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The Sabbath Recorder

Plainfield, N. J.

The Sabbath Recorder

Vol. 110

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No. 19

WE THANK THEE

For flowers that bloom about feet;
For tender grass, so fresh, so sweet;
For song of bird, and hum of bee;
For all things fair we hear or see,
Father in heaven, we thank thee!

For blue of stream and blue of sky;
For pleasant shade of branches high;
For fragrant air and cooling breeze;
For beauty of the blooming trees,
Father in heaven, we thank thee!

—Ralph Waldo Emerson.

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PLAINFIELD, N. J., MAY 11, 1931

WHOLE No. 4,496

EDITORIAL

WORKERS WITH GOD

This morning the supervising editor stood for a few minutes at the open window, drinking in an invigorating breeze before sitting down for the work of a busy day. Across the street is the fine city hall of red brick with gray trimmings, beautiful in its setting of the well kept city square. The grass is of vivid green, with just the right amount of tasteful shrubbery and splendid trees. The building, the shrubs, and the condition of the turf are due to the efforts of man. But the trees impress us that they were put there by God, before human hands undertook to "improve" this part of the city. It is a beautiful and inspiring view this spring morning—the work of God and man. We just cannot improve upon God's mountains and forests and streams. Still they are placed here for man's good, and he is given thinking and organizing powers to use them for the benefit of God's sentient creatures. So far as he does so unselfishly, he has the approval of God. Otherwise used, though he may seem to have Divine approbation, he is thwarting the purposes, for a time, of the Creator and Ruler of the universe.

How intriguing the thought of co-operation of the Divine and the human working together for the uplift of the world. One is assured as he looks out upon the scene, or lifts his "eyes unto the hills," that God can be depended upon to do his part. The soil, the sunshine, wind, and rain will operate with man as he puts himself to the task of raising a crop. The stability of mountains, the dependability of the rivers' flow and of the ocean's tide justify man's faith to carry on.

We Have a Place Across the street, as we have said, is the municipal building—standing for government. Ours, we will admit, is not all a government ought to be. There is miscarriage of justice, all too of-

ten, political wire pulling, connivance with lawlessness, and easy graft—yet and withal it is rather a stable and safe government. The reforms, the advancements depend pretty much upon you and me—the ordi-

How much God must be disappointed in man's unfaithfulness to his responsibilities may be pictured by reading the parable Jesus spoke concerning the unfaithful husbandman and the vineyard, Luke 20: 9-16. Men plant well their crops and build well their edifices and institutions, but often they seem short sighted and biased when it comes to making and directing their economic, social, and religious adjustments. Reinhold Niebuhr, in the *May Christian Herald* charges the Church with being weak in its Christian message in these critical and depressing times. In no small measure the rebuke is needed. Affluence and need, wealth and poverty, careless leisure and enforced idleness side by side call for a decided stand and a dynamic message from the Church of Jesus Christ who was Friend of the rich and the poor alike. He died for sinners—regardless of wealth or want. Doctor Poling in the paper above referred to speaks an encouraging note while admitting the truth of human shortcomings. "The saving of man" and the "generation" of human relationships" are pointed out as the work of the Church in co-operation with God. A new dynamic to man's motive and a "new goal to his ambition" is needed. The Church must "believe with a passion because it preaches not weakness but power, not doubt but faith, not defeat but triumph." The world needs "not an argument but an evangel." The good news of Christ's power and love, realized in the lives of his followers as they make practical application of his social as well as spiritual teaching, will prove us real workers together with God, "workmen that need not to be ashamed."

nary citizens—upon our attitude toward life and our responsibility. We are responsible, and letting "George do it" will not prove a sufficient alibi for the neglect of a proper discharge of that responsibility.

Down the street and to be seen from our window is the Crescent Avenue Presbyterian church, of dignified and beautiful architecture, with its finger spire pointing heavenward. An addition for its larger work in religious education and social betterment is now in process of building. Here is represented the organized arm of religion, ministering to the needs of spiritual beings. Touching our shoulders is the large and well equipped Young Men's Christian Association building, ministering in many practical ways to the uplift of humanity. And here are we in our Denominational Building with our work for God and man. Let us feel that we have a place and a grave responsibility in making a better world in which to live. For generations Seventh Day Baptists have contributed to the general welfare of community, state, and nation. We must not lower our standards. The time of disregard for law, except as it pleases one's own taste or desire, is a special opportunity for steadfast loyalty to law and order. The training of the past; the staunch loyalty to conviction, with the kind of character and strength such discipline and loyalty produce, will combine to make possible a worth while contribution to the solving of the problems of the twentieth century. Seventh Day Baptists have a place in city and country to prove the worth of the principles for which they stand. Our little denomination has a place, perhaps even more influential than its numerical power or statistics would indicate, in the Church world today. Let us prove ourselves men. Let us prove true to the Word of God. Let us dare to sound the message from the Book. Let us dare to urge the dynamic of "thus saith the Lord." The world is hungry for the bread of life. We must not dare to give it a stone. Jesus met the issues of his time with, "It is written." Can Seventh Day Baptists improve upon him? Let us manifest a noble faith by our undaunted courage. Remember the words of God to Joshua, "As I was with Moses, so will I be with thee. I will not fail thee, nor forsake thee. Be strong and of good courage."

Church Statistics For forty years the late Dr. Harry King Carroll was in charge of the United States Census of Religious Bodies. In 1890, 20,618,307 members of 165,297 churches, and 111,036 ministers were reported by him. Since his death, Dr. G. L. Kieffer of the National Lutheran Council has carried on the work. The *Christian Herald* has been interested in the findings and annually tabulates the results. To this publication we are indebted for the figures here given. For 1930, there are 50,008,181 communicants, 237,591 churches, and 226,204 ministers.

The smallest increase in forty years was found in 1919 when the net increase of members was 51,731; the largest was in 1928 with a showing of 1,114,987. For 1930 the increase is 59,286 communicants, 1,978 ministers, and 1,130 churches. For the forty years the Catholics show the largest average yearly per cent of gain. It is not very comforting to see the Latter Day Saints (Mormons) in third place. The Baptists including Seventh Day Baptists have a gain of 3.67 per cent. This is not very flattering.

In the statistics for 1930, and not including foreign missions, Seventh Day Baptists are reported as having 77 churches, 71 ministers, and 6,947 communicants. They are shown to have sustained a loss of two churches and 384 communicants over last year. These figures should cause us deep concern. Alarm is expressed by others who have suffered losses. The gain of the Church as a whole is not enough to be reassuring. We quote from Doctor Kieffer's report:

If the churches are losing ground, as the figures would indicate, the reason and the remedy can be found in part in an analysis of the message they are proclaiming to the world. An age of doubt and question, of depression and lawlessness demands from the pulpits of the land a clear, ringing statement—"We should fear and love God!"; "Despise ye not the Church of God!"; "Thus saith the Lord—"; "It is written in the Word of God—"

Religious education of the youth of America is a crying need. If there is a "poverty of religion" in the universities and schools of higher education, as is sometimes alleged, with its consequent pseudo-science, atheism, and the like, the situation needs a searching analysis by the churches and a summary remedy. University pastors must be supplied, and work among the students, carried on by various church bodies and church

boards of education, is to be commended and should be emphasized.

The writer is convinced that the attitude of the home toward the church and toward the Sabbath must be more redolent of faith and love and loyalty.

FEDERAL COUNCIL ON BIRTH CONTROL

For some time a committee of the Federal Council of the Churches of Christ in America on marriage and the home has been making a careful study of sex relations and birth control within the marriage relationship. Earnest, consecrated Christian men are on this committee. The chairman is Dr. Howard Chandler Robbins, professor in the General Theological Seminary, New York City; Dr. Worth M. Tippy, executive secretary of the Federal Council's Commission on the Church and Social Service. Prominent clergymen and women—Mrs. Robert E. Speer of the latter—are members of the committee. The report is submitted here without comment other than to call attention to the fact that the committee was not unanimously agreed on it, as the document itself will show. The report follows:

THE REPORT

"Birth control is nearing the status of a recognized procedure in preventive and curative medicine. Knowledge of contraceptives is also widely disseminated, and the question of their use has become one of great social importance. The public therefore has a right to expect guidance from the Church on the moral aspects.

"In conception we are in the presence of the wonder and mystery of the beginnings of human life. In this mystery the two mates, knowingly or unknowingly, are acting creatively with God. When so understood, the circumstances and incidents of conception, growth, and finally of birth are astonishing manifestations of divine power, and inexpressibly beautiful. To be a mother is seen to be the supreme fulfillment of womanhood, as to be a father is of manhood. It becomes apparent, also, why sex relations are guarded as by a flaming sword, why prostitution is abhorrent to the conscience of mankind, and why the instinct of the race regards intercourse between unmarried persons as immoral and anti-social. A man, said Christ, expressing the pure ideal, is not to harbor the thought of adultery in his heart.

"But in the sex relations between husband and wife we are also in the presence of another mystery. 'From the beginning of the creation God made them male and female,' said our Lord. 'For this cause,' He continued, 'shall a man leave his father and mother and shall cleave to his wife; and they twain shall be one flesh.' We have here the passing of shame and the realiza-

tion of the meaning of sex in the divine economy, which make the union of the two mates a supreme expression of their affection and comradeship. These relations, therefore, have their source in the thought and purpose of God, first for the creation of human life, but also as a manifestation of divine concern for the happiness of those who have so wholly merged their lives.

"The moral problems of birth control have to do with these two functions of sex. They arise in connection with the spacing of children, the limitation of the number of offspring, the safeguarding of the health and oftentimes of the lives of mother and child, on the one hand; and, on the other, they arise in considering the rightfulness of intercourse in itself without the purpose of children, and consequently the rightfulness of the use of contraceptives.

"Physicians have long known that under certain physical conditions of the mother, pregnancy is hazardous to mother and child, and that large numbers of women are so imperiled. Although there are few women who do not desire children, the fear of untimely pregnancy rests as a recurring anxiety upon most married women for two decades after their marriage. Even with a healthy mother and a sound inheritance of bodily and mental vigor on both sides, too frequent and too numerous pregnancies are to be avoided, as undermining the mother's health and as taking her from the care of her living children. When the mother is not entirely well and the endowment is not of the best, spacing and limitations are the more necessary.

"Economic considerations also enter into most cases, and in families where the mother must work outside the home the question of the number of children and of the intervals between them is most acute. Very large families tend to produce poverty, to endanger the health and stability of the family, to limit the educational opportunities of the children, to overstrain the mother, and to take from her her own chance for a life larger than the routine of her home.

"The problems of over-population are also involved in the consideration of birth control. While overpopulation, with its consequent lowering of living standards and provocation to war, is not likely to become a general condition in this country for a considerable period, and, with the development of science and of more Christian standards of production and distribution, may never become so acute as in many countries of the Old World, it is nevertheless now pressing upon great numbers of homes in which the family is too large or the income inadequate.

"As to the necessity, therefore, for some form of effective control of the size of the family and spacing of children, and consequently of control of conception, there can be no question. It is recognized by all churches and all physicians.

"There is general agreement also that sex union between husbands and wives as an expression of mutual affection, without relation to procreation, is right. This is recognized by the Scriptures, by all branches of the Christian Church, by social and medical science, and by the good sense and idealism of mankind.

"As to the method of control of conception, two ways are possible. One is the use of contraceptives, or methods other than abstinence, which may be classified as such. The other is self-control or abstinence for longer or shorter periods of time. Both may be considered as forms of birth control.

"As to the rightfulness of the use of contraceptives, Christian opinion is not united. The problem in its present form is a new one. The Scriptures and the ecumenical councils of the Christian Church are silent upon the subject. The Church of Rome inflexibly opposes the use of contraceptives as contrary to Christian morals. In the Anglican communion opinion is sharply divided, as indicated by the fact that at the Lambeth Conference of 1930 the resolution approving birth control under certain conditions was the only vote during the conference which indicated division of opinion upon a question of fundamental importance. It is known that opinion in the churches of the United States is divided, as is also the medical profession, but nobody knows as yet the prevailing opinion. Under the circumstances, the problem requires unprejudiced study, and guidance should be sought from the Holy Spirit, the Lord and Giver of Life. It should be expected that guidance will find expression through the researches and experience of physicians and men of science as well as through the corporate conscience of the Church.

"Whatever the final conclusion may be, the committee is strongly of the opinion that the Church should not seek to impose its point of view as to the use of contraceptives upon the public by legislation or any other form of coercion; and especially should not seek to prohibit physicians from imparting such information to those who in the judgment of the medical profession are entitled to receive it.

"So far, the Committee on Marriage and the Home is in agreement. But at this point it has been found necessary to express divergent views. Perhaps such honest differences, frankly expressed, may have compensating value in helping Christian people to face the issues involved, especially since they mirror also the perplexity in the public mind.

"A majority of the committee holds that the careful and restrained use of contraceptives by married people is valid and moral. They take this position because they believe that it is important to provide for the proper spacing of children, the control of the size of the family, and the protection of mothers and children; and because intercourse between the mates, when an expression of their spiritual union and affection, is right in itself. They are of the opinion that abstinence within marriage, except for the few, cannot be relied upon to meet these problems, and under ordinary conditions is not desirable in itself.

"But they cannot leave this statement without further comment. They feel obliged to point out that present knowledge of birth control is incomplete, and that an element of uncertainty, although it is small, still remains. More serious is the fact that all methods are as yet more or less subject to personal factors for their effective-

ness. Married couples should keep these facts in mind and welcome children, should they come.

"The public should be warned also against advertised nostrums, which are beginning to appear in thinly disguised forms in reputable periodicals, and so-called 'bootlegged' devices at drug stores, for which there is no guarantee of safety against injury or of suitability for individual cases. It is essential to consult the family physician or to go to established clinics or health centers for information or assistance.

"That serious evils, such as extra-marital sex relations, may be increased by a general knowledge of contraceptives must be recognized. Such knowledge, however, is already widely disseminated, often in unfortunate ways, and will soon be universally known. Guided by the past experience of the race as to the effects of scientific discovery upon human welfare, we should expect that so revolutionary a discovery as control of conception would carry dangers as well as benefits. Society faces a new problem of control with each fresh advance of knowledge. If men generally cannot properly use the knowledge they acquire, there is no safety and no guarantee of the future. These members of the committee believe that the undesirable use of contraceptives will not be indulged in by most people, and that if the influence of religion and education is properly developed the progress of knowledge will not outrun the capacity of mankind for self-control. But if the sex impulse and the use of contraceptives are to be kept under moral control, the Church and society, including parents, must give greater attention to the education and character-building of youth, and to the continued education of adult opinion.

"A minority of the committee believes that sufficient stress has not been laid upon the idealistic character of the teachings of Jesus concerning marriage and its obligations. His sayings concerning divorce seemed 'hard' to the disciples. They said to him, 'If the case of a man be so with his wife, it is not good to marry.' His answer was, 'All men cannot receive this saying, save they to whom it is given.' In another connection he said, 'With men it is impossible, but not with God: for with God all things are possible.' The command governing all cases of conflicting duties is the command of the absolute: 'Be ye therefore perfect, even as your Father which is in heaven is perfect.'

"In view of the widespread doubt among Christian people of the morality of the use of contraceptives, and the scruples experienced by many in making use of them, it appears to these members of the committee to be the plain duty of the Christian Church, when control of conception is necessary, to uphold the standard of abstinence as the ideal, recognizing it as a counsel of perfection, and that Christian morals are much more exalted than is generally supposed. But they would point out that the Grace of God is sufficient for those who are conscious of a difficult and high vocation; and that we have as yet but touched the fringes of spiritual power which is all about us like God's gifts of air and sunshine. Those who adventure and trust are

rewarded, and they know the joy and strength which accompany all victories of the spirit.

"The method of abstinence is therefore to be used to meet conditions and situations in which otherwise contraceptives would be necessary. This does not mean that sex relations between married people as an expression of mutual affection are wrong, but they are to be denied when child-bearing is hazardous to the wellbeing of mother or child or the household. That this is possible is shown by the large number of unmarried people who lead chaste lives, and by the number of married couples who practice self-control at all times and abstinence when necessary.

"Finally, the entire committee unites in calling attention, and most earnestly, to the importance of a spiritual adjustment of the physical importance of husbands and wives. All natural desires, however sound and wholesome, must be kept within bounds. If this applies to eating and drinking, how much more to the fateful and powerful impulse of sex. If marriage centers upon sex indulgence, it is sure to result in unhappiness and usually in disaster. A high degree of self-control, especially during the early years of married life, when marital habits are forming, is necessary to the happiness of the mates and the spiritual life of the home.

"To attain this command of the sex impulse, and this mutual and sensitive consideration for one another, husbands and wives are urged to keep ever in mind that marriage is a divine institution and that they are co-operating with God in their union and in the conception and rearing of children. Their personal relations are therefore sacred and in the divine care. These relations are always at their best when the two live together in the daily consciousness of the presence of God. Things they might not be able to accomplish unaided are abundantly possible through his help.

"If marriage is recognized as a divine institution, if God is an Unseen Presence in the home, if the child has its great place in marriage, if sex experiences are kept as a mutual expression of comradeship and affection, then marriage becomes the happiest, the noblest and the most enduring of human relationships."

RETURN TO THE SALOON

Senator William E. Borah says: "If the Eighteenth Amendment is repealed the country returns directly to the saloon. There is no possible way to avoid it"—all the promises of the politicians to the contrary!

There is a singular lack of unity among those who oppose the Eighteenth Amendment as to what could and would be substituted for the saloon, which was a running sore in our body social and our body politic. The evidence is now accumulating that the opponents of the Eighteenth

Amendment will not suggest the almost impossible task of repealing the amendment, but are concentrating on efforts at its nullification.

Should Congress repeal the Volstead Act and not substitute for it another enforcement measure, the Eighteenth Amendment would go for naught. Keep in touch with your congressmen, not only protesting against the repeal of the Eighteenth Amendment but protesting against the repeal of the Volstead Act. If there has ever been a time for those who are opposed to traffic in liquor to be vigilant and determined, it is the present time.—*Watchman-Examiner*.

INDIVIDUAL BOOKMARKS

(Used in one of our Sabbath schools)

From a piece of medium-brown, heavy drawing paper six by three and one-half inches, a cross to be used as a Bible marker can be easily cut.

Measure across top one and one-quarter inches in, and one and one-quarter inches down. Cut out these two corners. The upper part of the Cross is now formed.

Measure across the bottom one and one-quarter inches, and three and three-quarter inches upward. Cut these two corners out, and the cross has been formed.

The cross will be one inch in width. The length of the upright piece will be six inches, and the length of the cross arms will be three and one-half.

Make a border around the entire edge of the cross of one-eighth inch in width with a dark green crayola.

In the center of the cross place a picture seal of an open lily. Above this print the letters "LOVE." On one arm print "PEACE," and on the other "JOY."

Below the flower print the words: "Jesus, our Savior, is risen." (A short Bible verse suggestive of Easter may be used here instead, if desired.)

The members of a Sabbath school class of boys and girls of nine and ten years of age liked them very much. Before giving them out, draw the children out by asking questions regarding the cross, Christ, Easter, etc., so that they will themselves suggest and so see the meaning of the three words, "Love," "Peace," and "Joy."

MISSIONS

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

WHITEFIELD THE AWAKENER

One of the important sources of help in preparation for mission and evangelistic work is the biographies of the great and consecrated missionaries and evangelists. Recently a new book of unusual merit on George Whitefield has appeared. It comes from the pen of the Rev. Albert D. Belden of London. An introduction was written by James Ramsay MacDonald, Premier of Great Britain. The book is entitled, "George Whitefield—The Awakener." It is published in England but can be secured in America.

Whitefield was born in Gloucester, England, 1714. His early life was made harder by the death of his father when he was two years old, but through the wise efforts of his mother he received a good schooling and was graduated from Oxford. He was born an orator and was given a voice that could easily be heard by thirty thousand people in the open. He possessed an eloquence that from first to last entranced the high and the low.

He began preaching at twenty-one with a congregation of fifteen to hear his first sermon, but it was not many weeks before ten or twenty thousand were in attendance at a single meeting. It is estimated that ten million attended the open air meetings during his thirty-four years' ministry.

He came to the American colonies seven times in his missionary evangelistic work. Though Georgia received more of his attention than any other colony, yet he visited the principal cities from Georgia to Maine, and died in Newburyport, Mass., in 1770. While in the American colonies he had as his friends such men as Governor Oglethorpe and Benjamin Franklin.

In England he was contemporary with John Wesley and his brother Charles — men who influenced him greatly in his early life and between whom and himself there was always much in common. Whitefield's

work did very much to make possible that which was accomplished by the Wesleys. They adopted the method of open air meetings, but not till Whitefield had realized marvelous success in such meetings; they organized religious societies, but Whitefield preceded them in this.

Whitefield's great power was not in his eloquence, as mighty as that was. It was in his complete abandon to his Master coupled with his love for men, the doctrine which he preached, and his absolute sincerity. The chief topic in his message was the new birth and the grace of God that longed to save all. Endowed with a marvelous voice and an unusual mind, trained and cultured, he gave himself without stint or measure to the helping of his fellow men, and in his passionate endeavors burned out the candle of life at the age of fifty-five.

It is difficult to measure the influence of his ministry upon the unfolding of the institutions of the English-speaking peoples. He came onto the stage of action at a time when the fires of the Reformation were burning low, when corruption was common, and when human liberties were little understood and less regarded. He was the forerunner of the great evangelical movement and carried it to its highest peak. Though he remained in the Church of England throughout his life, he tremendously influenced and aided all the other principal communions. "He lived a Methodist and was the co-founder of Methodism, he was a willing preacher among dissenting and nonconformist bodies." "He helped more than any other man to bring into existence in America a hundred and fifty Congregational churches within twenty years." He aided Presbyterianism in Scotland, and in America he actually founded Presbyterian churches. There is not space to name the remarkable preachers and Christian workers, in both continents, who grew out of his missionary evangelistic work, and beyond a doubt his ministry had no little to do in producing the spirit which led to the advent of modern missions. Throughout his entire course he was supporting philanthropic institutions, and Harvard, the University of Pennsylvania, and other institutions of learning rise up to do him honor as one of those who made their continued existence or founding possible.

His influence upon American independence cannot be overlooked. Though an Englishman, his heart was with the colonies and he went further than most men of his day—further than the Wesleys—in that he condemned slavery. When his death occurred in 1770, the struggle that in the next decade resulted in the birth of a nation (the United States) was already sweeping on, and it is said that his preaching had done much to prepare the colonies for the victory they achieved.

The chief purpose in calling attention to Whitefield is not to give an outline of his achievements, but to raise the question as to whether such an awakening is possible today. There is no doubt but that it is needed. Is it possible? To the answer of this question the author of the book gives himself in the closing chapters. He thinks that the English-speaking peoples can be aroused as truly as in the days of Whitefield and the Wesleys, and he ably outlines the process by which, in his mind, it can be done. What do you and I think? A careful, prayerful study of the problem may be one of the first steps to be taken in its solution. Our conceptions of life, the nature of the Christian religion, and the purposes of the church may have to be changed, and the struggle of parting with much that we now hold essential, even dear, may also be necessary. In the language of Robert E. Speer, something must break before there is any great awakening in religious matters.

LETTER FROM DOCTOR PALMBORG

DEAR RECORDER FAMILY:

It is now more than a month since I reached China, and as I have had little time since my return to answer the many personal letters on hand, I think I had better send you a word all together. As I have seen so many of you recently and the voyage nowadays taking so short a time, you do not seem very far off.

For some reasons the parting from my home friends this time was even harder than usual, for it stands to reason there are many, especially of the older ones, that I can hardly hope to see again.

On the other hand, the return to China seemed much like coming home, and I was glad to arrive and meet all the dear friends here again. Nearly all of the Shanghai

missionaries, with Eling and David and his father, were at the wharf to meet the boat, cold though it was. None of the Liuho folks were there on account of the impassable roads. There had been rain and snow for a long time, and the Liuho road was all cut up into terrible ruts. The day I arrived was the first dry day. There have been many such since and the road is again in pretty good shape.

Doctor Thorngate came in for me and took me back on the third day after my arrival. Even then the road was the worst I had ever seen it, but we had only one blow-out and one flat tire. The former happened at the auto station fortunately, so it could be repaired immediately. Of course I saw a great change in our Shanghai mission premises, both the school buildings having been finished since I left, and the old mission house made much more presentable than before, with an outside coating of cement and a new lower veranda of cement, with new steps and other improvements. The cleaning up and arrangement of the grounds are not yet quite finished, but soon will be.

Such is the desire for education in mission schools that even now they are crowded. One very fine thing is the great amount of sunshine in winter in the dormitories, which also means plenty of air in summer.

Building is going on apace all over Shanghai and the surrounding region. Our old teacher and stand-by, Dzau Sing Chung, passed away while I was gone, and last Sunday there was a memorial service for him, which I did not attend, as it was not convenient. Someone who was there will probably write about it.

I found things in pretty good shape here. Miss Phan (Wen-zen) had done as well as possible with the industrial work, but was already in college when I returned, so I did not see her immediately. However the young woman who used to assist me about cutting the linen knows much about it, and she has been of invaluable help to me, as it is very hard for me to do that work now. She relieves me in many ways, so my days are not quite so strenuous as they used to be, but I make up for it in part by ironing nearly every evening, as they now require the things to be washed and ironed on delivery. It is hard to get anyone to do it

here, as we have electricity only at night, and someone would have to be taught. The Chinese do not iron their clothes and it is not easy for them to learn.

However, I suppose eventually someone will have to learn it. I really enjoy it and it does not tire me so much as it would some. I sleep better after it than after writing, so I am doing more of the latter in the daytime.

The girls are coming back pretty well and I have taken in a number of new ones, so we have about sixty on the roll and a few more are expected. Work is also plentiful at present, I am glad to say. I suffered more from cold after my arrival than at any time this winter, as most of the winter had been spent in warmer climates. Now, however, chilblains are of the past. Some of my girls had terrible ones, big sores on their hands, which are now healing. I am sure they feel glad of the spring weather, as we all do. Peach trees are beginning to blossom and soon there will be much beauty around these parts.

On our way to and from Shanghai we can see the antenna poles of the new radio receiving station, and the other day coming from Shanghai, Doctor Crandall drove over a new road by way of Woosung, along the Yangtse River part of the way, coming into our Liuho road at about the half way point, which took us by the radio receiving station, and we were kindly allowed to go in and see it. A young man who spoke English very well and who had received his education (at least the technical part) in a government school in Nanking, acted as guide for us. It is a large place laid out so that sometime it will be a beautiful park.

It is certainly wonderful beyond expression to me, how through the air can come the messages from America, France, and Germany, all to this one place, without interfering with one another, or how they can come at all. Of course the learned ones can explain it to some extent, but back of it all, is the question "How?" which no one can answer, but the great Creator of the universe, to whom we must bow in humility. And he can send his messages to us if we are in shape to catch them!

Sincerely,
ROSA PALMBORG.

Liuho, Ku, China,
March 25, 1931.

FOOD FOR THOUGHT

The American Baptist Foreign Mission Society has an advertisement in a recent number of the *Watchman-Examiner* which has much food for thought. The principal statements in this advertisement are as follows:

Mission schools are not only a direct and conscious evangelistic agency. They also develop a strong Christian community with an adequately trained leadership and an intelligent and responsible laity.

To achieve these high purposes Christian education on foreign mission fields must conduct schools of all grades — kindergartens, primary, high and normal schools, vocational schools, colleges, Bible schools, and theological institutions.

On Baptist foreign fields there are today 3,920 schools, including 8 colleges, 21 seminaries and Bible training schools. These schools last year enrolled a total of 151,993 pupils under Christian instruction.

The foreign missionary staff now totals 712, including 250 men, 260 wives and single women under the General Board, and 202 women under the Woman's Board, but the staff of associates on the field totals 10,296, most of whom were trained in mission schools.

One outstanding result is seen in East China where more college-trained Chinese are serving in the mission than foreign missionaries.

There are several things which impress one as he reads the statements made above, and among them is the fact that the foreign workers employed by Northern Baptists (including wives of missionaries) number 914, while the native workers number 10,296, or in other words, that in the mission work of the Northern Baptists the native workers employed outnumber the foreigners ten to one. This is because the Baptists, and many other mission boards, realize that if non-Christian nations are evangelized it will largely be accomplished by the natives. For a long time, it may be for centuries, foreign missionaries will be needed as advisers, and the money of foreign Christians will be required to help advance Christian work among backward peoples; but for the most part natives must be depended upon as leaders, as well as to do the work, and the money of natives must more and more support the work. This doubtless will mean that Christian institutions in foreign lands will not take on the same form as in the homeland; but that is immaterial, for the principal thing is the production of Christian character among men and Christian institutions among nations, regardless of the

outward forms. We often forget that Christ said, "For where two or three are gathered together in my name, there am I in the midst of them."

Another thing suggested by the advertisement is that the native Christians must be educated and trained for their tasks. In the minds of many people here lies the greatest reason for the maintaining of mission schools of various grades. An American hardly needs to be told that trained leaders are essential, and that "to achieve these high purposes Christian education on foreign mission fields must conduct schools of all grades."

OBSERVATIONS BY THE CORRESPONDING SECRETARY

On the Train.—A sense of comfort and rest came upon the corresponding secretary as he settled down for the long run westward—after a busy Sabbath in his home church and the last minute worries attending preparation for a month on the field. While there are pleasures of anticipation in starting on such a journey, perhaps none is greater than the one concerning the return home to loved ones and homely tasks. The night on a Pullman brought much needed sleep and rest. The secretary realized, again, one of the compensations of being a short man. He recalled Dr. Ira D. Landrith one time saying that the berth on a "sleeper" for a man six feet four is a nightmare of "lying northeast by southwest and praying for day." But for one who is five feet seven the Pullman offers the comfort as of the home bed. In the wash room, this morning, interesting bits of human nature were observed. There was the courteous gentleman who made you feel you were doing him a favor by permitting him to make room on the seat for your bag. There was the chap with the "Burma Shave" habit, demanding and using two or three extra towels. There was the writer, losing his collar button and having to find room "to shake a leg" for its recovery. The growler was there, complaining about the size of the wash room and unfavorably comparing it with the service and equipment of another line. He was from Gotham, and probably lives in an apartment, where if a dog is kept it has had to change its habit of sidewise wagging of its tail to a vertical one.

Oh, well, who said, in effect, we all have human nature; some of us more than others?

Eggs.—There are good eggs and bad eggs; eggs fresh and eggs otherwise. As the secretary ate his indifferent two "three minute" ones, on the dining car, he wondered whose hen laid them and how long ago. Perhaps she was an old hen. He wondered if the management knew that eggs are cheap, even fresh ones. Evidently they do not. But there was some most excellent coffee. The cup "that cheers but not inebriates" of the quality the B. and O. serves will smooth down many a rough feeling. But "eggs is eggs" and the writer was reminded of an advertising sign on a country road of bygone years. It read "Some people are like eggs, so full of themselves they cannot hold anything else. Bring your eggs to the Racket." One feels sure that had he any eggs for sale he would carry them to such a market—if for no other reason than to see the originator of such an advertisement. Eccentric he might be, but certainly no small bit of a philosopher. And suppose the fullness of some people were bad—bad as some eggs! One is almost compelled to believe such conditions must be true of many as he reads and hears of racketeering, grafting, and malfeasance in office. At the same time there is much evidence of a world of otherwise. We just do not hear so much of them. The names of the well doers and the deeds of the right minded do not break so much into print. They do not contain the news values. Then, think, too, of the beauty of the "fullness of Christ." To be full of his Spirit and love will be to have no room for impurity or other kind of evil. Such fullness possesses a capacity to absorb much that is good and true.

Streams and Trees.—Some time this morning we crossed the watershed that sends the rainfall and overflow of springs by the way of the Gulf of Mexico into the Atlantic on the one side; and from the other, the waters flow into the Atlantic by way of Lake Erie and the St. Lawrence. By these far separated and far reaching routes the same great ocean is reached at last. Is it that way with life? No matter which way one takes, the same ultimate goal is reached? Who has the answer? The

writer arrives, at least, to this observation: the drop of water has no choice but to flow according to the law of gravitation. The only alternative afforded is when outside force or pressure is brought to bear for a time. *We* have the power to choose and determine which way our lives shall go.

For some time we have followed along an enlarging stream. By its course are grass covered evidences of the old Erie Canal. The stream grows to be a beautiful river cutting its channel through shale and rocks, leaving behind some attractive formations. Campers are gathering along its course for the day and one fisherman is seen landing a fish. Its banks are marked with fine trees here and there. The beeches, especially, have been impressive, as we have come along. As never before the writer realizes how beautiful and bright the trunks of these trees are and how inspiring. Large and small, great trees and saplings of this variety shine out among their fellows. Straight and clean, they shoot their tops toward heaven. If my life is to be bright and to point heavenward, likewise must it be clean and sound of heart. Hidden sin will weaken and disfigure, and in time of storm the tree that should be a shelter for others will go down, dragging, perhaps, many innocent with the wreckage. "No man liveth to himself alone." Equally true, may it be said: No man sinneth to himself alone.

H. C. V. H.

LETTER OF APPRECIATION

Since my earliest recollection the SABBATH RECORDER has had a profound influence on my life, religiously and denominationally. Both Doctor Lewis and Doctor Gardiner, as editors, have been men of unusual power and devotion.

As a youth, my greatest desire was to become a Sabbath evangelist. The matchless personality of Doctor Lewis and the great power of his messages did much to strengthen such a desire. He became my ideal. I remember my disappointment, which came during my college days, in finding that the denomination could not possibly support a full time worker in the Sabbath reform field.

When I came to Salem College the influence of Doctor Gardiner was felt from the very first day. After graduation, I still

looked to him for much counsel and guidance. When he was made editor of the RECORDER, I read his articles with the keenest interest. Through all the years since, his interpretation of denominational activities and needs has challenged my interest. I have never known an editor of any church publication who had a better balanced conception of every denominational need than Doctor Gardiner. The missionary cause, at home and abroad, our educational institutions and their relation to the future of the denomination, local church evangelism, young people's society needs, lone Sabbath keepers' difficulties, and Sabbath promotion, were all an open book to him. The beautiful denominational home in Plainfield was secured chiefly through his pen, without the neglect of any other of our interests.

In my judgment we cannot hope to hold any large proportion of the rank and file of the denomination, unless they read with considerable regularity the denominational paper. Leaders in the cause which we represent can never be developed without it.

S. O. BOND,

President of Salem College.

DOCTOR IRONS IN SYRACUSE

Dr. F. L. Irons for some time had her home in Syracuse, at first on Grace Street and later in the Florence Apartments on South Salina Street. She kindly opened her office for worship on the Sabbath day. Her quiet, Christian activities form a pleasant chapter in the history of Seventh Day Baptist work in this city prior to the organization of the church.

E. S. MAXSON, M. D.,

Syracuse, N. Y.

O my Father, if it be possible, let this cup pass from me: nevertheless not as I will but as thou wilt.
—*Matthew 26: 39.*

"Not as I will"; the sound grows sweet
Each time my lips the words repeat.
"Not as I will"; the darkness feels
More safe than light when this thought steals.
Like whispered voice to calm and bless,
All unrest and all loneliness.
"Not as I will" because the One
Who loved us first and best has gone
Before us on the road, and still
For us must all his love fulfill,
"Not as I will."

—*Selected.*

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH
CHESTERTOWN, MD.
Contributing Editor

CHRISTIANITY AND COSMIC RELIGION

By THE REV. A. J. C. BOND

(This article was first contributed by Mr. Bond to The Baptist and is reprinted here from that paper)

Professor Albert Einstein is the only living man whose likeness may be seen among the frescoes of angels and earth's immortals on the walls about the doorway of the new Riverside church in New York. As if to prove his right to a place in such company he has set forth in a recent *New York Times Magazine* his conception of religion.

Professor Einstein finds himself being pushed on always in his search for truth by what he would term a "religious urge." He feels that the only deeply religious people of our largely materialistic age are the earnest men of research, who experience religious emotion in contemplating the universe as a cosmos; that is, as being orderly and moving according to laws which man may discover and in a measure understand.

Now, I can understand the deep emotions of a great scientist whose mind is capable of running out into the far ways of God's great universe and searching out its orderly regulations. A God thus discovered cannot but be a great God, and the feelings of the one making such a discovery must be those of wonder and reverence. I respect the man who has such an experience and who calls it religion. He is feeling after God, if haply he may find him, though he is not far from each of us.

PERSONAL REVELATION NEEDED

But right here is where Professor Einstein and his whole intellectual but materialistic group make their fatal blunder. Their search takes them to regions too remote from the human soul and its inner experiences. God indeed may be seen in nature and in the working of the laws of the universe. But, as Rufus M. Jones says, "God puts no more of himself into chemistry or

physics or astronomy than chemistry or physics or astronomy will hold. . . . This physical universe is a wonderful and amazing system, but it offers no tenderness, no love, no balm for the wounds of the spirit." The forces of nature remain cold and unresponsive even when we have succeeded in discovering their laws. We get an intellectual satisfaction in finding them out, and it may lead us to recognize a universal *will* back of it all, but our hearts still yearn for fellowship with a person, holy and good. A mechanical system can never reveal a person.

Professor Einstein has the order wrong when he writes that there are three stages of religious development, and then proceeds to indicate them as follows: the first, that of primitive peoples, the "religion of fear"; the second, the religion which finds its source in the social feelings, the "moral religion"; and the third, the "cosmic religious sense." It is a blunder to put the study of the earth and the material universe above research into personality and the meaning of the love that throbs in the human heart.

The saints and prophets of an ethical religion go further than the scientists. The scientists have a deep faith in the *rationality* of the structure of the world. That far they are right, and to come to such a conclusion is a great gain. It banishes superstition and a groundless fear of the forces of nature. But the Christian prophets add an equally deep faith in the *morality* of the universe. The Christian believes in an orderly universe, certainly. Jesus was never surprised or puzzled by anything that happened, but felt himself at home in his Father's world. We agree that the God whom we seek, therefore, can show some aspects of himself through the physical universe. But there is a greater reality than can be expressed in terms of energy and law. And that revelation could be made to humanity only through a person.

THE HEART UNSATISFIED

We see God manifest in all nature about us. We see him, dimly to be sure, but certainly, expressing himself in the movements of the tides and in the harmony of the spheres. We stand in awe as we contemplate the God who manifests himself in this great universe of which we know a little

and about which we can but marvel. But we would see *him*—the One who governs all. With Philip we exclaim: "Take us but once to the center of things and show us the Father in whom we live, not physically only but spiritually. Give us assurance that behind this mask of outward things there is a living God whose love we can trust and whose power bends to our human needs and brings us eternal life." This is the question for which not alone our intellects but our hearts seek an answer. And Jesus replies: "You have your answer. God has revealed himself in the only terms you can understand—a human personality. 'He that hath seen me hath seen the Father.'"

Christ came to the world not to tell men something about a distant God. But God himself was in him, speaking and acting through him.

However leaden and pitiless the march of the universe may be when thought of as a cosmos, at the point where God visits the earth in a human personality, there love and tenderness break through and enfold us.

If then there are three stages in religious development, we will put third in an ascending scale the religion that finds its source in the social feelings, that is, "the moral religion." The highest type of religion is not that which concerns itself with physical laws. It is the realm in which the ideal holds and controls and dominates life. There is an ocean of truth which envelops this material universe and it must be a thrilling experience to delve deep into it. But there is another ocean which completely envelops it. That is the deeper, fuller, infinitely larger ocean of God's love.

We do not find God by looking for him far away enmeshed in physical law. He is nearer to us than breathing, closer than hands and feet. If we find God we shall find him near, even in our inner consciousness. And we shall recognize him as the one who creates in us *ethical ideals*, and moves in us, a spiritual force, leading us toward the realization of those ideals.

That is a spiritual force. There is nothing mechanical about it. It comes through contact with a personality. God is that personal being who transcends, surrounds, lives in, and expresses himself through all the universe. But he is perfectly and personally revealed in Jesus Christ.

Of course most Christians never think of God as possessing a body, and being in the form of a man. To them he is a spirit, and that conception brings him nearer. But if to think of him as possessing a human form is necessary to our conceiving him as a person, then I prefer this primitive conception to one which drowns him in the mechanics of an intricate material universe, no matter how well its mechanics may be understood.

We are what our ideals make us. Our ideals have their origin within. They are created through personality reacting upon personality. The God whom we worship, and who is our inspiration and our guide, is the God revealed in Jesus Christ.

WHERE SHALL WE LOOK FOR GOD?

The question was once asked a Bible school teacher. "If God wants us to know him, why does he hide himself from us? Why doesn't he show himself to us?" We don't know how the teacher answered the question, but we do know that the same question has been asked again and again by young people. And we have a perfect right to ask it. If the finest thing a man can do is to know God, to act according to his will, and to serve him, then it follows that God ought to make himself known to men; he ought to reveal clearly his will; he ought to show men how they can serve him. Why then is there such confusion about what God is like and where he can be found?

This confusion about God may be rooted in one of two causes. Either God has failed to reveal himself adequately to men or else men have failed to find him through their own inadequacies. They have looked for God in the wrong way and in the wrong places. They may even have pictured God as they thought he should be, and when they came to verify their idea of him found it was mistaken. The facts of the case seem to indicate that this is exactly what men have done; and the explanation is very simple. Man is a creature with growing intelligence and growing understanding of the world in which he lives. His ideas change with new discoveries and either he must be constantly rediscovering God or he must lose sight of him altogether. His knowledge of God must grow or he will find that God is no longer real to him.

WHERE SHALL WE BEGIN TO LOOK?

Have you ever been so close to an object that you couldn't see it? Have you had the experience of looking far and wide for a thing and suddenly finding that you should have looked for it close at hand? If so, then you have experienced what many of us have about God. We tried to find him at a distance when he was closer to us than we ever realized — so close, in fact, that we failed to notice him. The place to look for God is in your immediate surroundings. Let us try that—but first here is a suggestion from man's deepest experience of the past.

It has been said, "God is a spirit. No man has seen God at any time." Now, what did he mean by spirit? Ghosts are supposed to be spirits. Hamlet's father, walking in the mist of the morning or the dusk of the evening, came as a ghost. Is God this kind of a spirit? We are convinced that he is not.

The word spirit is used to mean the opposite of the word matter. A material object is something you can touch, weigh, or measure. A spiritual thing is invisible. It cannot be weighed or touched or measured. It is nevertheless tremendously real. A thought is real; an emotion such as love or loyalty or hatred is real. A purpose is real; will power is real. They are all spiritual qualities in a very true sense. Unlike material things, they cannot be weighed or seen with the eye, but they can be experienced. In fact, they are often more real than material things.

Man is a spirit. He has a body but he is essentially spirit. The real self cannot be seen or touched. Every bit of material substance of his body changes in seven years, so the body that is his at ten years of age and the body in which he lives at forty years of age is entirely different. But the same self is there — some of the same thoughts, the same ideals, the same purposes; love for the same people.

GOD IS INVISIBLE

God is spirit. He is love; he is mind; he is creative energy and power; he is will and purpose. He cannot be seen with the human eye but he can be known by the human heart and the human mind. And as man is a spirit living in and through a material body, God is spirit living in and through his

world. His world has life because he is in it. Where can we find God? In the depths of your own spiritual life, in the life of every living human being, in the world of nature, in the beauty and order of the heavenly bodies—the sun, the moon, and the stars. "The heavens declare the glory of God and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge." God lives in and through his world and any man who looks behind the outward evidence of the throbbing life of the universe will come to know God. And more than this, the man who knows human personality at its highest has come in closest touch with God. Truly can it be said that in personality at its highest God makes himself most fully known. It was this truth that caused Jesus to say in reply to a friend who was asking him where to find God, "He that hath seen me and really known me hath known the Father."

—By Graham and Katharine Baldwin, in the "Baptist."

FROM THE NATIONAL W. C. T. U.

American wets, prone to blame prison riots on prohibition, advise us to "look at England" where there is neither prohibition nor prison unrest.

But an English prison expert who has been here for several weeks, visiting seventy American prisons, does not find that prohibition has anything to do with our prison riots. Dr. Alexander Patterson, commissioner of prisons for England and Wales, says American prison unrest is due to these three things: long sentences, overcrowding, and uncertainty of parole. Prohibition is not among his reasons.

As for overcrowding, it has already been demonstrated that a third of the state penitentiaries hold fewer inmates than they can accommodate; other penitentiaries are overcrowded through an increase in forgery, burglary, fraud, and similar crimes. Prohibition offenses cut but a small figure.

The English expert says there is no basis of comparison between crime here and abroad. In foreign countries, he says, a crime is not counted till it comes to trial; here it is reported to swell the crime rate as soon as an arrest is made or a complaint made to the police.

YOUNG PEOPLE'S WORK

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

THE BIBLE WORTH KNOWING

Christian Endeavor Topic for Sabbath Day,
May 23, 1931

DAILY READINGS

Sunday—Because God's Word (Heb. 4: 12, 13)
Monday—An inspired book (2 Peter 1: 21)
Tuesday—A guidebook for life (Psalm 119: 105-112)
Wednesday—Our need of light (Proverbs 8: 1-7; 33-36)
Thursday—Great literature (Romans 15: 4)
Friday—A revealer of Christ (John 20: 30, 31)
Sabbath Day—Topic: Why Is the Bible Worth Knowing? (2 Tim. 3: 16, 17)

"These two are married, nothing can part—
Dust on the Bible, drouth in the heart."

Elbert Hubbard once characterized the Bible as "the Book about which we all talk, but never read." I hope this statement is not true of any Seventh Day Baptist. In spite of Mr. Hubbard's rather stinging statement, the sale of Bibles in this country and Great Britain during an average year is about six million copies. Contrast this with the sale of an average "best seller" among novels, which is about a hundred thousand copies. Also consider that next year, or the year after, the novel will probably be forgotten. Why does the Bible endure?

"There is no other book which offers the values the Bible does." In it we find not only history, biography, songs, short stories, masterpieces of literature, ethical teachings, laws for human dealings, but also inspiration for higher and better living, consolation in sorrow, courage in face of danger, forgiveness for sin—in short, a loving God, and a redeeming Savior. In the Bible alone we find a record of God's revelation to the human race, unfolding throughout the years, and culminating in the personal revelation of Christ, the hope of the world.

Yet there are some today who are trying to undermine the value of the Bible. They tell us it is full of contradictions, of scientific falsehoods, and historical inaccuracies.

Don't believe them; there are no contradictions in the Bible. What at first seem to be, are but two different expressions of the same basic truth. The men who were inspired to write the Bible used the language in use at the time they wrote. But that does not and should not hinder us from finding God's will for us in their writings. "The Bible has lived because it is above physical knowledge, or means of expression. It will continue to live because it treats of the basic spiritual truths of life. These are the same in every age. Customs change, modes of dress change, figures of speech change, knowledge of the world in which we live changes—but the Word of God is from everlasting to everlasting."

A FEW QUESTIONS

What has the Bible done for the world? What has it done for me? What part of the Bible helps me most? How can we make better use of the Bible? How did Jesus use the Bible?

Close the discussion by asking each member to give his favorite Bible verse.

SONGS TO SING

Faith of Our Fathers; More About Jesus; I Love to Tell the Story; You Ought to Know Him; Wonderful Words of Life; as a quartet—The Word of God Shall Stand, or the Old Book and the Old Faith.

C. L. B.

QUIET HOUR THOUGHTS

By LYLE CRANDALL

The Bible is a guidebook for life. Our lesson for this week says, "All Scripture is given by inspiration of God." The fact that those who wrote the Bible were inspired by God makes the Bible more than ordinary books, and different from them. Even the most skeptical person will admit that the Bible is a good book.

The Bible reveals God as a Father—kind, gentle, loving, and wishing to help his children in every possible way. Too often we think of him as being an angry Father, one who punishes his children when they sin. But the Bible shows us the love of God, which was personified in the life of Christ. It tells us that he loves the sinner, and tries to win him through love.

The Bible also shows us a God who hears and answers prayer—one to whom we can

go with all our troubles. This is a very comforting thought, for it reveals him as a personal God, one in whom we can confide. Do we go to him as often as we should, and do we go in the right spirit?

Too many of us do not study the Bible as we should. We need it often, but do we actually study it? If we study it we shall find that it is the word of life, and we shall get a great blessing from it.

"A neglected Bible means a stunted, one-sided, barren life."

CHRISTIAN ENDEAVOR NEWS

MILTON JUNCTION, WIS.—A joint Easter service with the Milton societies was held at the Milton Junction church on Sabbath afternoon, April 4. About seventy-five were present. The program was as follows:

"EASTER MESSAGES IN LITERATURE"

Scripture—Colossians 3: 1-4—Donald Gray.
Address—"Easter Messages in Literature"—Professor L. C. Shaw.
Sentence prayers, led by Martha Coon, Trevah Sutton, and Elmina McWilliam.

"EASTER MESSAGES IN MUSIC"

Vocal—"There Is a Green Hill"—Milton College Quartet.
Vocal—"Holy City," by Adams—Caroline Randolph.
Pipe organ—"Pilgrims Chorus," by Wagner—Gladys Marilyn Sutton.
Vocal—"Easter Morn," by Rischer—Robert Randolph.
Pipe organ—"There is a Green Hill"—Gladys Marilyn Sutton.
Silent Departure

The society paid its pledge to the district and is sending an equal amount to the Young People's Board.

A group of stereopticon slides was shown recently before the society at an impromptu social held at the parsonage. The slides were scenes of the Rocky Mountains and California, furnished by the United Society of Christian Endeavor for the purpose of helping to create an interest in the 1931 convention at San Francisco. The slides were also shown before a group of Milton College students.

WESTERLY, R. I.—Plans for May. The prayer meeting committee is planning to work with each leader so as to add variety to the meetings.

The missionary committee plans at each missionary meeting to give a talk on home missionaries.

The music committee plans to furnish special music for each meeting.

The social committee is planning to hold an original "May Basket Social."

Our lookout committee chairman is on the lookout for new members, and we would like to have ideas from other societies as how to get new members.

INTERMEDIATE CORNER

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

DAILY READINGS

Sunday—Curing anger (Jas. 3: 1-6; 13-18)
Monday—Keeping silence (Num. 12: 1-3)
Tuesday—A cure for pride (1 John 2: 15-18)
Wednesday—Seek Christ's spirit (Rom. 8: 5-11)
Thursday—Pray for power (2 Cor. 12: 7-10)
Friday—Jesus' example (1 Pet. 2: 21-24)
Sabbath Day—Topic: How to Conquer a Bad Disposition (Jas. 1: 19, 20; Phil. 2: 5)

Topic for Sabbath Day, May 23, 1931

A MESSAGE FROM JAMES

Our lesson reading comes from a letter written by a certain James. Some think it was written by James the brother of Jesus. If he should write a similar letter today especially for intermediates I think he would write something like this:

James, a servant of God and of the Lord Jesus Christ, to the Intermediate societies scattered abroad, greeting.

My beloved boys and girls, let every one of you "be swift to hear, slow to speak, slow to wrath." Now you are just like a new automobile of high power with lots of speed, and you know that there is a time when speed is needed and there is a time when speed must be controlled. There is an open road for boys and girls to use their speed, "be swift to hear," be swift to learn; there is lots to learn and you have a quick mind, use your speed. But when you are telling others, you cannot be so sure of yourself, you are not sure the road is open ahead. Then you should slow down, control your youthful zeal, "be slow to speak." Then you know, when you are driving in heavy traffic, speed must be controlled; brakes must be used or there will be trouble for all. So when quick tempers get together control is necessary. Have you any brakes on your temper? See that they are in good order for you will often get in heavy traffic.

It is always safe to be "slow to wrath." For the wrath of boys and girls as well as men and women "worketh not the righteousness of God."

JUNIOR JOTTINGS

By ELISABETH K. AUSTIN
Junior Christian Endeavor Superintendent

E. P. Gates, formerly with the International Society of Christian Endeavor, once suggested this novel plan. Ask the members whose birthdays come in January to be responsible for some specialty to be presented at one of the January meetings. The nature of the specialty and the date when it will be given should be kept secret that it may come as a surprise. This will mean that the other folks will have to come every time in order not to miss it.

The specialty may be a solo, quartet, or other musical feature, a dialogue, a Bible story dramatized, light refreshments served after the meeting, a talk by a returned missionary or by an endeavorer or junior from another society, or it may be some other feature of a similar nature.

APRIL MEETING OF THE YOUNG PEOPLE'S BOARD

The Young People's Board met at the church early Sabbath evening, April 11, to enjoy a pot-luck supper together.

The meeting came to order at eight o'clock with devotionals led by L. E. Babcock. His theme was, "Getting a Kick Out of Life," with reference to 1 Peter 1: 8 (Moffatt's Translation) and a chapter on the same topic from Foulke's "Youth Ways to Life."

The report of the corresponding secretary was read.

REPORT OF THE CORRESPONDING SECRETARY, FEBRUARY 5 TO APRIL 11

Correspondence has been received from Morton Swinney, Mrs. Elisabeth Austin, the Rev. C. A. Beebe, Miss Elizabeth Ormsby, S. J. Kauer, Miss Lucile Severance, Mrs. Blanche Burdick, Mrs. D. B. Coon, the Rev. Wm. L. Davis, Miss Lola Branch, the Rev. H. C. Van Horn, Miss Eva Lee Cole.

Mimeographing of Pastor Simpson's denominational studies has been completed.

Notices of the March and April board meetings have been sent out, and the monthly bulletins mimeographed and sent out.

Seventeen letters have been written.

RUBY C. BABCOCK,
Corresponding Secretary.

The quarterly report of the treasurer was given.

TO THE YOUNG PEOPLE'S BOARD TREASURER'S QUARTERLY REPORT ENDING MARCH 31, 1931

<i>Dr.</i>	
Amount on hand	\$723.24
January 6, Onward Movement	108.50
Conference treasurer, for First Hopkinton	25.00
Conference treasurer, for Milton	2.00
February 4, Onward Movement	96.10
Conference treasurer, for Adams Center	10.00
March 4, Onward Movement	24.80
	\$989.64

<i>Cr.</i>	
Marjorie Burdick, traveling expense	\$ 10.00
Corresponding secretary, salary	30.00
Clifford Beebe, expense	3.50
Corresponding secretary, supplies	15.00
Balance	931.14
	\$989.64

Correspondence was read from the Rev. and Mrs. D. B. Coon in Jamaica, concerning their work there.

Correspondence was also read from H. C. Van Horn concerning his expectations of being in the Northwest soon. The board appreciates his willingness to help, and will be glad to have him take such opportunities as he has to speak of Christian Endeavor work.

It was voted that as an educational part of the meeting, the Rev. Mr. Simpson be requested to lead in a study of his course on the denomination and its work, one lesson to be taken up in outline at each meeting.

Plans for the pre-conference meeting for the young people were discussed by Marjorie Burdick.

Meeting closed with prayer by the president.

Members present: Sara Davis, Dr. B. F. Johanson, Mr. and Mrs. L. E. Babcock, Marjorie Burdick, Virginia Willis. Visitor, Maude Ober.

Respectfully submitted,
VIRGINIA WILLIS.

A religion without the Holy Ghost, though it had all the ordinances and all the doctrines of the New Testament, would certainly not be Christianity.—*Wm. Arthur.*

AN INTERESTING ADDRESS

(Excerpts from an address by Honorable J. J. Merrill at alumni banquet at Syracuse)

Tonight I recall with the keenest pleasure the facts and fancies of a period beginning more than a half century ago and ending four years later when my alma mater graciously conferred upon a not too worthy son a parchment, bearing a reproduction of the college seal with its declaration of the divine command, "Let there be light," and a degree.

Not infrequently I have pondered what would happen to me and many another of my time under the present system of counts and conditions.

It was a period of youthful ambitions and, I fear, of too plenteous pleasures. It was a plastic period during which Jonathan Allen tried in deep labor to lead us across the burning sands of ignorance, through the entanglements of education, and to those heights from which we might at least view the promising pastures of success.

I well recall how, from the chapel rostrum, he would quote the language of a sign fastened to the Erie Railroad station at Alfred. As you will all remember that station is located on a very good grade — one extremely difficult to surmount with the motive power then in use. In bold white letters on a field coal black was concise command—"Engineers take sand at Alfred." Such signs might well be posted in all of Alfred's class rooms. It would be an admonition to be given attention.

To me Jonathan Allen has for fifty years endured in memory the embodiment of Michael Angelo's Moses. Nor would I fail to acknowledge my debt of gratitude to Kenyon and Scott and those other teachers who pushed and pulled, and under certain circumstances almost pounded the none too plastic material into at least somewhat more pleasing personalities.

Most of the mature people of that distant day sleep on the sunny hillside down the vale, and many of the views about the campus and the town have changed, but the splendid hills and deep valley and the "Roaring Kanakadea" have changed but little through the long vista of the years.

President Davis has been a most worthy and acceptable successor to those who toiled to lay deep the foundations, and he has not only planned the superstructure, but has supervised its construction in a most masterly manner.

I doubt if any other than he could have reached as far in the actual building of the institution. Knowing as I have the troubles besetting his path from the very outset, I marvel at the magnificent distance that he has gone. He brought to a bankrupt institution youth and balance and a deep determination to succeed, and by his own indomitable will and such meagre assistance as the board of trustees could give—albeit most have given all they could—and with the earnest co-operation of many of the alumni and his friends, Alfred has reached a status and recognition almost undreamed of even twenty-five years ago.

Fellow alumni, only those who have been close to the inner circle know how much President and Mrs. Davis have given to your alma mater. It could not have been more; it is enough and we owe to them not only loyalty but also our deepest affection.

Generally, as a class, high school graduates have been ground out like corn meal from a common hopper and without regard to anything except the over-rated system of counts and with neither training in, or ability to, study. This then is what I most desire to see effected at Alfred.

There should be plenty of training through a part or all of the freshman year in how to study—that the beginner in a college career may know how to determine and acquire, and not simply to absorb or accomplish mental photography. Not only should he be given the tools but he should be shown how to apply them to the problem. I believe this constitutes the most outstanding necessity today in college training.

The most desirable accomplishment of a college is to develop the minds of men and women competent to think straight, to weigh facts, to distinguish between any

number of given sets of facts, and to determine the proper course to pursue. To this must be added a due regard for the rights of others, a pleasant personality, an appreciation of the finer things of life, and a balancing of mental and physical development. These to my mind constitute, for the greater part, the goal of accomplishment. The program is worthy of our greatest effort and the nearer Alfred can approach this accomplishment the greater will be her worth to the world. There is no greater thing before us as alumni than to help this course along.

There are few things in life offering richer rewards of satisfaction than to find enjoyment in helping along such a scheme of human advancement. I am certain that I need not bespeak your co-operation once your thoughts have turned in this direction. But if there be any among our number who have not tasted the pleasures of such labors, I commend them to your most thoughtful consideration.

I was never prouder of my alma mater than I am today, and outside of my own blood ties she stands foremost in my memory and affection.

To her let every son and daughter give the best that they have to offer, physically, mentally, and spiritually, with assurance that it will be returned to you a thousand-fold in supreme satisfaction.

—Alfred Sun.

MR. AND MRS. THOMAS HARDY WISE

Notice in the SABBATH RECORDER of the death of Mrs. Wise brings back to memory my own happy relationship with these good people. While I was pastor at Salem, W. Va., I did some graduate work in the Southern Baptist Theological Seminary at Louisville, Ky. It was while in residence at Louisville that I visited Mr. and Mrs. Wise in their Kentucky home. The spirit of that home and the feel of the Sabbath atmosphere experienced there comes back like a benediction. It was late on a Friday afternoon when I arrived, and we ate our supper on the screened porch as the twilight gathered about us, ushering in the holy Sabbath.

The next day I took occasion to walk about the farm alone, across the fields and down by the brook. The farm was keeping Sabbath with its owner, and it brought me Sabbath peace.

I found these people who had been faithful Sabbath keepers for years, working in the Baptist Church of their community. Mrs. Wise was the leader in the ladies' society of the church, and was especially helpful with the children and young people. But the little Seventh Day Baptist Church to which they had formerly belonged had become extinct and they had at that time no church home. When I invited them to join the Salem Church they were glad.

When members of the local church asked them why they could not join the Baptist Church their reply was, "We are Seventh Day Baptists." Then when the question was asked, "Where is your membership?" they were obliged to say that they were not connected with a church. This was a trial and an embarrassment to them. So it was my privilege to carry back to Salem their request for membership, and thus to anchor them once more in a church of their own faith.

However, their membership in the Salem Church was more than a formality. They were loyal supporters of the church, and faithful members of the Seventh Day Baptist denomination.

I know Brother Wise will be lonely. But the spirit of the good wife will still be with him in the home and about the farm. And the holy Sabbath, symbol of God's immanence, will bring back recurring memories of Sabbath days with her, when God's presence was felt in sweet fellowship.

Heaven must be a good deal like a quiet Sabbath afternoon in a Sabbath-keeping country home. She has passed beyond the veil and he is still on this side, but whether here or there, both are with Him; and on Sabbaths especially, no doubt, this mystical fellowship will cheer the heart of the one who tarries here for a little while.

A. J. C. BOND.

"Flower in the crannied wall.
I pluck you out of the crannies—
Hold you here, root and all in my hand,
Little flower—but if I could understand
What you are, root and all, and all in all,
I should know what God and man is."

CHILDREN'S PAGE

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

KEEPING OUR BODIES STRONG

LUKE 2: 40, 51; 1 TIM. 4: 8

Junior Christian Endeavor Topic for Sabbath
Day, May 23, 1931

By ELISABETH K. AUSTIN
Junior Christian Endeavor Superintendent

Doctor Mayo claims that the average man when boiled down to natural elements would make:

Seven bars of soap.

Iron enough to make an eightpenny nail.

Magnesium enough to relieve one sour stomach.

Potassium enough to explode one toy cap pistol.

Sulphur enough to chase the fleas off one dog.

Lime enough to whitewash one fair-sized chicken coop.

Phosphorus enough to cover the tips of 2,500 matches.

"Therefore," Doctor Mayo says, "the total drug store value of a man is just about ninety-eight cents."

We must keep our bodies well and strong, not for their physical value only but because of the work we can do for others in seeking to serve our Lord and Master. Our bodies are God's temples and we want God to dwell in as beautiful and healthy and pure temples as we are able to keep our bodies. Strong boys and girls can do many things for others.

There are many robbers who would take our strength if we let them into our lives—indifference, thoughtlessness, alcohol, tobacco, too many sweets, idleness, temptation, uncleanness, impure thoughts, too little rest. There are also a host of helpers who will keep our bodies fit and lovely—self-control, temperance, love, purity, knowledge, joy, goodness, faithfulness, proper food, exercise, rest. Are you the captain of your body—can you make your hands mind you, will your feet obey you, will your tongue respect your wishes, can

your mouth leave alone the things that would make you sick, can you keep evil thoughts out of your heart? Let Jesus come into your heart. He'll give you strength and courage to help your body grow strong and stronger each year of your life.

WHAT CAN A LITTLE CHAP DO?

He can shun all that's mean,
He can keep himself clean,
Both within and without—
That's a very fine thing he can do.

He can look to the Light,
He can keep his thoughts white,
He can fight the great fight,
He can do with his might
What's good in God's sight—
These are truly great things he can do.

—John Oxenham. i

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I enjoy reading the Children's Page on the SABBATH RECORDER. Grandma Davis has just read to us the letter from our cousin, Annis Dawson Langworthy. I like the story that Mrs. Ramsey wrote and I hope she will write another.

My sister Martha and I belong to the Junior society. Our topic for next Sabbath day is, "Helping by Being Cheerful," and I am to lead the meeting. We have had many nice Junior parties.

We have the dearest little brother eighteen months old by the name of Leland Williams. My other brother, Russell La Monte, is six years of age.

Your friend,

DORIS LANGWORTHY.

Alfred Station, N. Y.,
April 24, 1931.

DEAR MRS. GREENE:

I thought I would write, too. I am in the fourth grade. Mrs. Orson Bond is our teacher.

I enjoy the Junior society and received first prize for being present at every meeting, having my Bible, and learning a Bible verse every week for thirteen weeks. Betty Van Horn is our superintendent. We have been to the woods several times for flowers and gave some to a cousin who lives in the city.

We want Mrs. Ramsey to write more stories.

Your friend,

MARTHA LANGWORTHY.

Alfred Station, N. Y.,
April 24, 1931.

DEAR MRS. GREENE:

I, too, want to send a letter to the RECORDER.

I like to go to school and am in the first grade. We have just finished our fifth reading book. My Sabbath school teacher is Mrs. Edna Lewis.

I have had forty-four piano lessons and try to practice an hour every day but Sabbath day. You see I am quite a busy boy but still find time to play with my sisters and baby brother and other children.

When my uncle, La Verne Davis, from Verona, visited us he brought us two tiny rabbits which we named Twinkle and Sparkle. We have three bantams and one set on nine eggs, but only one egg hatched and that chicken got killed.

We have a black and white kitten named Jippy. Little brother likes the kitten best of all our pets.

Your friend,

RUSSELL L. LANGWORTHY.

Alfred Station, N. Y.,
April 24, 1931.

DEAR RUSSELL, MARTHA, AND DORIS:

I have no time or room to answer your splendid letters this week, so I'll try to write to you next week.

Sincerely your friend,

MIZPAH S. GREENE.

Here is a fine little poem which the Rev. H. C. Van Horn has kindly sent us.

GOOD MORNING

Good morning, Brother Sunshine;
Good morning, Sister Song.
I beg your humble pardon
If you've waited very long.
I thought I heard you rapping;
To shut you out were sin.
My heart is standing open;
Won't you
walk
right
in?

Good morning, Brother Gladness;
Good morning, Sister Smile.
They told me you were coming,
So I waited on a while;
I'm lonesome here without you;
A weary while it's been.
My heart is standing open;
Won't you
walk
right
in?

Good morning, Brother Kindness;
Good morning, Sister Cheer.
I heard you were out calling,
So I waited for you here.
Some way I keep forgetting
I have to toil and spin
When you are my companions;
Won't you
walk
right
in?

DEAR BOYS AND GIRLS:

It is Sabbath day and I am recovering from illness and cannot go to church. My mind seems to be with you, as I have just finished reading some of your letters in the RECORDER and I do enjoy them. Also the kind helpful answers Mrs. Greene gives you.

So I decided I would write you again and tell you about a little boy who was two or three doors down the hall from me at the hospital.

He was not a very big boy, only eight years old. He had to have some kind of an operation and all the nurses in the hospital liked him so much. And I wonder why? Well this is the story one of the nurses told me one morning as she came in to see me.

She said: "Mrs. Burdick, I wish you could see a little boy down the hall. I know you would like him. He is so brave and courageous. The day of his operation his daddy and mother were here with him. But for two days he has had to be here alone until evening, and he has been so good, never crying or complaining. Just now he woke up from sleep, raised his head up and said, 'I want my daddy,' then began to cry. I said, 'Oh I know what I will do. I will wash your face with some nice cool water, change your sheet for a fresh one, and give you a new cool pillow. That will make you feel so rested and good you will be in fine shape when your daddy comes tonight.' He then shut his little fists tight, forced

back the tears, and when I was through fixing him up, the smiles were shining through."

Now don't you think that took courage? It makes me think of a verse in Joshua 1:9 which reads: "Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed, for the Lord thy God is with thee whithersoever thou goest."

There are lots of things which come into the lives of boys and girls that take courage. Yes, it takes courage sometimes to be happy and smile. It takes courage to say no, when we are out with other boys and girls and are tempted to do wrong. It takes courage to tell the truth, when it seems sometimes as if it might let us out easier if we did not. But a lie always gets us into trouble. I know another little boy who had his arithmetic paper returned to him with a passing mark from his teacher. But in looking it over he discovered a mistake he had made which the teacher did not see. He went back to his teacher and showed her the mistake, which took enough off his paper so that he did not pass. Now I know that took courage. But remember our Bible verse said, "Be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest."

Boys and girls, when we are tempted to do wrong, let us ask God for courage; let's not be afraid to be brave and do the right, for God is with us if we will but ask him to be. And he is always ready to help us.

When you're up against a trouble
Meet it squarely, face to face;
Lift your chin and set your shoulders,
Plant your feet and take a brace.
When it's vain to try to dodge it,
Do the best that you can do;
You may fail, but you may conquer—
Ask God to help you see it through.

Writer unknown.

MRS. JESSE BURDICK.

Richburg, N. Y.

RISE AND PUSH OUT

At a recent conference of the Methodist Church, held in a city along the line of a canal, reports were being read from the different fields. One brother's report showed that the membership of his charge was the same as last year, also the money raised was no more than last year. Yet the report said that the church had made wonderful prog-

ress during the past year. The bishop called for the pastor to explain his report.

He said that his church was like a boat in the lock on the canal, going up stream. The boat entered the lock, the gate was closed down, the water turned in. Now you see, Bishop, that boat is not going back down stream, nor is it going at present up stream, yet it is making progress: that's the way with my church—she's rising to a higher level.

So we might say of our church, the People's Seventh Day Baptist Church of Washington, D. C. Truly we are rising to a much higher level in spiritual attainment, in clearer vision, and a firmer grip on the things that count in Christian service.

Our Sabbath school is officered by young men and women who have caught the vision, and like David are going forward to meet the giant. The enthusiasm of youth coupled with the Spirit of the Master is bound to win. So there is a general spirit of uplift in our Sabbath school.

The church attendance and interest is growing, and is apparent at each service. Prayer services speak for themselves. The spiritual tide of the church catches the visitors, and they with us praise the Lord for his presence with us. The Rev. Clayton A. Burdick, wife, and nephew visited us a week ago; Mrs. Burdick gave us a fine word of hope and cheer. Elder Burdick also spoke. We felt that they brought and carried something away that was helpful.

Our field of home missionary work is in our community night service, held each Monday night in the church building. We have from forty to seventy children, and their parents attend. The first half hour is devoted to a program sponsored by the children, consisting of recitations and musical numbers. Following this the pastor gives a picture talk, using a stereopticon, showing pictures, biblical and educational. Then before we dismiss, all are served to a light lunch. The children come, rain or shine. We are seeing results in the conduct of the children, and the homes, we learn, are feeling the uplift of our service. Pray for us that we may know what to do with these children this summer.

LEWIS C. SHEAFE.

Search me, O God, and know my heart; try me and know my thoughts. —Psalm 139: 23.

OUR PULPIT

JESUS' ENTRY INTO JERUSALEM

By EVERETT T. HARRIS

Student pastor of the church at
Waterford, Conn.

SERMON FOR SABBATH, MAY 23, 1931

Text—Matthew 21: 9.

ORDER OF SERVICE

HYMN

LORD'S PRAYER

RESPONSIVE READING

HYMN

SCRIPTURE READING

PRAYER

OFFERING

HYMN

SERMON

HYMN

CLOSING PRAYER



the streets of this city also; they too are expecting their king. But it is a different kind of king and a different welcome from that being given to Cæsar.

Children are strewing flowers in the street; people are waving palms in the air. All are shouting and praising God and waiting expectantly to see this Galilean of whom they have heard so much, who could heal the blind and the lame and could cast out devils. Prophets had foretold that their Messiah should come riding on the back of

an ass—the symbol of meekness and humility. Yet they were sure and certain that the prophets meant that this Messiah was going to lead them in a victorious war against Rome. And so they are cheering wildly. Down the street comes a queer procession; before and behind is a group of coatless men shouting, "Blessed is he that cometh in the name of the Lord; hosanna in the highest!"

In the midst of all this shouting and confusion rides a calm, clear-eyed youth on the back of an ass over which are thrown many coats. It is Jesus, the Man from Nazareth. His eyes have a far-away look. Full well he knows to what he is riding. Even now he can see the cross looming up on the horizon. His eyes sweep the crowd even as Cæsar's had done. A lump seems to come in his throat and stick there; a mist comes over his eyes for a moment—his, all his by right of love. The children he loves are

"Blessed is he that cometh in the name of the Lord."

The sun is shining brightly on the city of Rome. Multitudes are thronging the streets. It is a gala day for Rome because Cæsar is returning from a victorious war. They are all anxious to catch a glimpse of the mighty warrior as he goes by. Everyone is dressed in gaudy attire, the rich in their best silks and satins; soldiers are everywhere with their gleaming helmets; swords and spears are much in evidence; trumpets sound, and then—down the street comes a chariot drawn by prancing steeds. In the chariot standing in haughty arrogance is Cæsar. His eyes sweep the multitude—his by right of strength and power. With a great swelling of pride in his chest, Cæsar passes on, on down the street in magnificent splendor.

The scene changes to Jerusalem. It is about the same time, being approximately A. D. 30. We see the multitude thronging

laughing up at him; the coatless disciples he loves are cheering him; the people he loves are waving palms at him. He can see some of them that he has cured who have come all the way from Galilee to celebrate the feast of the Passover.

Apparently he has conquered, but Jesus is not deceived; he knows what kind of Messiah they are expecting and are hailing, but he knows only too well the futility of trying to explain to them. He knows the only way he can ever get people to understand is to go the way of the cross; and so, with steady heart, with firm jaw, and head held high as a true victor should ride, he rides on down the streets of Jerusalem. There is a similarity in the approach and entrance of Jesus into the city of Jerusalem and his task there, and in his approach, entrance, and work accomplished in the human heart.

Approaching Jerusalem as he did from Bethany and Bethphage, Jesus first came in sight of the city from the hills. He and his disciples probably stopped and simply looked at the city with its gleaming walls and domes. They could pick out the temple there in the distance. As Jesus looks he remembers his ancestry as far back as David. He remembers the prophets of God that have been rejected in Jerusalem, and then a flood of words burst from him, "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not. Behold your house is left unto you desolate, and verily I say unto you, ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord."

Jesus suffers and cries out as he sees the human heart that has rejected him or has never definitely taken him in. How often would he have entered those hearts to bless and save them, to shelter them and keep them safe during the storms of life, even as a hen shelters her chicks; but the sinful heart would not. He forgives even at a distance, even before forgiveness is asked. All that is necessary is to claim that forgiveness.

A friend told me an incident of his life which happened when he was a boy. He always kissed his mother before going to bed at night. One night he came in late

and went on by her room and went to bed, but not to sleep. He tossed about on the bed for a long time and finally slipped quietly out of bed and tip-toed to his mother's room and called softly. His mother answered immediately. "I thought you were asleep, mother," he said. "No," she answered, "I have been waiting for you to come back." So he told his mother why he had gone to bed so quickly. He had been out with some boys, smoking. And then he asked if he was forgiven. "Yes, my boy," she said, "I forgave you before you first went upstairs. Now go back to bed and go to sleep." And, my friend said briefly, he did.

So with God seen through Jesus Christ; he too forgives even before we come to him. He cannot come to us, for then we might not be truly sorry for the wrong that we had done. He must wait for us to come to him.

And so now we may go on from Jesus' approach to his entrance of Jerusalem. He entered meekly, humbly, but the power of Almighty God was with him and in him. So too Jesus enters the human heart meekly and humbly, but the power of Almighty God is with him. It is such a power as can raise an ordinary man out of himself into greatness, that can change a sinful man so that he will conquer life long habits and live a life of righteousness. We often hear it said today, why be a Christian or belong to the Church? I can be honest and deal squarely with my fellow man without being either. But when it comes to the acid test it takes more than being honest, returning good for good, to make this world better. Even the worst crook will return a good deed for a good deed, but it takes the power of Almighty God in your heart to return good to a man who has slapped you in the face or has cheated you. Jesus said in effect: If you return good for good, how does that help things grow better, even sinners do that. But I say unto you, return good for evil, pray for your enemies, do good to them who spitefully use you. I have heard people say that the Christian faith makes "molly-coddles"—a religion for old men and women; but I say from the depths of my belief that the Christian faith has as stiff a program as any red blooded youth will ever tackle in a life time. It is a program that *will* make this world better—the

only way by which the kingdom of God can come—and a program for which we will need the power of Almighty God in our hearts to carry it out.

And so Jesus rode into Jerusalem and proceeded straightway to the temple and cleansed it of those who bought and sold and were making it a den of thieves.

Jesus cannot dwell in a dirty, sinful temple; neither does he want half or three-fourths of a temple with one room reserved for evil thoughts, like a veritable Blue Beard's castle with one room reserved.

What would you think of renting a house in which the landlord reserved one room; and later you found that he had a pet hobby of raising snakes and wanted the room for that purpose? Would you want to live in such a house? And yet people really do expect Jesus to dwell in a heart where part of it is reserved for worse things than snakes.

Many seem to think that once Jesus has cleansed the temple it is clean for all time. Such was not the case with Paul when he said, "The good that I would do, I do not; and the evil that I would not do, I do." We are all human like Paul and we need to let the Spirit of Jesus come more fully into our hearts and cleanse them again and again, even as we clean our houses again and again.

Almost everyone has seen the picture of Jesus knocking at the door, listening for the slightest invitation to come in. He is standing there just as truly today as he was for our fathers and grandfathers. Many need to let him in for the first time; many need to let him into certain rooms which they have been reserving. Of course it is the old, old story; but why shouldn't it be old? It is just as old as the love and patience of God, and that is eternal. We will find that most of the things that really count, that go down below the surface today, are as old as the dawn of creation.

For instance, the pastor goes out to his car, and cars are a comparatively new thing; he rides on paved roads, and they are newer still; he comes to a new apartment house and goes up in a new elevator; and away up there on the fourteenth floor, in a room where sunlight rarely ever comes, he tries to comfort a mother with a dying son. Is this new? The pastor is reminded of David's cry, "Absalom, my son Absalom,

would God that I had died for thee." No, this is old, old as the hills.

Again we see the pastor descending to his car, riding out over the newly paved roads to a newly built cottage, with rambler roses twining over the door; and inside with a new ring he unites two young people in a new adventure (new for them); and what is newer still, he leaves out the word "obey" in the marriage ceremony. Oh yes, this is all new; but as he notices the mistiness in the eyes of the bride and notices the clumsy, shaking hands of the groom, he sees that which is old, old as the hills. He is reminded of the words in the Book of Life, "And Isaac took Rebecca into his tent, and he loved her."

That which is truly worth while is old. So it is with the old, old story of Jesus knocking at the door of the heart, waiting to be invited in, waiting for renewal of faith, waiting for your whole heart that he may dwell therein.

Will you pray with me the song of the little children:

"Into my heart, into my heart,
Come into my heart, Lord Jesus;
Come in today, come in to stay,
Come into my heart, Lord Jesus."

STATEMENT ONWARD MOVEMENT
TREASURER APRIL, 1931

	Receipts	
	April, 1931	July 1, 1930, to April 30, 1931
Adams Center	\$ 137.50	
Christian Endeavor society, special	10.00	
Albion	\$147.50	\$734.70
Woman's Missionary and Benevolent society	10.00	
Alfred, First	\$ 43.34	68.34
Alfred, Second	103.45	1,575.27
Andover	21.30	424.35
Attalla		25.20
Battle Creek		171.60
Berlin		166.11
Boulder		75.00
Brookfield, First		208.40
Brookfield, Second	10.00	197.31
Carlton		70.16
Chicago		
Denver		125.00
De Ruyter	\$ 65.00	
Special	10.00	
	\$ 75.00	327.00

Detroit		304.50	
Dodge Center		74.12	
Edinburg	4.56		
Exeland			
Farina	\$ 50.00		
A friend, special	50.00		
	\$ 100.00	300.00	
Fouke		86.87	
Friendship	45.00	150.00	
Genesee, First	42.50	278.50	
Gentry		7.00	
Hammond	17.00	134.00	
Hartsville		39.00	
Hebron, First		65.00	
Hebron, Second			
Hopkinton, First	\$ 252.00		
Christian Endeavor society, special	6.00		
	\$ 258.00	724.00	
Hopkinton, Second		32.75	
Independence		469.00	
Jackson Center	12.00	12.00	
Little Prairie	3.10	23.80	
Los Angeles		115.50	
Lost Creek		40.00	
Marlboro		115.37	
Middle Island		37.50	
Milton	98.75	1,760.12	
Milton Junction	\$ 210.90		
Special	5.00		
	\$ 215.90	990.20	
New Auburn		11.00	
New York City	\$ 35.17		
Special	25.00		
	\$ 60.17	807.39	
North Loup		462.91	
Nortonville		153.31	
Pawcatuck	\$ 350.00		
Christian Endeavor society, special	7.00		
Junior Christian Endeavor society, special	2.00		
	\$ 359.00	3,608.00	
Piscataway		222.20	
Plainfield	217.50	2,091.30	
Portville		10.00	
Richburg		103.00	
Ritchie		25.00	
Riverside	250.00	750.00	
Roanoke		10.00	
Rockville	\$ 29.00		
Special	2.00		
Christian Endeavor society, special	2.00		
	\$ 33.00	143.70	
Salem	140.75	1,145.50	
Salemville	22.50	74.07	
Scio			
Scott			
Shiloh	108.58	537.50	
Stonefort		26.65	
Syracuse			
Verona		238.50	

Walworth	18.00	111.00
Washington		
Waterford	\$ 32.00	
Christian Endeavor society, special	3.00	
	\$ 35.00	209.00
Wellsville		10.00
Welton		255.62
West Edmeston	10.00	90.00
White Cloud	\$ 30.00	
Special	6.13	
	\$ 36.13	208.75
Woman's Board		75.00
Southwestern Association		17.00
Individuals		
Mrs. Mary S. Maxson, Sanger, Calif.	3.00	530.00
Interest		12.04
Conference collections		573.10
		\$22,450.71

Denominational budget, ten months	\$19,338.09
Specials	3,112.62
	\$22,450.71

Disbursements	
Missionary Society	\$ 1,285.70
Specials	120.63
	\$ 1,406.33
Tract Society	\$ 310.04
Special	10.00
	320.04
Sabbath School Board	
Young People's Board	\$ 71.30
Special	10.00
	81.30
Woman's Board	\$ 19.78
Special	33.34
	53.12
Ministerial Relief	
Education Society	
Historical Society	
Scholarships and Fellowships	
General Conference	\$ 177.79
Special	10.00
	187.79
	\$ 2,483.97

HAROLD R. CRANDALL,
Treasurer.

118 Main Street,
Westerly, R. I.,
May 1, 1931.

How does sheet lightning differ from ordinary lightning?

There is no real difference between so-called sheet or heat lightning and other lightning. The former is merely the diffused reflection of lightning produced by a distant electrical storm in progress beyond the horizon. Thunder is not heard because the storm is too far away.—Selected.

Fundamentalists' Page

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

CONCERNING EVOLUTION

Since my brief article on "Theistic Evolution," which appeared in this department a few weeks ago, I have received several letters concerning it, both favorable and otherwise. And since some of these letters reveal that the writers have a very imperfect idea of what the theory of organic evolution is, I venture to write another article.

One man states that since he has seen a cabbage head *grow* he must believe in evolution. Another states: "To me, evolution means change." Another reminds me that we are not today what we were yesterday, and that one civilization is built upon another, etc. Hence evolution must be true.

Of course, nobody needs to be told that there is growth, progress, development in life, society, etc. The word "evolution" means the act of unfolding, or unrolling. Hence it means the process of growth and development. We speak of the evolution of a flower from a bud, of a cabbage from a seed, of an animal from an egg. We also speak of the evolution of society, of government, of law, of mechanics, etc. When the word is used in that sense, namely, to describe a process of growth and development, we are all evolutionists. That is in harmony with the Scripture statement, "First the blade, then the ear, after that the full corn in the ear" (Mark 4: 28). It is perfectly proper to speak of the evolution of *evolution*, for it is undergoing changes.

But this does not get down to the heart of the matter. That is not what is meant when we discuss evolution. *Evolution is a scientific and philosophical theory designed to explain the origin and course of all things.* Notice two things about this definition. It is a *theory*, a hypothesis; it is designed to explain the *origin* of things.

The idea of evolution is hoary with age. Thales, Anaximander, Empedocles, Heraclitus, Anaxagoras, Lucretius, Aristotle, Democritus and other Greeks speculated on the origin of the world in a fire-mist, the

natural development of forms, etc. Louis T. More says: "If evolutionists must find a corner-stone in Greek philosophy for their doctrine, they should give the honor to Democritus. His doctrine of mechanical and atomistic monism . . . is, in the real sense of the word, modern science."

For just a brief space let me give some definitions of evolution, as expressed by evolutionists, from past times down to the present. While these reveal a sort of evolution of the theory of evolution, there is a striking similarity in them all.

Le Conte says: Evolution is "continuous, progressive change, according to certain fixed laws, by means of resident forces" (*Evolution and Religious Thought*). If there is a thought of God here, he is merely a *force*, locked up in nature. He is the impersonal god of Pantheism.

Huxley says: "The hypothesis of evolution supposes that in all this vast progression there would be no breach of continuity at which point we could say: 'This is a natural process, and that is not a natural process.' It is clear that the doctrine of evolution is directly antagonistic to that of creation" (*American Addresses*). In his *Life of Darwin* he says: "The whole world, living and not living, is the result of mutual attraction according to definite laws of the powers possessed by the molecules of which the primitive nebulosity of the universe was composed."

Lamarck argued that all change in the organic and the inorganic world was the result of law, and not of miraculous interposition—that is, not of Divine power. Darwin followed him, amplifying his theories in his *Origin of Species* and other works. The very terms he uses "natural selection," "survival of the fittest," etc., rule out the thought of creation beyond the operation of natural law.

Ernst Haeckel, one of the most logical and thorough-going evolutionists, the legitimate successor to Darwin, says: "It (evolution) entirely excludes the supernatural process, every prearranged and conscious act of a personal character. Nothing will make the full meaning of the theory clearer than calling it the non-miraculous theory of creation." Speaking of a personal God or Creator he says: "This notion is rendered quite untenable by the advancements of

monistic science. It is already antiquated, and is destined before the present century is ended to drop out of currency throughout the domain of purely scientific philosophy" (*History of Creation*).

Let us now turn to one of our greatest living evolutionists, Arthur J. Thompson. The briefest quotations must suffice. Says he, concerning the emergence of life: "The living arose by synthesis from the not-living—perhaps from some colloidal carbonaceous slime activated by ferments" (page 45). "The general trend of evidence is strongly in favor of belief in a continuity of process from nebula to earth and from cooling earth to awakened life" (page 48). "Sometime, somewhere, somehow there was an emergence of simple living creatures upon the earth. Perhaps the problem is beyond scientific solution; perhaps the best answer is '*ignoramus*'; perhaps germs of life came to earth from elsewhere safely ensconced in the crevices of a meteorite; perhaps the living arose by natural synthesis from the non-living. The last answer is in line with evolutionist thinking" (page 182). "Whatever man was and is and will be, he is zoologically affiliated with the highest order of mammals, to which apes and monkeys belong. The theory is that he emerged, probably as a mutation or saltatory variant, from a stock common to the anthropoid apes and to himself. The ape voyage has been in one direction, man's in another, but the vessels sailed from the same port; their keels were laid down in the same shipbuilding yard" (page 196)—From *Concerning Evolution*, published in 1925.

Evolutionists declare man's solidarity with, and affiliation to, the rest of creation. "They believe," says Dr. Richard S. Lull, "That life was formed but once on earth, and that out of that single creation of one or very few forms all the varied and various organic beings, from the humblest to the mightiest, both plant and animal, now and in the past have arisen" (*Christianity and Modern Thought*). Both Darwin, Thompson and Lull, put man's nearest ancestry that of the anthropoid ape. The major portion of all modern evolutionists take the same position. However, Dr. Henry Fairfield Osborn has recently repudiated our ape ancestry, and has substituted the "dawn man" theory. He thinks that Darwin traced

us through the wrong branch in our ancestral tree.

SOME DEDUCTIONS

Organic evolution is in reality a pantheistic philosophy of creation. It is a monistic, naturalistic explanation of life, of society, and of religion. As a hypothesis, modern biologists mean by evolution a transformation from one specie to another. It is a theory which traces all life back to a unity, where all life is tied up together, including man. Step by step with the advance of biological evolution, as a scientific hypothesis, there has grown up the monistic philosophy of naturalism which seeks to explain the whole universe, organic and inorganic, in the single formula of evolution. The man of science is at heart a monist.

With all their speculations and "hypotheses," the evolutionists cannot account for life. Instead of Thompson's "somewheres," "somehows," and "perhapses" about life, why not say, "In the beginning God created" life? Charles Schubert speaking of the origin of life says: "It is the greatest unsolved problem confronting man." But he as a materialistic philosopher refused to accept that which is a plain, obvious fact, namely, that *life must have been created*.

SOME FINDINGS AGAINST EVOLUTION

1. *It excludes a transcendent God.* The very definitions they use make this clear. They substitute "force," "mind," or "principle" for the living God. It is, or leads to, a pantheistic philosophy of creation.

2. *It nullifies or denies creation.* The statement, "In the beginning God created," gives information that the human mind demands for its own peace and satisfaction. Those words "made," "created," "formed," cannot possibly be made to fit into any theory of evolution with its theory of production by "natural forces." Evolution at best regards the Genesis account of creation as an allegory.

God is all-powerful. He *could* have made the world and created man by the evolutionary process. I am not questioning what *God could have done*. But the Bible revelation tells us he did not so make the world, or life upon it. Why throw down the Bible record for an unproved assumption?

3. *It destroys Bible authority.* Evolution destroys the Bible as an authoritative

revelation from God. Huxley declared that if evolution were true it was impossible to believe the Bible. Darwin said: "For myself I do not believe there ever has been any revelation." As stated above, evolution being in reality a pantheistic philosophy of creation, the only possible god of the evolutionist, as I see it, is a pantheistic "principle," or "force," locked up in nature. That completely destroys the Bible as an authority, and places it along with the other so-called sacred books of ethnic religions. Let us keep in mind that evolution tries to account for our religion through the operation of the same processes of natural forces.

4. *It discredits Jesus.* Evolution puts Jesus in the same category as other men, though he is a little higher up the scale. Evolutionists believe in a sort of incarnation (not in Christ's divine conception). They say, "*The New Adam, in Jesus Christ, emerges in the course of the upward ascent of man as the Adam of Genesis emerged in the upward ascent from the lower creation*" (Zenos). Says Marion D. Shutter, a "theistic evolutionist: "Evolution must include Jesus, or we must abandon the theory. There is no break or flaw or chasm. The process is one, from fire-mist to soul; from the soul to its highest expression. Jesus is as much the product of the laws and forces in nature and society as Shakespeare or Napoleon" (*Applied Evolution*).

5. *It denies miracles.* Miracles imply a violation, or suspension, of the laws of nature. Evolution answers: Miracles do not happen; there are no violations or suspensions of natural law. I know many Christian teachers who accept evolution but who are loth to say that they deny miracles. But I do not know of a single evolutionist who does not soft-pedal, or side-step, the question of miracles. They don't like to admit miracles; they are unscientific. "We only ask," they say, "did they happen?"

6. *It denies the fall of man and the Christian doctrine of sin.* If evolution be true, there has been, not a fall, but a constant rise through "resident forces." Probably no one has better put the evolutionist's position in reference to the fall of man than Sir Oliver Lodge. Says he: "Taught by science, we learn that there has been no fall of man; there has been a rise. Through

an ape-like ancestry, back to a tadpole and fish-like ancestry, away to the early beginnings of life, the origin of man is being traced" (*Ideals of Science and Faith*). Of course if there were no fall, there is no original sin, no need of forgiveness, no need of the atonement, and the whole scheme of Christian salvation falls. The Bible teaches that "sin is the transgression of the law." Sin is guilt, not error; it is a fault, not misfortune. We are "dead in our trespasses and sins," and are saved through Christ's death on the cross. "The blood of Jesus Christ . . . cleanseth from all sin." To the evolutionist, blood is repulsive. The blood atonement is a "religion of gore."

John Fiske says: "Theology has much to say about original sin. This original sin is neither more nor less than the brute inheritance which every man carries with him." Sin, then, is a necessary thing; it is the result of man's struggle upward as he battles to throw off his brute ancestry!

It is reserved for Dr. Shailer Matthews to carry this evolutionary philosophy to its logical end. Says he: "But for men who think of God as dynamically immanent, in an infinite universe, who think of man's relation to him as determined not by statutory, but cosmic law, who regard sin and righteousness alike, as the working out of the fundamental forces of life itself, the conception of God as King and of man as a condemned or acquitted subject is but a figure of speech" (*The Church and the Changing Order*). Such a doctrine destroys man's responsibility for sin, and likewise the doctrine of the holiness of God. Both are worked out by the "fundamental forces of life itself."

7. *It does violence to Christian ethics.* Certainly, our Christian system of ethics is not built upon any such an evolutionary idea as "the survival of the fittest," which is a selfish struggle against others. Christian ethics is built upon love, service, and growth, not through selfish struggle, but through self-sacrifice. Says Louis T. Moore: "I can find no symbol and no law to satisfy our spiritual nature in the quasi-Christianity of the humanitarian applications of evolution. The real tendency of evolution is to be found in the philosophy of Nietzsche and not in the life of Christ" (*The Dogma of Evolution*).

DENOMINATIONAL "HOOK UP"

BOULDER CHURCH "NEWS LETTER"

A neat and attractive "News Letter" from Boulder, Colo., is on our desk. The letter states that it is made possible because of the gift of a mimeograph from Mr. F. C. Wells of Honolulu. The letter is prepared by the co-operation of the young people and others of the church. It is a newsy sheet and its management is to be congratulated. It is a welcome contribution to the editor's desk. From it we take the following items:

It is a wonderful blessing we, the Boulder-Denver churches have received from the services we have had through our beloved missionary, Rev. H. Eugene Davis. He is here in America on furlough from Shanghai, China. Beginning Friday night, April 10, in our regular prayer meeting hour, Mr. Davis conducted a series of meetings that ended Sunday night, April 12. There was a medium crowd Friday night and a great deal of pure joy was received from the music and the blessed words from our missionary.

Sabbath day was a big day. Everyone from Denver and Boulder churches brought his own lunch and all ate together in the reception hall Sabbath noon. Boulder ladies served hot drinks and the juniors washed the few dishes. The church was crowded to overflowing Sabbath day and we had guests from Denver, Greeley, and Pueblo. Special music was given by the male quartet of Boulder. Doctor Davis brought the message, "Christ the World's Redeemer." It stirred the hearts of all and helped us re-dedicate our lives to our Savior. Sabbath afternoon both Doctor and Mrs. Davis talked to us about the many improvements and the possibilities of China.

Sabbath evening a reception for Eugene Davis and his family was given. Many interesting things from China were on display. The reception hall was packed. About one hundred were served hot cocoa and cookies. The evening was spent in questioning the missionary. The answers were both interesting and instructive.

Sunday the young people of both churches had their usual meeting at five o'clock. Mr. Davis talked to us then. The fellowship luncheon was served immediately after. Songs were sung to "pep" us up.

Mr. Davis and his family held a conversation among themselves in the Chinese language. Mrs. Davis gave "Pat-a-cake" in Chinese to one of our babies who seemed to understand her perfectly, for he answered in a baby "coo." Mrs. Davis informed us that that was her first experience at being understood at first conversation in Chinese.

The last service was held Sunday night. The Denver Church had charge of the music. All of the men were called out of the audience into the choir to sing the "Church in the Wildwood." It was very effective. The message Doctor Davis brought was, "Whosoever Will." It was very stirring and many were moved deeply as the invitation was given for those to go forward who didn't know our Savior and those who wanted to reconsecrate their lives to Christ. It was a wonderful experience and God's presence was there with force.

January 4.—The annual dinner in the recreation room of the church was thoroughly enjoyed by both Denver and Boulder folks. The committees were Mr. and Mrs. Orville Burdick and Mr. and Mrs. Stanton of Denver; Mrs. Roy Rogers, Mrs. Sutton, Mr. Paul Hummell and Mr. Glenn Muncy of Boulder. The joint committee prepared the sumptuous meal, and the Denver-Boulder Christian Endeavor societies had a gay time serving, while over one hundred people thrived on a social time and a well cooked dinner.

For entertainment before the dinner was served the guests were taken to the auditorium and the younger generation of the Boulder Church gave a short concert. Miss Geneva Saunders and Miss Oletha Wheeler sang a trio. Miss Margaret Saunders played three piano solos.

At the close of the dinner, toasts were given by Mrs. Stanton, Mr. Keith Davis, and Mrs. Orson Davis of Denver. Those of Boulder were Mr. Roy Rogers, toast master; Mrs. Dorcas Daggett, Mr. Paul Hummell, Mr. Lynn Burdick, and Mr. Orville Rassmussen who gave toasts.

The Denver young people have a very well organized orchestra. They entertained the guests in the auditorium while the dish washers were at work.

A wonderful fellowship is being built up between the two churches. Everyone looks

forward to the time when the occasion arrives for a reunion.

FROM THE ALFRED "SUN"

At a meeting of the Garden Club, a committee was appointed to confer with the church trustees in regard to placing some shrubbery, vines, flowers, etc., around the church and parish house.

A small balance, left from the receipts of the flower show last year, will be used for that purpose.

During the week-end of April 18, Dean Dora K. Degen visited Mrs. Louise Fitch, dean of women at Cornell, to attend a convention of New York State deans. Eight schools were represented at the home of Mrs. Fitch.

The meeting which was conducted in the form of a house party enabled an informal exchange of views among the visiting deans, and many common problems, both academic and social in nature, were discussed.

Mr. and Mrs. Curtis F. Randolph returned Monday from their three weeks' vacation. Among the places visited were Atlantic City; Chestertown, Md.; Norfolk, Va.; Virginia Beach, Va.; Petersburg, Va.; Richmond, Va.; Washington, D. C.; Harrisburg, Pa.; Williamsport, Pa. They stopped three days with their daughter, Mrs. Harley Rittenhouse at Honeoye Falls, before returning home.

Mr. and Mrs. George Ellis of Milton, Wis., spent two days recently as guests of Dr. and Mrs. E. W. Ayars of Coconut Grove, Fla. The Ellises are making an automobile tour of the South, having already visited several states. They spent some time at Daytona Beach with friends before going on to Miami.

Professor and Mrs. W. A. Titsworth were in Buffalo last week, from Monday until Thursday night, where Mr. Titsworth attended the meetings of the American Association of Collegiate Registrars.

FROM THE WESTERLY "SUN"

May 1.—This is the week set aside in Rhode Island for the observance of the work of the blind, and Westerly will take part in the movement by operating a "Butterfly Tea Room" in the vacant store of the Welch Block at the corner of Union and Broad streets.

Mrs. Calvert Cottrell and Mrs. Byron Cottrell have been named the Westerly committee to have charge of local activities for the aid of the blind. In turn, the several Westerly churches will assist in the matter and take charge of the tea room on different days.

The churches in charge of the tea room on the next six week days are the following: Monday, First Baptist Church, Mrs. J. Richmond, chairman of committee; Tuesday, Calvary Baptist Church, Mrs. James Campbell, chairman of committee; Wednesday, Seventh Day Baptist Church, Mrs. S. H. Davis in charge of committee.

Dr. and Mrs. Clayton A. Burdick have returned to their home on Elm Street from a visit in Washington, D. C.

Ashaway.—The quilt exhibit being arranged by the Ladies' Sewing Society, to be held in the parish house on Tuesday, May 5, from three o'clock to ten o'clock, is meeting with great enthusiasm and interest and generous responses are being received from the following places: Westerly, Bradford, Rockville, Canonchet, Mystic, Hope Valley, Clarks Falls, Wyoming, Hopkinton, Waterford, as well as Ashaway, and there will be many articles of interest shown, such as quilts, blankets, linen sheets, coverlets, rugs, samplers, and fine needle work.

FROM THE NORTH LOUP "LOYALIST"

Church Notes.—It was announced from the pulpit Sabbath morning that an educational service bureau has been formed and all teachers of our faith desiring positions are requested to send their names in. Effort will be made to get a place for them.

The sermon preached in the morning was from the text found in Mark 12: 34. The theme was, "Within Reach of the Realm of God." The children's sermon, "Gardening," by Mrs. Warren, was very apt to this season of the year.

NOTICE FROM CHICAGO CHURCH

The Chicago Seventh Day Baptist Church is now without a pastor. We ask that any ministers who may be coming to Chicago will bear this in mind and consider themselves invited to preach for us, if possible. They may notify Louis H. Sherman, 5423 Lake Park Avenue. Telephone, Midway 2698.

PLEASE TAKE NOTICE

This is not a call to immediate action, but it is a call to keep in mind three or four important things;

1. On Sabbath morning, June 6, 1931, after a sermon before the seminary graduating class by the Rev. James L. Skaggs of Milton, Wis., four students will be graduated with the degree of Bachelor of Divinity.

2. The following are the members of the graduating class: Everett T. Harris, student pastor at Waterford, Conn.; Neal D. Mills, student and instructor, Alfred, N. Y.; Harley Sutton, student pastor at Nile, N. Y.; F. H. Wright, dean and professor at Houghton College, Houghton, N. Y.

3. All who have ever studied theology at Alfred, including wives or husbands, are invited to attend a fellowship supper on the afternoon of August 20, 1931, at the close of the afternoon session of the Conference, as the guests of the seminary and Dean Main.

4. All who intend to be present are earnestly requested to send to Dean Main at a reasonably early date, a letter or postal card notice of their intention.

ARTHUR E. MAIN, DEAN.

Alfred, N. Y.

DEATHS

EBERSOLE.—Maggie Leanna Ebersole, daughter of Noah B. and Leanna Burger Blough, was born September 21, 1879, and departed this life at her home in Altoona, Pa., March 31, 1931, aged 51 years, 6 months, and 10 days.

On September 9, 1903, she was united in marriage to Harvey L. Ebersole. To this union were born four daughters, namely, Veda B., who preceded her mother to the heavenly home when she was a child, almost two years of age; Florence Leanna (Mrs. Marvin Kagarise), Woodbury, Pa.; Harriet May and Vesta Geraldine, at home.

When Sister Ebersole was a girl thirteen years of age she accepted Christ, followed him in baptism, and united with the Salemville Seventh Day Baptist Church. She lived faithful to her Christian and church obligations until her Savior called her home.

In the home she was a considerate and helpful companion, a loving mother, and a kind and obliging neighbor. In her declining health she leaned more and more in faith and confidence

upon her Savior and bore her affliction with Christian fortitude.

Besides her stricken companion and daughters she leaves to mourn their loss one full brother, N. Orlo Blough, New Enterprise, Pa. (Charles K., another full brother, died seven years ago); two half brothers, G. K. Burket, Louisville, Ky.; Newton Blough, Comptonville, Calif.; four half sisters, Mrs. Kathrine Bridenthall, Lancaster City, Pa.; Mrs. Alice Mong, Dawson, Pa.; Mrs. Sadie Fyock, New Enterprise, Pa., and Mrs. Belle Mostoller, New Enterprise, Pa.; other relatives, and many friends and neighbors.

While she resided near her church she was a regular attendant. But since her home has been in the city of Altoona she could attend only once in a while. She always seemed so glad when she could be present and join in the worship. She will be greatly missed by the church as well as others.

The last sad rites were had in the (German) Seventh Day Baptist church, Friday, April 3, 1931, at two o'clock, conducted by her pastor, assisted by the Rev. David Detwiler of New Enterprise, and the Rev. Mr. Rowland of Woodbury, Pa. The body was laid to rest in the nearby cemetery as the springtime begins to call forth the flowers.

While her form is gone from us for a while, in spirit she is still with us. Her winter of life is past and her "Holy Springtime" is come.

"The flowers that bloom through the summer,
In the autumn will be dead;
And all winter long 'neath the cover of snow
Their beauty will be hid.
But when the bright springtime comes,
To awaken them from their sleep,
Their hidden beauty again will appear,
Their soft petals again will be sweet.

"So it is with his people:
For when God sees best,
After their summer of ceaseless bloom
He will give them a winter's rest.
He will cause the autumn winds
To make them droop and die;
And we will long for those beautiful flowers,
As the winter days go by.

"But the springtime, too, will come to them,
And God will waken them all:
Oh, then, how pure and sweet and holy,
They will bloom to answer his call:
God will be the Gardener,
In that great garden of flowers,
And all the time of eternity
Will be filled with bright springtime hours."

W. L. D.

SPICER.—Cornelia Babcock, daughter of Samuel Langworthy Babcock and Almira Burdick Babcock, was born near Adams Center, N. Y., January 18, 1844, and died at Toledo, Ohio, April 21, 1931.

June 29, 1863, she was married to John G. Spicer of Hopkinton, R. I. In the fall of 1864 they went to West Hallowell to live, and in that beautiful prairie country they made their home

for nearly forty years, till Mr. Spicer's death, February 9, 1903. In 1905 Mrs. Spicer removed to Plainfield, N. J., where she made her home until August of last year when she removed with her son and his family to Toledo.

At the age of fourteen years Mrs. Spicer was baptized by the Rev. James Summerbell and united with the Adams Center Seventh Day Baptist Church. When they removed to West Hallock she joined the Southampton Church, and on moving to Plainfield transferred her membership to the church of her faith in that city.

Through a long life she lived a faithful, consistent Christian. She was interested in the work of the church and of the denomination. Her special religious activity in the Plainfield Church was in connection with the Woman's Society for Christian Work. It was her great joy to render service in this society just as long as she was able to be of service.

Four children were born to Mr. and Mrs. Spicer, of whom only one son survives, Clarence W. Spicer who lived in Plainfield for many years, but who removed to Toledo, Ohio, last summer. Besides the son she is survived by one brother, Malone S. Babcock of Battle Creek, Mich., four grandsons and two great granddaughters.

Funeral services were conducted by the Rev. Theodore F. Adams, pastor of the Ashland Avenue Baptist Church of Toledo, and the body was taken to West Hallock for burial beside her husband and their three children in the old West Hallock cemetery.

A. J. C. B.

Sabbath School Lesson VIII.—May 23, 1931.

JESUS PREPARING FOR THE END.—Luke 21: 1—22: 23.

Golden Text: "This do in remembrance of me." Luke 22: 19.

DAILY READINGS

May 17—The First Passover. Exodus 12: 21-28.

May 18—Preparing for the Passover. Luke 22: 7-13.

May 19—The Lord's Supper. Luke 22: 14-23.

May 20—Our Authority for the Feast. 1 Corinthians 11: 23-29.

May 21—The Living Bread. John 6: 48-58.

May 22—The Cup of Blessing. 1 Corinthians 10: 14-22.

May 23—The Great Sacrifice. Isaiah 53: 1-6.

(For Lesson Notes, see *Helping Hand*)

"Thy God hath commanded thy strength; It may be to deeds of glory before the world's applause,

It may be to work and struggle in some obscure cause,

It may be to little doings, that few or none will heed,

Yet God hath commanded thy strength, Of thy service the Lord has need."

"A rough path may be a sure one, best to follow even through the darkness."

THE SABBATH RECORDER

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Editor Emeritus

REV. H. C. VAN HORN, M. A., Acting Editor
L. H. NORTH, Business Manager

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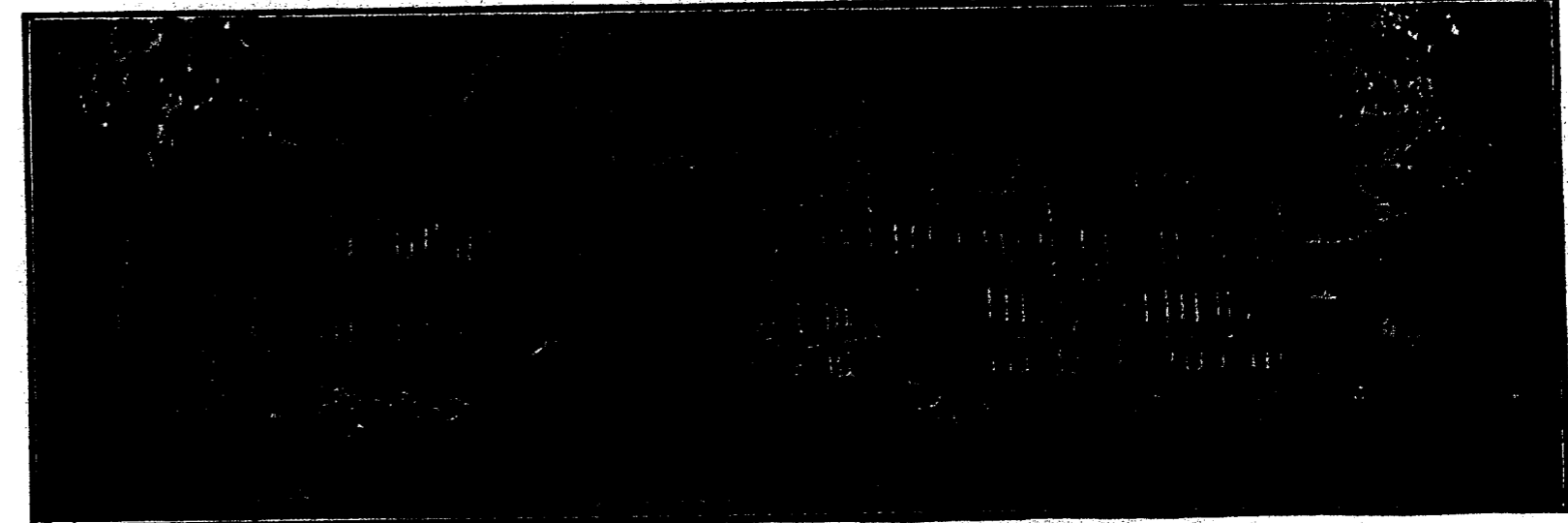
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