is a *declaration* of what seems to me the truer way.

While many Christians today seem almost

sorry the Reformation ever happened, or at least feel that it was not wholly necessary, I have an increasing conviction that had I lived in the days of the English Reformation I would have been a Dissenter. In other words I have settled convictions, deep and abiding, which set me inevitably among those who emphasize the freedom of the human soul, and who believe in the direct and definite guidance of the Holy Spirit in the heart of every man. I welcome increasing opportunities for Christian cooperation, not only in service but in worship. But I prize even more the privilege given to every man of holding uncompromisingly to his own personal religious convictions. Moreover, I am convinced that one of our great needs at the present time is more independent thinking, which will result in stronger religious convictions. Of course the Christian should bear in mind that it is not necessary to be offensive in order to be positive. I once heard the late Bishop Anderson of Chicago say, "There is a better way of showing our love for our own than by showing spite toward others."

It might fairly be required of me to say a word in explanation of the fact that *every week* I observe a day as holy, while the observance of special days other than the weekly Sabbath finds but slight place in my own experience. I can simply say in this connection that the Sabbath is the most ancient of the holy days, having its origin in the beginning of monotheistic religion. It is the one Christian sacred day which is wholly free from pagan taint. It is the only holy day of Christians having Biblical, as over against church, authority. All others had their origin this side the apostolic era. Concerning the use to be made of the Sabbath day we have the interpretation of Jesus, especially by example; and Paul's interpretation of the spirit and teachings of the Master gives the Sabbath support while discouraging the observance of days.

But my purpose is to discuss the place of Jesus in our religious conceptions, for I am convinced that in dealing with his place in the divine revelation we are at the crux of this whole question of days and seasons and festivals. Throughout the Christian centuries there has been a tendency to exalt Christ above the Father, and to emphasize the importance of what is called the new

dispensation, as if God were starting all over again with the coming of Christ.

In one of our smaller groups at Lausanne we had some very lively discussions relating to the creeds of the church. These discussions were interesting, and sometimes exciting. I remember as we left the church one day following one such lively discussion Dr. Peter Ainslie of Baltimore said to me with considerable earnestness: "Doctor Bond we have to guard our freedom." Now, the chief advocate of the view opposed by Doctor Ainslie and myself was Bishop Gore of Oxford. But while in the main I supported Doctor Ainslie, I thoroughly agreed with one statement made by the bishop in reply to something that Doctor Ainslie had said. Bishop Gore declared that he could not accept any creed which did not include the statement, "I believe in God the Father, maker of heaven and earth." To me that is a cardinal declaration in the creed of every Christian.

What I am getting at is that the coming of Jesus was an event in the long history of the human race in its apprehension of divine truth and in its religious development. I refrain from saying that his coming was *merely* an event, for that might seem to minimize its importance. No other event has ever occurred, and nothing ever can happen again that can mean so much to humanity as the coming to earth of the Son of God. Of all the terms used to designate him I use here advisedly the term "the Son of God." We cannot exalt the Son without exalting the Father. What Jesus did was in the plan of God from the beginning, and to make a sharp contrast between the "old dispensation" and the "new dispensation" is to dishonor God. Men everywhere and always live under one dispensation, the dispensation of God the Father, Maker of heaven and earth, with whom from the beginning was the Son.

In all the history of the Christian Church it is not revealed that there ever was a man who was more loyal to Jesus Christ than was the great Apostle Paul. According to our text, taken from his letter to Timothy, it is "God who saves us and calls us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus long ages ago." I have used the reading in the

margin of the American revised version because it is more vivid. Given us in Christ Jesus *long ages ago*. God was working out the salvation of men ages before Jesus came to earth. But in Paul's day this saving grace had been *manifested* by the appearing of our Savior Christ Jesus. Jesus brought life and immortality to light. And that abolished the fear of death. When life had been brought to light, that is, when immortal life was made manifest in Jesus Christ, then no longer was there need that any should fear death. It mattered not to Paul, for instance, whether he lived or died. To live was Christ. And if to live was Christ then to die would be gain. Now, all this is what Jesus *brought to light*. All had existed previously in the heart of God, and in the plan and will of God.

I hope I can make clear at this point what I am driving at. To me it is a false and misleading emphasis, for instance, to go sorrowing through a mournful Good Friday service, and then come up to Easter rejoicing that Jesus broke the grave bands and came forth from the tomb. The implication which such procedure carries, and to which I cannot find response in my own heart, is that our salvation had hung in the balance for a time as if in great jeopardy, and that it is only because something happened on Easter morning, or the night before, that man can be saved.

It was while I was thinking along these lines that the Archbishop of York broadcast a message that seemed to be in harmony with my own thinking. Bishop Temple was one of the finest spirits at Lausanne. We learned that he was a member of the Labor party in England, and that he preached a social gospel, and was held in high regard by the common people. Christians in all lands were glad when he was made Archbishop of York. He declared in his message to the world the other day that the resurrection was not the vindication of a defeat implied in the crucifixion, but a consummation of the love of God. He said that the significance of Christ's rising was due to the life which it crowned and the death which it canceled and the relation which that life and death bore to the eternal God. That is the point I am emphasizing here. The love of the eternal God gives no place for a new dispensation where church

days are decreed by human authority, and the holy day of Scripture is discarded.

"We misinterpret the story," said the prelate, "if we think of the cross as a defeat which was afterward rectified by the resurrection. The cross for Christ is victory. The only defeat for him would have been that his love should fail. If he had once yielded to selfishness, if one word of bitterness had escaped his lips, if any desire for vengeance had possessed his mind, that would be defeat. But love was true to itself through the utmost anguish and was made perfect through suffering.

"It would have been an easy triumph for Christ to have made Pontius Pilate realize his blasphemy and the futility of his decisions. But to do so would have been a final betrayal of his cause, for he had lived a life of perfect love that men might open their hearts in answer. His appeal was for a freely given devotion with nothing to win and he did not desire reluctant adherence to his cause."

My position is that Jesus perfected his work in the life that he lived. To be sure it was completed in his death and resurrection, but his sacrificial death and his triumphant resurrection *had* to follow the kind of life he lived. His sacrifice had already been perfected and his triumph made complete through a love that never faltered and a ministry that never failed.

My fear is that we shall be fooled into believing that by certain observances of the church we shall merit divine favor, while our daily life is too selfishly lived. Some of the most unchristian movements in history such as the crusades have been inspired by the Church, in its efforts to exalt the *externals* of religion. In most cases it has not been the result of missing the spirit in the observance of legitimate forms. It is the mistake rather of substituting man-made forms that lack the sanction of Scripture and that fail to build character and direct the life in unselfish service, rewarding to the individual Christian and fruit-bearing in a needy world.

I will gladly join with others in celebrating any event in the life of our Lord if it is done in a way to exalt Christ and to interpret his spirit and mission. To my mind there is great value in thinking on these great themes, such as the birth of Jesus and

his resurrection, at a given time throughout the Christian world. But it is so easy to make of these celebrations ends in themselves and thus to dull instead of sharpen our spiritual sensibilities! Except we have his spirit we are none of his. It is the bane of religious observances that, taken to mean too much, they mean too little. Especially is there danger when in such observances the traditions of men are substituted for the law of God.

The service which Jesus rendered to the human race in bringing life and immortality to light through the gospel is infinitely more than the mind can conceive or than the heart can know. The light of his life has revealed the way of the soul and has made manifest life and immortality. Thank God for this saving, comforting light. What it can do for us is well illustrated in the experience of Bishop William F. McDowell who spoke to a little group of his friends soon after the recent death of his wife, and opened his heart to them concerning the loss he had suffered, speaking as follows:

"I was trying the other morning to prepare myself for the day, not knowing how one prepares for such a day, and my mind fell upon Gossip's sermon with its title, 'When Life Tumbles in, What Then?' and I saw almost at once that that title wouldn't do. When two people who have lived in unbroken happiness together for half a century are seventy-three years old, and one of them goes on to be among the just made perfect, it isn't true to say that life tumbles in. And I came out that morning, literally into bright sunshine, saying to myself, that title isn't right. It isn't 'When Life Tumbles in, What Then?' but 'When you see the heavens opened and the angels of God ascending and descending' what then?"

"By the appearing of our Savior Christ Jesus, who abolished death, and brought life and immortality to light through the gospel."

I find that the great thing in this world is not so much where we stand, as in what direction we are moving. . . . To reach the port of heaven we must sail sometimes with the wind, and sometimes against it, but we must sail, and not drift or lie at anchor.

—O. W. Holmes.

Fundamentalists' Page

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

THE CROSS OF CHRIST

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3: 16).

"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).

"In whom [Christ] we have redemption through his blood, even the forgiveness of sins" (Colossians 1: 14).

Redemption was Christ's mission—"that we might receive the adoption of sons." All that Christ is, and all that he, as the incarnate Son, has done and is doing, help to make us God's sons. The cross stands at the center of Christ's redemptive work. And our hope of redemption, of sonship, does not rest upon the death of a man on the cross, but upon the death of One who could say: "I came forth from the Father" (John 16: 28), and "I, if I be lifted up from the earth, will draw all men unto me" (John 12: 32).

The cross for the Christian is the most stupendous fact in history. It stands central in the holy trinity of our faith. "The blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1: 7). Yet countless thousands of people refuse to accept the mediation of the cross of Christ for their salvation. Let us try to get the mind of Christ in this matter. The Scripture touching this is so abundant that the mere reference to it would fill the space allotted to this paper. There is one outstanding fact running through the entire gospel, that is, the tremendous claim Christ made for himself, and *the one absorbing element is the necessity for his cross.*

Was the cross merely a premature tragedy? A noble martyrdom for truth? An event in which he was the sport of destiny? Or was it the divine event toward which

his entire ministry moved? The passion behind his entire life was the craving to give himself a ransom for us. The death of Christ has no adequate explanation, no redemptive value, unless we see that that was the passion of the mind and heart of Christ. The only explanation that is a rational one does not come from the critics but Jesus himself. He said, "The Son of man came . . . to give his life a ransom for many" (Matthew 20: 28).

Is it not high time that we Christians shall draw the lines afresh and understand *what Christianity is and what it is not?* Is it not time that we who have looked upon the cross, who adore him who hung there, and who are assured by the Word of God that he is Christ, the Son of the Living God—is it not time for us to challenge that spurious charity that recognizes all religions and makes allowance for Christianity that has no use for the cross, and denies the existence of sin and the necessity for the atonement? Is it not time for believing Christians to bring again to the center of our Christian faith the redemptive value of the cross of Christ?

It is not a question of intolerance, or bigotry. It is a question involving the very existence of faith itself. It is a question of whether Jesus Christ shall have died in vain, whether the cross of Christ shall become a mere figure of speech; or whether, with Paul, we shall continue to say, "God forbid that I should glory save in the cross of the Lord Jesus Christ."

I am willing for the scientist to make pronouncements in the realm of science, and I am willing to follow him, as far as my mind is able to comprehend him, in his deduction of scientific laws and facts, even when he ignores the vast body of hypotheses and speculation which fills up the major portion of any treatise on science. But I am unwilling to follow him when he discusses religion as if it were only hypothetical and speculative while he overlooks, or ignores, the facts and laws of the spiritual life. I am willing to allow the physical scientists to make their pronouncements in the field of science, but I challenge the right of any scientist, or group of people, to call themselves Christian when they ignore the cross of Christ. I question the right of any one to call himself a Christian who says

that the death of Christ was a mere accident, or a needless sacrifice, or even "the highest expression of self-sacrificial devotion." The death of Christ was God's plan for the salvation of lost men. "God was in Christ, reconciling the world unto himself" (2 Corinthians 5: 19).

The Scriptures make it perfectly clear that our individual salvation comes through the redemptive work of Calvary. God himself was in action on the cross of Calvary. The most stupendous fact about Christ is his voluntary sacrifice for the sins of the world. Jesus, because of his exalted teaching and stainless life, would have become an object of admiration. But would Jesus ever have become an object of worship without Calvary?

The cross is the true ground for our forgiveness. It makes possible the removal of both the guilt of sin and the love of sinning from those who exercise personal faith in Christ. If there is any other way of salvation, God has not revealed it. The only way about which we know anything is God's way, and not ours. *It is the way of the cross.* "Christ died for our sins according to the scriptures" (1 Corinthians 15: 3). When the church loses that truth she has lost her life.

Says Doctor Clow: "The distinctive truth in Christian doctrine is that the kingdom of God is brought into the world, and into men's hearts, through the sacrifice of Christ. This is the unshared and unsharable contribution. It claims there can be no kingdom of God until God is reconciled to man, and man's guilt and rebellion and alienation have been removed by the cross. Its declaration is that every attempt to bring in the rule and realm of God, except by the cross, will fail, as it always has failed. The kingdom of God is the blossom and fruit of the atonement." Doctor Forsyth says: "Christ's atonement must be made the center of our moral life or we have none."

Never more than today has the cross been the "power of God unto salvation." It is the key that unlocks the door and sets the sinner free. It is at the cross we find the liberty wherewith Christ makes us free. This is the sublime truth that has lifted millions from the slime pit of sin to the summits of light and life. Implicit faith in a redeeming Christ changes the whole life

of man and sets in action divine forces in the soul that bless and beautify.

I want to climb as near as my slow-footed faith can climb to the sun-kissed, God-brightened heights, and with the great Apostle Paul make my highest ambition "to know him, and the power of his resurrection, and the fellowship of his sufferings."

PLEA FOR MORE PARKS

H. N. WHEELER

(Chief lecturer, United States Forest Service)

As the Great War drew to a close, both men and women found themselves possessed of a new freedom, a release from restraint of customs and habits. Many have not learned to use that freedom to the best advantage but have used it as though it gave license to do things that resulted in a lowering of their moral standards. Just how far this lowering of standards is to sink is hard to say. More leisure because of shorter weeks and shorter days of labor give more time to devote to things other than work in earning the daily bread and the luxuries that have now become essentials. How shall we use this spare time? Some will read more, devote more time to art, to the movies, or to religion and public service, but all will doubtless find more time for good wholesome recreation in the open, which makes it imperative that places be provided where such recreation may be enjoyed. There is a need for more parks in our cities, but the demand is especially for natural recreational areas.

In 1929 there were 31,750,000 visitors in our national forests, about 2,500,000 in our national parks, and other millions in state, county, and city parks and forests. As great as these numbers are, the time should not be far away when practically every one of our citizens should visit one or more of our forested areas, not once but several times during the year. This means our public forest areas must be greatly increased in number and in distribution. We need these public forests even in the great prairie states—yes, in those states more than in the great timbered regions.

The Forestry, Game, and Fish Department of Kansas is building reservoirs and

planting trees along the shores, and urges every community in the state to establish some similar recreation spot. Similar movements are being started in South Dakota and other plain states. The Delaware Forestry Department is starting a program of public forests by rebuilding the old neglected ponds and establishing groves about them. Some of the New England states have started very ambitious programs of town forests. These forests are to be handled so as to produce lumber and other wood products, but will serve the other forest purposes of watershed protection, soil erosion prevention, game, bird and wild flower protection, but ever the greater purpose of human recreation.

Forests allow greater freedom of movement and so are preferable to the parks with their restrictions. In some states extensive planting of trees, shrubs, and flowers are under way along the highways, and even roadside parks are being established. Florida and Virginia have conservation commissioners on their state highway departments. Maryland requires all tree trimming along the roads done by power, and telephone companies must be under the direction of forest wardens. Delaware, Maryland, and California have definitely started with state-wide tree planting programs.

Other states have roadside parks where camping and picnicking are permitted. Chicago has its Cook County Forest of some 34,000 acres where millions of people camp and picnic each Sunday and during the week. Denver has its mountain parks enjoyed by hundreds of thousands, and Los Angeles sends more than 3,000,000 to the Angeles National Forest, lying at its door. But all this is in its infancy.

There is something to be done in each state, county, and community to beautify the roadside, the school, church, and home surroundings. Countries that lose their sense of beauty soon fall into decay. So too with the individuals we live longer and enjoy that life better if we spend more time in the open. Then let us spend more time and effort in making places where we will want to enjoy the outdoors. Each person can at least plant a tree or

the nut of black walnut, hickory, or the acorn of an oak. If such programs are carried out there will be less inclination to spend the idle time in practices detrimental to the human good and give more opportunity to do those things that build up physically and mentally and make life very much more enjoyable and worth while. What can you do in your community to help carry out such a program? Can you give a piece of ground to a school or church or county, city or state, that will make a delightful wood, or can you start a tree-planting program along some road or about a church or school? The possibilities are large and the need is great.

THE CONSTITUTION AND WORLD PEACE

MILTON VAN HORN

(A senior oration given in Bound Brook High School, N. J.)

The Constitution was first written to aid in establishing peaceful relationships among all men. It was established to "form a more perfect Union, establish justice, insure domestic tranquillity, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity." Defense against war is better than defense for war. Defense against the wrong kind of patriotism is more important than fear for lack of patriotism. The blessings of liberty are more easily won in the home and classroom than on the high seas and battlefields.

The last war brought many disasters beside the casualties of the battlefield, the damage of property, the sorrow and suffering of innocent people, and the resulting industrial disaster. We are witnessing one of those disasters now. This winter has brought one of the worst "hard time" periods that this country has ever seen. There are now between five and six million people out of work in the United States, not only out of work but hungry and cold. If the money spent in the last war by this country could be appropriated to the unemployed, every man and woman out of work would receive a thousand dollars cash. Had this amount been used in road building, every state in the Union would have approximately 8,300

miles of fine cement highway; it would equip and build a splendid Y. M. C. A. building in every city of over 50,000 inhabitants; it would build a fine school building in every city or a beautiful church in every town.

We Americans are apt to excuse ourselves by saying that we did not cause the war. We may say that our Constitution has no connection with world peace. Perhaps our Constitution has no direct connection but it surely is supposed to guide us as citizens and individuals. We may not be the instigators of war, but if we have not done everything within our power to prevent it then we are in a sense responsible. We have either done something wrong or failed to do something that we should have done. We are guilty of either commission or omission.

Too much of the wrong kind of patriotism is stressed in our schools. The ideal of every youth is the hero in uniform, the military hero. We cannot change this attitude of youth, but we can eliminate the warrior and substitute another type of hero. America has peace heroes aplenty and their careers can be made just as inspiring as those of our warriors. General John F. O'Ryan, commander of the Twenty-Seventh Division, traces his own military career to Barne's History in which he once worshiped the inspiring picture of Phil Sheridan waving his hat and yelling "Turn, boys, turn. We are going back." It is not surprising then that war is still possible.

A recent survey of twenty-four history textbooks shows that over half of the books give more than thirty per cent of their space to war while one book gives more than forty per cent. The amount of space devoted to the mere description of war activities far outweighs that devoted to analyzing the causes and results of war. Illustrations in the newer textbooks are much more vivid than old prints and thus give the student a more favorable impression of war and war methods.

If we are to teach our youth to put away war forever, we must begin to teach them in our schools the truth about war. We must change the emphasis in our books of instruction. Our history textbooks

must be chosen with the idea of bringing out the values of peace which are now so completely buried in the chapters of our war records. The youth of today must catch the spirit of a century which, after bitter experience, realizes that the future of civilization depends upon peace and good will among men and nations.

War is not innate. It is produced by our concepts and by what we teach our children. War is a useless relic of savagery. It is the most wasteful of all enterprises and becomes increasingly wasteful as society becomes more complex. Real war is brutal, bloody, cruel; there is little noble or worthy of repetition about it. The future, if it be a future of peace, demands a type of history that will show war as it really is. That type of history will develop in the youth of today the desire for world peace.

Our Constitution has indeed been a stable anchor for our nation whenever it has been lashed by storms of war and stress. But it has another duty to perform. It must inspire us to a battle against war. It must somehow impress upon the minds of the American citizens the truth in the age-old maxim that "an ounce of prevention is worth a pound of cure." Our Constitution stands and will stand as our shield and guide. The Constitution means nothing unless we stand by it. It is what we make it. Attention! Forward to World Peace!

We are on the threshold of a new era; and we can, if we will, help to make this era transcend anything the Church of Christ has ever known before. We are not entering the open doors; we are not seizing the opportunities of the hour. We seem hesitant and impotent in the face of the new calls which come to us. When we should be advancing, we are falling back. In each of our foreign fields we have fewer missionaries today than we had ten years ago. Areas of evangelism have had to be abandoned; schools and hospitals have had to be closed. As a church we of this generation are doing nothing that is worthy of those who have gone before; and we are fighting a losing fight. We have lost the sense of urgency. Many of us believe in the missionary enterprise, but we act as if we had all time in

which to work. We used to speak of a "lost world" and say "in this generation." Such phrases have dropped from our vocabularies. We no longer think of a lost humanity and dying men. We must regain our lost sense of the imperativeness and urgency of the missionary task. What we are going to do, we must do now. We will do our part in some of our fields within the next twenty-five years, or we will not do it at all.

—Selected.

MARRIAGES

PULVER-AUSTIN.—At the Pawcatuck Seventh Day Baptist church of Westerly, R. I., April 11, 1931, Dewitt Kelterer Pulver of Pine Plains, N. Y., was united in marriage to Sally Elizabeth Austin of Westerly, R. I. Rev. Clayton A. Burdick performed the ceremony, assisted by Rev. Harold R. Crandall.

WALTERS-WALTERS.—At the home of the officiating minister, Rev. Henry N. Jordan, in Battle Creek, Mich., on April 4, 1931, Mr. Frederick P. Walters of Albion, Wis., and Miss Eleanor A. Walters of Battle Creek were united in marriage. The home address of the young people will be Albion, Wis.

DEATHS

FOSTER.—James Wallace, infant son of Mr. and Mrs. Weldon Foster, was born in Little Genesee, N. Y., March 18, 1931, and died March 19. Prayer was made at the home by Pastor Davis, March 20, and the little body laid to rest in Wells Cemetery. A. L. D.

IRONS.—Francena Langworthy Irons was the daughter of Nathan and Lucy Ann (Dye) Langworthy, whose ancestors were among the first settlers of Brookfield. Born March 1, 1845, she had spent the greater part of her life in Brookfield.

In 1872 she was married to LeRoy Irons, formerly of West Winfield, later of Columbus, Wis. Here he was connected with the local paper and here they established their home. Their wedded life was short, Mr. Irons dying after a lingering illness in 1877.

Mrs. Irons spent some time as a compositor in the *Courier* office, after which she studied medicine, and was graduated in 1888 from the New York Medical College for Women, located at that time at 54th street, New York City. Many patients can testify to her devotion to her chosen profession and to the faithful and conscientious

work she did during many years of practice in her home community. A lover of the beautiful, in poetry and literature, this was expressed in her cozy home and surroundings. A welcome member of her daughter's home at Upper Montclair, N. J., for a part of each year for several years, here she passed away on March 25, 1931, after being in failing health for the past year. She was brought to Brookfield for burial.

She became a member of the Seventh Day Baptist Church of Brookfield on May 12, 1860, during the pastorate of Rev. J. M. Todd, and retained her membership till called away. She was for years a member of the Women's Missionary Aid society of Brookfield.

The funeral services were held in her home church, conducted by her pastor, Rev. H. L. Polan, on Sabbath afternoon, March 28, at two thirty.

Doctor Irons is survived by her daughter, Mrs. Annie Clawson; by one sister, Mrs. E. L. R. Coon; by a grandson, Douglas, a granddaughter, Dorothy; and by a niece and several nephews.

E. L. R. C.

JACQUES.—Lincoln Eugene Jacques, son of Willoby and Caroline Jacques, was born in Little Genesee, N. Y., November 8, 1865, and died at the home of his daughter, Mrs. Earl Eastman, of Bolivar, N. Y., March 29, 1931.

He was married to Miss Gertrude Burdick, in 1892. To this union were born four children, only two of whom survive: La Verne, of Buffalo, N. Y.; and Mrs. Nettie Eastman, of Bolivar. Mr. Jacques spent his entire life in Little Genesee with the exception of the last eighteen months which he spent, on account of ill health, with his daughter in Bolivar. Mrs. Jacques died in 1912.

Beside his two children, he is survived by one sister, Mrs. B. L. Slade, of Little Genesee; by two grandchildren—Donovan Eastman and Gertrude Jacques; and by several nieces and nephews.

About eighteen months ago he suffered a paralytic stroke from which he never recovered. The final stroke came March 19, and he died on March 29. The funeral service was held March 31, 1931, conducted by Pastor A. L. Davis. Prayer was made at the home of Mr. and Mrs. Earl Eastman in Bolivar, at one thirty, and the funeral was held from the Seventh Day Baptist church, in Little Genesee, at two o'clock. Burial was made in Wells Cemetery. A. L. D.

LAWTON.—Clyde Harry Lawton, son of Clarence S. and Hazel Stewart Lawton, was born September 1, 1918, in the township of Albion, and passed away Sabbath afternoon, March 7, 1931.

He spent his entire life in Albion and vicinity, attending the Maple Grove School, and was a member of the seventh grade of the Albion State Graded School at the time of his death. He was a member of the Seventh Day Baptist Church and was baptized by Pastor J. H. Hurley in his tenth year.

Clyde came to a sudden death, March 7, between four and five o'clock in the afternoon. Three boys had been engaged in digging a cave,

located on a farm near Albion Center. On this Sabbath afternoon, Clyde and Claire Slagg, his chum, were in the cave and Claire left for a few moments to get warm. Soon he returned to the cave but Clyde was nowhere to be seen, and the walls and ceiling of the cave had collapsed. Clyde's parents and brothers and others were at once notified and all worked desperately until the body was removed from the cave. Dr. A. T. Shearer had been called and for hours attempts were made to restore life, but without success.

His teacher, Miss Stockton, said of him: Clyde was a natural born leader, who with a quiet, unassuming manner led his fellow classmates and friends always along the path leading to upright, honorable lives. His position of leadership was unquestioned. He was always obedient and no matter how difficult the task, he attacked it with determination and never gave up until it was completed.

"He was old beyond his years and was much concerned over the problems confronting us in our present day life. He was a thinker and had remarkable reasoning powers for one of his age."

His cheerful, sunny disposition with his always ready smile, lightening his expressive brown eyes and bringing into play his dimples, endeared him in the hearts of young and old alike and left a vacant place that never can be filled.

He is survived by his father and mother; an older brother, Ray; his grandparents, Mr. and Mrs. H. C. Stewart of Milton; and his paternal grandfather, Fred A. Lawton of Battle Creek, Mich., also by many aunts, uncles, cousins, and a host of friends who mourn his sudden departure.

Funeral services were held from the church Tuesday afternoon, March 10, at two thirty, conducted by the pastor, Rev. Chas. W. Thorngate. Mr. and Mrs. C. S. Sayre sang two hymns, "Shall we gather at the river," and "Beckoning hands."

The remains were laid to rest in Evergreen Cemetery. Those who bore his body to its final resting place were his Sabbath school teacher, Charles Williams, Lowell Green, Charles Whitford, Albert Palmiter. The school attended the services in a body and his Sabbath school class sat together with the mourners. C. W. T.

MCLEARN.—Addison A. McLearn, son of Rev. Alexander McLearn and Harriet Coffin McLearn, was born at Granville, Mass., May 21, 1868, and died at the Westerly Hospital, in Westerly, R. I., April 8, 1931.

He was graduated from Walworth Academy, Walworth, Wis., after which he taught school at Rockville, R. I., for a year or two. For many years he was in the employ of the Westinghouse Machine Company of Pittsburgh, Pa., and the New London Ship and Engine Company. For nearly nine years he has been supervisor at the Hannah C. Crandall estate in Westerly.

On January 9, 1901, he was united in marriage to Mabel L. Browning, who survives him.

He has a sister, Mrs. Minnie Maxson, living at Albuquerque, N. M., and his step-mother, Mrs.

Eva McLearn, lives at Walworth, Wis. His sister, Mrs. May E. Jencks, died last November.

Funeral services were held on Sabbath afternoon at the Gavitt Funeral Home in Westerly, conducted by Rev. Harold R. Crandall and Rev. Willard D. Burdick, and burial was in Wood River Cemetery, near Hope Valley, R. I.

W. D. B.

WISE.—At her home in the community known as Pleasant Grove, Shepherdsville, Ky., April 2, 1931, Mrs. T. H. Wise in the seventy-third year of her age.

Bettie Elizabeth James was the daughter of John R. and Mary E. Stallings James. She was born November 27, 1858, at Shepherdsville, Ky., and has lived her entire life in this community. In 1880 she was married to T. H. Wise, who survives her. There are no children.

Early in life she became a Christian and joined the Missionary Baptist Church. In 1886 she, with her husband, joined the Seventh Day Baptist Church. Since 1915 they have been members of the Salem Church, where they have never been. The present pastor of the Salem Church knew these good people by correspondence only.

They were very loyal in every way. Mrs. Wise seems to have been very active in all Christian work near her home. It would be difficult to speak in higher terms of her than does the local paper at her home town. Rev. Willard D. Burdick, who has been entertained in their home at Shepherdsville on more than one occasion, speaks of Brother and Sister Wise as ideal lone Sabbath keepers. They were loyal to the Sabbath and all Seventh Day Baptist interests, and yet commanded the respect of all and worked with all. They were splendid people and had a good influence in the neighborhood.

Brother Wise is sad and lonely beyond what most of us are able to comprehend. May divine comfort sustain him. The home life was ideal for more than fifty years, and now he is a lone Sabbath keeper in the strictest sense. G. B. S.

Sabbath School Lesson VI.—May 9, 1931.

THE PARABLE OF THE POUNDS.—Luke 19: 11-26.

Golden Text: "It is required of stewards, that a man be found faithful." 1 Corinthians 4: 2.

DAILY READINGS

May 3—The Parable of the Pounds. Luke 19: 11-27.

May 4—The Parable of the Talents. Matthew 25: 14-21.

May 5—Unfaithful and Foolish Stewards. Matthew 21: 33-43.

May 6—Faithful and Wise Stewards. Luke 12: 41-48.

May 7—The Right Use of Gifts. Romans 12: 1-8.

May 8—Reward of Faithfulness. 2 Timothy 4: 1-8.

May 9—The Goodness of Jehovah. Psalm 103: 11-18.

(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

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