

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.

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SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

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

President—Willard D. Burdick, Rockville, R. I.
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

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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.

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The regular meetings of the Board of Managers are held the third Sunday in January, April, July, and October, at 2 p. m.

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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.

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Editor Woman's Page, SABBATH RECORDER—Mrs. Eldred H. Batson, Salem, W. Va.

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Western—Mrs. Alva L. Davis, Little Genesee, N. Y.
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Pacific Coast—Mrs. Harry M. Pierce, Riverside, Calif.
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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.

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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.

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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.

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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.

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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

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WHOLE No. 4,500

EDITORIAL

OUR YEAR BOOK STUDY IV

IMPORTANCE OF RELIGIOUS EDUCATION

The behest of Jesus to "Go . . . teach" has placed upon us all a grave responsibility. Much must be done in the home. If the home fails in imparting instruction and inspiration, the child is at a loss that nothing later can fully supply. The church and the Sabbath school may be able to do much, but they should have the co-operation and complete backing of the home.

Our Sabbath School Board is charged with the care of promoting religious education. From the reports of the board and from the character and intense earnestness of its Conference program, one feels deeply convinced that its members appreciate the value of the task imposed upon them. For a number of years the board has promoted its work through its director of religious education. He has prepared material for the *Helping Hand*, assisted pastors in evangelistic meetings, directed the work of Vacation Bible schools, and promoted the interests of our Sabbath schools. Because of lack of adequate support from the united budget, its only practical source of income, the board is faced with the possibility of having to discontinue the employment of the director of religious education. "The Sabbath School Board could, with much profit and advantage, use twice or three times as much money as it now receives, in prosecuting the work that naturally falls within its province. There is an urgent

need for a more vigorous program in carrying on the work in the more isolated sections where the prospects for success are very inviting." So reads the report. What a pity if retrenchment in such a promising field must be made. In looking over the report we are encouraged to find that the *Helping Hand* is self supporting. Thank God for this. But funds are needed to revise and republish our graded lessons. Another encouraging feature of the report, is concerning the hopeful outlook for trained leadership being brought about through leadership training courses.

In studying this report, one is impressed, too, with the value and importance of the contacts our director of religious education is making with the outside—such as with the American Baptist Publication Society, the International Council of Religious Education, and the International Lesson Committee of which he is a member. We need to make these contacts for our own sakes as well as for the sake of others.

While it is not from the report or from the Conference, a suggestion has been made of real significance, namely, that our Sabbath schools make regular contributions to the Sabbath School Board for the support of the director. This ought to supplement the support given by the Onward Movement United Budget. How deeply to heart have our schools taken the suggestion? So far as the writer knows they have not taken it at all seriously. Let us think on these things.

The Secret of Christ's Victory "Christ defeated Satan by a means open to his humblest follower, the intelligent use of the Word of God." Every time Satan made his appeal to our Lord, he answered with the right word, "It is written."

Hungry and worn with forty long days of challenging thought, he was reminded of his physical needs and that as a Son of

God—if it was true as he claimed—he could easily find means of satisfying his bodily wants—"Make these stones bread." But Jesus was putting his absolute dependence upon God. In Hebrews 10: 9 we read, "And he said, Lo, I am come to do thy will, O God." He would trust God, and so he replied to the temptation to use his power for self-gratification, "It is written, man

shall not live by bread alone." "Living by the Word of God, he waited for a word from him whose will he had come to do, and would not, even in hunger, take a single step in the way of satisfying his sinless wants without Divine direction." This dependence on God and his loyalty to him were the outstanding characteristics of Christ's life here on earth.

But also there was his wonderful confidence in God. When urged to prove God by hurling himself from the temple heights, he replied, "It is written, thou shalt not tempt the Lord thy God." He knew angels would bear him up, and not even a foot would scrape a stone; but he also knew he did not have to cast himself down to prove any of God's promises.

If you suspect someone is a thief, you try him out. But the trusted and tried friend you will not insult by even a thought of trying him out. Neither did Jesus have to prove the faithfulness of God. To have followed Satan's suggestion would have been distrustful and contrary to God's will. He had come to do God's will. "It is written" was enough. It will be enough for us in our own conflicts and temptations.

Then we see his absolute obedience to God, "Get thee behind me, Satan, for it is written, thou shalt worship the Lord thy God and him only shalt thou serve." Thus did he answer the evil proposition with regard to the ruling of the kingdoms of the world. "Again the devil taketh him up into an exceedingly high mountain, and showeth him all the kingdoms of the world, and the glory of them; and saith unto him, All these will I give unto thee, if thou wilt fall down and worship me." Certainly, even yet, there is visible evidence of Satan's rule. But it was a price too great for Christ to pay—even though he had come to redeem and rule in men's lives. The gospel thus brought into the world would have been a curse, not a blessing. So he took his stand on the Word of God—"It is written,"—and became a helpful example to every one who should come after him.

The means Christ used to defeat Satan is open to every one of us, the humblest of his followers. There is not a problem in the life of any of us that the Bible cannot solve.

That seems a bold statement in the days when men are discounting the Word of God. Give the Bible a chance in your life. Its blessed promises will soothe and calm every heartache.

Jesus waited on God's Word—"He worships only God, and him only does he serve." Simple, isn't it? But wonderful! Blessed will be the life that will stand on what Jesus stood, and satisfy his heart with "It is written. . . ." God help us to be like Christ—in our dependence upon God, in our confidence in God, in our obedience to him in all things. God grant us the power to follow him who said, "I am come to do thy will, O God."

An Unfinished Task This is the caption of a challenging article published by the *Christian Advocate* on the back cover of its issue of March 19. The most of the figures and material here are taken from it.

"A very recent survey shows that eighty-seven per cent of our open-country population, constituting thirty-one million persons, for the most part normal Protestant constituencies, are members of no Protestant church. Theoretically, these people might attend church; actually they do not." Then follow examples. In one of New York's best counties nine hundred boys and girls attending public school had no connection with church or Bible school. Similar conditions were found in other counties of the state. The librarian of Maine State Library is quoted as saying nearly one hundred thousand of that state's rural population are without religious opportunities. Of Vermont in his book, "Steeple Among the Hills," Arthur W. Hewitt, conceding that there is some overchurching, declares, "The greater part of our state is wholly unevangelized." From Kansas one reads a "state of paganism prevails in Western Kansas." The author of this quotation tells of finding within fourteen miles of a certain American village "children sixteen years old who had never heard of Jesus Christ."

"It is unbelievable that in this enlightened country, with our wealth, educational facilities, and advancement in other lines, there are hundreds of boys and girls in Kansas as ignorant of religion as if they had lived in the Dark Ages."

Similar conditions exist in Arkansas, and northern Michigan — probably in every state in the Union. It is not a localized condition. Here in New Jersey the writer passes through a rapidly populating section, of many hundreds of people, where there is no church or Bible School. In another state while he was pastor, doing a special bit of work, many homes were visited and prayer offered where no minister had been for years, if ever. He remembers a beautiful rural section where now the church is vacant and no religious services are held in the community or for miles around.

What does it mean to us? Why—we are partly responsible, certainly in no small measure, to the sections near our own churches. Wrote one, making a survey of religious conditions: "If some man should come to us with a story of an equal number of unchurched people in a distant place, we would organize a relief expedition, furnish funds, and appoint missionaries to Christianize them." We well remember the African appeal. It was right we should hear and heed. But because *these* conditions exist in our own land, right around us, "we do not sense the tragic situation." "Lift up your eyes unto the fields already ripe unto the harvest," said Jesus. When you support the Onward Movement you are helping to enter these fields—to finish this task. We are not doing as much locally, perhaps, as we should. It is easier to go afield than it is to begin in our own back yard. Both are necessary. Where is *your* unfinished task?

PACIFIC COAST ASSOCIATION NOTES

Evangelistic Campaign.—On Thursday night, May 21, evangelistic services were begun in Rialto, Calif., in the Seventh Day Baptist gospel tent, next to the city hall. The evangelistic team consists of Rev. Gerald D. Hargis, preacher, and Rev. Lester G. Osborn, musical director, with Mrs. Hargis at the piano, and Mrs. Osborn in charge of the decorating and the literature table. Rev. William Robinson is tent-master.

The attendance for the first week has been very gratifying, an average of ninety being present each night, sixty of these

from Rialto and the balance from the Riverside Church. A rather unique fact is that the men are almost as numerous as the women in the meetings. There are also several children and young people.

Every night fifteen minutes of instrumental music—orchestra, piano, marimba-phone, etc.—precedes the service, which opens with a rousing "sing-spiration." Solos, duets, quartets, and the men's chorus, make up the special numbers. The stereopticon is used for illustrated hymns and picture studies. A copy of the picture used is given to each child present. These things make a fine setting for the splendid sermons.

The Riverside people are supporting the meetings loyally. Mr. J. B. Walker assists Brother Robinson in the ushering. Mr. N. O. Moore has loaned us his stereopticon again. Many have given flowers for the beautifying of the tent, especially Mrs. A. E. Babcock. Space prohibits giving a full list.

We hope to be able to report great things accomplished before the close of the campaign.

New Sabbath School.—Perhaps you may have heard of the brand new Sabbath school at Eugene, Ore. It is not large, but for two months they have been meeting twice a week for prayer, Bible study, and occasional preaching.

We have not heard much about them as yet, but wish them Godspeed.

"Christ's Mission."—This is the name of a little chapel in the better colored section of Los Angeles, conducted by Elder H. C. Lewis, who has recently joined our church in Los Angeles, and been licensed by them to preach. Services Sabbath morning and afternoon, Friday and Sunday nights.

A small group of very interested colored people gathers at this place for these services. It has been the writer's privilege to attend three or four times with his wife, bringing the "old, old story" to them, and enjoying their fellowship.

Brother Lewis is financing the movement himself at present. We feel that here is a fertile field for labor, and a nucleus for another colored Seventh Day Baptist church.

OBSERVATIONS BY THE CORRESPONDING SECRETARY

REV. HERBERT C. VAN HORN

Ministers' Wives.—What could the preacher do without the faithful companion and helper in the work the Lord has called him to do? One often wonders. So many times the best work in the parish, the best efforts of the minister are due largely to the woman of the manse. Do such women feel they have been called of God for such service? Or did they just happen to be doing this kind of work because they fell in love and married into the ministry?

The call and experience of ministers have been found of interest and helpful to others. Why not the call and experience of the minister's wife? Believing that such would be true, an effort has been made to secure letters and papers from our ministers' wives. Some time ago a letter was sent out inviting articles of this nature. In the course of time every minister's wife will receive a personal invitation to write of her experiences. One feels sure the readers of the SABBATH RECORDER will be interested. Last week's issue contained the first contribution from this source. This week we have another. It is hoped that this observation will be looked upon as an expression of the secretary's appreciation of the response to his letter of invitation as well as a brief introduction to the articles mentioned.

In the Foothills.—For years the "foothills" against which the city of Boulder nestles have filled the writer's mind with a desire to see and feel their beauty and grandeur. Mountains, they should more properly be called. Twice has the call come to the pastorate of the Boulder Church, and each time when it could not be interpreted as the Lord's call away from certain duties. So, great has been the pleasure of anticipation of this visit. Great as it was, however, it did not equal the reality of experience. Words are inadequate to express the awe and other feelings aroused in the shadows of the great Rockies. Attempt will not be made. After all, the people of Boulder, as elsewhere, were the real points of interest. There is a fine group of working Christians here, interested and capable. They love and are intensely loyal to their pastor and his

family, recently augmented by the arrival of a little daughter. "Why couldn't it be a boy?" complained the laddie of the family, "We have enough girls already." The hours at Boulder were crowded full. Five sermons and addresses were given within twenty-four hours. The Denver folks joined in Sabbath union services, the two congregations comfortably filling the house. In the afternoon four nice Denver children were baptized by Pastor Coon. Well may the people here be proud of their beautiful new church. Its cozy, well appointed auditorium invites worship at once as one enters its doors. As everywhere experienced on this trip, the people manifest deep interest and loyalty to denominational activities. A day was in part spent in a trip into the mountains with Pastor Coon. A call was made in Big Thompson Canon at the home of our friends, the Manford Potter family, whose generous hospitality is affording the site and home for the young folks' summer camp. Estes Park visited, the divide crossed under the towering summit of Long's Peak, and home by the scenic Boulder Canon completed a wonderful day's drive. Pleasure of the Boulder trip was augmented by entertainment in the home of a cousin, Mrs. Alice Davis, and our sister, Mrs. Stella Brown, daughter of the late Rev. Simeon H. Babcock.

Denver.—The writer returned to Denver in company of his nephew, Cecil Brown, employed in the engineering department of the Armour Packing Company of Denver. The Seventh Day Baptists of this city gathered Sunday night in the comfortable and spacious home of Brother Orville Burdick, old-time friend of North Loup days. Thirty-two assembled to hear the presentation of denominational interests and especially of the program of the American Sabbath Tract Board. One cannot fail to be impressed with the large opportunity in this city for a growing and prosperous church. There is a fine and enthusiastic working unit here, with capable and experienced leaders. There is a need of church ownership of a church home, and the congregation is busily addressing itself to the task. There seems to be opportunity of acquiring a desirable building in a location where a church can render a real service. This property, it seems, can be had at a real bar-

gain. Everything looks hopeful and the church will press forward.

North Loup.—On the way to North Loup, a day was spent with a lone Sabbath-keeping family at Kearney, Neb. The father of this family, an invalid, is the nearest living blood relative of the writer. It was great delight to rest a few hours here and visit with uncle, aunt, and two dear, school-teaching cousins. Tuesday morning found the miles being eaten up by the motor railway coach on the way up the beautiful Loup valley. Pastor Hurley Warren was at the depot and soon we were at the parsonage, his comfortable and pleasant home, where wife and little boy awaited to greet us. Six addresses and sermons were delivered at North Loup in the two days there. They included talks before two missionary societies and a group of Boy Scouts in camp. Some calling was done and some writing attempted. But what are two days in one's boyhood home? At the close of the last meeting the writer was taken in hand by his niece and her husband and brought to the restful home of a dear friend near Grand Island, Neb. Here a bit of grateful respite from care and worry is being enjoyed and these observations are being written. These dear ones are taking their uncle to Nortonville, Kans., tomorrow, where the Sabbath will be spent with Pastor Ogden and his people. How refreshing is the love and tender care of dear ones and friends everywhere. Seventh Day Baptists are like that. God help us always and everywhere to be the kind of people he wants us to be.

"And so Forth."—Many causes of encouragement are found on this trip. That does not mean there are not some reasons for discouragement. Of the latter, perhaps, the economic situation has been most depressing. But nowhere have the people seemed disheartened and a spirit of optimism usually prevails. Plans for work in home, school, and church go forward. Problems can be solved by consecrated study and effort. Hard situations can be overcome by persistent and patient application. Crops are looking well. The writer does not remember more promising grain fields than can now be seen in the Platte and Loup Valleys. Some alfalfa

hay is already being harvested. Corn is about all planted. Cattle are looking well fed and sleek. Farms are well kept up and look prosperous. There is not the evidence of hard times apparent here as farther east. New cars are seen on the road. Paving with cement is everywhere being pushed. Successful schools are being closed for the year, and teachers are planning for vacations and summer terms. It would seem for our many blessings we ought to rally to the cause of God—raise our budget in full—and be ready for a new Conference year with debts paid, boards unembarrassed, and opportunity to carry out an enlarged and better program. Why not?

FROM A MINISTER'S WIFE

(Written by request of the editor)

THE LIFE OF A MINISTER'S WIFE AND WHY I WAS WILLING TO BECOME ONE

I cannot write such a paper without the praising of my blessed parents, my Savior Jesus Christ, and my husband.

In our childhood home, in our everyday life, we were taught the qualities which help to make a happy home; and as we learned to love and to try to serve our Savior, these qualities were magnified by his life and teachings.

When a young girl, I saw some of the reasons which seemed to be a detriment to a happy home, and then it was I decided that my husband must be a Seventh Day Baptist, must not use tobacco, profane language, or liquor, must ask a blessing at each meal, and must have family worship at least once a week.

In telling my desire and purpose to a friend, she smiled and said that I would never find one with all of those qualities; I said, all right, then I would never marry for I could not be happy with any less than that.

I am glad to say that this friend has lived to see that I have all that I asked for, and I give thanks to my heavenly Father for my happy home. And I am glad to say that such a happy home is not necessarily confined to a minister's family.

A minister must be thoroughly Christian, thoroughly consecrated to service of his fellow men, thoroughly friendly, thoroughly scholarly. To be thoroughly scholarly means

that he must not stop studying when he graduates; he must continue studying the Bible and other culturing subjects as long as he lives.

One cannot very well study the Bible daily without being influenced by its teachings, and the more he studies the Bible the more Christlike he becomes, and the more Christlike the spirit, the happier the home.

My experiences as the wife of one who has been both a pastor and a teacher have been very much the same.

It is a privilege, for example, to be present at a marriage when two are joined in holy wedlock and there is another family with promised happiness.

The wife shares in the pastor's joy as he baptizes converts into the new and higher life in Christ which helps to join our hearts in Christian love.

One of the pleasantest experiences of a pastor or teacher is to entertain his people or students in his home, and in promoting such fellowship the wife has a very happy part. So I should like to ask the question: Why should not a young woman welcome the place and privilege of a minister's wife?

If I were to give a guess I should say there are not enough ministers to go around for all who would like the position.

To be sure the lack of funds many times prevents entertaining, buying books, traveling, and having an automobile which in these days seem a necessity; but, just the same, if I had my life to live over again, I would like to marry the very same person and have the very same occupation.

THE SMALL COLLEGE

Announcement that Haverford College is preparing to celebrate its centenary by drawing up a model program for small American colleges reminds one that the nation's debt to its small colleges is generally underestimated.

Ordinarily, when "the American college" is mentioned, one thinks of the large, famous, and wealthy institutions. There are many of these, and they have done fine work. Such great eastern schools as Yale, Harvard, Princeton, and Dartmouth; the huge state universities of the Middle West like Michigan, Ohio, Minnesota, and Wisconsin; the great met-

ropolitan institutions like Columbia and Chicago; the west coast giants like Leeland Stanford and California—these are the places that come to mind.

But the big ones aren't the only ones. Back of them lie scores of colleges such as Haverford, small in plant and enrollment, sometimes rather pinched for money, sharing none of the headlines, and offering none of the glorified country club attributes that some of the socially impeccable universities hold out to the sons of rich men—but doing an excellent job, year in and year out, in the training of future American leaders.

Indeed, the small college often seems the most hopeful feature of the whole field of higher education.

The small college seldom has any famous names on its faculty roster. Its degrees do not carry the prestige of degrees from Harvard and Princeton. Sometimes it is not even heard of outside of its own state.

But human institutions are judged chiefly by the fruits they produce; and the small college, judged in this way, deserves a high rating.

All over the country you will find its graduates. Some of them occupy high positions; some of them are struggling along in modest circumstances, never expecting either riches or fame, doing their best to get through with the job at hand in an acceptable manner. But no matter what their circumstances, these men and women are making a distinct and important contribution to American culture. They represent a steadily growing class that is interested in something besides the needs of the moment and the demands of the office and shop. They are the mainstays, in many localities, of the widening audience for good books, good music, and intelligent discussion of current issues.

For these people went to college primarily to get education. They are not, usually, as urbane and polished as the graduates of the bigger schools. Often they are not as prosperous. But their colleges gave them something besides the ability to feel at ease in evening dress.

—Bruce Catton, in "Milton College Review."

MISSIONS

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

IT MAKES A DIFFERENCE

It was a meeting of secretaries of Foreign Mission Boards. Secretaries whose fame had gone around the world, and those less famous, were there. Boards doing work in China had come suddenly face to face with problems that staggered them. In their bewilderment the secretaries had met to pray over and study together the situation, hoping to receive light from the Holy Spirit as to what course should be followed. Everything was tense—tense not on account of difference of opinion, but because all recognized that the fate of the kingdom of Christ in China was in the balance and that a misstep might wreck the cause for centuries in that great nation.

In the mind of the writer of these paragraphs two men in that meeting will always stand out most prominently. The conference had not proceeded very far before it was apparent that the secretaries were hanging on the words of one man, anxious to get his views; and that the opinions of another, who was making himself prominent, had no weight. One spoke "as one having authority," the other "as the scribes."

Both were men of marked ability, superb training, extended experience, and worldwide renown. What made the difference? It was not that one had a good record and the other had not, for both were ministers of whom men spoke well. It was not that they were antagonizing each other; there was nothing of that. It was not that one had assumed the attitude of a dictator by bringing in a well written statement for the secretaries to adopt, for they were too intent on saving the day for missions in China to notice such small things.

As the writer looks back four years to that meeting and studies the spirit and career of these two men, three things stand out above others in marking the difference in the reception which their words received.

(1) It was evident that one man came to

the conference with an open mind, hoping that by talking the problem over with other secretaries the mind of the Holy Spirit would be revealed. The other came as a partisan, with a sly intention of putting something over on the secretaries and through them on the boards. He thought he knew just what should be done. As soon as his attitude was discovered, his words had no weight, and all came to pity him as his well prepared recommendations were slashed till they looked like northern France at the close of the World War. (2) One man gave every evidence of being sincere to the very core. The other man gave us the impression that he was choosing between certain theories and methods and that he was not sincerely governed by love for men, a state of heart which must permeate all true missionary endeavors. (3) One gave the impression that he was prompted by a passion to help men and races of men and to adopt policies which would serve humanity the best, in the present and in the future, regardless of any theories. The other made us feel that, with him, missions were a matter of professionalism, that is, that he would like to see missions succeed because that was the business in which he was engaged. The former spoke "as one having authority," and we hung on his words; the latter spoke "as the scribes," and what he said tired and finally repelled.

Thus it ever is. In missions and all Christian work there must be an open mind, a respect for the opinions of others, and a seeking for the guidance of the Holy Spirit; there must be a sincerity that shows itself in words and deeds; and there must be a heart glowing with desire to help men to Christ and the noblest and best in him. It makes a difference. It makes a difference now and forevermore. After Christ's resurrection two disciples were on their way to Emmaus and a man joined them, talked with them as they continued the journey, and went in and abode with them. Finally he was revealed to them as their Savior and Friend. Speaking of this experience the disciples said, "Did not our heart burn within us while he talked with us by the way?" When we can approach men and the problems of missions in the sincere, humble, passionate, loving spirit with which Christ walked with the two disciples on the

way to Emmaus, we will be in a position to cause men's hearts to "burn by the way" and to realize success in our work.

THE MISSIONARY MOTIVE

If such is our message, the motive for its delivery should be plain. The gospel is the answer to the world's greatest need. It is not our discovery or achievement; it rests on what we recognize as an act of God. It is first and foremost "Good News." It announces glorious truth. Its very nature forbids us to say that it may be the right belief for some but not for others. Either it is true for all, or it is not true at all.

But questions concerning the missionary motive have been widely raised, and such a change in the habits of men's thoughts as the last generation has witnessed must call for a re-examination of these questions.

Accordingly we would lay bare the motives that impel us to the missionary enterprise. We recognize that the health of our movement and of our souls demands a self-criticism that is relentless and exacting.

In searching for the motives that impel us we find ourselves eliminating decisively and at once certain motives that may seem, in the minds of some, to have become mixed up with purer motives in the history of the movement. We repudiate any attempt on the part of trade or of governments, openly or covertly, to use the missionary cause for ulterior purposes. Our gospel by its very nature and by its declaration of the sacredness of human personality stands against all exploitation of man by man, so that we cannot tolerate any desire, conscious or unconscious, to use this movement for purposes of fastening a bondage, economic, political, or social, on any people.

Going deeper, on our part we would repudiate any symptoms of a religious imperialism that would desire to impose beliefs and practices on others in order to manage their souls in their supposed interests. We obey a God who respects our wills and we desire to respect those of others.

Nor have we the desire to bind up our gospel with fixed ecclesiastical forms which derive their meaning from the experience of the Western Church. Rather the aim should be to place at the disposal of the younger churches of all lands our collective and his-

toric experience. We believe that much of that heritage has come out of reality and will be worth sharing. But we ardently desire that the younger churches should express the gospel through their own genius and through forms suitable to their racial heritage. There must be no desire to lord it over the personal or collective faith of others.

Our true and compelling motive lies in the very nature of the God to whom we have given our hearts. Since he is love, his very nature is to share. Christ is the expression in time of the eternal self-giving of the Father. Coming into fellowship with Christ, we find in ourselves an overmastering impulse to share him with others. We are constrained by the love of Christ and by obedience to his last command. He himself said, "I am come that they might have life, and that they might have it more abundantly," and our experience corroborates it. He has become life to us. We would share that life.

We are assured that Christ comes with an offer of life to man and to societies and to nations. We believe that in him the shackles of moral evil and guilt are broken from human personality and that men are made free, and that such personal freedom lies at the basis of the freeing of society from cramping custom and blighting social practices and political bondage, so that in Christ men and societies and nations may stand up free and complete.

We find in Christ, and especially in his cross and resurrection, an inexhaustible source of power that makes us hope when there is no hope. We believe that through it men and societies and nations that have lost their moral nerve to live will be quickened into life.

We have a pattern in our minds as to what form that life should take. We believe in a Christlike world. We know nothing better; we can be content with nothing less. We do not go to the nations called non-Christian, because they are the worst of the world and they alone are in need; we go because they are a part of the world and share with us in the same human need—the need of redemption from ourselves and from sin, the need to have life complete and abundant and to be remade after this pattern of Christlikeness. We desire a

world in which Christ will not be crucified but where his Spirit shall reign.

We believe that men are made for Christ and cannot really live apart from him. Our fathers were impressed with the horror that men should die without Christ—we share that horror; we are impressed also with the horror that men should live without Christ.

Herein lies the Christian motive; it is simple. We cannot live without Christ and we cannot bear to think of men living without him. We cannot be content to live in a world that is unchristlike. We cannot be idle while the yearning of his heart for his brethren is unsatisfied.

Since Christ is the motive, the end of Christian missions fits in with that motive. Its end is nothing less than the production of Christlike character in individuals and societies and nations through faith in and fellowship with Christ the living Savior, and through corporate sharing of life in a divine society.

Christ is our motive and Christ is our end. We must give nothing less, and we can give nothing more.

—From a statement adopted by the
International Missionary Council,
Jerusalem, March 24-April 8, 1928.

OVERHEAD EXPENSES IN CHARITY WORK

We hear much in these days about "overhead" expenses; so much, indeed, that those who give their time and ability to running organizations are looked on by the unthinking part of the community as men and women who are robbing those to whom these organizations should minister. Of course, we are opposed to the "overhead" that eats up a disproportionate part of an organization's income. But nothing runs itself, and men and women are entitled to a fair support. Trustees should see to it that there is not more "overhead" than necessary. *The Rotarian* quotes two interesting letters sent to social agencies. The first is as follows: "Please find enclosed my check for \$50. I want it all to go direct to the poor with nothing deducted for overhead." The other was of a different kind. It enclosed a check and said: "I want it all used for 'overhead.' I am not interested in helping people in their trouble. I want to help 'em out of it, and I know it takes a lot of time and skill to do

that. To my mind 'overhead' and 'head work' mean the same thing. You need plenty of it in any line, or you just muddle along getting nowhere."

—*Watchman-Examiner.*

NEGROES IN AMERICA—SOME ITEMS REGARDING

In 1865, when the Negroes of the South were given their freedom, they numbered 4,000,000. In forty-eight years they have increased to 12,000,000. It is said that they now own 650,000 homes, conduct 60,000 businesses, and operate 1,000,000 farms, and that their accumulated wealth amounts to \$1,500,000,000. They own 45,000 church buildings. They own and control schools, the property of which is worth \$30,000,000, and on these schools they expended last year \$28,000,000.

There are 5,000,000 members of Negro churches in the United States in 47,000 churches. The Olivet Baptist Church in Chicago is said to have the largest congregation in the world. It has more than 10,000 members. Activities are carried on in fifty-three departments. There are thirty paid workers on the staff of this church, and the operating budget is \$50,000 a year. There are 133 Negro Baptist churches in Chicago.

Harlem, Borough of Manhattan, City of New York, is the largest Negro community in the world, having a population of approximately 160,000. It is also the largest Protestant center in New York City. The average weekly income of men and women in Harlem is \$18. Not over ten per cent of this Negro population is in the large income class. There are 160 Protestant churches and three Catholic. The Protestant churches have a membership of 62,633 and the Catholic churches, 4,990. There are 18,137 Protestant Sunday school scholars. Forty-four churches with 48,975 members report local expenses of \$612,763, and missionary gifts of \$63,619.—*Selected.*

SABBATH RALLY DAY

BY FERN BARBER MAXSON

Today is being observed throughout the denomination as Sabbath Rally day. This coming week, May 18-25, is **RECORDER** week.

The primary object of Sabbath Rally day is to promote the Sabbath. Our best means of acquaintance and keeping in touch with our denomination and its various activities is through the SABBATH RECORDER and our tracts.

Last year, you will remember, the Committee on Distribution of Literature put on a program to get better acquainted with our tracts. This year we hope with your help to pass this privilege on to many others. There have been prepared for your convenience, order blanks, of which we have a very generous supply, and we are asking that you take as many as you wish, checking the tracts in which you are most interested or that you think would interest someone else, fill in the names and addresses of those to whom you wish these to be sent, then return these slips to us, or send them to the Tract Society and they will mail them direct.

We are often accused, and not only by outsiders, but often by our own members, of stressing the Sabbath; of making the fourth commandment of more importance than the other nine. The Scripture says, "This ye ought to have done and not to have left the other undone." We feel this possibly in some cases might be, and yet we believe if you will take the Bible and Jesus Christ as guide (and there is no other example) and study in sincerity and truth, you will find that all through the Bible history *the test* came with keeping the Sabbath. God speaks of none of the other nine commandments as being the covenant or a sign. "It is a sign between me and the Children of Israel forever."

The Sabbath seems to stand out in some definite way. Evidently he understood, and knew that would be the testing point. So it seems that we have a special privilege in being entrusted with the Sabbath truth to promote.

Many say the RECORDER costs too much, that they cannot afford to take it. Can we afford *not* to take it when it is the connecting link between us and others of our own faith? It is \$2.50 per year, less than five cents per copy. It comes every week with its stirring editorials, sermons, board reports, interesting letters from our missionaries and others, and many other items. The children enjoy the letters from other Sab-

bath-keeping children, and enjoy writing them too.

The school teacher has her educational magazine; the doctor his medical journal; the merchant his trade reviews; the farmer his farm papers; nearly everybody a daily, and on down through the list of mechanic, musician, etc. What then would be more natural than for Seventh Day Baptists to turn to the SABBATH RECORDER? It is our only magazine, the one paper we have in common. It tells us about our friends and their friends. It is our best means of contact and acquaintance with others of like faith. If we are *not* different, why all the bother anyway? Do we stress the Sabbath too much? I think not.

North Loup, Neb.

A BIBLE READING IN COMMEMORATION OF THE PASTOR'S BIRTHDAY

The superintendent of the Plainfield Sabbath school usually provides a special item for the weekly program of the school, which is given before the adult department following the regular lesson study. Often one of the classes is asked to prepare and present this special item, and May twenty-third had been assigned to Mrs. William C. Hubbard's class.

When the time had arrived for this part of the program the superintendent announced that the class would give a "stunt," but Mrs. Hubbard told us it would be a Bible reading. The class came forward, and each read in turn a verse of Scripture which seemed to have some reference to the ministry. Each member of the class also held a rectangular piece of cardboard in her hand which, so far as the audience could see, was blank. However, when all the verses had been read and the reverse side was turned to the audience, the members of the school were able to read very plainly, "Happy Birthday." In order that all might know whose birthday was being remembered the class sang:

Happy birthday to you,
Happy birthday to you,
Happy birthday, dear Ahva,
Happy birthday to you.

Then the school decided that it was both a Bible reading and a "stunt." The first had been impressive and the second brought happy feelings to the pastor and pleasant smiles to the faces of all.

A PASTOR'S BIRTHDAY BIBLE ACROSTIC

Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Isaiah 40: 28, 29.

A man hath joy by the answer of his mouth; and a word spoken in due season, how good is it. Proverbs 16: 23.

Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. 2 Timothy 4: 2.

Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world. James 1: 27.

Ye are our epistle written in our hearts, known and read of all men: Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart. 2 Corinthians 3: 2.

But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour and some to dishonour. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work. 2 Timothy 2: 20-21.

I have been young, and now am old; yet I have not seen the righteous forsaken, nor his seed begging bread. Psalm 37: 25. The steps of a good man are ordered by the Lord; and he delighteth in his way. Psalm 37: 23.

Remove not the ancient landmarks which thy fathers have set. Proverbs 22: 28. If the foundations be destroyed, what can the righteous do? Psalm 11: 3.

There are, it may be, so many kinds of voices in the world, and none of them is without signification. Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue. 1 Corinthians 14: 10, 19.

Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation; he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. Romans 12: 6-9.

Do not err, my beloved brethren. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. James 1: 16, 17.

And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God. And we know that all things work together for good to them that love God, to them who are the called according to his purpose. Romans 8: 27, 28.

Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said I go unto the Father; for my Father is greater than I. John 14: 28.

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH
CHESTERTOWN, MD.
Contributing Editor

COLLEGE YOUNG PEOPLE ARE INTERESTED IN RELIGION

BY REV. A. J. C. BOND

Some time ago the corresponding secretary of the American Sabbath Tract Society asked me to prepare a half dozen articles for the Education department of the SABBATH RECORDER. I furnished the required number of articles, and then, because the secretary was absent from home, when the number had been completed I continued with two sermons which I had preached in the Plainfield church. The secretary, who is now also acting editor, will return this week, and will doubtless be able to announce his future plans for this department. Meanwhile I am taking this opportunity to say a few words with reference to this undertaking on behalf of our college young people.

When Secretary Van Horn first told me that there was some request for such a series of article for college young people, he asked me if I knew just what college students require. I had to say frankly that I did not. He said, "Neither do I, but we can at least show our interest in them in this way." So I consented.

Now, I had a feeling that perhaps the needs of this particular group of our young people were not so different from those of the rest of us. So my only desire in the matter was to make the articles religious and constructive. I cannot say that I succeeded in my purpose, but my purpose was as simple as that, and I hope the effort may not have been entirely fruitless.

Meanwhile, two things have transpired to convince me that I was on the right track in not dealing with college students as if they were so totally different from all thoughtful, sincere, and forward-looking people. The first grew out of my visit to Salem College, more than two months ago, and the other came out of a dinner recently attended in New York.

We were having a lively and interesting discussion with a group of students at Salem when a thoughtful sophomore gave expression to something like the following:

I think it often happens that people expect college students to be radical in their thinking, and "modernistic," as some express it, and then the students think they must measure up to such expectation. People speak of the students as being different, and they set out to be different.

Then he went on to say that a young man whom he knew went to college for a year and when he came back home he was completely out of touch with his old environment. He had outgrown in a single year the thinking of his parents and the church people and everything else. This Salem sophomore could not see that the relationship between himself and his home was quite so strained and inharmonious as all that, even though he was almost half way through college!

The other night Mrs. Bond and I sat down to dinner in the Plaza Hotel in New York where a thousand people ate together, and where we listened to a dozen Christian testimonies from people who were refined, intelligent, and highly educated. They were testifying—these members of this "A First Century Christian Fellowship" — to the transforming, keeping power of the Holy Spirit.

The first to speak was an Oxford student. He had an emphatic and delightful English accent, but he had the accent also of the sincere and earnest Christian. He was a son of the manse, and in the main had lived in harmony with its standards and traditions. When he went to Oxford, however, he felt that he must do many things that other students did and of which his conscience did not approve. He said, "You have heard of wolves in sheep's clothing, I was a sheep in wolf's clothing." In other words, he was making himself out to be worse than he really was at heart. Here again the college student was trying to measure himself by a certain standard of life which he thought to be that of the college student. I suppose he was trying to be "collegiate"! He now has a different standard, and is much happier.

Now, nothing gives me greater pleasure than to sit down with these college students

and talk over with them their personal religious problems. But I do think that quite often we mistake those problems. A readjustment is going on in the thinking of many people, but many who are now in middle life and beyond are having a harder struggle than are our thoughtful young people. Our young people may shy at certain religious terms which have no meaning for them, but there is nothing about which many of them are more concerned than religion. They want a religion that is genuine, sincere, and practical. They want a Christianity that will express itself in conduct towards others. With a little guidance of the saner sort—with not too much suppression—leading toward better human relationships, our young people may be able to pull this old world out of the serious difficulties it is now in, and which we old folks too often take for granted.

TITHING IN HARD TIMES

There is no better time to begin to tithe than a time of business depression. Then it takes both faith and courage.

If tithing were a sure thing, like buying five dollar bills for \$4, it would have no more moral value than any other form of bargain hunting. Everybody would tithe; the man most careful to pay the tenth might be the most avaricious man in town.

That's not the tithing God has promised to bless. Tithing is a sure thing; and usually it leads to material betterment. But not always; and never in any magical or non-moral way.

The law of the tithe is not a law for times and seasons. It does not rest on circumstances, whether good or bad. The true Christian will begin to obey it as soon as he realizes that it is a law, and that it is for his guidance and his good.

All true enough; nevertheless, there are special reasons and special values attached to tithing in hard times.

It is easy enough to thank God for pleasant experiences, though we know that often they may be spiritually barren. It is not so easy to be thankful for adversity, though difficulties and disappointments in our material affairs can provide the finest of disciplines.

Listen to Habakkuk the prophet:

For though the fig tree shall not flourish,
Neither shall fruit be in the vines;
The labor of the olive shall fail;
And the fields shall yield no food;
The flock shall be cut off from the fold,
And there shall be no herd in the stalls:
Yet will I rejoice in the Lord,
I will joy in the God of my salvation.

The tither who can make the prophet's words his own will not be deceived by prosperity, if and when it comes.

Prosperity is quite likely to come to the tither; remember that. Somebody has counted the Bible's references to giving. They total seventy-two. And forty-eight "show open promise of God's blessing to the giver."

During a spell of hard times a bank auditor examining the books of many Toronto business houses found entries in the books of John Macdonald and Company, that showed the firm was setting aside a tenth of its profits for religious and philanthropic work. He closed his audit and recommended to the bank that the Macdonald house should have all the credit it desired. It was the beginning of a new prosperity.

John H. Converse, when president of the Baldwin Locomotive Works, was a tither who believed in doing more in hard times. One year, when his business was less profitable than usual, he gave \$400,000 to religious and charitable work.

It is known and admitted that not everybody gets ahead financially by tithing. Why should he? "Getting ahead" may be a great curse. A tithing business puts the fact thus:

"There are other successes than money ones. I've got something more than money out of tithing; It's given me happiness and contentment that I never could have bought. Suppose some of the New England families who tithed did not succeed financially? Could science measure the contentment which these families might have through knowing that God was a partner in home affairs?"

A man who is almost at the end of his resources will find his time of stress a good time to make new study of his life.

The head of a great business did this once, when he was worse than bankrupt. One day he opened his Bible at Genesis 2: 22, drew a pencil mark around the verse, and said, "From this moment on, as long as I live, of all that God gives me I will give him one-tenth."

Since then he has prospered far beyond the ordinary. But what is more, he has made "hundreds of investments for human betterment and to advance righteousness on earth." The feeling that one can thus be a co-laborer with God is the greatest incentive to true living which man can have. It can make one's sunset days his best days.

A conscientious examination of your affairs now may actually show how you can save enough to pay the whole tithe. Consider more methodical ways of buying. Wait a week before buying something you think you want. Buy for use rather than for appearance or luxury-value.

Budget your income and outgo. Many people who begin to spend by a budget make a surprising discovery. They find that from ten to twenty cents of their dollar is being spent without producing any corresponding benefit. So your whole situation may be helped as you see where your tithe can be paid without distress.

Whenever it can be put into practice, there's a big saving hinted at in the old saying, "He who cuts his own firewood is twice warmed."

Hard times are hard times for God as well as for us. His work suffers because, when depression threatens, so many cut off first of all, their gifts to religion.

Never mind trying to explain the theology of it. You know that benevolent agencies face lessened incomes. Students who would gladly work must leave college for lack of funds; church enterprises are forced to retrench their work; the poor, the sick, the distressed, all must know keener their sufferings because the church has less money to spend in their behalf. So the tither who tithes in hard times is doubly blessed—in his own life and in being the friend indeed who comes as the friend in need.

Tithing in hard times is a sharing of life with those whose "times" are harder than ours. None of our tithe literally gives "to God"; it goes to men and women like ourselves. It broadens the base on which the world's total of usefulness must rest.

Hard times are good times to begin tithing, because it doesn't take so much moral backbone to tithe a small income as a big one. Many people have been tempted to quit tithing because their incomes become "too big to tithe."

A rich man told a missionary secretary during the war, "I'm sorry doctor, but I can't give you anything for your work this year. Why, my income tax is a million and a quarter."

The tithe in hard times contributes to our spiritual self-respect. When we are prosperous, we may feel—as we should—that the tithe ought to be supplemented by free will offerings and gifts far beyond the tenth.

In hard times we may not be able to make these gifts. But we know that in tithing we are acknowledging God, and declaring our faith. We are not offering to God that which has cost us nothing.

It costs to tithe in hard times. But not to tithe costs more, in values that are as real then as ever, and that will last beyond all times, whether hard or easy.—*The Layman Co., taken from the "Bible Advocate."*

AN "AMBASSADOR TO CHILDREN"

As the representative of the Imperial School Children's Association of Tokyo, Japan, Mr. Den-ichi Ishii, its founder and the chairman of its board of directors, has been traveling about the United States for the past seven months in the interest of world peace and international friendship.

Mr. Ishii has been heralded as the "Children's Ambassador," for it is to the younger generation that he looks for the greatest advancement in the cause of peace. On his present itinerary Mr. Ishii visited Boston with his secretary and interpreter and spent several hours at the offices of the American Humane Education Society, acquainting himself especially with its work among the children of this and other countries and obtaining such information and literature as will assist him in his efforts to promote peace, friendship, and humanity among the countries to which his mission will take him.

He intends to visit fifteen countries within a period of a year and a half through his study of educational and social conditions. Wherever he goes he uses moving pictures and gives lectures, and is meeting with a fine spirit of sympathy and co-operation. Some government officials and many prominent, peace-loving citizens of Japan are heartily supporting this most worthy undertaking of a broadminded, earnest representative of real world peace.—*Our Dumb Animals.*

YOUNG PEOPLE'S WORK

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

RIGHT AND WRONG

Christian Endeavor Topic for Sabbath Day,
June 20, 1931

DAILY READINGS

Sunday—Our inner sense of right (Rom. 2: 14, 15)
Monday—Herod's problem (Matt. 14: 3-12)
Tuesday—How Jesus decided (Matt. 22: 15-22)
Wednesday—Paul's method (1 Cor. 8: 13)
Thursday—Would our act please Jesus? (Eph. 5: 8-13)
Friday—Do as love would do (1 John 3: 18-22)
Sabbath Day—Topic: How decide what is right and what is wrong? (John 7: 17)

[Note.—As the Intermediate topic is similar this week, some good help may be derived from the Intermediate Corner. The Nineteenth Psalm, which is the Intermediate Scripture reading, will also be of help if used in the meeting.—C. A. B.]

QUIET HOUR THOUGHTS

BY LYLE CRANDALL

This topic raises or suggests the question, "Are the Ten Commandments valid today?" Too many people seem to think that the Ten Commandments, particularly the fourth, were given only to the Jews of the Bible time. But they were given to all people for all time, and are just as valid today as they were then. They teach us the principles of right and wrong, and how to decide what is right and wrong. If we violate one of these laws we are guilty of all of them.

We should be guided by our consciences in deciding what is right and what is wrong. The old saying, "Let conscience be your guide," is very good advice. Too many people have seared their consciences in regard to right and wrong. We should live such lives that we can perform every act with clear consciences, and not be afraid to look everyone squarely in the eye.

We should also be guided by God in deciding what is right and what is wrong. We can do this through communion with him. Let us spend a few minutes in prayer every day, asking God to guide us into paths of righteousness and truth.

INTERMEDIATE CORNER

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

Topic for Sabbath Day, June 20, 1931

DAILY READINGS

Sunday—Law in the heart (Rom. 2: 12-16)
Monday—A hard choice (Matt. 19: 16-22)
Tuesday—A blind conscience (John 16: 1-3)
Wednesday—Use God's Word (Ps. 119: 105-112)
Thursday—Use common sense (Luke 12: 57)
Friday—Pilate's tragic failure (Matt. 27: 24, 25)
Sabbath Day—Topic: How decide what is right and what is wrong? (Ps. 19: 7-14)

RIGHT AND WRONG

Most of us want to do right if we know just what is right. Often when we do some questionable thing, we first try to decide if it is right after all. To do right we must have a right standard to decide by, better than our own impulses and desires. Our lesson says, "The law of the Lord is perfect," and we want a perfect guide. We also want our standard to be sure. When we are sure, we can decide more easily. In our lesson we read, "The testimony of the Lord is sure." When we ask, "What is right?" we must remember, "The statutes of the Lord are right." If we would live pure lives and want a standard, we should remember, "The commandment of the Lord is pure," and "The fear of the Lord is clean."

When the Psalmist speaks of the law, the testimony, statutes, commandments, and judgments, he means the Bible. "The judgments of the Lord are true and righteous altogether." In addition to the Psalmist's Bible, we have the New Testament, which tells us how Jesus lived a right life, and used the Bible to teach us the right. So we have the Bible to help us decide what is right and what is wrong. God's Word contains examples enough of right and wrong to warn us, and especially the example of Jesus to show us the right. "What would Jesus do?" His example, his spirit, is our guide and standard.

JUNIOR JOTTINGS

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

Just before the time of your regular election give each member a slip of paper with the following wording on it:

Write in the choice of work you wish to do for your Junior society this next year (or six months) in each of the three places given below. If possible you will be elected to one of the three places next week.

1—As the of the society (name office).

2—As chairman of the committee.

3—As a member of the committee.

Many times these self-appointed officers will take great interest in the work they have chosen for themselves and will prove most successful.

MOTHERS

BY MRS. ABBIE B. VAN HORN
(Mother's Day Address)

Gentle hands that never weary toiling in love's vineyard sweet,
Eyes that seem forever cheery when our eyes they chance to meet.
Tender, patient, brave, devoted, this is always mother's way—
Could her worth in gold be quoted as you think of her today?
Vain are all our tributes to her if in words alone they dwell—
We must live the praises due her; there's no other way to tell
Gentle mother that we love her. Would you say as you recall
All the patient service of her, you've been worthy of it all?

—Edgar A. Guest.

I am calling this brief address simply "Mothers" and I shall close it with the text which I have chosen.

It is fitting that once a year we, in our nation, should pause and for a day pay tribute to our mothers. When we remember that every person now living owes his life to some mother, that for him she went down into the shadows, and sometimes very, very far down, we are overwhelmed with the thought. Mothers bear the children and make the home and nation, carry our burdens and heart-aches, forgive our sins, and see always the good in us.

Others weary of the noise,
Mothers play with girls and boys.

Others scold because we fell,
Mothers kiss and make it well.

Others work with patient will,
Mothers labor later still.

Others' love is more or less,
Mothers love with steadiness.

Others pardon, hating yet,
Mothers pardon and forget.

Others keep the ancient score,
Mothers never shut the door.

Others grow incredulous,
Mothers still believe in us.

Others throw their faith away,
Mothers pray, and pray, and pray.

—Amos R. Wells.

I shall only remind you that many noted men have acknowledged that their greatness they owe to their mothers. It is necessary but to mention Lincoln, Washington, Garfield, McKinley, Babson, Ruskin, Goethe, and others of like fame, to bring to your mind the tributes paid by them to their mothers.

We are more or less familiar with the mothers of the Bible. Among them cunning Jochebed, full of faith and courage, who not only saved the life of her child, but in so doing saved for Israel her great leader and law-giver. Do you not think her hands trembled as she fashioned and made safe for its precious burden the little basket of rushes? I imagine that it was not only Miriam who watched that day to see what would come to the baby Moses. There was Hannah, the example for every Christian mother who early gave to the service of the Lord the son for whom she had longed and prayed; and Bathsheba, the wise mother of the wisest man of all the ages who saved for him the kingdom; Elizabeth who "walked before the law blameless" and Mary the mother of Jesus. What a wonderful mother she must have been to be chosen from all the women who have ever lived to be the mother of the only begotten Son of God!

I am also thinking today of the mothers I have known in many different times and places—gay young mothers with the first child, to whom the baby is a plaything taking the place of the big doll recently laid aside. As time goes by, however, mothers of this type often become serious and careful guardians of the welfare of their children. There are other young mothers with a bevy of small children about them, busy from early morning till late at night, sleeping to waken at the slightest sign of discomfort from any of the children.

Many of them are talented and ambitious, but they put aside for a time their own pleasures and ambitions to look after all the best interests of the family.

The mothers of adolescent children have perhaps the hardest task of all. It is theirs to understand the son or daughter who does not understand himself; theirs to guide, often with unseen hand, the awakening soul into safe paths of expression and enjoyment.

Then there are the mothers of grown-up children,—also grandmothers, still bearing heavily upon their hearts the needs and problems of sons and daughters who have long since outgrown the nursery.

But of all the mothers I have known, those who have touched my heart perhaps most deeply are the mothers who are widows. I have seen them, bereft of the support upon which they leaned, take up bravely the burdens which life has brought. Sometimes they must support a young family or carry on a business, being both mother and father to growing children. Before the courage and devotion of such as these, I bow in reverence.

I have known childless mothers. Is that an anomaly? Just as there are women who, having given birth to children, fail to achieve real motherhood, so there are mother hearts in breasts of some who have never held within their embrace children of their own. They give the mothering often sorely needed by boys and girls away from home or forever lonely because of mothers "gone before."

Then I have known *my* mother. And what shall I say of her?

Born and reared on a farm, she was early married to a young farmer near by with no thought but to live and die upon the farm which she loved. When a few years later the young farmer, my honored father, felt called of God to preach the gospel, she left the farm with great reluctance and always felt herself unfitted for the life of a pastor's wife. However, she was true and loyal to her husband and brought to bear upon his and her own problems a fund of practical wisdom and common sense. My mother was a modest, quiet woman. When she left us there mourned her loss her husband with whom she had lived for more than fifty-five years; two sons, stalwart

men, respected and influential in the churches and communities where they lived; three daughters, themselves wives and mothers; grandchildren and other relatives, and many friends in different places. It is fifteen years since I saw my mother living. Do you think she is forgotten? Oh, no! Her memory is enshrined in the hearts of children from New Jersey to Colorado. It is for her I wear this white flower. Happy are you, boys and girls and men and women, who today may properly wear the *pink* flower!

Motherhood is a costly thing and so grave are its responsibilities that I wonder that any of us dared to assume them. It costs in time and patient toil, in the giving up of pleasure and recreation and choice pursuits, in pain and weariness of body, in anxiety and sorrow of heart, in service and self-denial.

The mother is largely responsible for the physical well-being of her children, for developing in them good taste, good manners, and right adjustments to society. Too often the mother must assume all the responsibility for the moral and religious training of the family. In any case, at her knee the first prayers are said; from her lips should first be heard the stories of the Bible with all their inspiration and wealth of meaning. One who teaches in Sabbath school or religious school of any kind wonders at the ignorance discovered in regard to Bible knowledge.

In the family of ordinary means the mother must be home decorator; seamstress, cook, and dietitian; mathematician, and even a magician in the art of dollar stretching; instructor in music and all the common branches; a walking dictionary and encyclopedia; nurse and doctor; a psychologist, optimist, and philosopher. She must possess courage, persistence and perseverance. She needs the faith of an Abraham, the patience of Job, the wisdom of Solomon, and a love like unto that of God himself. In former days there seemed to be no opportunity for training for the profession of motherhood. Now all is changed. In the study of home economics all the different arts of home making may be pursued and courses in the care and training of children are offered in many schools. No woman need come to the all absorbing

task of home building and child rearing altogether unprepared.

To mothers honor and all hail! Happy mother and happy home where sons and daughters and husband seek to lighten the burden of the one who is servant to them all, and show to her by many little thoughtful acts and words of appreciation their love and gratitude.

As I come to my conclusion I cannot forbear to read William Ross Wallace's familiar poem:

Blessings on the hand of women!
Angels guard its strength and grace,
In the palace, cottage, hovel,
Oh, no matter where the place;
Would that never storms assailed it,
Rainbows ever gently curled;
For the hand that rocks the cradle
Is the hand that rules the world.

Infancy's the tender fountain,
Power may with beauty flow,
Mother's first to guide the streamlets,
From their souls unresting grow—
Grow on for the good or evil,
Sunshine streamed or evil hurled;
For the hand that rocks the cradle
Is the hand that rules the world.

Woman, how divine thy mission
Here upon our natal sod!
Keep, oh, keep the young heart open
Always to the breath of God!
All true trophies of the ages
Are from mother-love imperaled;
For the hand that rocks the cradle
Is the hand that rules the world.

Blessings on the hand of women!
Fathers, sons, and daughters cry,
And the sacred song is mingled
With the worship in the sky—
Mingles where no tempest darkens,
Rainbows evermore are hurled;
For the hand that rocks the cradle
Is the hand that rules the world.

"Her children rise up and call her blessed, her husband also praiseth her saying, Many daughters have done virtuously but thou excellest them all."

SPRING HAS REDEEMED HER PROMISE

(Reprint of speech delivered by Martin L. Davey, president of the Davey Tree Expert Company of Kent, Ohio, over radio station WEAF.)

In preparation for this talk, I drove out through the country to see the signs of new life and to catch a fresh inspiration for this last message to the unseen millions of friends who may be listening. May I hope

that you also have seen these same things, and that you have been moved by them to a keener appreciation of the mysteries of nature and the power and reality of the life forces that are at work.

In all directions I saw the great trees with their towering forms reaching toward the sky—trees that have been bare while they slept the long sleep of the winter season. On many of them there is already a thin and delicate covering of green, as the buds begin to open. On some this delicate covering is of various shades of red, while on others this newly forming mantle is yellow or yellowish green. It is the first flush of the new springtime, so far as the trees are concerned. It is the visible evidence of reawakening life. Steadily, as the days pass, the leaves and flowers will push outwards with eager and buoyant activity, until finally within a few weeks the whole landscape will be luxuriant with its gorgeous raiment of rich green foliage, intermingled with the flowers that are an essential element of every springtime.

Yes, I saw the velvety green of the wheat fields, and the grass that was springing out of its winter prison as if by the magic touch of some all-powerful wand that beckoned it forth. Here and there I saw some flowers, more courageous than their fellows, that pushed their little heads above the earth that has been slumbering so long and is now stirring in response to a great mysterious force. I felt the warmth and the radiance of the life-giving sunshine, and was conscious of the benign influence of the balmy air that came pouring in the open windows of the motor car.

What makes this miracle of spring so wonderful? Is it the magic of the sunshine and the warm breezes that kiss the earth, to give it the assurance that the time has come for life to bestir itself again? Is it the gentle rains that percolate down into the soil and bid the roots to become active once more and perform their essential service? Is it the bursting buds that answer the call of this new springtime and send forth the leaves and flowers to decorate the world?

No, friends, the miracle of this spring, as of every other spring since time began, is the fact that *the buds are there* waiting for the signal to begin a new round of life.

The foundation for this miracle was laid many months ago during the growing season of the preceding year, when, according to some marvelous power in the kingdom of nature, those buds were formed in anticipation of a long winter sleep and the coming of another spring. More than that, nature caused her trees to manufacture a surplus quantity of food material and to store it away in the interior cell structure of the trees, so that it might be ready to provide the material for this sudden burst of new life that we see today.

As I looked at the trees with their delicate crown of infant leaves, these thoughts came into my mind. How did nature know another winter was coming; that the old leaves would have to die; that new buds would have to be formed; that she must have within the body of the trees a stored-up supply of surplus food material? How did nature know that there would be another springtime? How has nature known these things from one year to another, through all the countless ages that life has existed upon this earth? Every year these things happen with faithful regularity. Nature never fails to anticipate the coming of the winter, nor to prepare for the certain arrival of the springtime that follows. Nor has nature ever failed in the long span of time since these forms of life began—because if nature failed just once, there would be no living trees to respond to the sunshine and the rain of the next spring season.

RESURRECTION IS INSPIRING

To me, this is one of the really profound things that challenge human thought—this assurance of renewed life after a long winter sleep, because nature has anticipated it all and has provided for it abundantly. All of these things happen according to very definite laws. Science has been able to penetrate the mysteries of nature far enough to find out how these things take place, and to a large extent what are the laws that govern their operations. But neither scientists nor philosophers have been able to learn *why* these things occur, nor to discover or understand the mysterious power that makes them possible. Is there not something inspiring about this regular and systematic preparation for

temporary death, and the equally regular and systematic preparation for the resurrection that follows it with such certainty and assurance? Yes, friends, if man studies the marvelous processes of nature, and if he looks with understanding at the great drama that is being enacted before his eyes right now, he cannot fail to realize the existence of an Infinite Power, that created these complex lives and has kept them operating with regularity and precision, and without a single failure since time began.

There is another aspect of this annual resurrection among the trees that I wish to call to your attention at this time. Down in Fredericksburg, Va., stands a noble horsechestnut tree that was planted by George Washington at the home of his mother. On the grounds of the national capitol is a great elm, under which Washington rested while he supervised the construction of the new capitol building. Here and there about the country are other venerable trees that Washington knew. They are probably the only living things that were alive in Washington's time, and they are with us today because nature has never failed to cause the rebirth of life at the coming of each springtime during a century and a half. Out in California there are giant trees that have lived upon this earth a thousand or perhaps five thousand years. Some of these go back in their existence to the obscure centuries before Christ, and even back to the time when the pyramids were being builded in Egypt. They have looked down upon the moving forces of the centuries, because nature has guaranteed and made possible the rebirth of their lives every year through that long period of time.

All of the things that go to make up the necessities and comforts of modern life are important in their way. They are essential to the material existence and well-being of mankind, but they are temporary, and are important only at the moment. Even literature and art and music are relatively modern in the broad sense, and bind only a few centuries together. It is nature alone that gives us kinship with the ages. It is only by a study of the revelations of nature that we are able to know a little of what existed upon this earth a million or ten million years ago.

NATURE BINDS US TO PAST

And then, when we look into the heavens, we see the same stars that primitive man gazed upon in wonder and awe. All through the countless ages that have followed since human life began, and during the almost interminable period when man was struggling upward towards civilization and understanding, he looked upon the same stars that guided him in his nightly wanderings. He saw the same moon that we see today, and perhaps with the same emotions. The same sun illumined his days and gave continuity to the life forces all about him. Nature alone goes back in an unbroken line to the beginning of things and binds us to the ages.

When you go out and look with admiration into the heavens, you can have this assurance—those same stars guided the footsteps of every generation of men since human life existed. It was those very stars which looked down upon the sufferings and wanderings of the children of Israel, and which led the three Wise Men to the manger where lay the Babe of Bethlehem. Saul of Tarsus and Plato and Caesar, and all the men great and small before and after their time, looked upon the selfsame stars that you and I see today. It was our firmament that gave hope to Socrates as he pressed to his lips the fatal cup of hemlock. It was our heavens which gave inspiration to David, the Psalmist, who left us a heritage of beautiful and poetic philosophy. We know that his eyes looked upward and that his mind comprehended, because he wrote these sublime words in the Nineteenth Psalm:

"The heavens declare the glory of God; and the firmament sheweth his handywork.

"Day unto day uttereth speech, and night unto night sheweth knowledge.

"There is no speech or language, where their voice is not heard."

Man needs to know nature and her wonders, if he would rise to the heights of intellectual power and spiritual force which his endowments justify. He cannot live by bread alone. The material requirements are necessary, but not sufficient. A knowledge of history and literature and art and music will give him culture, but will not stimulate his soul as it deserves to be stimulated. He needs to know nature and na-

ture's God. He needs to have this kinship with the ages, in order to grow to his full intellectual stature. He must have the spiritual stimulation which nature alone can give, if he is to be what his Creator intended. Nature has placed all about us a treasure house of inexhaustible riches that adds to our lives infinitely great wealth, if we will but reach out and take it. That man's life is blest indeed who drinks the cup of understanding and happiness and contentment, that awaits him freely, at nature's shrine.

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YOU MAY LAUGH

"A little nonsense now and then
Is relished by the best of men."

"Have any of your childhood hopes been realized?"

"Yes, when mother used to comb my hair, I wished I didn't have any."—*Selected.*

St. Peter: "And here is your golden harp."

Newly-arrived American: "How much is the first payment?"

—*The Presbyterian Advance.*

It was their first day in a military camp and the two colored recruits were sitting in the kitchen more or less industriously removing the skins from potatoes.

"Huccum," demanded the first, "huccum dat orficer keeps callin' us K. P.—K. P.?"

"Hesh yo' mouf, iggorance," advised the second. "Dat am de abbreviation fo' keep peelin'—keep peelin'."—*Christian Observer.*

Stern Parent — Willie, I'd like to go through a whole day without once scolding or punishing you.

Willie—Well, mummy, you have my consent.—*Sidmouth Observer.*

Fuller Bragg—What a glorious spring day! I could dare anything, face anything, on a day like this.

Feminine Half—Then come along with me, dear. I want to buy some new shoes, a hat, and a couple of dresses.

—*The Pathfinder.*

Ability involves responsibility. Power to its last particle is duty.

—*Alexander Maclaren.*

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

You will be surprised to hear from me, since you didn't know there was a little girl like me. I live with my Grandma Ford. She takes the SABBATH RECORDER and I enjoy having grandma read the Children's Page to me. I will be nine years old the twentieth of June and will be in the fourth grade next year.

I have a little sister six years old. Her name is Mary Ellen. She likes to hear the Children's Page read too.

We have a nice play house and we play in it most all the time. Grandma gives us some nice play dinners to eat in our play house. Sometimes we have little girls come to play with us.

We have a pet cat. His name is Felix. We think he is a very smart cat. When he wants to be petted he comes to us and meows until we stop and pet him: then when he is tired of being petted he strikes at us with his paw.

We don't have a seventh day church to go to where we live, but we go to the Christian church to Sunday school every Sunday.

Your little friends,

MARGARET ANN AND

MARY ELLEN MCINTYRE.

Sistersville, W. Va.,

May 25, 1931.

DEAR MARGARET ANN AND MARY ELLEN:

If I was surprised it was a very pleasant surprise, for I am always glad to add to my band of SABBATH RECORDER friends. Why, my family is growing, week by week! I do hope all who have ever written to me will write over and over again, and also that my family will keep right on growing. A lady who had, I believe, only one child, but was superintendent of a Junior society of forty children, was asked how many children she had. Before she thought what she was saying, she answered, "Forty." I think I can claim more than that, don't you?

I am sure you girls must have great fun in your play house; when it is just you two and also when your friends come in, then it must be just like a little party, especially as grandma gives you such nice little dinners.

CHILDREN'S PAGE

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

"FAIREST LORD JESUS"

JOHN 3: 16

Junior Christian Endeavor Topic for Sabbath
Day, June 20, 1931

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

About seven hundred years ago some Christians in England, France, and Germany decided to march to the Holy Land and take the land where Jesus lived from the Turks who controlled it. So great companies of men who were called Crusaders left their homes to go to fight the Turks. They sang as they marched and one of the Crusaders, a German, wrote the hymn which we are studying today. However, this poem which he wrote was not set to music at this time and was not one of the songs these Crusaders sang, because it was not found until the author had been killed in a battle with the Turks. After his death someone found the words in his helmet and preserved them. We can judge what his thoughts were as he marched along with his comrades through the beautiful meadows, woodlands, and camped at night under the stars among the beauties of the spring.

Finally a company of children thought they would like to try to win the land from the Turks and so they started on the long journey to Jerusalem. Many turned back after a while, many died, and many went on until they came to a great sea. After a time some traders came along and offered to take the children on to Jerusalem. How happy the children were; eagerly they climbed into the big boats. But alas! two of the boats sank and the wicked traders sold many of the children as slaves. As these children marched and sailed they sang this hymn many, many times, no doubt.

There are a great many lessons we can learn from this hymn, if we but study it. How many will you be able to tell about in your Junior meeting today?

Grandmas always know how to give children good times, don't they? My grandma always did.

Felix must indeed be a smart cat, and he certainly knows what he wants, and just how to make you understand what he wants. Does he strike you with just his paws or do his claws come out, too?

I am sorry you have no Seventh Day Baptist church where you live, for I should miss our Sabbath service very much and I know you must. I am glad, since you can not go to Sabbath school that you have a chance to study God's Word in Sunday school.

Sincerely your friend,
MIZPAH S. GREENE.

DEAR MRS. GREENE:

I am six years old. My sister Naoma is nearly three years old, and I have a baby brother named John Eugene.

Our school will close next week. Miss Leona Heckathorn is my teacher and I like her very much.

My Sabbath school teacher is Mrs. Mildred Babcock. I love her too. We attend the White Cloud Church, which is about twenty-two miles from my home.

I like to have my mother read the Children's Page to me.

Lovingly,
DOROTHY BLAKE.

*Bitely, Mich.,
May 20, 1931.*

DEAR DOROTHY:

By this time you are beginning to enjoy your vacation, and I expect your school books are all carefully packed away; some to be ready for next year, and some to save for Naoma to use one of these days. I am sure you like to go to school, but vacations are pretty fine too.

I am glad to receive so many nice letters from Michigan, and I wish I could see you all. You surely have a long distance to go to attend church, but I hope you are able to attend quite often. When I was a little girl I sometimes walked two miles and a half to go to church, but I loved to go, especially to Sabbath school.

I am glad you like to hear our Children's Page read, and I hope I'll get many more letters from you.

Do you like mice? Skeeziacs, our big yellow and white cat, has just been chasing a mouse around the house, often pretty close to my feet; and do you know, I have been sitting on my feet, for I was afraid the mouse would crawl up under my dress. Now Skeeziacs has lost it under the piano, and is keeping watch close by, hoping it will come out.

Your true friend,
MIZPAH S. GREENE.

WITH CHRIST AMONG THE LEPERS

One Sunday morning while visiting Dr. Sam Higginbottom in Allahabad, India, he announced at the breakfast table that we would attend church at the leper asylum. It was a bit startling. The recoil was inescapable. Of course I was anxious to see the wonderful work but enthusiasm ebbed with approaching proximity. All my emotions began to churn violently; my skin itched; the car swung into the compound; we were in church and what a sight!

Seated on the floor in front of us were three hundred sixty-two lepers, the men on one side and the women on the other, while behind us and elevated slightly were twenty-eight children. At our feet sat sixteen segregated babies. Their mothers, seated in the congregation and hungry with a yearning tenderness they could not satisfy, watched them with amazing restraint. One little fellow fell asleep and toppled over; another began to fret; the mothers became uneasy. Mrs. Higginbottom, quick to sense the situation, arranged the one comfortably, then picking up the other she adjusted its clothing, caressed it lovingly, and placed it back upon the floor. How did she know it was not tainted? She did not know.

The church building is comparatively new, built very much like an open portico with high pillars forming arched windows. Chicken wire is stretched across these windows to keep out the birds, admit sunlight, and insure plenty of circulation. As Doctor Higginbottom casually remarked, "There are times when chicken wire is more conducive to worship than stained glass."

All heads bowed in adoration; no dim religious light filtered through the scarlet robed figures of St. Peter and St. Paul; no incense suggested sanctity; but there was

the glory of the Seraphim and the sheen of a seamless garment and the consciousness of an Infinite Love.

Then they sang, and oh how they sang over and over again, with joyous exaltation, the simple gospel songs translated into Hindustan. All my squeamishness disappeared, my sordid fears took wings: I yearned to reach out and touch them and say "Be Thou Clean."

At the close of the service, Doctor Higginbottom called to him a young man and his wife. She carried a bright baby boy in her arms. They were a fine looking young couple, really handsome and quite intelligent looking with a touch of refinement in their manners.

"I suppose you want to know the physician's decision," said Doctor Higginbottom, masking his own emotions and looking into their eager, inquiring faces.

"Yes, Sahib, indeed we do."

"Well it is this, Doctor Forman says you are healed. You can go out tomorrow and build for yourselves a happy Christian home."

That was one holy moment. It was worth traveling half way around the world just to see the faces of the young husband and his wife light up with that "light that never was on land or sea." It was one of those rare days in one's religious experience when the creative Christ emerges from the fog of metaphysical speculation and ruinous dogmatic controversy and reveals himself in a scientific fact about which there can be no quibbling.

From the church we walked about the compound, where we saw two hundred more lepers in the last stages of that dreadful disease. There were many with hands and feet rotted off; some with eyesight gone, and others with festering sores eating into their bodies. The pain and mental depression are indescribably great. Poor, gruesome, putrid people, how they haunt me, these unfortunate folk for whom Christ died.

Doctor Forman who is in charge of the medical work told me that the number of cures were about eight per cent among adults and seventy-two per cent among little children. Continuous advance is being made in the efficiency of the treatment. There are in India 780,000 lepers of which only

10,000 are in any kind of a home. The remainder roam at large.

At last we came to the laboratory and training school where I met N. A. Nitale and looked into one of the most Christ-illuminated faces I have ever seen. Some years ago Doctor Higginbottom received a letter from this man which read about as follows:

"I am an assistant professor of biology in Wilson College, Bombay. The doctor has just told me that I am a leper and must give up my work here at once. Will you receive me into your institution and let me do some work for my suffering fellow men while I have yet strength?"

Of course he was admitted; and immediately he set up a laboratory where he has worked out several valuable tests. He has discovered that most lepers have hook worm, malaria, or some form of intestinal trouble, all of which must be eliminated before there is any hope for cure.

Not content with this great service, he has organized a training school composed of young men and women who have been cured of leprosy. These young people are being trained in laboratory work so that they can go out and help in other institutions where they are sorely needed.

In order that the training, which requires about three years, may be as thorough as possible, Professor Nitale requires the study of English, mathematics, physiology, sanitation, and the elements of chemistry and biology, all of which he himself teaches. From daylight to dusk this man labors, healing the sick and multiplying himself all over India.

I stood beside him in his little laboratory, amazed and thrilled as he explained his work, and was loathe to leave. With just pride he introduced me to a group of nine students, bright, promising young people enthusiastic over their future work.

Professor Nitale is a large, well-built man, good looking once, but the leprosy is rapidly marring his countenance. The intense pain is leaving deep lines in his face, but no word of complaint escapes his lips. He is one of the few souls big enough to absorb his suffering and translate it into joyous service, and this experience glows in his face a steady, transfiguring flame of

love. Retiring, reticent, humble, despising pity, Professor Nitale is an obscure savior of humanity of whose existence and intrinsic greatness the world is unaware and unworthy.—*Robert Wells Veach in "Presbyterian Advance."*

SOME MUST SMOKE

Thromboangiitis obliterans is the frightful name of the disease, and it is just as frightful as it sounds. In simple English it is a kind of chronic inflammation with clotting or obstruction of the main blood vessels, especially in the legs, though sometimes in the arms. It not rarely leads to gangrene, which makes amputation of the limb necessary.

Some years ago a New York physician reported a series of several hundred cases of thromboangiitis obliterans he had treated. All his patients were excessive smokers, usually of cigarettes; I forget now how many of them gave a leg or two for their smoking, but it was plenty.

It is very easy to smoke too many cigarettes, once you've taken up smoking; the more you smoke the easier it is to have another.

Young women who smoke should give a thought to the prospect of getting about on one leg or maybe a couple of wooden ones ten or twenty years hence. Certainly a lot of girls who cultivate the smoking habit go in for excess and soon become abject slaves of the habit.

Dr. S. Silbert reported a year ago the results obtained from injections of hypertonic salt solution into the blood as treatment of thromboangiitis obliterans in 225 cases. Only patients whose initial symptoms of obstruction of the circulation began before the age of forty-five were selected for this treatment. Of these, only twenty have required amputation within a period of seven years from beginning of treatment. The injections of strong salt water into the veins restored sixty-five of the patients to such good condition that no further treatment has been required. Out of 194 living patients 116 have remained free from distressing symptoms for two to six years. This authority is convinced that smoking is the most important contributing cause of the disease and that the patient must abso-

lutely give up smoking if he hopes to get any real benefit from treatment.

So, children, if you're headed for cork stilts, now is the time to take a brace and recover command of yourself. Temperance in all things is a pretty good rule of health, too. I've told here a thousand times what temperance in smoking is.

—*William Brady, M. D.,
in the "Washington Star."*

BIBLES IN THE AIR

POCKET EDITION OF THE GOSPEL OF ST. JOHN
FOR THE ARMY AIR FLEET FLYERS

Fourteen hundred copies of the Gospel of St. John, in pocket size, bound in bright red covers and printed in large type, have been presented to the four hundred flyers of the Armada by the New York Bible Society, so that each man may have a portion of God's Word near at hand for a silent moment before or after flight.

The first Bible to cross the ocean by air was presented by the New York Bible Society to the mammoth dirigible, R-34, before her return trip to England in 1919.

The society has just supplied Bibles to the men aboard the new cruisers of the navy now in the navy yard, following a privilege of many years granted by the Navy Department for furnishing Scriptures to the men of the fleet as they make their annual visit to the port of New York.

The society's headquarters are in the New York Bible House, 5 East 48th Street, New York, N. Y.

LOVE

This is my commandment, that ye love one another as I have loved you. —*John 15: 12.*

It is in loving, not in being loved
The heart is blessed;
It is in giving, not in seeking gifts
We find our quest.

Whatever by thy longing or thy need
That do thou give,
So shalt thy soul be fed and thou indeed
Shalt truly live.

—*M. E. Russell.*

Love feels no burden, thinks nothing of trouble, attempts what is above its strength, pleads no excuse of impossibility. —*Thomas à Kempis.*

Love is better than charity. It is not the gift that God blesses, but the love that bestows the gift; not the service rendered, but the spirit which prompts the service. Motive is the essential thing. —*Miller.*

OUR PULPIT

THE WELL ORDERED LIFE

BY REV. S. S. POWELL

Pastor of the church at Hammond, La.

SERMON FOR SABBATH, JUNE 20, 1931

Text—Psalm 50: 23

ORDER OF SERVICE

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

"Whoso offereth praise glorifieth me: and to him that ordereth his conversation aright will I shew the salvation of God."

Matthew Arnold once said: "The whole history of the world to this day is in truth one continual establishing of the Old Testament revelation: 'O ye that love the Lord, see that ye hate the thing that is evil. To him that ordereth his conversation aright will I shew the salvation of God.' And whether we consider this revelation in respect to human affairs at large, or in respect to individual happiness, in either case its importance is immense."

It may be said in truth that the history of mankind throughout is a history of the human heart. Take the case of Cæsar crossing the Rubicon and all of its consequences in human history; the action of Cæsar was dependent upon the emotions of his heart when he paused upon the banks of the Rubicon to consider as to what he would do. "Keep thy heart with all diligence, for out of it are the issues of life." The deluge of all manner of evil things that have afflicted and do afflict mankind come pouring

out of the evil hearts of the wicked; while, on the other hand, the things which make for righteousness, for the building up and establishing of all that is good and makes life beautiful and well worth the living, all proceed from hearts that have been purified by the blood of Christ and by the grace and love of God.

It is true in individual cases. All who have built up a successful life of happiness and usefulness in the world have ordered their conversation [manner of life] aright, as Moses, David, Daniel, and all of that great cloud of witnesses of whom the world was not worthy; while every tribe or nation which does not live a well ordered life, but breaks down the very principles of right and wrong, invites upon itself some day swift destruction.

"Whoso offereth praise glorifieth me." How sweet and lovely are the praises of God as we join in them in his sanctuary, while we, out of the purified emotions of our hearts, seek to worship him in the beauty of holiness! How beautiful were those praises in the olden times, in the courts of the Lord's house, in his temple in Jerusalem. The worshipers thronged that beautiful temple of marble and of gold; the Levites stood in their places upon the fifteen steps leading up to the court of Israel, with their instruments of music in their hands; and when their worship was well under way their praises arose with heart and voice, with organs and with instruments of ten strings. So with us, wherever we may meet in the name of Jesus and in any one of our sanctuaries, how sweet, how purifying, how uplifting are the praises of God on his beautiful Sabbath days!

Order has been said to be heaven's first law. "The stars in their courses fought against Sisera." A disordered life is chaotic and partakes of Erebus and night. A well ordered life is like the beautiful world as it was when God first created it and when he looked upon it and pronounced it very good.

It is of the very first importance, therefore, that we shall determine how we ought and may order our conversation aright. "So teach us to number our days that we may apply our hearts unto wisdom," is the petition of the Ninetieth Psalm; or, as it is rendered elsewhere than in our Authorized Version, "that we may acquire a heart en-

dowed with wisdom." The orderly sequence of our lives will teach us that wisdom that will make our souls forever live.

"Whoso offereth praise glorifieth me." The praise which we offer should be at all times a confession of the name of Jesus. There are certain remarkable and most instructive resemblances between the life of Joseph, the patriarch Jacob's son, and the life of Christ our divine Lord. Anyone taking up the life of Joseph and reading it carefully cannot help but see this and is sometimes moved to the deepest and most tender emotions over such most striking parallelisms which he discovers. After the seven plenteous years in Egypt, the seven grievous years of famine came on apace. The people were in great distress and went to their king to ascertain what they should do. This was his answer: "Go unto Joseph; what he saith to you do"—almost identically the words used by Mary the mother of Jesus at the performance of the miracle at Cana of Galilee: "Whatsoever he saith unto you do it." Go to Jesus, even as the people in Egypt went to Joseph.

"I'll go to Jesus, though my sins
Have like a mountain rose;
I know his courts, I'll enter in,
Whatever may oppose.

"In all my Lord's appointed ways
My journey I'll pursue;
Hinder me not, ye much loved saints,
For I must go with you."

"Whatsoever he saith unto you do it"; that is the secret of a well ordered life, the life of one to whom God will show his great salvation.

If we follow Jesus' example in baptism, in confession, in obedience, in faith, ours will be a well ordered life.

DENOMINATIONAL "HOOK-UP"

SALEM COLLEGE ALUMNI ASSOCIATION
BANQUET

The annual commencement banquet of the Salem College Alumni Association is to be held on the evening of Tuesday, June 2, at 5.30 o'clock, in the college dining hall. A record attendance is expected to greet the graduating class of 1931, which numbers fifty-one degrees and fifty-two normal certificates. The committee in charge has defi-

nite assurance of one hundred per cent attendance from the degree class, and all indications are that the normals will very likely follow suit.

Dr. Theodore L. Gardiner, who for many years was president of the college, is to be the guest of honor. No formal speaker is being obtained for the occasion, and more thought has been given to a general get-together than to a formal meeting.—*Selected.*

FIFTY-FIVE YEARS TOGETHER IN SERVICE OF THE DENOMINATION

Welton, May 15.—(Special)—Fifty-five years of wedded life, during which they have helped spread the gospel of the Seventh Day Baptist Church in nineteen states, are being observed today by Rev. and Mrs. James H. Hurley here.

On May 15, 1876, at the home of Jake Van Horn at Welton, Rev. H. B. Lewis performed the ceremony which made James H. Hurley and Mary Amelia Pierce, man and wife.

In 1890 Rev. Mr. Hurley began his services as pastor in Welton, and since that time he has filled the pastorate at the following places: North Loup, Neb.; Dodge Center, Minn.; Gentry, Ark.; West Virginia; New Auburn, Wis.; De Ruyter, N. Y.; Farina, Ill.; in Michigan as state worker for a year; Marlboro, N. J.; Verona, N. Y.; Albia, Wis.; and then returned to Welton.

Mr. Hurley says he has held gospel meetings in Montana and spent three summers in South Dakota with a gospel tent, and has preached in the states of Nebraska, Kansas, Missouri, Arkansas, Oklahoma, Texas, West Virginia, Ohio, Illinois, Minnesota, Iowa, Wisconsin, Michigan, New York, Pennsylvania, and New Jersey.

Mr. Hurley is seventy-five and Mrs. Hurley is seventy-three.

The couple now reside in a home which adjoins the spot that the Jake Van Horn house occupied at the time of their marriage ceremony.

Two children were born to Rev. and Mrs. Hurley; one son Oakley of Long Beach, Calif.; and one daughter, Mrs. Zuriel Campbell of Welton.

Mrs. Hurley has been in ill health for several years, but both seem to be happy in their service.—*The Daily Clinton Herald.*

Mr. and Mrs. Elgin Clason of Fairmont and Mrs. Della Weinrich and step-son, Loren Weinrich of Alda were in the village Wednesday, coming up after Rev. Herbert C. Van Horn, Mrs. Clason's uncle who returned with them to Alda Wednesday evening after the service at the Seventh Day Baptist church. Mrs. Clason is remembered by many here in North Loup as Mabel Harrington. She and Mr. Clason expect to take Mr. Van Horn to Nortonville for his appointment there this week-end.

Vacation Bible School will begin Monday, June 8. Permission has been granted by the board of education to hold the school in the grade rooms of the school building, which will make the classes much easier to handle. Miss Marcia Rood will act as supervisor. An entire corps of teachers has not yet been selected. Further notice will be given. —*North Loup Loyalist.*

President Davis has been in Buffalo, Syracuse and New York this week on university business.

Professor Paul C. Saunders of the Chemistry department addressed and displayed liquid air before the Rochester Rotary Club, the Binghamton Exchange Club, the Monroeton, Pa., High School, and Olean Presbyterian Men's Club last Tuesday, Wednesday, and Thursday.

Little Genesee, May 26.—Several of the men worked on the church yard last week, putting in shrubs, grading, and graveling the driveway.

Pastor Davis gave a series of three sermons on the home recently. May 9 was Mother's day; May 16, Dad's day; and May 23, Children's day. The young people's orchestra played during the services on May 23. —*Alfred Sun.*

Rev. and Mrs. Erlo E. Sutton returned Tuesday evening from a short trip to Garwin and Welton, Iowa. Mr. Sutton was called to Garwin to preach the baccalaureate sermon for the high school graduating class. He also preached for the Seventh Day Baptist Church over the week-end. —*Milton Junction Telephone.*

Rev. H. Eugene Davis went to Chicago, Friday, and conducted the services for the Seventh Day Baptist Church on the Sabbath.—*Milton News.*

Nine members of the faculty of Milton College will offer college courses during the summer of 1931. These courses comprise academic subjects and music.

COLLEGE CREDIT

A summer course normally leads to two semester hours of credit. Owing to the fact that instruction will be tutorial or in small groups the amount of credit earned will depend upon the training and capacity of the student and the ground covered. In no case may a student earn more than a total of six college credits.

—*Milton College Bulletin.*

Rev. and Mrs. H. Eugene Davis and daughter, Marcia, Shanghai, China, were entertained by Mr. and Mrs. W. H. Crandall on Saturday night. Rev. and Mrs. H. H. Ferris spent Saturday evening at the Crandall home. The Davis and Ferris families knew each other in China.

Rev. and Mrs. M. G. Stillman, Milton, called on Walworth friends on Wednesday. —*Walworth Times.*

This church was pleasantly entertained last Sabbath, May 23, at both Sabbath school and church services, by the Seventh Day Adventist Church at Lincklaen Center. A cordial invitation is extended to our hosts to return the visit at some future date.

—*De Ruyter Gleaner.*

Mr. and Mrs. E. E. Whitford of New York City and Mr. and Mrs. Orra S. Rogers of Plainfield, N. J., plan to sail for Europe on June 14.

—*Brookfield Courier.*

SAXOPHONE NOTES

A new saxophone has been developed that can be played without taking any lessons. We always thought that was the big trouble with the old standard make.

And now many famous orchestras are dropping some of their saxophones from their ensembles. But they will not have gone far enough until they are dropped from the mooring mast of the New Empire State Building.—*The Pathfinder.*

Christ came not to talk about a beautiful light, but to be that light—not to speculate about virtue, but to be virtue.

—*H. G. Taylor.*

Fundamentalists' Page

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

SEVEN STRENUOUS YEARS

Nearly seven years ago a group of Seventh Day Baptists formed a voluntary organization for the purpose of meeting the assaults of modernism against our historic Christian faith. In May, 1925, we issued the first number of the *Exponent*. The foreword of the first issue carried these words: "The *Exponent* is sent forth with the definite prayer that God may mightily bless it on its mission; that it may carry a message to our people—a message of encouragement, a message of loyalty to God, his Word, and his Son."

For nearly four years the *Exponent* was faithful to that task. It became a sort of clearing house through which conservative Christians gave voice to the faith in them. It stood loyally for the great truths of the Bible upon which Seventh Day Baptists have built their faith. And despite the opposition it met from some, it commanded recognition and won a very generous patronage.

Then, in harmony with the request of the General Conference, the *Exponent* was suspended, and since January, 1929, we have conducted the Fundamentalists' Page in the *RECORDER*. We entered the *RECORDER* with misgivings for we recognized the difficulty of conducting such a department without giving offense to others. But we have presented and discussed the great basic questions of our faith fearlessly; we have stated the issues of modernism, as we see them, without wabbling or side-stepping; we have tried to avoid personalities and to remember that "we are brethren." While much of my writings, of necessity, has been controversial, I have sought to make them worthy, both in subject matter and form, a place in our denominational paper. In this I may have failed.

Of course the department has had its critics—that has been inevitable. Doubtless, because of mental bias some have refused to read what we have written. Neverthe-

less, the department has made many warm friends. We have received scores of letters, from people in all walks of life, thanking us for the help given them. Some of these are going to be sorry to see the department discontinued. Our hope is that such material as has been found in our department for the past thirty months, may find place in the *RECORDER* frequently without carrying the label "fundamentalism." Although it was a debatable question whether we enter the *RECORDER*, I wish to thank the Tract Board and the editor for the courteous treatment I have received at their hands. During the two and a half years which I have served as contributing editor, all material sent in has been published, even though it sometimes exceeded the allotted space.

I am loath to give up the department. I have enjoyed the work—not the criticism of my brethren—but the study, the investigation, the writing which the department has placed upon me. I am conscious, too, that we have been used of God in helping to stay the faith of many. And when the flood of modernism has been turned back and our Christian faith again anchored upon the great fundamentals of Biblical truth, many will thank God for what has been accomplished through the *Exponent* and the Fundamentalist Page in the *RECORDER*.

The load I have been carrying for the past seven years has been heavy. I think no one who knows me can say that while doing this editorial work I have shirked my pulpit or pastoral work. Much of the time I have used in writing both for the *Exponent* and the *RECORDER* has been literally stolen from the hours I should have used for sleep, rest, or recreation. While I have had splendid help from many, yet the editorial work has increasingly fallen upon me. I have reached the place where I can no longer carry the load. For more than a year the doctor has insisted I must cut out some of my work. I am now taking his advice.

Perhaps it is just as well. There ought not to be any reader of the *RECORDER* who does not now understand what modernism is, and something of the issues involved. If, knowing this, any Seventh Day Baptist wishes to follow modernist leadership, I am willing he should do so. But let such not follow blindly. Accept modernism and de-

nominal loyalty to that extent is destroyed. If modernism is generally accepted our denomination is doomed. No one can honestly face the conditions in our denomination today — lack of conviction in the Sabbath as a divine institution, Sabbath desecration, the spirit of worldliness, plus our attitude toward the Bible as the infallible, inspired Word of God—and not be disturbed.

The only hope for our denomination is an abiding faith in, and loyalty to, the great fundamentals of our faith. I don't need to mention these; they are well known to every thoughtful Seventh Day Baptist. Belief in the fundamentals of our faith is in perfect harmony with the finest scholarship. "Fundamentals" are foundations. We can build neither a denomination nor a Christian character unless erected upon an enduring foundation. "The foundation of God standeth sure" (2 Timothy 2: 19). "Other foundation can no man lay than that is laid, which is Jesus Christ" (1 Corinthians 3: 11). There can be no true Christian education that is not built upon the fundamental doctrines revealed in the Word of God.

Let us put our feet firmly upon that foundation — the gospel of our crucified and risen Lord. Let us believe it and preach it, just as we find it in the Bible, which should be the final authority for all Christians everywhere. When we do that, the Sabbath will hold its rightful place among us, and sinners will be converted unto Christ Jesus.

There is scarcely a sadder word in all the Scripture than these melancholy words: "The prophets prophesy falsely . . . and my people love to have it so." Like prophet, like people. And people may be so accustomed to accept what is false, so satisfied with it, that they have no taste, or even tolerance, for the truth. It would seem we have reached the time concerning which Paul wrote: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap unto themselves teachers, having itching ears, and they shall turn away their ears from the truth, and shall be turned unto fables" (2 Timothy 4: 3, 4).

As I have said again and again, in former articles, I repeat: The time has come when Christian ministers, in particular, as well as

God's believing children, in general, must decide what their attitude shall be toward the great underlying doctrines (fundamentals) of our Christian faith, such as: the inspiration and infallibility of the Word of God, the sufficiency of the Bible as a rule of faith and practice, the deity of Christ, the Bible doctrine of sin, the vicarious atonement of Christ, the resurrection, and the second coming of Christ. The church that is not built upon these foundation stones cannot long endure as a Christian church; in fact it has no right to the name Christian. No minister who fails to preach these is true to his Christian calling.

Facing with you, my brethren, this momentous question of loyalty to God, his Christ, and the sacred Book, praying for the abounding grace promised me in Christ Jesus, looking with unwavering faith to the never-failing Christ, and with profound confidence in the ultimate triumph of truth through the all-conquering Christ, I am determined "that in nothing shall I be ashamed, but that with all boldness, as always, so now also Christ shall be magnified" in my ministry.

(Concluding article next week)

PROPER USE OF LAND

(A radio talk by H. N. Wheeler, Forest Service, delivered through WRC and thirty-nine other radio stations associated with the National Broadcasting Company, March 23, 1931.)

The wealth of a nation springs from its soil, but soil is being wasted everywhere. All land should be put to its highest use and made to produce the crop to which it is best suited. There may be minerals, gas, oil, or coal under the surface, or the area may have a future real estate possibility, but first of all land must be handled according to its best surface usage.

We hardly know where we are headed in use of land. Like the woman who asked the ticket agent for a ticket for Magnolia. After searching for some time among the railroad folders, the agent asked, "Where is Magnolia?" Pointing to her little girl she said, "There she sits right over there."

But the time has arrived when it is necessary to know the worth of our land and push a program for its best use. Until fairly recently it was supposed that all timbered land, when cleared, would be used for agricultural purposes of some sort. Much

land of marginal and submarginal type is not suited to raising farm crops; but all except the areas above timber line, rocky cliffs, and the swamp, marsh, and desert areas will produce timber.

Some of these lands will grow timber for lumber, wood pulp, or naval stores; while other areas may raise fence posts and fire wood, or even timber and brush useful chiefly for protecting watersheds, regulating stream flow, and preventing erosion of soil. In general, land best suited to agricultural use should raise farm crops, fruit, truck, or livestock. And yet trees are so valuable for so many purposes, it may sometimes be best to grow forest trees even on good farming land.

The importance of proper land use in the United States becomes apparent when we know that out of the 1,900,000,000 acres of land in the country, only 344,000,000 acres were in farm crops and 407,000,000 acres in pasture in 1924. Part of the 75,000,000 acres of pasture land now wooded, and some farm lands now cultivated would bring better returns if used exclusively for timber production.

About one third of the remaining 1,150,000,000 acres in the country is classified as timber land, but 100,000,000 acres or so of this is badly denuded, and another 80,000,000 acres growing inferior species, produce little commercial lumber. There are millions of acres of marsh, swamp, and semi-arid land of questionable value for tree growth. But many millions more of marginal and sub-marginal land still cultivated at a loss or abandoned, lying idle, could and should grow timber, for land incapable of producing farm crops at a reasonable profit should be growing trees. No one can afford to pay taxes on land that does not bring in some financial return now or has a possible future enhanced value, and such lands are in many states becoming the property of states or counties, each year, for non-payment of taxes. Tax adjustment is being made in some states so the private owner can afford to keep such land raising timber.

Trees are so essential to the life and happiness of man, that even if growing them for lumber, pulp wood, fence posts, fire wood, and other products, is not financially profitable, they are still worth all they cost in regulating stream flow and in preventing the washing away of the soil. Millions of

acres of formerly timbered lands, cleared and cultivated, and millions not timbered but carelessly farmed have been so badly eroded as to be unfit for further use as agricultural land. These areas, whether private or public, should be planted to trees.

Forests furnish protection and food for wild life—animals and birds—that are so essential to man's well-being and pleasure that these otherwise idle acres can very properly be kept in timber at public expense.

Game refuges maintained in the public forests insure a constant supply of animals and birds to be seen by nature lovers or to supply stock to the adjoining hunting areas. Some states already reckon the worth of the wild life at more than \$1 per acre per year, and by proper handling, this value can be increased very greatly. The owner, whether private or public, under proper state law can regulate the taking of game or fur-bearing animals and birds on his own lands. If he feeds and properly protects the wild life on his place, he should have sufficient game to charge for hunting privileges, and might secure further income by acting as a guide, furnishing dogs, boats, and supplies.

Some lands not forested, or only partly so, inhabited by beaver, muskrats, and other water animals and water fowl, may bring a large return to the owner directly, or leased to trappers and hunters. Muskrat land may return from five to fifteen or more hides per acre per year.

Man, himself, is dependent upon the forest not only for wood products, but because they regulate streams, lakes, springs, and wells, soften the blizzards of winter and the hot blasts of summer. Trees bring water by the root system, up the trunks and out through the leaves into the air where this water forms clouds and comes to earth again as rain.

Again, trees may be of great value for recreational purposes. In 1929, 31,750,000 people visited the national forests, while other millions enjoyed the national and state parks and state forests. For the most part, people seek recreation where there are trees and chances to camp in the cooling shade of the forest, the grove, or under some individual tree. Land properly timbered may be of greater value for recreation than for any other purpose. Resort owners often consider the big forest trees

about their places, worth ten to one hundred times more for their recreational value than for lumber production. The government or state can very well afford to own and control forests for public recreation, for human beings need the forest to regain and maintain health, to restore shattered nerves, worn thin by present day business and social strain.

Fire is the great enemy of the forest, and it must be kept out if the woods are to be made to pay by any use whatever.

The many millions of wooded acres in the national forests, in national parks and on Indian reservations, besides millions in private ownership, should be kept producing timber. The great plains and prairie sections should grow part of their own wood supply. Sandy lands, worth little for farming and of small value for grazing, can be made to produce timber profitably, besides rendering all the other services of watershed protection, climatic regulation, game protection, and human recreation.

In all the area east of the great plains states lie 742,000,000 acres of land with but 324,000,000 acres in cultivation and in pasture, leaving over 400,000,000 acres in neither crop nor pasture. The present forest service plans call for a total of 16,000,000 acres to be finally included in national forests in this region. The future demand may be such that 50,000,000 acres should become national forest land, and 50,000,000 acres more be incorporated in state, county and city forests. Every reasonable encouragement should be given to private owners to make their timber lands continuously productive.

When it comes to figuring the dollars and cents value of the woods for bringing people back to health, for keeping them physically or mentally fit, or by their beauty, making life more worth-while, the money value is difficult to estimate.

Forests really mean life itself, for without them man cannot exist. As Douglas Mallock has it:

"Get up in the timber; the trail and the trees
Will make you a man in a day.
The smell of the soil and the breath of the breeze
Will blow all your troubles away.
There is pine for you, wine for you, hope for
you there,
The sun and the moon and the stars,
If the ways of the city are not on the square,
Get up in the woods where they are."

MARRIAGES

SARETSKI-CRANDALL.—At the parsonage, Ashaway, R. I., at two o'clock, May 24, 1931, Dr. Walter Saretski and Miss Tacy Angeline Crandall were united in marriage, Pastor Carroll L. Hill officiating.

DEATHS

TOOLEY.—Adelbert William Tooley was born in West Winfield, N. Y., January 19, 1855. He was the son of Reuben and Harriett Coleman Tooley. He died following a shock and brief illness on May 28, 1931.

He was married first to Ida Laura Quinn, on December 1, 1877. To this marriage were born two children: Bertha (Mrs. D. F. Currie) of Utica; and Jennie May, who died at the age of eighteen years.

Following the death of his first wife, Mr. Tooley was married on June 7, 1924, to Mrs. Ida M. Findley, who survives him.

On May 28, 1909, he joined the Leonardsville Seventh Day Baptist Church, during the pastorate of Rev. Ira Lee Cottrell.

Besides his wife and daughter, he leaves a sister, Mrs. George Geer of Gravesville, and a brother Charles Tooley, of Bridgewater. Also nephews and nieces, and four step-children.

He has lived in Leonardsville and vicinity all his life, and was well known for his kindly, friendly disposition. He was a man of his word, as well, who was just in his dealings.

The funeral was held at the home on May 31, and was conducted by his pastor, Rev. Paul S. Burdick. Burial took place in the Leonardsville cemetery. P. S. B.

Sabbath School Lesson XII.—June 20, 1931.

THE SIN OF CAUSING OTHERS TO STUMBLE.—Romans 14: 13-23.

Golden Text: "It is not good to eat flesh, nor drink wine, nor do anything whereby thy brother stumbleth." Romans 14: 21.

DAILY READINGS

June 14—A Model of Faith. Matthew 18: 1-6.

June 15—The Sin of Causing Others to Stumble. Matthew 18: 7-14.

June 16—Evil Instructions. Mark 7: 8-13.

June 17—Jesus' Love for Children. Matthew 19: 13-15.

June 18—David's Counsel to Solomon. 1 Kings 2: 1-4.

June 19—Solomon's Wise Counsel. Proverbs 3: 1-10.

June 20—Love for Others. 1 John 4: 7-13.

(For Lesson Notes, see *Helping Hand*)

SPECIAL NOTICES

The Seventh Day Baptist Missionary Society will be glad to receive contributions for the work in Pangoengsen, Java. Send remittances to the treasurer, S. H. Davis, Westerly, R. I.

The First Seventh Day Baptist Church of Syracuse, N. Y., holds regular Sabbath services in the Auditorium, first floor, of the Y. M. C. A. Building, 334 Montgomery St. Bible study at 2.30 p. m. followed by preaching service. For information concerning weekly prayer meeting held in various homes, call Pastor William Clayton, 1427 W. Colvin Street, Phone Warren 4270-J. The church clerk is Mrs. Edith Cross Spaid, 240 Nottingham Road. Phone James 3082-W. A cordial welcome to all services.

The Seventh Day Baptist Church of New York City holds services at the Judson Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors.

The Seventh Day Baptist Church of Chicago holds regular Sabbath services in Hall 601, Capitol Building (formerly Masonic Temple), corner of State and Randolph Streets, at 2 o'clock. Everybody welcome. August E. Johansen, Pastor, 6316 Ellis Ave., Chicago, Ill.

The Seventh Day Baptist Church of Los Angeles, Calif., holds its regular Sabbath services in its house of worship, located one-half of a block east of South Broadway (previously Moneta Avenue), on Forty-second Street. Sabbath school at 10 a. m., preaching at 11 a. m. Everybody welcome. Rev. Geo. W. Hills, Pastor, 264 W. Forty-second Street.

Riverside, California, Seventh Day Baptist Church holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible school. Christian Endeavor, Sabbath afternoon, 3 o'clock. Prayer meeting Friday evening. All services in church, corner Fourteenth and Lemon Streets. Gerald D. Hargis, Pastor. Parsonage 4415 Lemon Street.

The Minneapolis Seventh Day Baptist Sabbath school meets each Sabbath. Visitors in the Twin Cities and Robbinsdale are cordially invited to meet with us. Phone Miss Evelyn Schuh, Secretary, Hyland 1650.

The Detroit Seventh Day Baptist Church meets every Sabbath day at 10 a. m. on Wood Avenue, one-half block west of Van Dyke in the village of Center Line. Elder J. J. Scott, 6692 Fischer Avenue, and R. L. Brooks, 11435 Sanford Avenue, Detroit, associate pastors.

The Seventh Day Baptist Church of Battle Creek, Mich., holds regular services of worship with sermon each Sabbath at 11 a. m. in its house of worship on the corner of Washington Avenue and Aldrich Street. Sabbath school precedes the church service. Prayer meeting at 7.30 Wednesday evening. William M. Simpson, Pastor, 619 North Avenue, R. F. D. 3, Box 39-A. Telephone 2-1946.

The Seventh Day Baptist Church of White Cloud, Mich., holds regular preaching services and Sabbath school, each Sabbath, beginning at 11 a. m. Christian Endeavor and prayer meeting each Friday evening at 7.30. Visitors are welcome.

The Denver, Colo., Seventh Day Baptist Church holds regular services at Eleventh and Kalamath Streets as follows: Sabbath school at 2 p. m., church service at 3 p. m., Christian Endeavor meeting at 4.30 p. m. Rev. Ralph H. Coon, Pastor.

The Daytona Beach, Florida, Sabbath keepers meet during the winter season at some public meeting place and in the summer at the several homes. A cordial welcome is extended to all. Services at 10 a. m. Mail addressed to 436 Fairview Court, or local telephone 233-J, will secure further information. Rev. Elizabeth F. Randolph, Pastor.

The Mill Yard Seventh Day Baptist Church of London holds a regular Sabbath service at 3 p. m., at Argyle Hall, 105 Seven Sisters' Road, Holloway, N. 7. Strangers and visiting brethren are cordially invited to attend these services.

THE SABBATH RECORDER

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

REV. H. C. VAN HORN, M. A., Acting Editor
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RECEIPTS
For the Several Items
 OF THE
Onward Movement Budget
 TO
JUNE 1, 1931

	Amount of Budget	Amount Raised	Amount to be Raised
Missionary Society	\$32,476.00	\$13,363.06	\$19,112.94
Tract Society	7,834.00	2,679.87	5,154.13
Sabbath School Board	3,800.00	1,385.65	2,414.35
Young People's Board	1,800.00	661.83	1,138.17
Woman's Board	500.00	273.96	226.04
Ministerial Relief	4,000.00	1,346.49	2,653.51
Education Society	1,500.00	716.72	783.28
Historical Society	500.00	165.62	334.38
Scholarships and Fellowships	1,200.00	398.41	801.59
General Conference	4,490.00	2,606.77	1,883.23
Totals	\$58,100.00	\$23,598.38	\$34,501.62

Some of the items have received various amounts specially designated to them. These special gifts, to the amount of \$3,268.80, are included in the amounts raised.

Amount received the past week \$821.01.

The Sabbath Recorder

Vol. 110

JUNE 15, 1931

No. 24

A MODERN HAMLET SOLILOQUIZES

To pledge or not to pledge—that is the question.
 Whether 'tis nobler in a man
 To take the gospel free and let another foot the bill,
 Or sign a pledge and pay toward church expenses!
 To give, to pay—aye, there's the rub, to pay,
 When on the free-pew plan, a man may have
 A sitting free and take the gospel, too,
 As though he paid, and none be aught the wiser
 Save the Finance Committee, who—
 Most honorable of men—can keep a secret!
 "To err is human," and human, too, to buy
 At cheapest rate. I'll take the gospel so!
 For others do the same—a common rule!
 I'm wise, I'll wait, not work—I'll pray, not pay,
 And let the other fellow foot the bills,
 And so I'll get the gospel free, you see.

—Bulletin of First Church, Los Angeles.

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