

RECEIPTS
For the Several Items
 OF THE
Onward Movement Budget

TO
MAY 18, 1931

	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.

Contents

Editorial.—Our Year Book, Study III.—Five Minutes.—Why?	673
The Sabbath Recorder	674
Before School in Honolulu	675
Missions.—A Source of Power in Mission and Evangelistic Work.—Steward- ship.—Methodist Foreign Missions.—Letter from Liuho, China.....	676-679
Walworth, Past, Present, Future	679
A Correction	680
Education Society's Page.—Love that is Life	681-683
Observations by the Corresponding Secretary	683
Installation Service at Berea	684
Woman's Work.—Questions for June.—Worship Program for June.....	685
Denominational "Hook-Up"	685
Young People's Work.—Friendship.—Thoughtfulness and Kindness.—Inter- mediate Corner.—Junior Jottings	687-689
News of Our Churches	689
Milton College Commencement	689
Children's Page.—Standing for the Right.—Our Letter Exchange.—The Gift of the Shining Stranger	690-692
Our Young People Encourage Us	692
Notebook Work in the Study of Christian Fundamentals	693
Our Pulpit.—The Acid Test of Faith	694-697
Religious Radio Needs Help Says Doctor Cadman	697
Tentative Program of the Eastern Association	697
The Washington Tulip Tree	698
Fundamentalists' Page.—Our Heritage from Pentecost	699-701
From a Minister's Wife	701
Marriages.	702
Deaths.	702
Sabbath School Lesson for June 13, 1931	704

SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next session will be held with the Seventh Day Baptist Church at Alfred, N. Y., August 18-23, 1931.
President—Willard D. Burdick, Rockville, R. I.
Vice-President—Curtis F. Randolph, Alfred, N. Y.
Recording Secretary—Paul C. Saunders, Alfred, N. Y.
Corresponding Secretary—Courtland V. Davis, Plainfield, N. J.
Treasurer of General Conference—James H. Coon, Milton, Wis.
Treasurer of Onward Movement—Harold R. Crandall, 118 Main Street, Westerly, R. I.
Trustees of the General Conference for Three Years—Samuel H. Davis, Westerly, R. I.; LaVerne D. Langworthy, Westerly, R. I.; Frank Hill, Ashaway, R. I.

COMMISSION OF THE GENERAL CONFERENCE

Terms expiring in 1931—George M. Ellis, Milton, Wis.; Edward E. Whitford, New York, N. Y.; S. Duane Ogden, Nortonville, Kan.
Terms expiring in 1932—George B. Utter, Westerly, R. I.; Asa F. Randolph, Plainfield, N. J.; William M. Simpson, Battle Creek, Mich.
Terms expiring in 1933—Willard D. Burdick, Rockville, R. I.; J. Frederick Whitford, Bolivar, N. Y.; Moses H. Van Horn, Salem, W. Va.

AMERICAN SABBATH TRACT SOCIETY

BOARD OF DIRECTORS

President—Corliss F. Randolph, Maplewood, N. J.
Recording Secretary—Winfred R. Harris, Plainfield, N. J.
Assistant Recording Secretary—Asa F. Randolph, Plainfield, N. J.
Corresponding Secretary—Herbert C. Van Horn, Plainfield, N. J.
Treasurer—Mrs. William M. Stillman, Seventh Day Baptist Building, Plainfield, N. J.
 Regular meeting of the Board, at Plainfield, N. J., the second First Day of each month, at 2 p. m.

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

President—Clayton A. Burdick, Westerly, R. I.
Recording Secretary—George B. Utter, Westerly, R. I.
Corresponding Secretary—William L. Burdick, Ashaway, R. I.
Treasurer—Samuel H. Davis, Westerly, R. I.
 The regular meetings of the Board of Managers are held the third Sunday in January, April, July, and October, at 2 p. m.

SEVENTH DAY BAPTIST EDUCATION SOCIETY

President—Edgar D. Van Horn, Alfred Station, N. Y.
Recording Secretary and Treasurer—Earl P. Saunders, Alfred, N. Y.
Corresponding Secretary—Walter L. Greene, Andover, N. Y.
 The regular meetings of the Board are held on the second Sunday of January, April, July and October.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE

President—Mrs. George B. Shaw, Salem, W. Va.
Corresponding Secretary—Miss Lotta Bond, Lost Creek, W. Va.
Recording Secretary—Mrs. Oris O. Stutler, Salem, W. Va.
Treasurer—Mrs. L. Ray Polan, Salem, W. Va.
Editor Woman's Page, SABBATH RECORDER—Mrs. Eldred H. Batson, Salem, W. Va.

ASSOCIATIONAL SECRETARIES

Eastern—Mrs. Herbert C. Van Horn, Dunellen, N. J.
Central—Mrs. Loyal F. Hurley, Adams Center, N. Y.
Western—Mrs. Alva L. Davis, Little Genesee, N. Y.
Northwestern—Mrs. Karl Sheldon, Albion, Wis.
Southeastern—Mrs. Harlie D. Bond, Lost Creek, W. Va.
Southwestern—Mrs. Nancy Davis Smith, Fouke, Ark.
Pacific Coast—Mrs. Harry M. Pierce, Riverside, Calif.
Washington Union—Mrs. Cyril A. Crichlow, Washington, D. C.

THE SEVENTH DAY BAPTIST MEMORIAL FUND

President—William M. Stillman, Plainfield, N. J.
Secretary—William C. Hubbard, Plainfield, N. J.
Treasurer—Asa F. Randolph, 240 West Front Street, Plainfield, N. J.
 Gifts or bequests for any denominational purpose are invited, and will be gladly administered and safeguarded for the best interests of the beneficiaries in accordance with the wishes of the donors.
 The Memorial Board acts as the Financial Agent of the Denomination.
 Write the Secretary or Treasurer for information as to ways in which the Board can be of service.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

President—Corliss F. Randolph, Maplewood, N. J.
Recording Secretary—Asa F. Randolph, Plainfield, N. J.
Treasurer—Mrs. William M. Stillman, Plainfield, N. J.
Advisory Committee—William L. Burdick, Chairman, Ashaway, R. I.

SABBATH SCHOOL BOARD

President—D. Nelson Inglis, Milton, Wis.
Secretary—A. Lovelle Burdick, Janesville, Wis.
Treasurer—Louis A. Babcock, Milton, Wis.
Director of Religious Education—Erlo E. Sutton, Milton Junction, Wis.
 Stated meetings are held on the third First Day of the week in the months of September, December and March, and on the first First Day of the week in the month of June in the Whitford Memorial Hall, of Milton College, Milton, Wis.

YOUNG PEOPLE'S EXECUTIVE BOARD

President—Miss Marjorie Burdick, Kalamazoo, Mich.
Recording Secretary—Miss Virginia Willis, Battle Creek, Mich.
Corresponding Secretary—Mrs. Ruby C. Babcock, Battle Creek, Mich.
Treasurer—Elvan H. Clarke, 229 N. Washington Ave., Battle Creek, Mich.
Trustee of International Society—William M. Simpson, 619 N. Ave., R. R. 3, Battle Creek, Mich.
Editor of Young People's Department of SABBATH RECORDER—Clifford A. Beebe, Nady, Ark.
Junior Superintendent—Mrs. Elisabeth K. Austin, 12 William St., Westerly, R. I. **Associate**—Mrs. Ina S. Polan, Brookfield, N. Y.
Intermediate Superintendent—John F. Randolph, Milton Junction, Wis.

ASSOCIATIONAL SECRETARIES

Eastern—Mrs. Blanche Burdick, Ashaway, R. I.
Central—Mrs. Iris Sholtz Maltby, Oneida, N. Y.
Western—Miss Elizabeth Ormsby, Alfred Sta., N. Y.
Northwestern—Mrs. Elsie Van Horn Sweetland, Loup City, Neb.
Miss Vivian Hill, Farina, Ill.
Miss Alberta Simpson, Battle Creek, Mich.
Southeastern—Miss Greta F. Randolph, Salem, W. Va.
Southwestern—Mrs. Alberta S. Godfrey, Fouke, Ark.
Pacific Coast—Miss Alice Baker, Corona, Calif.
Washington Union—Miss Lillian Giles, Anacostia, D. C.

SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

Gael V. Simpson, Battle Creek, Mich., Chairman; George Crandall, Battle Creek, Mich., Secretary; Paul R. Crandall, Battle Creek, Mich.; Richard C. Brewer, Riverside, Calif.; George R. Boss, Milton, Wis.; John H. Austin, Westerly, R. I.; Winfred R. Harris, Plainfield, N. J.; Moses H. Van Horn, Salem, W. Va.; William Coalwell, Hammond, La.; Royal Crouch, Center Line, Mich.

The Sabbath Recorder

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

VOL. 110, No. 22

PLAINFIELD, N. J., JUNE 1, 1931

WHOLE No. 4,499

EDITORIAL

OUR YEAR BOOK STUDY III

THE AMERICAN SABBATH TRACT SOCIETY RESPONSIBILITY

The reports from the Tract Board and addresses on the Conference floor were of a most challenging nature. To the American Sabbath Tract Society as to no other denominational agency is committed the responsibility of promoting the Sabbath and extending its influence. In the discharge of this obligation the SABBATH RECORDER, tracts, books, and other literature are being published. The publication of the RECORDER furnishes perhaps our greatest problem, and the financial reports show on its account cost in excess of income an amount of \$8,148.26. This is made up by receipts from invested funds and by returns from the denominational united budget. Investigation will show that the business plant is being run on, and furnished at, a cost of less than \$81,000. It is a wonder to many visitors how it could be done for such a figure. It is a standing memorial to consecrated, able, and thoroughgoing members of the Tract Board as well as a monument to an earnest and sincere people.

In the summer camps, Teen-Age Conferences, and conferences with college young people we see cause for much encouragement in the work conducted by the leader in Sabbath Promotion, who ardently believes in the need of Sabbath education. The following is taken from the conclusion of his report:

The Christian Church is challenged today by a pagan philosophy which threatens its very life, and in the face of which the Church

often seems to stand uncertain and impotent. Nothing else will vitalize our own life like sharing with all Christians in the task of overcoming the world's apostasy and re-enthroning Jesus Christ. The Christian Church has lost its Sabbath. If a Sabbath is needed to help restore to the Church a consciousness of God, then it becomes our solemn obligation to observe the Sabbath to the end that it shall foster in us a living faith, and to make those contacts with other Christian bodies and Christian leaders by which we shall be able to make our peculiar and important contribution to the total impact of the Church upon the world and if possible save to the Church the Sabbath of Christ, without which it must remain unequipped for its task. We need to make for ourselves a re-appraisal of the Sabbath in the terms of its relation to Christian character and spiritual growth, at the same time that we face with all Christians the task of bringing into every human relationship the reign of Christ.

There are at least three reasons for the emphasis upon the work among our own people: (1) This is a time of readjustment in every field of our thinking. Our young people need help and guidance if they are to be able to develop a vital Christian faith—a faith sufficient to hold them true and to make them useful in the kingdom of God. The Sabbath, if rightly appreciated and loyally observed, will become an important factor in the lives of these young people, assisting them in developing all the Christian graces.

(2) We should be making ready against a day of larger opportunity for Sabbath truth by growing a generation of young people who will know by experience the value of the Sabbath and its relation to Christian living. To be interested in our own young people to this end is the finest service the older generations of Seventh Day Baptists can render the future.

(3) Stimulating in our young people an interest in the Sabbath and helping them to understand its value will result in a more wholesome, optimistic, and joyous Christian experience on the part of all Seventh Day Baptists, both old and young.

Five Minutes A young man in college was helping himself by following his printing trade in the newspaper office. One day, so he has told me, his morning work was all cleared up and it lacked five minutes of noon. Another job was ready to go on the

press. He spoke to the foreman to know if he should proceed—perhaps with an implication in his voice that it was hardly worth while with such a short time in which to work. The foreman directed him to proceed, saying, "This five minutes is

worth just as much as any other five minutes in a half day's labor." Both of these men are now fine successful business men. The "five minute" idea is just a part of the faithful, conscientious principle built into their lives. What a valuable lesson to learn early in life—of value even if learned in maturity. How few, perhaps, ever learn it. It is one of the letters that spell the difference between success and failure.

"Only five minutes," before dinner, before class, before quitting time—what shall I do with it? One busy man carries a small copy of a classic in his pocket and utilizes the few minutes while waiting for someone—he is the best read man in his community.

"If you knew you had only fifteen minutes more of life, what would you do?" one was asked. "I would just go on with the task at hand," was the reply. The full good use of every "five minutes" will steady a man for his last fifteen.

Why? The inscription on his tombstone indicated by Ring W. Lardner is — the name, date of birth, date of death, and the little word followed by a question mark. "Why?" More than humor is suggested here. There is the suggestion most profound—Why are we here? What is the purpose of life and what is its destiny? What is mind and what is matter that combined make a personality with spiritual powers and possibilities? Life is full of question marks, and death is one of them. Many and varied have been the answers and attempts to satisfy the questioning mind. That which best satisfies the followers of Jesus is that a good and loving God, who created man and placed in him the great potentialities of life, has provided for him the possibility of a future development and will not mock him with a futile hope. We are helped by the lesson from the wild goose winging his way to the Southland. He who placed in fowl the instinct for a warmer climate has provided the sunny lakes and shores to satisfy that instinct. None the less, we believe, has the good God—our heavenly Father—who put in man the aspiration and longing for a larger and better life, provided for him opportunity and place for the consummation of his highest ideals. "I go," said Jesus, "to prepare a place for you." And the sacred writer de-

clares, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

THE SABBATH RECORDER

BY UNCLE OLIVER

As I sit here this quiet afternoon, thinking, and thinking, the latest copy of the RECORDER lying before me, my mind goes back to the pioneer home of our family when I was a small boy. In memory I can see the old SABBATH RECORDER as it was then, when it and the New York *Tribune* were our weekly family visitors. Though we, like the most of those living in our neighborhood, were poor folks; and, while my father found it hard work to get even the simplest food and clothing for his growing family, he was a reader. And, though we could get very few books to read, he considered the New York *Tribune* and the SABBATH RECORDER family necessities, and *must* have them.

So every Thursday afternoon when the mail came, one of us boys ran the two and a half miles to the little postoffice after our papers, with the occasional letters that came to us. And that evening we usually sat in a family circle around the cook stove and heard father, sitting in the rather dim light of the tallow candle, read from the papers that had come to us. I remember in particular the letters in the *Tribune* written by Bayard Taylor, then traveling in Norway, and Horace Greeley's editorials upon those questions that led, not long afterward, to secession and the Civil War that took from us, to save the Union, the greater part of our young men and boys; and those papers lay about for us to read until the next mail day.

It was then, seventy-five years ago, when I began to read the RECORDER—no, not the long, heavy articles, but to go through it and become somewhat acquainted with it. It was not then as it is now, in its neat little magazine form. I listened last Sabbath to Secretary Van Horn in his earnest appeal to every Seventh Day Baptist family to take our denominational paper, read it, and help support it. During his RECORDER sermon he held up a copy of the paper as it used to be when I first began to make its

acquaintance. I recognized it at once as if it were the face of an old friend away back.

I have been at the college library today looking over some bound volumes of old RECORDERS from 1845, the year of my birth, and on into the '50's. I became quite interested, and intend to go again some day and do more reading. I found today nothing at all about young people except the mention of a Sabbath school *Visitor* for children—nothing concerning young people's activities in connection with the church. There was then no Christian Endeavor, no Young People's Department, nothing like Mrs. Green's intelligent interest in letters from the boys and girls that are now so interesting to the most of us "old folks." There were then many of the grandparents of some elderly people now with us among the Burdicks, Babcocks, Coons, Crandalls, Davises, Greenes, Hulls, Lewises, Stillmans, Maxsons, Clarkes, Whitfords, and so on.

But the particular thought that set me to writing was that of gratitude that my father, back there in our pioneer home, the log-house he had built for us, felt that one of the necessities from the first, must be the SABBATH RECORDER; and we children were brought up to *keep* the Sabbath as a part of our home life—not *required* to keep it, but through the Christian influence of our parents were led into the habit as a matter of course. We came to feel as if it would be wrong to chop a bit of wood after sundown. Though we lived close to the river where fish could be caught by dropping a baited hook into the water, we did not go a-fishing on the Sabbath. Our folks made no rules about it—we just grew up that way. We did go in swimming on that day. I feel now that the very presence of the RECORDER in our home had its silent influence over us in our daily life. In going away to work here or there it was, except in one case, understood that we were not to work upon the Sabbath. Though I yielded in this particular case I was not at all happy about it.

A part of the time while I was in the army my father had the RECORDER sent to me, and it was there, as at home, a silent influence for good whether I read it very much or not. And all along since those

early days, my home companion and I have nearly all the time had the RECORDER with us; and, though my work as teacher has kept me much of the time away from our home church, the RECORDER has kept us in close touch with our people wherever we have been.

Yes, indeed, I am glad and thankful that my father would have in our pioneer home, and as long as he lived after that, the SABBATH RECORDER.

BEFORE SCHOOL IN HONOLULU

Once every week several thousand American boys and girls gather at seven-forty-five o'clock in the morning in their respective schoolrooms in the city of Honolulu for a period of religious training and instruction before the regular work of the school day is taken up. Attendance at these classes in religious training is entirely voluntary, yet there seems to be little difficulty in keeping it up to a high level, for the boys and girls thoroughly enjoy the work. One of the things that it accomplishes is the bringing of religious training to a large group of young people not otherwise reached, and it also helps to supplement the training of others already in touch with religious organizations.

A recent study of 3,413 of these week-day pupils in Honolulu showed that 214 of them were regular attendants at Buddhist services; 1,282 attended Christian services (including Mormon); 1,917 did not claim to attend any religious service at all. These figures give some idea of the large place which this week-day program fills in the life of the boys and girls of Honolulu, and their prompt and regular attendance at an hour which would seem to many to be most inconvenient is a silent token of their appreciation.

Following the period of religious training, the pupils file out to the playground where they join in a salute to the American flag, under the direction of the school principal, before the regular school session begins. These young people are largely of Oriental parentage, Japanese, Korean, Filipino, and Hawaiian. The English that they speak is sometimes slightly distorted, yet they are loyal Americans, destined to live and find their future under the Stars and Stripes.

MISSIONS

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

A SOURCE OF POWER IN MISSION AND EVANGELISTIC WORK

We sometimes meet with the thought that if we would place ourselves fully in God's hands, everything would run smoothly and there would be no limit to what we would accomplish in religious work. A little clear thinking, however, convinces us that this is not true, and being untrue such statements are liable to do harm. Christ was completely in the hands of his Father, but his earthly path was not rosy and the multitudes, whose lives he touched and for whom he labored, lived and died in their sins. There is no promise that if we are right with God, we will have no struggles, no heartaches, and no crushing disappointments in Christian work. We are not taught to believe that all whom we invite to come to Christ will yield themselves to him forthwith, or ever.

When we have admitted that though we do our best as Christians, many men will reject Christ, we have grasped only part of the truth and the less important part at that. Our success in work is influenced greatly by our relation to God. Without a Christian experience and a life yielded to God, we will have no power in missions and evangelism, and this applies to boards, churches, missionaries, and all who touch Christian work.

A magazine recently reported the world's greatest bandmaster and composer of band music, Sousa, as saying, "The reason why there are no great living musical composers is because the writers of music today do not believe in God. Great music . . . cannot be written by skeptics, cynics, cold-hearted critics, and unbelievers; the primary inspiration must be faith." Whether there is any relation between man's attitude towards his God and what he accomplishes in the field of creative art, as Sousa thinks, can be discussed by others; but the truth holds in the realm of Christian activity. All those who have to do with missions and

evangelism must fall upon the "Rock" and be broken if they are to succeed in any measure. There is no substitute for a surrendered life, a broken and contrite heart, and a passionate longing to help all men, even our enemies. We never deceive God and we cannot long deceive those with whom we work. They very soon detect whether we have the spirit of Christ or the Pharisees. Though we parade our professed humility and sacrifices, a silent, subtle message goes out from our words and our doings that causes the people to whom we go, in due time, to read us through and through. They soon discern whether we have come in the spirit of love or professionism.

The fact that our lives were broken and our hearts submissive in the past will not suffice for today any more than the water drawn from the well ten years ago will quench our thirst now. There needs to be a constant yielding and overflow of love to God and man.

STEWARDSHIP

(Substance of an address given by Dr. F. A. Agar before the annual meeting of Foreign Missions Conference, January, 1930)

WHAT STEWARDSHIP IS

Stewardship is the Lordship of Christ recognized and acknowledged. To enlarge this definition it might be put in this manner: Stewardship is the absolute acknowledgment of the Lordship of Jesus Christ, with the consequent administration of life and all its ways under the will and love of the Father owner. If this definition is correct, stewardship first of all concerns and is vitally related to life and all of living. Stewardship should produce a separated portion, for all gospel purposes, of the time, energy, talent, personality, and substance or property. Stewardship, therefore, concerns far more than a steward's money. In fact, it is seldom possible to produce a steward's money with regularity and proper balance, until first of all there has been produced a worshiping, witnessing, and working Christian life. To secure the money only, without producing these other spiritual functions, is a violation of proper stewardship purposes and tends to the ultimate loss of the money. Steward-

ship is not only individual but there is also a group stewardship. A church is a group steward. A foreign mission board is a group steward. It is possible in an individual capacity to be a good steward, and yet to fail in one's group stewardship, or vice versa. A steward, individual, or group, is a servant under the orders of an owner; he is either faithful or a robber and betrayer. The failure to apply properly and practice the principles of stewardship is the real cause for the failure to supply the proper financial resources for the missionary mandate.

THE RELATION BETWEEN STEWARDSHIP AND MISSIONS

Stewardship is essential to Christian living and the acceptance of the Lordship of Jesus Christ. The same is absolutely true concerning missionary living. Primarily, missionary living is not a matter of individual belief or of like or dislike, but is essentially part of the Lordship of Jesus Christ which relates itself to every believer. In the teachings of God's Word it seems plain that the acceptance of the Saviorhood of Jesus is an essential acceptance of his Lordship, because he is at one and the same time both Savior and Lord. The rejection of his Lordship is vitally and essentially the rejection of his Saviorhood. Missions comprise an essential, vital, fulfillment of the person, plan, and purpose inherent in the Lord Jesus Christ. Is not the repudiation of missions an actual denial of Christ's Saviorhood and sovereignty? Stewardship and missions bear the same relation to each other in the spiritual life that veins and blood bear to each other in the physical realm. Without veins, blood would be of little use, and without blood, the veins would be but a dead channel.

Inasmuch as missions or the salvation of the world was the effect of a great cause in the person of the Lord Jesus Christ, it would seem impossible to differentiate between stewardship and missions, or missions and stewardship. They are one and the same. To be a good steward is to be missionary. To be a missionary is an acknowledgment of good stewardship.

Missions and stewardship are not matters of voluntarism but part of the Lordship of Christ. Can there be a basic right to voluntarism in missions when there is a spe-

cific command to every individual from his Lord Jesus Christ? Voluntarism was exercised and surrendered in the giving of oneself to the Master. To accept the Saviorhood of Jesus and reject his Lordship is trifling with life and love. The plan of Christ to save a lost world is inseparable from the person of Christ. To accept one is to accept the other; to reject one is to repudiate both. A steward carries the cross given by his master. The missionary enterprise is essentially a part of the stewardship of life and is vitally part of cross-bearing.

SOME OF THE CAUSES FOR THE FAILURE TO PRODUCE ADEQUATE SUPPORT FOR MISSIONARY ENTERPRISE

This is partly due to conditions in the local church. The one great first cause is an undisciplined, untaught, easy-going, compromising church membership.

REAL STEWARDSHIP ON THE PART OF THE CHURCH MEMBERS WOULD PRODUCE ADEQUATE SUPPORT FOR MISSIONS

The stewardship teaching is perhaps a matter of quite recent development. At least this is true concerning the intensive presentation of stewardship principles and practices. Before this period, stewardship existed in many a life, but it did or had not become generally articulate. Since this intensive presentation of stewardship began, the production of money for kingdom and church purposes has largely increased. This is true even when one remembers the lessening of dollar values, and the smaller spending value of the dollar. If, under a proper stewardship, every church member separated the first fruits of all money increase to the extent of at least a tenth, and . . . presented himself and his substance before God and gave in balanced proportions to the gospel work at home and abroad, there would be money enough in hand in five years to proclaim the gospel to all the world. Half of this production of love and obedience would double the amount now spent upon the home bases and would also furnish more than \$700,000,000 a year for world evangelism.

More money is being produced from some church members than ever before, but the range of distribution is wider than ever, and more unbalanced than in previous

years. Part of this advance can be safely and definitely credited to stewardship and church efficiency teaching.

CONCLUSIONS

When a full understanding of all the facts involved has not been arrived at, any analytic presentation based upon partial figures, or misunderstood conditions, will not help the situation, but will hinder the realization of what is really to be desired. Conditions are far more revealing than figures that can be misunderstood or misapplied. Special pleading, based upon a presentation of partial statistics, does more harm than good. The study that needs to be made must not be simply on behalf of one great phase of our whole task, but in the interests of all phases and the whole missionary task of the local church. The seat of most of our difficulties lies in the life of our local churches and in the places from whence comes their leadership. If this little presentation should lead up to a more thorough study of all that is involved in missionary support, the purpose of the United Stewardship Council will have been accomplished. To such an end we pledge our support.

METHODIST FOREIGN MISSIONS

BY DR. JOHN R. EDWARDS AND DR. RALPH E. DIFFENDORFER

Corresponding Secretaries, the Board of Foreign Missions of the Methodist Episcopal Church

There are 893,881 persons on the constituency roll of the Methodist Episcopal Church in foreign mission fields.

Of these 675,116 are members of the church in full connection and 218,765 are baptized children under instruction for membership.

The largest constituency of the Methodist Episcopal Church in Asia is in India, where 517,870 persons are on the roll. They are largely from the out caste and low caste groups of Hindu society, the most needy peoples in all India, although in recent years our missionaries and national pastors are reaching increasingly larger numbers of the high castes, the Mohammedans, and the educated classes.

The China constituency numbers 83,421, many of them being among the most in-

fluent leaders of government, agriculture, business, and the professions. The roll in Korea is 19,454. The Japan Methodist Church, an independent self-governing church in the development of which we are co-operating, reports 33,819 members. The Philippine Islands report a constituency of 54,157; and the Malay Peninsula and the island of Sumatra, an additional 12,373.

The Methodist Episcopal churches which have been established in Europe report a total constituency of 118,387 persons.

The religious, educational, medical, social welfare, and agricultural work of the Methodist Episcopal Church in these lands is carried on by 852 missionaries of the Board of Foreign Missions, by 719 missionaries of The Woman's Foreign Missionary Society and by national pastors, nurses, doctors, teachers, and other workers and institutions. There are serving in the churches overseas 3,254 nationals who are ordained preachers, and 2,596 nationals who are unordained. These include 1,171 Chinese pastors, 2,273 Indian pastors, and 767 African pastors.—*Christian Advocate*.

LETTER FROM LIUHO, CHINA

DEAR RECORDER FRIENDS:

Spring has come to Liuho. And it is a grand and glorious feeling after the severe winter we have had. If you ever hear anyone say "I'm crazy to spend a winter in China," you can reply, "You are." But what joy when kite time is here and the season of new life approaching. To us it means spring housecleaning, but to the Chinese it is the time for fixing up the family graves and getting them decorated for "Tsing Ming." Each grave mound flies a white banner, and as we walked through the fields enjoying the pink peach trees, the yellow mustard, and the fragrance of bean blossoms, we agreed with Stephen who marveled that there could be so many "died peoples."

It is fun to see the Chinese emerging from their padded winter garments—and it must seem funny to the babies who have been almost as round as balls all winter to gain the new freedom of motion. It is an old joke among us that the reason there are so many spoiled babies in China is that it is impossible to spank them hard enough

to hurt during the winter. So maybe they don't welcome the spring so much after all!

We had a nice Easter service. Mr. Crofoot was here to conduct the communion and preach, and the Christians brought sprays of flowers to the front with their testimonies.

It is fine having Doctor Palmborg's sister, Miss Elin Palmborg, here on a visit. We welcomed her to Liuho yesterday. We all enjoy showing a "griffin" the ropes in China and laugh just as loudly when they try to eat with chopsticks as though we had done any better on our first attempt. I hope to be able to see her face at church next Sabbath when she glimpses our cowman, in blue country skirt and straw sandals and strongly odorous of the cow barn, as he solemnly takes the offering.

Several of our Chinese Seventh Day Baptists are in Shanghai this week-end, attending joint meetings with the Shanghai Church. More will go in after church tomorrow.

Miriam Shaw is with us now, and up to her eyebrows in work. Trying to study half a day and organize the nursing department with the other half would be all right if the nursing half didn't have a way of usurping any and all extra minutes throughout the day—and sometimes night. Her presence is making the work here much more efficient and effective already. And since she seems to find the work interesting and absorbing, we are all very happy!

Now that the cold weather is past we shall start again having our "Fortnightly Social Club" among the men patients next week. We shall miss Mr. Davis' genial presence. Many of the men from Shanghai understand some English, so perhaps Miss Palmborg will speak about some phase of American life. Then there will be a stuni or so and some speeches from representatives from each ward, a health topic by Doctor Thorngate, and a simple refreshment with which to top off. These occasions seem to be greatly enjoyed by the convalescents who can be out on the veranda to listen and take part. Several of the present patients are adept on the Chinese fiddle, so we don't lack for talent.

This week the hospital added a long wished for bit of equipment — an X-ray

machine. It is a small portable one, the Phillips Metalix, and will prove very valuable help, especially in following the progress of pneumo-thorax cases in which we have hitherto been handicapped. Just now it requires practice to learn to get good pictures with our uneven village electricity, and the doctors and Mr. Bau, our technician, are having lots of fun experimenting, though unfortunately of necessity in the hours usually dedicated to sleep.

Yesterday was "Ladies' Aid" and we had quite an interesting meeting. The ladies talk over their problems about Christianity quite freely. This week we had two visitors and I was pleased with the earnest way in which our church women talked to them of the joy and blessing of the Christian life.

Sincerely,

HELEN SHAW THORNGATE.

Liuho, Ku,
China,

April 23, 1931.

WALWORTH, PAST, PRESENT, FUTURE

(Excerpts from a talk over radio station WLS, Chicago, by the editor of the Walworth "Times")

Walworth, Wis., is too well known within the radius of Chicago, as to location geographically, for me to describe in detail. In the days when the Indians made trails from one village to another, Walworth became endowed with historic interest, located as it was on one of these trails, the post road between Chicago and Madison, which is really a continuation of Milwaukee Avenue.

History is reminiscing, and is always interesting. To the present generation it is interesting by way of contrast; to old people because it brings back vivid memories of years ago, often thrilling experiences of pioneers entering a new country, making new homes. These were the people who made real history. A town is ours today by adoption. It was the pioneer who selected the place; more settlers came and a hamlet grew into a village or city.

It was this old Indian trail from Chicago to Geneva Lake, then called Big Foot Lake, over which the pioneers came here. Cyrus Church, a young man of twenty, came over this route, reaching Walworth on a cold February night in 1837.

William Bell also came in 1837, establishing what is to this day known as Bell's Corners, or Six Corners. James Van Slyck built the first cabin at Fontana on Geneva Lake in 1836. Thomas Godfrey built the first house on Big Foot Prairie in 1837. Christopher Douglass broke land on the prairie in 1837, plowing furrows two-and-a-half miles long. In 1842 he established the first tavern at what was soon to be known as Douglass Corners. Bell's Corners thrived as a trading center. Here the first postoffice was established in 1839, and was transferred to Douglass Corners in 1861. The little hamlet of Big Foot came into existence about this time, and a post-office was located there, which exists to this day.

These four settlements — Big Foot Prairie, Bell's Corners, Fontana, and Douglass Corners, each a distance of not over two miles apart, all started about the same time. Douglass Corners drew favors and prospered. The name was soon changed. The county of Walworth was named for the then chancellor of the state of New York, Reuben Hyde Walworth, Saratoga, N. Y. He was of an illustrious line of judges. The township of Walworth was named for the county, and Douglass Corners assumed the name Walworth from the township.

The early settlers moved to Walworth and its business activities grew each year. The place was first platted by Carlos H. Douglass.

[Here a description of the growth of the business activities is given.]

Educational facilities in Walworth, in the early days as well as at the present, were not found wanting. Big Foot Academy, erected in 1857, afforded means of higher education for fifty-five years until the Walworth public school introduced a four-year high school course in 1912. Today our high school rates high among the accredited list. A. K. Vincent is superintendent.

Three churches, Seventh Day Baptist, Congregational, and Evangelical, all of early origin, ministered to the religious needs of a wide community. The oldest church in Walworth County is the Walworth Baptist, familiarly known as the Brick Church, which was organized in 1844

—eighty-seven years ago, and which serves the rural community.

Our village, first built around a frog pound, which the Indians called "Romog," today is one of the beautiful residence villages found anywhere in southern Wisconsin, with paved streets and a boulevard. In the last census Walworth gained in population where most small villages decreased. Walworth enjoys a trade in most lines of business far exceeding places of like population.

When you buy sweet peas in Chicago, the kind with several blossoms on a fifteen-inch stem, they come from Walworth, grown by L. Bergstrom and Sons. In Lincoln Park, Chicago, new lawns are made of creeping bent grass from Turtle Valley Farms. The Mary A. McElwain Quilt Shop sends quilts to all parts of the world.

With Walworth having the best railroad facilities in the county, some day soon Chicago people will be commuting here each day. The time is not far distant when the gap between Walworth and Geneva Lake will be closed. Country Club Estates, an Arthur B. Jensen development on Geneva Lake, is the beginning of this realization.

While the Indian trails of a hundred years ago are visible yet in only a few places, today Walworth is on the concrete trail, for it is one of the gateways to Wisconsin. Located so near beautiful Geneva Lake, thousands of summer visitors come here each week-end. Walworth people welcome them with courtesies not soon forgotten.

We will welcome thousands more when on June 26 and 27 the Geneva Lake centennial will re-enact the coming of the first white people to the lake.

Where folks live peaceably, have good homes, prosper in business, and really enjoy living—that's Walworth, Wis.

A CORRECTION

See the SABBATH RECORDER for May 11, 1931, page 607, first column, toward the top.

The four seminary students will receive their diplomas and will be invested with their bachelor hoods on June 10, 1931.

A. E. MAIN.

May 22, 1931.

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH
CHESTERTOWN, MD.
Contributing Editor

LOVE THAT IS LIFE

A SERMON BY REV. A. J. C. BOND

For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.—John 3: 16.

It was Henry Drummond who said: love is the greatest thing in the world. The greatest discovery ever made was the discovery that God is a God of love. The greatest sentence ever uttered was that sentence composed of three words, and uttered by the beloved disciple of Jesus, "God is love." It is significant that we have these words from John rather than from the Master himself.

Jesus did not come to make declarations concerning God. He had a more intimate and a more important mission than that. Jesus said, "He that hath seen me hath seen the Father." John looked into the face of Jesus and turned to report to the world what he saw there, and declared, "God is love." He knew about God because he had seen Christ. The knowledge of Christ's character is the primary source of John's knowledge of God. John leaned on Jesus' bosom at the last supper; he stood beside the cross—a bit removed to be sure—but he stood beholding; and the forgiving, self-sacrificing spirit of Jesus took hold of him there. The meaning of all that Jesus had said, and all the loving deeds he had done, and of the beautiful, helpful life he had lived, became very clear. Then he looked into the empty tomb, followed the risen Christ into the mountain, witnessed the ascension, looked into the heaven from which the Master had come, and up to the Father who sent him, and then turned to declare to a perplexed and waiting world, "God is love."

If love is not worth loving, then life is not worth living,
Nor aught is worth remembering but well forgot;

For store is not worth storing and gifts are not worth giving,
If love is not.

Better than life's heaving heart is death's heart unheaving,
Better than the opening leaves are the leaves that rot,

For there is nothing left worth achieving or retrieving,

If love is not.

But love is, for God is, and God is love.

Now, I realize that while I am giving expression to the most significant fact in the universe, I seem to be repeating platitudes. This truth needs to be uttered with a new force and with a freshness that will thrill our hearts, and bring a glow to our faces, and a song of joy to our lips. How can we restore to the hearts of Christians the confidence and the joy which John 3: 16 should give?

One encouraging sign of our times is the fact that many are seeking to return to that simple fellowship with Jesus which filled the early disciples with radiant hope and a conquering courage. I received this week an invitation to attend a dinner in New York of "The Groups—A First Century Christian Fellowship." In this invitation it is stated that, "This Fellowship, known abroad as the Oxford Group, seeks wholeheartedly to serve the Church from within, in recapturing the life of power in Christ as it was in New Testament days. To many within the Church, the groups have made accessible what has been called 'the lost radiance of the Christian religion.'" I notice the dinner committee of more than fifty members includes Bishop Manning, Stanley High, and Dr. Ralph W. Sockman.

I have said that such movements are encouraging. This thirst for a fresh drink from the pure springs at the fountain head of the flowing stream of Christianity is a healthy and hopeful condition. But is it necessary to organize new "groups" or join another "fellowship"? I am not criticizing nor decrying such movements. Let us join them if something is to be had by so doing that we cannot otherwise get. I am not sure but I shall accept the invitation for next Tuesday. Meanwhile, however, I see no reason why any church—this church—should not constitute such a group and experience such a fellowship. To do this, one thing is necessary: We must be able to con-

vert a statement of fact, which statement we believe to be true, into the enjoyment of an experience growing out of the fact. The love of God mediated to the world through Jesus Christ is something in which we all believe. But it is something which each one should experience. The question is: How can we get that experience?

This love of God which gives life to men is heaven's glorious gift to earth. Man's part is to accept it. This greatest thing in the world is God's free gift to man. It is for all who will take it. But there are two things that will become true in our experience if this gift is ours, and no one makes them clearer or more emphatic than John. No other evangelist has given us so much that Jesus actually said, and no other has interpreted quite so intimately, or so accurately perhaps, his principles, and the elements of a believing, trusting, joyous Christian life.

Now, what I am about to say must necessarily sound extremely commonplace. But let us not forget that the commonplace things of life ennoble as we rightly relate ourselves to them. And if we are to experience the love of God in fullest measure, this satisfying fellowship must be found for the most part in the valley road. Not much of life can be lived on the mountain tops.

The two evidences of our love to God are: (1) that we keep his commandments, and (2) that we love the brethren. Here then is a two-fold test which we may apply to ourselves in order to determine where we stand in this supreme relationship, the human with the divine. As I have already said, if this seems to bring things sublime down to the commonplace, it brings them down where we live in order that they may lift life up into the radiant atmosphere of the divine.

This two-fold test of commandment-keeping and brotherly love, when fairly applied, will be found to measure a well-balanced Christian life. While it seems a simple test, its proper application requires patience, courage, and sincerity, together with an abundant measure of the grace of God. There is great danger that we shall, on the one hand, stress the importance of keeping the commandments to the exclusion of the practice of brotherly love, or else on

the other hand, we shall cultivate a sentimental feeling which we substitute for active good will, to the neglect of the commandments of God. The first emphasis tends to legalism, and develops a spirit of self-righteousness. The one who lives his life in strict obedience to rules, and who exacts of himself and others strict conformity to external laws, without the cultivation of the spirit of love, will miss the way everlasting, which is the way of love. Let all such beware lest in following the legal way they fail to find the Master who came to earth to reveal a God of love, and the way of love. One's external acts may be right. It may be difficult to find any flaws in his conduct, measured by a legal standard. But his face may be hard and his judgment harsh, and his treatment of others a denial of that spirit which Jesus seeks to impart. A kindling flame of divine love springing up in the heart and suffusing the life, will prompt the soul to obedience to the commandments of God, and at the same time will radiate active good will toward all of "God's other children." And this love for others creates the only atmosphere in which the will of God can be made known.

"There is a delightful story told of two old rabbis who had a quarrel and parted in anger. One dwelt in Jerusalem and the other in Babylon. The former went home to his study of the law, but he found that the sacred page was dark. The sweetness and the glory had departed. His heart was troubled, and at last he saddled his camel and journeyed across the desert to make his peace with his brother. As he journeyed, he espied another traveler on the horizon. He drew near, and, behold, it was his brother. Alighting, he knelt down. "Since we parted in anger," he said, "the Lord has hidden his face from me. Let us be reconciled." "Ah," said the other, "he has hidden his face from me, also, and I was on my way to Jerusalem to implore thy forgiveness." The two rabbis went home at peace with one another, and the Word was sweet to them as of old. Their love to God grew cold as they became estranged from each other, and that love was rekindled in their mutual forgiveness and restored affection for each other. As that love for our fellow beings widens and becomes more inclusive and more magnanimous, our love

toward God becomes deeper and fuller and more satisfying.

The counterpart to our love for the brethren, the other half of the test of our love to God, is realized in the keeping of the commandments. "If ye love me ye will keep my commandments." There are certain Christian duties which have the authority of the Scriptures, and have stood the test of time—principles by which Jesus lived, and practices which he followed. These are the rules by which our loyalty is tested and our love is proved. Some get the notion that through love they are made free from the law, and therefore give little concern for principles but are guided by their feelings. Now, a faded out and undirected sentimentalism is just as far from the spirit of Christ as is formalism or legalism in religion. True sentiments of Christian love find their guiding channels in the commandments of God, and flowing within those channels they find direction and serve holy ends.

In setting forth the two major principles by which to test our Christian love I have tried to make it simple, for it is simple; but I have not tried to make it easy, for it is not easy. What I could wish to do above every thing else is to make you feel the supreme importance of measuring up to the test, and to inspire you to a greater effort. And I would have you do this not in doubt or fear, which breeds failure; but in confidence and buoyant hope. For in spite of all appearances to the contrary—of periods of depression and moments when the way seems dark and the road ahead enwrapped in fog—love is stronger than fate and faith is truer than doubt. Love will hold you fast, so that you cannot fail, for the one who lives by love has God on his side.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.

OBSERVATIONS BY THE CORRESPONDING SECRETARY

REV. HERBERT C. VAN HORN

Welton and Garwin.—A day in Welton and Garwin afforded the corresponding secretary the opportunity to present his message and to see relatives, some of whom

he had not seen for more than fifty years. His earliest recollections center in these two old churches. Memory came back at Welton of verses taught by Mrs. H. B. Lewis, and of two spotted, little pigs given by Elder Lewis to the writer and his sister. At Garwin were awakened memories of Sabbath school and first Christmas programs and trees. Many of the people who carried on then, for Christ and the Church, long since have passed to their reward. But few of them are left. Pastor James H. Hurley and his wife were young married people then. Brother Hurley, at seventy-five, is still "going strong" in bringing to hungry hearts a loving gospel message. Good working units are still found in these churches. Much can be done in a small group, if faith prevails and all will help. Iowa has still many wonderful possibilities. As the people eagerly listened to the words of encouragement in the writer's message, the impression deepened upon him that Seventh Day Baptists have a helpful future. They need not fail; they will not fail.

Hunger.—Viewing the fine, well kept farms around Welton and Garwin, one wonders why the fathers left them to go farther west. It is understood that these farms were once owned by our people. But few are now so owned. But the urge of the "farther on," with free land and broader acres, afforded a tremendous pull. These communities, like many others, sent out many colonists. It must be said to the credit of the churches and of these people that they went out with a deep consciousness of God and a love and desire to worship and serve him. Wherever they went the family altar was set up and church and Sabbath school were established. This is ever the glory of the Christian church, that it has the power to repeat and perpetuate itself.

This observation is being written as the train bears the secretary farther into the golden West. We are passing broad, well tilled fields "where the tall corn grows," and great tracts are now being planted to this valuable crop. Today and tonight a road will be traveled that took the writer's father and family three months to traverse in the "covered wagon." But as they went they carried the Bible, the SABBATH RECORDER, and their church letters, with

a love for God and a devotion to truth. "Land hungry" they may have been, but they held to transforming ideals. God grant as the coming generations "move" out to possess themselves of the things their hearts hunger for, that they shall carry love for God, devotion to truth, and loyalty to their convictions.

Early View of Mountains.—The writer pushed Morpheus aside with dawn of the day he was arriving in Denver. He wanted to get the first glimpse possible of the great continental divide. When darkness closed in the night before, the "Mountain Bluebird" on which the writer rode was pulling into Grand Island, Neb. During the day jack rabbits and prairie chickens declared he was getting into the great plains country.

Onward from Fort Morgan, Colo., he watched for the mountains. He had no need for anyone to tell him, "There they are." For two hours or more they were in sight as Denver was approached. Sixty and seventy miles away their snow-clad sides and tops reflected the sun and furnished constant pleasure to the beholder. First, Long's peak detached itself and stood out in all its great, massive reality. Lesser peaks and ridges and finally the lower, nearer ranges, the foothills, became distinguishable. All day long the presence of these glorious mountains has impressed the newcomer. "How glorious are thy works, O Lord."

The forenoon was spent calling on our church people in Denver. Pastor Coon had met the writer at the train and a lovely day was spent together. Much praise is being sung by all his people of this pastor, and the heart of the corresponding secretary is glad.

These observations must be sent on their way eastward before the Sabbath in order to find their place in the next RECORDER. More of the mountains and our people, next week.

INSTALLATION SERVICE AT BEREA

On Sabbath day April 11, the Ritchie Seventh Day Baptist Church at Berea, W. Va., had an all-day service with one of those excellent community dinners, which is one of the characteristics of West Virginia Seventh Day Baptists, to add to the pleasure of every one present.

The morning was given to the usual order of worship with communion service added. After everyone present had eaten to his perfect satisfaction, the afternoon was given to the installation service for the new pastor and his family, Ary T. Bottoms. The program which was well prepared by the church people consisted of first, a short address by the pastor, who had "bridged" the gap between the going of Pastor Beebe and the coming of the new Pastor Bottoms. Then a very interesting and impressive address by Deacon Elvie Maxson, representing the church, who used words to express appreciation for the service of the out-going pastor and to the Middle Island Church for their willingness to share the service of their pastor with the Berea Church in time of need, and beautiful words and phrases expressing welcome to the new pastor and his family into their parsonage, church and community. The Sabbath school was well represented in an address by Miss Conza Meathrell. Mrs. Jess Kelley represented the Ladies' Aid society. Mr. Harold Sutton represented the Christian Endeavor society. Mrs. Haze Bee represented the Methodist people of the community. In arranging the program we wished to have the Rev. Mr. Scott, pastor of the Methodist Church, to have this part in the program, but in his absence we were very glad to have Mrs. Bee represent the Methodist people. The Methodist people of the community are very kind to our people and wish to cooperate with us in every good move. We left the Junior Christian endeavorers' part of the program until last, but not because we expected it to be least by any means. Evelyn Kelley gave a very beautiful address of welcome to the new pastor and his family, and especially to the "juniors" of their family into their fine little Junior band. All of the "juniors" with their efficient leader, Mrs. Hollie Sutton, at the piano, sang a pretty song of welcome to the pastor and his family.

I regret that time will not permit a special comment on each address. I am, however, glad to say that when the Berea people are asked to prepare for a service they put their whole lives into it. They realize what is required to make a success of things.

EMMETT H. BOTTOMS.

WOMAN'S WORK

MRS. ALBERTA DAVIS BATSON
Contributing Editor

QUESTIONS FOR JUNE

1. What method does one Sabbath school superintendent use to keep his school in touch with the denomination?
2. Would a similar method be profitable in our school?
3. What is the relation of "The Missionary Spirit and Missionary Activity"?
4. Who is Henri Louie Mignott? What are some of the results of his labors for the past few months?
5. What new church has been recently organized in Jamaica? Under whose leadership is it left?
6. In what way has Dzau Sing Chung aided our missionaries in China?
7. Who is to be pastor of the Lost Creek Church? Of what church is he now pastor?
8. What event has occurred in the RECORDER family which has affected the whole denomination?
9. Read, "Shall the RECORDER Speak to College Students."

WORSHIP PROGRAM FOR JUNE

Subject—Charity.

Scripture—1 Corinthians 13: 1-13.

Helpful quotations—

"When faith and hope fail, as they do sometimes, we must try charity, which is love in action."

"Every good act is charity. Your smiling in your brother's face is charity; an exhortation of your fellow man to virtuous deeds, is equal to alms giving; your putting a wanderer in the right road is charity; your assisting the blind is charity; your removing stones and thorns and other obstructions from the road is charity; your giving water to the thirsty, is charity."

"The charities that soothe, and heal, and bless, lie scattered at the feet of men like flowers."

"How often it is difficult to be wisely charitable, to do good without multiplying the sources of evil. To give alms is noth-

ing unless you give thought also. It is written, not 'blessed is he that feedeth the poor,' but 'blessed is he that considereth the poor.' A little thought and a little kindness are often worth more than a great deal of money."

"Charity is never lost: it may meet with ingratitude, or be of no service to those on whom it was bestowed, yet it ever does a work of beauty and grace upon the heart of the giver."

Suggested hymns—"Help Somebody Today," "Love Divine."

DENOMINATIONAL "HOOK-UP"

Friends of Milton College are interested in the reports being received in regard to the DX broadcast on WCLO on the morning of May 13. The program which was given by students and faculty members from ten states was heard by many alumni. In the East, interference and static made the reception poor, but the program was reported from three New York communities—Verona, Brookfield, and Bolivar. An Atlantic City station which was "DX-ing" at the same time prevented many friends in New Jersey from getting the station. Battle Creek, Mich., and Port Huron, Mich., sent word that WCLO was plainly heard in those places. In Salem, W. Va., there was some fading but otherwise the voices came in clearly.

In the West, the reception was much better. A group of Milton friends, including the family of Orville Babcock, at North Loup, Neb., wrote that the program was very much enjoyed there.

The greatest distance was reported by Merton Sayre, Roswell, New Mexico. Although a Los Angeles station interfered, he heard part of the program and got the signals plainly three times. Mr. Sayre teaches a class in radio at the New Mexico Military Institute, and he says that "1,530 miles is mighty fine DX for a one hundred watt station."

CORRESPONDENT.

Rev. Herbert C. Van Horn, who spent his early days in North Loup and was graduated from the North Loup high school with the class of '91, will be here next Tuesday and Wednesday for a short visit. Mr. Van Horn is corresponding secretary for the American Sabbath Tract Society and

has been making an extended trip in the interest of the work, having visited the churches in Wisconsin, Colorado, and other states, before coming to North Loup.

Mr. Van Horn is part-time pastor of the Seventh Day Baptist Church of New Market, N. J., and is acting editor of the SABBATH RECORDER.

While Mr. Van Horn will not be able to be here for Sabbath services, he will speak at the missionary societies on Tuesday and Wednesday afternoons, and there will be services each evening at the church. On Wednesday evening, there will be a young people's fellowship picnic and supper on the church lawn, preceding the evening service.

It is hoped that many will avail themselves of the opportunity of seeing and hearing Mr. Van Horn while he is in the village.

—North Loup Loyalist.

About seventy mothers and daughters met at six o'clock Monday evening for the annual "Mother and Daughter Banquet" held in the basement of the Seventh Day Baptist Church.

The tables were prettily decorated with lilacs, hawthorne, and wild crab apple blossoms.

Mrs. H. Eugene Davis was the main speaker of the evening, taking as her subject, "Self-Adjustment." Toasts were given by Joan Place, representing the daughters; and Mrs. A. L. Burdick, representing the mothers. Special vocal and violin music was given by Mrs. Stuart Shadel '29, and Mrs. Herbert Saunders '33.

—Milton College Review.

Rev. E. E. Sutton has returned from White Cloud, Mich., where he conducted evangelistic meetings and a class in "Leadership Training." Enroute he visited churches in Detroit and Battle Creek.

—Milton Junction Telephone.

Extensive repairs are being made on the New Market parsonage. These include the fitting up of a bath room and the installation of a hot water heating plant.

CORRESPONDENT.

Sabbath, May 9.—Rev. Erlo E. Sutton, director of religious education, in the em-

ploy of the Sabbath School Board, preached in the morning service, visited the Sabbath school, and conducted two workers' conferences in the afternoon at the Seventh Day Baptist church of Battle Creek.

Sabbath, May 16.—The semi-annual meeting of the Michigan and Ohio Seventh Day Baptist churches will be held at Jackson Center, Ohio, May 29-31.

Dr. Helen Mitchell, of the sanitarium, spoke to the Sabbath school today about the children of Labrador. All who have old silk stockings that can be made into rugs, please hand them to Lyle Crandall's class of junior boys. The proceeds from sale of these rugs go to missions in Labrador.

The finance committee is encouraged that some have decided to try tithing, and hopes that others will decide to do so. They also urge that no one stay away from church on account of financial reverses. Jesus regarded the widow's two mites of more account than the large offerings of the rich. We all need the help of the church now, as at all times, and the church needs our help—prayers, interest, service, money, influence.

We expect Rev. H. Eugene Davis to preach for us May 30, when Pastor Simpson is attending the semi-annual meeting at Jackson Center, Ohio.

—Taken from Battle Creek Church bulletins.

Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil has not seen God.—3 John 11.

He that turneth from the road to rescue another

Turneth toward his goal.
He shall arrive in due time by the footpath of mercy,

God will be his guide.
He that taketh up the burden of the fainting
Lighteneth his own load;
The Almighty will put his arm beneath him,
He shall lean upon the Lord.

He that speaketh comfortable words to mourners

Healeth his own heart;
In his time of grief they will return to remembrance.

God will use them for balm.
He that careth for the sick and wounded
Watches not alone.

There are three in the darkness together
And the third is the Lord.

—Van Dyke.

YOUNG PEOPLE'S WORK

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

FRIENDSHIP

Christian Endeavor Topic for Sabbath Day,
June 13, 1931

DAILY READINGS

Sunday—A True friendship (1 Sam. 18: 1-5)
Monday—A test of friendship (Prov. 17: 17)
Tuesday—Our best friend (John 15: 13, 14)
Wednesday—Judas, false-hearted (Matt. 26: 47-56)
Thursday—Frail friends (Job 16: 11-22)
Friday—Stand-bys in danger (Rom. 16: 3, 4)
Sabbath Day—Topic: True and false friendships (John 15: 10-15)

BY MARION C. VAN HORN

Friendship is a relation between two people. The relation is implied in the ending. Think of other words ending in "ship." There are, comradeship, companionship, workmanship, leadership, fellowship, worship; they all indicate a relationship between two people, two things, or two ideas. Friendship then should be a helpful and uplifting relation between two individuals.

This leads us to believe that friendship is a balanced relationship. Two people must participate wholeheartedly, each in the other's confidence. If one breaks the confidence the relation becomes one-sided and ceases to be a friendship. Always disappointment, often times hatred, and occasionally the bitterest of enemies are the results of a broken trust or a lost confidence arising from a breach in friendship.

We do not need to be friends with all whom we meet, but should choose our friends. Pick those with the qualities of unselfishness, self-control, honesty, kindness, respect for others, and loyalty to the Church, to Christ, and to the things he believes. I do not mean that we should not make friends with others. Often we can help others to rise above their faults by our friendship, but we should be careful not to lower our own standards in doing so.

Quite often friends disagree and quarrel,

then separate. It is hard to give in sometimes, but often isn't it worth the friendship to do it? We have a fine example in Paul and Barnabas, disagreeing as to the advisability of taking John Mark on their second missionary trip. They finally agreed to disagree, remained friends, and each went separate ways, Paul with Silas, and Barnabas taking John.

Love is the basis of true friendship. If we love Christ we will do as he commands. We are his friends if we do his commandments. He commands us to love one another, then says, "Greater love hath no man than this, that a man lay down his life for his friends."

Friendship is more than words. It must consist in deeds or it will die. The question is asked, "How far shall we go in our friendly acts?" The Samaritan in befriending the wounded Jew, paid the inn keeper and said he would pay more when he came again. Jonathan gave David his coat and even his sword. These were truly deeds of friendship, but they appear small beside the supreme gift that Christ gave, his life. "Do we have a friend or friends whom we love enough to lay down our lives for?"

Milton, Wis.

THOUGHTFULNESS AND KINDNESS

Christian Endeavor Topic for June 6, 1931

SUGGESTIONS TO THE LEADER

BY MARION C. VAN HORN

If the following suggestions will fit in with your own ideas and help you in planning your meeting, I am glad.

Hymns that would fit in with the topic might be: "Brighten up the Shady Spots," "Let the Sunshine In," "Bridge the Road to Heaven With a Smile," "Carry Your Cross With a Smile," "Brighten the Corner Where You Are," "Keep on Singing," "Somebody Did a Golden Deed." These and many others might be selected.

The meeting might be opened by singing one or two hymns, followed by a short prayer by the leader, asking God to direct each step as the meeting progresses.

For Scripture reading, ask six endeavors to read the daily Bible readings, with a short discussion of the subject after each. The leader should read the topic Scripture and follow with the major part of the meeting.

Ask the endeavorers to tell of a kindness that they have observed at some time. Read these to them to help start them off:

A group of boys was standing on the corner in our little town when an old man, feeble and almost blind, came along with a basket of groceries. Just as he turned around the corner of the building a small child ran into him and upset the basket, scattering the contents. The boys all laughed except one, who stepped out and helped the old gentleman pick up his things. You can be sure that that boys' friends stopped laughing. They were ashamed when they saw the action their comrade had taken.

Another instance occurred in a large city. Quite a group was waiting on a busy corner for a street car. Just before the car came an old lady came to the crossing. The street was icy, there was a lot of traffic, and the old lady was a little fearful and hesitant. A young woman put her hand on the other's arm and offered to help her across. The young woman missed her car, but the feeling of satisfaction she received was something that words cannot express. It might be understood if you could have seen the expression of relief and appreciation come into the older woman's eyes.

(There are always such chances as these to lend a hand, or cheer up a gloomy day for somebody with a cheerful word and smile. Are we allowing ourselves to become indifferent and heedless to such opportunities to enrich our own lives as well as the lives of others? If we are letting that happen, we are growing selfish and narrow. Soon we shall have no friends; even those who have the same attitude we have, will be indifferent toward us.

Are we going to laugh with the gang or have we got what it takes to stand alone and claim our right to help a man in need no matter what people say?)

Anything else that you want to discuss or think about can be fitted into the service in this division.

To close the service, the leader might pick out a good hymn with the sentiment of the topic brought out quite strongly. It would be better not to sing this, but read it slowly and thoughtfully. Then sing one verse and the chorus and close with the Christian Endeavor benediction.

Milton, Wis.

INTERMEDIATE CORNER

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

DAILY READINGS

Sunday—Help the poor (Ps. 41: 1)
Monday—Help the sick (Mark 2: 1-5)
Tuesday—Comfort the sorrowing (2 Cor. 1: 3, 4)
Wednesday—Vacation for rest (Mark 6: 30-32)
Thursday—Preaching the word (2 Tim. 4: 1, 2)
Friday—Enjoying nature (Ps. 8: 1-9)
Sabbath Day — Topic: Good uses of vacation time (Ps. 121: 1-8)

Topic for Sabbath Day, June 13, 1931

IDLENESS?

A healthy person does not seek idleness for rest or vacation, he seeks a change that builds him up in ways that his regular work does not. Nature takes no idle vacation, yet in the changing seasons is found the vacation needed. We must not take an idle vacation in breathing, yet the alternating inspiration and expiration with the instant of pause between gives the needed rest for all the muscles of respiration. The same is true of the heart. We never take a vacation from eating, yet a change of diet with the seasons gives the appetite its needed vacation.

In the same manner people get their needed rest in short, regular intervals of sleep, but a vacation is a period of restful, constructive change of occupation and surroundings. Thus the man who has been in the city office most of the year, busy with mental tasks, takes his vacation in the woods, among the lakes, or on the farm, where he is tramping, rowing, or pitching hay. The man who has been on the farm or occupied in other manual labor turns to his intellectual needs. He visits his state Capitol or the national Capitol and learns much about his government as well as sees the sights. He visits museums or attends summer schools, and comes back to his regular tasks better fitted for those tasks without wasting his time.

It is the same with boys and girls; their vacations are most worth while that furnish the needed change and continue to be useful and uplifting. Nature teaches us to take our vacations in a continued but varied life of usefulness.

JUNIOR JOTTINGS

ELISABETH K. AUSTIN
Junior Christian Endeavor Superintendent

When one of the juniors is sick, try writing a society letter to him. Ask each junior to write a short, bright, cheerful letter. Divide the letters into seven groups and put each group into an envelope. On each envelope mark the day of the week on which it is to be opened, thus: "To be opened on Monday." This will give the sick junior a new message for every day for the week.

NEWS OF OUR CHURCHES

"MILL YARD" CHURCH

During the last few months the subjects of the addresses at the Mill Yard Church have centered around the second coming of Christ and the teaching of the Bible concerning the Sabbath. Pastor McGeachy went through the New Testament treating the return of Christ in the various aspects in which it is presented by our Lord himself, and by Paul, Peter, James, and John. Special attention was paid to the teaching of Revelation bringing to view the two stages of the event as outlined in our article on the subject. . . .

The Sabbath question was thoroughly studied in stages outlining the history of the institution from the creation of the world showing its observance before Moses and its relation to the ceremonial sabbaths of the Mosaic law. It was and is a sign between God and Israel because Israel was the only nation which worshiped the Creator. Precious promises are given to Gentiles who will worship the God of Israel and keep his sabbaths. Isaiah 56: 1-8.

The attitude of Christ to the Sabbath was also considered and its history in the time of the early church and the fathers, showing that there is no divine authority for Sunday observance, the commandment to observe the seventh day remaining in full force unchanged.

The interest of the church was centered on the Camden Town campaign. A special children's entertainment was given on New Year's eve when nearly two hundred saw the lantern slides illustrating Bible animals, the story of Scrub, the Workhouse Boy, the moral fables of La Fontaine, and the tale of Dick Whittington and his Cat. Packets of

sweets were given to the children as they went out.

The following two Sunday evenings we had lantern services on the subject of "Pilgrim's Progress." The story of Christian and his adventures from the City of Destruction to the Celestial City was followed with keen interest by the audience, the majority being children. The second part illustrating the pilgrimage of Christiana and her children was also appreciated although less familiar than the first part. The following evenings till the close of the campaign were devoted to a study of the Person of Jesus and his place in God's eternal purpose. New friends continued to be made right up to the last meeting. We are hoping to be able to open up in a better hall when more funds are available. Gifts and donations for this object will be welcomed. We have to acknowledge a special gift of 10s. from Brother Zilstra of Overschie, Holland, showing the interest of our Dutch brethren in the progress of the work in Britain.—*The Sabbath Observer.*

MILTON COLLEGE COMMENCEMENT

Dr. Silas Evans, president of Ripon College, will be the speaker at the commencement exercises of Milton College on June 10. The first event of commencement week will be the sermon before the Christian Associations on Friday evening, June 5, by Dr. H. Eugene Davis of Shanghai, China. On the following evening the lyceums will present a joint program. Sunday night Doctor Edwin Shaw, professor of philosophy and religious education, will give the baccalaureate sermon. The Iduna reunion will be Monday noon and the recital and graduating exercises of the School of Music will take place that night. The Miltonian reunion will occur Tuesday morning, and the afternoon is customarily devoted to the alumni and senior stunt program. In the evening, Shakespeare's Richard III will be given. The graduating exercises will take place Wednesday morning, the alumni luncheon will follow at noon, and the president's reception at 8 p. m.

Alone and crushed, his enemies close by,
With hasty speech, Peter denied his Lord.
Yet safe and careless, with light laughter, I
Denied him with the small, unspoken word.
—Ethel A. McNion.

CHILDREN'S PAGE

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

STANDING FOR THE RIGHT

ACTS 5: 25-29

Junior Christian Endeavor Topic for Sabbath
Day, June 13, 1931

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

THOUGHTS FOR THE LEADER

What is *evil*? It is just *devil* with his head out of sight. It is *live*, the wrong end to. Evil is always trying to hide the *good* and make it seem unimportant. The only way of standing for the right is to make your *good* so much greater than the *evil* that *evil* slinks out of sight. (Print the letters G-O-O-D on the board in large letters with the letters E-V-I-L in small letters within the letters of the word, good.)

A QUOTATION FROM ABRAHAM LINCOLN

I like to see a man proud of the place in which he lives. I like to see a man live in it so that his place will be proud of him. Be honest, but hate no one; overturn a man's wrong doing, but do not overturn him unless it must be done in overturning the wrong. Stand with anybody that stands right. Stand with him while he is right, and part with him when he goes wrong.

BIBLE CHARACTERS WHO STOOD FOR THE RIGHT

Elijah	Daniel
Paul	David
Stephen	Abraham
Esther	Ruth
Moses	Noah

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I am writing to the SABBATH RECORDER for the first time. We have no pets.

I am in the third grade. I have three teachers. My 3A teacher is Mrs. Woodland, my 3B teacher is Mrs. Burrough, and my 4A teacher is Miss McVoy. My brother Kenneth is to go to kindergarten in September. He was four years old in April.

I had better stop or I might write too long a letter, or there won't be any more room for other letters.

Yours truly,

COURTLAND DAVIS.

750 Kensington Ave.,
Plainfield, N. J.,
May 18, 1931.

DEAR COURTLAND:

I am very glad you have begun to write for the SABBATH RECORDER, and I hope you will write often. Do not be afraid of writing too long a letter, for they can never be too long to suit me. This week your letter is the only one I have received so far, so you see there was no danger of crowding anyone else out.

I'm sorry you have no pets for I am very fond of pets even yet, especially kitties. One of our neighbors has a mother cat and six cunning little kittens, two grey and four black ones. I wish you had one of them for our neighbor is looking for a home for all but one. Perhaps, though, you had rather have a dog, for most boys like dogs best.

You surely have a goodly supply of teachers, so you ought to learn three times as fast, don't you think so? Your class is quite a bit like high school and college classes, isn't it?

I imagine Kenneth will have great fun in kindergarten and will learn many interesting and helpful things.

Welcome, my boy, to our RECORDER band.

Sincerely your friend,

MIZPAH S. GREENE.

THE GIFT OF THE SHINING STRANGER

(Adapted from "International Journal of Religious Education")

Once upon a time there was a little boy named Boris who lived with his mother and grandmother in a tiny cottage at the very edge of a small village. Everyone loved him for he was a very happy, helpful little boy, kind, cheery, and fair with his playmates and always kind and obedient to his elders.

His mother was very poor and had to work hard to make a living for grandma and Boris and herself, and their cottage was very little more than a tumble-down shack. She loved Boris with all her heart and was

always wishing that she could do more for him. She said over and over again, "I wish I could give Boris something that would give him happiness all his life long, and help him to be a splendid, noble man," and often as she was busy with her work she would say, "If a fairy should grant my wish, what would I wish for my boy?"

Should she wish for wealth? No, that alone might make him very unhappy. If she wished him great wisdom, and her wish was granted, he might forget all about all the simple, every day things and people around him. Just wisdom from books would not make him the kind of boy she wanted him to be. Thus she thought and thought but could not think of the very best gift for little Boris.

One day she called him in from his joyous play with the village children, and he willingly brought great armfuls of wood in for her, and afterwards sang merrily as he wiped the supper dishes. The loving mother kept wondering, as mothers do the world over, what her boy would be when he was a man. Suddenly there came a gentle knock at the door, so soft that only Boris could hear it.

Boris quickly opened the door, and there stood a shining stranger who smiled at him and held out a tiny lamp of shining gold that even in the darkness shone out with wonderful beauty, and in it was the steadiest, clearest, most beautiful flame Boris had ever seen.

"Take this lamp," said the shining stranger, "and your mother's loving wish for you will be granted. Only you must guard it carefully and never fail to keep it bright and shining."

Then, before Boris could ask any questions, or even say, "Thank you," he was holding the precious lamp tightly in his hands, and the shining stranger had disappeared.

With a shout of joy Boris ran in to show the lamp to his mother and grandmother, and then they all exclaimed with wonder for the bare room of the poor shack seemed to grow very beautiful, not one crack or stain could be seen on the walls, the floor seemed carpeted with gold, their garments shone like silk, and his dear mother's face was more beautiful than he had ever seen it before.

When he helped his grandmother up to bed the lamp shone brighter than ever and the flame seemed to be higher and clearer.

Boris went to bed that night with a very happy heart, and the last thing he saw before he closed his eyes in sleep was the beautiful little lamp shining softly on the mantel.

The next morning he was so anxious to show the lamp to his playmates, that he grew very impatient when asked to attend to his usual morning duties, and was cross with his mother because his breakfast was not ready early enough to suit him. But when he turned to take down his lamp what was his surprise to find it much tarnished and the flame dull and almost out of sight. He did not want to show it to anyone and went off to school with a very sober face.

But he came home from school with a happy face. He had learned his lessons well, had been obedient, and kind to his teacher, and cheerful and fair in his play. On his way home he had taken a little girl home when she was afraid of a barking dog.

When he opened the door, to his surprise he saw the lamp shining brighter than ever, but when he asked his mother if she had polished it up she said that she had been too busy even to look at it.

"That is funny," thought the little boy; "it was black enough this morning!"

It was not long before everybody in the village had seen the wonderful lamp. Everyone declared that it made them happy just to look at it. Almost always it shone brightly, but if it began to look the least dull, Boris would look at it soberly a minute, then off he would rush to do some errand he had forgotten, or to ask forgiveness for some cross word he had spoken. He had learned that no amount of polishing would remove one spot of tarnish, and he knew just how they came and how they went away. Do you know, dear children?

All his life Boris used his lamp to make people happy, traveling all over the world as he grew older, and bringing joy to all who needed it, and so cheery and kind was he that people were as glad to see him as they were the lamp. Everybody honored and loved him.

At last Boris grew old and tired. Then he said to himself, "I must find some kind,

happy person to carry the lamp while I go home and rest." He sat down by a village street to watch for someone to whom he could give his beautiful lamp.

Soon a merry band of children rushed by, and one of them said, "See the golden lamp the man has. May we look at it, please?" As they all crowded around him, a tiny child cried, "I can't see anything." Quickly a jolly, laughing boy lifted her to his shoulder and said, "My shoulder is strong," and he held her there until the children were ready to run on.

That evening Boris went to the cottage where the boy who had lifted the little girl to his shoulder lived. When the boy opened the door, Boris gave him the lamp and spoke to him just as the shining stranger had spoken to him so long ago, and as he walked away he heard the boy shout just as he had, "See what the shining stranger has given me!"

M. S. G.

OUR YOUNG PEOPLE ENCOURAGE US

There recently came to the editor's desk a copy of the May bulletin of the Young People's Board. The attention of the young people was called to this bulletin in last week's RECORDER. But this little pamphlet is so full of enthusiasm and encouragement for our cause that we wish older people, too, might read it. So we are printing here the first two articles:

ATTENTION: LET'S GO OVER THE TOP

(If you don't care anything about the future of your denomination; if you are satisfied to see the Sabbath fail; if you feel that you have done all you can do for the spread of the kingdom of God—then don't waste your time reading this.)

But

If you want the Seventh Day Baptist denomination, your denomination and mine, preserved for us by the consecration, sacrifice, and even bloodshed of those who have gone before, to live and to grow; if you believe there is need for the Sabbath of Jesus Christ; if you want to share your religion with others; if you are willing to give of your best to the Master—then please read this:

The Conference year is rapidly drawing to a close. The SABBATH RECORDER tells us in plain figures that we are a long way from meeting our budget. Money is coming in very slowly for the work of the denomination. There can be but one conclusion. Unless the budget is raised, and raised very soon, we will face the

end of the year with a bad deficit; and none of us want that to happen.

Now then, what are the young people going to do about it? To my mind there is just one thing for us to do. *We must face the facts: we must meet the issue.* This is a time for action. The time is short and the money is needed.

Let's forget the old cry of "Oh dear, there are so many calls for money" and put our shoulder to the wheel and push our denomination over the top, by raising the budget. The time has come for us to go forward; so come on, *red-blooded Seventh Day Baptist* young people: Let's get some enthusiasm and

go over the top.

During the World War of a few years ago, we lost ourselves in enthusiasm and sold Liberty Bonds and War Savings Stamps to the limit. Seventh Day Baptists have something more important than a war to boost, so let's get some of that real honest-to-goodness enthusiasm and help out in a cause that was dear to the hearts of our forefathers; that is dear to our hearts; and that will be dear to the hearts of those to follow us.

Think it over. You will hear from us again very soon.

MORTON R. SWINNEY,

Stewardship Superintendent.

Box 9, Niantic, Conn.

WE LOVE OUR DENOMINATION HOW MUCH?

Have you been watching the back cover of the RECORDER? Wouldn't it be a "grand and glorious feeling" to see that change for the better right away quick!

Have you looked through the report of the treasurer in the RECORDER for April 13, to see what young people's groups are helping? Look it up; it is encouraging.

We love our denomination. Yes! How much? For some time I have had a suspicion, I believe it is true, that the *biggest* givers to the cause, in proportion to salaries, are our ministers and wives. If it is true, I ask myself "Why?" This is the answer that comes to me. They have learned to love our denomination, her ideals, purposes, and plans in carrying on God's work. They love her through service, sacrificial service. They love her by giving. Yes, I imagine you would find many faithful givers of the tithe in this group. They live their love.

I know many laymen have caught this spirit of expressing loyalty and love. We need more.

True love for God and our denomination, as she serves him, must be expressed through our everyday living and giving; then it becomes dynamic, creative, progressive and, above all, Christlike. We move forward and help advance his cause when we love God with our whole heart, soul, mind, and body.

Mention was made on one RECORDER of the car moved by men who co-operated. Perhaps you have read this:

"In emergencies, men frequently do what at other times would seem impossible. Let us make each moment an emergency."

For Seventh Day Baptists

Now is the emergency.

Now is the time to meet it.

Young people: Let us rally and show our true love. Let us take our share of the burden; lift it from the shoulders of the adults. It can be done. True love for our cause must do it.

Let's put a "Hallelujah" on the back cover of our RECORDER.

MARJORIE J. BURDICK.

717 W. South St.,
Kalamazoo, Mich.

Then follow short, newsy articles from different young people's societies.

Is it not encouraging to us who are older to feel that we have the co-operation and enthusiastic support of our young people in carrying out our denominational program?

L.

NOTEBOOK WORK IN THE STUDY OF CHRISTIAN FUNDAMENTALS

BY REV. RALPH H. COON

I. INTRODUCTION

1. The Bible describes God as how many persons in one? Matt. 28: 19.

(Do not copy the questions but include all of the thought of the question in your answer. Use complete sentences. Give the Bible references. Thus: "The Bible describes God as three persons in one. Matt. 28: 19.")

2. Name the three persons.

3. Name two things each of these persons does or has done in connection with the world. (a) Gen. 1: 1, Rom. 1: 20. (Hint: Operates the world by his —?) (b) John 13: 1, Luke 19: 10. (c) John 16: 13 (first part), Acts 1: 8 (first part).

II. GOD THE FATHER

1. What are some of the names by which God is called in the Bible? Gen. 2: 7, Exodus 6: 3, Ruth 1: 20, Matt. 6: 9, Matt. 6: 14. Underline the name that you think describes God best.

2. Write the sentence "God is —" three times, putting a different word in for the blank each time. 2 Timothy 4: 8, Jeremiah 3: 12, 1 John 4: 8.

3. What two things does the Bible say God will do for us? Phil. 4: 19. 1 John 5: 14, 15.

4. Why should we try to please God and keep his commandments? John 14: 15.

III. JESUS THE SAVIOR

1. Name some of the things we know of as sin. (Include some of your own.)

2. What common sin is at the bottom of all other sin? Rom. 12: 3.

3. Copy this sentence and complete it: "God could not forgive our sins without Jesus' death because he is not only a loving Father but also a —." See section II, question 3.

4. What is the only thing we must do to have forgiveness and everlasting life? John 3: 16.

5. Is it true that you must either live for yourself, which is sin, or live for Jesus? Do you think you have any other choice?

6. Name four things Jesus wants to be for you. John 15: 14, Heb. 13: 6, Titus 1: 4, John 18: 37.

7. Write down any decision you make or have made about Jesus and your life.

IV. THE HOLY SPIRIT

1. Is the Holy Spirit a person or a thing? John 14: 16, 17.

2. Should we say "it" or "he" when speaking of the Holy Spirit?

3. Tell the two things the Holy Spirit will do for us. Section I, q. 3.

4. Does he do these things if we do not ask him to?

5. How does the Holy Spirit feel when we refuse his help? Ephesians 4: 30.

V. BAPTISM

1. Why is the ceremony of baptism observed when people become Christians? Matt. 28: 19.

2. Name one disciple who said that people should be baptized when they became Christians. Acts 2: 37, 38.

3. What makes you think that baptism is going down into the water? Matt. 5: 16.

4. What is the first thing that baptism stands for? Mark 1: 4.

(Remission or washing away of what?)

5. What two other things does it stand for? Romans 6: 3, 4.

6. Give a short account of the baptism of Jesus. Matt. 3: 13-17.

VI. COMMUNION

1. Why does Jesus want us to observe the communion service? Luke 22: 19. (The very end of the verse.)

2. The bread stands for what? Luke 22: 19.

3. What does the wine stand for? Matt. 26: 27, 28.

4. Why should communion Sabbath be a happy time?

VII. CHRISTIAN HABITS

1. What desirable Christian habit is suggested in Psalm 55: 14?

2. Why do you think this is important?

3. Who founded the Church? Matt. 16: 18.

4. What Christian habit is suggested in Psalm 119: 11?

5. How often should the Christian read his Bible?

6. What other Christian habit is suggested in 1 Thess. 5: 17?

7. What other thing should all Christians do? Acts 20: 35 (last part).

8. What system of giving does God command? Deut. 14: 22.

9. What does it mean to tithe?

10. What does the prophet say we have done if we have not paid our tithes? Mal. 3: 8.

11. Write down any decision you may have made in regard to any habits you are going to form with God's help.

OUR PULPIT

THE ACID TEST OF FAITH

BY REV. RALPH H. COON

Pastor of the churches at Boulder and Denver, Colo.

SERMON FOR SABBATH, JUNE 13, 1931

Text—Zechariah 13: 9.

ORDER OF SERVICE

PRELUDE

DOXOLOGY

RESPONSIVE READING

HYMN

OFFERING

NOTICES

SCRIPTURE LESSON

PRAYER

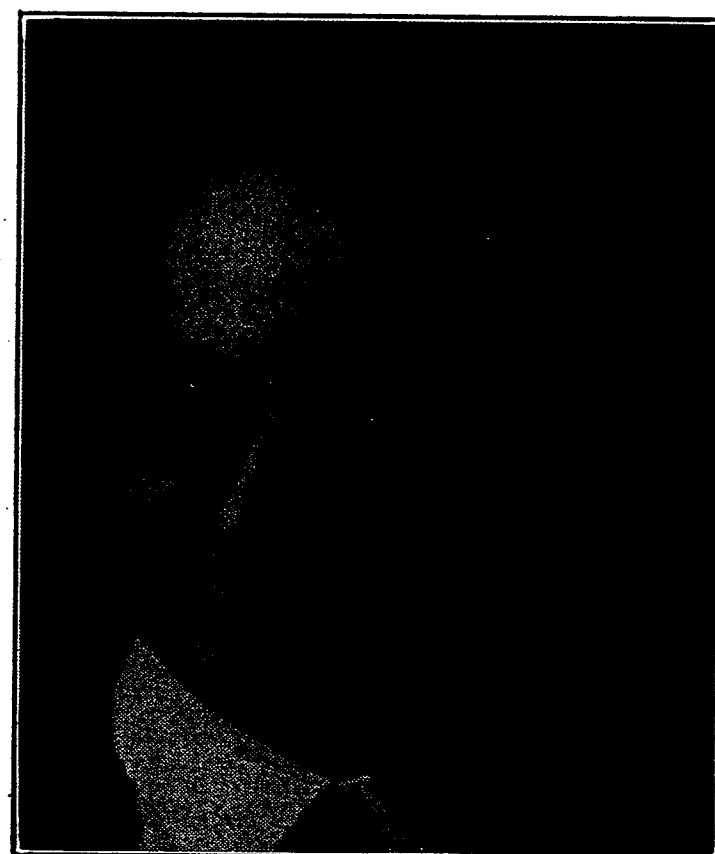
HYMN

SERMON

HYMN

BENEDICTION

of acid was placed it turned black. That shows that it is not gold. In reality it is what is sometimes called fool's gold. The correct name is iron pyrites. It is merely a compound of the common substances, iron and sulphur. Here is another object that has much the same color as the fool's gold. It does not have the luster that the common mineral does. Let us try the acid test again. What a difference in the result. Where the drop of acid was placed it turns to a bright,



"And I will bring a third part through the fire, and will refine them as silver is refined, and will try them as gold is tried; they shall call upon my name and I will hear them; I will say, It is my people; and they shall say, The Lord is my God." Here we see God testing the Israelites, and the result of the testing seems to be that they are confirmed as his people. Let us take a part of this passage for our special discussion today, "I will try them as gold is tried."

FOOL'S GOLD AND REAL GOLD

I will demonstrate here one simple test for gold. This little bottle contains some acid. This yellow material that was picked up out in the mountains looks very much as though it might be gold. What a find it was if we find it to be gold. Let us try the acid test on it. Notice that where the drop

shiny gold color. This is the real thing. It had become dirty and tarnished but the acid only removes the impurities. Perhaps you have noticed the care with which I have handled the acid. It is dangerous to handle because if I get it on my clothes or on the desk it will burn right in and make a hole. The more valuable the thing the stronger the test, as a rule, that must be used.

The Bible uses for its illustration an even stronger test for gold, the furnace test. Often times the tests God uses on our lives seem too strong for us to stand. Let us rejoice in these tests as the Apostle James tells us to, because they remove the things that are valueless and prove that our Christian lives are the real thing if they stand the test. "My brethren, count it all joy when ye fall into diverse testings (marginal reading): knowing this, that the trying of

your faith worketh patience (Gr. steadfastness). But let patience have her perfect work that ye may be perfect and entire, wanting nothing."

THE ACID TEST OF THE BIBLE

What is the acid test that God's Word applies to our lives? Jesus said in Matthew 7: 20, "By their fruits ye shall know them." What we do is the real test, is it not? The gospel message is that eternal life may be had by believing in the Lord Jesus. James shows the difference between the false and the true belief and how the acid test brings out this difference. "Thou believest that there is one God; thou doest well: the devils also believe and tremble." James 2: 19. That is the false or useless belief. Going on to the next verse we find, "But wilt thou know, O vain man, that faith without works is dead." The true belief is shown by the works that result from it. God emphasized that we are not saved by works but that we are saved so that we can work. Therefore the works become a test of the faith by which we are saved. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Ephesians 2: 8-10.

The test of love is the same. We show our love by what we do, not by what we say. After all, do not faith and love go together? We can have real faith only in those whom we love. If I love someone I must have faith in him. Jesus applies the same test: "If ye love me keep my commandments," John 14: 15. In Ecclesiastes 12: 13 we find the words, "Fear God and keep his commandments: for this is the whole duty of man."

God tested Abraham by seeing if he was willing to give up his only son for him. He tested Job through the loss of his wealth, his family, and his health. He tested Daniel through the wicked law against prayer. Abraham had faith that God could raise his son to life if necessary. Job remained loyal to God in spite of all. Daniel prayed, knowing that prayer was worth more than his physical life. Peter was tested by the discouragement of seeming defeat. There is

hope for us in Peter's experience because we see that even when we fail to measure up to the test once, the Master is willing and anxious to bring us up to his standard as soon as we will let him. James 1: 12 shows that we are all tested in some way or another. "Blessed is the man that endureth temptation: for when he is tried, he shall receive a crown of life, which the Lord has promised to them that love him." God is testing all Christians today. No two are tested in the same way. I believe that right now there is some one acid test by which he is testing each one of us. To help us apply these tests to our own lives, let us consider what some of these tests may be.

The Sabbath. "If ye love me keep my commandments." Right in the midst of the Ten Commandments we have one that in a special way is a test of the Christian's love—"Remember the sabbath day to keep it holy." Here is the real acid test for many. Am I willing to cut myself from trust in the world and in myself and trust God to take care of me when I cannot see how he is going to do it? The test seems to be all the more severe when my need includes the need of my family too. Dear ones, there is not a soul that I have ever heard of who has kept the fourth commandment along with the others and not found the promise of Philippians 4: 19 true, "My God shall supply all your need according to his riches in glory by Christ Jesus." Yes, this promise is more than true. My observation has been that those who have not kept the Sabbath as they know the Lord would have them, have many times been scantily provided for while those who have obeyed and trusted have had their needs more than bountifully supplied. Test this for yourself among your Christian friends. If you cannot trust God to keep this promise and supply your needs, can you trust him to forgive your sins and give you eternal life through Christ, or to keep any of the other precious promises of the Bible? We must accept the whole Bible if we accept part of it.

For members of Seventh Day Baptist churches, especially for young people, the test is more likely to take this form: Does the kind of things I do on the Sabbath always back up the profession of belief I made when I joined this church? I have identified myself with the church the pur-

pose of which is to carry the gospel to the world. If those around me do not see that I am living a consistent life, I will be hindering rather than helping that purpose. We must remember that our friends who do not sympathize with the position we have taken are extremely critical of us. They doubt the reality of the Christian life and they are hoping to find inconsistencies in our lives by which they can confirm their doubts. My young friend, can you afford to risk the value of the witness of your life for some much desired pleasure on the Sabbath?

Sabbath observance may also be a test for a church. We are deeply concerned over some of our young people who as children were loyal to the Sabbath and became members of the church, only to leave the Sabbath when they go out into the work of the world. Is the church in any way responsible for this? We need not place the whole responsibility on the church, but I think there are two things that we should consider seriously in this connection. (1) The leaders in our churches should do everything possible to make the atmosphere of the church spiritual. Prayer must be such an important part of the church life that the children will grow up to feel its power. The seriousness and the wonder of the Christian life led by the Holy Spirit should not only be taught but demonstrated. If our young people are taught that it is desirable to have church connections and to have our thoughts directed periodically to higher things, but outside of that the church member need not be a great deal different from the person who does not make any Christian profession but lives a so-called upright, moral life, there will come a time when they will ask, "What is the use of religion anyway?" Thank God for the older members of our churches who put the Christian life and the Lord's work first place in their lives. (2) The other thing to which I wish to call attention is related to the first. The church should emphasize in every way possible the importance of the ideals for which it stands. I think if we were more strict in our standards of church membership it would help to teach our young people the importance of some of these tests. Some have suggested that it might be well to have an associate member-

ship list for those who are not ready to commit themselves entirely to the Lord's care and trust him to provide employment in which it is not necessary to work on the Sabbath and for those who are not ready to give up worldly things when they conflict with the keeping of the Sabbath or other Christian duties. When people join lodges they expect to be loyal to their duties in them or else get out. I wish we could build up such an attitude toward the church on the part of our young people. At any rate, I think we would profit by applying some of these acid tests to ourselves as a church.

Other Tests. For many, perhaps most of us, the acid test is not the Sabbath problem at all. I have always been taught to keep the Sabbath. I have never been where I had any temptation to doubt that the Lord would keep me and my family if I kept the Sabbath. The command to "pray without ceasing" becomes the test in my life. I have not done that and the success of my Christian life in the future depends on my doing it. I offer no apology for repeating to you again 1 John 5: 14, 15. "And this is the confidence we have in him, that if we ask anything according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him." I have sinned in not appropriating this promise to myself. There are many things that I can know from the Bible are according to his will. I can know from the very nature of things that others are according to his will. I am reading a book entitled "Getting Things from God," by Charles A. Blanchard. It is published by the Moody Bible Institute of Chicago. I recommend it to anyone who is interested in getting from God the things that he so longs to give if we will only ask. The author tells of his experience wishing that he could know when he was acting or praying according to God's will. He tells how God called his attention to Proverbs 16: 3, "Commit thy works unto the Lord and thy thoughts shall be established." If we are really committed to him our thoughts will be according to his will. Right now God is testing me to see if I believe in this prayer promise of 1 John 5: 14, 15.

Another command that may be the acid

test for someone is in Mark 16: 15, "Go ye into all the world and preach the gospel to every creature." For those who have done the work of soul winning the test may be, "Am I willing to go to China as a missionary?" But to more of us it is, "Am I willing to speak to that friend whose soul's salvation the Lord is laying on my heart?" Perhaps the Holy Spirit wishes to have his attention called to John 3: 16 and Romans 6: 23. Perhaps the test may be some pleasure that in itself is "perfectly harmless" but nevertheless makes it harder in some way for you to do God's will. It may be that it takes too much time or it may be that your friends are not accustomed to thinking of the best Christians doing such things. Each of us must face his test. If we do not, we fail at the start.

The first question we must ask ourselves is, "Have I surrendered my life to the Lord? Have I told him that his will is to come first in my life?" This brings to mind again the decision made by Dwight L. Moody as a young Christian. You have probably heard of how a speaker at a meeting which he was attending made the statement, "The world has yet to see what the Lord can do through a man who is entirely surrendered to him." Then and there Moody said, "By the grace of God I'll be that man." We all know the result — thousands upon thousands of souls saved for eternity. God cannot use your life or mine when we want to reserve the right to say what we are to do in at least some cases. The experience of Christians the world over has always been that the more complete the surrender the greater the joy in service. We have a promise-keeping God. I wonder if there is anyone who right now wants to say to the Lord, "You can have your way in my life from now on." Perhaps there is someone who has not accepted the gift of eternal life which is so freely offered through Christ. What a wonderful thing for such a one to accept Christ now and at the same time tell him that he can have his whole life to use just as he pleases. To every Christian may I say: God is testing you. As fast as you progress in his service he brings new and harder tests to bear on your life that you may know your own progress. What is the acid test right now in your life? Think for

a moment. Now who will say with me, "Lord, in the strength that thou hath promised to give me, I am going to measure up to your standard in the test that is before me"?

RELIGIOUS RADIO NEEDS HELP SAYS DOCTOR CADMAN

The recent radio announcement by Doctor Cadman that, without further financial support from the church public, it will be necessary to discontinue his Sunday afternoon radio hour comes as a distinct shock. Inquiry shows that, while the services of the National Broadcasting Company are freely given for this hook-up of forty-six stations—coast to coast, continental Europe, and the seven seas—and although Doctor Cadman accepts not one dollar of compensation, the musical programs, the huge correspondence, and expenses incidental to the supervision and arrangement of the weekly broadcasts amount to about eighteen thousand dollars annually.

So accustomed has the American public become to receiving fine programs over the air without expense that it is often a surprise to learn how much these programs do cost. At commercial rates, Doctor Cadman's hour and other Protestant services over the N. B. C. would entail the expenditure of some \$830,000 a year.

We feel certain that, once these facts are called to the attention of the church public, many who have profited by the preaching of Doctor Cadman and who realize the loss that it would be to have his hour discontinued, will be glad to send contributions to help carry on. The treasurer is Mr. Charles H. Tuttle, 71 West Twenty-third Street, New York.

—The Baptist.

TENTATIVE PROGRAM OF THE EASTERN ASSOCIATION

MARLBORO, N. J., JUNE 11-14, 1931

(Special music will be furnished at every session of the association)

Thursday Evening

Devotions
President's Address of Welcome
Responses to Address of Welcome
Quiet Hour Rev. H. C. Van Horn

Friday Morning

Devotions
Business

Reports:	Corresponding secretary
	Treasurer
	Delegates to and from sister associations
Discussion in regard to delegates and time of association	
Appointment of committees	
Sermon	Rev. Paul S. Burdick
Adjournment	
	<i>Friday Afternoon</i>
Devotions	
Symposium:	Enlisting Young Men for the Ministry
	Mr. Everett T. Harris
Discussion:	What Is Right With Our Denomination?
	Led by Rev. A. J. C. Bond
Quiet Hour	Rev. H. C. Van Horn
	<i>Friday Evening</i>
Prayer and praise service	
Introduction of ministers and missionaries	
Sermon and conference meeting	Rev. W. D. Burdick
Announcements	<i>Sabbath Morning</i>
Divine worship	
Sermon	Rev. H. Eugene Davis
Benediction	
Offering for Onward Movement	
	<i>Sabbath Afternoon</i>
Praise service	
Tract hour	Rev. H. C. Van Horn
Missionary hour	Rev. W. L. Burdick
2.30-3.30, Junior Sabbath school hour	
	Mrs. Wm. Lawrence
	Mrs. Isaac Randolph
	<i>Sabbath Night</i>
Young People's Board	Rev. Carroll L. Hill
Woman's Board	Mrs. H. C. Van Horn
	<i>Sunday Morning</i>
7 a. m., fellowship breakfast at Camp Hoover	
Devotions	
Business	
Report of committees	
Sermon	Rev. Harold Crandall
	<i>Sunday Afternoon</i>
Devotions	
Ordination services for two deacons	
Organization of council	
Christian experience and call by the candidates	Robert Jones
	William Lawrence
Ordination Sermon	Rev. A. J. C. Bond
Charge to Candidates	Rev. E. F. Loofboro
Charge to the Church	Rev. Carroll Hill
Consecrating Prayer	Rev. L. A. Wing
Welcome to Deacons	Dea. L. S. Davis
Benediction	Rev. W. D. Burdick
	<i>Sunday Evening</i>
Vesper service	
Sermon	Rev. H. Eugene Davis
Morning services begin at	10
Afternoon services begin at	2
Evening services being at	8

THE WASHINGTON TULIP TREE

A famous old tulip tree at Falls Church, Virginia, to which George Washington tethered his horse when he attended Sunday services, has been saved for future generations by the National Society of the Daughters of the American Revolution. The tree was chosen in accordance with the society's plan to preserve one historic tree each year.

The Washington tulip is said to be one of the oldest trees in the state of Virginia. Scientists of the Department of Agriculture estimate that it was at least one hundred years old when the first Falls Church was built in 1784. Records of the church show that Washington attended services there for many years and that he took an active part in building a new church on the same site in 1763. His interest in the church continued for many years thereafter.

During the Revolutionary War, the church was a recruiting place for the company of Captain Charles Broadwater. In the Civil War, Union soldiers used the church first as a hospital and then as a stable, and partially dismantled it. In recent years the church has been so restored by ladies of the guild that it is said to be almost exactly the same as it was during the lifetime of Washington.

The plot of ground on which the church stands has also served as a cemetery. The old faded markings on the tombstones show that persons were buried there as long ago as 1750.

Last year the D. A. R. selected the famous Land Office elm at Marietta, Ohio, for preservation. The tree received its name because it formerly shaded the land office where final settlements were made of Revolutionary War scrip, and allotments of bounty lands were made and plots recorded. The tree had become so badly decayed that twenty-eight cavity fillings had to be made in its trunk and limbs in order to restore its structural strength.

The trees which are selected by the D. A. R. for preservation are treated by tree surgeons whose services are donated by former Congressman Martin L. Davey, head of the Davey Institute of Tree Surgery.—*From the Akron News Service, Akron, Ohio.*

Fundamentalists' Page

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

OUR HERITAGE FROM PENTECOST

II.

BY J. WALTER SMITH

Manifesting the Spirit. When God would call Moses to deliver the Children of Israel out of their Egyptian bondage, he placed in his way a burning bush, which, although it continued to burn, was not consumed. This excited his curiosity and he said, "I will now turn aside, and see this great sight, why the bush is not burnt." Having thus gained his attention, "God called unto him out of the midst of the bush" and made himself known to him. "And Moses hid his face; for he was afraid to look upon God." The miracle having accomplished its purpose, God proceeded to commission him to his great task. Moses was skeptical about his reception by the people to whom he was sent, saying, "Behold they will not believe me, nor hearken unto my voice: for they will say, The Lord hath not appeared unto thee." Thereupon God empowered him to perform three miracles as the seal of his authority. Thus, both with Moses and the people to whom he was sent, God recognized and respected the natural desire for assurance of the certainty of the things which they were expected to believe.

Jesus asked no blind acceptance of the things which he taught, but based his right to a hearing on the miracles which he performed. To those who rejected him he said, "The works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me." "If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him." And of them he said, "If I had not come and spoken unto them, they had not had sin: but now they have no cloak (Marg. and R. V. excuse) for their sin. . . . If I had

not done among them the works which none other man did, they had not had sin." Thus even the words of Jesus himself might be rejected with impunity unless accompanied with reasonable proof of his authority.

Nor would he require credulity on the part of those to whom the New Covenant was to be offered. He had promised his disciples that "he that believeth on me, the works which I do shall he do also; and greater works shall he do; because I go unto my Father." With the preaching of the Pentecostal message this promise was fulfilled, "and many wonders and signs were done by the apostles." When persecution arose the Church united with them in the prayer, "And now, Lord, behold their threatenings: and grant unto thy servants that with all boldness they may speak thy word, by stretching forth thy hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus. And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness." And as they thus spake "by the hands of the apostles were many signs and wonders wrought among the people; insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them." According to Christ's promise the preached word was accompanied by greater manifestations than had attended his own teaching, leaving those who rejected it in even greater condemnation than those of whom Jesus had said, "they have no excuse for their sin." These manifestations continued throughout the ministry of the apostles, the last one recorded being when Paul, shipwrecked among a strange people, was bitten by a deadly serpent. When their expectations of seeing him die as a victim of divine justice were not realized, they recognized the presence of a more than human power, and this was confirmed to them by the healing miracles which he afterward performed. Such divine attestations Paul claimed to be the secret of the success of his preaching. In his first letter to the Corinthian Church (2:4, 5) he reminds them that when he brought the gospel message to them "my

speech and my preaching was *not* with enticing words of man's wisdom, *but* in demonstration of the Spirit and of power: that your faith should *not* stand in the wisdom of men, *but* in the power of God."

These manifestations of the Spirit's power were not for the apostles alone, but after the believers had been grouped into churches were found among them also, and were known as spiritual gifts; no one possessed all of them, but none were without any. These did not make their recipients automatons, but were to be used with the same intelligence as their natural abilities, that the Church might function efficiently and harmoniously, the same as the different members of the human body co-ordinate for the good of all. For instance, the gift of tongues might be so used as to cause confusion in the Church, and subject it to the ridicule of the unbelieving, instead of being, as it should, a convincing manifestation of the presence of God. In his first epistle (4: 10, 11) Peter directs that these gifts be used confidently, in full recognition of their divine bestowal, and thereby God be glorified.

These gifts were diversified that the Church might be equipped for all parts of its work, some being thus fitted to carry the gospel message to the unsaved; some had the attesting gifts such as miracles, healing tongues, etc., while others had gifts that fitted them for the internal work of the Church, such as directing its affairs and giving instruction in the truth. See Romans 12: 4-8; 1 Corinthians 12: 1-31; 14: 18-33; Ephesians 4: 7-12. In addition, a definite individual work would be done by the Spirit in connection with the faithful delivery of the gospel message, for Jesus had promised, "He will convict the world of sin, and of righteousness, and of judgment." These gifts should not be confused with the abilities which they naturally possessed, for "that which is born of the flesh is flesh; and that which is born of the Spirit is spirit."

So if it were our privilege to visit one of the New Covenant churches established by the apostles, we would expect to find an association of believers who had heeded the gospel call to repentance and remission of sins which had been made possible by the blood of the cross (Luke 24: 46, 47), by

virtue of which they had been born of the Spirit into the kingdom of God (John 3: 5, 6), receiving confirmation of the fact through the bestowal of the Spirit's gifts (Ephesians 1: 13, 14). These gifts they would be using in harmony with the command of Christ, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you," and as a result Spirit convicted men would be responding to the message. Still the Church would not be found perfect, for from the epistles we learn that even then there were unworthy members whom the apostles found it necessary to reprove.

The work of Jesus on the earth was but for a few brief years, but the work of the Spirit would be continuous, for Jesus had said, "I will pray the Father, and he shall give you another comforter, that he may abide with you forever." Are we not, then, justified in regarding these early churches as typical of what a New Covenant Church should be in all ages? The Spirit's presence with us is likened to his being in a temple: first, in us as individuals (Your body is the temple of the Holy Ghost which is in you), where he should be as a fountain of water, springing up into everlasting life, John 4: 14; 7: 37; and second, in the Church (Ephesians 2: 19-22) where, as we have seen, his special gifts for the upbuilding of the kingdom are manifested. Is there any Scriptural reason for doubting that this is part of our heritage from Pentecost, the same as it was of those earlier churches? Yet in neither of these temples can we now discover enough evidence of the Spirit's presence to convince those for whom such evidence was provided.

In another important particular we fail to manifest the Spirit's presence. Jesus said of his coming, "He shall guide you into all truth." Yet scores of beliefs, many of them absolutely contradictory one to another, are being confidently offered for acceptance by those who claim to be God's people. And more and more it is coming to be regarded, even in the churches, as a mark of narrow mindedness and bigotry but to question that any of these may be right. Some are recognizing the evil of this diversity, and urging that a statement of be-

lief be found which shall be objectionable to none, and thus they hope to come into that state of unity which Jesus prayed should be among his followers. But if they succeed in formulating such a statement, the Christ prayer will be no nearer fulfillment than before, as its careful study will reveal.

This prayer is found in the seventeenth chapter of John. Earlier in this gospel about fifty instances are recorded where Jesus disclaimed having any accountability for either his words or deeds; for instance, in chapter 14: 10 he says, "The words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works." Surely Father and Son needed no eliminative conference in order to attain to unity, and such a process will bring us no nearer to Jesus' ideal. Let us look carefully and see for what Jesus did pray for us. "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; *as thou, Father, art in me, and I in thee*, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, *even as we are one; I in them, and thou in me*, that they may be made perfect in one." So the unity for which Christ prayed was a triple unity that united himself and the Father with the Church. No man-made creed will accomplish this; it must be written by the Spirit in the heart of each one who receives it. "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: . . . he shall glorify me; for he shall receive of mine, *and shall shew it unto you.*"

There are, then, three essential but generally neglected blessings, which should be included in our heritage from Pentecost. They are: the spontaneous satisfying life produced by the indwelling Spirit, the divine equipment for God's service, and the answer by the Spirit to the question: What is truth? This is so at variance with what we actually see and experience that I know I am laying myself open to the charge of being visionary and impractical. Didn't Jesus and the apostles teach a supernatural

religion? But isn't that of which we see most, and perhaps even experience the most, merely the highly moral psychology which is being so widely received today? Nearly forty years ago I found these words, which I pasted on the fly leaf of my Bible. "Take this blessed Bible and put it against your life, and bring your life up to the Bible, but don't take this blessed Word and bring it down to your standard." This I believe to be the proper attitude, both as to our individual lives and that of the Church. No matter how far we fall short, let us keep our standard up to the Bible level. But a supernatural religion can only be received through supernatural agencies; like the disciples of old, we must tarry before God for the enduing power. If we fail to avail ourselves of this privilege, when Jesus sits in judgment on this generation will he be able to say of us as he did of those of his own day, "If I had not come and manifested myself unto them they had not sin, but now have they no excuse for their sin"?

FROM A MINISTER'S WIFE

(Written at the request of the editor)

Somewhere in New Jersey lives a woman who will recall the rhyme she wrote years ago, and attached to a set of spice boxes, for a "kitchen shower" gift to a bride. The rhyme runs like this:

"Variety is the spice of life—
Nothing better in a minister's wife,
For she must fit into every spot,
From a rich man's mansion to a poor man's cot."

The "bride" has found these words quite true, though she has seldom been perplexed with trying to fit into a "rich man's mansion." She has been invited to become a member of different organizations—the Ladies' Aid, the Parent-Teachers' Association, the W. C. T. U., the Christian Endeavor society, and others. She has enjoyed fellowship in all these Christian groups of people.

She has been superintendent of the primary Sabbath school, a teacher in the adult department, a supervisor in the Religious Day School, and a leader of the girls' club. She has been called to act as nurse in the sick room, and as music teacher in the parlor. She has been laundress and cook in her kitchen; she has worked in the garden.

and canned the vegetables; she has been seamstress, and made her own and the children's clothes. She has borne children and done her best to feed and train them well.

She has often entertained friends and even strangers—sometimes the visiting clergyman, when her husband was called from home; and a few times she has even gone into the pulpit to conduct the Sabbath service.

"Why," do you ask, "are all these tasks undertaken by one woman?"

First of all, because of her love for a good man who chose preaching the gospel, for his life work. No woman should promise to "love, honor, and cherish" a man in whose vocation she is not interested, and in which task she will not find it her highest joy to co-operate, as far as she is able. Second, a desire to help others naturally led to devotion to the home, church, and community, in whatever way opened to her; and above all, a girlhood promise to love and serve Jesus has been fulfilled, in a measure, by loyalty to the churches which her husband has served.

But again you ask, "Would you encourage a young woman to enter the ministry?" Not everyone will agree with this minister's wife, but this is her opinion. When the time comes that there is a dearth of young men offering themselves for this highest of all vocations, and when motherhood yields first place in a woman's life and a profession takes precedence, *then* young women should definitely prepare for the ministry. Until this time, love and preparation will help these women to be co-workers with preachers.

Courses are now offered which will aid young women in housekeeping, home-making, child-training, and religious work. A rich reward awaits the one who will consecrate herself to the joys and tasks to be found in the Christian minister's home.

SUGAR TRUST HIT

After a long investigation by the Federal Trade Commission a suit was filed in the New York district court by direction of Attorney General Mitchell seeking dissolution of the Sugar Institute and an injunction against fifty concerns engaged in refining cane sugar. A "comprehensive scheme designed to fix oppressive and uni-

form prices" by which the consuming public has been taxed "large sums in excess of what it otherwise would have paid for sugar" was charged. These refiners, producing eighty-five per cent of our sugar, were further charged with inducing the beet sugar refiners, producing the other fifteen per cent, to restrict competitive activities, so that cane sugar prices have been kept uniformly twenty per cent higher than those of beet sugar. The price of refined sugar has ranged around five cents a pound wholesale in recent years. The big refiners claimed that the formation of their "institute" in 1928 was encouraged by the Commerce Department; that its activities have been legal, and that it has benefited both the industry and the public. A determined fight was promised.—*The Pathfinder*.

MARRIAGES

YEATER-SADLER. — At the Seventh Day Baptist church, Salem, W. Va., May 16, 1931, by the bride's pastor, Rev. Geo. B. Shaw, Mr. Carl G. Yeater of Akron, Ohio, and Miss Belva Sadler of Salem.

DEATHS

DAVIS.—At the home of her son, A. S. Law, Clarksburg, W. Va., April 25, 1931, Mrs. Milton Davis, in the eighty-third year of her age.

Mary Carrie Lough was the daughter of Nimrod and Elizabeth Butcher Lough. She was born at Smithville, Ritchie County, W. Va., March 28, 1849.

In 1868, she was married to John W. Law, and not long after the family removed to Kansas, where Mr. Law died, leaving the young widow with one child. Mrs. Law returned to West Virginia where she afterwards married Milton Davis, then of Lost Creek.

She is survived by a brother, Thomas J. Lough, and by a sister, Mrs. L. I. Clark, both of Weston; by a son A. S. Law, in whose home she died; and by three step-sons and two step-daughters: Alonzo Davis of Parsons, Kan.; Eli Davis of Cheyenne, Wyo.; Ahva Davis of Parkersburg; Mrs. J. A. Saunders of Westerly, R. I.; and Lura Davis of Salem.

Milton Davis died in 1922. Early in life Mrs. Davis became a Christian and was first connected

with the Methodist Church. For many years she has been a devoted member of the Salem Seventh Day Baptist Church.

She was of an affectionate and cheerful disposition and her life of humble, unselfish service leaves a fragrance that will not soon be forgotten by the many who knew and loved her in Clarksburg, Lost Creek, and Salem.

The funeral and burial were at Lost Creek. The pastor of the Salem Church conducted the service, the music being by a male quartet from Salem—O. W. Davis, E. W. Davis, M. H. Van Horn, and L. R. Polan. Three of these men were former neighbors and friends of Mrs. Davis at Lost Creek. G. B. S.

HILL.—Ellery Barber, son of Varnum G. and Livinia Cheesbrough Hill, was born near Alfred, N. Y., April 5, 1849, and died at Milton, Wis., April 26, 1931.

At the age of four years he came with his parents to Albion, Wis. Later they returned to New York State for a time, but came again to Albion where Ellery grew into manhood.

He was married March 29, 1874, at Dakota, Waushara County, Wis., to Miss Ella Green. There is one foster daughter, Ellen Hill, Chicago. Mr. and Mrs. Hill lived for a year at Dakota, then moved to Berlin, Wis., where they lived for thirty-nine years. Their Berlin home for many years was the Datus Lewis farm, and after the death of Mr. Lewis they took care of Mrs. Lewis, familiarly known as "Aunt Tacy." Mr. and Mrs. Lewis were the parents of the late Dr. A. H. Lewis, grandparents of Dr. Edwin Lewis. A. H. Lewis used to visit frequently the old home and his mother and spent considerable time with Mr. Hill. They were good friends. Mr. Hill always found great satisfaction in his helpful relationship to the Lewis family.

Seventeen years ago, Mr. and Mrs. Hill moved to Milton and since that time have been citizens of the village.

Mr. Hill joined the Seventh Day Baptist Church, at Berlin, Wis., in 1876, being baptized at Dakota, Wis., by the Rev. Henry Lewis. After coming to Milton they transferred their membership to the local church.

Mr. Hill has been known as a Christian man, a good neighbor, a loyal friend.

The funeral was held from the Milton residence on Tuesday afternoon, April 28, and was conducted by Pastor J. L. Skaggs. A male quartet consisting of Albert Rogers, Orville Babcock, Kenneth Babcock, and Kenneth Camenga sang two appropriate selections. The bearers were Loyal Hull, Harry Crandall, Wilmer Saunders, and Byron Coon. Burial was made in the Milton cemetery. J. L. S.

LEININGER.—Celesta Ilea Hughes, daughter of Frank and Addie Hughes, was born at Jackson Center, Ohio, September 4, 1885, and died at her home three miles north of that village, April 24, 1931, at the age of 45 years, 7 months, and 20 days.

At the age of ten years she was baptized by Rev. Willard D. Burdick, and united with the

Seventh Day Baptist Church of Jackson Center, where she remained a faithful member throughout her life.

December 9, 1904, she was united in marriage to John Leininger. To this union were born three children—one son, Hyatt, who is at home with his father; and two daughters, Mrs. Cretora Myers, who is at home, and Mrs. Edith Taylor of Lake View, Ohio.

Mrs. Leininger was ill for a number of years; however, she bore her suffering bravely and patiently. She leaves to mourn her loss her husband; their children; and one sister, Mrs. Minnie Buchanan of Detroit, Mich.; a brother, L. D. Hughes of Manila, P. I.; another brother, Z. K. Hughes of Sidney, Ohio; and two grandchildren, besides a host of other relatives and friends.

Farewell services at the church Sunday afternoon, April 26, were conducted by Pastor William M. Simpson of Battle Creek, Mich., as Pastor L. D. Seager of Jackson Center was ill. Burial was made in the Seventh Day Baptist Church Cemetery west of the village. w. m. s.

WHITFORD.—Helen Irish Whitford, daughter of Eliza Maria Green and Asa Stillman Coon, was born at Berlin, N. Y., May 26, 1852, and died at her home in Farina, Ill., April 19, 1931.

Her brothers and sisters were D. C. Coon, Ann, Ella, Eliza, Ray, and one half brother, Clifford Coon. Ray and Clifford of Farina are the survivors of this family.

When a girl of thirteen years she came with the family to Farina where they settled on a farm. Helen attended the McClain School, then for a time a select school at Farina taught by Rev. O. U. Whitford, and later a district school under the direction of Dr. Arnold C. Davis, Sr. She had a very receptive mind and continued her education through reading until failing health made this impossible. It was a pleasure to visit with her because she was well informed on many subjects and thoroughly alive to many of the issues of the day. Knowledge to her was something to be striven for and used for the uplift of mankind.

While still in her teens she was converted in a revival conducted by Elder C. M. Lewis who baptized her and received her into the Seventh Day Baptist Church at Farina.

June 14, 1879, she was united in marriage to Edgar Irish. Two children were born to this union: Roy, who died in infancy; and Harrold who resides in Silverton, Ore. Upon her marriage she became the step-mother of two small children: Ernest, now of Boulder, Colo.; and Bertha Potter, now of Atlanta, Ga.

In 1886 the family moved to Hammond, La., where they became charter members of the Seventh Day Baptist Church of that place and where Mrs. Irish retained her membership until the time of her death. Her husband died there in 1899. The wife continued to reside in Hammond with the exception of a few years spent in Milton, Wis., where her son Harrold attended school.

In 1910 she was married to E. M. Whitford of Farina, after which Farina again became the family home. Mr. Whitford died in 1928.

Mrs. Whitford lived a long, useful and lovable life. She was a good mother and endeared herself to the sons and daughters of Edgar Irish and of E. M. Whitford by former marriages, who respectfully called her mother and who think of her today as a blessed memory.

The writer of this sketch has known her only in the closing years of her life. In these years she was a good home-maker, faithful and constant in her care for her husband in his declining years. Conversation with her was a delight. She was of cheerful disposition and charitable where the faults of others were concerned. She bore patiently the trials of her last sickness and again and again expressed her appreciation for services rendered by her family. She trusted God implicitly and in a conversation with the writer during her sickness said a few days more or less made no difference for she was ready to go.

She is survived by her son Harrold; her brothers, Ray and Clifford; her step-children, Ernest Irish and Bertha Potter, and Orlo, Max, and Elmer Whitford, Mrs. Millie Crosley and Mrs. Edith Davis of Farina, Mrs. Mary Ware of St. Andrews Bay, Fla., and Mrs. Lois Torres of Jackson, Mich. These with her grandchildren and other relatives and friends mourn their loss. So when the iron portals shut behind us, And life forgets us in its noise and whirl; Visions that shunned the glaring noonday find us, And glimmering starlight shows the gates of pearl.

Funeral services were conducted from the residence Tuesday morning at ten o'clock by the Rev. C. L. Hill, assisted by a male quartet, and burial was made in the Farina cemetery.

C. L. H.

Sabbath School Lesson XI.—June 13, 1931.

THE RESURRECTION AND ASCENSION.—Luke 24.

Golden Text: "It is Christ Jesus that died, yea rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us." Romans 8: 34.

DAILY READINGS

June 7—The Resurrection. Luke 24: 36-48.
June 8—The Ascension. Luke 24: 49-53.
June 9—The Resurrection Foretold. Matthew 12: 38-45.
June 10—The Empty Tomb. Matthew 28: 1-10.
June 11—The Ascension Scene. Acts 1: 6-11.
June 12—Paul's Testimony. Acts 13: 29-37.
June 13—The Supreme Victory. 1 Corinthians 15: 50-58.

(For Lesson Notes, see *Helping Hand*)

Universal peace will never be established upon the earth until lasting friendship founded upon mutual understanding is created among nations. — *General John J. Pershing, in "The Pathfinder."*

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.

Subscriptions will be discontinued at date of expiration when so requested.

All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

Advertising rates furnished on request.

RECORDER WANT ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of a like nature, will be run in this column at one cent per word for first insertion and one-half cent per word for each additional insertion. Cash must accompany each advertisement.

COLLEGE STUDENT wants work June 15 to September 15 among Sabbath keepers. Experienced in both farm and stenographic work. Former preferred. A. N. Rogers, Milton, Wis. 5-25-2w

COLLECTION ENVELOPES, Pledge Cards, and other supplies carried in stock. Collection envelopes, 25c per 100, or \$1.00 per 500; denominational budget pledge cards, 30c per 100; duplex pledge cards, 40c per 100. Address orders to Sabbath Recorder, Plainfield, N. J.

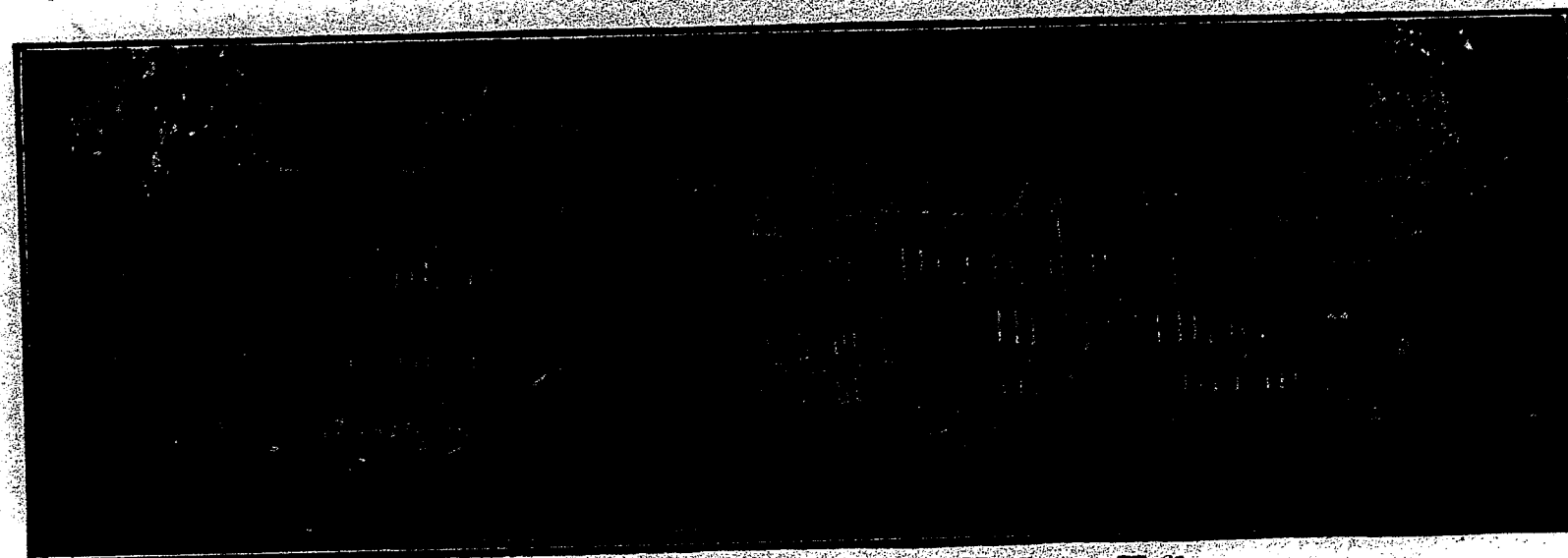
A MANUAL OF SEVENTH DAY BAPTIST PROCEDURE (Revised), is a book of exceptional value to those who would know more about Seventh Day Baptist ecclesiastical manners and customs. Price, attractively bound in cloth, \$1 postpaid. Sabbath Recorder, Plainfield, N. J.

NEW TESTAMENT AND PSALMS—Printed attractively in large clear type and beautifully bound in cloth, \$1.75 postpaid. Bound in leather, \$3.00. Sabbath Recorder, Plainfield, N. J.

JUNIOR GRADED HELPS, four year course, four parts each year, 15c each. Intermediate Helps, three year course, four parts each year, each 15c. Teacher's helps for Junior lessons, each part 35c; for Intermediate, 25c each. Sabbath Recorder, Plainfield, N. J.

LETTERS TO THE SMITHS, by Uncle Oliver. Of special interest to young people, but contain many helpful words for parents who have the interests of their sons and daughters at heart. Paper bound, 96 pages and cover, 25 cents; bound in cloth, 50 cents. Mailed on receipt of price. Sabbath Recorder, Plainfield, N. J.

SALEM COLLEGE



Administration Building Huffman Hall
Salem College has a catalog for each interested SABBATH RECORDER reader. Write for yours.
College, Normal, and Musical Courses.
Literary, musical, scientific and athletic student organizations. Strong Christian Associations.
Address S. Orestes Bond, President, Salem, W. Va.

ALFRED UNIVERSITY

A modern, well equipped, Class A, standard college, with technical schools.

Buildings, equipment and endowments valued at over a million dollars.

Courses offered in Liberal Arts, Sciences, Ceramic Engineering, Applied Art, Agriculture, Rural Teacher Training, Music and Summer Schools. These include Pre-medical, Pre-dental and Pre-law courses.

Faculty of highly trained specialists, representing the principal American colleges.

Combines high class cultural with technical and vocational training. Social and moral influences good. Expenses moderate.

Tuition free in Ceramic Engineering, Applied Art, Agriculture and Rural Teacher Training.

For catalog and other information address The Registrar, Alfred, N. Y.

BOOKLETS AND TRACTS

THE SABBATH AND SEVENTH DAY BAPTISTS—

A neat little booklet with cover, twenty-four pages, illustrated. Just the information needed, in condensed form.

WEEKLY MOTTOES—A Sabbath motto for every week

in the year. By Rev. Ahva J. C. Bond, D. D. Printed in attractive form to hang on your wall. Fifty cents each.

A COURSE IN CHURCH MEMBERSHIP FOR

JUNIOR BOYS AND GIRLS. By Rev. Wm. M. Simpson. Including fifteen Perry pictures. Fifty cents each.

FIRST DAY OF THE WEEK IN THE NEW TESTA-

MENT—By Prof. W. C. Whitford, D. D. A clear and scholarly treatment of the English translation and the original Greek of the expression "First day of the week." Sixteen pages, fine paper, embossed cover.

THE SABBATH IN THE BIBLE—All Biblical refer-

ences to the Sabbath, with titles and comments.

SEVENTH DAY BAPTIST HYMNS AND SONGS—

15 cents each.

SEVENTH DAY BAPTIST CALENDAR AND DI-

RECTORY. Twenty-five cents each.

A SABBATH CATECHISM FOR BOYS AND GIRLS

OF JUNIOR AGE.

MAKING THE ANNUAL CANVASS.

SABBATH LITERATURE—Sample copies of tracts on

various phases of the Sabbath question will be sent on request with enclosure of five cents in stamps for postage, to any address.

AMERICAN SABBATH TRACT SOCIETY

Plainfield, New Jersey

MILTON COLLEGE

Founded in 1844

A COLLEGE FOR MEN AND WOMEN

Courses leading to the degrees of Bachelor of Arts and Bachelor of Philosophy and to a certificate in music.

Milton College endeavors to maintain the quality and ideals of the American Christian college. Its volunteer Christian organizations are alert and largely influence the campus life. The faculty of twenty men and women are thoroughly trained teachers.

The institution has five buildings and an attractive campus of eight acres. Its graduates have a high rating in graduate and professional schools as well as in public school teaching.

The School of Music provides excellent courses in theoretical music, and affords opportunities for individual study in organ, piano, violin, and voice. Glee Club and Chorus singing are special features.

For fuller information, address

W. D. BURDICK
ACTING PRESIDENT
Milton, Wisconsin

Alfred, N. Y.

DEPARTMENT of Theology and Religious Education,
Alfred University. Catalog and further information sent upon request.

THE TWENTIETH CENTURY ENDOWMENT FUND
Alfred, N. Y.

For the joint benefit of Salem and Milton Colleges and Alfred University.

The Seventh Day Baptist Education Society solicits gifts and bequests for these denominational colleges.

BIBLE STUDIES ON THE SABBATH QUESTION.

By Dean Arthur E. Main, D.D., of Alfred University. Third edition, revised, cloth, \$1.00 postpaid. American Sabbath Tract Society, Plainfield, N. J.

COUNTRY LIFE LEADERSHIP. By Boothe Colwell Davis, S.T.D., LL.D. A series of Baccalaureate Sermons Delivered Before Students of Alfred University. Price, \$1.25 prepaid. American Sabbath Tract Society, Plainfield, N. J.

HELPING HAND IN BIBLE SCHOOL WORK
A quarterly, containing carefully prepared helps on the International Lessons. Conducted by the Sabbath School Board. Price 60 cents per year in advance.

Address communications to *The American Sabbath Tract Society*, Plainfield, N. J.

S. D. B. GRADED LESSONS

Junior Series—Illustrated, issued quarterly, 15c per copy.

Intermediate Series—Issued quarterly, 15c per copy.

Send subscriptions to American Sabbath Tract Society,

Plainfield, N. J.

RECEIPTS
For the Several Items
 OF THE
Onward Movement Budget
 TO
MAY 25, 1931

	Amount of Budget	Amount Raised	Amount to be Raised
Missionary Society	\$32,476.00	\$12,888.17	\$19,587.83
Tract Society	7,834.00	2,574.08	5,259.92
Sabbath School Board	3,800.00	1,334.32	2,465.68
Young People's Board	1,800.00	637.50	1,162.50
Woman's Board	500.00	267.21	232.79
Ministerial Relief	4,000.00	1,292.49	2,707.51
Education Society	1,500.00	696.47	803.53
Historical Society	500.00	158.87	341.13
Scholarships and Fellowships	1,200.00	382.16	817.84
General Conference	4,490.00	2,546.10	1,943.90
Totals	\$58,100.00	\$22,777.37	\$35,322.63

Some of the items have received various amounts specially designated to them. These special gifts, to the amount of \$3,232.62, are included in the amounts raised.

Amount received the past week \$165.00.

The Sabbath Recorder

Vol. 110

JUNE 8, 1931

No. 23

JOHN WESLEY SAYS:

I am sick of opinions; am weary to bear them; my soul loathes this frothy food. Give me solid and substantial religion; give me a humble, gentle lover of God and man; a man full of mercy and good faith, without partiality and without hypocrisy; a man laying himself out in the work of faith, the patience of hope, the labour of love. Let my soul be with these Christians wheresoever they are, and whatsoever opinion they may hold.

Contents

Editorial.—Our Year Book—Study IV.—The Secret of Christ's Victory.—An Unfinished Task	705-707
Pacific Coast Association Notes	707
Observations by the Corresponding Secretary	708
From a Minister's Wife	709
The Small College	710
Missions.—It Makes a Difference.—The Missionary Motive.—Overhead Expenses in Charity Work.—Negroes in America—Some Items Regarding	711-713
Sabbath Rally Day	713
A Bible Reading in Commemoration of the Pastor's Birthday	714
Education Society's Page.—College Young People Are Interested in Religion	716
Tithing in Hard Times	717
Young People's Work.—Right and Wrong.—Intermediate Corner. — Junior Jottings	719
Mothers	720
Spring Has Redeemed Her Promise	722
Children's Page.—"Fairest Lord Jesus."—Our Letter Exchange	725
With Christ Among the Lepers	726
Some Must Smoke	728
Our Pulpit.—The Well Ordered Life	729
Denominational "Hook-Up"	730
Fundamentalists' Page.—Seven Strenuous Years	732
Proper Use of Land	733
Marriages	735
Deaths	735
Sabbath School Lesson for June 20, 1931	735