

RECEIPTS
For the Several Items
 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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SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

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

President—Willard D. Burdick, Rockville, R. I.
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Regular meeting of the Board, at Plainfield, N. J., the second First Day of each month, at 2 p. m.

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President—William M. Stillman, Plainfield, N. J.

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

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

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

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(INCORPORATED, 1916)

President—Corliss F. Randolph, Maplewood, N. J.

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The Sabbath Recorder

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

VOL. 110, No. 21

PLAINFIELD, N. J., MAY 25, 1931

WHOLE No. 4,498

EDITORIAL

OUR YEAR BOOK STUDY II

THE PROBLEM OF THE MISSIONARY BOARD

No one could listen to the Conference program presented by the Missionary Board or read the reports of the work of missionaries in our various fields without being struck by at least three things, namely, the immensity of the problem before the board, the greatness of missionary opportunity, and the zeal and consecration of our missionary workers. These easily could be expanded into as many addresses, and here we are undertaking to use the space of a single editorial. It is to be hoped that for the good of our churches and for the sake of the mission field our pastors will prepare and present sermons on such themes as the ones mentioned.

Our board is confronted by a three-fold problem — economic, national, and racial. Of the two last we must be content here with their mere mention. But they are just as real as the financial problem, and doubtless will be harder to solve.

The board is burdened by a great debt accumulated through the past three years because of our failure to materialize with any adequacy our united budget. That the debt is not larger is due to the fact that the whole program as represented in the budget has not been attempted. Workers on a foreign shore cannot be called home on a moment's notice. Home church fields cannot easily be cut off from board support. Loyalty demands strictest economy; good sense suggests retrenchment; but the needs and our faith urge us to hold on and hope on.

Christianity by Contagion To say of someone that he is an organizer, at once qualifies him for the position in mind. Organization is essential in church and other Christian work, but we might consider with

Some of the finest work in the entire denomination is being done on our mission fields. What justification has the church for existence except that it may "go into all the world and preach the gospel"? Great fields are whitening. South America holds out pleading hands for us to send them help. Churches are being organized in Jamaica. With all its national uncertainty, China needs us as never before. Who can weigh the heavy load of responsibility crushing Secretary William L. Burdick and being felt so keenly by our Missionary Board? The great Southwest is an open door. The Pacific Coast is a big question mark with its ear to the East. Detroit is a garden of possibilities to be cultivated. Brethren, pray that the Lord will send forth reapers and that they shall receive adequate support at our hands. Secretary Burdick, in closing his report, declares, "It is no time for discouragement. . . . It is no time for the board to blame the people for lack of funds, or for the people to blame the board for a lack of wisdom. It is a time for humiliation on the part of all, unless we have risen to our best. . . . It is time to pledge ourselves to better things—to the best—next year. . . . It is a time for all to get into closer touch with God, that we may not falter with the work on our hands or close our eyes to new open doors. . . . The missionary task . . . is the colossal undertaking of the ages When undertaken in the spirit of Christ it thrills the entire being and causes the soul to grow with joy divine. It enlarges the life and lifts it above petty things and makes it godlike."

illumination that the early church — the church of the apostles—was an inspiration rather more than an institution. "It was a spiritual fellowship which was to spread by way of personal contagion." The influ-

ence of a "touched" life was the dynamic by which a new world was to be evolved. The "leaven" hidden in the meal required a container, and perhaps the leavened lump would demand formation into loaves — but the mixer, or the pans, or the stirring spoon were not the main items. The lump was the result of leaven working in meal.

The Christ touched life becomes the seed of glorious possibility. The early Christians went everywhere, carrying the contagion of their love and enthusiasm. Little communions of believers sprang up, and so the kingdom grew. Later, men were "set apart" and organization began. Never earlier than the present century was there seen so much efficiency in organization. We can hardly overestimate the value of various educational plans and programs, of women's work and Christian Endeavor; but we must not get away from the sense of our need of the Divine inspiration, the need of contact with God.

The *Federal Council Bulletin* recently reminded us that the great Pythagoras believed a year of silence is necessary if a man would begin to be philosophical — as "there is nothing to talk about until the beginner has learned to see the invisible."

We remember Paul after his conversion retired into the solitude of Arabia for a season before beginning his great Christian work. There he came into contact with God and saw things "unlawful" for a man to talk about. From that experience he became the great apostle. We must have organization, but we cannot get along without spiritual contact. The person who has been so touched will directly inoculate the group with whom he is associated.

Christian Service In West Virginia Down in a deep and beautiful valley among the southern mountains of West Virginia is the Pattie Stockdale Mission, maintained by the Presbyterian Church. There is a wonderful history belonging to this mission home, too long for this article. The writer knows intimately the workers in this Colcord district. Three of them were loyal, dependable co-workers when he was president of the state Christian Endeavor Union. A bulletin from these friends is of special interest and some of its inspira-

tional information I wish to share with my readers. Many of the people of the valley and mountainsides have but the bare necessities in normal times. They are destitute now. "Houses made of logs or rough boards and 'lined' with newspaper or catalog pages are scant protection against the weather." Miss Annabel Stewart, the director, says, "In one home we found a thin little mother clad in a worn bath robe with no buttons. . . . On the bed we found twin babies, a few months old, wrapped in scant, dirty rags. . . . Around the mother clustered five, shy children wearing no garments but old overalls . . . the mother could not furnish nourishment for the babies . . . the twins were starving." Lovingly these resolute Christian workers are supplying the needs of this and many other destitute families. If any of the readers of this paper are interested to help with children's clothing or other material aid, write to the SABBATH RECORDER, Plainfield, N. J., and you will be put in touch with the right parties.

A man came to them begging for work that he might secure food for his little children. He could "pack" coal from the mine "incline" and keep the children warm, "but he dared not see them starve."

Spiritual needs are equally great and are being cared for. Miss Stewart continues:

This week we called on a woman recently back from the hospital, whose life and background are dark with sin. Can you imagine our surprise and joy as she again and again praised the Lord for his goodness to her? When she fully recovers there will be the work of encouraging this young convert in Christian living—breaking away from old ties and neighbors and friends. Nothing but God's almighty arm can keep her from falling: Christian men who work in the mines tell of the terrible sins of some fellow miners. The whole community was shocked into thoughtfulness recently when in the twinkling of an eye a young lad given to drinking and kindred sins was ground to death under a coal car. The only satisfaction for family or miner comes when the dear ones who go "under the hills" each day are entrusted to the heavenly Father's care. Tears come to our eyes as we hear thanks returned for protection or delivery from known dangers.

What a wonderful work can be done for the Lord by those who know him and have a vision and "a mind to serve."

TEEN-AGE CONFERENCE PAPER

HOW WE SHOULD OBSERVE THE SABBATH
TO MAKE IT HELPFUL TO OURSELVES
AND OTHERS

By MISS DORIS COON

(Presented at the Teen-Age Conference at Adams Center, N. Y., May 10, 1931)

Isaiah 58: 14: "Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."

The Sabbath was instituted in the very beginning. It was made for man in the same sense as the family was made for man. The importance of the Sabbath is shown by its being placed in the table of the Ten Commandments, which constituted the moral law. God placed it there and no man has authority to take it. Some tell us there is no obligation laid on man to keep the Sabbath under the Christian dispensation, that it was among the things that passed away with the coming of Christ, and that the New Testament says nothing about it.

Nothing passed away with the Mosaic dispensation except the ceremonies and types which pre-figured the coming of Christ, and were fulfilled in him. If the Sabbath were a Jewish institution, intended only for the Jew, why did Christ say "The Sabbath was made for man?" Why did he not say, "It was made for the Jew"? Why did he make it incumbent on "the stranger"? If we may pluck the fourth commandment from its place, why not throw away the other nine? The New Testament says as much about the fourth commandment as about the others.

The chief obligation of the Sabbath, expressed in the law, is to sanctify it, to make it holy, or to set it apart for God. It is sanctified by necessary works of charity, by prayer, praises, and thanksgiving, by the public and private worship of God, by the study of his Word, by tranquillity of mind, and by meditation on moral and religious truth in its bearing on the duties of life and hope of immortality. What could give us more pleasure, or at least should, than taking flowers to church, and afterwards carrying them to the sick or shut-ins, who are

in need of bright and cheerful thoughts and things?

Those who refrain from seeking worldly gain or worldly pleasure on Sabbath day, but who delight in honoring and worshiping God shall "ride upon the high places of the earth." How often has this been proved true in individual lives. Those who keep the law of God are prospered in worldly matters in most cases. There are but few of us who do not enjoy riding about the countryside, enjoying and appreciating the works of nature. God is the cause of all beauty on earth, and in loving or worshiping the beautiful things of the earth we are worshiping him.

The other requirement of the law is rest. The ordinary business of life is to be laid aside, both for the sake of bodily and mental health, and chiefly to secure the quiet and uninterrupted employment of the sacred hours for religious purposes. Who does not look forward to this day of rest? The Sabbath is pre-eminently the home day. On this day the father who has labored all the week, going out early and coming in late, and in many cases hardly having time to speak to his children, may enjoy their society, may rest and be refreshed.

If one fails to keep the holy day he hinders others in doing so. The spirit of the law clearly forbids all uses of the day which are worldly, but who does not welcome a day when all worries of life can be set aside and the beauty of the earth may be taken in?

"Hail Sabbath, thee I hail, the poor man's day.
On other days the man of toil is doomed
To eat his joyless bread lonely;
But on this day, embosomed in his home,
He shares the frugal meal with those he loves."

De Ruyster, N. Y.

TEEN-AGE CONFERENCE PAPER

WHAT ARE THE CHIEF CHARACTERISTICS OF
AN IDEAL CHRISTIAN TEEN-AGER?

By MISS JESSICA BROWN

(Presented at the Teen-Age Conference at Adams Center, N. Y., May 10, 1931)

An ideal, a standard of perfection, that is the goal of the Christian "teen-ager." Though few ever attain a faultless character, the aim of nobleness is constructive towards living a worthy life.

The first important factor in forming the character of the ideal youth is environment. The Christian homes of today are a fitting background from which to evolve the nation of tomorrow. It is in the home that the child begins his spiritual education. Here he not only acquires knowledge about God, but he also plants the seeds which produce an ideal character. Some of these are: consideration for others, obedience, trustworthiness, and practical application of the Golden Rule.

In school commenced the development of the mental faculties of the individual. Education necessitates competition, for the average student, which makes him a good loser. He is also taught the lessons of obedience and respect. Here the youth is placed on his honor, and, if he fails to measure up to the standard, the influence of teachers and pupils is helpful to overcome the fault.

The spiritual nature also is in training during the scholastic stage of the child's career. The Christian youth attends church and its affiliated organizations. He becomes a member of the Christian Endeavor society, and in so doing lays one great brick in the foundation of his life. This organization develops faithfulness and loyalty to the church. The pledge to pray and read the Bible every day is a dependable guidepost to start the traveler on the road to success.

The most important epoch in the life of the teen-ager is joining the church. Who can take the responsibilities and privileges of church membership without increasing depth of soul and firmness of character? Co-operation and usefulness are important assets to a Christlike career. Since the adolescent is easily influenced by his associates, what more lasting impressions should be painted on his memory than those received from church devotees? The organization helps to make a real Christian of the teen-ager. It chisels the finishing ideals of perfection upon the roughly cut basis. It is the body of the spiritual structure and evolves an individual upright in thought, word, and deed—one who is prepared to meet any situation which life may present. This church training also prepares the youth to influence others. If he is to be perfect it is his privilege and duty to give

as well as to receive. The radiation of a Christlike influence upon associates is at last deserving of "Well done, thou good and faithful servant."

An ideal Christian teen-ager is, therefore, considerate, obedient, loyal, trustworthy, honorable, generous, and upright. Although the highest round on the ladder of perfection may not yet have been attained, the balance rests with the individual to consecrate each small motive of his future life, for "Trifles make perfection and perfection is no trifle."

"Think truly, and thy thoughts shall the world's famine feed;
Speak truly, and each word of thine shall be a fruitful seed;
Live truly, and thy life shall be a grand and noble creed."

Brookfield, N. Y.

SABBATH RALLY DAY PAPER

OUR RESPONSIBILITY FOR PROMOTING THE
SABBATH BY CHRISTIAN EXAMPLE AND
CONSISTENT SABBATH KEEPING

By ANNA MAY RYNO

(Given on Sabbath Rally day at the Piscataway church)

There are three questions suggested by this topic. Why promote the Sabbath? Why are we responsible? How can the Sabbath be promoted by us?

In the beginning was God. This is a fact, accepted by Christian people; a fact upon which Christian religion is based. God created for six days, and rested on the seventh day. "The Sabbath was made for man, and not man for the Sabbath."

The seventh day of the week was the universal Sabbath of the early human race, and the only Sabbath recognized in the Old Testament. It was the one and only day observed by Jesus and his disciples. Since the institution of the Christian Church, nearly nineteen hundred years ago, never has the Sabbath failed to have living witness for the truth of the Sabbath. Jesus Christ loved, honored, kept, and glorified the Sabbath, thus making of it a blessing to all who are true followers of Christ. I have used the words "true followers," for, to be true to an idea, belief, or faith, we must go all the way. Unless we realize the meaning of the Sabbath and are willing, not only to use it for our own pleasure, but to ac-

cept our responsibility in regard to saving and giving the Sabbath to all mankind, we are not going the whole way with and for our beloved Savior.

We hold that the seventh day of each week is sacred, sanctified by the Creator at the beginning of human history. The day and its meaning are so interwoven into the Bible, from beginning to end, that to take the Sabbath from it, would weaken the strength, the appeal, the glory, and the saving knowledge given to us in the Bible from our Father. Jesus took away the cares and burdens and gave reverence; true worship, fellowship, strength, and character to it. We say that "a chain is as strong as its weakest link." Must we not, therefore, keep in the seventh day the pure, holy, inspiring spirit which was given to it, in order that the Bible may remain steadfast and sure though the billows roll.

This is the responsibility of some one. No! not one, but of many people bound together in Christian ties of faith and practice. This lies with Sabbath-keeping people.

A child with a new toy is always ready to show it. A friend is willing to share with others in time of need. Should not we, as Christians, as friends of Christ, as children of our heavenly Father, do all that we can to give others the peace and joy of the Sabbath, for indeed we have good tidings?

Many of us have had the experience of knowing that we ought to do a certain task, but we do not because we feel ourselves incapable. Then comes the thought, "If he, or she can do it, so can I." We carry on by following, by getting an inspiration from the other fellow. We have been set an example, perhaps unconsciously.

A definition of a geometric figure perhaps seems difficult, or even impossible to our reason, but the actual object, when seen by our eyes, is readily understood. So with Jesus. He did not only tell us about love, kindness, and goodness, but so lived that we can see, and thus understand these and many other things which make us the children of God. Christ is our teacher and our example.

We must take our part of the great responsibility which rests upon Seventh Day Baptists. What Sabbath-keeping example are we setting for others to follow? Are people saying of us, "There must be some-

thing in the keeping of the Sabbath, which I haven't in my life"? For the Sabbath, being made for man, should give to us a peace, a joy, that nothing else could bring. Are we showing this in our lives by consistent Sabbath keeping?

Bishop McIntyre has said:

"We are writing a gospel,
A chapter each day,
By deeds that we do,
By words that we say.
People will read what we write,
Whether faithless or true;
What is the gospel according to you?"

I would ask, "What is the Sabbath according to you?" What do our Sabbaths mean to those around us? By professing to be keeping the Sabbath of our Lord, on the day that he kept, we place ourselves on a level where criticism from others comes easy. If we are to show to the world the meaning of our Sabbath we must first so live that no one can say of us that we are not consistent. Sabbath keeping, as well as other moral issues of life, has not a definite hard and fast set of rules. As we have said, Christ changed it from the letter to the spirit of the law.

By accepting this belief pertaining to Christ and the Sabbath as true, we realize that definite, minute details of observance are matters of our ideals and our judgment, and may often be regulated by circumstances. Guiding fundamental principles are needed in reference to the observance of the Sabbath, in order to help us determine our personal attitude toward the Sabbath. These principles which we interpret in the light and knowledge of our own day are derived from the life of Christ.

To be consistent, we should be able to say, "If Christ had been in my place, I feel that he would do as I did," not only throughout the morning worship, but throughout the Sabbath. The day which God hath set aside as a day of rest and worship, is one which supplies us with Christian energy, spiritual confidence, and heavenly peace to enable us to meet the trials and burdens of the coming week.

We read, "Let your light so shine before men, that they may see your works and glorify your Father which is in heaven." The Rev. Geo. B. Shaw is quoted as saying that "Seventh Day Baptists, at this point, have a wonderful opportunity and a tremen-

dous responsibility. If we do not give the light, then our candlestick will be taken away."

It seems to me that the keeping of the Sabbath should bring about a spirit of peace, harmony, and joy which can best be expressed by the words of this verse:

"O Sabbath rest by Galilee,
O calm of hills above,
Where Jesus knelt to share
The silence of eternity
Interpreted by love."

"It is for us to show by our lives that Christlike Sabbath-keeping is one of the historical, normal, and soul-enriching ways of expressing the content of our religious consciousness."

We should give thanks to God for his kindness which gave to us the Sabbath as a blessing. We should learn to use it in such a way that it may become more and more a symbol of true religion, and an expression of our spiritual faith in the heavenly Father. This is one of the greatest, most inspiring methods that we, as Seventh Day Baptists, can use in promoting the Sabbath.

New Market, N. J.

MEETING OF THE EASTERN ASSOCIATION

The Eastern Association will hold its annual meeting with the Marlboro Seventh Day Baptist Church on June 11-14, 1931. The meetings will begin on Thursday evening and close Sunday evening.

The subject of "Missions" will receive special emphasis. The association text is found in Isaiah 54: 2. "Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations; spare not: lengthen thy cords and strengthen thy stakes."

Our returned missionary from China, the Rev. H. Eugene Davis, is expected to be present and preach Sabbath morning and Sunday evening, while the missionary hour will be in charge of our missionary secretary, the Rev. William L. Burdick.

May the churches of this association show their vital interest in kingdom affairs and denominational problems by sending large and representative delegations to this meeting. Plan now to be present. Send in

your names as soon as possible to the chairman of the entertainment committee, Deacon Thomas M. Davis, Bridgeton, N. J., R. 8, or to the pastor, the Rev. Herbert L. Cottrell, Bridgeton, N. J., R. 1, so that arrangements may be made for your entertainment.

Very sincerely yours,

H. L. COTTRELL.

"FATHER OF COUNTRY" ORIGINATED IN PENNSYLVANIA

The honor of having originated Washington's famous title the "Father of the Country" belongs to an old Pennsylvania German almanac, according to the Division of Information and Publication of the George Washington Bicentennial Commission.

The name of the almanac was "Nord Americanische Kalender," and was printed in Lancaster, Pa., in 1779. The frontispiece — the full size of the page, small quarto, an emblematic design—presents in the upper portion of it a figure of Fame, with a trumpet in her right hand and in her left a medallion portrait laureated, inscribed "Washington." From the trumpet proceed the words "Des Landes Vater" — the Father of the Country.

Count Dumas, an officer of Rochambeau's army, leaves an additional record of the title. The general had appointed him as escort to attend Washington on his journey from Newport to Providence in March, 1781. He writes in his memoirs:

"After having conferred with Count Rochambeau, Washington was leaving us to return to his headquarters near West Point. I received the welcome order to accompany him as far as Providence. We arrived there at night on March 13. The whole of the population had assembled from the suburbs; we were surrounded by a crowd of citizens carrying torches, reiterating the acclamation of the citizens. All were eager to approach the person of him whom they called their Father, and pressed so closely around us that they hindered us from proceeding.

"General Washington was much affected, stopped a few moments, and pressing my hand said: 'We may be beaten by the English; it is the chance of war, but behold an army which they can never conquer.'"

MISSIONS

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

ADVANCE OR RETREAT

The Church of Christ is the most powerful and vital force in the world today, and it has been since the days of its founding. Little did men dream when Christ expired on the cross, when Paul was beheaded in Rome, and when all of the apostles except one suffered martyrdom, that there was a force silently at work in Asia and Europe which would cause many kingdoms to fall and change the map of the world. But such was the case. That force is still at work, not with the sword, the musket, or the man-of-war, but through love and the transforming power of the Holy Spirit.

The advance of the Church has not been continuous. Sometimes it has retreated and lost out in part or wholly in certain places and among certain nations. When a church or denomination commences to retreat in its activities, it is admitting defeat and beginning a retreat. It may not look upon its act in this light, but the result is a retreat and loss, which if ever regained is at a terrific cost.

The command of the head of the church is to go forward. He has never ordered a retreat or sanctioned one. His orders are plain and emphatic, "All power is given unto me in heaven and in earth. Go ye therefore, . . . and, lo, I am with you always, even to the end of the world. Amen." In the face of the declaration of power and the promise of his presence, it is not ours, having put our hands to the plow, to turn back. It is ours to go forward. "Speak unto the children of Israel that they go forward."

CONVERSIONS STILL NEEDED

"Conversion" is man's act in yielding himself to God. "Regeneration," or the "new birth," is the divine act by which God melts the heart of man till he (man) voluntarily turns in loving and joyous submission to his Redeemer.

Conversion and regeneration describe

different aspects of the same process and are often used interchangeably. No harm comes from this custom if we keep in mind the fact that both God and man have part in man's salvation. The classical statement of this fact is Paul's words in his letter to the Philippians, in which he says, "Work out your own salvation with fear and trembling; for it is God who worketh in you both to will and to work, for his good pleasure." Someone has said, we ought to pray as though it all depended on God, and preach as though it all depended on man.

In many quarters there is a feeling that not as much is made of conversion these days as formerly. However this may be, there is as much need for conversion now as ever and as great need that it be preached with power in some form or other.

The late Rev. H. K. Carroll, LL.D., a short time before his death, wrote an article for the *Christian Advocate* on the subject, "What Shall Be Done For a Church That Slows Down?" After pointing out that, in the previous year (1929) one of the largest denominations in America had suffered a net loss of fifty-six thousand, while the same denomination gained one million in thirteen years at the beginning of this century, he turned his attention to the cause and the cure. In his mind the cause was the fact that churches and ministers have ceased to stress the conversion of men as in other days, and are putting other things ahead of it. The cure Doctor Carroll suggested was that all give conversion its rightful place.

What he said regarding his communion applies to Seventh Day Baptists and other denominations as well, and should set us to thinking about what shall be done for a church or a denomination that slows down. The great denominations that have come into existence in the last two hundred years owe their success to the fact that they made evangelism supreme at home and on the foreign mission fields. As examples of this, note the Methodists, Baptists, and Disciples of Christ.

As Doctor Carroll points out, the conversion of men is still one of the great purposes of the Church of Christ. Some of his statements applicable to all denominations are as follows:

Dr. James M. Buckley, in his History of Methodism, and no man of his day had a more just and accurate knowledge of Methodism, said its great influence was due to "the power of the fundamental principles of Christianity as taught and preached by it, the attractiveness of its services, and the hand-to-hand conflicts waged by its pastors and people against the powers of darkness." He added: "The conversion of souls was its principal object," and that "the vast majority of its nearly five millions of communicants, in the United States alone, have been received by conversion." "Conversion" has passed out of use, if not of knowledge, since Doctor Buckley's day, and the language the fathers used in revivals is not heard from our pulpits. All this speaks of great changes in the Church during the present day, changes in the use of words, changes in methods. How much will the elaborate program prepared for the Pentecostal celebration in 1930 by the Federal Council be used? How many have initiated it, or carried it through Christmas or New Year's?

Is it not evident that unless a plan for an evangelistic revival is launched to accompany and inspire the increase of collections necessary, the ten millions asked for will not be forthcoming, and the process of pruning will proceed with new energy?

Bishop Francis Asbury had been not only a diligent itinerant, but a faithful visitor to the families in places where he preached, praying with them, urging them to become converts and using this opportunity to lay the foundations for missionary, Sunday school, publication, and other benevolences. Bishop McCabe, Secretary Leonard, and other great leaders never made a statement to a congregation of the need of missions without setting it in the midst of a fervent appeal for the conversion of souls, and pastors followed them in this plan. But the Centenary appeal was for funds, for funds alone, and the weight of the World Service Commission's appeal is for funds, and pastors find the apportionments very burdensome, and relieve the situation by applying the pruning process. Funds we must have, but hearts are indispensable, and if we win hearts we shall not lose funds.

The pastors need to be encouraged and instructed. With a decreasing membership they will have fewer contributors to appeal to; with a falling evangelistic membership they will have a smaller list to ask for contributions. The ingathering at Pentecost, which we are asked to call to mind this year and to reproduce if possible, used then Christ's methods as he used them. The disciples were to tarry at Jerusalem until the outpouring of the Holy Spirit should come, and they did tarry and the Holy Spirit did come, and we look back through nineteen hundred years to the great event which made the beginning of the Church of Christ forever memorable, and ask, Shall we have it again?

The appeal of the Church must be to Christ. But Christ, when he was among men, was poor in this world's goods. He was rich only

in things of the Spirit. He could heal the wounds of the soul; he could cleanse the heart of its sins and make it pure; he could lift the burden of sin where it ruled the wicked; he could give of the riches of life to those threatened with the punishment of death. He would have said, as Peter said, "Silver and gold have I none; such as I have give I unto thee."

AN INTERESTING LETTER FROM CHINA

*The Rev. W. L. Burdick,
Secretary Missionary Board,
Ashaway, R. I.*

DEAR FRIEND:

Perhaps a few items from the minutes of the meetings of the mission for the past quarter may be of interest to the Missionary Board, as well as informing to them in regard to the work here.

The land owned by the mission in Dazaung has recently been rented to a Liuho man, at a rental of \$135 per year. The mission is to pay the taxes.

The renter asked for a house, and the contract has been let to a carpenter for the modest sum of \$270, the mission furnishing doors, windows, flooring, and some heavy timbers taken from one of the old buildings recently torn down on this place. Mr. Crofoot is looking after this work.

Since the death of Mr. Dzau, whose home was in the native city, in the same building as our city school, and who in a way had charge of it, a committee has been appointed by the mission to look after the hiring of the teachers, the finances, and to have general supervision of the work. The committee consists of Miss Burdick as chairman; Mrs. Lieu Vung Sung, a former teacher in that school; and Mrs. Koo, one of our Bible women.

There is an enrollment in the school of nearly ninety pupils. Two Chinese teachers are doing very good work, one of them being the wife of Mr. Dzau's second son. The supervisors make frequent visits to the school.

This week a request has come from our neighboring school, Bridgman, to sell them our land at Dazaung. It was voted at our meeting last evening that we do not care to dispose of it at present.

Miss Miriam Shaw is entering most heartily into the work at Liuho. In addition to her supervision of the nursing, she is studying the language three or four

hours per day and has organized a nurses' training school in which the doctors and others are faculty members.

We were very glad to welcome back Doctor Palmborg to the work. Her industrial work is increasing. She has fifty women now who are busy all the time. During her furlough this work was in charge of Doctor Crandall's adopted daughter, who maintained the high standard set by Doctor Palmborg.

The Boys' School has an enrollment of nearly ninety pupils. The Girls', including the kindergarten and first four grades which also admits boys, has about two hundred forty.

Our mission meetings are usually attended by two or three of the Liuho members, and are held once a month. Yesterday doctors Crandall, Palmborg, and Mrs. Thorngate came in for it. Last month, because of the bad roads which were almost impassable on account of excessive rains, no one could get in.

The Crofoot house is being occupied by the young man who is to take Mr. Crofoot's work in the school. He has a family consisting of a wife and four children. Since coming here he has entered heartily into both school and church work, and attends and takes part in our foreign service. We believe he is going to be a real help in the work.

Sincerely yours,

NETTIE M. WEST,

Corresponding Secretary.

*23 Route de Zikawei,
Shanghai, China,
March 20, 1931.*

WORLD MISSIONS IN THE LARGE

Throughout non-Christian lands today 29,188 Protestant foreign missionaries and 151,735 native workers are conducting Christian work in 4,598 stations and 50,513 out-stations; 36,246 churches with over 3,000,000 communicants shine out in the darkness of the non-Christian world. Friends and sympathizers bring the number of the Christian adherents to over 8,000,000. Great numbers stand on the threshold of the kingdom; 2,440,000 pupils are being educated in 50,000 missionary schools ranging from kindergartens to great universities; 858 hospitals and 1,686 dispen-

saries treated in a recent year, 4,788,000 cases in the name and spirit of the Great Physician. Millions of pages of tracts, books, and periodicals are annually published. The Bible is being distributed in 853 languages and dialects at the rate of over 11,000,000 copies per year. The British and Foreign Bible Society print five tons of Bibles every day, and the American Bible Society since its founding in 1816, has issued 17,000,000 volumes. The breadth of Christlike sympathy is movingly exemplified in a great hospital for the insane in one of the lands, 104 leper asylums, 32 schools for the blind and deaf, and 361 orphanages. For this vast and varied work the churches of Europe and America in recent years gave \$69,555,000. Though these statistics cannot be remembered, their very recital impresses one with the magnitude of the enterprise. To him who knows their meaning they are clothed with the flesh and blood of those whose life work they represent.

But when one thinks of the work yet to be done, exultancy gives way to anxiety: 165,000 Christians in Japan, but 66,000,000 people, of whom 40,000,000 have never heard of Christ; 800,000 Christians in China, but 438,000,000 people in China, and only one missionary to every 52,000, and one Christian for every 1,000; 4,000,000 Christians in India, but that means only 1 in 80 of the population. In the whole non-Christian world there is only one missionary for every 36,700 of the population. How the challenge of Christ comes to us as the world stands before us with its needs and its longings. "Say not ye, There are yet four months, and then cometh the harvest? Behold, I say unto you, Lift up your eyes and look on the fields, that they are white already unto harvest."

—By Stephen J. Cory, in the "Christian-Evangelist."

LETTER FROM JAMAICA

DEAR RECORDER READERS:

We returned this week from Lower Buxton, where we spent ten days again. It rained a part of every day we were there. Some of the rains were very heavy. They were much needed by the farmers and were deeply appreciated by them.

Never before in our experience of more

than four years in Jamaica have our services been interfered with so much by stormy weather as during these ten days. The roof of coconut boughs on the meeting-house leaks badly. We had meetings there each Sabbath forenoon and afternoon. But we were not able to have a meeting there any night of our stay this time. It was rain, rain, rain. Two nights we had services in the home where we were keeping house. But the interest of the people did not seem to be dampened by the continuous heavy rains. Each Sabbath the all-day service was spiritually strong and uplifting. Last Friday morning I baptized two young men and two young women in the Caribbean Sea at Dry Harbour. They were happy to unite with the church.

Last Sunday afternoon there was an unusual downpour of rain. There could be no meeting in the booth that night. After the rain was over Miss Delila Brown came to our room to practice singing with Mrs. Coon. Then two young men came to pay us a call. Other young people followed them, one or two or more at a time, till two dozen young people were there. We took the organ into the room adjacent to our room, and all moved into that room where a very good time was enjoyed singing gospel songs. At length it was suggested that I talk to them some, while they rested their voices. I preached to them a gospel sermon. All of this took place without any preconceived or concerted plan. And this, too, in spite of the fact that a band of the Salvation Army from St. Ann's Bay, a dozen miles away, was in front of the shop just across the street from us trying with their singing and two drums to get a crowd for a special service. We had no thought of trying to run opposition to them. But people seemed to prefer our informal meeting to the excitement of the Salvation Army meeting. They did not leave when the sermon was over, but more and more came to sing and have a good time, till in the house and just in front of it, sixty people were present. Then it was decided I should preach another sermon. So, before dark I was preaching to the people in the house and those standing in front. At the close of this sermon many stayed to visit. It was nine o'clock before all had gone. All Mrs. Coon and I had for supper that

night was a cup of milk apiece. No time for more. But, witnessing such loyalty to the cause we love in these informal visits and this impromptu double gospel service made us very happy. Such experiences fill our hearts with joy.

The church is planning, under the wise and efficient leadership of its pastor, Brother N. A. Edwards, to construct a much better and more substantial church building. Last Monday, the day we left, members of the church and other men of the community met and worked all day in a "sawing match" preparing timbers for the new building. They purpose to have another day like it in the near future. They expect to put a zinc roof on the new building costing \$35 or \$40. They have but \$5 towards this fund now. They are very poor folks, but are pushing on with true courage. They have a mind to work, and will succeed.

Last Sabbath, just six months after the organization of the church, they voted unanimously requesting membership in our General Conference. The church was organized with fourteen constituent members. It now has twenty-six members with a good prospect for others to unite with it in the near future. All of these members, excepting Brother and Sister Edwards, are recent converts to the Sabbath. How many of our churches in the States during the last six months have done better service according to the proportion of their membership? Others of our churches in Jamaica are working with the same zeal and earnestness, and are facing the same conditions of extreme poverty. It is a critical time in their religious experience. The harvest is ripe. We must not neglect it now.

Sincerely yours,
D. BURDETT COON.

2B Camperdown Road,
Kingston, Jamaica,
B. W. I.,
May 8, 1931.

In this world the one thing supremely worth having is the opportunity, coupled with the capacity, to do well and worthily a piece of work, the doing of which is of vital consequence to the welfare of mankind.

—Roosevelt.

AN ARGUMENT ON RELIGION

Clarence Darrow came to Miami to tell people what he does not know about God and religion. He is an agnostic, having a know-nothing creed. But he also contends that no one else has the knowledge which he admits he has not. A debate was held in a great auditorium to which admission was charged. Mr. Darrow drew a fee of \$500 for the exposition of his ignorance about God. Quin O'Brien, appointed to represent the Roman Church in the debate according to press reports, received \$250. The Jewish and Protestant representatives apparently were volunteers and spoke without remuneration. The proceeds after expenses were met went to the fund for unemployment.

No one has any doubt about the agnosticism of Mr. Darrow. He is brilliant in many lines and informed, but that he is without the knowledge of God is evident. His arguments against Christianity apply for the most part only to those who have made the Bible a fetish. He misses the great facts of Christianity altogether and talks against a caricature. Meanwhile in churches, small and great, liturgical and non-conformist all over the world, worshipers are devoutly saying, "Our Father who art in heaven, hallowed be thy name." They are not agnostic with Mr. Darrow but have entered into knowledge with Paul.

There is a tradition that a certain person named Margaret Fullerton was born in Chester, S. C., prior to the middle of last century. Being interested in her memory I went thither several years ago and sought information from the oldest and best informed citizen. After listening to my story he replied, "I do not know her." He said there was no one of the name in the county and no mention of her in the records of which he had knowledge.

But the agnosticism of this well-informed citizen did not remove from my mind a belief in Margaret Fullerton. Her life did not consist chiefly in dates and records. These may be forgotten without any great loss in most lives. That she had lived was evident to me because she had influenced my life in a vital way. Ignorance on the part of some concerning her did not militate against my intelligent belief in her because historical facts had merged into

those which were intimate and personal. She was my mother. Agnosticism faded in the light of experience.

So Mr. Darrow's arguments fall at his feet. They are valid for him but for no one else. Wit, epigrams, and sarcasm entertain and even confuse the minds of some, but they do not make or destroy truth. Christians know in whom they have believed through a personal relationship which arguments do not establish and cannot remove. I have agnosticism concerning neither my mother nor my Lord, and for the same reason. I shall always remember Doctor Poling's reply to his son who, coming home from high school, entered his father's study and said, "Dad, what do you know about God?"

With only a moment for reflection as he faced the questioning boy he replied, "My son, I do not know much but what I do know has made a vast difference in my life."

We should hasten to admit there is much about God we do not, cannot know. We are wearied with the pretensions of those who assume knowledge that is born only of bigotry. But if a man may not boast of his knowledge, then surely ignorance is excluded as a matter of boasting.

I once heard Dr. Herrick Johnson say that his knowledge, however limited, was not to be discounted by his opponent's ignorance, however extensive. Mr. Darrow may argue on out of his agnosticism but it will not influence the man who has had a touch of the hand of God upon his life and the love of God upon his mind and heart, however less he may know of mundane things. He is not really an agnostic at all. He believes ardently, almost violently. But his belief is in unbelief.

There are difficulties in the way of belief, difficulties which the Christian sees as clearly as Mr. Darrow. But there are greater difficulties of a moral and mental sort facing unbelief. The difficulties of belief are met in the upward way. Unbelief meets its difficulties going down and out. The former difficulties met make for strength and beauty. The latter subtracts from life's total and leaves one stranded at the end of the day.

—By William M. Curry, in "The Presbyterian Advance."

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH
CHESTERTOWN, MD.
Contributing Editor

PROSPERITY AND PIETY

A SERMON

By THE REV. A. J. C. BOND

Text: Joy is withered away from the sons of men.—Joel 1: 12.

Scholars have difficulty in placing the Prophet Joel in point of time. All we know about him is that he was the son of Pethuel, about whom we know exactly nothing. A study of the text itself for a possible clue as to its date yields no positive results beyond the pretty general conclusion that he was either one of the earliest of the writing prophets or else one of the very latest. The majority hold to the latter view.

But when all has been said it matters little, so far as the message itself is concerned, when it was written. Sometimes, it is true, an acquaintance with the conditions that surround the prophet is necessary to a proper interpretation of his message. This is less true in Joel's case than in that of some others.

While the circumstances under which Joel wrote were by no means normal, they were such as often occur, and are not peculiar to any age or any country. The fact is that the situation in our own country during the last twelve months is so similar as to give special point to a discussion at this time of the Book of Joel.

Perhaps there cannot be found today in all literature a more realistic and vivid picture of the total devastation of a country than that given in the first chapter of Joel. A terrible visitation of locusts has laid waste the whole country. "The harvest of the field is perished—the barley and the wheat; the vine is withered and the fig-tree languisheth; the pomegranate-tree; the palm-tree also, and the apple-tree, even all the trees of the field are withered. The herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate; the water brooks are

dried up, and the fire hath devoured the pastures." Such is Joel's description of the terrible calamity that had befallen his country. And in the midst of this vivid portrayal of the condition of the country he throws in this arresting sentence: "Joy is withered away from the sons of men." It is to this sentence especially that we want to call your attention, for it seems most significant in its particular setting.

In the tone and temper of Joel's work we see revealed the sincere teacher. His acquaintance with nature, and his sympathetic appreciation of its varied phenomena, and his wonderful descriptive powers, combine to produce a most interesting piece of literature. But after all, Joel's interest is in the lesson to be learned from the circumstances with which he deals. In the temporal he sees reflected the eternal, and he is aware of the bearing of economic conditions upon the life of the spirit.

Now, we must agree with the prophet. The question of one's bread and butter, and of the necessities and comforts of life does affect his spiritual life. We may not think of financial depression, whether its cause be drought or something else, as a direct act of God, or as something "sent." But we do believe that through the things that God permits there are life lessons through which he educates the soul. The important question is: How are we going to meet the experiences of life which seem adverse and sometimes almost overwhelming? The answer will be found very largely of course within ourselves. One way is indicated in the words of our text, and it is a way that is quite common today.

"Joy is withered away from the sons of men."

An editorial in a recent number of the *Milton College Review* indicates different ways in which men meet this problem.

LITTLE RADICALS

Many of the thinking college men and women create for themselves ideals which they hope to live up to in their lives after graduation. Seeing a quiet perspective of life which precludes entrance into the rush of competitive business, or finding their happiness in a peaceful, restful detachment from most of the world, they may learn to detest the great American campaign of dollar grabbing and glory seeking. They prefer to retain their individuality in a humble position rather than discard it altogether in a machine-like job. They prefer not to be standardized.

Of course, these young people will face the necessity of earning a living for themselves and their loved ones. The simple need of food will shatter this ideal for many people. Gradually as the ideals they had hoped to live up to grow dimmer in the past, their dreams become merely youthful ideas that they tossed aside to travel down a narrow rut the remainder of their lives.

Occasionally one has enough money to live as he wishes. The overwhelming desire to live up to the individualistic ideal may cause some to neglect the worldly life and endure privation. May these few be praised, for they are the preservers of idealism, hope, independence, and individualism.—*Milton College Review*.

It seemed to me this brief editorial found in one of our college papers was worth quoting entire. It reflects the feeling of college youth, who have ideals—of which the world is greatly in need—and yet who face the future with apprehension. For to these ideals the world is hostile or killingly indifferent. Perhaps the most of these young idealists will hit the deadly rut before they have gone very far, and then it will be said of them:

"Joy is withered away from the sons of men."

Others will hold to their ideals in spite of every discouragement; and these are the salt of the earth without which civilization would perish from the earth.

The writer of the editorial timidly refers to a third class: "Occasionally one has enough money to live as he wishes." Now, I am taking the position in this sermon that it is the concern of the Church, and in the interest of holy living to increase the number of those to be found in this class. If the love of money is the root of all evil, the Christian use of money may bring about great blessing to mankind. If riches are dangerous, and often prove a curse, extreme poverty is the enemy of society and often breeds crime and disease of body, mind, and soul. It brings on a condition where "Joy is withered away from the sons of men."

If great prosperity causes men to forget God, a lack of the necessities of life also dims the heavenly way.

Three times Joel repeats the refrain: "The meal-offering and the drink-offering are cut off from the house of the Lord"; "The meal-offering and the drink-offering are withholden from the house of your God"; "Is not the food cut off before our eyes, yea, joy and gladness from the house

of our God?" Directly, in the mind of the prophet, economic conditions affected religion.

Now, this may not be a field in which the Church has any expert wisdom, but it does present a situation upon which the spirit of the Master must be brought to bear; and to help to bring that about is the business of the Church, and should therefore be a part of the minister's message, even as it was of the prophet's of old.

I agree with Bishop Gilbert of New York and the majority with him in a recent meeting of Episcopalians in New York City, who voted to ask the General Convention of that great church to take some steps looking toward the elimination of periods of unemployment, such as we are now experiencing. (Will Rogers says, "Prosperity is just around the corner, but many of us will not live to reach the corner.")

It was heartening to have Dr. Harry Emerson Fosdick challenge the great business men of his congregation to consecrate their brains to the task of working out a solution to the problem which their business brains have created. It will take brains to do it, but it will take heart also. "Rend your heart, and not your garments," Joel says, "and turn unto the Lord your God." I have said it is the business of the Christian Church to inspire men of great ability to grapple with this question of unemployment until its sinister threat is removed from the honest, industrious man who wants to make an honest living.

Most encouraging indeed are the words of Gerard Swope, president of the General Electric Company, at the session of the congress of the International Chamber of Commerce, held in Washington last week.

He described the benefit which would accrue to the employe, who would be guaranteed the stability of his work, as follows:

So much has been written and spoken that it is fully recognized what a tragic thing irregularity of employment is, whether seasonal or cyclical. How demoralizing it is for a man who is able and willing to work, because of the breakdown of our social and economic machinery, not to be able to secure such work! A human being laid off for lack of work, after the harrowing experience of endeavoring to find work, is never again as self-respecting and self-reliant a human being as he was before—he has lost something that can never be replaced.

The demoralization of idleness and irregularity

of employment is not only demoralizing to the individual himself, but to his family, and reacts upon society. Such an employe, with that constant fear hanging over him of being laid off and unable to provide the necessities of life for his family and himself, approaches his work with a mind that is not free from worry. He approaches it as a task to be accomplished with the largest amount of compensation to be immediately secured.

He cannot enter upon his work with the same interest and enthusiasm or give as much of himself or find from his work the satisfaction that will produce the best results for himself and the industry.

It is confidently believed that if the fear of lack of work were removed from the mind of the workingman, he would approach his work with an entirely different attitude, his intelligence would be aroused, his interest stimulated, and he would have enthusiasm and satisfaction from the work to be done. As a result the quality of workmanship would be better, he would feel free to suggest better methods, which would lower costs and be reflected eventually in lower selling prices to the public and assure a wider sphere of use for the article itself.

Mr. Swope said he believed that industry has awakened to its responsibility in this regard. Whatever system may be evolved, he added, must be a co-operative enterprise between employers and employes.

Such words as those uttered by Mr. Swope in a meeting such as that held at Washington are encouraging. And his is not a lone voice crying in the wilderness. It is the business of religion to lead men to maintain a high conception of human values, and to inspire men of great ability with a sense of the importance of giving to every man the right to call his soul his own. The primary aim should be, not to make money but to make men.

In order that human interests shall have dominance over the material, it will be necessary to see earthly affairs from heaven's standpoint. It was from Joel's prophecy that Peter quoted on the day of Pentecost: "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my Spirit."

Jesus came and revealed to men the type of life that will cure all ills of mankind, individual or social. The Holy Spirit comes to dwell in men, empowering them to live the Christ way. Old men dream dreams of

a better day. Young men see visions of a Christianized society. Servants and handmaids share the blessings of the increasing Christian order.

"The ills we see,
The mysteries of sorrow deep and long,
The dark enigmas of permitted wrong,

Have all one key:
This strange, sad world is but our Father's
school;
All chance and change his love shall grandly
overrule."

"His provision may be, for a time curtailed. But after the tempest comes tranquillity, after scarcity, renewed plenty. Thus the entire circle of human experience, with its joys and sorrows, its humor and its pathos, while enclosing man cannot exclude his heavenly Father."

If joy is withered away from the sons of men, it can be but a temporary experience for those who are able to vision the Father's care. The abiding experience to which we come back with ever greater confidence is found in the later words of the prophet: "And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and there is none else; and my people shall never be put to shame."

THE BIGGEST WORK IN THE WORLD

What is the biggest work in the world? We see statistics about the largest industry, the largest business organization, or the largest combination of affiliated institutions. Bigness is regarded as the great ideal toward which business should strive. Evidently the Apostle Paul believed that the Church is the biggest and most important thing in life, if the Church fulfills its mission of winning the world to Christ. This work is so vast that every member of the Church is summoned to take some part in it. This task is big enough to affright us. Dr. Charles Brown once said: "If we only knew it, Sunday school teaching and preaching, with the object of changing people's lives and bringing them to God, is the biggest work in the world; so big that anybody is a fool who attempts it alone, or who thinks that any wit or wisdom of his is going to accomplish it. It is so big that only the power of God's Spirit can accomplish it. And that Spirit is waiting for channels through whom he may work. He finds them in every surrendered and obedient soul."—*Christian Observer*.

IN OLD SALOON DAYS

WHEN OUR GOVERNMENT LEGALIZED THE
LIQUOR TRAFFIC

By GEORGIA ROBERTSON

(Article read before the W. C. T. U. of the District of Columbia and before the Business Women's Council of Washington, D. C.)

It was not the name saloon, or the brass rail, or the easy-swinging screen doors that made the saloon what it was—a place so vile that even the ardent wets say, "It must not come back."

If only non-alcoholic beverages had been sold in those saloons they would not have become breeding places for drunkenness, fights, shootings, and practically all crimes.

It was the alcohol in the beer, wine, and distilled liquors sold there that caused the drunkenness, poverty, crime, and heart-breaking misery. If the same kind of beer, wine, and distilled liquors had been sold anywhere else—in groceries, drug stores, restaurants, hotels, or only in government stores through mail orders—and had it been drunk in vacant lots, or deserted buildings, or in the homes of the people, drunkenness, quarreling, fighting, murder, abuse of wife and children, sexual immorality, and other crimes would just as surely have resulted from its use.

Violation of liquor laws did not begin with the passage of the Eighteenth Amendment and the Volstead Act. Liquor dealers and their customers constantly violated both the week day and the Sunday closing hours for saloons. They also violated the law against selling to minors and drunkards. Their slogan was, "Dimes spent now treating boys will bring us dollars later." They located saloons outside the prescribed areas and defied the law to dislodge them.

The *Liquor Dealer's Journal* complained of the number of bootleggers and speak-easies that reduced their sales. The government even then had officers hunting out illicit stills that were evading the liquor tax, not only in the mountain regions but in our cities as well.

Neither did deaths from alcoholic liquors begin with the passage of the Eighteenth Amendment. "The liquor deaths in the United States during the saloon regime averaged 60,000 a year, or 1,250 a week." Even the purest "good grain alcohol" is a rank poison to the human system.

At the request of the liquor dealers themselves the government placed all liquors containing one half of one per cent, or more, as intoxicating; and no one seems in those days to have questioned its accuracy.

There was "a well beaten path between the liquor dealer's place of business and the houses of ill fame." "He bribed judges and threatened district attorneys." He had a grip hand on political nominations and elections. State legislators and even United States senators and congressmen felt the power of his threats.

It was because the liquor dealer himself was a constant violator of the laws of both God and man that our people arose in their might and outlawed him. This was not "put over" on him by any one but himself. It was the reaction upon him of his own deeds.

Bring back liquor—even wine and beer—and you bring back the liquor dealer and his drunken, crime-committing customers with all the evils of the old saloon!

Instead of talking glibly about the evils of prohibition, talk about the evils of the government-licensed, government protected liquor traffic of saloon days. Seventeen million youth have come to voting age since the Eighteenth Amendment was adopted. They know nothing of those evils; they hear only of the evils of prohibition!

Be consistent, and when advocating wiping out prohibition laws in order to make people stop drinking and stop *wanting* to drink, ask also that theft of your automobiles and other property be prevented by wiping out also the laws and penalties against theft and burglary!

IMMORTALITY

AHVA J. C. BOND

No sound disturbs the autumn calm,
Nor moving, vibrant breath.
The yellow leaves that silent fall,
Complete a ripened death.
No wrench of wind, no weight of rain,
To earth the sere leaf brings;
It feels the power that ever pulls
To earth all earthy things.

A strange completeness in it all,
And nature's round is brief:
In autumn, leaf returns to mold,
In spring, leaf-mold to leaf.
By that same token man of flesh
Soon joins the lifeless clod;
And man of spirit, heaven-born,
Returns again to God.

WOMAN'S WORK

MRS. ALBERTA DAVIS BATSON
Contributing Editor

IS YOUR PAPER READY?

We are looking forward to the reading of some fine thoughts on Sabbath observance which will be published in the papers on "Home Training of the Young Child in Sabbath Keeping." They cannot be published without your co-operation. Have you sent your paper to your associational secretary? The best paper from each society must be in the hands of the corresponding secretary of the Woman's Board by June 1, 1931.

MINUTES OF THE WOMAN'S BOARD

The Woman's Board met Sunday, May 10, 1931, at the home of Mrs. George B. Shaw, Salem, W. Va. Members present: Miss Lotta Bond, Mrs. Eldred H. Batson, Mrs. L. R. Polan, Mrs. G. H. Trainer, Miss Conza Meathrell, Mrs. Edward Davis, Mrs. Okey W. Davis, Mrs. George B. Shaw, and Mrs. Oris O. Stutler.

The meeting was called to order by the president. After the reading of the tenth chapter of Romans, Mrs. Stutler offered prayer.

The minutes of the last meeting were read.

The treasurer gave the following report which was adopted:

MRS. L. R. POLAN, *Treasurer*

In account with the

WOMAN'S EXECUTIVE BOARD,
SALEM, W. VA.

| | |
|--------------------------------------------------------|----------|
| Balance April 13, 1931 | \$ 82.17 |
| H. R. Crandall | 53.12 |
| Onward Movement | \$19.78 |
| Albion Woman's Missionary and Benevolent society | 33.34 |
| | \$135.29 |

There were no expenditures.

It was voted that the money sent from the Woman's Missionary and Benevolent society of Albion be used as specified.

Correspondence was read from Mrs. S. F. Bates, Watertown, N. Y., the Federation

of Woman's Boards of Foreign Missions and the China Famine Relief.

It was voted that the Woman's Board send \$10 to the China Famine Relief.

The Conference program committee reported progress.

It was voted that we choose Sunday morning of Conference for the women's breakfast.

It was voted that the board send a letter of congratulation upon the arrival of a baby girl at the home of Professor and Mrs. Harlie D. Bond. Mrs. Bond is the associational secretary for the Southeastern Association.

These minutes were read and approved.

Adjourned to meet with Mrs. Batson the second Sunday in June.

MRS. GEORGE B. SHAW,
President,

MRS. ORIS O. STUTLER,
Secretary.

DENOMINATIONAL "HOOK-UP"

SURPRISE PARTY FOR SHILOH'S PASTOR

Members of the West District Male Chorus and their ladies gave a surprise party on the evening of May 11 to the Rev. E. F. Loofboro. Mr. Loofboro has been a member of the chorus since its beginning, five or six years ago, and the party was a farewell, as Mr. Loofboro is leaving Shiloh the first of July to take up a new pastorate in Lost Creek, W. Va. The chorus is made up of men from Marlboro, Greenwich, Roadstown, and Shiloh, and is directed by Mrs. Luther S. Davis. A delightful evening was spent socially and in games for old and young. On behalf of the organization, the Rev. W. S. Hammond, pastor of the Baptist Church at Greenwich, presented to Mr. Loofboro a desk lamp and traveling bag, which he said were tokens of the love and esteem of his friends in the chorus. Mr. Loofboro expressed his thanks for the gifts and his keen appreciation of the fine spirit of fellowship that is apparent in this large group, representing five churches. The ladies served fruit punch and cakes. Forty-three were present beside the members of the Loofboro family.

Herbert N. Wheeler of Washington, D. C., chief lecturer of the Department of Forestry, has accepted an invitation to speak

at the twilight memory service at the Marlboro church on May 30. Two trees which Mr. Wheeler has given in memory of his parents, the Rev. Samuel R. Wheeler, former pastor at Marlboro, and Mrs. Wheeler, will also be dedicated. In the evening Mr. Wheeler will deliver an illustrated lecture at the Shiloh church.

—*Bridgeton Evening News.*

TEEN-AGE CONFERENCE AT ADAMS CENTER

The thirty-sixth Teen-Age Conference of Seventh Day Baptist young people was held at Adams Center last Sunday, conducted by the Rev. A. J. C. Bond of Plainfield, N. J. Those in attendance from Brookfield were Arthur Curtis, Margaret Bass, Dana Worden, Frances Langworthy, Mary Petroski, Robert Curtis, Kenneth Rogers, Jean Rogers, Gerald Rogers, Glen Bacon, Ellison Corbin, Victor Corbin, Herman Palmer, Bessie Palmer, Muriel Polan, Dighton Polan, Jessica Brown, Robert Langworthy, Mary Corbin, Ermina Owens, Alpha Crumb, Frances Polan, and H. L. Polan.

The patrons and delegates from Leonardsville, Verona, and DeRuyter were present so that in all there were about seventy-five in attendance. A banquet was served at noon and a light lunch just before starting for home.

Although it rained very hard, the trip was made in good time. It was a very enjoyable and profitable occasion.

—*Brookfield Courier.*

MISSIONARY SOCIETY HAS MOTHER'S DAY PROGRAM

The Nellie Shaw society met Wednesday afternoon at the home of Mrs. Rua Wilson, with Mrs. Wilson and Miss Carrie Rood hostesses. Mrs. Celia Moulton had charge of the following Mother's day program: Hymn, "Tell Mother I'll be There," led by Sadie Cox; devotionals, Mrs. Stella Babcock; solo, "Mother McCree," Mrs. Ruth Babcock; Mother's day story, Mrs. Fern Maxson; piano duet, arranged by Mrs. Nina Johnson; poem, Mrs. Georgia Greene; discussion by the society of "Mothers' problems."

—*North Loup Loyalist.*

The Rev. and Mrs. H. Eugene Davis of Shanghai, China, called on Walworth friends on Thursday and were dinner guests

of Mr. and Mrs. J. A. Bonham. They expect to be here over the week-end of May 23 and Mr. Davis will preach in the Seventh Day Baptist Church.

—*Walworth Times.*

Miss H. May Dixon, now of Salem, N. J., Mrs. A. E. Main's sister, is to finish her public teaching work in June and to retire July first on a teacher's pension. Trustees and others acquainted with her work speak in high terms of its efficiency. She is coming to Alfred and will occupy a suite of rooms in Dean Main's house at the corner of Park and Terrace streets. She will help Dean Main in secretarial work, similar to that which has been so well done by Miss Johanna Pieters and Miss Miriam Bender. Friends, old and new, will welcome Miss Dixon, who will be a real addition to the social, intellectual, and religious life of Alfred.

—*Alfred Sun.*

The New England Seventh Day Baptist ministers and their families including the Rev. and Mrs. Carroll L. Hill and their son Bobby and daughter Dorothy; the Rev. and Mrs. Harold R. Crandall and daughter Elizabeth of Westerly; and Mr. and Mrs. Everett Harris and son Lawrence Stanley of Waterford, were Sunday guests of the Rev. and Mrs. W. D. Burdick of Rockville.

The Sabbath Promotion Good Will committee of the New England Seventh Day Baptist Christian Endeavor Union held a service at the church on the evening following the Sabbath. The service was conducted by Morton R. Swinney of Niantic, Conn. Others who had a part on the program were Miss Ruth Van Vleck and Miss Ruth Gavitt of Westerly, Miss Marion Crandall of Rockville.

—*Westerly Sun.*

HUSBAND AND WIFE DIE WITHIN TWO WEEKS

The following from the Nortonville, Kans., *News*, tells of the death of the Rev. and Mrs. G. M. Cottrell. Mr. Cottrell was a brother of the late Boardman Cottrell of this place, and an uncle of Mrs. F. H. Ellis, Mrs. Ned Hurd, and Ramond Cottrell. The *News* says:

The Rev. G. M. Cottrell died last Thursday, April 30, at the home of his son, James, in Hollywood, where he and Mrs.

Cottrell went last November to spend the winter. Mrs. Cottrell was confined to her bed after March 10, and died April 16, and her husband survived her only fourteen days. They celebrated their golden wedding anniversary in Topeka last October.

—*Alfred Sun.*

Charles Chow, a resident of Shanghai, China, and the Rev. and Mrs. H. Eugene Davis, missionaries in Shanghai, China, presented a special Chinese program Tuesday evening, May 5, from eight to eight-thirty, the Milton College weekly radio hour. Mr. Chow played the Chinese flute and Mr. and Mrs. Davis told of the native customs and conditions.

The Rev. H. C. Van Horn of New Jersey is a guest in the home of Dr. L. M. Babcock. Mr. Van Horn is visiting the Albion, Walworth, Milton, and Milton Junction Seventh Day Baptist churches in the interests of the denominational Tract Board.

—*Milton News.*

P. E. TITSWORTH CHOSEN ROTARY
DISTRICT HEAD

Dr. Paul Emerson Titsworth, president of Washington College, brought to the eastern shore of Maryland its first governorship of the thirty-fourth District of Rotary International when he was elected as head of that unit at the annual conference of the clubs of that district which ended its sessions at Harrisburg, Pa., yesterday. The victorious Chestertown candidate was opposed by Oliver Short, of Baltimore and Ward Wilson, of Clearfield, Pa. During the election Doctor Wilson withdrew in favor of Doctor Titsworth and the Chestertown candidate was returned the victor, sixty to forty-eight, over Mr. Short, his Baltimore opponent.

Doctor Titsworth was one of the organizers and the first president of the Chestertown Rotary Club in 1926-27. He is president of the Kent County Chamber of Commerce and a member of the executive committee of the Delmarva Eastern Shore Association.

The newly elected governor of the thirty-fourth district will sail June 10, on the *Mauretania* for Europe, where he will attend the annual conference of district governors to be held in Vienna, June 16 to 22,

and the annual international conference of Rotary in the same city from June 22 to 26. At the convention he will represent the Chestertown club. During his stay in Europe he will visit for three days at the home of Anton Lang, the man who has taken the part of the Christus in the decennial Passion Play at Oberammergau for many years.

Doctor Titsworth, who heads the sixty-one clubs of the thirty-fourth district, has held many connections with Rotary clubs in foreign countries. In recent years he has visited the clubs of Venice, Rome, London, Paris, and Berne. Last summer during a trip to Europe, he took with him five American flags which he presented to the clubs he visited on behalf of the Chestertown Rotary Club. In turn he received for the local clubs flags from the five different countries visited.

Since becoming a Rotarian in 1926, Doctor Titsworth has delivered addresses before many clubs in this and neighboring states.

—*Alfred Sun (Taken from
Chestertown, Md., Enterprise)*

SHALL WE FORGET?

Some day, perhaps we shall forget
Main streets where rum-holes festered — doors
that swung
As loosely as the lounge's idle tongue;
Forget the haunted look that children wear,
Robbed from their birth by thieves whose li-
censed lair
Waxed fat upon the passing workman's wage,
And cheated helpless youth and feeble age.
Some day, perhaps, we shall forget,
But oh, please God, not yet, not yet!

Some day, perhaps we shall forget
The glorious thrill of having set them free,
Of keeping faith with children yet to be!
Though in the harbor fogs have settled low,
Opinion's frenzied ships dart to and fro,
Still gleams aloft for those with seeing eyes
The torch of liberty, serene and wise.
Some day, perhaps we shall forget,
But oh, please God, not yet, not yet!

—*Molly Anderson Haley.*

If our faith in God is not the veriest sham, it demands, and will produce, the abandonment sometimes, the subordination always, of external helps and material good.

—*Alexander Maclaren.*

YOUNG PEOPLE'S WORK

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

**SEVENTH DAY BAPTIST YOUNG PEOPLE
WILL HELP**

A few days ago you received the May bulletin of the Young People's Board, and you have surely read it at least once. Re-read the section headed "Attention: Let's Go Over The Top."

This announcement officially opens a campaign to raise money among Seventh Day Baptist young people for the denominational budget. One or two societies can do a little, but not much. *We need the full co-operation of every society in the denomination.* And that includes you and your society. May we take for our slogan for this campaign:

*Seventh Day Baptist Young People
Will Help*

So let's start right in and raise some money for our budget. We want every society to do its best. There is no stated amount we want to raise. Just our best. So start your drive *now*. There are only a few more weeks in the Conference year and *action* is necessary. Give all money raised to your church treasurer, and tell him what it is for. *And* report to Morton R. Swinney, Niantic, Conn., the amount you raise, and how you raise it, as soon as you raise it. Report soon and often.

Hold a special pre-prayer meeting; ask God to help you in your efforts; ask him to help you realize that you are not just raising money, but that you are trying to advance his kingdom. Remember that no campaign can be a success without him.

We list below a few ways in which you might raise money. Use any or all of them, and your own ideas, too.

1—Arrange a special Onward Movement program and invite the church members to come. Have a speaker or two, some good live music, and take up an offering.

2—Put on a home talent entertainment, or a play; charge a reasonable admission price.

3—Give fifty per cent of the money now in your society treasury.

4—Ask each member to deny himself or herself something once or twice or more each week for the balance of the Conference year and give this amount.

5—Ask each member to earn a dollar, in some way other than his regular work, and give it.

6—Then there are the usual methods: suppers, lawn festivals, outdoor socials, etc.

Please do not lose time. Bring this before your society without delay. Get started *now*. Get every member on the job. Remember our slogan:

*Seventh Day Baptist Young People
Will Help*

Let's show the denomination that we mean it. The denomination needs us, and we need the denomination. So, let's go!

Further suggestions or assistance will be willingly forthcoming. Just write,

MORTON R. SWINNEY,
Niantic, Conn.

THOUGHTFULNESS AND KINDNESS

**Christian Endeavor Topic for Sabbath Day,
June 6, 1931**

DAILY READINGS

Sunday—Thoughtful care (Luke 10: 33-35)
Monday—Natural kindness (Acts 28: 1-6)
Tuesday—The Christian way (Eph. 4: 31, 32; 5: 1, 2)
Wednesday—Practical Christianity (Jas. 1: 26, 27)
Thursday—Age-old thoughtfulness (Lev. 25: 35-38)
Friday—Jesus' kindness (Luke 9: 12-17)
Sabbath Day—Topic: The need for Christian thoughtfulness and kindness (Acts 3: 1-10. Consecration meeting)
"Millionaires are the hope of the world—Millionaires in kindness! And—No one has a 'corner' in kindness."

SUGGESTED QUESTIONS

Selfishness is the sin which blinds us to thoughtfulness for others. How may we overcome it?

Have you ever attempted a kind deed, only to be misunderstood? What did you do? What should one do in such a case?

Suggest some things of everyday thoughtfulness toward us which we do not appreciate.

SUGGESTED SONGS

"Take the Name of Jesus With You,"
"What a Friend We Have in Jesus,"
"Wonderful Words of Life," "Jesus, Keep

Me Near the Cross," "I Gave My Life for Thee."

—Standard Christian Endeavor
Quarterly.

THOUGHTS FOR THE QUIET HOUR

By LYLE CRANDALL

We are told in the Bible that Jesus "went about doing good." Many instances are told which prove this statement. He came into the world to teach kindness and thoughtfulness for others. His whole life was full of kind deeds for others.

All around us we see the effects of thoughtlessness on others. There are many acts which we do unintentionally which cause others suffering and anxiety. We do them without thinking of what the result will be. We often fail to do things which we should do. When we at last come to ourselves we are sorry that we failed to do our duty, especially when someone is made unhappy because we failed. We should ever be thoughtful of the welfare of others.

The world needs practical Christianity more than anything else. It has had too much of "creed and dogma" Christianity in the past. We are living in an age when people want facts for proof. We have got to prove to the world that we are true Christians, not only by the words we speak, but by the *lives we live*. Our daily lives will count for Christ or against him. They will win souls to him, or drive them away from him. Are you a living witness for Christ?

INTERMEDIATE CORNER

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

DAILY READINGS

Sunday—Creative work (Exod. 31: 1-6)
Monday—Unemployment (Matt. 20: 1-16)
Tuesday—Life more than "getting by" (Prov. 24: 30-34)
Wednesday—Seek education all through life (Prov. 2: 3-6)
Thursday—Professor Paul (Acts 19: 8-10)
Friday—Learn a trade (Acts 18: 1-4)
Sabbath Day—Topic: If not school—what? (Prov. 4: 1-9. Consecration meeting)

Topic for Sabbath Day, June 6, 1931

IF NOT SCHOOL—

An intermediate is usually still in high school. For him, or her, to consider leaving school is like a builder abandoning a house

he is building before he has put on the roof—it is woefully incomplete. Of course there is a lot that should be done to complete a house after it is inclosed, in the way of interior decorations and paint on the outside to keep the building from weathering, all of which makes the building more beautiful, serviceable, and valuable; but we might conceive of the house being habitable when it was well inclosed and the wet and cold were shut out.

The state seems to think every boy and girl needs a high school education to fit him for life, and so makes it possible for each to get it without cost. An intermediate would be unwise to neglect a high school education or its equivalent.

If high school with its short hours of study, its hours of recreation and social intercourse with other young people seems a drudgery, what would the longer hours of confinement to the tasks of shop or office be; that is, such tasks as are available to one without high school or higher education. Of course, neither school nor work need be drudgery if one has the right attitude toward his task.

Another possible result of no school is idleness—not only wasting time but getting into bad company in poolrooms, loafing places, and gang-land. This I am sure is not applicable to any in our Intermediate societies. In fact I doubt if this whole topic affects many of our intermediates. My conception of our intermediates is of a group enjoying their high school work and planning, where possible, to equip themselves for better service with even higher education.

JUNIOR JOTTINGS

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

Mr. President—how about a plan for one improvement a month in your Junior society? Make a list of twelve items in which your society may be bettered. It may be that your behavior is bad. It may be that your music is poor. It may be that the testimonies lag or the members read clippings all the time. It may be that too few offer prayer in your meetings. It may be that your attendance is irregular. It may be that your committees are lying down on their

job. Whatever it is, insist that during a certain month it must be improved. Then keep that improvement up month after month as you undertake to better some other problem. The first thing you know you'll have a model Junior Society!

OBSERVATIONS BY THE CORRESPONDING SECRETARY

THE REV. HERBERT C. VAN HORN

On the Field.—The work of the corresponding secretary in southern Wisconsin was closed with private conversations and conferences with some of the leaders. The visit at Albion was quite satisfactory, although not many attended the public meeting. But some were sick. An interest is felt in our work and a spirit of peace and co-operation was manifest. The journey north was taken by automobile, Dr. Lester M. Babcock of Milton furnishing the conveyance and continuing with me around as far as Dubuque, Iowa, where these observations are being typed. I might well say the doctor has been a helpful associate in the work and a sympathetic and able adviser. While disclaiming for self any ghost of a similarity to the great apostle of old, I would like to compare Doctor Babcock to Luke, the beloved companion of Paul on so many of his journeys. The doctor certainly ministered to the secretary and was a constant delight.

At New Auburn the pastor was found working hard on a farm to supplement his salary. His noble wife and lovely children were pleasant to meet and visit. One may be glad that our pastors are versatile men, well able to take care of themselves; but it seems a pity that men prepared for gospel and pastoral service—and when it is so much needed—must engage their time and strength in other pursuits. Many calls, with the pastor, were briefly made in this community and one public meeting held. Pastor Loofbourrow accompanied us to the "Twin Cities" and Dodge Center and proved himself a veritable Apollos. At Minneapolis, for many years a group of Seventh Day Baptists, largely members of Dodge Center, have maintained a Sabbath school, meeting in a private home. Members of this group met at the home of Lester B. Burdick and gave most attentive heed to the secretary's message concerning

our denominational interests and the place of the Sabbath. A hospital call was made in St. Paul on a friend of other days, Brother U. S. Langworthy. The wife of this friend increased our traveling trio to a quartet as we proceeded into southern Minnesota. The writer has always been enthusiastic about the southern part of this beautiful state. As we rolled over good cement roads, the eye was rested by the soft green of rolling prairies and wooded hills. A brief stop was made at Owatonna to call at the Pillsbury Military Academy to see a lad, Ralph Burdick, who looks on the writer as a great man. When Ralph was a small boy the writer went overseas in Y. M. C. A. service, and very unwisely suggested to the children before leaving that he might bring back a piece of the Kaiser's hair ribbon. Just why he was so foolish he cannot say, but on return this boy confidently asked to see the ribbon. His confidence in his pastor, however, seemed to survive the disappointment. He is now a fine, upstanding chap, getting some fine training and discipline in this school for boys.

At Dodge Center.—Services in this old pioneer church were begun on Friday night, soon after the sun had set and beautifully indicated that the Sabbath had begun. Brother Loofbourrow preached on John 3: 16, the verse probably more widely known and repeated than any other in the Bible. After his most stirring sermon, the writer conducted a conference or testimony meeting. Many took part, tearfully expressing sorrow for sin and mistake, asking and receiving forgiveness from one another. It was a beautiful service and before it closed everybody shook hands with the preachers and each other in a manner that would have gratified people in West Virginia.

On Sabbath morning, after the sermon on The Great Mission of Seventh Day Baptists, as "repairers of the breach," the Lord's Supper was administered by Brother Loofbourrow, assisted by Brother Scannell. In the afternoon the writer spoke on the interests of our Young People's Board and the Meaning of the Christian Endeavor Emblem. In the evening, the New Auburn pastor again brought a practical and most helpful message and the writer spoke on

our Denominational Program and Interests. All four of these services were well attended by old and young. Here is a church with a fine group of people of all ages, capable of being one of our finest working units in the United States. The church is hopefully preparing to entertain the Northwestern Association in July. Perhaps as never before is there a need of a large attendance from sister churches. Due to existing and unfortunate circumstances it has not seemed advisable for the church and Brother Scannell to resume their pastoral relationships. Brother Scannell has made all arrangements to leave Dodge Center, and as this is being written, doubtless is loading his goods. He loves Seventh Day Baptists and wants to work among us. He showed a marvelous sweet spirit all through our meetings and in personal conversation. He is a strong preacher and, while perhaps interpreting Scriptures somewhat differently from our average ministry, his message is not inimical to ours. He is a strong evangelist and has a message that would be helpful to us. It is the hope of many—I believe the Dodge Center Church unanimously feels so—that he may continue to have an opportunity among us. But at present the Dodge Center Church is without pastoral leadership and in need of our sympathy and prayers. We all have a long way to go in love and forbearance. Constituted as we are, nothing but the love of Jesus Christ in our hearts and lives can make it possible. He is ready to help us if we will allow him to do so.

Onions.—"He knows his onions" is a bit of expressive slang needing no interpretation. Dodge Center, however, literally knows its onions—as does many a market. For this odorous vegetable this city is noted. Train loads of these fellows are shipped from this center, annually. The prospect for a fine crop never, at this time of year, was more promising. Viewing the big field of them after their first cultivation there was brought to mind the days when the writer followed the "wheel hoe." However, the inspiration of this observation is that here is a good location for Seventh Day Baptists with limited means who care to till the soil. Land is priced reasonably and is of high productive value. In the trucking business one can be his own

boss and make a comfortable living for his family. Here there is a good church and people. More and more is one convinced, as he studies the economic situation and the industrial world, that more of our people must get back to the soil. The work is honorable, health bringing, and ennobling. When we come right down to it—in life and service, it is not a matter so much of what we do or do with, as our attitude toward life and its tasks and what we put into them. The famous Gibson replied when asked what kind of pen and ink he used in sketching beautiful girl faces, "Any kind of a pen that will make a line and any kind of ink that will leave a mark are good enough." He knew his job and how to use his tools and combine his materials. The rest was himself that he put into life. Know "your onions" and do your best.

Nelson Dewey Park.—One hundred thirty miles west of Milton is located the state park of the name heading this paragraph. It overlooks the valleys of the Mississippi and Wisconsin rivers at the juncture of the two streams. For miles the eye sweeps the valleys and bluffs in all their strength and beauty. But what intrigues one as he stands at any of the several precipitous points of view is that here at his feet is the spot where the dauntless Joliet and Marquette, two hundred fifty years ago, landed as they completed their journey of exploration from the far northern waters to the Mississippi. Through raging rapids and over hard portages they accomplished their hazardous task. These arduous Jesuits were not out to "make a record" or do a "stunt." They crossed the ocean and plunged into the depths of forests because of a loyal devotion to Jesus Christ and a desire to win a kingdom of red men for him. Up to the heads of streams they worked their way and across to the heads of other streams and down through inland seas and bays, thence up the Fox River to the site of the present city of Portage they came. Here they transported canoes and "duffle" across and embarked upon the waters of the Wisconsin River. Again they pushed on, hopeful of what they finally achieved. Doubtless they climbed these cliffs and viewed these scenes just as we did yesterday, and thousands do every year. One's heart fails not to be quickened

RESOLUTIONS

RESOLUTIONS ON THE DEATH OF OUR BELOVED SISTER, ELLEN CHURCHWARD

WHEREAS it has pleased Almighty God in his infinite wisdom to remove from this world of sorrow our dear sister, Ellen Churchward; therefore be it

Resolved, That although our loss is great, her long active service and Christian life have inspired us to better living and lead us to exclaim with our blessed Savior, "Thy will, not ours be done."

Resolved, That these resolutions be spread upon the minutes of the society and sent to the SABBATH RECORDER for publication.

Respectfully submitted by the Ladies' Benevolent society, of the Seventh Day Baptist Church of Dodge Center, Minn.

MRS. E. L. SANFORD,
MRS. ALICE GLAWE,
Committee.

May 8, 1931.

RESOLUTIONS ON THE DEATH OF OUR DEAR SISTER, ANNA AYERS LEWIS

WHEREAS it has pleased our heavenly Father, in his infinite wisdom to remove from our midst our beloved sister, Anna Ayers Lewis; therefore be it

Resolved, That, while we bow in humble submission to his holy will, we feel that her long and continuous service in our church and society should inspire us all to labor more diligently in our Father's vineyard.

Resolved, That these resolutions be spread upon the minutes of the society and sent to the SABBATH RECORDER for publication.

Respectfully submitted by the Ladies' Benevolent society of the Seventh Day Baptist Church of Dodge Center, Minn.

MRS. E. L. SANFORD,
MRS. ALICE GLAWE,
Committee.

May 8, 1931.

So, soul, learn this: thou hast a part
Just where thou art,
Which, if thou'lt do will surely bless some heart;
And not so much where thou dost dwell
As whether well
Thy work thou dost, at last thy fate will tell.
—Wm. P. Finney.

as he strains his eye to distant scene and cudgels his brains to recall as much of those heroic men as possible. O my soul, be dauntless. The need of men today for the knowledge and love and peace of Christ is as great as it was three centuries ago. The need of strong heart and hand in the conquering of the wilderness of sin and injustice is never outdated. Now, as then, hard situations in life must be faced. Dangers more subtle and devastating than from red men lurk all about and within us. Be full of courage and loyally press on to do the Master's will.

DEPARTMENT OF THEOLOGY AND RELIGIOUS EDUCATION

ALFRED UNIVERSITY, ALFRED, N. Y.

There have been twelve students this year. Four of these were correspondence students and three were also college students.

The instructors have been: Arthur E. Main, B. A., B. D., D. D., L. H. D.; Rev. Walter L. Greene, B. A., B. D.; Rev. Edgar D. Van Horn, B. A., M. A., B. D., D. D.; Neal D. Mills, B. A., M. A.

The principal subjects taught have been: theological survey; Christian theology; Christian ethics; Biblical theology; history of religions; the ancient church; New Testament Greek, Galatians; principles of preaching; extemporaneous preaching; modern Protestantism; New Testament Greek, Romans; the English Bible; practical theology; church administration and liturgics; the theology of Schleiermacher and Ritschl.

We were represented at the Annual Conference of the Theological Students of the Middle Atlantic States held at Madison, N. J., with the Drew Theological Seminary. Five of our students were in attendance. Such conferences furnish no small part of the education of students.

We were also represented at the Federal Council Executive Committee meeting in Washington, D. C., and the New York State Council of Churches and Pastors' conference at Syracuse.

Four students will be graduated this year with the degree of Bachelor of Divinity.

A. E. MAIN.

Alfred, N. Y.,
May, 1931.

CHILDREN'S PAGE

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

FAIR PLAY

LUKE 6: 31

Junior Christian Endeavor Topic for Sabbath
Day, June 6, 1931

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

FOR THE BLACKBOARD

Fair Play Means Living the Golden Rule

(Draw a picture of a rule below the heading and on lines radiating from it write the following words asking the juniors to look up the references as they are written down.)

Be honest—Rom. 12: 17
Be kind—Eph. 4: 32
Be merciful—Matt. 5: 7
Be peaceful—Matt. 5: 9
Be unselfish—1 Cor. 10: 24
Be truthful—Prov. 23: 23
Be faithful—Prov. 11: 13
Be courteous—1 Pet. 3: 8

OUR LETTER EXCHANGE

DEAR RUSSELL:

Well, at last I can answer your fine letter. I am always delighted to get your letters, and please tell Grandma Davis that I am very grateful to her for helping you write them.

You surely are a busy boy with your school and music lessons, besides the necessary play. You know that old saying, do you not, about all work and no play making Jack a dull boy? That is very true, but I am sure it is also true that all play and no work would make Jack a dull boy. I am glad you are faithful in practicing your music every day. If you learn to play well, and I am sure you will, you can give your friends so much pleasure. As one of my little school boys used to say, "We are put into the world to make others happy."

I wish I could see your little rabbits for they must be very cute; I like their names, too. What color are the little fellows? I'd like to see your Jippy kitten, too. Per-

haps I can some day. I'm sorry you lost your little bantams.

As for baby Leland, I'm sure you enjoy him best. There is nothing finer than a baby sister or brother.

Your true friend,
MIZPAH S. GREENE.

DEAR MARTHA:

Did you think I was never going to answer that good letter of yours? I surely haven't, but do you know, I am glad I waited until this week for not a single letter have I received, so I am especially pleased to be able to write to you dear friends. How I did enjoy having you and Doris and Frances in my Sabbath school class a week ago yesterday. I hope you will come every time you visit Grandma Langworthy.

I think you should be very proud of your Junior prize. It shows a very good record. I hope you will be able to do the same many times thirteen weeks, don't you?

It is great fun to gather flowers. Eleanor has not been out to gather any yet, it has been so rainy.

Sincerely your friend,
MIZPAH S. GREENE.

DEAR DORIS:

Now it is your turn for a letter. It is surely time I answered your good letter, for I am anxious to hear from you again. I hope you will all write often. Grandma Langworthy was at church yesterday so I had a chance to visit with her. It seems good to have her able to get out again.

I know you must enjoy your Junior work. Your topic for April 25, was certainly a good one. We can all help by being cheerful and it is a very great help, too. When I was about your age I had a picture called, "Sunshine and Shower"; it was two views of the same little girl's face. In one she was smiling, and a very sweet smile it was; it made you happy just to look at it. In the other she was crying, and oh, how cross she looked. I didn't like to look at the cross face, but when I looked cross my mother made me look at it and then at the smiling face.

You surely do have one of the dearest baby brothers in the world. I do not wonder you love him.

A COURAGEOUS GOVERNOR

It required real strength of character and a fearless, independent spirit to veto the bill which would have repealed the anti-liquor legislation of Illinois. The opponents of prohibition, highly financed and powerfully organized, made the most bitter personal and political attacks, threatening political extinction for anyone who dared refuse their demands. Under such circumstances public officials have been known to yield to the counsels of cautious politicians putting "safety first" above all other considerations. But Governor Louis L. Emmerson, whose middle name is Lincoln, has acted in a way worthy of the finest traditions of conscientious, clear-headed, courageous statesmanship.

As was to be anticipated, the Chicago *Tribune* speaks of the governor's veto message as "weak, shambling, evasive and tricky." Mr. Emmerson is described as one having weakly submitted to the "dry squararchy." But the Chicago *Daily News* finds the governor's reasoning logical and adds: "His action will be commended by many citizens who are neither dry nor wet, but who believe in honest, courageous, and candid dealing with vital public questions." The debate will continue, but whatever is said, nobody can charge the governor with timidity or failure to state in terms sufficiently translucent his reasons for refusing to approve the wet proposal.

His veto message should be widely read. It will clarify thought in many muddled minds. There was need for just such fresh affirmation of constitutional principles which, as Senator Borah said, "are indispensable to the preservation of our dual system of government." Reasonable people generally will agree with Governor Emmerson that "We cannot cure individual disregard for law by state disregard for the federal Constitution." His contention that repeal of state enforcement laws is something more than a mere gesture of disapproval of prohibition and actually strikes at the fundamental unity of national government, is stated clearly and strongly enough to startle many to a new understanding of this whole matter. His positive pronouncement, "I am not for nullification," should become a rallying cry.

—From "The Baptist."

Do you remember our little niece Jean Crouch? She has written a letter to Eleanor which I think RECORDER children will enjoy reading, so I'm going to put it in now.

Your sincere friend,
MIZPAH S. GREENE.

DEAR ELEANOR:

I surely was glad to hear from you, as I was wondering if you had moved.

I am sending you my picture which was taken at the side of our house. Our house is real pretty. We have a large garden in the front and on the side. One of the beds is mine. I weed it and water it daily so I feel as if it were mine. In the bed there are cosmos, periwinkles, and zinnias, and they are really very pretty.

Happy, our dog, was almost choked to death not so long ago. He was playing with a collie pup and the chain to which the collie was tied got tangled around Happy's neck. Happy couldn't yelp but the collie pup started to yelp and we went out to see what was the matter. To our surprise Happy was lying in the gutter unconscious. Mother took him in the house and poured water on his head and he came out of his faint. After that everybody went home and we quieted down.

Have you seen the "Los Angeles"? It is an airship. One day my uncle took me on a launch and we passed right underneath the airship. It was large and silver. It looks like a great silver cigar.

Today I went on a hike up to Ancon Hill. It took us about fifty-five minutes to get to the top. When we, the Girl Scouts, got there we ate our lunch. The next thing we did was to play games and to tell stories. Finally we went down to the big guns that were there and sat on them. Then a soldier came up and turned the gun around while we were sitting on it. About twenty-five minutes to five we went home.

Well I've written all I can so I will close.

Your friend,
JEAN CROUCH.

Balboa, Canal Zone,
February 28, 1931.

If any man will come after me, let him deny himself and take up his cross and follow me.—Matthew 16: 24.

OUR PULPIT

THE GOSPEL OF REVOLUTION

By THE REV. LEWIS C. SHEAFE

Pastor of The People's Seventh Day Baptist Church, Washington, D. C.

SERMON FOR SABBATH, JUNE 6, 1931

Text—Acts 17: 6.

ORDER OF SERVICE

PRELUDE

DOXOLOGY

RESPONSIVE READING

PRAYER

HYMN

SCRIPTURE LESSON

HYMN—BY CONGREGATION

SERMON

PRAYER

NOTICES

OFFERING

BENEDICTION



and to reveal the purpose running through both Jewish and Gentile history: to lift the multitude and deliver them from despotism and deception and thus proclaim a new world in place of the old and the coming of the kingdom, which is not the exaltation of an imperial throne, but the reign of God on the earth in the coming of the Lord Jesus Christ into the hearts and lives of men. This will stir in the hearts of men a desire for better things. The world within

us must be turned upside down before true peace is built up.

The first fact—*evil is uppermost*; it is evident on every hand. The gospel plan is to enable humanity to recover itself from the snare of the devil, for they are taken captive by him at his will. The Lord Jesus gave himself for our sins, that he might deliver us from this present evil world (Galatians 1: 4). He declares that the whole world lieth in wickedness (1 John 5: 19), and that darkness covers the earth, and gross darkness the people (Isaiah 60: 2). This is not a very bright picture that the Lord has painted. The world's spiritual condition today demonstrates that evil is uppermost. For truly we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual

The Apostle Paul at Thessalonica, with the fire of the Holy Spirit burning in his heart, poured forth in glowing terms the beauty and splendor of the work of our Lord Jesus. It makes one think of the greatness of God as shown forth in nature. "And you, storms, howl out his greatness. Let your lightnings write his name in fire on the midnight darkness; and let the un-navigated ether, through its shoreless depths, bear through the infinite remote the name of him whose goodness endureth forever."

The thoughts of men contrasted with the thought of God, how great is the distance between them! Man must choose between false and the true. The decrees of Caesar must at times be disregarded.

The mission of the gospel in the world is to explain the Divine dealings with men

wickedness in high places (Ephesians 6: 12). The reason for this condition is clear; "the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them" (2 Corinthians 4: 4). "He has also blinded their eyes, and hardened their hearts; that they should not see with their eyes, nor understand with their hearts, and be converted, and I should heal them." There is a blessed provision that enters just here; it is this: "The people that walked in darkness, have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined" (Isaiah 9: 2). For further proof that evil is uppermost, the Lord pictures spiritual conditions (Romans 1: 28): "they did not like to retain God in their knowledge; God gave them over to a reprobate mind, to do those things which are not convenient; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful; who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same but have pleasure in them that do them." To such the Lord says: "Behold he maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof."

The second great fact—*the gospel has a definite mission*. It was clearly announced to the Apostle Paul, in Acts 26: 18, "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." A mighty instrument that the Lord uses to accomplish this work is *truth*. Jesus is the Way, the Truth, and Life; "no man cometh unto the Father but by me." Coupled with this fact is the work of the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him, but ye know him; for he dwelleth with you, and shall make you free.

We have a trustworthy guide; "howbeit when he the Spirit of truth is come, he will guide you into all truth, for he shall not speak of himself; but whatsoever he shall hear, that shall he speak, and he will show you things to come." The Church is another instrument greatly used of the Lord. It is firmly established, so the gates of hell shall not prevail against it. This is that foundation upon which the apostles and prophets built, Jesus Christ himself being the chief cornerstone.

The third fact—*the gospel has a definite method* for propagating its truth, casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ. And to maintain your proper relation to your Captain, it is needful to put on the whole armor of God, that you may be able to withstand in the evil day, and having done all to stand, having your loins girt about with truth, and having on the breastplate of righteousness. These are parts of God's methods for the revolution of the world by the gospel. The life and mind must be renewed by the Spirit of the living God; "for to be carnally minded is death, but to be spiritually minded is life and peace. Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." When Christ is admitted into the heart it can then be said, "It is God that worketh in you both to will and to do of his good pleasure." Then it can be said, "Let this mind be in you, which was also in Christ Jesus." Here appears the transformation. "And having put on the new man, which is renewed in knowledge after the image of him that created him: Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all and in all" (Colossians 3: 11). Every believer in Christ is renewed in the spirit of his mind.

The fourth fact—*success is sure*. "For he shall not fail nor be discouraged, till he have set judgment in the earth," the equipment for successful service. "Ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and Samaria, and unto the uttermost parts

of the earth." The history of the past triumphs of the gospel assures us of the certainty of the complete success for the present and the future. Think of Pentecost, with its vast mixed multitude, with their varied religious ideas; hearing the simple gospel story of Jesus and his love, three thousand were turned completely around and over. The proud city of Rome was captured by a chained prisoner; he threw out the gospel life line, and believers were found in the king's palace; and like Jericho of old the walls of prejudice fell down and in triumph the gospel marched in. The question of today is, can or will the gospel revolutionize the racial prejudice in the minds of Christians? We can only say, "By their fruits ye shall know them."

The final word is—*victory*. Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you (1 Peter 4: 12). Here is the promise: "All things work together for good to them that love God" (Romans 8: 28). Let nothing blot from your mind the great fact that the gospel is the power of God unto salvation to every one that believeth. Therefore we ought to expect the gospel to revolutionize people and conditions. Let us not be weary in well doing, for in due season we shall reap, if we faint not. The joy set before the Lord Jesus enabled him to endure. Is there no joy set before the Christian? "To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God." "He shall eat of the hidden manna; he shall receive a white stone, and in the stone a new name written, and he shall be clothed in white raiment, and I will not blot out his name out of the book of life, and he shall not be hurt of the second death; he shall have power over the nations. And his name shall be confessed before the Father and angels." Oh, the great exalted privilege reserved for the overcomer. He shall be granted to sit with Christ Jesus in his throne, even as he has overcome and is seated with his Father on his throne. We can all say, "Glory to God in the highest."

Finally my brethren, be strong in the Lord, and in the power of his might.

—Ephesians 6: 10.

A NEW VOICE IN RELIGIOUS RADIO

A wholly new voice will be heard over the air in the summer schedule of religious services sponsored by the Federal Council of Churches. It will be that of the Rev. Frederick H. Knubel, president of the United Lutheran Church of America. Doctor Knubel is probably the best known Lutheran in this country. When the United Lutheran Church was organized in 1918 through the merger of three Lutheran bodies, he was elected president and has held that high position ever since.

The Rev. Frederick K. Stamm, pastor of the Clinton Avenue Congregational Church of Brooklyn, N. Y., who has been heard on several occasions in radio programs, now becomes a regular speaker throughout the season.

Two other voices which have become thoroughly familiar to radio audiences will be heard again this summer—the Rev. Charles L. Goodell, executive secretary of the Federal Council's Commission on Evangelism, and the Rev. Ralph W. Sockman, minister of the Madison Avenue Methodist Episcopal Church, New York.

The summer schedule goes into effect on the first Sunday in June.

The schedule of hours (Eastern Standard Time) sponsored by the Federal Council will be as follows:

The Friendly Hour, 3-4 p. m. WJZ and associated stations. Dr. Frederick K. Stamm, speaker. National Sunday Forum, 4-5 p. m. WEAJ and associated stations. Dr. Ralph W. Sockman, speaker during the first half of the season; Dr. Frederick H. Knubel, speaker during the second half of the season.

Sabbath Reveries, 5-6 p. m. WJZ and associated stations. Dr. Charles L. Goodell, Minister.

All these hours are expected to have a nation-wide hearing, as was the case last summer, when the high point of religious broadcasting was reached.

The daily morning devotional period, which has been so widely appreciated as a form of family worship, will be continued, as will also the Thursday evening half-hour of worship and song.

As in past seasons, the coast-to-coast networks of the stations associated with the National Broadcasting Company will be used and the Greater New York Federation of Churches will serve as the local conducting agency. — *Federal Council of the Churches of Christ in America.*

Fundamentalists' Page

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

OUR HERITAGE FROM PENTECOST

By J. WALTER SMITH

This article was planned as a continuation of that commenced in the RECORDER of July 7, 1930, under the title of "Pentecost," but an unexpected opportunity to spend the summer in the West prevented its completion. We motored from New York State, camping by the way, and then enjoyed the delightful climate of Oregon until it was time to return. One who had never before taken such a trip could hardly fail to get enlarged conceptions of the God of Creation. Often while passing through the Black Hills, Yellowstone Park, and other scenic portions of the Rockies, the thought would come: How I would like to have stood in some safe place and seen the mighty upheavals which produced that wonderful, rugged scenery. I mentioned this to a friend, and he replied, "Perhaps you will some time." This was a new thought, but may it not be so? If the angels joyfully witnessed the founding of this world (Job 38: 4-7), is it unreasonable to hope that a similar privilege may be granted to the redeemed? Perhaps among the good things in store for me may be the privilege of seeing the inception of a world similar to our own: its gradual development into fitness for the purposes for which it is intended, and its utilization for that end; and when its mission is accomplished, witnessing its reversion to its elementary condition, ready to be again utilized in some new creative program (2 Peter 3: 7, 10, 12, 13). And perhaps I shall not be a mere onlooker, but have some useful commission in connection with the wonders which I am privileged to observe. "That in the ages to come he might show the exceeding riches of his grace in his kindness toward us in Christ Jesus."

Probably the incidents of the day of Pentecost are among the most familiar of those

recorded in the Scriptures. But are we not too apt to think of them as merely wonderful manifestations of divine power, without realizing that they have a practical import for us of today? Pentecost was the inauguration of the New Covenant under which we are now living, the entrance of God into a radically new relationship with his children. It was the fulfillment of the promise of Jesus regarding the Holy Spirit, "He has been with you, he shall be in you"; it was the founding of the New Covenant Church of which we are members. Therefore from its study, and the study of the life of the Church immediately thereafter, we get our truest conception of the proper functioning of a Christian Church.

The baptism with fire. Twice before had God's presence with his people been similarly manifested. At Sinai God had directed that the ark of the covenant be constructed with its covering mercy seat, in which were to be placed the two tables of stone on which he had written the covenant laws. Here, in judgment and in mercy, was to be the place of God's contact with his people. It was also directed that the tabernacle and its furnishings should be constructed for its reception. When all were completed, and the ark was in its place, "Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle." And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the Lord filled the tabernacle." Exodus 40: 34, 35. While this manifestation was spectacular, it was transient, otherwise it would have thwarted the very purpose for which the tabernacle had been provided, for instead of a place of unapproachable glory it was to be the place where God would meet his people. But while this manifestation was brief, his abiding presence was thereafter continuous until the transfer of the ark to the temple at Jerusalem.

After the Israelites were established in the promised land, and there was no further need of a movable tabernacle, Solomon, with the sanction of Jehovah, replaced it with a temple. When it was completed, "Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto Jerusalem, to bring up the ark of the cove-

nant of the Lord out of the city of David, which is Zion." And after they had "sacrificed sheep and oxen, which could not be told nor numbered for multitude . . . the priests brought in the ark of the covenant of the Lord unto his place, to the oracle of the house, unto the most holy place, even under the wings of the cherubims." As they came out, and the trumpeters united with the singers in praising the Lord, "The house was filled with a cloud, even the house of the Lord; so that the priests could not stand to minister by reason of the cloud: for the glory of the Lord had filled the house of God." In the presence of this manifestation Solomon made the dedicatory prayer in the court of the temple, at the close of which "fire came down from heaven and consumed the burnt offering and the sacrifices" which had been prepared "and the glory of the Lord filled the house. And the priests could not enter into the house of the Lord, because the glory of the Lord had filled the Lord's house." 2 Chronicles 5: 6, 7; 7: 1, 2. But again the manifestation was but dedicatory, as man must still have access to God's mercy seat, and this access continued until within a few weeks of the dedication of a new temple. "Jesus, when he had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom." Matthew 27: 50, 51. God had left his mercy seat in the earthly temple, so it was no longer sacred from the gaze of human eyes, or available as a meeting place with God.

For fifty days God had not been present in any earthly temple "And when the day of Pentecost was fully come, they (the disciples) were all with one accord in one place. And suddenly there came the sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them." This was the briefest of the three dedications by fire which we have considered; for when word reached the multitude and they began to come together, "they were all amazed and marvelled, saying one to another, Behold are not all these which speak Galileans? and how hear we every man in our own tongue, wherein we were born?" No reference was made to

seeing the tongues of fire. Thus was the new temple dedicated with fire, as had been the old temple and the tabernacle. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple are ye." "Know ye not that your body is the temple of the Holy Ghost which is in you?" "Ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people." 1 Corinthians 3: 16, 17; 6: 19; 2 Corinthians 6: 16. This glory of the Spirit's coming was never repeated, not even at Cæsarea when "on the Gentiles also was poured out the gift of the Holy Ghost." So we can safely conclude that this manifestation is not to be looked for in the New Covenant church.

Speaking with tongues. "They were all with one accord in one place — and they were all filled with the Holy Ghost and began to speak with other tongues, as the Spirit gave them utterance." In this statement we are apt to miss the significance of the word "all" and think of it as applying only to the apostles. At a previous meeting of the disciples there had been present "about an hundred and twenty" (Acts 1: 15). But these were only a small part of the disciples, for after his resurrection Jesus had been "seen of above five hundred brethren at once" (1 Corinthians 15: 6). So on such an important occasion as the Pentecostal feast we would naturally expect that more than the one hundred twenty would be included in those who were "with one accord in one place." At Cæsarea also "the Holy Ghost fell on all them which heard the word" spoken by Peter, and he and his companions "heard them speak with tongues." It is evident therefore, that the gift of tongues came to the church as a whole, not to the apostles only. Are we to infer from this that in our heritage from Pentecost is to be included the universal gift of tongues? There are those today who make this a test of discipleship. But we would not expect the Spirit to bestow his gifts merely for display; they must serve some useful purpose, for "the manifestation of the Spirit is given to every man *to profit withal*" (1 Corinthians 12: 7). Would

such a universal manifestation be profitable?

God's wisdom was manifested in the time chosen for offering the New Covenant to Israel. For generations large numbers of the people had been dispersed among all the nations of the earth, and had adopted the languages of the peoples among whom they dwelt. But their religious ties had not been broken, and all who could would be in Jerusalem for the great annual feast. They would hear wonderful stories of the recently crucified Jesus, his teachings, his miracles, and his reputed resurrection. All would be interested, and everything would be favorable for the proclamation of the New Covenant, were it not for the multiplicity of languages spoken by the assembled Jews. Their stay would be brief, and to be most effective the message must come in a manner readily comprehended by all. Also the converts would need instruction so that they might intelligently carry the truth to those who had remained at home. All that seemed to be lacking was a large force of preachers and instructors, able to teach each in his own language. This emergency was met by the gift of tongues. "And they were all amazed and marvelled saying one to another, Behold are not all these which speak Galileans? and how hear we every man in his own tongue, wherein we were born? . . . We do hear them speak in our own tongues the wonderful works of God." No such special need again existed during the Israelitish probation, and no other general manifestation of this gift is recorded during this probation.

At Cæsarea another emergency was present. God had directed Cornelius to send for Peter to come and instruct him. While waiting for his arrival he "had called together his kinsmen and near friends," and when Peter arrived he found "many that had come together." Being "kinsmen and near friends" of the Roman Centurion, they were probably not a representative group, for we do not largely choose our "near friends" from among those whose speech we do not readily understand. So again the gift of tongues to all met a real need, enabling them to convey the New Covenant message to the mixed Gentile population to whom it was now to be extended. As the truth was thus spread those of a common

tongue would naturally group together and thus become the center from which their own countrymen would be reached. So no general gift of tongues would again be needed, and we would not look for another such bestowal as occurred on Pentecost and at Cæsarea. Do the Scriptures support this conclusion?

As the Church developed we find that the gift of tongues came to be regarded as among the least of the Spirit's gifts. Instructing the Corinthian Church (1 Corinthians 12: 4-11), Paul makes it very clear that there is no universal gift, but each has his own, the "Spirit dividing to every man severally as he will." In the gifts which he specifies, that of tongues nearly foots the list; and in the twenty-eighth verse he specifically says, "And God hath set some in the church, *first* apostles, *secondarily* prophets, *thirdly* teachers, *after that* miracles, *then* gifts of healings, helps, governments, diversities of tongues." Here every other gift seems to have the precedence over that of tongues. Then in the fourteenth chapter he cautions those who have that gift lest they use it to the detriment of the Church. Thus it seems very clear that those who make the gift of tongues a test of fellowship, or hold it to be one of the major indications of the Spirit's presence in the Church, are not only taking a position which the Scriptures do not warrant, but one which is directly at variance with the plain teaching of the Word.

"I hold it true that thoughts are things;
They're endowed with bodies and breath and wings,
And that we send them forth to fill
The world with good results, or ill.
That which we call our secret thought
Speeds forth to earth's remotest spot,
Leaving its blessings or its woes
Like tracks behind it as it goes.

"We build our future, thought by thought,
For good or ill, yet know it not,
Yet so the universe was wrought,
Thought is another name for fate:
Choose then thy destiny and wait,
For love brings love, and hate brings hate."

Each is building his world from within.
Thought is the builder; for thoughts are forces
—subtle, vital, irresistible, omnipotent — and
according as used do they bring power or impotence,
peace or panic, success or failure.

—Trine.

DEATHS

COTTRELL.—The Rev. George M. Cottrell, of Topeka, Kan., died at the home of his son in Los Angeles, Calif., April 30, 1931. Mrs. Cottrell died two weeks earlier. (Alfred Sun.)

Full obituary notices will appear later.

DARLING.—William H., the son of Charles G. and Martha J. Bennett Darling, was born in Lincklaen, N. Y., May 22, 1869.

He had been in failing health for a number of years. Himself an acute sufferer, he cared for his aged mother for the last few months of his life until his strength failed and he was obliged to return to his home in the village of DeRuyter, where he died April 21, 1931. He leaves his wife, Hattie Breed Darling, who faithfully cared for him during the days of his painful sickness.

Farewell services were held from the undertaking rooms of Russell J. Smith. These spacious rooms were filled with neighbors and relatives, and this with the profuse floral offerings indicated the high esteem in which Will was regarded. Burial was in the old Lincklaen cemetery.

T. J. V. H.

DARLING.—Martha J. Bennett was born in Lincklaen, N. Y., February 4, 1845, the daughter of Rufus and Clarissa Joslin Bennett. She died in the old home at Lincklaen, May 5, 1931.

She was an intense sufferer during her last days. Her son William died just two weeks previous to her death, and the last remaining member of the family is Mrs. E. H. Wheat of Camden. Sympathizing neighbors and her daughter-in-law, Hattie, cared for her until death relieved her sufferings. The funeral was conducted from the old home, the Rev. T. J. Van Horn officiating.

T. J. V. H.

Sabbath School Lesson X.—June 6, 1931.

JESUS CRUCIFIED.—Luke 23.

Golden Text: "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." Isaiah 53: 5.

DAILY READINGS

May 31—Jesus Crucified. Luke 23: 33-46.

June 1—Dying for the Ungodly. Romans 5: 1-8.

June 2—Christ's Death Necessary. John 12: 23-32.

June 3—On the Cross. John 19: 23-30.

June 4—The Message of the Cross. 1 Corinthians 1: 17-25.

June 5—The Crowning Sacrifice. Hebrews 9: 13-22.

June 6—An Offering for Sin. Isaiah 53: 7-12.

(For Lesson Notes, see *Helping Hand*)

THE SABBATH RECORDER

THEODORE L. GARDINER, D. D.,
Editor Emeritus

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

Entered as second-class matter at Plainfield, N. J.

Terms of Subscription

Per Year\$2.50
Six Months 1.25
Per Month25
Per Copy05

Papers to foreign countries, including Canada, will be charged 50 cents additional, on account of postage.

All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

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TO
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| | Amount of Budget | Amount Raised | Amount to be Raised |
|------------------------------|---------------------|--------------------|------------------------|
| Missionary Society | \$32,476.00 | \$12,843.02 | \$19,632.98 |
| Tract Society | 7,834.00 | 2,568 01 | 5,265.99 |
| Sabbath School Board | 3,800.00 | 1,331.38 | 2,468.62 |
| Young People's Board | 1,800.00 | 636.11 | 1,163.89 |
| Woman's Board | 500.00 | 266.82 | 233.18 |
| Ministerial Relief | 4,000.00 | 1,289.39 | 2,710.61 |
| Education Society | 1,500.00 | 595.31 | 904.69 |
| Historical Society | 500.00 | 158.48 | 341.52 |
| Scholarships and Fellowships | 1,200.00 | 381.23 | 818.77 |
| General Conference | 4,490.00 | 2,542.62 | 1,947.38 |
| Totals | \$58,100.00 | \$22,612.37 | \$35,487.63 |

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.

Amount received the past week \$199.75.

The Sabbath Recorder

Vol. 110

JUNE 1, 1931

No. 22

PROGRESS

Out of weeds and leaves and grasses,
 That are crumbling into mold,
 Lifts the beauty of arbutus,
 Roses, phlox, and marigold.

Out of selfishness and sinning,
 As he struggles to be free,
 Man is rising from the mortal
 Into immortality.

—Edgar Daniel Kramer.

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