

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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SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

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

COMMISSION OF THE GENERAL CONFERENCE

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

AMERICAN SABBATH TRACT SOCIETY

BOARD OF DIRECTORS

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

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

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

SEVENTH DAY BAPTIST EDUCATION SOCIETY

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

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE

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

ASSOCIATIONAL SECRETARIES

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

THE SEVENTH DAY BAPTIST MEMORIAL FUND

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

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

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

SABBATH SCHOOL BOARD

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

YOUNG PEOPLE'S EXECUTIVE BOARD

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

ASSOCIATIONAL SECRETARIES

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

SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

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

The Sabbath Recorder

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PLAINFIELD, N. J., JUNE 15, 1931

WHOLE No. 4,501

EDITORIAL

COLLEGE YOUNG PEOPLE

A recent caller recounted some rather astonishing episodes in college life of fifty and sixty years ago. One could but exclaim—"And we think our modern youth are worse than young folks used to be." In the Education Department of the SABBATH RECORDER of June 8, Dr. Ahva J. C. Bond closed a most helpful series of articles published for benefit of college students from Seventh Day Baptist homes. These writings have been read and commented upon by many of our young people. Doctor Bond is right when he urges that "the needs of this particular group of our young people are not so different from those of the rest of us." Our "real" needs are all much the same. However, in these publications there has been accomplished what to some of our minds seemed desirable, namely, that the young folks of our homes should know the denomination is interested in them. The Tract Board, charged with the responsibility of publishing the SABBATH RECORDER, has made a real effort to show the interest its members feel toward our own youth. During these weeks more than one hundred thirty young people have been receiving free the SABBATH RECORDER, and the corresponding secretary continues to be hopeful of reaction from them and from the letter sent to each individual. Conver-

sation with these young people, while he was on the field, reveals the fact of youth's interest in reading these numbers of the RECORDER.

The writer is greatly indebted to Doctor Bond for his sympathetic help and to President Paul E. Titsworth for his valuable introductory article as well as for the privilege of presenting this material through the Education Department. The address by Rev. Hurley S. Warren, appearing this week, is the closing article of the series. While not prepared for this occasion, it is well adapted to this end. Other educators have been invited to write, and their contributions as received will be placed before our readers and commended to their attention.

The writer is asked by President Titsworth to express his appreciation of the material appearing in this department and of the authors. While it is impossible to do so adequately, the writer is glad to say as much as this.

To the special recipients of the RECORDER during these weeks the writer wishes to say, our Tract Board continues to be deeply interested in you and in your careers. We shall be glad to hear from you, and to help you all we can. God bless our youth.

Do We Pray? Much is said in the Bible about Jesus praying. Jesus went apart to pray. In the very early morning hours he withdrew to pray. He went up into the mountain to pray. He went into the garden and prayed. "Enter into thy closet," to pray, he urged his disciples. Time and place for prayer must be given by us. Certainly the need of prayer in our lives must again and again be emphasized. An editorial, "Shall We Pray?" appeared in the SABBATH RECORDER of April 27. If a father forgets his children, who will remember

them? Your poor editor must confess that while he has not forgotten to pray, the special season and matters suggested in the editorial referred to have been more or less submerged by other duties. Can it be—this is our trouble? We are not giving our heavenly Father opportunity to help us? In the story of the prodigal we learn, "When he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him," and did for him what he could not do for himself. It is very possible to be a prodigal and in a

"far country," even while about the Father's business.

A letter from a consecrated woman calls "Shall We Pray" to mind. She writes, "This is sixth day morning, June 5, and I feel like singing, 'Here I raise my Ebenezer: Hither by God's help I'm come; and I hope by thy good pleasure, safely to arrive at home.' Truly, goodness and mercy have followed me all the days of my life. Praise his holy name. I have read Psalm 71, and again read, 'Shall We Pray?' in the RECORDER of April 27. . . . Yes, I think we will try to take some time today, to pray for the objects named; we need them so much, and the Lord is so gracious to hearken to the humble petitions of those who love him and ask in faith." We are glad this good woman did not forget. We trust there are many others who remembered to make June 5 a special day of prayer for spiritual growth and Onward Movement. But after all these matters should be upon our hearts every day.

The Separate Portion An unwholesome atmosphere is created in the church when financial worry is permitted to hold up the congregation. Tithing appears to many to be the panacea for financial ills. It may be admitted that no Christian should be excused from responsibility for using for the advancement of God's kingdom less than a tenth of his income. The Israelite did that much in his day, and more—through his offerings and gifts. Certainly the Christian should do no less than those of the old dispensation. But in many cases far more than a tenth should be dedicated to the special service of God for his work. Whatever part of one's means is so concentrated there is a definite blessing for one if he considers it a "separated portion," a consecrated portion. The "separated portion" makes us *aware of God*, and therefore is of the greatest spiritual value. Many of our present grown-up generation declare against the reality of God. Some are openly atheistic, many more practically so. A generation is coming on that gives promise of an even greater infidelity and atheism. A legislator, one time whining at the rebuke of his constituents, complained if people knew what tremendous pressure was placed on them they would not be blamed for moral lapses. "For God's sake, man," his

friend replied, "where are your inside props?" Every inside prop of our spiritual nature needs strengthening and supporting. The Sabbath helps, as it carries us back to "In the beginning God." The "separate portion" also helps. It is of great spiritual value and importance. A careful and thoughtful business man says: "I was a Christian man. I never doubted the fact of God nor the truth of his revelation. I think it is fair to say I lived a consistent Christian life and helped my fellow men. But it was not till I acknowledged God to be the actual owner of the property I held that I felt the thrill of fellowship with him. When I paid the tithe in acknowledgment of that ownership, it seemed as though every atom of my being acknowledged him. . . . From that day to this, fellowship has been natural and easy." The separated portion is indeed a sign of personal fellowship with God. It "introduces man into the abundant life of a spiritual partnership with the Eternal."

The Amount Left One is not sure that what one gives is so much a measure of his love and devotion as what he has left. Zaccheus said, "The half of my goods I give to feed the poor." It is not what a man gives that amounts to so much with the Lord, but what one retains for himself. "They all did cast in of their abundance: she hath put in all that she had, even her living." Someone has suggested: Suppose a landed man goes abroad, leaving a steward whom he highly trusts. As he collects rents and other income of the owner he has a right to certain amounts for his own maintenance and for his family comforts. The whole of the remainder is meant for the helping of those in need, and especially for the purpose of promoting the special interests of the owner. But it is directly discovered that the steward has launched out into extravagant outlay for his house and equipage. His servants and children vie with one another and others in appearance and even profligacy, while all the time a small "dole" is extended to the needy ones, and the great interests left to be looked after are entirely neglected. What shall one say? The least that may be expected is the dishonorable discharge of the servant and the loss of his honorable stewardship. One cannot escape the conviction,

even in these depressing financial times, that as stewards of God Seventh Day Baptists have not been altogether faithful. "It is required of a steward that he be found faithful."

Fundamentalists' Page With this issue Brother Alva L. Davis is closing the Fundamentalists' Page of the SABBATH RECORDER. For nearly twenty-nine years the writer has been more or less intimately acquainted with Mr. Davis. During these years a mutual affection has existed between us. We have worked together and prayed together. We have rejoiced and have wept together.

We appreciate the study, the zeal, and the consecration he has put into the work during the past two and a half years. We shall continue to welcome articles from his able pen at the RECORDER office. Many have been helped by the writings on this page; others have not. Both favorable and unfavorable comments concerning the department have been made. The same can truthfully be said of other departments and pages of the RECORDER. People are given powers of discrimination, which powers they should use. Always there should be cultivated by all a respect and tolerance for the viewpoints of others however they may differ from one's own. Advancement has been made in such toleration. In an old RECORDER, it has been reported, certain demands were made for the summary dismissal from church fellowship of all those who voted for Buchanan for president. We have gone a long way since then. However, there is room for further enlargement along such lines. Seventh Day Baptists are not greatly divided. There are differences of opinion, but for the most part unanimity of action. United in love, sympathy, and devotion, we can and will go forward.

OBSERVATIONS BY THE CORRESPONDING SECRETARY

REV. HERBERT C. VAN HORN

Nortonville.—Across the wide, flat Platte country, through the Big and Little Blue and Nemaha valleys of southeastern Nebraska, country of surpassing beauty and fertility of soil, through peaceful villages and prosperous little cities, the niece and

her husband, superintendent of Fairmont High School, brought the writer from North Loup to Nortonville. At the home of this dear couple in Fairmont it was accidentally discovered that their local Methodist Episcopal pastor was an over-seas Y. M. C. A. friend during the war. Two pleasant hours were spent with him and his charming wife—recalling many an experience with the boys in khaki. This may be an appropriate place to acknowledge the indebtedness of the Tract Board to the Clasons, Dr. L. M. Babcock, Pastors J. H. Hurley, Ralph Coon, and others for having carried the secretary hundreds of miles on his way in the field service. Much time and expense have thus been saved the board, as well as pleasure afforded the writer. For all this and for the considerateness and help of many others grateful acknowledgment is hereby meant to be expressed.

The way to Nortonville led through Homboldt, native city of the writer, once the home of the vigorous little Long Branch Seventh Day Church. Grasshoppers and drought in the early days proved too much for the hardy pioneers of this community, and in spite of consecrated leadership of such pastors as Rev. D. K. Davis and Rev. U. M. Babcock, the church disintegrated, some of its people going to Kansas, some to North Loup, and others "back East." So far as the writer knows there is none of our people remaining now in this vicinity. After a pleasant drive from Fairmont of 261 miles, welcome was accorded by the smiling pastor of the Nortonville Church. He was found just ready to conduct the closing session of the pastor's study and "preparation" class. Next morning four boys and two girls were baptized in Stranger Creek, a few miles north of the village. It was an impressive, early morning service. At the close of the secretary's message, later, the hand of fellowship was extended by the pastor to these young "soldiers of the cross." Besides the message of the morning, and of the night before on our denominational interests, especially with reference to the program of the American Sabbath Tract Society, the Sabbath was concluded by an address in the interest of our young people's work. As elsewhere, the people are found interested in the denominational program. Hard times have

"hit hard," but the people go forward. Our folk seem a bit surprised to learn that people in the East are just as much affected by economic depression as those in the West. As we learn how common are our problems and sorrows and burdens, our sympathy deepens and our love and appreciation for each other grows. "If we knew each other better we would love each other better." There is no reason why a church like Nortonville with a consecrated membership and leadership, working together, dedicated to God, and enthusiastic in his service, should not be a growing and a going concern. It will be if all are loyal and faithful.

Farina. — Again, with real regret good-bys were said, and Nortonville was left behind as the secretary, embussed (save the word), continued the journey to Kansas City. Another beautiful, refreshing morning made this part of the day's trip most pleasant indeed. Naturally, one felt a bit depressed while passing the Federal Prison grounds at Leavenworth. Rackets, bootlegging, and other criminal disregard for law are disheartening. One cannot but feel that the home, school, and church must somewhere be at fault. The Bible, no longer an open Book, the family altar no more an integrating factor, the reality and even existence of God so much discredited—all make their contribution to this situation. But, be it realized, it is not all that way. There is a large "righteous remnant." Godly homes are everywhere found stimulating and regnant. This morning two manacled prisoners were brought on the train. But during the day more than three hundred people have been on and off this train—going about their business, clear eyed, honest. An Englishman, after forty-six years in this country, is returning to his homeland. He feels America is fast going to the dogs. Ah, well! He brings some significant facts, and we well know all is far from what it ought to be. But common as it is, crime is still *incidental* and the report of it is "news."

An early Monday morning found another lap of the field journey completed, and Farina at hand. It was a most unfavorable time for such a visit—"midweek," and everyone getting busy with the strawberry

season. The writer got busy too—with the delicious fruit and sugar and cream. Yum, yum! The first early shipment has just been made and growers are hopeful over yield and prices. Here is hoping their highest expectations will all be realized. In the home of Pastor Claude Hill, a lifelong friend, rest and entertainment were found. It is always a delight to be with this spirit-filled man, and it was doubly a pleasure to be in his home and to meet again his heroic wife, also a friend of early days. She is frail of body and of most delicate health and life for her is held by a thread. Hopeful and courageous, she still blesses her loved ones and stimulates them with undying faith and devotion. Certainly for such there will be a crown of righteousness of unsurpassing beauty and glory. When God gives man a more holy and inspiring blessing than the love, devotion, and uplift of noble, spiritual womanhood as helper and companion, certainly the consummation of the ages will have been reached.

Calls on invalids and other shut-ins were made, and a social evening furnished the secretary an opportunity to present the interests so much upon his heart. While a good audience was thus afforded, it was understood that many more would have been present except for the presence in the community of large numbers of transient berry pickers. For obvious reasons it seemed advisable to terminate the field work at this time with the Farina visit. Every objective had thus far been made. Stonefort and Jackson Center at the beginning were in question. They will be visited later, when perhaps a Sabbath day may be given each of them. So a midnight train was held up—legitimately—and the corresponding secretary, for more than a month on the field, started for home.

Going Home. — "Going home," "going home," sing the wheels over the rails. Happy song. Objective points have been reached, many appointments have been kept, many addresses made and words spoken, now it is "going home." Hundreds of people have been met, old friends greeted, new faces seen, but now, "going home." Most pleasant memories linger — memories of loved ones visited, of pleasant quiet places of rest, of beautiful and wonderful scenes—

towering crags, lofty mountains, placid streams, and noisy waterfalls. All are misty now, for "going home" is the happy refrain ringing in the ears. All else for the moment is forgotten. One can never forget the rolling plains and undulating prairies. Now the mountains of West Virginia and familiar scenes of recent years and blessed experiences with friends who "stood by" in the shadows are crowding the memory. Even such do not dim the music of the wheels, "going home." Life grows richer as one goes on "going home." Tunnels are yet to be passed through, heavy grades are to be made, bewildering mazes of streets to be crossed. But, on the right track, all will eventuate well, "going home." The task begun will be finished; "going home," loved ones will greet us in the morning.

THE WILL OF GOD

BY GEORGE H. GREENMAN

Christ did not want to die on the cross. He was hoping that God would deliver him from such a cruel and tragic death. He was conscious that the Jewish sanhedrin was thirsting for his death. Shortly before he was delivered into their hands he went to a secret place and prayed to his Father—the same prayer three times—that the cup might pass from him. He closed his prayer by saying, "not my will, but thine be done."

Christ, in the most scathing terms, had pronounced woes upon the chief priests, scribes, and Pharisees, for their hypocrisy and deceit, which so incensed them that they determined to crucify him. Pilate was the only one who found no fault with him, but he, being the Roman governor, was obliged to yield to the demand of the rabble—but washed his hands to attest his innocence. Christ told those who led him to the place of execution that God could send legions of angels and rescue him, but for some unknown reason he did not interfere. But Christ in his last expiring hour in his agony of soul and extreme suffering cried with a loud voice, "My God, my God, why hast thou forsaken me?"

Thousands, yea millions, of human beings have suffered martyrdom in attestation of their loyalty to the truth and the will of God. An example of God's will was

manifested in the attempt of the slaveholders of the South to carry slavery into the territories and set up a confederacy of their own, but it was God's will that they suffer defeat—but at the cost of thousands of lives. The Christian world borrowed the false notion from the old dispensation of the Jewish nation that the shedding of blood and the offering of lambs and goats as a burnt offering would appease the wrath of God and be an atonement for their sins. Christ in all his teachings never alluded to shedding of blood as a means of redemption, but he did most forcibly demand repentance and a godly life as absolutely essential to entrance into the kingdom of God.

Mystic, Conn.

AN APPRECIATION

The Woman's Missionary Society of the Seventh Day Baptist Church of North Loup, Neb., learned with deep sorrow of the going home of our sister, Mrs. Eva Mattison Thorngate. Her quiet and sincere Christian life has been an example and an inspiration to all who knew her.

Her devoted care for her aged mother, who went home such a short time before, prevented her taking an active part in many phases of church work, yet we knew her heart, her prayers, and her loving interest were always with us. We feel that this true friend, devoted daughter, wife, and mother, and good neighbor has left a sorrow which only the love of our heavenly Father can heal.

We wish to express our deepest sympathy for the lonely husband, the bereaved children and grandchildren, and the brother and sister in this their double loss.

WOMAN'S MISSIONARY SOCIETY,

By the Committee.

JAPAN

In Japan there is going on all over the nation the work of the Kingdom of God Movement built under God around the personality of Toyohiko Kagawa. His fellow countrymen throng to hear him in great numbers. It is the hope and the prayer of many that through the uniting of the Christian forces there may result a mass movement that shall shake the very foundations of the nation.—*Selected.*

MISSIONS

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

THE MAGNITUDE OF OUR TASK

When we study the work before the Church we are impressed with its magnitude and the imperative demand that we perform the task set before us. In the presence of the colossal undertaking assigned the Church, questions of forms, methods, and ceremonies, though not to be ignored, are of little consequence, comparatively speaking.

What is the task Christ sets before his Church? At his ascension he said, "Go ye therefore and make disciples of all the nations," and just before this he declared, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." The task Christ has assigned his Church is nothing less than the evangelization of the world.

This is a much larger undertaking than we sometimes think it to be. To evangelize the world does not necessarily mean that every one shall accept Christ; but it does mean that all people shall have the gospel presented to them in such a way that they understand it and shall have the opportunity of intelligently accepting or rejecting. To accomplish this the Church must establish a church in every community and this church through its members, native and foreign, must explain the gospel to every person in that community till he knows the offers of salvation and has had the opportunity to accept or to reject. To evangelize the world is more than to preach to a fraction of China, India, Africa, Europe and America. Evangelization is not consummated till the gospel in its completeness is so brought to every intelligent person in this world that he must accept or reject it.

There are probably a billion people in the world today who have never heard of Christ, the forgiveness of sins, and life eternal. We point to the triumph of the gospel in China by saying that there are over 600,000 Christians in that land; but

what are 600,000 compared with 440,000,000, the population of the nation? We point to the success of the gospel in India by saying that there are over 400,000 Christians in India; but what are 400,000 compared with 300,000,000 people in India? And so it is around the world. Even in the United States there are multitudes who have never had the gospel presented with such clearness and completeness as to place upon them the responsibility of accepting or rejecting their Savior. Such can be found within the sound of the bell of many a church.

The imperativeness of the demand placed upon Christ's Church that it evangelize the world is equally as impressive as the magnitude of the task. It is not a matter left for the Church and its members to decide. It is an obligation that cannot be set aside.

This is an obligation that rests upon every generation while the world stands. One generation passes away and another takes its place. Though the people living today were all Christianized, in one generation they will have passed away and as many more will have taken their place. Each new generation will be Christless unless the work of evangelization continues. It is God's purpose that the entire world shall be evangelized and that every succeeding generation shall also be evangelized. This is the colossal task of the Church. If the Church dedicates itself to the task, it cannot fail.

POSSIBILITIES

The General Assembly of the Presbyterian Church in the U. S. A. met in Pittsburgh the last of May, and the history of the Christian churches in that city has been under review. Also the two hundredth anniversary of the birth of Washington, which we as a nation are to celebrate next year, is already turning our attention to Pittsburgh, for it was on a journey to that place, then called Fort Du Quesne, that Washington first distinguished himself. Rev. Thomas C. Pears, Jr., writing in the *Presbyterian Magazine*, quotes from the journal of Arthur Lee, who wrote in 1784, as follows: "Pittsburgh is inhabited almost entirely by Scots and Irish who live in paltry log houses, and are as dirty as in the

north of Ireland, or even Scotland. . . . There are in the town four attorneys, two doctors, and not a priest of any persuasion, nor church, nor chapel; so that they are likely to be damned without benefit of clergy. . . . The place, I believe, will never be very considerable."

This was 150 years ago. Speaking of conditions in Pittsburgh now Mr. Pears says: "Today Greater Pittsburgh has over 2,000 churches and more than 2,000 clergymen, an estimated valuation in church buildings and real estate in excess of \$1,000,000,000, and the church affiliation in the Greater Pittsburgh district has been calculated to be greater than the combined population of the states of Arizona, Delaware, Nevada, New Hampshire, and Wyoming. Whatever the fate of Pittsburgh may be, it will not be without benefit of clergy."

The prospects of religion in 1784 in what is now Pittsburgh were not very promising. The achievement of missions and the Christian Church in that city is a striking illustration of how little men know what can be accomplished by the grace of God. We are often discouraged by the prospects and many times churches and denominations give up because of the dark outlook. To do so is a sad mistake. It is a mistake from the standpoint of the growth of the Church of our Redeemer, and is a far greater mistake from the standpoint of our duty to those whom we may help lead Christian lives. We should enter every door the Lord of the vineyard opens to us and we should hold every field till the last battle is fought and victory won. There is no field which does not have, under the guidance of the Holy Spirit, limitless possibilities.

STUDENTS AND THE WORLD OF TODAY

Many thoughtful students today believe that we are living in a society of contradictions: the name of Christ is extolled but his ethic ignored; love and good will are preached but suspicion and hatred are practiced; service is praised but profits are sought and war incurred; all people are neighbors but high walls of racial prejudice, national arrogance, and class superiority make them enemies; in short the Sermon on the Mount, though conventionally

professed, is evaded by groups of Christians and denied by the pagan State. In individual lives also the consciousness of inherent contradiction is ever present.

In a world so baffling in its inconsistencies, students are faced with the relentless question:

What shall I do with my life?

Shall I wear it away in a tepid routine of commonplace respectability?
Shall I consume it in the passion for gain, with money as my god and profit as my goal?
Shall I yield it to my country, right or wrong, in uncritical obedience?
Shall I dedicate it to some desperate and violent social revolution?
Shall I give it with abandon to Jesus Christ for an intelligent, passionate, and creative fellowship with God and men in making possible the kingdom of God?

Against this complex background the General Council of the Student Volunteer Movement is convening its Eleventh Quadrennial Convention in Buffalo, N. Y., Wednesday, December 30, 1931, through Sunday, January 3, 1932. Between three and four thousand students and faculty members from colleges, universities, and professional schools of Canada and the United States, with representatives from other lands, will come together to work toward the accomplishment of

FOUR MAIN OBJECTIVES

(1) They will seek a comprehensive view of the world today with its momentous forces—social, intellectual, economic, and spiritual—which everywhere condition and color human life.

(2) They will consider the extent to which Jesus is attracting to himself the attention and admiration of the world and is demonstrating his unique power to bring life to individuals and to society.

(3) They will consider how that power is finding effective expression in the worldwide enterprise of Christian missions.

(4) Finally, they will attempt to discover what this enterprise must become in the immediate future and what they as individuals must be, and what they must do, to deepen its spirit and direct its progress. —*The Student Volunteer Movement of Foreign Missions.*

THE WORLD MISSION

(Quotations from the Message of the International Missionary Council, 1928)

Our message is Jesus Christ. He is the revelation of what God is and of what man through him may become. In him we come face to face with the ultimate reality of the universe; he makes known to us God as our Father, perfect and infinite in love and in righteousness; for in him we find God incarnate, the final, yet ever-unfolding, revelation of the God in whom we live and move and have our being.

We hold that through all that happens, in light and in darkness, God is working, ruling, and overruling. Jesus Christ, in his life and through his death and resurrection, has disclosed to us the Father, the Supreme Reality, as almighty Love, reconciling the world to himself by the cross, suffering with men in their struggle against sin and evil, bearing with them and for them the burden of sin, forgiving them as they, with forgiveness in their own hearts, turn to him in repentance and faith, and creating humanity anew for an ever-growing, ever-enlarging, everlasting life.

The vision of God in Christ brings and deepens the sense of sin and guilt. We are not worthy of his love; we have by our own fault opposed his holy will. Yet that same vision which brings the sense of guilt brings also the assurance of pardon, if only we yield ourselves in faith to the spirit of Christ so that his redeeming love may avail to reconcile us to God.

We reaffirm that God, as Jesus Christ has revealed him, requires all his children, in all circumstances, at all times, and in all human relationships, to live in love and righteousness for his glory. By the resurrection of Christ and the gift of the Holy Spirit God offers his own power to men that they may be fellow-workers with him, and urges them on to a life of adventure and self-sacrifice in preparation for the coming of his kingdom in its fullness.

The gospel is the prophetic call to sinful man to turn to God, the joyful tidings of justification and of sanctification to those who believe in Christ. It is the comfort of those who suffer; to those who are bound it is the assurance of the glorious liberty of

the sons of God. The gospel brings peace and joy to the heart, and produces in man self-denial, readiness for brotherly service, and compassionate love. It offers the supreme goal for the aspirations of youth, strength to the toiler, rest to the weary, and the crown of life to the martyr.

The gospel is the sure source of power for social regeneration. It proclaims the only way by which humanity can escape from those class and race hatreds which devastate society at present into the enjoyment of national well-being and international friendship and peace. It is also a gracious invitation to the non-Christian world, East and West, to enter into the joy of the living Lord.

Sympathizing with the anguish of our generation, with its longing for intellectual sincerity, social justice, and spiritual inspiration, the Church in the eternal gospel meets the needs and fulfills the God-given aspirations of the modern world. Consequently, as in the past so also in the present, the gospel is the only way of salvation. Thus, through his Church, the living Christ still says to men, "Come unto me! . . . He that followeth me shall not walk in darkness, but shall have the light of life."

To all the churches of Christ we call: that they stand firmly upon the rock of Christian conviction and whole-heartedly accept its missionary obligations; that they go forward in full loyalty to Christ to discover and to express, in the power and freedom of the Holy Spirit, the treasures in his unsearchable riches which it is the privilege and duty of each to win for the Universal Church; that they strive to deliver the name of Christ and of Christianity from complicity in any evil or injustice.

To all who inherit the benefits of secular civilization and contribute to its advancement we make our call. We claim for Christ the labors of scientists and artists. We recognize their service to his cause in dispersing the darkness of ignorance, superstition, and vulgarity. We appreciate also the noble elements that are found in nationalist movements and in patriotism, the loyalty, the self-devotion, the idealism, which love of country can inspire. But even these may lead to strife and bitterness and nar-

rowness of outlook if they are not dedicated to Christ; in his universal kingdom of love all nations by right are provinces, and fulfill their own true destiny only in his service. When patriotism and science are not consecrated they are often debased into self-assertion, exploitation, and the service of greed. Indeed, throughout all nations the great peril of our time arises from that immense development of man's power over the resources of nature which has been the great characteristic of our epoch. This power gives opportunity for wealth of interest, and, through facilities of communication, for freedom of intercourse such as has never been known. But it has outgrown our spiritual and moral control.

In our conference together we have seen more clearly the fullness and sufficiency of the gospel and our own need of the salvation of Christ. The enlarging thoughts of the generation find the gospel and the Savior ever richer and greater than men had known.

This deepened assurance of the adequacy and universality of the gospel, however, is not enough. More effective ways must be found for its proclamation, not to systems of opinion only, but to human beings, to men and women for whom Christ died. The most thorough and convincing intellectual statement of Christianity is necessary, but such statements cannot suffice. The gospel must be expressed also in simplicity and love, and offered to men's hearts and minds by word and deed and life, by righteousness and loving-kindness, by justice, sympathy, and compassion, by ministry to human needs and the deep want of the world.

As together, Christians of all lands, we have surveyed the world and the needs of men, we are convinced of the urgent necessity for a great increase in the Christian forces in all countries, and for a still fuller measure of co-operation between the churches of all nations in more speedily laying the claim of Christ upon all the unoccupied areas of the world and of human life.

We are persuaded that we and all Christian people must seek a more heroic practice of the gospel. It cannot be that our present complacency and moderation are a faithful expression of the mind of Christ, and of

the meaning of his cross and resurrection in the midst of the wrong and want and sin of our modern world. As we contemplate the work with which Christ has charged his Church, we who are met here on the Mount of Olives, in sight of Calvary, would take up for ourselves and summon those from whom we come and to whom we return to take up with us the Cross of Christ, and all that for which it stands, and to go forth into the world to live in the fellowship of his sufferings and by the power of his resurrection, in hope and expectation of his glorious kingdom.

BISHOP LAWRENCE'S REMEDY

The testimony of Bishop William Lawrence of the Episcopal Church as to the effect of his voluntary abstinence from all alcoholic beverages voices the experience of every man who has made a similar change in his habits. Bishop Lawrence stopped the social use of liquor some years before the World War, and commenting on his own reaction, he says, "I have felt a freedom, a happiness, a spirit of liberty, a solidity and a courage I have never had before."

Bishop Lawrence sees in such a change of habit by the right thinking citizens of America the real and only solution of the prohibition problem. "If I don't drink and you don't drink and other citizens don't drink," remarks the bishop, "there will be no bootlegging and no liquor. That's the whole thing for me. It's a very easy thing if we would only stop talking and stop drinking."

It was on just such premises as are stated by the bishop that the prohibition law was enacted. The supposition was that the sensible, patriotic people of this country, who, we still believe, are in the majority, would not hesitate to put loyalty to law ahead of their appetite for intoxicating liquor. It was a perfectly legitimate supposition. It did not seem conceivable, and does not seem so at this time, that an ordinary intelligent individual would prefer a temporary exhilaration from drink to the satisfaction that any real American citizen must experience from knowing that he is obeying the law, and helping to wipe out the business of bootlegging, which is allied with the most desperate criminals at large.

We refuse to believe that the human race has so deteriorated that the majority of adults in this nation are willing to give physical gratification a higher place in their conduct than the maintenance of superior standards of national health and morality.

We shall continued to educate and agitate and organize in the hope and expectation that many, like Bishop Lawrence, will help by their personal example of total abstinence to solve the problem of prohibition enforcement.

—*The Union Signal.*

HANDS OFF!

Strange as it may appear on the surface, efficient people often bring up most inefficient offspring.

The very ease with which they accomplish things probably tends to make them impatient with the blundering efforts of little children, and no doubt unconsciously, they retard the development of their little folks by doing for them rather than letting them do for themselves.

Of course it is easier to serve Johnny than to allow him to fumble with the spoon and fork and drop or drip food on the tablecloth as he may occasionally do when he begins to serve himself, but how and when is Johnny to learn? Innumerable "helpings" by mother will not teach Johnny to help himself. The child learns only by doing. If parents and teachers could only realize that!

To be sure it is wise as well as kind to do for the child those things that are beyond his present development, but when they are learned, whether they call for dexterity or strength, they will be learned only by doing them.

Intricate steps should be explained; the task should be simplified by dividing it into parts; occasionally, but only occasionally, little hands should be guided into easiest ways of accomplishing desired ends.

"It took three weeks to teach my first child to lace and tie her shoes, without the bow," said one mother, "just because I did not realize that she should learn the simple act step by step. Her younger sister learned it in three mornings. The first morning she mastered putting the laces through the eyelets; next she learned to pull the laces

just tight enough, and the third day, she learned to tie a simple knot. But my youngest daughter learned the process unconsciously, because I let her alone! I saw to it that her shoe laces had good points and that the eyelets in her shoes were big enough and not mashed down, and then I kept my hands off. When she asked for help someone helped her, but like any normal child she liked to try to do things and learned rapidly when given a chance."

The little child is eager to do, do, do, and if given encouragement can learn to perform many tasks well at a very early age. Let the toddler "help mother" set the table. He can carry the spoons about as soon as he can walk, later, the silver knives and considerably later, when the tumbling age is passed, the forks. Then he can carry dishes, one at a time.

But what if he should break a dish? Well, what if he does? Don't you, sometimes? You spend money on toys for him to play with, why not on dishes for him to learn with? Dishes where little children live should never be expensive. They should be bright and gay but not too fine.

And when he jabs the forks and spoons crookedly on the table by the plates the wise mother remembers how young he is, how high for him is the table, how untrained his eyes and muscles, and she does not criticize.

As he grows older it is a great game to him to line the silverware up straight like "musicians" — musicians in shining uniforms lined up straight and true for inspection when Band Master Mother arrives on the scene!

Never tell a child he cannot do anything if it is at all within reason, even if it is beyond his present ability. Say, rather, "Surely you can, when you grow a little bigger, but you can do so and so now," and give him the joy of achievement.

Make mistakes? Certainly he will, even as you and I, and it may cost you something, but it would cost you still more to have a child grow up helpless, inefficient, incapable of thinking or doing for himself. And how can he develop if all of his thinking and most of his work are done for him? Hands off, and give your child a chance to be and to learn and to do!

—*Pearl Haley Patrick in "Presbyterian Advance."*

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH
CHESTERTOWN, MD.
Contributing Editor

THE SUPREME ADVENTURE

BY REV. HURLEY S. WARREN

Text: "Follow me"—Matthew 4: 19.

The desire for adventure is one of the chief and most noble characteristics of youth. The flower of young manhood and young womanhood will be satisfied with nothing less than the highest adventure. May we thoughtfully and prayerfully consider as our subject, "The Supreme Adventure."

The Man of Galilee received a vision of his adventurous mission from his Father. He was tempted to use his powers in physical comfort, self-manifestation, and worldly rule. He refused to misappropriate the energies which God had given him, and went down from the wilderness experience to labor as a humble Teacher.

The Master soon began to call followers. According to Matthew, Peter and Andrew, James and John were called first. It is interesting to note the wide difference in the personalities of Peter and John. However, the same "Follow me" drew them both into discipleship. The secret of their power resided in their training and work with Jesus made radiant by the fact of his resurrection.

Christ lives today. Someone may question this statement. The testimony of history, the Bible, the early Church, and the lives of men and women today are convincing. Christ lives in us to the extent of our personal knowledge and experience of him. Just as surely as he called men and women to become disciples during his earthly ministry, he calls us to follow him.

Young people are ready and willing to follow a leader who merits their loyalty and devotion. One of the prime factors to be used in determining whether or not a leader is deserving of our loyalty is, "Has he trod the way that he is asking us to go?" The Leader of Galilee has traveled the road before us. Our devotion is due him. The

supreme adventure is found in following him. He is the Hero of all time and challenges heroes and heroines to a glorious adventure.

Someone has named the three principles of heroism:

1. Nobility of character,
2. Fearless and self-sacrificing devotion to a great cause,
3. Constructive work of a permanent character for humanity.

NOBILITY OF CHARACTER

The story is told of a member of Congress, who lived in Lockport, N. Y., and had in his home a Christian servant girl. This girl by her industry and integrity won the esteem of the entire family. After a while she married a shiftless, drunken carpenter, and was soon supporting him from her own earnings. Her former employer wished to do her a lasting good so he decided to build a house for her on a lot that he owned. He gave her husband the job without revealing to him the purpose. The senator went to Washington. The carpenter prolonged his work through the fall, winter, and spring. He cheated his employer in every way that he possibly could both in materials and workmanship. Upon the senator's return in the early summer, the builder informed him that the house was completed. He boastfully added, "There isn't a better house on Pioneer Hill than that one of yours." "Very good," replied his benefactor, "go home and tell your wife to move into it right away. Here is the deed to her for the property. You will have a nice house as long as you live." The man was stupefied by the discovery that he had been cheating himself instead of his employer. And as the house showed the defects more and more each year he was heard to say again and again, "Oh, that I had known it was my house I was building." This is the tragedy—"to put unsound materials and poor work into our character-house is to cheat ourselves."

At the time of the building of King Solomon's temple the whole world was searched far and wide for the most costly materials and the most beautiful fixtures. These were used in constructing and equipping that ancient structure. We ought to search everywhere for "whatsoever things are true,

whatsoever things are lovely, whatsoever things are pure, to build into our lives. All that we can learn from books, from music, from art, from friends; all that we can gather from the Bible and receive from the hand of Christ himself, we should take and build into our characters."

FEARLESS AND SELF-SACRIFICING DEVOTION
TO A GREAT CAUSE

Young people have the privilege and duty of giving themselves to the great cause of Christianity in fearless and self-sacrificing devotion.

We are told that during the World War seven children came to an American orphanage in Armenia. "They were dirty, ragged, starving," and asked the one in charge to take them in. "Children," he replied, "we have funds and room for just one more here. We would like to take you in and feed you, clothe you, and educate you. What shall we do?" Disappointment registered in the faces of the children. Presently they withdrew a few yards to talk the matter over. Soon they returned and pointing at one of their number said, "Here is the strongest one among us. Take care of him. He will grow up to be a good Armenian, one who can make Armenia strong and great." As they walked out of the door they waved a sad good-by to the comrade they were leaving behind them, then straggled out into the desert. Six died for one.

In the spirit of the six children who gave themselves in sacrificial death for the future of Armenia may we give ourselves in sacrificial living to the future of the kingdom of God through Christ.

CONSTRUCTIVE WORK OF A PERMANENT
CHARACTER FOR HUMANITY

The program of World Peace beckons every young man and young woman to enter her ranks.

We forget too soon the tragedy of the world conflict. Studdert Kennedy, an English chaplain, who saw front line service in France, has expressed war waste in this manner:

Waste of muscle, waste of brain,
Waste of patience, waste of pain,
Waste of manhood, waste of health,
Waste of beauty, waste of wealth,
Waste of blood, and waste of tears,

Waste of youth's most precious years,
Waste of ways the saints have trod,
Waste of glory, waste of God—
War!

—Studdert Kennedy.

According to statistics, "One week of the World War cost the United States a sum of money sufficient to build in each and every state of the Union:

"Twenty \$100,000 high schools,
Thirty \$40,000 grade schools,
Ten \$100,000 churches,
Forty \$35,000 recreation centers.

"Two great universities, the size of Columbia University, each a permanent institution, could be established for the cost of one capital ship, soon obsolete." This waste of wealth is a surface consideration when compared with the other wastes mentioned in Chaplain Kennedy's summary.

How can young people aid in carrying forward *world peace education*? By practicing and teaching the attitude and spirit of "The New Patriot":

Who is the patriot? He who lights
The torch of war from hill to hill?
Or he who kindles on the heights
The beacon of a world's good will?

Who is the patriot? He who sends
A boastful challenge o'er the sea?
Or he who sows the earth with friends,
And reaps a world-wide fraternity?

Who is the patriot? It is he
Who knows no boundary, race, or creed,
Whose nation is humanity,
Whose countrymen all souls that need;

Who is the patriot? only he
Whose business is the general good,
Whose keenest sword is sympathy,
Whose dearest flag is brotherhood.

—Frederick Lawrence Knowles.

May we as young people be among those who possess nobility of character, fearless and self-sacrificing devotion to a great cause, and may we have a share in some constructive work of a permanent character for humanity, because we have heard his voice and followed him.

O young Mariner
Down to the haven
Call your companions,
Launch your vessel,
And crowd your canvas,
And ere it vanishes
Over the margin,
After it, follow it,
Follow the Gleam.

—Alfred Tennyson.

North Loup, Neb.

TENTATIVE PROGRAM OF THE
WESTERN ASSOCIATION

AT LITTLE GENESEE, N. Y.,
JUNE 26-28, 1931

Friday

- 11.00 a. m.—
Teen-Age fellowship hour
- 12.00-2.30 p. m.—
Teen-Age luncheon and Conference
Directed by Dr. A. J. C. Bond
- 3.15 p. m.—
Praise and devotions
Business session
Messages from sister associations
Address of welcome
Rev. A. L. Davis
- Moderator's address
Harley Sutton
- 7.45-8.00 p. m.—
Vesper service
Praise and devotions
Evangelistic sermon
Rev. H. Eugene Davis

Sabbath Day

- 10.30 a. m.—
Morning worship in charge of Pastor
A. L. Davis
Children's sermon } Dr. A. J. C. Bond
Sermon }
Sabbath school }
Directed by Mrs. A. L. Davis,
superintendent
- 2.30 p. m.—
Praise and devotions
Missions
1. Vital phases of Christianity that give it the right to world conquest.
Dr. Nelson Norwood
 2. The place of the home base in the cause of missions.
Mrs. E. D. Van Horn
 3. Present status as viewed from personal contact.
Mrs. H. Eugene Davis
(Junior Endeavor society directed by
Mrs. Leslie Bliss, superintendent)
- 7.45 p. m.—
Vesper service
Praise and devotions
Evangelistic sermon
Rev. H. Eugene Davis

Sunday

- 10.00-10.30 a. m.—
Business session
Adjourn
- 10.45 a. m.—
Morning Worship
Sermon
Rev. Clyde Ehret
- 2.00 p. m.—
Theme, "A Worshiping Church"
Service arranged by
Rev. E. D. Van Horn
1. Address: A worshiping church as viewed by a layman.
Professor J. Fred Whitford

2. Address: A worshiping church as viewed by a pastor.
Rev. E. D. Van Horn

- 7.45 p. m.—
Vesper service
Praise and devotions
Evangelistic sermon
Rev. H. Eugene Davis
- (Devotions arranged by Rev. Walter L. Greene. Music arranged by Mrs. Mark R. Sanford. Special music at each session)

TENTATIVE PROGRAM OF THE
CENTRAL ASSOCIATION

TO BE HELD AT BROOKFIELD, N. Y.,
JUNE 18-21, 1931

Thursday Evening

- 7.30 p. m.—Opening service—In charge of Rev. Paul Burdick, musical director Leonardsville
Address of Welcome
Deacon Claude Camenga, Brookfield
Response, Mr. Raymond Sholtz, Verona
Report of executive committee Moderator
Special music, Leonardsville Church
Annual sermon
Rev. T. J. Van Horn, De Ruyter
Closing devotional service—In charge of
Mr. George Sorensen, Verona

Friday

- 9.45 a. m.—Opening service—Rev. Paul Burdick
Reports from treasurer, missionary committee, obituary committee, ordination committee
Reports of delegates from sister associations and delegates to sister associations
Messages from churches of Central Association
- 11.15—Round Table discussion of Sabbath school problems,
Led by T. Stuart Smith, Verona
- 11.45—Devotional service
In charge of Mr. Sorensen
- 2.00 p. m.—Sermon by E. H. Bottoms, delegate from the Southeastern Association
- 3.00—"Godliness is Profitable in Tract Work"
Led by Mrs. T. J. Van Horn, De Ruyter Church
- 7.45—Vesper service
De Ruyter Church
- 8.00—Sermon
Rev. H. L. Polan, Brookfield
Conference meeting
Conducted by Rev. T. J. Van Horn

Sabbath Day

- 10.30 a. m.—Divine worship
Conducted by Pastor Polan
Sermon by Rev. W. L. Burdick,
Ashaway, R. I.
- 2.00 p. m.—Children's hour
In charge of Miss Sylvia Babcock, Verona
- 2.00—"Godliness is Profitable" for Young People
In charge of Mrs. Leon Maltby, Verona
- 3.00—"Godliness is Profitable" in Missions
Rev. W. L. Burdick
- 7.30—Prayer songs

- 7.45—Worship program, Verona Sabbath School
 8.00—Reports from ladies' societies
 8.30—Story Telling in Religious Education
 Mrs. H. L. Polan, Brookfield
 Demonstration in Story Telling
 Mrs. S. F. Bates, Watertown
 9.00—Playlet, "Wanted a Sabbath School
 Teacher" Verona ladies' society

Sunday

- 10.00 a. m.—Business session
 11.00—Sermon, Rev. Loyal Hurley, Adams Center
 12.00—Young people's get-together, with speaker
 2.00 p. m.—Devotional service
 2.15—"Godliness is Profitable" in Education as
 taught in (a) Milton, (b) Salem, and
 (c) Alfred
 In charge of Mr. Leon Maltby, Verona
 3.15—Corresponding letter
 3.20—Sermon
 Delegate from Eastern Association
 3.55—Closing

PRECIOUS TOKENS OF ESTEEM

Just before I laid down the editorial pen, one morning a company of men and women from the publishing house filed into the editor's room and presented him with a beautiful memorial tablet containing these words: *"The employees of the American Sabbath Tract Society, on this the eighty-seventh anniversary of your birth, pause in the midst of their busy labor to present to you this token of their esteem. We extend to you congratulations, and best wishes for your future happiness."*

This was signed by twenty-two men and women who work in our publishing house, and who wished to extend a lasting hand of fellowship, as I was to leave work on my eighty-seventh birthday. The tablet in itself is a thing of beauty and it is nicely framed. I am giving it a place close by my desk and am finding it a source of much pleasure. It brings happy memories whenever I look at the names that are signed to it.

For more than twenty-four years my love for the editorial work had grown strong, and the ties that bind hearts together in love for the common cause had increased until I hardly knew how difficult it would be to give it all up and lay aside the editor's pen.

Finally, when the last day came and these twenty-two men and women from the shop filed into my room with, "Best wishes for your future happiness," I found it very

difficult to fully express my feelings. Indeed, no matter how freely words might come, they would at best fall far short of expressing one's feelings at such a time as that.

Aside from this beautiful and expressive token, I found on my desk a finely polished desk set of Italian marble with two gold pens in fine penholders mounted in places made to receive them, and so fixed that they can stand upright or be laid at any angle, as neat and handy as could be. It is not only very handy but a real thing of beauty.

These tokens of esteem are all highly appreciated and the donors will please accept my heartfelt thanks.

THEODORE L. GARDINER.

WHAT IS CHRISTIANITY?

Christianity is not the religion of a commonwealth, lest the laws of men become entangled with the laws of the Lord, which are perfect, and the state be found disputing for supremacy with a sovereign God.

Neither is Christianity the religion of custom, seeing that the traditions of men often tend to modify the Word of God, from which it has been declared that no jot nor tittle shall pass.

And Christianity is not the religion of a human creed, remembering that plenary inspiration passed out with the apostles, and no church has ever been competent to indite a document which shall improve on what the New Testament records once for all.

What is Christianity, then? Christianity is the religion of a Person—a Person whose model life was recorded faithfully by men who knew him in the flesh; whose oneness with the Father was authenticated in many places by signs and wonders; whose winsome spirit was such as to draw to his side rich men, rulers, outcasts, and little children; whose prophecies were fulfilled within the lifetime of those who heard him speak and knew him best; whose advent was acclaimed by angels, whose exit splintered the mountains, and whose legacy opened up a fountain of hope for all peoples.

That Person is none other than he who said, "I am the way, the truth, and the life." And he said, also, "Follow me."

—John Peter Hurt, D. D.,
 in *Watchman-Examiner*.

YOUNG PEOPLE'S WORK

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

ATTITUDE TO OTHER RACES.

- Sunday—An attitude of kindness (Luke 10: 30-35)
 Monday—How Jesus treated a foreigner (Mark 7: 24-30)
 Tuesday—Jesus in Samaria (John 4: 1-14)
 Wednesday—Peter learns equality (Acts 10: 28, 34, 35)
 Thursday—No races "in Christ" (Rom. 10: 12)
 Friday—All races in heaven (Rev. 7: 9-17)
 Sabbath Day—Topic: My attitude toward other races in this country (Gal. 3: 26-29)

Christian Endeavor Topic for Sabbath Day,
 June 27, 1931

BY MARION C. VAN HORN

We quite often see two individuals who do not get along together. They disagree and quarrel and are always at outs with each other. We look into their trouble and find that they have very little in common; they are not in sympathy with each other's ideas. Each has his beliefs and will not give in that the other might believe a little differently and still be right; in short, they do not understand each other.

It is not so different with races of people. We have little in common. We naturally have varying beliefs and religions, of which we are reluctant to let go wholly or even partially. We think in different terms, coming from widely separated environments. There are a great many little differences that trouble us. We just can't understand why they should insist on these little insignificant things that seem so trivial and unnecessary and sometimes are even an irritation to us. We do not stop to think of the little things in our own lives which seem quite necessary to us, but are just as troublesome to them. With people of other races, as with people of our own race whom we do not like, we emphasize the differences and do not take into consideration those things in our lives which we have in common.

Let us try to make allowance for differences and strive for a better understanding with people of other races.

SUGGESTED SONGS

"The Call of Brotherhood," "Everybody Ought to Love Him," "From Greenland's Icy Mountains," "We've a Story to Tell to the Nations," "Send the Light," "Win Them One by One," "In Christ There is no East or West," "Jesus Shall Reign," "There's a Wideness."

SUGGESTED QUESTIONS

How does our indifference to people of other races create prejudice against Christianity?

Should not people of other races be accepted into the Church as well as lodges and other organizations?

Milton, Wis.

QUIET HOUR THOUGHTS

MRS. LYLE CRANDALL

All of us are children of God, made in his image and likeness. Therefore we should respect all of his creatures, regardless of what nation they belong to. Christian equality does not mean inter-marriage of races, but it means showing a certain amount of respect and service toward others.

Our country is composed of foreigners and descendants of foreigners. If we trace our history back, the most of us will find foreigners in our ancestry.

We can help people of other nationalities in various ways, showing a kind, brotherly spirit toward them, remembering the parable of the Good Samaritan.

We read in Galatians 3: 26-29:

"For ye are all children of God by faith in Christ Jesus. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus."

Let us show a Christian spirit toward foreigners.

NADY CHRISTIAN ENDEAVOR NEWS

On May 16 the Little Prairie Sabbath School observed Children's day and Rally day in a combined program. We used the pageant, "As a Child," as a basis for our program, shaping it to fit our needs. The pageant shows how in order to enter the gate of heaven one must become as a little child and possess the seven keys of purity, humility, sincerity, trustfulness, willingness to learn, faithfulness in small things, and

obedience. Two of the best features of the program were the exercises by four little beginners, representing snowflakes, and telling about the key of purity; and the soprano solo, "Set Your Candles Burning," by Annie Mitchell, with accompanying pantomime by six Junior girls. The program closed with singing the Young People's Rally Song, by members of the Junior Christian Endeavor.

Last Sunday, May 31, the pastor and his wife, with four Junior endeavorers, drove in "Betsy Ford" across the country to Marvell, to attend the East District rally and picnic. The program at the rally, instead of being presented in person, was broadcast over a radio. In order to get the last ferry back, across the White River, we had to miss the picnic, but we had a picnic of our own, anyway. On our way home we stopped to attend church at Stuttgart, where we were found and "kidnaped" by some relatives, and carried off to spend the night. So our trip to the Christian Endeavor rally ended in a house party. C. L. B.

INTERMEDIATE CORNER

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

DAILY READINGS

Sunday—Youth needs help (Luke 5: 1-11)
Monday—Youth ready for service (1 John 2: 13, 14)
Tuesday—Christ saved from folly (Luke 15: 11-24)
Wednesday—Divine ambition (Phil. 3: 13, 14)
Thursday—Looking heavenward (John 14: 1-4)
Friday—The challenge of Jesus' life (Heb. 12: 1, 2)
Sabbath Day — Topic: Why the youth of the whole world needs to know about Jesus. (2 Cor. 4: 1-7)

Topic for Sabbath Day, June 27, 1931

YOUTH AND JESUS

Youth is the time of growth. It seems to be a time of preparation of the whole person for the tasks of maturity. In youth development is rapid, later it is slow. How important that the developments of youth be right. A successful life is dependent upon that.

Youth is the time of development of the body. A youth who has misused his body in early days will never be the man he might have been. When youth follows Jesus he

knows that his body is the temple of God. He will not mar that temple nor make it unclean. The youth of the whole world need Jesus to keep them physically fit.

Youth is the time to increase in wisdom, as it was said of Jesus himself. We think of those days as filled with school days—days when we are learning from parents, school teachers, Sabbath school teachers, and other leaders. This period of learning will shape our whole mature life. How important that we find true wisdom. No knowledge is complete without a knowledge of Jesus and his wise life and teachings.

A sound body and a balanced mind are instruments for a successful life. Jesus helps youth, not only to prepare for successful life, but helps him throughout that life. We cannot separate our life from the lives of others. In youth and all life we are constantly crossing the life path of others. There is always the influence of the creator about us and the influence of the lives of other people. Life is the process of weaving our lives successfully into all these influences. In youth we learn how to live before God and among other men. How important that the youth of all the world know Jesus, who in youth it is said, "Increased in favor with God and man."

JUNIOR JOTTINGS

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

Divide the society into three groups asking each member in each group to become a "Missionary Specialist" on the country assigned to his group. The three countries under study will be China, South America, and the West Indies, where Seventh Day Baptists have mission stations. Each member will gather pictures, articles, letters, etc., about the country he is "specializing" on. At the regular missionary meetings ask each member to give one item of interest about "his" country before taking up the study of the special mission topic for that week.

Each group may keep a scrap book on the country it is gathering information on. These missionary scrap books will contain pictures of our Seventh Day Baptist missionaries, mission stations, scenes from the mission land, missionary hymns, stories from the mission field, pictures of the na-

tives and their homes, etc. In time these books will contain a wealth of material for use in preparing missionary programs.

YOUNG PEOPLE'S BOARD MEETING

The meeting of the Young People's Board was called to order by the president.

Rev. Wm. Simpson then briefly introduced the study he has prepared, "The Denomination and Its Work." He urges that some project be undertaken in connection with this study course, and suggested that the board make a set of slides, which would, when completed, be available to anyone desiring to use them. This suggestion was adopted, and each one was requested to bring a list of suggestions for subject material to each class session. The class will meet once a month, taking up three lessons each time.

The report of the treasurer was read and received.

The report of the corresponding secretary was presented as follows:

Correspondence has been received from Miss Letha Crandall, Miss Edna Lee Davis, Miss Leta Farrar, Miss Adell Van Horn, Miss Lola Branch, Miss Frances Kagarise, Miss Lucille Severance, Mrs. Carroll L. Hill, Mrs. Rena Maxson, Rev. C. A. Beebe, Mrs. Blanche Burdick, Rev. W. L. Davis, Rev. H. C. Van Horn, Mr. Morton R. Swinney.

Besides the item in the April bulletin requesting news notes for the May bulletin, cards were sent to the corresponding secretaries of the young people's societies and the superintendents of the Intermediate Christian Endeavor societies, making the same request. Ten societies responded.

The May bulletin was put out in a new form. This size, four sheets of paper, make the cost about two cents per copy when one hundred copies are printed. Envelopes and postage make the cost two cents more. A paper double the size could be mailed for the same postage.

Pastor Simpson's denominational studies have been assembled and an order of ten sent to White Cloud. With the heavy cardboard covers these cost twenty-five cents each.

At the request of the board, Morton Swinney, Stewardship superintendent, is conducting a campaign to raise money for the budget among the young people of the denomination. Three letters have been mimeographed for this purpose and mailed to societies, pastors, and associational secretaries.

Notices of the board meeting were sent to the members.

Twelve cards and letters have been written.

RUBY C. BABCOCK,
Corresponding Secretary.

A report of the plans committee was presented in the form of the following recommendation:

1. That the corresponding secretary be instructed to ask for statistical reports from the societies and that the chairman of the definite plans committee send a questionnaire to the pastors.

2. That we reach the societies this coming year through the "News Bits" and that definite suggestions be sent to the societies to help them in planning their work next year.

Some discussion followed, particularly concerning the "News Bits," the mimeographed magazine that we are using to take the place of the bulletins.

In view of the fact that Rev. E. E. Sutton will be in Battle Creek on Sabbath, May 9, it was voted that the president appoint a committee to discuss with him problems common to our board and the Sabbath School Board.

Rev. Wm. Simpson was appointed chairman.

A request has come to this board from the Tract Society to sponsor a summer camp at White Cloud this year. After consideration, it was voted that the request be accepted.

The meeting closed with prayer by L. E. Babcock.

Members present: Herman Ellis, Ruby C. Babcock, Marjorie J. Burdick, Rev. Wm. Simpson, L. E. Babcock, Russell Maxson, E. H. Clarke, Dr. B. F. Johanson, Marjorie W. Maxson.

Respectfully submitted,

MARJORIE W. MAXSON,

Secretary pro tem

Battle Creek, Mich.,

May 7, 1931.

Dr. W. Y. Fullerton tells this story: I recently mentioned to a ministerial friend in London that I was going north to address a meeting in _____ church. My friend said he once had a curious experience in that church. He was asked to address a women's meeting, and he found the place packed in every corner. He was the only man in the whole crowd, and when he took up the order of service prepared by those in charge of the meeting he found that he had to announce as the opening hymn, "Courage, brother, do not stumble!"

—Watchman Examiner.

CHILDREN'S PAGE

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

MESSAGES OF THE FLOWERS

LUKE 12: 27, 28

Junior Christian Endeavor Topic for Sabbath
Day, June 27, 1931

ELISABETH K. AUSTIN
Junior Christian Endeavor Superintendent

SUGGESTIONS FOR TESTIMONIES

Lessons the Flowers Teach Me:

Rose—Love
Lily—Purity
Violet—Humility
Lilac—High aims
Pansies—Beautiful thoughts
Carnation—Perfection
Daisy—Steadfastness
Daffodil—Happiness

STORY ON THE TOPIC

Once Mungo Park found himself in the heart of Africa some five-hundred miles from the nearest European settlement. Savage animals and even more savage men were all about him. In despair he said, "There is nothing for me to do but to lie down and perish." At that moment his eyes rested on some beautiful moss growing near him. On looking closer he saw on it tiny beautiful blossoms of such beauty that he marveled. "Can that God, who carefully made a plant so beautiful to grow here in an obscure part of the world, look with unconcern on a man made in his own image? Surely not," he concluded, and with absolute convenience in his heavenly Father's care, he pushed bravely onward, and was brought safely to his destination.

—From *The Children's Leader*
(Used by permission).

POEM ON THE TOPIC

Just a little pansy,
But its cheery face
Smiles upon the passer
With a winsome grace;
In its own sweet language,
Saying unto me,
"Can you not as cheerful
And as helpful be?"

Just a little pansy,
Velvety and brown;

On each tiny blossom
God is looking down.
So he knows his children,
Calling each by name,
And his loving-kindness
Every one may claim.

—E. E. Hewitt.

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

School is out and I am glad of that. I don't have to go for three months now.

We have ten cats now; we did have twelve but two died. Three of them are so spry and cute.

We have about thirty little lambs now. We have one little pet lamb that we feed on the bottle. I feed it most of the time, so daddy said he'd give me his half. If I could get Uncle Walter's half of it then I thought I'd take it to the fair. It follows me all around.

I have to herd the other sheep so they don't get in the wheat. I hope daddy will fix the fence so I will not have to herd them any more.

Well, I must stop.

Your friend,

LORNA PAYNE.

Jackson Center, Minn.,
May 27, 1931.

DEAR LORNA:

I was pleased to have you write again. It has been quite a time since I last heard from you. I hope you received your photo all right.

I think all boys and girls are glad when summer vacation comes, no matter how much they enjoy their school work; but most of them are willing and anxious to get back to school and schoolmates in the fall. Let me tell you a little secret: Those who try to do their very best in school are apt to get enjoyment out of it; but those who only do just what they have to do often find school a dull place.

You certainly have a fine large family of cats. One is all we can take care of, but I remember that, when I was a little girl on the farm in Wisconsin, we once had thirty-two cats. What do you think of that? It isn't a fish story either.

You must enjoy your pet lamb very much

and I hope you may soon be able to call it all your own—not Mary, but Lorna and her little lamb, you know.

I don't wonder you want the fence fixed, for it is no small job to herd sheep and keep them where they belong. I know from sad experience.

Write often, your letters are always very welcome.

Sincerely your friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

I have not written lately and as you were short of letters I thought I would write.

I passed and will be in the seventh grade next year. Mrs. Lewis will be my teacher.

Now we have four little ducks. They are all yellow now and are our pets. Sabbath day, the sixth of June, is Children's day. I have a piece to speak called, "Keepsakes." Our class is going to sing, "I Would Be True." This is our class song.

The eleventh of June to the fourteenth is when the Eastern Association is to be held at Marlboro. I wish you could be here.

I wish some of the boys and girls of the RECORDER would write to me.

Yours truly,

R. D. 1, RUTH A. ALLEN.
Bridgeton, N. J.,
June 4, 1931.

DEAR RUTH:

Thank you for writing when you saw I very much needed letters, but don't wait for that, for I'm always glad to hear from you. I wish, too, that I could see you in your home. I think it has been nearly twenty-five years since I have been out that way, at a Shiloh Conference. I had a splendid time then. I should also enjoy attending your Children's day exercises.

I am glad you passed for seventh grade. I'm sure you are doing your best to advance, as all RECORDER children should.

Your four little ducks must be very cute. Aren't they dear and soft to cuddle, though?

I think it would be fine if the RECORDER children would write each other letters. You might begin by writing to one of them yourself, and you would be pretty sure to get an answer.

Your sincere friend,
MIZPAH S. GREENE.

DEAR CHILDREN:

Here is another letter and story from Mrs. Ellen W. S. Ramsey. I'm sure you will all enjoy it, and we are all very grateful to her, and hope this will not be her last.

M. S. G.

DEAR LITTLE CHILDREN OF ALL THE
RECORDER FAMILIES:

I wonder how many of you know, or ever think, that God takes care of each of you every minute of your lives. Or of what might happen to you if there were no kind heavenly Father to keep you from harm.

One time when my brother, the late Rev. E. H. Socwell, was a little boy, he used to help do chores and all sorts of little boy work at the home of a real good man who lived two or three miles from my father's home. He always came home on Friday evening so as to be at home on Sabbath day, as these people kept Sunday.

Once they were very busy in harvest time and it was dark before he got started home. Mrs. Wetmore did not want him to go home, but he was not a bit afraid of the dark, so he started, and was going to go across the fields as that was so much nearer than it was by the road. He climbed a fence out behind the barn, but some way he felt afraid all at once and he got back on the fence and sat there, wondering whether to go on or to wait until morning. At last he felt so terribly afraid that he decided to stay all night, and he ran back as fast as he could go.

Mrs. Wetmore was a very kind woman and she was so glad he came back, and told him she believed God had a reason for making him feel afraid. Sure enough. When he got home the next morning he found why he had been afraid. If he had come home the evening before he would have got there just when a big pack of wolves was all around our house and stables, and they would have eaten him up.

My other brother, Herman, was just a little boy too. He worked for Mr. Robert Green at Lawn Ridge, and he got home just in time to miss the wolves. Mr. Green used to live at Berlin, N. Y., and I expect some of the big folks there may like to read this too, as they knew Mr. Green. My papa heard the wolves coming down across the fields, making a terrible yip-yapping, and he

ran out to the stable to turn our Jennie cow into the stall with her little calf Rosie. Jennie had big horns and could take care of her calf if the wolves tried to hurt it. Jennie's big blue eyes got bigger yet when my papa turned her in, and she licked little Rosie calf with her big red tongue and said "M-o-o-o-o-o-o." Then my papa went to the house and shut the door tight, and they prayed for God to take care of my brother Gene and not let him come home that night. Early next morning here he came running down the lane, whistling a merry tune, and with a story of how he was afraid the night before.

So you see God took care of Gene and Herman and my papa and mama and me and old Jennie and Rosie calf too. Wasn't that nice? In my papa's morning prayer he thanked God for his care, and also asked him to watch over us always.

I wonder how many of you small people can think of some time when God took care of you. I am sure I thank all of you who liked my deer story, and hope you will like this one too. If you do I can tell you some more sometime.

Your friend,

MRS. ELLEN W. SOCWELL RAMSEY.

Botna, Iowa.

TRACT SOCIETY—MEETING BOARD OF TRUSTEES

The Board of Trustees of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist Building, Plainfield, N. J., Sunday, May 10, 1931, at 2 o'clock, p. m., President Corliss F. Randolph in the chair.

The members present were: Corliss F. Randolph, William C. Hubbard, Alexander W. Vars, La Verne C. Bassett, Winfred R. Harris, Mrs. William M. Stillman, George R. Crandall, Franklin A. Langworthy, Irving A. Hunting, Bernice A. Brewer, John R. Spicer.

Visitors attending: Miss Dorothy P. Hubbard, Dr. Alfred A. Titsworth.

The meeting was opened with prayer by Mr. William M. Stillman.

The minutes of the last regular meeting of April 12, 1931, were read.

In the absence of the corresponding secretary, Rev. Herbert C. Van Horn, his report was read by the recording secretary. There was also read a letter from Dr. William L. Burdick, corresponding secretary of the Missionary Society, in which the Missionary Society agrees to the sending of a joint representative to the Southwestern Association, selection of the representative being left to the Tract Society Board of Trustees.

The Tract Board

DEAR FRIENDS AND FELLOW-WORKERS:

Although not a full month has elapsed since our last meeting I feel it may be right to submit a report of activities up to date. I am sorry not to meet with you, for the personal contact with the board with its inspiration is a real asset to me in the work.

While you are in your meeting I shall be engaged on the field, carrying out plans with which you are all familiar. Our churches in Wisconsin, Minnesota, Iowa, Nebraska, Colorado, Kansas, and Illinois will all be visited on this trip. Because of RECORDER duties some slight alteration may be made in the plans as I work toward home.

Since our last meeting, I have sent out twenty letters in my regular work, and sixty-six (of which thirty-five were duplicate) in connection with duties concerning the RECORDER.

A letter of fraternal greeting and fellowship was signed with the president of the board and sent by the hand of Deacon H. E. Pieters to the brethren in Holland.

One thousand five hundred ninety-seven tracts have been sent out with two free YEAR BOOKS and seventeen RECORDERS.

During this period we have been sending out about one hundred thirty marked SABBATH RECORDERS to students from Sabbath-keeping homes in college.

The larger part of the secretary's time has been devoted according to the instruction of the board to the work of supervising the editing of the SABBATH RECORDER. In this capacity, besides the usual work, he attended for one day the annual meeting of the Editorial Council of Editors of the Religious Press in Washington, D. C.

With a prayer for the welfare of the board and a request that your secretary may have your prayers, especially for the work he is trying to do on the field, I am

Sincerely,

HERBERT C. VAN HORN,
Corresponding Secretary.

May 1, 1931.

It was voted that the report be approved, and that Corresponding Secretary Herbert C. Van Horn be the delegate of the boards.

The leader in Sabbath Promotion, Dr. A. J. C. Bond, being absent, his report was presented by John R. Spicer. There were also read letters to Doctor Bond from:

1. Rev. Ralph H. Coon, Boulder, Colo.;
2. Edna Burdick Sanford, Little Genesee, N. Y.;
3. Rev. Loyal F. Hurley, Adams Center, N. Y.

REPORT OF THE COMMITTEE ON YOUNG PEOPLE'S CONFERENCES AND SUMMER CAMPS

The Committee on Young People's Conferences and Summer Camps held a meeting in the Seventh Day Baptist Building April 27, 1931, with all members present.

The leader in Sabbath Promotion presented correspondence from Mrs. Nettie Fowler of White Cloud, Mich.; Rev. Ralph H. Coon, Boulder, Colo.; Rev. Loyal F. Hurley, Adams Center, N. Y.; Rev. Paul S. Burdick, Leonardsville, N. Y., and others.

Rev. Paul S. Burdick on behalf of the pastors of the Central Association asked the leader in Sabbath Promotion to conduct a Teen-Age Conference at Adams Center May 8-10. This conference includes the young people of all the churches of that association. The committee approved the acceptance of the invitation.

It was voted that the leader in Sabbath Promotion be authorized to conduct a conference and supervise a camp at Boulder, Colo., the latter part of July, subject to the approval of the board.

Mr. Bond was asked to work out the details of a policy of encouraging camps in the various associations (or groups of churches in the northwestern association), such plans to be presented at a future meeting of the board.

Voted to approve of the holding of a Teen-Age Conference and summer camp at Boulder, Colo., July 17-26.

Treasurer Mrs. William Stillman presented her report. She also reported, pursuant to action of the board at its last meeting, the disposal of the old safe, formerly in the treasurer's office, for a nominal value and given in payment of transportation charges on other office furniture.

Report approved.

Chairman Alexander W. Vars of the Supervisory Committee reported the death of the wife of Business Manager L. Harrison North.

It was voted that the recording secretary convey to Mr. North the sympathy of the board with a floral tribute.

As the next regular meeting of the board would come at the time of the meeting of the Eastern Association at Marlboro, N. J., June 11-14, it was voted that the next board meeting be postponed until the third Sunday in June.

The board was pleased to receive from its visitor, Dr. Alfred A. Titsworth, a few re-

marks expressing his continued interest in the work of the Tract Society.

It was voted that the board extend its thanks to the committee which so ably arranged for the birthday testimonial dinner given in honor of Dr. Theodore L. Gardner.

Minutes read and approved.

Adjournment.

WINFRED R. HARRIS,
Recording Secretary.

BALANCING PRODUCTION

Here are two fundamental facts: First, overproduction undermines prices and demoralizes business; second there is now overproduction in practically every industry. Farmers were the first big class to overproduce — and to suffer. Then followed miners, manufacturers, authors, entertainers, laborers, and the rest. As they became buried in their own heaped-up products their first cry was to the public to consume more—eat more, wear more, spend more, give away more. Their next move was to call on the government to relieve them in some way—no matter how much they objected to government interference in the heyday of their growth. But the government can only help one group at the expense of the rest, and cannot repeal the law of supply and demand. "Balance production with demand," was the principal theme in the recent meeting of the international Taylor Society at Philadelphia. Economists from many countries joined in urging producers to quit trying to force the market to take more than it needs or wants. If that course were followed—and it is only simple reason to follow it—we should be relieved of most of our economic troubles, and of appeals for government help.

—The Pathfinder.

GARDENS

In all the gardens man has made
With his rake and hoe and spade,
Lacy with leaf-light and shade,
God moves down each moist, brown row
To watch the tender green things grow.
Every little kitchen plot,
Every small, bright tender spot
On the humblest back street lot,
Pleases God, and there he stays
Through the growing summer days.

—Grace Noll Crowell,
in North Loup Loyalist.

OUR PULPIT

THE AWFULNESS OF SIN

BY REV. H. P. WOODSON

Pastor of the church at Charleston, W. Va.

SERMON FOR SABBATH, JUNE 27, 1931

Text—2 Samuel 12: 7, 9.

ORDER OF SERVICE

CALL TO WORSHIP—Psalm 100

INVOCATION

HYMN—All Hail the Power of Jesus' Name

THE LORD'S PRAYER

HYMN—Glory to His Name

SCRIPTURE READING—Isaiah 53

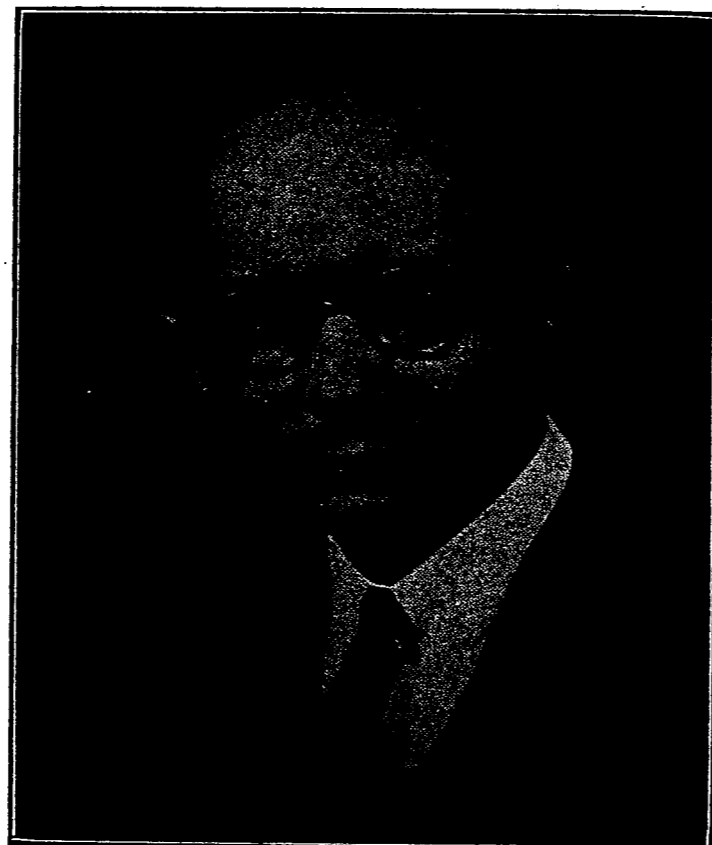
HYMN—Am I a Soldier of the Cross?

OFFERING—

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

SERMON

BENEDICTION—Numbers 6: 24-26.



Lord said that David was a man after his own heart.

Not taking the field, leading his army against the foe, left this great king at home enjoying the comforts of his house and becoming self indulgent. As recorded in the Word, the day came when David was tarrying at Jerusalem and resting on his bed, and he arose in the cool of the evening to walk on the roof of his palace. He began to survey the house tops in the city and

enjoy the grandeur and beauty of the capital of such a nation so favored by the Almighty God of heaven. God had established his earthly resting place in the city where the ark had been brought up with the tabernacle, and this city being at the crossroads of the nations of the East and West, attracted many persons from other nations to visit and accept the religion of the true God. While David was looking and beholding, his vision led him into sin in the matter of Bathsheba. He had broken the seventh commandment of the law of God. He then, trying to cover up his transgression, broke the sixth in dealing with Uriah, the husband of Bathsheba. David sent for Uriah and inquired of the war and its success under the leadership of Joab. So Uriah was ordered to go to his home, but being a man of war and devoted to his king, he did not go to his home, but

"Thou art the man; Wherefore hast thou despised the commandment of the Lord, to do this evil in his sight?"

It was Kirkpatrick who said, "It is one object of the Holy Word to paint sin in its true colors. No friendly flattery, no false modesty draws a veil over this dark scene in David's life. It is recorded as a warning that even holy men may yield to temptation and fall into gross sin, that one sin almost inevitably leads to others, that sin, even when repented of, brings punishment in its train.

David, one of the noblest of characters portrayed in the Scriptures, was not leading God's people to battle against the foes of God as aforetime. He was living in luxury and ease. Prosperity was on every hand in his kingdom. Success had given David the kingship through obedience to the Lord at every step. He had pleased God so that the

spent the night with the servants of the king in the king's palace awaiting orders to go to the battle line and resume fighting. The report to David that Uriah did not go home that night suggested to David the idea of getting the man out of the way by having him ordered into the most dangerous part of the front line so that the enemy's sword would put him out of the way and thus clear David and cover up his sin; then he could take possession of that which belonged to Uriah. David then broke the eighth commandment

The Scripture paints in its true colors an awful scene in which the man after God's own heart becomes the principal character. One sin led to another. David soothed his mind and heart with the thought that he had covered all this up. It is a sordid story, but God extracts by his love and mercy and grace, sweet perfumes of repentance and praise from David's sin, and gives us lessons of hope from the pardon granted David when he confessed his sin and faults.

The Word says that the thing which David did displeased the Lord and he sent Nathan, the spokesman of God, to David, to relate a parable that would surely convict David and reclaim him if he would only acknowledge his sin. The parable shows David that a rich man had a visitor come in, and, to entertain the visitor, this rich man took the only lamb of the poor man, his neighbor, and dressed it for supper, instead of killing and dressing one of his own flock. This story brings to David the sense of injustice in the dealings of the rich man with the poor man. He told Nathan that he would order the rich man to be punished at once. David had a keen sense of legal justice and it presented the opportunity for Nathan to tell David, "Thou art the man." Nathan recalled to David how God had cared for him through the days of trial and persecution when he was hunted through the hills and rocks by Saul and his life despaired of time and again; and how he was made king through the might and power of God. He was given a kingdom that under the care of God had become the greatest, soon to excel all that had preceded it. Nathan further said to David, "Why hast thou despised the commandment of the Lord, to do evil in his sight?" "You have killed Uriah with the sword and taken his

wife." David did this all secretly, but it was not hid from the Lord. David's guilt came up before him; he was convicted and he said to Nathan, the servant of God, "I have sinned against the Lord." And just that soon the Lord returned the word, "Thy sin is put away and forgiven." David pleaded, "Have mercy upon me O Lord, according unto thy loving kindness: against thee and thee only have I sinned and done this evil in thy sight." David's heart was broken and repentant, bleeding because of his sin. He longed for God's pardon and said, "Wash me thoroughly from my iniquity and cleanse me from my sin." And again, "I acknowledged my sin and iniquity have I not hid. I confessed my transgressions unto the Lord and the Lord forgave my sin."

This lesson of David's sin, though deep and dreadful, teaches us how a saint through carelessness and presumption sinned against God; how the conviction of sin in the honest heart brings confession, and mercy and pardon await as the result of the grace of God through Jesus Christ our Lord. John writes us, "If you confess your sins he is faithful and just to forgive you your sins and to cleanse you from all unrighteousness." David can still tell us in the Twenty-third Psalm, how blessed it is for our sins to be forgiven and covered by the Lord and washed away by the precious blood of Jesus Christ.

All of us should take heed, when we think we are standing, we may fall through the allurements offered by the world, or associations which are ungodly, or temptations that would pull us down into the miry murk of iniquity. Can we afford to play with sin as did David? Are some of us avoiding the light that would bring to sight the hidden sin we pet and cherish so much? We may condemn sin in others just to cover our own wrongs. Let us draw near to Christ and his cross and continually receive the cleansing in the fountain of blood so freely shed for us. Let us have full assurance and faith in our Savior and Redeemer, the Lamb of God that takes away our sins. Whatsoever a man soweth that shall he also reap. Our sin will find us out, and point to our guilt in any transgression of God's law and say, "Thou art the man."

Fundamentalists' Page

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

THE FUTURE OF FUNDAMENTALISM

An earnest Christian asked me a few days ago if I thought fundamentalism was winning. I answered him by saying that modernism had reached its zenith and was waning, and that the future of fundamentalism is as bright as the promises of God.

Several things enter into consideration which, I think, fully warrant the above statement. I was introduced to modernism in my post graduate work more than twenty years ago. I have followed it closely since. I have kept in touch with modern thought, so far as it is possible for a busy pastor to do so. I know what a shock modernism is to conservative Christian faith. I know what it means to have my faith in the Bible and the great doctrines of Christianity challenged by modernism, even to the point of doubt and denial. Then I challenged modernism. I studied modernism, and I studied the Bible, and I have fought my way back to a living faith in the Bible as God's revealed will to me. Believing his Book, then, I dare say the cause of fundamentalism is as bright as the promises of God.

Looking back over the seven years that I have been actively identified with the fundamentalist movement, certain things become pretty clear, and certain things can be pretty accurately catalogued. Among these are:

1. *Issues Have Been Clarified.*

The issues have been clarified. No reader or student need say today, "I don't know what is meant by fundamentalism or modernism." It matters little to me whether I am called a fundamentalist, a conservative, or an evangelical. These three names are used to designate a group of Christians who stand for and emphasize certain great truths that have been basic in historic Christianity. Fundamentals are foundations. These two words come from the same root and have the same meaning. Fundamentalists are those who rejoice in the privilege

of believing in the foundation doctrines of the Word of God. Among these are: Belief in the Bible as the inspired Word of God, his revealed will to man, the all-sufficient rule of faith and conduct. The Bible being an authoritative Book, fundamentalists believe in the deity of Christ which includes his divine conception, atonement, resurrection, miraculous works, and his promised return. They believe that Christ and the apostles spoke with authority on the fundamental facts of Christianity, and that these foundation facts are settled for all time, "the same yesterday, today, and forever." Fundamentalists say that if the New Testament is *true*, then there can be absolutely no doubt about the virgin birth of Jesus, no doubt about the fact that he died for our sins, that he arose from the dead, that he ascended into heaven, and is coming again. These are foundation matters upon which the Christian Church has rested for nineteen hundred years.

Modernism. Here, too, names mean little. It matters not whether we call them modernists or liberalists; these terms stand for a group whose attitude toward the Bible and religious truth is pretty well understood. They say the Bible is a "record of man's progressive understanding of God," that much of its history is unreliable and untrue. The supernatural in Jesus Christ, such as the virgin birth, resurrection, etc., if not denied, is held lightly, while the miracles are denied outright.

Let me put two or three of these views in contrast. The modernist says the Bible *contains* the word of God; the fundamentalist says the Bible *is* the Word of God. The modernist says the Bible is an *evolution*; the fundamentalist says the Bible is a *revelation*. The modernist says man is the crowning act of *organic evolution*; the fundamentalist says that man is the crowning achievement of God's *creative act*. The modernist says that sin is merely finiteness, or that which is *incident to imperfect development*. The fundamentalist says that man was created in the image of God, but through disobedience fell; that men do not now fall by their first sin, *they are born fallen sons of Adam*. The modernist says that Christ came into the world, the product of the same biological laws as all men are, and that the incarnation of God in

Christ is nothing else than the incarnation of God in all men carried to a fuller degree: The fundamentalist says that Christ was God and with God from all eternity, and that his birth was entirely different from that of ordinary humanity. The modernist says that the death of Christ has had nothing to do with sin, but was the highest expression of self-sacrificing devotion, the value of his death being seen in his example of courage and loyalty to his convictions, even unto death. The fundamentalist says that man is a sinner under condemnation of death, and that he is saved only by the begotten Son of God, Jesus Christ, who died for man, in place of man, as a substitute for man.

Of course not all fundamentalists are agreed in all details. Neither are all modernists agreed. But these groups, as a whole, are well marked, as well as are other groups, socially, politically, etc.

2. *Modernism is Less Militant.*

Many militant modernists of a few years ago have left the evangelical churches. Large numbers of these have found homes among the Unitarians. Many others have rejected their Christian faith and have become atheists, or agnostics. Still others, like Charles F. Potter, have found their homes in arborized branches of modernism, such as humanism, or behaviorism. Such deflections were to be expected. The Church is better off for their going.

Many other modernists, militant a few years ago, have become less vocal. Possibly the radical wing among them, or the tragic ending of some of their outstanding leaders, has had a salutary effect upon them. At least they are having less to say about the virtues of modernism and the sins of fundamentalism.

3. *The Progress of Fundamentalism.*

The cause of fundamentalism is far more encouraging and hopeful today than at any time since the open breach between fundamentalism and modernism. For years modernism was taught in colleges and seminaries with only mild protests from conservative Christians. When the break finally came the colleges and seminaries, especially in the North, went over into the camp of modernism. Conservative Chris-

tians were left largely without schools, organization, and leadership.

Today the situation is heartening and hopeful. While the great majority of denominational colleges and seminaries are held by the modernists, scores of colleges, seminaries, and training schools have been organized by conservative Christians. It is now stated on good authority that more young men and women are being trained for the ministry, or other definite Christian work, in fundamentalist seminaries and training schools than in all denominational seminaries. This is in itself most encouraging. It is a fitting answer to the oft-repeated declaration that "modern youth is out of harmony with conservative Christian faith."

The rise of the training schools, the organization in very recent years of conservative theological seminaries, the diminishing support given modernistic seminaries, and the crowding to capacity of the fundamentalist, or conservative, colleges and seminaries speak volumes to those who read. The denominational seminary that continues to misrepresent its denomination by rejecting the tenets of their faith is going to find a diminishing student body. In other words, more and more young people (despite the statement of the modernist prophet) who are called of God to do Christian work are going to seek training schools and colleges that are loyal to the fundamental doctrines of Christian faith as revealed in the Word of God.

4. *Evidences Examined.*

That the above statements may not be passed over as a mere wish, or assumption, on my part, let us examine some of the encouraging evidences.

(1) *Schools.* A magazine which comes to my desk recently carried the names of fifty-two colleges, seminaries, and training schools, all of which are conservative, and, with exception of six, all accept the fundamentalists' "Confession of Faith." This list contains such colleges as Wheaton, Asbury, Juniata, Houghton. Such seminaries as Los Angeles Baptist, Evangelical Theological, Eastern Baptist, Westminster Presbyterian. Such training schools as Northwestern Bible and Missionary Training School, Bible Institute of Los Angeles, Bos-

ton Bible Institute, National Bible Institute, Moody Bible Institute. Many of the schools are crowded to the limit. Wheaton College is compelled to turn away students. The Northwestern Training School had 474 enrolled students last year.

(2) *Papers.* The list of conservative or fundamentalist papers runs into the hundreds, some of them of long standing, others have been founded recently. The list contains such papers as the *Watchman-Examiner* (Baptist), New York; the *Presbyterian*, Philadelphia; the *Southern Methodist*, Memphis, Tenn.; the *Lutheran Church Herald*, Minneapolis, Minn.; *Christianity Today* (Presbyterian), Philadelphia; the *Methodist*, Philadelphia; the *Southern Churchman*, Richmond, Va. The following are worthy of mention, though address is omitted for want of space: *Sunday School Times*, the *Bible Champion*, the *Wonderful Word*, *Moody Monthly*, *Our Hope*, *Serving and Waiting*, the *Baptist Trumpet*, the *King's Business*, the *Pilot*, the *Bible Today*, the *Evangelical Student* (a college student magazine), and the *Christian Fundamentalist*.

(3) *Leadership.* The greatest preachers, evangelists, and missionaries are found among the conservatives. I can here mention but two or three of the outstanding preachers and builders of today. The first I shall mention is Dr. J. Frank Norris, pastor of the First Baptist Church, Fort Worth, Tex. Today he is building a million dollar church, which, when completed, will be one of the two or three largest and most beautiful churches in America. When Norris went to Fort Worth, fifteen or twenty years ago, he found a small struggling church. Today the membership is over ten thousand, and they have the largest Sunday school in the world. He has held in Fort Worth and suburbs over sixty evangelistic campaigns, and has seen thousands converted to Christ. He has built six tabernacles in the city, at strategic points, ranging from two thousand to six thousand capacity, at a cost of \$42,000, and services are held regularly in these. He publishes a paper, the *Fundamentalist*, which has a circulation of over one hundred thousand. He now plans to organize a training school.

Mark A. Matthews is pastor of the First

Presbyterian Church, Seattle, Wash., and a thorough going fundamentalist. In the twenty-seven years of his pastorate he has received into membership 19,389 persons. While I have not the figures for the total membership, at present, it is said to be the largest Presbyterian Church in the world. He has a Sunday school enrollment of over nine thousand, and twenty-five or thirty Christian Endeavor societies. When all the Endeavor societies come together, it is like a regular Christian Endeavor convention.

Mention should be made of Dr. W. B. Riley, pastor of First Baptist Church, Minneapolis. Here is a great institution, numbering thousands, with a training school, enrolling four hundred or five hundred pupils yearly, of which Doctor Riley is superintendent. This school has been built up with a property valuation of about \$500,000. Every year from one hundred to one hundred fifty young people go out over the Northwest as evangelists, Vacation Bible teachers, etc., while the school has a score or more missionaries on the foreign fields.

This list should tell something of Dr. J. Whitcomb Brougner, pastor of Tremont Temple, Boston, Mass., and his two brothers, both fundamentalist preachers; of Stewart P. MacLennon, pastor of First Presbyterian Church, Hollywood, Calif., who in eight years has built a small church into a great institution with a \$500,000 building; of B. F. Fellman, pastor of Tremont Baptist Church, Pasadena, Calif.; of the great Fundamentalist Baptist Church, Dallas, Tex., under the leadership of Doctor Anderson.

(4) *Organization.* Fundamentalists are organized for aggressive work. The World's Christian Fundamentals Association is undenominational. Rev. Paul Rood, Thurlock, Calif., is the president. He is a young aggressive leader. The association publishes the *Christian Fundamentalist*. Dr. W. B. Riley, Minneapolis, Minn., is editor. State organizations have been perfected in nearly half the states in the union. A great convention has just been held in Philadelphia. Denominations are organizing. The Baptists have organized groups, both within and outside the denomination. The Presbyterians, Congregationalists, and others, are perfecting organizations, having state and district meetings.

A text book committee has been created, with Dr. Leander S. Keyser, of Hamma Divinity School, Springfield, Ohio, as chairman. This committee is keeping a careful watch over the output of publications, and making reports annually to the Fundamentalist Association. Not only are they recommending worthy publications, but they are creating the needed literature. Any one wanting to keep abreast with the progress of fundamentalism ought to have the *Christian Fundamentalist*, which may be ordered from 1020 Harmon Place, Minneapolis, Minn.

And now, in closing, I want to say, that while I shall appreciate the let-up in my work, I shall miss writing for the Fundamentalist department. But I rest my faith in the integrity of God's Word, and the ultimate triumph of his truth. The future is as bright as the promises of God. I hope to be able to put in book form some of my writings of the past seven years—that, at least, is my dream. I shall be pleased to hear from my friends at any time. Adieu and God bless you.

DENOMINATIONAL "HOOK-UP"

The Boulder and Denver young people are looking forward now to the summer camp in Big Thompson Canyon—the site being furnished by Mr. and Mrs. Manford Potter. Mr. A. J. C. Bond of Plainfield will be the director and the camp will close with a Teen-Age Conference. Young people from North Loup and Nortonville are expected.—*Anon.*

Seventh Day Baptist interest is being stirred up in Scotland and Rev. James McGeachy of the Mill Yard Church in London is hoping to organize a church soon. This interest, largely, has grown out of an enlarged circulation of the *Sabbath Observer*. During "the last six months the circulation of our little quarterly has increased from one thousand to four thousand. This has been accomplished by the house to house canvassing of the paper. I sold fifty-two copies last Sunday in over three hours, and forty-eight copies the previous Sunday in about two and one-half hours. . . . It is an outlet for missionary enthusiasm and augments the local funds."—*Correspondent.*

Mr. and Mrs. Irving Crandall have returned to Leonardsville from Daytona Beach, Fla., having spent some weeks on the way at the home of their children in Plainfield, N. J.

Rev. H. L. Polan and family and Miss Jessica Brown went Sunday afternoon to visit relatives in Lincklaen and DeRuyter and to attend a Union Sunday evening service held in the S. D. B. church in De Ruyter. During the afternoon they visited the old churches where Mrs. Polan's grandfather, Rev. Russell G. Burdick, preached in Lincklaen and on Cuyler Hill and saw the site of the birthplace of her mother, her grandfather and several aunts and uncles. In the evening two religious dramas were presented by members of the S. D. B. church of De Ruyter under the direction of Pastor and Mrs. T. J. Van Horn. Also the five pastors who sang together during the evangelistic meetings held here last fall, rendered several inspiring selections.—*Brookfield Courier.*

Salemville, Pa. — Mr. Marvin Foster was a most welcome visitor at his home over the second week-end in April. Professor Siedhoff, head of the music department of Salem College, with Marvin, Russell Kagarise, and Mr. Charles Harris of Shiloh, N. J., a student with our boys in Salem College, drove through on Friday afternoon April 10, and returned the following Sunday afternoon. Marvin and Professor Siedhoff worshiped with us Sabbath morning.

As to our relation to God, what does the Sabbath stand for in our lives? Let us be sure God intends it to be the "sign" between himself and his people. But do we always express this Sabbath-sign as we should? I fear not. Whenever a professed Christian Sabbath keeper desecrates, misuses the Sabbath day, he tramples, as far as he is concerned, that "sign" between himself and his God, under his feet. Shame on the professing Sabbath-keeping Christian who would do such a thing as that.

One may well wonder if the Sabbath-sign destroyer is aware of the evil he does—most of all to his own soul—really unchristianizing himself while at the same

time he still pretends to his fellow men to be a Christian. Well, he may deceive men but he cannot deceive God. When we recall the truth that the Sabbath in our lives is a type (sign) of that heavenly rest into which we all hope sometime to enter, we should be very careful how we use it or abuse it. Let us be sure that "God will not hold him guiltless" who misuses his "sign" between himself and his people.

What is the Sabbath to you? Do you use it as a "sign" between you and your God as he intended you should? Answer to "the Lord of the Sabbath."

—*The Church Messenger.*

New Market, N. J.—A "get-together" social was held in the parlors of the Piscataway Seventh Day Baptist church in New Market, Sunday night, June 7. A free supper was served at six-thirty, of which more than forty partook, by the Ladies' Aid society. An interesting program of readings by Mrs. Frank Kellogg and Miss Ethel Rogers, illustrated by various classes and church groups, was enjoyed by all.

Pastor Herbert C. Van Horn was welcomed back last Sabbath to his pulpit from his field trip through the Northwest. A good representative congregation greeted him and gave earnest heed to the message—"Onward With Christ, Spiritually."

Mr. E. T. Rogers, long-time active and useful member of the Piscataway Church, is visiting his brother, Deacon Charles Rogers, and other New Market friends. Mr. Rogers has lived in the orange country of California for more than twenty years.—*Correspondent.*

TWO SACRED DRAMAS

The sacred dramas presented last Sunday evening, at the Seventh Day Baptist church at the regular union service of the village churches, was one of the most impressive scenes the writer has ever witnessed.

The first drama was Paul's masterly defense before King Agrippa. Stanley Phillips as Paul, Lyman Coon as King Agrippa, Raymond Burdick as Festus, vividly portrayed the scene, with a background of court attendants in oriental costumes.

In the second drama, "The Witnesses," a

lighted candle was placed at the front of the stage, which was to represent the Light of the World—Jesus. The witnesses came one by one to obtain their light from the candle, and then gave their testimony why they were convinced that Jesus was the Divine One, the Son of God.

Among so many, all doing well, it is difficult to specialize, but the first witness Phineas Burdick, grave, earnest, and dignified, as John the Baptist, gave a strong testimony to his knowledge of Jesus as the Christ. Mrs. John Crumb as Mary, the mother of Jesus, was almost ideal in that part. Newton Oursler, as a Roman soldier, humbly acknowledged "Truly this was the Son of God." Little Robert Oursler as the "Little Lad," who shared his lunch with the five thousand was very appealing.

After all had given their testimony, the room was darkened, and the lights of those who had witnessed appeared as a cross; then each one carrying his light, passed down into the darkness until a "Girdle of Glory" encircled the room. While this was being done, the following words of a song were rendered:

O, if all the lamps that are lighted
Would steadily blaze in a line,
Wide over the land and the ocean,
What a girdle of glory would shine!
How all the dark places would brighten,
How the mists would roll up and away,
How the earth would laugh out in her gladness
To hail the millennial day.
Say, is your lamp burning, my brother;
I pray you look quickly and see,
For if it were burning, then surely
Some beams would fall brightly on me.

This was a beautiful and most impressive ending to a unique presentation of Bible truths.

The dramatization of these subjects grew out of the study of the Acts of the Apostles and the Gospel of John, by Pastor and Mrs. Van Horn and members of their classes.

The gospel singers of the Evangelistic Committee of the Central Association were present and sang several selections which were greatly enjoyed. Rev. Loyal F. Hurley, Adams Center; Rev. H. L. Polan, Brookfield; Rev. Paul S. Burdick, Leonardsville; Rev. George Sorensen, Verona; and Rev. T. J. Van Horn, were the members of this group. It is hoped that these men will be here to help in a series of meet-

ings at the Seventh Day Baptist church which are being planned for in the late autumn.—*De Ruyter Gleaner.*

INDIAN THRILLS ON RAILROAD TRAIL BY JESSIE T. BABCOCK

A story which appeared in the *Loyalist* last spring copied from a Nebraska exchange reminds me of a similar story.

Several years ago, a lady entered the furniture store of Harrison E. Davis, with a picture to be framed. It was a scene of the building of the Union Pacific railroad on the Nebraska plains. The workmen had their guns handy, the covered wagons and baggage were arranged as a barricade around the camp, and Indians were seen in the distance. A gentleman standing near looked at the picture and uttered an exclamation of surprise and pleasure.

"That's as natural as can be. I'd almost think it was a picture of the camp where I worked."

Interested questions drew out his story. He was Ed. Stewart, father of Mrs. Claude Thomas, one of our early settlers across the river. As a young man he served in the Union Army during the Civil War, then came to Omaha and joined an outfit to work on the new railroad, then being built across Nebraska. They had many thrilling moments on account of the Indians, but nothing serious happened. Late in the fall they were sent into Omaha to winter.

But when the young man thought of re-joining the outfit and working farther and farther away from civilization, he realized his ambition did not lie in that direction. Rebel rifles had furnished enough thrills for one life without running up against an Indian's scalping knife, so he turned his back on the Union Pacific and found work elsewhere. That summer, every member of the party he had thought of joining, was massacred by the Indians. — *From North Loup Loyalist.*

I envy Oscar Odd McIntyre his leisure to stroll. Thoughts while strolling! If some of us took time to stroll maybe we too could get some thoughts. My thoughts have to be pretty snappy ones to keep up with my pace, and usually they chase each other so fast they are out of consciousness before I reduce them to pen and paper.

That makes me think of one of Fred Howard's paragraphs: "One of the highest salaried column writers in the states says the way to write a column is to take a pencil and some paper and write. He also says an idea may be found useful, but is not essential. Evidence is at hand to prove that the system is largely practiced." I guess it's about time for me to ring off.—*North Loup Loyalist.*

PRESENTED WITH RADIO

Last Thursday afternoon Dean and Mrs. Main were presented with a fine Victor radio. It was the gift of the senior class of the seminary, other students and the teachers, including Professor Wingate. The dean was in his classroom and Mrs. Main was hastily called over to Mrs. Curtis F. Randolph's to help her in some plans she had for improving one of her rooms, and, meanwhile, Professor Wingate and the students installed the radio and turned it on. Mr. Harley Sutton of the senior class made a gracious and generous presentation. The entire procedure was an absolute surprise.

Little Genesee, N. Y.—There were no services at the church Sabbath morning on account of Memorial services at the Genesee and Bolivar cemeteries. The Bolivar Central School band furnished music at both places. Rev. A. L. Davis gave an address and Phylis Voorhees gave a recitation at Genesee.—*Alfred Sun.*

FROM HERMAN PIETERS

We take the following interesting items from a letter written by Herman Pieters to Mrs. Pieters. Mr. Pieters left a few weeks ago for his old home at Rotterdam, Holland, to attend the twenty-fifth wedding anniversary of his daughter and husband, the latter having sent him the money for the entire expense of the trip. There are many other interesting things in the letter that Mrs. Pieters was so accommodating to let us read:

On reaching Rotterdam there were nineteen waiting for him, and on arriving at the home of his daughter, other relatives and friends joined the welcoming party. Every day was filled in welcoming friends who came with congratulations, until ninety bouquets of flowers had been received. On

Sunday they stood from two-thirty until five o'clock. May 13, was the big day and they feasted from six o'clock at night until five the next morning, with nearly two hundred people in attendance. The night was spent in all kinds of plays, dancing, eating, etc., until at five they had all departed for their home and to sleep during the day as it was a holy day.—*Alfred Sun.*

GEORGE B. UTTER

George B. Utter was elected president of the Westerly Lions Club at the annual meeting which was held this noon at Peckham's Inn.—*Westerly Sun.*

[Mr. Utter, a member of the Commission of the Seventh Day Baptist General Conference, is the editor of the *Westerly Sun.*—ED.]

TO OUR MOTHERS

To my mother and all good mothers; to my mother and all patient, toiling, loving mothers; to my mother and all mothers who are losing their lives so that they may find them again in the larger lives of their children; to my mother and all unknown mothers, who, though unheralded and unsung, have kept our heart strings tuned by the sweetness of their lives, do we this day erect in our memories the imperishable monument of loving, undying gratitude.

To you we bring our highest honors, and pledge our unceasing devotion and loyalty. We honor you not with flowers only, nor by mere word of tongue, but in our hearts we crown you Queen of May.

There were the cares, the heartaches, and tears which our restless and enigmatical youthful lives have caused for which we would gladly atone. But there is no paying except it be with our love and our lives—clean, strong and faithful.

May your earthly pilgrimage be a happy one and may your pathway ever become brighter lighted with the light of the Eternal One.—*Nortonville Review.*

John Wheeler was here a short time ago visiting relatives and friends enroute from Dallas, Tex., to Milton, Wis. He now lives in Boulder, Colo., but his home as a boy was on the "Lane."

Pastor Ogden gave the address before the Father and Son banquet at Valley Falls

this year. It is an annual community affair attended by about one hundred fathers and sons and under the sponsorship of the Hi-Y club in the high school.

The brotherhood closed its season with an all-church party, as usual, on April 19. This social was a "jitney" affair at which each person purchased his refreshments at the rate of five cents an item. This plan was intended to make the social pay its own way, as the brotherhood had accumulated considerable indebtedness for past socials.

A diverting program under the direction of Allie Stephan, chairman, included a mock indoor track meet consisting of trick events and a stunt playlet entitled "The Gathering of the Nuts." About eighty were present.

Pastor Ogden has been asked to be director of the boys at the new young people's conference camp near Boulder in July, sponsored by our Colorado churches and the Tract Society. The Teen-Age Conference will be in connection with this camp.—*Nortonville Review.*

Rev. H. Eugene Davis and family spent the week-end at Walworth, where he conducted services at the Seventh Day Baptist church of which he was formerly pastor for several years and visited with many friends there and at Delavan and Lake Geneva. On Tuesday of this week they left for Battle Creek, Mich., where they will remain for several days.—*Alfred Sun.*

Plainfield, N. J.—The publishing house regrets very much having to lose Mrs. Dena Lewis from its workers in the front office. Mrs. Lewis has been with us nearly four years; she has endeared herself to us and has been most efficient in her duties. Thursday afternoon, June 4, one-half hour before closing time, the employees from the print shop and the office workers met together for refreshments, good-bys, and Godspeed for Mrs. Lewis, who was leaving the following day for her old home in North Loup, later to take a course in nurse's training in Omaha, Neb.

Energy, concentration, perseverance are of more value than talent.—*Selected.*

STATEMENT ONWARD MOVEMENT
TREASURER MAY, 1931

	May, 1931	July 1, 1930, to May 31, 1931
<i>Receipts</i>		
Adams Center	\$ 734.70	
Albion	\$ 10.00	78.34
Alfred, First		1,575.27
Alfred, Second		424.35
Andover		25.20
Attalla		
Battle Creek		171.60
Berlin	20.00	186.11
Boulder		75.00
Brookfield, First		208.40
Brookfield, Second		197.31
Carlton		70.16
Chicago		
Denver	\$ 9.00	
Ladies' Aid society	25.00	
	\$ 34.00	159.00
De Ruyter		327.00
Detroit		
Dodge Center		304.50
Edinburg		74.12
Exeland		
Farina		300.00
Fouke	10.00	96.87
Friendship		150.00
Genesee, First	\$114.50	
Sunshine Society, special ..	25.00	
	\$139.50	418.00
Gentry		7.00
Hammond		134.00
Hartsville		39.00
Hebron, First	30.00	95.00
Hebron, Second		
Hopkinton, First		
Christian Endeavor society, special	6.00	730.00
Hopkinton, Second	6.75	39.50
Independence	55.00	524.00
Jackson Center		12.00
Little Prairie	10.00	33.80
Los Angeles		115.50
Lost Creek		40.00
Marlboro	31.00	146.37
Middle Island		37.50
Milton	184.00	1,944.12
Milton Junction		990.20
New Auburn		22.50
New York City	\$ 67.13	
Special	36.18	
	\$103.31	910.70
North Loup		462.91
Nortonville		153.31
Pawcatuck	\$350.00	
Christian Endeavor society, special	7.00	
Junior Christian Endeavor society, special	2.00	
	\$359.00	3,967.00

Piscataway	53.00	275.20
Plainfield	\$526.00	
Woman's Society for Chris- tian work, special	100.00	
	\$626.00	2,717.30
Portville		10.00
Richburg	23.00	126.00
Ritchie		25.00
Riverside		750.00
Roanoke		10.00
Rockville	\$ 36.70	
Loyal Workers	5.00	
Christian Endeavor society, special	2.00	
	\$ 43.70	187.40
Salem		1,145.50
Salemville		74.07
Scio	16.00	16.00
Scott	7.00	7.00
Shiloh		537.50
Stonefort		26.65
Syracuse		
Verona		238.50
Walworth		111.00
Washington		
Waterford	\$ 10.00	
Christian Endeavor society, special	3.00	
	\$ 13.00	222.00
Wellsville		10.00
Welton	24.00	279.62
West Edmeston		90.00
White Cloud		208.75
Woman's Board		75.00
Southwestern Association ... Individuals		17.00
Mrs. Mary S. Maxson, Sanger, Calif.	\$ 5.00	
F. C. Wells, Honolulu	100.00	
	\$105.00	635.00
Interest		12.04
Conference collections		573.10
		\$24,359.97
Denominational budget, eleven months	\$21,066.17	
Specials	3,293.80	
Total	\$24,359.97	
<i>Disbursements</i>		
Missionary Society	\$950.30	
Specials	56.18	
	\$1,006.48	
Tract Society		229.16
Sabbath School Board		111.18
Young People's Board		52.70
Woman's Board	\$ 14.62	
Special	25.00	39.62
Ministerial Relief		116.96
Education Society	\$ 43.86	
Special	100.00	
		143.86

Historical Society	14.62
Scholarships and Fellowships.	35.19
General Conference	131.41
	<hr/>
	\$1,881.18

HAROLD R. CRANDALL,
Treasurer.

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

THE PLAINFIELD WOMAN'S SOCIETY CLOSES ITS WORK

The closing of the year's activities of the Plainfield Woman's Society, Wednesday, June 3, took the form of a garden party at the home of Mrs. Frank Hubbard.

Between fifty and sixty members and friends were served a delightful luncheon at tables on the lawn under the trees, with a beautiful flower garden for a background. Several visitors were present, among them Mrs. Ethel Gavitt and her mother, Mrs. A. C. Rogers, who for several years have been living in the West and South. It seemed good to have these dear friends with us again.

At the close of the luncheon, Mrs. Hubbard, president of the woman's society, in a gracious manner, presented to Mrs. Dena Lewis a beautiful etching, and a book for Miss Myrtle Lewis (who was unable to be present) as tokens from a few of their friends of the love and esteem which the Plainfield people have for these two young women, who were soon to leave us. Although taken completely by surprise, Mrs. Lewis accepted the gifts in a pleasing manner and said it was harder than at first she thought, to leave Plainfield. These friends were returning to their homes in the Middle West. Later Mrs. Lewis will take a course in nurse's training in Omaha, Neb., and Miss Myrtle will resume her profession as instructor in nursing. We shall miss them from our midst and hope at some future time they will come back to live among us.

The woman's society will resume its work in the fall, after the summer vacation season is over.

L. B. L.

Sabbath School Lesson XIII.—June 27, 1931.

SUNDAY IN THE EARLY REFORMATION.—Matthew 5: 13-20.

(For Lesson Notes, see *Helping Hand*)

THE SABBATH RECORDER

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

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

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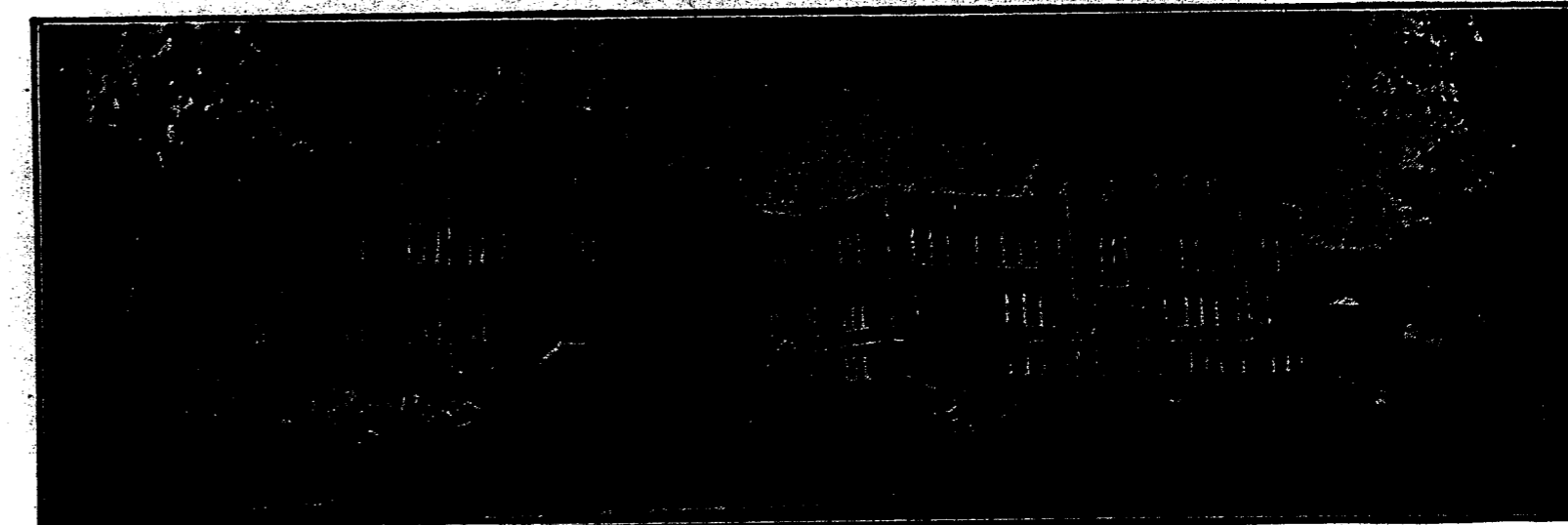
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RECEIPTS
For the Several Items
 OF THE
Onward Movement Budget
 TO
JUNE 8, 1931

	Amount of Budget	Amount Raised	Amount to be Raised
Missionary Society	\$32,476.00	\$14,059.37	\$18,416.63
Tract Society	7,834.00	2,847.78	4,986.22
Sabbath School Board	3,800.00	1,467.11	2,332.89
Young People's Board	1,800.00	700.44	1,099.56
Woman's Board	500.00	319.67	180.33
Ministerial Relief	4,000.00	1,432.19	2,567.81
Education Society	1,500.00	748.86	751.14
Historical Society	500.00	176.33	323.67
Scholarships and Fellowships	1,200.00	424.20	775.80
General Conference	4,490.00	2,703.06	1,786.94
Totals	\$58,100.00	\$24,879.01	\$33,220.99

Some of the items have received various amounts specially designated to them. These special gifts, to the amount of \$3,303.80, are included in the amounts raised.

Amount received the past week \$1,280.63

The Sabbath Recorder

Vol. 110

JUNE 22, 1931

No. 25

A PRAYER FOR FAMILY LOVE

Father,
 Grant unto us true family love,
 That we may belong more entirely to those whom thou hast
 given us,
 Understanding each other, day by day, more instinctively,
 Forbearing each other, day by day, more patiently,
 Growing, day by day, more closely into oneness with each other.

Make us perfect in love for these our dear ones,
 As knowing that without them we can never be made perfect
 in thee.

—From A Book of Prayers for Use in an Indian College,
 Federal Council Bulletin.

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