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The Sabbath Recorder

VOL. 110

MAY 18, 1931

No. 20

THE SABBATH

is one of our greatest spiritual
assets; a frequent and regular
reminder of the love of God for
his children; a faithful and con-
stant expression of our love to
him.

A. J. C. BOND, D.D.

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SEVENTH DAY BAPTIST DIRECTORY

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(INCORPORATED, 1916)

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PLAINFIELD, N. J., MAY 18, 1931

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EDITORIAL

A STUDY OUR YEAR BOOK

The *Year Book* is a book of information. It should be more than a book of reference. It ought to be a book of inspiration. It comes to the church; attention may be called to the fact that it is here and is ready for distribution; it may be handed out. But often a goodly number are left until the janitor removes them.

In the home, the *Year Book* may be laid aside with a cursory glance and a half-hearted feeling that it ought to be read. It may be taken seriously and read—in parts—oh yes, in parts. How many read it really with a view of gaining information? Do any of us look to it for *inspiration*?

It may not be out of place in these pages to give a little study to the book of 1930.

We first propose to examine the address of the Conference president which so excellently opened one of the most interesting sessions held for some time. The president, the Rev. Edgar D. Van Horn, is one of our middle-aged pastors of wide evangelistic and denominational experience. His clear thinking and sympathetic way of stating truth make appeal to both mind and heart. No small amount of attention should be given his discussion and conclusions.

Believing that we need a better understanding of the religion of Jesus and a deeper and more vivid consciousness of his presence, Doctor Van Horn arranged his whole Conference program to contribute to that end. He clearly stated the conditions in which we find ourselves—a disrupted world situation following the Great War. Everything in government, economics, religion is subject to the acid test. Confusing questions of faith and conduct—spiritual and moral—face us. Young people “in revolt”; missions in a critical stage; the responsibilities of leadership; experience and observation, all convince us that

“the hope of the future lies in a new and clearer understanding of the character and religion of Jesus and a new allegiance to his way of living.”

The president brings his message under six heads: First, is the depression experienced in spirit and finances. It seems to be the zero hour. Every prophet of God, if true, must feel deeply concerned over the spiritual indifference experienced on every hand. The various results of the analysis of the situation—aftermath of World War, result of controversy between modernism and fundamentalism, application of scientific and historical methods in the realm of religion, and indifference on the part of the clergy—are held only as symptomatic. The deeper cause lies in the “deposit” left by materialistic philosophy, the doctrine of behaviorism, endless discussions, theories, and opinions—really obscuring the character and religion of Jesus. Jesus must be rediscovered.

Next, he speaks of the need of an awakened clergy. The ministry is faced with real problems which it and the Church must solve—the problem of furnishing an alert, keen, helpful, adequately supported and trained leadership. Hungry, needy souls on Sabbath morning must have the bread of life ministered to them or be starved. If our churches are to be growing churches, the right solution of this problem must be found.

Third, while we must take into consideration the difference of training, background, and temperament, our difference or any lack of unity is not in what Jesus thought and taught, “but what men have said he was and taught.” “The character and program of Jesus should be made the focal points of our Christian unity. Getting back to the actual Christ of the gospels” would result in a blessing similar to that experienced at Pentecost. This with the new sense of brotherhood attending it and the gracious-

ness of love practiced would eventuate in "a new accession of courage—and an irresistible tide of enthusiasm would sweep us forward—for Christ and the Church."

In his discussion of the youth situation of our times our young people are credited with being open minded, courageous, and wholehearted, and especially sincere in their demand that the validity of religious truth be demonstrated rather than assumed. Happily does he evidence an understanding of human psychology in the suggestion that one distinct contribution the young people could well make "is to take the methods of science and make them applicable and valid for the realm of religious experience."

Fifth, our financial problem would practically be solved if we could be induced "to give as God has given us ability to give. . . ."

The Denominational Paper Some time ago I read the testimonial of a worker of the Southern Presbyterian Church, who wrote: "One hour a week for a period of one year, spent in honest, prayerful perusal of the *Christian Observer* on the part of every member of the official family of our denomination would revolutionize it. Intelligent and definite information regarding the work of the different organizations and varied needs of the church on the part of every elder and deacon would send the pastor into his study with more time to glean the golden harvest from the Scriptures wherewith to sustain his flock." I feel that in a large part this may be truly said of Seventh Day Baptists. Such an informal group would make a church after one's own heart, a vital, magnetic, spiritually inspired church, "where gifts would pour in for the very love of giving, and all men would worship for the very love of Christian fellowship."

Another churchman has given it as his conviction that "five hundred readers of a representative church paper would mean five hundred men and women who genuinely understand the service the church ought to render to mankind." It was pointed out that "the church paper will enrich spiritual insight, enlarge world vision, and deepen the consecration of church members." The writer believes this is the truth. What a genuine revival would follow such an extensive use of the RECORDER

God is just as ready, willing and anxious to open the windows of heaven and pour out his blessing as he was in the days of ancient Israel."

And finally, we need, spiritually, "a deeper, personal experience of religion, and a more receptive attitude towards the Spirit of God." To experience anew the religion of Jesus, to "recover" Jesus and his religion, will mean for the individual the elevation of ethical ideals, "the mobilization of my motives and powers, the leadership of any religious loyalties . . . the kindling of fire in my religious enthusiasm and devotion."

Eight months have elapsed since this message was delivered. How much have we achieved of its ideals? How much realized of its implications?

in any part of our denomination. We owe it to ourselves, to our families, to the church, and denomination to be supporters and readers of the paper. So convinced am I of the value of such a loyalty that I have for some time felt that a church could do no more for the cause, dollar for dollar, than to include an item in the local budget which would insure every family within the parish the RECORDER for the year. We would like to see some of our churches try it out.

Work Of Our Young People It is glorious to be young, to be full of life and vigor and "pep." Feet just won't walk; laughter naturally rolls out. The buds all around us are swelling into blossom. Early flowers are glowing with color. Every promise is here of a summer and a harvest. Youth is that way. We all love youth with its interests and enthusiasm. You can't organize spring. It is a condition, a spirit. You can organize the work of spring—the preparation of soil and the sowing of seed. Cultivation is a part of it. The sun and rain and God's care and will do the rest. So you can't organize youth; it too is a condition and a spirit. However, youth's ways and time and effort may be organized. The writer need not tell you that.

A good letter is just at hand from the corresponding secretary of the Young People's Board—an organized institution for helping youth to carry on. The letter con-

tains a friendly offer to write the Christian Endeavor societies which in the course of Corresponding Secretary Van Horn's proposed trip through the Northwest he will touch with the Tract Society interests. The purpose of the letter will be to make "a little introduction" of Mr. Van Horn to them, and to help interest them in his work. This letter is a fine token of the spirit and helpfulness of our Young People's Board. It is just like youth.

I wonder if our young folks really appreciate what their board is trying to accomplish for them. One rather should use a different preposition, "with" instead of "for." Our board is working with us, or wanting to do so. Shall we let them? So often their messages are unheeded. In fact unread, often. Why not give careful study to their program and put into consistent practice their practical suggestions? I had a letter recently from a live department superintendent of the board who had put a lot of earnest thought, prayer, and "pep" into a bulletin which had been sent out to all the societies. It called for an answer. But none came. Co-operative plans and programs are worked on the principle of co-operation. But it takes two or more to co-operate.

Seventh Day Baptist young people have worked together with Christian Endeavor leaders for more than forty-seven years. They have been appreciated by Gates and Poling and Clark. Why not give our own Christian Endeavor leaders every possible support in the great Crusade for Christ and the Church? I believe they will.

THE CHURCH BEHIND CLOSED DOORS

The Church of Jesus Christ was shut up in a room. Behind the closed doors of that room were the men who had walked with Jesus through the years of his glorious ministry. They had listened to the Sermon on the Mount. They had heard the parables of the kingdom. They had seen our Lord heal the sick and raise the dead and cast out devils. They had watched him die upon the cross, and now they knew that he was alive again. They were the heralds of his message of salvation. But they were silent. They were huddled within four walls. They were dumb with fear. They believed in Christ and loved him with a sacred love. But they

were not ready for their mission. They had knowledge but lacked power. They had faith but needed a spiritual experience that would turn their faith into heroic endeavor.

The retreat of the apostles behind closed doors was necessary. It was a strategic retreat. The task to which Jesus had appointed them was an impossible task until something happened to them. Jesus had made that perfectly plain. He said, "Tarry until the Holy Spirit is come upon you, then ye shall receive power."

But what if the infant Church had continued behind closed doors after Pentecost? What if those who knew the Lord and were the trustees of his gospel had still been content to cherish their memories and to hug the promises of Christ to their souls in safe seclusion after the Holy Spirit was given? That would have been the greatest betrayal and the greatest disaster of history. Between Easter and Pentecost retirement was permissible. After Pentecost it would have been treason.

Dr. E. Stanley Jones, with his rare gift for crystallizing a situation into a sentence, sums all this up in the title of one of his chapters in "The Christ of Every Road." "The Church Behind Closed Doors" is his pithy description of the company of disciples between Easter and Pentecost. And the burden of the chapter is just this: That the Christian Church is today a Church behind closed doors, a Church still living between Easter and Pentecost, a Church sitting in its sheltered sanctuaries as if the Holy Spirit had not been given.

This, of course, is not altogether true. Nor would Doctor Jones contend that it is altogether true. His own splendid ministry in India is illustrative of a fine and faithful spirit of adventure that is to be found in many a corner of the world. There are saints not a few who in these very days have come out from behind the closed doors, and are reproducing by God's grace the spiritual triumphs that followed Pentecost.

But when due allowance has been made for such encouraging examples, there is a sad but inescapable impression that Doctor Jones was not far afield when he described the present day Church as "A Church Behind Closed Doors." Millions of Christ's nominal followers are still waiting at Jeru-

salem, as though Pentecost had not yet come.

The pastor of a large church recently said, "It is my observation that not more than five per cent of the members of any church can be counted on to take an active personal part in an effort to win souls." Two pastors who heard the remark made swift mental calculations and agreed that they would be very happy if five per cent of their church members were faithful and persistent personal workers. In view of such a situation it is not surprising that some of the largest denominations in America showed an actual loss in membership during the year 1929. And in other denominations the gain is pitifully small. The Church stands still because its members faithlessly disregard Christ's command to be his witnesses. The Church sits behind closed doors while great tides of human life sweep by unimpressed, and multitudes come to the gates of death with no adequate conception of why Christ came.

"On my last trip to America," says Dr. Stanley Jones, "I was struck by the growing grandeur of the houses of worship, and the increasing ornateness of ritual and liturgy. The feeling seemed to be that the millennium lay just on the other side of an elaborate new church building, a vested choir, and stately processions." And then he added significantly, "If life lay along this line, Roman Catholicism would have it, for it makes Protestantism seem amateurish in this realm. Europe," he continued, "is filled with stately cathedrals and stale religion, with religious processions and with religious paralysis."

A distinguished minister in dedicating a magnificent new church congratulated the congregation upon having so handsome a sanctuary. Then he truly added, "But unless stately churches house congregations filled with the Holy Spirit they become the tombs rather than the temples of religion." To recognize the truth in these words is not to discount the value of beauty and dignity in worship, but to affirm that true religion is something more than beauty and dignity. It is power—the power of God let loose in the souls of men to make them Christlike in character, and to send them out in Christlike service.

In the yard of a railway station stood a

magnificent passenger train, one of the finest trains ever put in service by any railway company. It was a beautiful vision of green and gold, but it stood as still as a painted ship upon a painted ocean. It was the very symbol of many a modern church. Suddenly something happened to the train. The engineer released the power in the boiler. She glided out of the yard and began to speed along the gleaming rails at sixty miles an hour. For all the beauty of her appointments that limited train, without power in her cylinders, would be a colossal farce.

The Church of Jesus Christ is better equipped and organized for service today than the Church has ever been in nineteen centuries of Christian history. But the Church is in deperate need of power, the power that Jesus promised, the power that came at Pentecost. The Church needs a new experience with God, a new baptism with the Holy Spirit. Nothing else can bring the Church from the seclusion of its sanctuaries and make it the great conquering host of God that he meant it to be.—*The Christian Observer.*

DENOMINATIONAL "HOOK-UP"

QUARTERLY MEETING OF THE CHURCHES
OF SOUTHERN WISCONSIN

The outstanding feature of the spring quarterly meeting of the Seventh Day Baptist churches of southern Wisconsin was the presence of the Rev. H. Eugene Davis, missionary at Shanghai, China. The Milton Junction church was filled to capacity, the largest attendance being at the Sabbath morning worship service.

The quarterly meeting opened Friday evening with a vesper service by the Milton Junction choir. Selections from the oratorio, "The Holy City," by Gaul were given. The Rev. C. B. Loofbourrow, of New Auburn, gave a very inspiring message which was followed by a testimony service conducted by the Rev. Charles Thorngate, of Albion. The Rev. H. Eugene Davis delivered the sermon Sabbath morning. The key to his thought was the two words, "come," and "go": come to Christ and go to the world.

The regular business meeting held in the evening was unusually well attended. The program following it was of special interest because both Mr. and Mrs. Davis talked.

Mrs. Davis gave an enlightening description of the mission grounds and buildings of the Seventh Day Baptist mission in China and Mr. Davis, the pastor, spoke of the accomplishments of the workers there.

—*Milton College Review.*

HISTORIC HOME TO BE MOVED TO
MILTON, WIS.

The village board of Milton, Wis., on Tuesday night voted to co-operate with the Milton Civic Club in placing the Ella Wheeler Wilcox home, now on county trunk A, east of Janesville, in the Milton park as a museum and rest room.

The action followed that of the Civic Club, which some time ago voted the purchase if the village would furnish the site and build a foundation. The exact site has not been selected.

—*Walworth Times.*

On Wednesday morning, at 1.30, Central Standard time, May 13, the quartet from Milton College will broadcast a program from station WCLO. This is a one hundred-watt station, located at Janesville, Wis. As two Brookfield boys, Kenneth Camenga and Albert Rogers, are in this quartet, some of our people are planning to use their alarm clocks and get up to hear them. This inconvenient hour is used for the benefit of distant radio listeners, who can hear this low-power station only when other stations are off the air. WCLO broadcasts on a frequency of 1,200 kilocycles.

—*Brookfield Courier.*

Mrs. H. O. Burdick has been engaged by station WCLO, Janesville, to give a series of three lectures on the subject of "Planning the Small House or Apartment." Last Wednesday she gave the first of the series. The remaining two lectures will be given on the two following Wednesdays.

—*Milton College Review.*

The Rev. H. C. Van Horn, Plainfield, N. J., corresponding secretary of the Seventh Day Baptist Tract Society, spent Tuesday and Wednesday among the Seventh Day Baptist people and had an informal round table talk with the church people at W. H. Crandall's on Tuesday evening. He went to Milton on Wednesday evening.

—*Walworth Times.*

May 7.—The annual roll call service of the Seventh Day Baptist Church at Nile, N. Y., will be held next Sabbath, May 9. Dinner will be served and the Rev. Clyde Ehret will speak at an afternoon service.

—*Alfred Sun.*

The Young People's Camp in the tourist camp generously donated by Mr. and Mrs. Manford Potter of Boulder, will be July 17 to 24. The Teen-Age Conference at Boulder will be immediately after, July 24 to 26.

Pastor and Mrs. Warren will keep open house on Sabbath evenings. Young people are cordially invited to spend the evening informally at the parsonage whenever they desire.

—*North Loup Loyalist.*

OSCAR M. BURDICK HONORED

Oscar M. Burdick of Little Genesee, superintendent of the third supervisory district, was honored by the members of the Allegany County School Masters' Association at Belmont, Tuesday night, April 21, when they elected him honorary life member of the club.

Mr. Burdick is retiring August 1, after forty-three years of school work, all of which has been rendered in Allegany County, excepting four years in Pennsylvania.

A motion also prevailed that a rising vote of appreciation be given Mr. Burdick for his long years of efficient service in the public schools of Allegany County.

—*Alfred Sun.*

taken from "*Bolivar Breeze.*"

PROPOSED PUBLISHING HOUSE FOR
EVANGELICAL SABBATARIAN MISSION

On the evening of February seventh, a special church business meeting was held when Brother Morris set before those assembled the proposal to establish a publishing house of our own. His knowledge of printing enabled him to speak with authority. It was proposed that the Evangelical Sabbatarian Mission should raise the sum of £1,000 which would enable us to purchase additional plant. This, with the equipment Brother Morris already possesses, would enable him to deal with a larger amount of business than is possible at present. The mission could then publish books and tracts

at a much lower cost than it can now, and also provide work for those of our number whose Sabbatarian principles make it difficult to find employment elsewhere. They could work as printers, travelers or colporteurs. It would also spread abroad a knowledge of the truths for which we stand. The pastor showed the great possibilities that lay in the colporteur work from his own practical experience. Other organizations advance in proportion as they use the power of the press as a means of propaganda. It is for us to learn how to use the same means.

It was proposed that the money should be raised by appeals for donations, or if any of our brethren or sisters desired to do so they could invest money in the enterprise. Particulars will be supplied on request. We should therefore be glad if our brethren at home or abroad would carefully consider this matter and respond with liberal gifts. We would appeal to all to present this matter at the Throne of Grace, for without God's help we can do nothing.

—*Sabbath Observer, London.*

THE WISE ENGINEER

When you see the word "Engineer" you probably think of President Hoover. He seems to know everything about surveying and water power and mining. And what a wise engineer he is—wise enough to describe a boy perfectly by saying: "Together with his sister, the boy is the most precious possession of the American home. The boy is a growing animal of superlative promise, to be fed and watered and kept warm, a periodic nuisance, a joy forever, the incarnation of destruction, and the hope of the nation. He is a complex of cells teeming with affection, filled with curiosity, radiating sunlight, a perpetual problem to his parents!"

You are feeling safe with this wise engineer's hands on the steering wheel of our country. You know his thoughtful eyes are watching the national roadway along which the American machine is to travel.

But I have now in mind another engineer. He has had fifty years of faithful service on the locomotive of one of America's best known railway lines. His fine ideas of what life means did not come so much out of

textbooks as from listening to the voice of the lever and the driving wheel. And this is the way, just naturally and off-handed, he told his story:

I'm a happy man! In my railway run through this valley, summer and winter for fifty years, I see God. I see him in the meadows, and the sky. In the snow, too, and in the stars every night. Stars! Who put them up there? Never a man. All the people in this world cannot change one star in the Great Dipper; not in a million years, they can't. That is one reason why I believe in God!

People want to be thrilled today. They do not know how to enjoy flowers and scenery. When that dirigible went over our town last week folks looked up at it, but next day they want a bigger one or they won't look up at all. It is like our automobiles. A man drives out in the country; then he gets home and says, "See how my car eats up the miles. I can get twenty-five miles out of a gallon of gas." But just how much of the country has he seen and enjoyed? I tell you God made the scenery long before men made automobiles!

Here is my engine. I cannot run that and leave God out. Certain enough he helps me run it. This cylinder here—there is a great law of God working inside there, compressed air and it pulls this train along the track. It is my business to obey God's law inside this cylinder. If I don't, there is trouble in store for every passenger on this train.

I cannot go to church with this engine. The Church! We have got to have it. It keeps us from being selfish, and selfishness is the curse of the world today. Abe Lincoln had it right. He knew, and he said we are like people with a light, and we can see just so far with it. If folks cannot get to church all they need to do is to use what light they have and keep turning up the wick!

Well, time's up. I must get aboard and start my run again.

And so this "happy man" could "see God" all along his daily trip. He had learned the beauty of the simple, trustful life, and developed a workable program, one that ran as smoothly as the mechanism of his engine. If you ask him how he learned it so well, his answer comes at once, "Because this human engineer has a divine Engineer!"

Robert B. Pattison,
in "Watchman Examiner."

When one of you falls down he falls for those behind him, a caution against the stumbling stone. Aye, and he falls for those ahead of him, who, though faster and surer of foot, yet removed not the stumbling stone.—*Kahlil Gibran.*

MISSIONS

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

MEETING THE DENOMINATIONAL DEFICIT AS THE CONFERENCE YEAR DRAWS TO A CLOSE

The present Conference year is passing swiftly by. In about six weeks more, or the thirtieth of June, it will come to an end.

The Budget Committee appointed by the last Conference has been doing valuable work during the year, as did the committee last year and as have the Forward Movement directors in other years. A recent letter from the committee asks that the denominational budget be personally brought to the attention of all the churches once more this year, and that it be done in May. This seems a good plan and it is devoutly hoped that there may be a most general and liberal response.

Though the year, from a financial standpoint, has been a very hard one for many people, yet it is a matter of great encouragement that the contributions thus far have not seemed to fall behind those of last year. The Missionary Board's deficit the first of May was between \$14,000 and \$15,000. Last year the first of May it was between \$16,000 and \$17,000 (and a little later much larger still); but at the end of June it had been reduced to \$10,500. Thus we are about \$2,000 ahead of what we were at this time last year, and by the same effort we should come to June 30 this year, at least, \$2,000 better off than we were last year; but we have reason to hope that the people are going to do far better than they did last year. We can do better; what we can do, we ought to do; and what we ought to do, we must do.

What we are asking for the Missionary Board we are asking for all boards in the united budget. If the full amount of the budget is raised, all bills and all deficits will be paid by the end of June. A few churches have been crippled very much by the drought and financial conditions, and in this time of stress those more highly favored should double their contributions. This is their privilege.

SCIENCE A SERVANT TO MISSIONS

Many volumes have been written regarding the conflict between science and religion, and the disagreement between them may have been overdrawn. However this may be, science has aided the advance of religion and Christian missions in many ways during the last one hundred years. This fact is so apparent that it needs only to be mentioned.

Not only has science made it possible for Christian missions to do things otherwise impossible, but missions can learn valuable lessons from it, and missionaries from scientists. One lesson which missions can learn from science is that in every case all the facts related to a given subject should be taken into consideration.

Several weeks past, Calvin Coolidge in speaking of Professor Albert A. Michelson, the great physicist who died last week, said, "The greater the mind of a man the more it seeks for the exact truth." Michelson exhausted every resource to get the facts and then based his conclusions upon them. Had he not done this, he would have been the laughingstock of his associates rather than one of the most famous and highly honored men in the world. To seek for "the exact truth" is the practice of every scientist worthy the name, but this cannot be said of all religionists and party politicians. It too often happens that men push to the front the things that favor their position and shut their eyes to any adverse items.

Missions need to learn a lesson from the methods of the true scientists — exhaust every resource to bring to light all the facts, admit they are true, face them, and shape policies in accordance with the light they give.

MONEY NOT THE GREATEST NEED

We should not conclude that money is our most urgent need, as dire as that is, or that an abundance of funds to pay the bills and wipe out deficits will bring prosperity to missions. There are things which should concern boards, missionaries, and churches much more than money. A true missionary spirit is far more necessary. The missionary passion is none other than that Godlike attitude of heart which thirsts with an insatiable longing to help men, good, bad and indifferent, to the fullness of the riches of

Christ through the transformation of their lives. Without this passion flaming in the heart of boards, missionaries, and churches, money in abundance, labors unceasing, and sacrifices even unto death will be of little avail. Let us give our money till it hurts, our labors till we faint in weariness, and our sacrifices even to the burning of our bodies, but let us give ourselves.

THE LAYMEN'S MISSIONARY MOVEMENT

(Men and Missions Sunday on November 15, 1931)

Perhaps there never was a time before when laymen in the Protestant churches were as much interested in missions as today. Twenty-five years ago the Laymen's Missionary Movement swept over the country and for more than a decade greatly strengthened the cause and increased the contributions for missions. More than this, the movement successfully undertook to enlist laymen in the study of missions and many laymen became well versed in every avenue of this difficult and colossal undertaking. Twelve years ago the Inter-Church World Movement was adopted by most denominations and the Laymen's Missionary Movement became inactive, though not dead. The Inter-Church World Movement collapsed from its own weight, and in 1927 the Laymen's Missionary Movement again began its activities. This organization is very much needed and should be encouraged. Our men should put themselves in touch with it.

The fifteenth of next November is the twenty-fifth anniversary of the launching of the Laymen's Missionary Movement, and it is proposed to use this anniversary as a time for the laymen to enlist themselves anew in missions. The Foreign Missions Conference of North America, which represents over sixty mission boards, is uniting with the Laymen's Missionary Movement organization in this undertaking. Though this event is six months ahead, both these organizations have sent communications to the various denominations asking their co-operation, and have received favorable replies.

The plan which is being launched proposes to connect the laymen of every Protestant church in America with this movement. As a further explanation, there will

be found below a letter from the Foreign Missions Conference setting forth what is wanted, and the subject will be brought up from time to time.

To the Secretaries of the Mission Boards:

The committee on home base cultivation has a small conference committee which meets with representatives of the Laymen's Missionary Movement to formulate plans for the program of the Laymen's Movement. This group in meeting on Friday, March 13, adopted the following resolution which I was asked to communicate to you:

That we request all of the churches identified with the Foreign Missions Conference to observe "Men and Missions" Sunday, November 15, 1931, which marks the twenty-fifth anniversary of the birth of the Laymen's Missionary Movement and the one hundred twenty-fifth anniversary of the Hay Stack Prayer Meeting.

That wherever possible on that day the pastor of each local church preach on some phase of the general theme, "Men and Missions."

That, where the order of service permits, a layman be asked to speak for five or ten minutes on the same theme.

That men's Bible classes arrange for a talk on that theme on this anniversary.

That, where there is no such committee already appointed, a committee of one layman be announced and inaugurated on that anniversary in each local church, who, with the pastor, will be responsible for the education and enlistment of the men of his church in the world mission of Christianity, and who will be considered as their correspondent with the missionary board of his church.

That, wherever practicable, an interdenominational meeting of men be arranged on the anniversary Sunday under the auspices of the Laymen's Missionary Movement to consider together purposefully, under local leadership and with the co-operation of such guest speakers as may be available, how the men of the churches may more fully be enlisted in the missionary task of their respective churches.

That the mission boards holding membership in the Foreign Missions Conference be urged to take such steps as may be necessary to bring the above things to pass in their respective communions.

I think this resolution is self-explanatory. The Laymen's Missionary Movement is desirous of securing in all the churches of the United States a genuine celebration of the twenty-fifth anniversary of the founding of that movement. We hope that you will use whatever means are possible to secure among the churches of your communion the celebration of this event as suggested in the above resolution.

Faithfully yours,

LESLIE B. MOSS,

Secretary Foreign Missions Conference,
419 Fourth Avenue,
New York City,
March 16, 1931.

LETTER FROM VICTOR L. TAYLOR

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

DEAR BROTHER BURDICK:

It is a long time now since there has been silence existing between us. To break this melancholy silence, I have now penned you these few lines to set before you the progress of our work here, since its organization, in 1926, by Pastor H. Louie Mignott, who, at the time when we were organized, had set before us the principles of Seventh Day Baptists, as are stated in the *Seventh Day Baptist Church Manual*. He has also placed in our hands a volume containing the *History of Seventh Day Baptists*. That will give you a knowledge of the fact that we as a church are familiar with the work and principles of Seventh Day Baptists. Our work has made much progress since, in spite of the many adversities with which the people of God have to battle, "Wrestling not with flesh and blood, but against principalities, against powers, against the ruler of the power of darkness, against spiritual wickedness in high places." Ephesians 6:12.

Early in the winter season of 1929, we were suddenly ejected from our former church and property by the unfaithfulness of our former leader, and likewise the owner of the premises upon which our edifice was erected. Having to face these problems, with much courage we went forward not knowing whither, but just then the divine hand of Providence put it into the hand of one of our sisters who for thirst came to our rescue, offering on purely Christian terms a fine plot of land in a better locality, for the erection of a mission to the praise of the Lord.

To this much strenuous time, labor, and money have been devoted, there being more than thirty pounds spent thereon. This to a great extent has been raised in much feebleness, and has hitherto forwarded the work of the Lord.

The building is thirty-five feet long by sixteen feet wide. It has been completely floored and roofed, thus forming a protection from the heat of the sun and rain drops. This is true only when a violent wind (as is often the case) does not turn the inclemency of the weather against us.

Seating is very poor; neither have we been able to raise sufficient money even to commence battenning.

Two years ago, counselling with our missionary pastor, we organized a school for the instruction of our children, of which I have been appointed teacher. The school has greatly improved morally, though not quite so numerically. I have at the present about twenty-five pupils, made so by the great financial depression we have experienced these many months. Many of those who were of age to attend the public schools have had to be withdrawn, while others have done so because of the increased financial depression, as well as the failure of our crops.

At the time of our organization in 1926, our membership stood at about nineteen while our Sabbath school had an attendance of thirty-three. In spite of the many adverse and difficult circumstances that came to us, our membership has increased to twenty-eight; while our Sabbath school numbers between forty-nine and fifty attendants. Recently the reaper, Death, has claimed as its victims three from our midst! This has been the means of much of the reduction in our membership. Owing to the financial depression we are not in a position to subscribe for the SABBATH RECORDER. Anyone having used SABBATH RECORDERS and desiring to supply us with them may do so; they will be thankfully received.

This is written specially for the SABBATH RECORDER, while it is referred to you for your correction and criticisms. Wishing you long life and good health. Please answer again.

Yours in the Master's service,

VICTOR L. TAYLOR,
Church Clerk.

Albion Mountain,
Port Maria P. O.,
April 19, 1931.

MONTHLY STATEMENT

April 1, 1931 to May 1, 1931

S. H. DAVIS,

In account with
THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

Dr.

Balance on hand April 1, 1931	\$ 492.10
Mrs. Mary Fillyaw, Fayetteville, N. C.	4.00
Julie E. Flansburg, foreign missions	8.00
Bank of Milton, refund overpayment	
Dr. Crandall account	100.00

Memorial Board, D. C. Burdick, Bequest	25.00
D. C. Burdick farm	13.71
E. L. Babcock	26.67
For Missionary Society	1.07
P. M. Green, Bequest	27.50
S. P. Potter, Bequest	24.26
Mrs. Mary Burdick	25.00
Miss Lucia Waldo	2.50
Anna Crofoot	20.00
Elizabeth Hiscox	5.00
Mill Yard Church	12.51
Onward Movement	1,285.70
Milton Junction Church	5.00
Salemville Church	22.50
DeRuyter Church	10.00
New York City Church, debt	5.00
Christian Endeavor Union of New England,	
Jamaica worker	20.00
Rockville Church	2.00
A friend, Farina	50.00
White Cloud, foreign missions	6.13
Income Permanent Funds	450.00
	<hr/>
	\$2,643.65

Cr.

Wm. A. Berry, March salary, etc.	\$ 30.00
D. Burdett Coon, March salary, etc.	138.68
Wm. L. Burdick, March salary, etc.	162.90
Wm. L. Burdick, clerk hire	33.34
Ellis R. Lewis, March salary, etc.	201.45
L. D. Seager, March salary	41.66
Verney A. Wilson, March salary	66.66
R. J. Severance, March salary	41.66
Clifford A. Beebe, March salary	50.00
W. L. Davis, March salary	25.00
John T. Babcock, March salary	16.66
E. H. Bottoms, March salary	41.66
James H. Hurley, March salary	25.00
S. S. Powell, March salary	41.66
B. I. Jeffrey, work on Pacific Coast	125.00
Philip N. Browne, town taxes	75.00
Gerard Velthuysen, work in Holland	375.00
Wm. Clayton, quarterly salary	25.00
Ashaway National Bank, interest on note	60.00
D. Burdett Coon, native worker	20.00
Ellis R. Lewis, traveling expenses	100.00
Sabbath Tract Society, one-half tax on Minnesota lot	20.82
Prudential Insurance Co., Eugene Davis' insurance	17.63
Treasurer's expenses	29.24
Total expenditures for month	\$1,954.10
Balance on hand May 1, 1931	689.55
	<hr/>
	\$2,643.65
Bills payable in May about	\$1,500.00

E. & O. E.

S. H. DAVIS,
Treasurer.

BEYOND

Byrd battles through the icy barrier of the Antarctic, and the Nautilus threads the polar channels of the North. Man will not be satisfied until he has ransacked the last dark corner of the globe. Einstein and Shapley and Stetson sweep the sky with their lenses and reflectors in quest of knowledge to solve the secrets of the heavenly bodies, and to locate the forces that move the spheres along their appointed orbits. Eddington and Lodge and Millikan pry deep into the mysteries of matter and seek to unravel the tangle of truth which should explain the order of the universe. Other men with microscope and test tube peer in-

to the fastnesses of biology, break up the cell, and reach out after the secret of organic life. On every side the human spirit presses against the physical walls that confine it, and will not be denied until it has found, and weighed, and described, and classified everything within reach of his physical senses. The desire to know everything that is knowable is planted in the very depths of man's being.

And quite as deep in man's being lies a living conviction that when the limit of human endeavor has been reached, there is more beyond. The geographer has nearly finished his task; the astronomer, the physicist, the biologist are well started on theirs. But when these scholars have filled their notebooks and worked out their theories, something in the heart of every man will remain unsatisfied. It is the instinct of immortality. The research workers in this realm have not won far. When they arrive they will find the Christian there before them. Faith has bridged the chasm that their pontoons and cantilevers have failed to span. Christ, who has been to and fro between this earthly life and the larger life beyond, has shown his followers the way. The course is charted now and the Pilot is at hand. His serene confidence in the House of Many Mansions, the place prepared, eases the pain of parting, and makes for confident tomorrows.

"Man may live again," says Science. A grain of wheat dies but the harvest field is ablaze with life. The caterpillar dies, but the butterfly bursts forth. Man may live again; he may not.

"Man wants to live again," says Philosophy. He stretches out to larger realities than he may yet compass. He dreams of and desires a kingdom that has not yet come. He hopes to live again.

"Man ought to live again," says Conscience. There are too many wrongs unrighted, too many goodnesses unrewarded, too many tangled threads of sacrifice yet unwoven into the fabric of reality. He ought to live again.

"He shall live again," says Jesus. Love is stronger than death. "God is not the God of the dead, but of the living." "I am the resurrection and the life." "Because I live, ye shall live also."

Come unto him, men and women in your bewildering griefs, and he will give you rest. Take his yoke upon you and learn of him, for he is meek and lowly in heart, and ye shall find rest unto your souls, for his yoke is easy and his burden is light.

—From "The Light Shines Through," by Wm. H. Foulkes.

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH
CHESTERTOWN, MD.
Contributing Editor

PROVING AND HOLDING FAST

By THE REV. A. J. C. BOND

Prove all things; hold fast that which is good.

When the anchors faith has cast
Are dragging in the gale,
I am quietly holding fast
To the things that cannot fail.
I know that right is right,
That it is not good to lie;
That love is better than spite,
And a neighbor than a spy;
In the darkest night of the year,
When the stars have all gone out,
That courage is better than fear,
And faith is truer than doubt;
And fierce though the fiends may fight,
And long though the angels hide,
I know that truth and right
Have the universe on their side,
And that somewhere beyond the stars
Is a love that is better than hate
When the night unlocks her bars
I shall see Him, and I can wait.

My subject is "Proving and Holding Fast" and while it seems necessary to prove a thing before we hold on to it, we begin at once to emphasize the second part of the subject, that of "Holding Fast." In doing this I have in mind that human tendency, all too common, of letting uncertainty in belief become an excuse for unworthy living. While doubt may be a stage in development, and questionings wisely dealt with may lead to truth's confirmation, there can never be an excuse for shady conduct or the practice of questionable morals. At whatever stage we may be, therefore, in our intellectual development, or however uncertain our grasp of truth, always it is our duty and high privilege to abstain from every form of evil. To question a truth may lead to a conviction of its soundness. But a lack of full knowledge can never be an excuse for our not doing the best we know. Ignorance may be excusable if at the same time we have a desire to be informed. But conduct must be kept always at the highest level of which we are capable.

Marionettes were played recently with such realistic skill that one of the imaginative and sympathetic small boys of the audience became frightened. He not only had my sympathy, but my sincere appreciation. He displayed admirable traits of character. His Sabbath school teacher thought to quiet him by telling him that she had seen the show, and that it would come out all right. His reply was, "I haven't seen it." Thus early do our youngsters reveal the spirit of our time—the spirit which questions, and which refuses to take the word of another, but which demands a personal investigation into things.

While I approve this spirit and method, believing it to be the only road to freedom and progress, it is well to point out some of the dangers along the way and to indicate, if we can, the safe course. When I speak of "freedom and progress" I am not thinking of material things. There is a good deal of uncertainty just now in the minds of many as to whether our boasted freedom has not been carried so far as to have enslaved us, and as to whether what we call progress has really set us ahead. But I am thinking of the freedom of the soul, and of progress in the development of the human spirit. It is our duty to prove all things that affect the higher life, and to hold fast those things which insure larger satisfactions in the terms of life, which is more than things.

There are two fallacies against which we well may be warned as we set out to prove all things. The first is the mistake of deciding before we start in at just what point we wish to come out in our thinking. By such a process nothing is proved beyond the fact of our own narrowness, and nothing is gained but a spirit of self-satisfaction which bars progress and destroys the finer things of life. On the other hand, if it is fatal to the human spirit to decide beforehand just where one is coming out, it is equally barren of results if one does not undertake his investigations with the idea of coming out somewhere; that is, if he does not sincerely strive to reach right conclusions. And just now I place the emphasis on the word conclusions. It is not difficult to make a show of wisdom where none really exists if we confine ourselves to the easy task of finding fault, and never think constructively.

Through the kindness of two student parishioners I was the guest of the Andiron Club one night this week which meets in a private apartment of a professor who lives on University Heights in New York. The subject discussed that evening was book reviewing. Certain points emphasized in connection with that discussion fit our purpose here. I was especially impressed with the emphasis which was given to the question of the duty of the reviewer to be constructive. Mr. McDonald of the *New York Times*, for instance, condemned that type of criticism which as he expressed it "ignores merit and exposes faults." If such a spirit is to be discouraged in the matter of book reviewing, what shall we say with reference to the question of arriving at the truth with respect to those things which affect the life of the spirit? I have said that doubt may lead to the discovery of truth, but I am thinking of doubt only as a state of mind where one temporarily dwells on the way to truth. Thought should move on always to a conclusion.

When a young college man, Horace Bushnell decided to begin to live what he believed, instead of publishing to the other students what he did not believe or could not affirm. Living by his affirmations, he found them growing and increasing in number. Carlyle's famous utterance will be helpful at this point: "Do the duty which lies nearest thee, which thou knowest to be duty! Thy second duty will already have become clearer." My point here is that if we would prove all things we must undertake to assemble the facts with a sincere purpose to know the truth, rather than to be content to pick flaws. And if one would know the truth he must live the truth.

Another fact which we do well to remember is that no one is able to discern or to comprehend all truth. Life is too short and our minds are too little. One should not wait therefore in great suspense until the whole work of testing is over. It will never be over in this life, and I can easily imagine that the chief joys of the future life will be that of experiencing expanding knowledge and the continual unfolding of truth. If life as we live it in this world then is to resemble the heavenly life toward which our spirits inevitably move, we should lay strong hold of whatever truth has been tested and found good. Then it should be

so lived as to become an inner experience which will lead on always toward increasing knowledge.

I have spoken of the tendency of young people to investigate for themselves. It is better that they make some mistakes in arriving at personal convictions of their own than that they shall go on copying the modes of their elders which are without meaning for them. On the other hand, it is not necessary for each one to undertake the impossible task of trying out for himself all truth. With such an attitude no one would get very far. And why such folly, when he can profit by the accumulated experiences of all the past.

It gives us a great advantage where we are able to draw upon the experience of others. We can accept what they have to give us, and then go on to greater heights and to wider visions. To be sure we want proof, but the experience of the race is available in most cases, which is better than personal experience in most things and in matters of most importance, and is less expensive.

Above all there is the voice of One who is the clearest revelation of the truth, for truth becomes personalized in him. No wonder that Goethe should say of him: "Let intellectual and spiritual culture progress and the human mind expand as much as it will; beyond the grandeur and the moral elevation of Christianity, as it sparkles and shines in the gospels, the human mind will not advance."

Jesus said, I am the Way, the Truth, and the Life. Jesus is Truth. Prove all things; hold fast that which is good.

It fortifies my soul to know
That though I perish, Truth is so:
That, howsoe'er I stray and range,
Whate'er I do, Thou dost not change.
I steadier step when I recall
That, if I slip, Thou dost not fall.

Hold fast to Him and all good is yours.
He cannot fall and, therefore, you cannot fail.

"Uncle John," said little Emily, "do you know that a baby that was fed on elephant's milk gained twenty pounds in a week?"

"Nonsense!" exclaimed Uncle John, and then asked, "Whose baby was it?"

"It was the elephant's baby," replied little Emily.—*Selected.*

OBSERVATIONS BY THE CORRESPONDING SECRETARY

THE REV. HERBERT C. VAN HORN

Courage in Cowan, W. Va.—Up in the central part of West Virginia, at the top of the mountains, in a beautiful glade is the quiet little village of Cowan. Here for many years has lived a loyal family of Seventh Day Baptists. Respected far and near as dependable citizens and sincerely loyal to their convictions, they have been true advocates of Christian living and Sabbath keeping. Word is at hand concerning the loss by fire of their home and store with the most of their earthly possessions. But with the report of their loss comes an expression of thankfulness to God for his goodness and manifold blessing. Some way or other such courage and faith in time of disaster in old age lends strength and encouragement to those who are facing the problems and anxieties in the storm and stress periods of life. There comes also from them an appreciation of the SABBATH RECORDER and especially of Doctor Gardiner, who for so many years blessed our readers with the fruits of his pen. "We will all miss Elder Gardiner's editorials, his wise and kind judgment as a father in so many things. How we have always enjoyed his writing ever since his trip to the Holy Land so many years ago. . . . It is wonderful he has been able to serve us so long."

An "Article."—As I was visiting recently with one who has borne patiently and sweetly, for many years, a severe physical affliction, he recounted some early experiences of his college days. He lived near the editor of the SABBATH RECORDER who asked him to contribute an article for the paper. In reply he suggested he might contribute an onion or a turnip. But the editor was in earnest and encouraged the timid young man to write briefly of matters of interest in his daily experience, of things with which he came in touch in field or forest. His name never appeared in the periodical, but short "starred" articles sometimes did show up from his pen. Judging from this friend's life, one can be sure those items were of interest and worth while. This observation is written with the hope that some who see it will be encouraged to

write briefly of matters of common interest to our readers, and forward them to the RECORDER office. The name of the writer should always accompany the article, but if desired it will be withheld. Do write.

In Southern Wisconsin.—There is always a thrill in coming back to Southern Wisconsin with its beautiful lakes, its wide-spreading prairies and comfortable homes, and consecrated Christian people. Two days spent at Walworth on old "Big-foot" convinces one that here is a garden spot of the West. Pastor Witter has a loving hold on the people of this good old church and his influence of most helpful nature extends through the whole countryside. An interesting conference was held here.

Two days were spent with the Milton Junction people and two well-attended meetings were held. Pastor Randolph is quietly, but industriously and with vision leading his people in the ways of righteousness. It was a blessing to be in his home. The same can be said too in the homes of all our pastors visited. God bless our unselfish and godly ministry.

A Sabbath at Milton is always a full one. It proved so for the corresponding secretary last Sabbath. A large congregation in the morning, in a most friendly manner faced the writer as he spoke of denominational matters, our Sabbath mission, and especially presented the interests of the SABBATH RECORDER.

Two Christian Endeavor groups were met in the afternoon. With a commission from our Young People's Board he addressed the intermediates, some twenty-two in number, on co-operation with the board and better methods and programs. Immediately following, some fifty endeavorers of Milton and Milton Junction assembled together and furnished the writer with one of the most inspiring opportunities life affords. To them he spoke on the meaning of the Christian Endeavor emblem. Certainly no finer young people are to be found anywhere than in such a group.

A goodly representation of the church assembled in the evening for a conference and many questions were asked—some of which the writer was unable to answer. It reminded him of days in college, but having to say "I don't know" did not seem quite

so embarrassing as in the days then. There is here a fine interest and an intelligent grasp of denominational problems, such as one naturally expects in a place like Milton. Some suggestions were made that may prove highly valuable. At this writing, Albion is the only church left to visit in Southern Wisconsin.

One Hundred Per Cent Rally. — People who are vitally interested in a one hundred per cent *realized* United Budget this year believe we can do it. Well, why not? What would more please our esteemed editor *emeritus*, Doctor Gardiner, than to see his beloved people over this country rally to the call and respond to our great need as a people by raising the \$58,100 called for by our Onward Movement program? Ten months of the Conference year have passed with \$22,450.71 paid in, a fine showing in a year of economic depression. With the usual amount paid in for the next two months, more will have been raised than in any other year since 1926. Why not make this a *great* year by raising the full amount? Let everyone forget that he has done well, that he has done his share. Let us go the second mile—if we have already covered the first. Bring your offerings as well as your tithes. Don't be afraid of "mint, anise and cummin" or hesitate to break the "alabaster box of ointment." Think what it would mean for the Missionary Board to be out of debt; for the Tract Society to strike even; for the Sabbath School Board to put on an aggressive program by continuing the employment of a director of religious education. Instead of retrenchment—advance. Instead of defeat—victory. We are not rich—but we have money for autos and luxuries. Our children spend for ice cream and chewing gum. In our enthusiasm for recreation we "go on vacations" and crowd ball park and gridiron. Why not be enthusiastic for God and the cause of Christ—using our money as freely as we do for ourselves? Pay in your subscriptions and shut your eyes and do more. Forget new hats and shoes, new furs and autos, or what not. This is a time to rally and do something worth while. On page 635 of this RECORDER you will see a stirring message from Eugene Davis.

Let's *dare* — "For Christ and the Church."

PRIZE ESSAY CONTEST OF YOUNG PEOPLE

Young people, fourteen to nineteen years of age, from thirty-six states in the United States and from Argentina, Bolivia, Colombia, Costa Rica, Cuba, Mexico, Peru, Porto Rico, Uruguay, and Venezuela participated in the Prize Essay Contest sponsored by the Zelah Van Loan World Friendship Award, which has just come to a close. The award, established in perpetuity by Mrs. Anna F. G. Van Loan, of Babylon, New York, in honor of her husband, Zelah Joy Van Loan, is administered by the Committee on World Friendship Among Young People, instituted by the Commission on International Justice and Goodwill of the Federal Council of the Churches of Christ in America.

Writing upon the theme "Christ and World Friendship," the young people participating in this project evidenced a keen appreciation of the part the Christian religion must play if permanent world peace is to be achieved.

Mr. Leonard S. Kenworthy, of Earlham College, Earlham, Ind., won the first prize in the United States. His essay on "The Triumph of the Defeated" stressed the constructive power of the spirit as over against the power of might.

Mr. Juan D. Curet, of Comerio, Porto Rico, received the highest prize in the Latin American countries for his essay on "The Problem of Universal Peace."

Miss Kathryn Grear, of Galloway College, Searcy, Ark., and Mr. Richard A. Smith, of Los Angeles, Calif., were also winners in the United States section of the contest, and Mr. Noé Conejo S., of San José, Costa Rica, in the Latin American section.

In addition forty other young people from both sections received prizes of \$10 each.

Public announcement of the awards will be made on World Goodwill day, May 18.

[The two first prize essays are published in this paper.]

—From the *Committee on World Friendship Among Young People, of the Federal Council of the Churches.*

No idle person is ever safe, whether he be rich or poor. —Booker T. Washington.

WOMAN'S WORK

MRS. ALBERTA DAVIS BATSON

Contributing Editor

HAVE YOU STARTED YOUR CONTEST PAPER?

More than two months have slipped by since the Woman's Board voted to sponsor a contest of papers on "Home Training of the Young Child in Sabbath Keeping." We hope that you have given the matter much thought and will soon have your paper in the hands of your associational secretary so that she may select the best paper from each society to send to the corresponding secretary of the Woman's Board before June 1, 1931.

Six societies are eligible to win \$5 each in the contest. Are you doing your part toward helping your society to win?

You may be the one whose paper will be chosen for publication in the RECORDER, or who will win \$5 for your society. Is it not worth trying for?

If the rules of the contest have slipped your mind refer to the Minutes of the Woman's Board in the March 2, 1931, issue of the SABBATH RECORDER. We are counting on you. Don't disappoint us.

DON'T GIVE UP THE FIGHT

I do not write at random. I have specific cases in mind as I admonish against giving up the fight. "I simply cannot go on any longer," said one who had used up the reserves of moral courage and had faced what seemed to be an invincible set of ugly and menacing circumstances. The fight for mastery of unhappy conditions had been going on for years, but with the disposition of one problem, another arose more vexing than the one before. And so after domestic tragedy, failure in business, and loss of health had devastated morale and feeling of self-confidence, the frank concession was made—"I simply cannot go on any longer." A determined fight had been made but the odds were too great. It was no use. The effort could not be continued.

Very few of us have ever been called on to go to the full lengths of such a crisis as this, but most of us have met it in one degree or another. There have been times when the responsibilities and problems have so pyramided for us that there was no clear and happy way by which we could proceed. Perhaps none of us has ever said, "I simply cannot go on any longer," but we have wondered *how* we would get on.

Life is full of compensations for such a condition of mind as this. There spring to one's thoughts scores of means which God seems to have provided for our defense against threats of failure. There are the friends who care; there is the love of home, the beauty of a marvelous world, fascinating work to do, and the love of God through it all. But along with all these—infinitely assuring as they are, is one thing needful. One must resolve not to give up the fight. When strength is waning and the weight of problems is increasing, we must go on. When courage is low and the drain on morale is relentless, we go on and yet on.

"It matters not how strait the gate,
How charged with punishment the scroll;
I am the master of my fate,
I am the Captain of my soul!"

This philosophy may be easily overdone, but, within limits, it may be as a great friend in time of need. We need Paul's resolution, "This one thing I do." We must never give up the fight.—By Frank Jennings, in "The Baptist."

MY MOTHER

My mother has a gentle voice,
As soothing as a soft refrain;
And when she smiles she reassures,
Like sunshine after dreary rain.

She always seems so cheerful that
It comes upon me with a start
When I find out what sorrows she
Has kept and pondered in her heart.

She asks so little for herself,
She gives so much, without a show,
As simply as a candle casts
Its soft and warming yellow glow.

My mother's way is gentle, but
With what firm footing has she trod!
If you would know what steel can be,
Only attempt to slight her God.

—Lucy Carruth,
in "Christian Herald."

YOUNG PEOPLE'S WORK

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

CHANGING MISSIONARY WORK

Christian Endeavor Topic for Sabbath Day,
May 30, 1931

DAILY READINGS

Sunday—At first—preachers (Matt. 10: 1-8)
Monday—Later—teachers (Acts 19: 8-10)
Tuesday—Healing ministries (Acts 14: 8-18)
Wednesday—Undermining superstition (Acts 19: 13-20)
Thursday—Teaching trades (Eph. 4: 28)
Friday—Teaching honesty (2 Thess. 3: 9-13)
Sabbath Day—Topic: How Is the Work of the Missionary Changing? (Luke 10: 25-37)

We are living in the midst of change. This has always been true; but there have been certain periods in history when change has been more rapid and upsetting, when the world has been in turmoil. In such a time we are now living. Politically, with kings' crowns toppling from their heads, nations long dormant awakening and shaking themselves mightily, communism spreading like a fire in dry leaves, there are no governmental institutions absolutely secure. Religiously, the world is no less in turmoil. Atheism, backed by communist influence, is rampant not only in our own country, but in others as well. "The fool no longer says only in his heart, 'There is no God'; he shouts it on the radio."

It is inevitable, with these conditions, that the work of the missionary must change. Not fundamentally; for it is still, like the three-fold work of the Master, preaching, teaching, and healing; but it must change in its attitudes and its approach to non-Christian peoples. There are very few spots on the earth to which a missionary may now go, as did those of old, to a people benighted and hungering for the gospel. He must now go to a people awakened to national consciousness, and to revolt against western imperialism, with which Christianity is often confused. It used to be said in defense of missions, that they opened the way for civilization. Now this so-called "civilization" threatens to be their undoing. The

present-day missionary must forget that he would like to be an apostle of European or American culture, and hold simply to the three-fold ministry of Christ.

Samuel M. Zwemer, in the *Missionary Review of the World* for April, outlines the trends in the non-Christian world. "All three of these trends," he says, "are due directly or indirectly to the impact of the West on the East. The tragedy of the situation is that all of them seem to lead away from Christ."

The three trends, as he names them, are:

1. The idealization of the old religions. Oftentimes they are being remolded by Christian ideals, to better serve as rivals for Christianity.

2. The repudiation of all religion. The breakdown of the old religions is leading to no religion, rather than to Christ.

3. The exaltation of nationalism and patriotism into a new religion. This is especially significant in India and China, but is going on in other countries as well.

But there has been no change in the fundamental need of the world for Christ, or the missionary's message and motive to win souls for him. "The inadequacy of the stammering messenger does not change the worth of the divine message." People still need saving from sin to God.

"From bondage to the old beliefs
You say our rescue must begin;
But I want refuge from my griefs,
And saving from my sin."

That refuge is still found in only one source—the Bible. However much the religious and the sacred books of the East may be exalted, they cannot bring relief for soul-hunger; neither can the passion of patriotism.

"These non-Christian Bibles are all developments in the wrong direction. They all begin with some flashes of true light, and end in utter darkness. There is a gulf between the Bible and the so-called sacred books of the East, which severs the one from the other utterly, hopelessly, and forever."—*Sir Monier Williams*.

Note:—I am largely indebted to two articles by Samuel M. Zwemer: "Trends in the Non-Christian World" in the *Missionary Review* for April, 1931, and "Has Christianity Changed?" in the *Missionary Review*

for October, 1929. If these articles can be secured from your pastor or elsewhere, they will be of much help. For the present situation in China, see especially articles in the Missions Department of the SABBATH RECORDER for January 5, and March 9, 1931. The following program should be of help.

This meeting will be a "flop" if all the special preparation is left to the leader. Let different members study on trends in the non-Christian world and discuss them and their effects on Christian missions.

C. A. B.

THE MISSIONARY MESSAGE IN SONG AND SCRIPTURE

First stanza of "We've a Story to Tell to the Nations," sung by quartet or choir. Omit chorus till close of exercise.

Read John 14: 1-13.

Second stanza (We've a song to be sung, etc.)
Soprano solo—"Joy to the World."

Third stanza (We've a message to give . . .)

Read Luke 2: 7-20; John 3: 16; Acts 2: 38.

Fourth stanza (We've a Savior to show . . .)

Read Matthew 26: 36-42; 27: 29-31; 28: 5-7.

Chorus of "We've a Story to Tell to the Nations," Sung by whole congregation. C. L. B.

INTERMEDIATE CORNER

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

DAILY READINGS

Sunday—Earnest missionaries (Acts 13: 1-3)

Monday—Clothing the poor (Acts 9: 36-43)

Tuesday—A church that failed (Rev. 3: 14-22)

Wednesday—Roll call of helpers (Rom. 16: 1-15)

Thursday—Leaders in the church (Acts 20: 17, 32-38)

Friday—Strife in the church (1 Cor. 1: 10-21)

Sabbath Day—Topic: Church Members Around the World (1 Thess. 1: 1-10)

Topic for Sabbath Day, May 30, 1931

SEVENTH DAY BAPTISTS AROUND THE WORLD

The leader of this meeting might have a blackboard on which to make a list of various places in the world where there are Seventh Day Baptist churches. The list should be written as the places are suggested by intermediates in the meeting. After the list is made, compare with the following suggestions:

The oldest Seventh Day Baptist Church now existing is the Mill Yard Church in London, Eng. Some of our young people have enjoyed correspondence with young people of that church which is now over three hundred years old.

The first church of our faith in America was organized at Newport, R. I., over two hundred fifty years ago. While this church organization no longer exists and we cannot point to members of that church, yet we cannot say that it is dead, for it still lives in the churches all over this land that look to the Newport Church as the mother church in this country.

As we go on west we find churches of our faith and members of these churches, some of them lone Sabbath keepers, all over this land from the Atlantic to the Pacific, and from the Rio Grande to the Canadian border.

As we go on west across the ocean we come to the Seventh Day Baptist people of China, the results of our oldest foreign mission project. They represent about three hundred church members and many others that come under their influence.

Now we will go south on our way around the world and come to the island of Java where a group of our people are carrying on an industrial mission. Here too the Christian influence of Seventh Day Baptists is felt. The work here is the work of the Seventh Day Baptist churches of Holland; but on our way to Holland we must remember as we go past Australia that there are a number of Christians here who want to be Seventh Day Baptists, but we have been unable to send them a man to lead them. As we go by India we are reminded that there are Christians here, too, who have for a long time been trying to get in closer touch with our people. As we go around Africa and the Gold Coast we remember that we have done a little missionary work here in the past, and there are some here that try to keep in touch with our people.

When we arrive at Holland we find four churches of our faith with two strong leaders. Those who have recently visited here are very hopeful for this field.

Now we have completed our trip around the world and are back to London, but on our way back to America we will swing south through the American tropics. In Jamaica we find about twenty Seventh Day Baptist churches and a membership of over three hundred. We continue to the South American continent and British Guiana. Here we find five small groups of church members and those interested in our people.

These are newer fields of work for our people and offer us opportunities for expansion.

Now we are back to America we may take a map or a globe and trace the journey we have made and find that there are Seventh Day Baptists of many races, colors, and languages. We may also remember that all around the world there are other Christian churches with their large membership and influence, making a vast army for the cause of Jesus Christ. And yet, "The harvest truly is plenteous, but the laborers are few," compared with the vast numbers that are not church members and know not Christ.

JUNIOR JOTTINGS

By ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

The June worship programs are on the subject of "Our Father's Helpers." For the Scripture use Psalm 8: 3-9 and the hymn "Master Workman of the Race." The two selections given below may be used as a prayer by the leader and a prayer by the superintendent and the juniors.

Dear Master, we are only boys and girls;

We may not travel yet across the sea

To tell the gospel story in far lands.

But when we pray we whisper, "Lord, send me."

And "Here am I" we say to every task

Thou sendest us in this our training-time;

We listen for thy errands day by day,

And, looking up, we catch thy smile sublime.

Love's secret is to ever work for God,

And not to mind because he seems to care

To have us do such very little things;

So, Lord, we'll serve thee any-eyewhere.

—*Laura Wade Rice in the*

"*Children's Leader*" (Used by permission)

Superintendent—To our Lord and Master,
Jesus Christ our Savior,

Juniors—Help us, O God, to be loyal.

Superintendent—To the teachings that he
left us in thy own word, our Bible,

Juniors—Help us to be loyal.

Superintendent—To the flag which stands
for his kingdom and represents his

cause throughout the world,

Juniors—Help us to be loyal.

Superintendent—To our church, our Bible
school, and Junior society where we

worship and learn about him,

Juniors—Help us to be loyal.

Superintendent—To the great work which
our Lord has left to us,

Juniors—Help us, O God, to be loyal.

Amen."

Hymn—Tune: Crusader's Hymn:

"Lord of the sunlight,

Lord of the starlight,

Lord of the seasons,

Teach me to know

How best to love thee,

How best to serve Thee,

Mid summer's flowers or winter's snow."

Close with the salute to the Christian flag.

HELP DEPRESS THE DEPRESSION

Have you, gentle reader, done your part to help depress the "depression" of these recent months? How can it be done? Why, according to Roger Babson, in a very simple fashion—by paying off debts. Then will come prosperity. And, according to Babson, it will not come at all "until the bulk of the current debts is paid."

Mr. Babson does not speak without authority. He has made a study of the ups and downs of business life, the recurring cycles of inflation and depression, of prosperity and hard times. He is undoubtedly right in his conclusion that our still lingering depression is "not a mere matter of psychology." There is much more than mere feeling involved. There is a basic cause for conditions. It lies in the fact that so many people "spent" what they didn't have, which means, speaking more accurately, that they contracted for a multitude of things they could not pay for at the time and soon found themselves struggling under heavy handicap. Most of them, being honest in purpose, have stopped extravagant habits—at least to some extent—and are now seeking to pay up what they owe. Hence "hard times."

In view of such a situation, Mr. Babson recently asked very pertinently, "Why delay the return of prosperity? It is as easy to have good times in 1931 as it will be two or three years later. The depression will continue until we make the necessary sacrifice. Paying our bills by the Golden Rule will bring back golden prosperity. If every community would have a religious revival, there would soon be a business revival. A change of heart in one citizen makes a change for better business throughout the

entire community. When fifty-one per cent of the people of any city make up their minds to pay their bills and give better service, business conditions in that city begin rapidly to improve."

It is noticeable that Mr. Babson speaks about a "change of heart." That is a familiar expression in the sphere of religion, and this student of finances and business does not hesitate to affirm that the beginning of the whole movement which will bring about a change is to be looked for in the religious sphere. He asserts that ministers and churches should lead in "a revival of honesty." It seems to be a very old-fashioned notion that plain honesty has some relation to religion, but if we would study our Bibles a little more we might learn that there isn't any religion worth having which does not induce just such common honesty. Here is this business man's message to ministers—his prophecy for our day:

"Now is the time for them to preach the Ten Commandments and the Golden Rule. If each preacher would start a campaign to get all his congregation to pay their bills, as they would have others pay what is owed to them, this depression would soon be over. Too many people want to ride today and too few are willing to haul. We all want the other fellow to pay us, but are we willing to make the necessary sacrifice to pay him? Yet before prosperity will return this sacrifice must be made and the other fellow must be treated as we would have him treat us."

It may be questioned, however, whether Mr. Babson's words go to the very root of the problem, which seems to be this: Multitudes among us appear to consider that it is neither dishonest nor dishonorable to be in debt, that there is nothing essentially wrong in using another person's money—another's property—for one's own purposes. Here is another of life's intricate questions which deserves an amount of careful thought it is not receiving. It must be admitted that there are cases due to illness or disaster or some similar cause, for which the recipient of financial aid is in no manner to blame, where there is nothing morally wrong about living on what is provided by others, and modern society takes great pains to provide for such cases. This, however,

is to accept charity, which is neither wrong nor disgraceful.

Unfortunately there are many who tell us that they would scorn charity but who do not hesitate to purchase what they know they cannot pay for, or to borrow money with no thought of repayment, and then actually use *as their own* what really belongs to another. To use a common phrase, they even "throw away"—that is, spend for wholly unnecessary articles—such money as comes into their hands, even though it is borrowed money, instead of using it in the way which Mr. Babson says will bring back prosperity—by paying off their obligations to others. We badly need more careful thinking on this subject and more old-fashioned honesty.

—*The Presbyterian Advance.*

IN LOVING MEMORY

The Optimist Bible Class of the Salemville Seventh Day Baptist Church desires to express its appreciation of the life and Christian character of Mrs. Maggie Ebersole, who so recently was called from us into the heavenly home.

First: That we regard the life and character of our departed sister and member as exemplifying that of a true disciple of our Lord and Savior, Jesus Christ.

Second: That we appreciate the faithful and efficient service which she has rendered as a member of our class and other church activities, as we have studied and planned concerning the things of "the kingdom."

Third: That we extend our most heartfelt sympathy to the bereaved family and we pray that the abundant grace of God may be their sustaining portion at this their time of need; and that this separation may be but a link to bind them close to the One who has seen fit to call his servant unto himself.

Fourth: That a copy of this "Loving Memory" be spread upon the minutes of our class, that a copy be sent to the bereaved family, and that it be published in the *Church Messenger* and the *SABBATH RECORDER*.

Committee:

A. C. FOSTER,

C. C. WOLFE,

MRS. N. ORLO BLOUGH.

CHILDREN'S PAGE

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

KNOWING THE BEAUTIFUL OUT-OF-DOORS

MATTHEW 6: 26-29

Junior Christian Endeavor Topic for Sabbath
Day, May 30, 1931

ELISABETH K. AUSTIN
Junior Christian Endeavor Superintendent

A BLACKBOARD HINT

N-ature
A-ttests (manifests) the
T-rue wisdom (Ps. 104: 24)
U-nfailing goodness (Ps. 33: 5)
R-eal glory (Ps. 19: 1)
E-ternal power (Isa. 40: 28-31)

of God

FOR TESTIMONIES

Ask each junior to tell one lesson he has learned from the things of nature. Below are a few suggestions:

Birds—Praise (Ps. 104: 12)
Flowers—Beauty (Matt. 6: 29)
Brooks—Wisdom (Prov. 18: 4)
Trees—Strength (Ps. 92: 12)
Clouds—God's glory (Ps. 104: 3)
Rainbow—God's promise (Gen. 9: 12-16)
Moon—Rest (Ps. 104: 19-20)
Sun—Work (Ps. 104: 22-23)
Stars—Spreading light (Ps. 148: 3)
Seeds—Growth (Matt. 13: 31-32)
Rain—Blessings (Ezek. 34: 26)

FOR FIVE JUNIORS

"Consider the Lilies"

"Consider the lilies," and what shall I find?
All things exquisite, pure, and refined.
Thus may my life be evermore seen,
Pure and holy and white and clean.

"Consider the lilies," and what shall I see?
Beauty as lovely as beauty can be.
Such is the beauty that God will bestow
Where souls, like lilies, in purity grow.

"Consider the lilies," and what shall I learn?
Nothing of God's wise creation to spurn.
Down in the darkness and grime of the ground,
See what a flower the Creator has found!

"Consider the lilies," and what is the gain?
Trust in the darkness, and patience in pain.
He who has room for the flowers in his plan
Surely will ever be mindful of man.

"Consider the lilies," and what if I do?
Then I must ever be faithful and true.
Joy like the lilies' will be my reward
If I but follow the word of the Lord.

—Amos R. Wells.

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I thought I ought to write a letter to the Children's Page. This is my first letter. My Sabbath school teacher has been trying to have us write a letter, but I have been putting it off every time.

I am nine years old and I am in the fourth grade. I like school very well. My teacher's name is Isabelle Stone. She is a good teacher.

My Sabbath school teacher's name is Mrs. Wing. I like her also. I go to Sabbath school every Sabbath and like it very much.

Mr. Erlo E. Sutton was at our church. He preached a sermon every night. My little brother was named after him.

I have three brothers. One's name is Erlo. He is in the kindergarten. Another brother is Gail. He is in the third grade. Louis is in the eighth grade. Louis is twelve years old, Gail is eight, and Erlo is five.

I do not take the RECORDER, but my grandpa does. You have had a letter from Maxine Branch and Maxine Anible. They are both my cousins.

I will close now, with love,

CAROL BRANCH.

White Cloud, Mich.,
May 4, 1931.

DEAR CAROL:

I am very much pleased that you children in White Cloud are beginning to write letters for the RECORDER. I feel that I owe a vote of thanks to you all for writing, and to Mrs. Wing for asking you to write. Please keep up the good work. I also have a letter from Reva Branch this week. I expect she is your cousin, too, is she not?

I hope some day you will be able to take the RECORDER yourself, but since you do not take it now it is fine that you have your grandpa's to read.

Do you observe Mother's day in your church? We did yesterday both in Independence and in Andover. The churches were decorated with flowers, and each one wore flowers in memory of "Mother" — white flowers for mothers gone on before, and colored flowers for mothers still with us. At Independence we sang a beautiful song of four verses about mother singing

the old songs, and after each verse we sang one of these old songs. In Andover we sang "Mother's Prayers." Mr. Greene's sermon was also a tribute to "Mother."
I hope your brothers will write, too, some day soon.

Sincerely your friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

As there was only one letter in the RECORDER this week I thought I would write a short letter.

Abby and I are still at home. We went to school March 19, for the last time. We both, as Abby wrote in her letter, have been ill, and daddy and mama thought, as there are a number who are ill with scarlet fever, that we had better stay at home.

I milked three quarts of milk from Daisy Bell one day last week. She is a nice, gentle cow and Abby, Sonnie and I all love her. Betty, our baby, is just beginning to walk alone. She will be fourteen months old on Mother's day.

My daddy said he knew your husband in college. When I get old enough I want to go to college, too.

My Grandpa Dunn is a lighthouse keeper on Block Island. Abby and I stayed there a week four years ago.

I think this is quite a long letter instead of a short one.

Sincerely,

MADLINE PHEBE CRANDALL.

Rockville, R. I.,

May 6, 1931.

DEAR MADLINE:

Short letters are good if I cannot get long ones, but I am glad your letter proved to be quite a long one.

I think your parents were wise not to send you to school when there is so much scarlet fever at home, especially as you were not quite in your usual strength, but it is bothersome, isn't it, to have to miss so much time from school? Of course your health is the most important, though.

I'll have to tell you a funny cow story. A friend of mine was telling me a few days ago about a little girl who lives on a farm quite a distance from neighbors. She has no brothers or sisters and would be quite lonely if it were not for her imaginary cow.

She pretends that she has a little cow just big enough to carry in her arms and she holds her arms most of the time just as if she really were carrying a tiny cow. If anyone crowds against her she will say, "Look out! Please don't hurt the cow." If she wants to run and play with the other children she will say, "Run and play, little cow." She will not eat her meals without first pretending to feed the cow, and goes to sleep with her arm held out for her cow. She is only about four years old.

I am glad you are planning to attend college. Our big boy is in Alfred College, and some day I hope Eleanor will be also.

Yours sincerely,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

I have never written to the RECORDER before.

I have a pet dog whose name is Trixie.

I am ten years old and in the fifth grade.

I attend church and Sabbath school every Sabbath. We are now learning the books of the Old and New Testaments in Sabbath school. I also belong to Junior Christian Endeavor. We are learning the Ten Commandments.

I got a Bible for Christmas. It has my name printed on it in gold letters. It was from my father and mother.

I have a brother seventeen years old. He is in the eleventh grade.

Well, I think I will close and leave room for letters from other boys and girls.

Sincerely yours,

REVA BRANCH.

White Cloud, Mich.,

May 6, 1931.

DEAR REVA:

I was ever so glad to receive your first letter and I do hope it will not be your last, but that you will write often. Did you notice on the outside of the back cover of the RECORDER for May 11, the quotation, "I like the children's letters to Mrs. Greene"? I have heard several people make the same remark, so you may know that your letters are appreciated even by your elders. I surely enjoy them myself.

You must have great fun with Trixie; dogs are lots of company aren't they? A

cute little curly brown dog goes by here several times a day, and often he has a bone in his mouth almost too heavy for him to carry. Sometimes he carries packages home from the store. His name is Snubby. Snubby is a very jealous little dog and objects when anyone gets very close to his master or mistress; how he does growl.

I think your Christmas present was one of the best, and I hope the words of gold in your Bible will bless your heart as the gold letters of your name charm your eyes.

Your true friend,
MIZPAH S. GREENE.

DEAR RUSSELL, MARTHA AND DORIS:

Again I must leave the answer to your good letters until another week, as I have already overrun my page. You see I am too long winded in my letters.

Sincerely your friend,
MIZPAH S. GREENE.

CHRIST AND WORLD FRIENDSHIP OR THE TRIUMPH OF THE DEFEATED

By LEONARD S. KENWORTHY
Earlham College, Earlham, Ind.

(First prize essay from the United States, in the essay contest sponsored by the Zelah Van Loan World Friendship Award.)

When Jesus stood on trial before Pontius Pilate, the exponents of two conceptions of world building met face to face. One represented the greatest force of concentrated might that had ever existed. The other represented the incarnation of a spirit of love and brotherhood which reached its peak of perfection in the person of Jesus.

It was a critical moment in world history. The dominant authority of past centuries was challenged by this new principle that not might nor power but mercy and love shall rule the world. Pilate pondered the decision, perhaps sensing the truth of Jesus' idea; but not for long.

The populace, trained in the old conception that fear and force lead to world unity, demanded the crucifixion of this radical who had pronounced love the greatest force in the world.

His cause was apparently lost. His mission a failure. He was condemned to die. Instead of defending his life, his

ideals, and his great message to the world, he had meekly accepted the role of "the Love Man" who had preached mercy, kindness, good will, and forgiveness, but lacked the ambition to employ the old method of coercion to conquer the world for his people and his cause.

But the world is full of paradoxes. The statement of Jesus that "he that shall lose his life shall save it" is applicable in its highest sense to his life and work. The spirit of his message lived on. His disciples died violent deaths; thousands of his followers were thrown to the lions or were used as torches in the garden parties of the Roman emperors, but this same scoffing empire adopted Christianity as its state religion, passed it down through the ages, and today the civilized world worships him as God.

The challenge now comes to us—are we helping to build a world empire founded on the principles which he set forth? Do we feel that Jesus' program is adequate for our modern needs? I once heard a Congressman at a "hearing" in Washington say, "Jesus' program is not equal to our modern world." History reveals many attempts to further unity through tactics other than those propounded by Jesus.

The Church herself from Constantine to Charlemagne used the cross as a talisman of victory in wars for the furtherance of a religion which had been founded on love. In the World War the so-called Christian nations imported their dark-skinned, colonial "heathen" to aid them in their barbaric murder. Today missionaries are sent to the Orient to preach the gospel of love and good will, while gunboats and marines protect them in case of danger.

World friendship will never be brought about by such methods. We Christians of the age must adopt the teachings of Jesus in regard to unity and good will. We must relive the forty days in the wilderness with our Master and reconsider the proposed methods for winning the world which Satan so dramatically presented to him. We must spurn the offer to satisfy the economic wants of the world by turning stones into bread. We must refuse the offer of winning the world by the spectacular method which Satan suggested when he challenged Jesus to cast

himself down from the pinnacle of the temple. Above all, we must realize the significance of Jesus' refusal to become a temporal world king.

Satan painted a picture of a great future for the Christ if he would only use an army to conquer the nation which was then in control. With his power as king of the world, he could force his ideals on others. But Jesus rejected this method of becoming a ruler because his whole conception of God in his relation to man was contrary to such methods.

Jesus made his decision and the experience of the centuries has proved him right. The Roman Empire crumbled, the glory of Napoleon faded, but the humility of "the Love Man" remains a vital force in our modern world. Misguided leaders have followed the trail of fear and force to the end only to cry with Julian the Apostate, "O Galilean, thou hast conquered."

Only recently the representatives of sixty-one nations approached Jesus' methods in dealing with world problems when they signed the General Pact for the Renunciation of War which "solemnly declares in the name of their respective peoples that they condemn recourse to war for the solution of international controversies," and they agree "that the settlement or solution of all disputes which may arise shall never be sought except by pacific means."

Representatives of thirty-five communions recently issued the challenging statement "that the churches should condemn resort to the war system as sin, and should henceforth refuse to sanction it or be used as agencies in its support."

But love will never conquer until it "becomes flesh." The Christian peoples of the world must live the life of the Good Samaritan, always recognizing the contributions of other races and nationalities.

As parents, these Christian people must teach the youth of today, the citizens of tomorrow, that law and justice instead of resort to war must be the ruling force in the world. As ministers they must proclaim the gospel of world brotherhood, as teachers they must produce international-

ly-minded students, as legislators they must enact laws for the furtherance of world peace.

When the Christian nations of the world "shift their national mind-set" from one of obedience to Mars to one of obedience to God, then the new day of world friendship for which Jesus gave his life, will be ushered in.

Jesus is no longer on trial. He never became a military hero, another great world conqueror. He has ever remained the representative ideal of love and good will. As true followers of the Christ we must do our share toward ushering in the new era of world friendship.

—From the *Committee on World Friendship Among Young People*.

CHRIST AND WORLD FRIENDSHIP OR THE PROBLEM OF UNIVERSAL PEACE

By JUAN D. CURET
Comerio, Porto Rico

(First prize essay from Latin America, in the essay contest sponsored by the Zelah Van Loan World Friendship Award.)

In all spheres of human activity one finds always two poles naturally opposed to each other. In physical well-being we have healthiness on the one hand and sickness on the other; in personal relations, love and hate; in international relations, peace and war.

Just as medicine combats sickness to insure health, and religion fights hate attempting to substitute it with love, so does pacification try to banish war definitely from the history of the world, establishing universal peace in its stead.

In spite of the fact that the ideals of the peacemakers are altruistic, they have met with a determined opposition. Men of iniquitous hearts have adorned war with beautiful adornments. War is presented full of heroic deeds, patriotic acts, and brilliant military parades where the drums beat and the clarions sound, where showy uniforms appear, full of crosses and decorations, galloons and golden insignia.

Fortunately, the time is past when the masses of the people, blind and full of passion, followed a given man. Nowadays, one must convince in order to be followed. And, seaching and exploring for the

causes of past wars, the present generation comes to the conclusion that whatever is said in favor of them amounts to as much golden cover attempting to hide internal iniquity.

Consider war, not as the bellicose ones who would justify it try to present it, but as a body to body struggle, where brother stabs brother; consider the bombardment of defenseless cities, the ruin of commerce and industry, the use of poisonous gases; consider, again, the battles where the moaning of the wounded blends with the roaring of the guns, and the stertors of the dying become one with the triumphal shouts of the victors. Look at war as the harbinger of hunger, disease, and death. War, a good comrade, will call on her three colleagues to fatten on the spoils of warring peoples. In all armed conflicts, no matter who the winner may be, those four shall ride forth in triumph through the belligerent countries, like the four horsemen of the Apocalypse.

Why is it, then, that our generation, knowing the inhuman nature of the endeavors against peace, does not combat war? Why is it that we do not lend our co-operation to the peace movement, convinced, as we are, that it is noble and altruistic? All is due to the absence of Christ from our hearts.

There shall never be permanent peace in the world until Jesus be its ruler. This world was discovered for the Prince of Peace and enduring prosperity shall not become a real fact until all nations are evangelized, until they recognize Messiah as the only King and Redeemer. What is the matter with Spain? What with South America? What with the rest of the world? Great thinkers, philosophers, sociologists, and philanthropists do not cease in their beautiful work toward universal democracy. But all international congresses will be of no avail. All the Briands and Kelloggs of the world will be unable to stop strife. It shall be only when all governments accept Christ, theoretically and practically, for their light-house that the day will come in which the glorious banner of love and friendship among peoples shall wave to the North

and to the South, to the East and to the West.

Oh, Day of Universal Brotherhood, arrive! I see thee coming at quick step, surpassing obstacles and pits, singing through the vales. I hear thy steps when I hear the tread of devoted multitudes going to church. I perceive thy voice in the wave of the great hymn of praise that rises by evening in all churches where God is worshiped. I see thy banner rising over the demolished fortresses of iniquity. A wave—the influence of the gospel—is coming up in high tide.

When that day shall have come the sea will be full of ships, but not a warship among them. The foundries of the world will move more active than ever, but not one bullet will be cast. The presses of the world will work at full speed, but not a single iniquitous phrase will be printed by them. In the realms of law, constitution, and congress the words of Christ will be a moving influence: "Love ye one another . . ." Songs of joy will break forth from millions of throats. Bells which for a long time have pealed the litany of the world's sorrows, will ring in that day with happy din. All churches will sing with glorious harmony the sweet song of the millennium.

The Church of Christ will then become a great temple of peace. The flags of all the nations, once carried to battle by contending armies, will hang together. All national hymns will blend in a great song, which will have the harmony of peerless sweetness and vigor that will shed in the alleluia chorus which rises, like the voice of many waters and the noise of mighty thunder, to the feet of Christ.

—From the *Committee on World Friendship Among Young People*.

Let us not permit the Democratic party to be diverted from its great purpose, its activities to be crippled, and its chance for serving humanity imperiled by the useless and violent controversy which the attempt to insert a wet plank in our national platform would precipitate within our ranks.—*U. S. Senator Morris Sheppard of Texas.*

OUR PULPIT

THE CROSS OF CHRIST

By THE REV. H. P. WOODSON
Pastor of the church at Charleston, W. Va.

SERMON FOR SABBATH, MAY 30, 1931

Text—Galatians 6: 14.

ORDER OF SERVICE

CALL TO WORSHIP—Psalm 100

INVOCATION

HYMN—All Hail the Power of Jesus' Name

THE LORD'S PRAYER

HYMN—Glory to His Name

SCRIPTURE READING—Isaiah 53

HYMN—Am I a Soldier of the Cross?

OFFERING—All things come to thee,
O Lord, and of thine own have we given thee.

SERMON

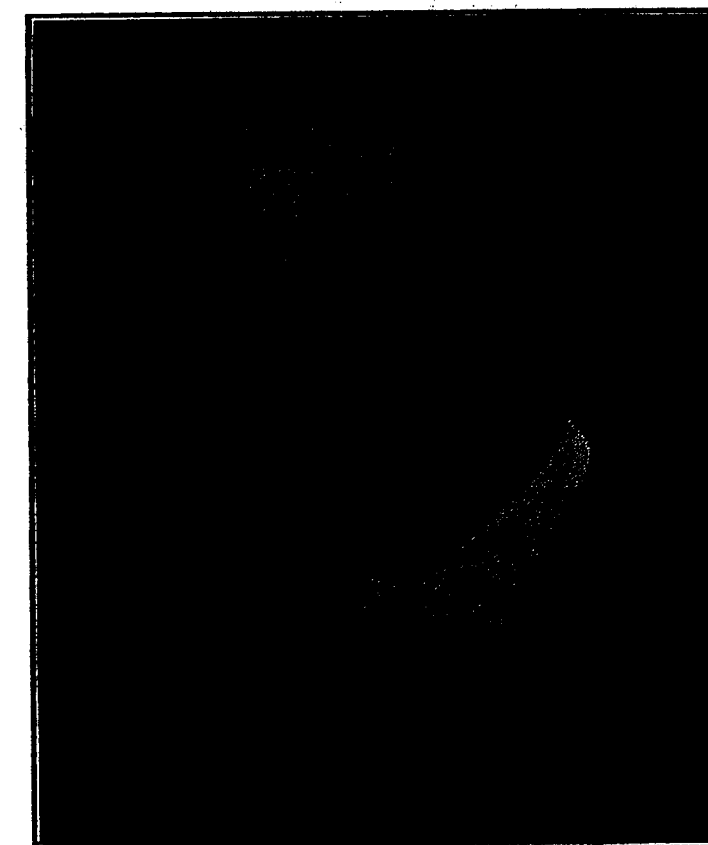
BENEDICTION—Numbers 6: 24-26

"God forbid that I should glory, save in the cross of our Lord Jesus Christ."

The Word of God from the beginning to the end teaches that the Lord's purpose in the cross of Christ was to redeem man. By the cross the justice of God and the salvation of sinners were brought into a glorious harmony; the extent of his love here is revealed, effecting a great spiritual change in the life of one who will believe. The scene of the sufferings of Christ on the cross fixes in the heart of the saved one the indelible hatred of sin and helps to build up true Christian character. The blessings we receive on this earth come through the cross, as well as the crowns and thrones of glory that the cross establishes in heaven.

When we reflect on these things that the cross of Christ does impart to and for us, who can help seeing that the cross is infin-

itely worthy of the love and admiration of all men? To glory in the cross of Christ we must see that it is God's best gift to the universe. That is why the Apostle Paul wrote in 1 Timothy 1: 15, "It is worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief." The cross is worthy of the acceptance of us all. We all stand on the same ground before him who "is no respecter of persons." To every person of every class



or nationality, the salvation purchased by the blood of Christ is applied, to all alike. No one can be so lifted up and exalted as to not need his grace; nor can he be so degraded in the mire and mud of sin that Christ's grace cannot regard him. The cross as a fact only, in the government of God, challenges investigation, and awakens more profound interest than any other in the world's history. Plato as a philosopher, Raphael as a painter, La Place as a mathematician, Chatham as an orator, Longworth as a politician, Booker Washington as an educator, had no such subject to attract the world. Why, the feeblest preacher who speaks to the people of the cross of Christ, and the humblest Sabbath school teacher who speaks to his pupils about Jesus, have a throne the noblest in the world, and in comparison with which all others are in-

significant. That throne which the king of Spain left in haste during the black night of revolution in his country can never be compared with the one occupied by the meek teacher of the cross of Jesus Christ. I do not underestimate the possessions of life—riches, honor, health, friends, livelihood, and enjoyments. But when you and I depart this life, what about the riches, the honor, the health, the livelihood, the enjoyments which sparkle as a bubble for a moment and then vanish forever? "We brought nothing into this world and it is certain we can carry nothing out," says Paul in 1 Timothy 6: 7, and in the presence of the judgment seat nothing will avail you or me but the blood of our Lord Jesus. The cross alone can save us, and in it only can we glory.

To reject the cross of Jesus Christ is the most rebellious of sins against God. For Jesus says: "If I had not come and spoken to them they had no sin. But now, they have not cloak for their sin. And this is the condemnation, that light has come into the world, and men love darkness rather than light, because their deeds are evil. Ye are condemned already, because ye have not believed on the name of the only begotten Son of God."

We have no apology. Unbelief is more than the absence of faith. It arises from the depravity of the heart, the love of sin, an aversion to God and to his service. It is found everywhere operating as one of those elements which constitute a corrupt mind. And in our case of not believing in the cross of Christ, the sin of rejecting the cross is the more revolting because of the extent of our knowledge upon the whole subject of salvation. Heathen nations may plead ignorance of Christ, but we understand the claims of the gospel of our Lord and Savior, Jesus Christ. Can we wonder that Christ came to his own and they received him not; would we have done the same in our day? To those of his days of earthly ministry Jesus said, "Woe unto thee Chorazin; woe unto thee Bethsaida; for if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago, in sackcloth and ashes." The rejection of the cross is an open contempt of God, in all of his love. "God was in Christ reconciling the world unto himself." Such a circumstance made Peter, in preaching to the rejecting Jews of his time

say; "This is the stone which was set at naught by you builders which has become the head of the corner. Neither is there salvation in any other. For there is none other name under heaven given among men, whereby we must be saved." What then is your destiny? The cross rejected, and there is no remedy; the cross embraced, and all sins are pardoned. "The blood of Jesus Christ cleanseth us from all sin."

What influence has the cross of Christ in producing godliness? From the very moment you have believed in the merits of the cross of the Lord Jesus, "Christ is formed in you, the hope of glory." You follow in his steps. You love him. "If ye love me, keep my commandments. Then ye are my friends if ye do whatsoever I command you." We then try to show our attachment to the Christ. You and I can never then forget that it was the cross that won us from sin to holy living, from peril to safety, from the burden of woe to the blessings of heaven. Love for all men is kindled in your heart, warm and ardent, reflecting the love with which he loved you. While you continue to meditate his poverty and sufferings, you will never repine at the afflictions of life. Does it not inspire the spirit of forgiveness, from the just sense of pardon we have received from him? It makes us "look to Jesus the author and finisher of our faith."

The cross is a great power, perpetually present in us and working to subdue the whole world to the dominion of Christ. Let us glory in nothing but the cross of Christ. The cross as it is manifested in the life of the Christian; as seen in the consecration of our wealth, time, energies, and all to Christ and his cause; the cross as evinced in the proclamation of the gospel of Christ to every creature, is the effective agency. Why has religion progressed in our times so tardily? Why the moral influence today so weak? Is it not because a ministry and church are not giving special prominence to the atonement of Christ? Give me the blessed cross of Christ, in these times of changing to modern ideas. "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth." Wherever the cross of Christ goes Satan's thrones are broken, and a blow dealt which resounds throughout the borders of his kingdom. Forget the cross

in these days of perilous times; forget the melting, subduing, overwhelming energy of the cross; turn to man's wisdom, and defeat awaits you and me. Let us trust in the Lord. Lift the cross high and nothing can withstand it. As David said of old, let the "heathen rage and the kings of the earth set themselves, and the rulers take counsel together against the Lord, and against his anointed"; for what are banded might and numbers against the cross of Christ? Then "the Lord of hosts is with us; he will be exalted among the heathen." Let us glory in the cross of Christ our Lord and Redeemer, and preach it in the lives we live.

MESSAGE FROM H. EUGENE DAVIS

DEAR RECORDER READERS:

H. C. Van Horn, secretary of the Tract Society, and I were talking the other evening about Doctor Gardiner and his long service to the denomination. Very few of our people have not met him, and all who have done so have been blessed. He has retired from active service, and some of us feel that a memorial should be given in recognition of his long, helpful life.

His concern was for a united, forward-looking, forward-moving people, and what could be more fitting than for those for whom he has labored to respond now to the request he has made in the RECORDER, and pay the budget, thus putting all our boards out of debt? How many times we have responded to his leadership, in college, church and denominational work. His spirit, I believe, is still leading. Doctor Gardiner was an optimist. We can all hear him say, "It can be done," and then responding to his faith and courage, good people have rallied and it *has* been done.

Financially this has been a difficult year. Some people have already given to the limit. If *all* gave to the limit, could we not go to Conference this coming August with the entire budget paid? It will mean sacrifice. It will take courage and faith on the part of many, but let's do it!

Why not every pastor and church committee, every Sabbath school superintendent, officer, and teacher, all the Young People's societies, both Junior and Senior, each splendid woman's organization, together with every lone Sabbath keeper

throughout the denomination begin to pray this thing through? Furthermore, are there not two hundred people who would volunteer to push the matter with enthusiasm? Might it not only result in realizing the needed funds, but also bring inspiration and help to all our people? No memorial could be more fitting or bring greater joy to Doctor Gardiner.

As a people we need to be possessed of a deepening loyalty, first of all to Christ and his church, and then to the work of his church as represented by our UNITED program. This is a critical hour; faith and courage in many places are at low tide. Even leaders tend toward discouragement. Let's prove this unfounded and unnecessary by a UNITED, TANGIBLE expression of our faith in God and his church, to which we belong, and a real appreciation in honor of Doctor Gardiner.

H. EUGENE DAVIS.

Milton, Wis.,
May 11, 1931.

THE TONGUE

In the Epistle of James we read: "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. Behold we put bits in the horses' mouths, that they may obey us; and we turn about their whole body. Behold the ships, which though they be so great—yet are they turned about with a very small helm, whithersoever the governor listeth. Even so the tongue is a little member, and boasteth great things."

The writer of the epistle would impress his readers with the vital importance of putting strong control on the tongue. If a policeman is needed at points of traffic congestion to prevent speedsters and confused motorists from getting into serious mix-ups, surely a wise monitor is needed at the lips to keep people out of trouble.

But this was not started for the purpose of moralizing but to introduce the following proverbs taken from the *Monitor*:

"The boneless tongue, so small and weak, can crush and kill," declared the Greek.

"The tongue destroys a greater horde," the Turk asserts, "than does the sword."

The Persian proverb wisely saith, "A lengthy tongue, an early death."

Or sometimes takes this form instead: "Don't let your tongue cut off your head."

"The tongue can speak a word whose speed," says the Chinese, "outstrips the steed."

While Arab sages impart: "The tongue's great storehouse is the heart."

From Hebrew wit the maxim sprung: "Though feet should slip, ne'er let the tongue."

The sacred writer crowns the whole: "Who keeps his tongue doth keep his soul."

PROTESTANT MISSIONS IN STRICKEN MANAGUA

Latin America never permits us to overlook her for very long. Inevitably, every few months, she becomes the gazing-stock of the world. Be it a revolution, a hurricane or an earthquake, there is seldom a moment when for one reason or another she cannot hold our attention. The recent terrible earthquake disaster when Nicaragua's capital city of Managua was completely destroyed, has aroused the deep sympathy of the world. The press has given fine reports of our Marines' splendid work in the stricken territory but little or nothing has been mentioned concerning the work of American missionaries who have served in this emergency.

The Northern Baptist Convention is the only major Protestant denomination with missionaries located at Managua, the scene of the disaster. Their mission was founded some fourteen years ago and at the time of the calamity consisted of a staff of eleven workers, conducting evangelistic, medical, and educational enterprises. The Evelyn Briggs Cranska Memorial Hospital, directed by W. J. Bingham, M. D., with three American trained nurses and a Nicaraguan staff was in the process of its regular routine when the worst shocks came. Although the building was partially demolished, and made entirely useless, staff and patients escaped unharmed. They have many miraculous tales to relate concerning their escape and, compared with the City Hospital where two hundred or more were crushed to death in bed, theirs was indeed an inspiring experience. Since the hospital building was put out of commission at once the doctor and nurses made themselves available immediately to the Red Cross and the United States Marine Medical Corps and during the time since the disaster they have continued to render service wherever possible, working from twelve to fifteen hours a day

out under the trees, dressing wounds, sewing gashes, setting broken bones, cleaning mud out of flesh, vaccinating, and treating all who came to them, new cases coming in for days and days after the first shocks.

The Baptist school, of which Mr. Lloyd Wyse was principal, was completely destroyed, and the wife of one of the mission staff, Mrs. Lola Scott, barely escaped death by being imprisoned in the building while the great stone walls fell and in some cases rolled a distance of a hundred feet or more.

During the early days following the destruction food was very scarce as was water. The airplane service of the Red Cross and Marine relief helped materially in those matters to reduce the terrible suffering of the people. The mother of the Nicaraguan Baptist pastor at Managua was caught in the market-place when the first quakes set it on fire and was lost in the conflagration.

Mrs. Scott, who so narrowly escaped death, writes the following graphic description of her experience:

The first shiver of the earthquake was not very severe and we have had so many little tremblers that I did not hurry. . . . Then the big shake began. I tried to run but could scarcely keep my equilibrium. By the time I had progressed about twelve feet I could only with difficulty open the screen door because of the twisting of the house. At last I opened it and blinded by dust and plaster staggered for the outer door eight feet farther. With my hand on the door, I heard stones crashing in front of me and knew that exit was impossible. I managed to step back about four feet and leaned face against a wall, with plaster and small stones raining down upon my head and back. The wall and I shook together. It was the same kind of shaking that a terrier gives an old shoe. I don't know how long it lasted but stones of fifty or one hundred pounds were falling all about me and outside the door I had tried to pass through, parts of the house a half-ton in weight were crashing and piling up. I could no longer see but clung to the shaking wall saying over and over, "God will care for me here just as well as if I had gotten outside."

After some time I opened my eyes and through the haze of lime dust could see the doorway in front of me completely blocked by huge stones where the twenty-five-inch wall of our two story house had piled up. The passage through the students' corridor was passable although plaster and tipped furniture made a staggering confusion through the still shaking building. Running across the confusion of debris and stones I finally was free from the falling walls. Outside the kitchen away from falling walls I found my

DEATHS

AMBLER.—Nathan Babcock Ambler, a successful New York engineer, died suddenly at Florence, Ala., April 10, 1931.

He was the son of the late Senator Henry S. Ambler of Chatham, N. Y., and nephew of the late Professor Stephen Babcock of Yonkers, N. Y. He was born near Chatham, N. Y., in 1876, was educated at Stevens Institute, and was graduated from Columbia University as electrical engineer in 1900.

Positions of high trust were given him. He was superintendent of the Toronto and Niagara Falls hydro-electric power plant at Niagara Falls, Ontario, for ten years, and left when this plant was taken over by another company.

In 1924, he joined the Hugh L. Cooper organization as chief electrical inspector of the hydro-electric plants at Muscle Shoals, Ala. In 1926, when this plant was finished and turned over for operation, it was then the largest power project in the world. By special appointment of the Secretary of War Mr. Ambler was made plant superintendent, which office he held continuously until he passed away.

These facts come largely from the *Florence Herald* of April 11. Others there say that Mr. Ambler's wide experience and intimate knowledge of every detail connected with the operation of this plant enabled him to render inestimable service to the government, while his high personal qualities endeared him to all his associates. He was a member of the American Institute of Electrical Engineers and the American Society of Mechanical Engineers.

The Florence Rotary Club, of which he was a member, held a memorial service at which many Rotarians bore testimony to the high esteem and affectionate regard in which Mr. Ambler was held.

The remains were sent to New York City, where farewell services were held April 13. Interment was at Spencertown, N. Y., near his boyhood home and the church of which he was a member. J. A.

AYARS.—Mrs. Laura Sheppard Ayars, daughter of Richard and Patience Davis Sheppard, was born September 20, 1879, and died at Salem, N. J., April 19, 1931.

On March 10, 1895, she was married to Edo Ayars and to them were born eight sons and six daughters.

She united with the Marlboro Seventh Day Baptist Church on April 1, 1916, and attended her church whenever it was possible. She died very suddenly as she was entering her home after having attended church service, Sunday evening at Salem, N. J.

She is survived by her husband, six sons: Albert, Warren, Elwood, Lewis, Milton, Francis; five daughters: Mrs. Edna Wildermuth, Mrs.

baby looking on with eighteen months' old wonder at the strange acting of his former home. What walls had not fallen were still falling or were all cracked. Our home is gone as is every home in Managua!

Mrs. Scott goes on to describe how the mud walls of houses in the city collapsed and unnumbered people were buried, suffocated, or crushed to death; people walking on the streets were crushed by falling buildings. "The market of Managua covered two blocks or more. Scattered throughout were numerous stalls for selling food. Each one had its little fire for cooking. In the twinkling of an eye fire was everywhere. Broken cans of gasoline, kerosene, oils, lard, scattered merchandise, clothing of people, fed the flames. It is estimated that about five hundred people burned to death in the market in the first half hour of the confusion. The fire spread four blocks wide and westward fanned by the high wind."

As the newspapers have informed us the quakes have continued since April 2, when the above was written. In a week or so, probably not later than the first of May, the rainy season begins in Nicaragua. It is urgent that all possible help be sent to the missionaries at once and arrangements made for their shelter as well as for that of destitute members of the church and others. The two Baptist mission boards carrying the responsibility for this mission station are represented by Dr. Charles S. Detweiler, of the American Baptist Home Mission Society at 23 East Twenty-sixth Street, New York City, and Miss Dorothy A. Stevens of the Woman's American Baptist Home Mission Society, 152 Madison Avenue, New York City, who will be very grateful for any help that friends interested are willing to extend to them.

—Committee on Co-operation
in Latin America.

MARRIAGES

THOMPSON-DAVIS.—At the Seventh Day Baptist parsonage at Marlboro, N. J., on April 11, 1931, William M. Thompson and E. Genevieve Davis, both of Bridgeton, N. J., were united in marriage by the Rev. Herbert L. Cottrell.

Julia Gandy, Mrs. Myrtle Hymer, Lona and Laura; her mother, Mrs. Patience Sheppard; one brother, Belford Sheppard of Atlantic Highlands, N. J.; a half-sister, Mrs. Julia Jones of Greenwich, N. J.; and twenty grandchildren.

The funeral services, conducted by her pastor, the Rev. Herbert L. Cottrell, were held from the residence of her daughter, Mrs. Edna Wildermuth, Salem, N. J., and interment was made in the Baptist Cemetery at Greenwich, N. J.

H. L. C.

BASSETT.—Cora Jane Bassett was born in the town of Brookfield June 12, 1858. She was the daughter of Stephen and Lucinda Ellison Brown.

She was a resident of Leonardsville and Brookfield all her life. She was baptized and joined the First Brookfield Seventh Day Baptist Church May 17, 1873, during the pastorate of Elder Stephen Burdick. She remained a very active member of this church until the time of her death.

She was married March 21, 1877, to Clark M. Bassett, who preceded her in death November 22, 1925. She has been well known for her helpful, quiet influence and for her life of service. As a practical nurse she went into many homes of sickness to give help in times of need. For the past five years she has made her home with Mrs. Christ Schrag of this village. A few weeks ago she was taken to Faxton Hospital for treatment, where she died of a complication of diseases April 21, 1931.

She leaves one brother, Dr. H. C. Brown of Brookfield, and a nephew and niece, Kearn Brown of Glenrock, N. J., and Ruth Brown of Mohawk.

The funeral was held at the Seventh Day Baptist church, April 25, at 2 p. m., and was conducted by the pastor, the Rev. Paul S. Burdick, who took as his text John 14: 1, "Let not your heart be troubled." Mrs. Blanche Cumberston of West Winfield sang two beautiful solos: "Some Happy Day" and "Lead Kindly Light."

Burial took place in the Leonardsville cemetery. She will be greatly missed by a wide circle of friends.

P. S. B.

HANEY.—William Haney, Jr., son of William Haney and Sarah Forsythe Haney, was born at Port Jefferson, Ohio, October 15, 1860, and passed from this life at Riverside, Calif., April 15, 1931.

Brief services were held in Riverside, Calif., and the body was brought from Riverside to Welton, Iowa, where services were held in the Seventh Day Baptist Church on Tuesday afternoon, April 21, at 2 p. m., conducted by Pastor J. H. Hurley, and the body was laid to rest beside his father, mother, and sister Tamar, in the Oak Ridge cemetery.

For several years William Haney, with his brother Elbert, conducted a general store at Welton, Iowa. About thirty years ago they sold their store at Welton and William Haney moved to Geddes, S. Dak., where he has since made his home. Because of failing health he has been

spending the winters in California. During his last illness, which extended over many months, he was cared for by his brother Elbert.

He leaves to mourn their loss his brother Elbert of Sioux City, Iowa; a brother James of Geddes, S. Dak.; a sister, Mrs. Jennie Wright of Milford, Neb.; and an Uncle A. E. Forsythe of De Witt, Iowa, beside other near relatives and friends.

Relatives and friends attending the funeral from out of town were: Elbert Haney of Sioux City, Iowa; James Haney of Geddes, S. Dak.; Mr. and Mrs. Riley Wright of Milford, Neb.; Elmer Loofboro of Chicago, Ill.; Mrs. G. R. Boss, Mrs. A. L. Burdick, Mrs. Horace Loofboro, and Mrs. Spencer Howard of Milton, Wis.; Fred Holcomb and family of Garden Plain, Ill.; Herbert, Charles, and Henry Buck, and Walter Burgoyne of Rhodes, Iowa, beside a host of friends from Maquoketa, Iowa.

J. H. H.

JESSEN.—Deacon Julius E. Jessen was born in Schezweg, Holstein, Germany, May 17, 1860, and entered into rest at the close of a Sabbath day, January 17, 1931, at his home near Richland Springs, Tex.

He was brought up in the Lutheran faith, and was well taught in the word of God. He was converted when a young man by an old gentleman and his wife, who were Baptists. True to the spirit of thrift, so common among Europeans, he learned the trade of cabinet maker.

While yet in Germany Brother Jessen spent some time in student evangelistic work. Always he felt in his heart the call to the ministry.

He came to the United States in the year 1885, arriving in Milwaukee, Wis., on Christmas day. While living in that place he met the future companion, Caroline Grandt, with whom he was united in marriage May 15, 1890.

To them two sons were born: Raymond Grandt of Los Vegas, Nev.; and Lester Edward, who lost his life in the World War on April 8, 1917.

While living in Fondulac, Wis., Brother Jessen was appointed deacon, into which office he was ordained by the First Baptist Church of Edinburg in 1924. Not long after this, through his searching of the Scriptures he accepted the Sabbath faith, to which he was loyal to the end. His membership was granted by the Edinburg Seventh Day Baptist Church on July 17, 1926.

Owing to poor health, about a year before his death he left the Rio Grande Valley, but his body was too far consumed by disease. In the last months his desire that none should witness the agony of suffering but her who had lived so faithfully with him was granted and Sister Jessen passed the end alone with him.

At rest indeed. No more fitting word may be spoken than that "He is at rest with those who shall one day awake to stand, free from pain and suffering." "There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away."

"He that overcometh shall inherit all things; and I will be his God and he shall be my son."

J. T. B.

NORTH.—Josephine Goodrich Post, daughter of Dr. George W., and Mary Elisabeth Goodrich Post, was born at Milton, Wis., May 22, 1886, and died at Graystone Park, N. J., May 9, 1931.

When "Jo," as she was called by many, was a little girl her parents moved to Chicago. Here at the age of thirteen years she was baptized by the Rev. Lester C. Randolph, and united with the Chicago Seventh Day Baptist Church.

On June 29, 1910, she was united in marriage to Leon Harrison North of Dodge Center, Minn. Their mutual acquaintance which culminated in this happy union began in Milton College. They established their home in Milton, and getting their letters from their respective churches both joined the Milton Seventh Day Baptist Church. When they moved to Plainfield in 1924, they joined the church of their faith in this city, and both became active in its work.

To Mr. and Mrs. North were born six children, four of whom are living. They are: Etta, a student in Milton College; and Charles, Violet, and David, all at home. Lenora and Alice preceded their mother in death. Besides the husband and four children she is survived by her parents, whose home is in Milton, Wis., and the following brothers and sisters: Dr. George W. Post, Jr., of Chicago; Mrs. W. D. Bliss, of Wauwatosa, Wis.; Mrs. W. F. Stewart, of Columbus, Ohio; Charles E. and Anne E. of Chicago; and Mrs. M. D. Davis, Milton, Wis.

As a girl, Jo Post was unusually thoughtful and self-sacrificing, always giving herself in service to others. Her younger sisters remember her as a veritable "little mother" to them in their childhood days. Throughout her life she exhibited these same unselfish characteristics. She was a faithful wife and a devoted mother. Her highest ambition was to bring up her children in the love of Christ and in his service. Her good influence will be felt in their lives through the years, and her loving hand will still be leading them.

The bereaved husband has our deepest sympathy. During her long and trying illness he has done all that love could prompt just as far as strength and circumstances would allow.

She has experienced release from failing flesh, which for some mysterious reason that we cannot fathom, had ceased to report correctly the beautiful and refined spirit that dwelt within. Having left behind the earthly and temporary temple, her noble spirit, the gift of God which through the years she conscientiously disciplined and by his grace refined, has gone back to him.

With more than usual clearness I seem to see in imagination a happy reunion of the mother and her little ones. In the habitation of the blessed, where death and sickness and sorrow cannot enter, where questionings give place to understanding, and incompleteness is lost in perfect love, there they together dwell; housed safe within, to go no more out forever.

Farewell services were held in the home in Plainfield, N. J., conducted by her pastor, the Rev. Ahva J. C. Bond. A quartet of girls composed of Helen Davis, Helen Whitford, Wilna

Bond, and Nellie Bond, sang "The Old Rugged Cross" and "Nearer, My God, to Thee." Interment was made in Hillside Cemetery. A. J. C. B.

ROOD.—Ann Elizabeth, daughter of Spencer and Lucy Kent Monroe, was born at Sheboygan Falls, Wis., November 24, 1847, and died at Milton, Wis., March 25, 1931.

On October 13, 1866, she was married at Richford, Wis., to Hosea W. Rood. To them were born four children: Louis P. H. Rood, Racine, Wis.; Minnie May, who died in infancy; Mrs. John R. Wheeler, Boulder, Colo.; Mrs. S. Norton Lowther, Milton. Besides her husband and three children, she is survived by four grandchildren, two great grandchildren, and by one brother, John B. Monroe, Cadott, Wis.

When a young woman Mrs. Rood became a member of the Dakota (Wisconsin) Seventh Day Baptist Church, being baptized by the Rev. C. M. Lewis. In 1877, as Mr. and Mrs. Rood had moved to Milton, she transferred her membership to the Milton Church, where she has faithfully maintained her church relationship until her death.

Mr. Rood was a teacher and his work took him to different places in the state. For twenty-three years they resided in Madison. But throughout the years they regarded Milton as their home. In 1924 they moved back to Milton. Mr. Rood is familiarly known among Seventh Day Baptists as "Uncle Oliver."

The funeral was held at the Milton church on Sabbath afternoon, March 28, 1931, and was conducted by Pastor James L. Skaggs, Rev. Edwin Shaw assisting. Mrs. W. E. Rogers played the organ. Mrs. Clark Todd sang an appropriate solo and two selections were sung by a Milton College male quartet: Orville Babcock, Albert Rogers, Kenneth Babcock, and Kenneth Camenga. Burial was made in the Milton cemetery.

J. L. S.

THORNGATE.—Eva M. Mattison was born near Troy, N. Y., April 15, 1862, and departed from this life April 4, 1931, being nearly sixty-nine years of age.

She was the daughter of Luman and Mary Hall Mattison. When about two years of age her parents moved from New York to Peoria County, Ill., where they lived until after the death of her father in 1877. In 1879 she, with her mother, brother, and two younger sisters, came to Nebraska. They first settled near Hastings, but in 1882 moved to North Loup where her brother, Byron Mattison, took a claim. Since that time her home has always been at North Loup. She was one of the early teachers in Valley County and in the North Loup schools.

On March 31, 1887, she was married to Herbert Thorngate who is left to mourn her loss. To them were born three daughters, one of whom passed away when only four years old. The other two—Mrs. Vera Van Horn and Vesta Thorngate of North Loup—and an adopted son—Ernest of Battle Creek, Mich.—with four grandchildren, remain. There is also a brother, Byron, of Chippewa Falls, Wis.; and a sister, Mrs. Mary Loofboro of New Auburn, Wis.

Mrs. Thorngate was baptized by Elder G. J. Crandall while at West Hallock, Ill. She joined the Seventh Day Baptist Church there and later transferred her membership to North Loup where she has been a loyal and faithful member for more than forty years. Elder Crandall was also her pastor for about ten years at North Loup and performed her marriage ceremony.

She was a modest, retiring woman and would not care for eulogies now. Being human, she had her faults and no one realized it as well as she. Those who knew her best know that she never spared herself when she could be of help to someone else. She made a home for G. W. Thorngate and his ten-year-old daughter, Mabel, for two years after the passing of the wife and mother. For nearly ten years she has almost continuously had the care of her aged mother whose farewell services were held only a little more than two weeks ago.

She had an unflinching trust in God and an unflinching faith in the general rightness of things as in accordance with the Divine plan.

Farewell services were conducted from the North Loup Seventh Day Baptist church by Pastor Hurley S. Warren. Mr. Thorngate requested St. John 14 as the Scripture lesson, which chapter was the last he read to Mrs. Thorngate on Friday before her passing on the Sabbath. Prayer was offered by the Rev. Bessie Franc Brown, pastor of the Friends Church. Two hymns, "Saved by Grace" and "It's Not Far Away," were sung by Esther Babcock, Ava Johnson, Arch Moulton, and Dell Barber, and Ralph and Margaret Sayre sang, "The Land Where We'll Never Grow Old."

Many lovely flowers expressed the sympathy of friends. Interment was made in the North Loup cemetery.

(This sketch was prepared by the family and was taken, with some additions, from the North Loup *Loyalist*.)

H. S. W.

Sabbath School Lesson IX.—May 30, 1931.

JESUS IN GETHSEMANE.—Luke 22: 24-71.

Golden Text: "Father, if thou be willing, remove this cup from me; nevertheless not my will, but thine, be done." Luke 22: 42.

DAILY READINGS

May 24—Jesus in Gethsemane. Luke 22: 39-54.

May 25—The Man of Sorrows. Mark 14: 32-42.

May 26—Prayer and Tears. Hebrews 5: 1-10.

May 27—Prayer and Glory. Luke 9: 28-36.

May 28—Perfect Through Suffering. Hebrews 2: 10-18.

May 29—The Will of God. Hebrews 10: 1-10.

May 30—Waiting on God. Psalm 130: 1-6.

(For Lesson Notes, see *Helping Hand*)

"I never saw a doubter yet who seemed to get any real enjoyment out of it. When the corners of the mouths of the doubters commence turning up instead of down, I may investigate their argument, but until then I'm content to trust my own ideas."

THE SABBATH RECORDER

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Editor Emeritus

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L. H. NORTH, Business Manager

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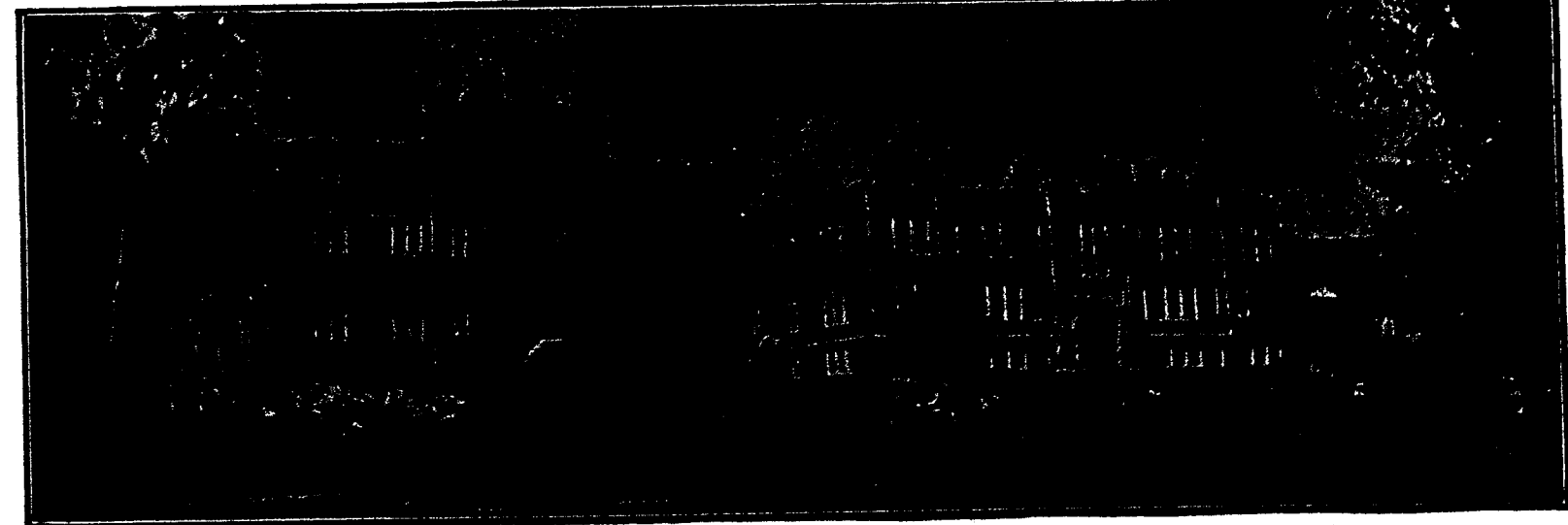
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 OF THE
Onward Movement Budget
 TO
MAY 11, 1931

	Amount of Budget	Amount Raised	Amount to be Raised
Missionary Society	\$32,476.00	\$12,731.36	\$19,744.64
Tract Society	7,834.00	2,541.08	5,292.92
Sabbath School Board	3,800.00	1,318.31	2,481.69
Young People's Board	1,800.00	629.92	1,170.08
Woman's Board	500.00	265.10	234.90
Ministerial Relief	4,000.00	1,275.65	2,724.35
Education Society	1,500.00	590.16	909.84
Historical Society	500.00	156.76	343.24
Scholarships and Fellowships	1,200.00	377.10	822.90
General Conference	4,490.00	2,527.18	1,962.82
Totals	\$58,100.00	\$22,412.62	\$35,687.38

Some of the items have received various amounts specially designated to them. These special gifts, to the amount of \$3,112.62, are included in the amounts raised.

The Sabbath Recorder

Vol. 110

MAY 25, 1931

No. 21

JOHN WESLEY'S RULE

Do all the good you can,
 By all the means you can,
 In all the ways you can,
 In all the places you can,
 At all the times you can,
 To all the people you can
 As long as ever you can.

—Selected.

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