

**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
<b>Totals</b>	<b>\$58,100.00</b>	<b>\$24,879.01</b>	<b>\$33,220.99</b>

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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# 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, Ncrtonville, 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.

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**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 administrated and safeguarded for the best interests of the beneficiaries in accordance with the wishes of the donors.  
 The Memorial Board acts as the Financial Agent of the Denomination.  
 Write the Secretary or Treasurer for information as to ways in which the Board can be of service.

## SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

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

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

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

### ASSOCIATIONAL SECRETARIES

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

## SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

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

# The Sabbath Recorder

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

VOL. 110, No. 25

PLAINFIELD, N. J., JUNE 22, 1931

WHOLE No. 4,502

## EDITORIAL

### A MEETING OF THE RELIGIOUS PRESS

There has always been a need of clear and high thinking on the part of the religious press. Never before was there a greater need for such thinking than the present. Perhaps there was never a deeper longing on the part of religious readers that the press should clarify the air, if possible, and afford the Church a larger vision and a broader horizon.

From a pass below Long's Peak, recently, was afforded a grand view of the open prairie country, eastward—a view of land meeting sky in a far distant purple haze. A few hours before the great mountain system had been seen from these plains. Both views are essential for a fair comprehension of the whole. The religious press must view its work and its responsibility as a whole. It must meet the needs of many classes of readers. It must recognize the needs of its constituency and at the same time keep in mind the high ideals of its calling. There are broad prairies of humdrum experience and the leveling effects of daily contacts. Right perspective must be given and the needs of the "everyday" must be met. On the other hand, there are heights to be viewed and attained—heights that challenge the courage and strength of those who must live for the most part in the valleys. Mountain—valley—plain—life must be evaluated and helped. But who is able for such a task?

A few weeks ago there was a meeting of the Editorial Council of the Religious Press at Washington with some forty present at

the opening session. The program was interesting and the discussions were especially helpful. Problems of the religious press were considered and a "way out of some of the present difficulties was sought." The circulation of all periodicals, alike, according to testimony, was affected by the economic depression. However, there was prevalent a sense of good cheer and many were of the opinion that the best day of the religious paper is ahead, and that such a periodical is needed now as never before, for "promoting religious work and meeting current forms of infidelity." It was a lively, though serious meeting. One editor reported having asked a reader if he read the joke column. "Oh, yes," was the reply, "I read your editorials every week." Another suggested if an editor had something that ought to be published but which he might wish to hide, "just put it in with the editorials."

Doctor Rawlins of the *Missionary Voice* urged the need of the editor's "thinking himself through the fog." The subject was discussed—How can the editor please all? "What kind of an editorial will please everybody?" The answer was, "There is no such animal." The writer regretted he could not remain and with the rest of the fraternity call upon the President. Mr. Hoover, however, did not seem to miss anyone. His appreciation, it is reported, was very satisfactory, and the callers were sent away, as it seems all callers are, with a comfortable feeling. Is this not a high mark, after all, of real Christianity?

**The Longest Sermon** The pulpit has now entered into the endurance test arena. A Negro minister in Washington, D. C., recently preached a sermon twelve hours and ten minutes long. "The attendance" was reported "excellent and the collection the same." The preacher, pastor of the Mt. Zion Baptist Church, claims for his effort

the "World's record for the longest sermon." One can scarcely keep from questioning the motive of such preaching, however he may appreciate the parson's staying qualities. It seems the preacher was sustained during the ordeal by "four lamb chops, a chicken leg, and a glass of milk." Just what sustained the congregation is not

told. Perhaps the congregation was furnished in relays. Or perhaps the occasion may have been commercialized and the rest of the chicken served with ice cream and cake. The subjects presented may have been ably discussed. Certainly a production of 88,794 words affords opportunity for ample treatment.

However, it is not to criticize sermonic effort or speak lightly of it, but to give point to the query—why should the pulpit give way to the modern craze of endurance tests? Flag pole sitting, flying stunts, endurance dancing may make a certain appeal to some people and be of certain publicity value. But on the whole, there is little in them to commend. But how a preaching stunt can be justified, or how the kingdom of God can be benefited thereby is a question meriting a negative answer.

**"Is It Nothing to You?"** It should be of deepest concern to every loyal Seventh Day Baptist that less than one-half of the denominational budget has been raised during the first eleven and one-half months of the Conference year. Two-thirds of what is lacking constitutes the total indebtedness of our boards. Is it not too bad? It is *more*. It is humiliating. It tells more about us than that times are hard. It says to an observing world that Seventh Day Baptists are interested in other things much more than they are in the work of the kingdom of God. It is time to stop "patting ourselves on the back" for past achievements. It is time to stop lamenting over the "former glories" of churches and numbers. It is time to leave the shade of the "juniper tree," and to go in the strength we now have to the mountain, and to hear the "still small voice," directing us to finish uncompleted tasks. There may be nothing spectacular in the work awaiting us, but the mission is urgent and demands determination and a willingness to make sacrifices.

Read and reread the statement from Treasurer Crandall. Look again on the back cover of this RECORDER and grasp the significance of the last appeal of the Conference Finance Committee. Fill out your check and forward it at once. Read, too, the resolution passed by the Eastern Asso-

ciation last week. Let every one take that resolution as a challenge to his personal responsibility. The entire budget can be raised *yet* if every one, old and young, will do his part. Talk it up. What do "Amos and Andy" do? They create interest in a certain tooth paste. Publicity means much. Talk and think and pray concerning the raising of the budget. *Give* for the budget. You will notice the earnest attempt to help reported from the Second Alfred Church. Doubtless other churches are making similar efforts. Enlist every child from kindergarten age to our oldest member. If every such one will put his effort to this task—effort represented by nickels and dimes, silver and paper money—the budget will be raised. *But* it will have to be done *now*. Who will give a second tithe for this purpose? Who will give a June day's income, or May's, for such a purpose? Let this be over and above anything already pledged, planned, or paid. It means far more than a budget raised, or even a debt paid. Visualize again Christ's need of your loyal support. Visualize again the loss to his kingdom if we fail to do our part. Many are already sacrificing. The writer knows that. The pity is that such as they will be the ones to take this most seriously to heart, while others will easily pass it over. Eight days remain to make good before the Conference year closes. God's cause suffers because of man's indifference, ingratitude, and unfaithfulness. "Is it nothing to you?"

### FINANCIAL STATEMENT

BY REV. HAROLD R. CRANDALL

RECEIPTS FOR THE SEVERAL ITEMS OF THE ONWARD MOVEMENT BUDGET TO JUNE 15, 1931

	Amount of Budget	Amount Raised	Amount to be Raised
Missionary Society . . . . .	\$32,476.00	\$14,195.21	\$18,280.79
Tract Society . . . . .	7,834.00	2,884.51	4,949.49
Sabbath School Board . . . . .	3,800.00	1,480.10	2,319.90
Young People's Board . . . . .	1,800.00	706.50	1,093.42
Woman's Board . . . . .	500.00	321.37	178.63
Ministerial Relief . . . . .	4,000.00	1,445.83	2,554.17
Education Society . . . . .	1,500.00	763.97	736.03
Historical Society . . . . .	500.00	178.03	321.97
Scholarships and Fellowships . . . . .	1,200.00	428.30	771.70
General Conference . . . . .	4,490.00	2,718.39	1,771.61
Totals . . . . .	\$58,100.00	\$25,122.29	\$32,977.71

Some of the items have received various amounts specially designated to them. These special gifts, to the amount of \$3,348.80, are included in the amounts raised.

Amount received the past week \$243.28.

### THE ASSOCIATION

Again the time for the annual meetings of the associations has come and the friends of the Eastern group have been coming in. The ninety-fourth session of the Eastern Association was called to order by its moderator, Pastor Herbert L. Cottrell, at Marlboro, N. J., Thursday evening, June 11. When he announced that Rev. Eli F. Loofboro, pastor of the near, sister church of Shiloh, would conduct the devotional service just eighty-one people were present. Others came a little late. Representatives from all but two churches of the association were present at this initial meeting. Rev. E. H. Bottoms, delegate from the Southeastern, and Rev. Paul S. Burdick from the Central were also present.

While distances are not so vast as in the Northwest, even here cars from northern New York and from New England did not attempt to drive in one day. Residents of north Jersey make the trip easily in three and four hours. How different from the mode and time of travel ninety-four years ago. However, in those days people *took* time necessary to make the journey and for four *full* days of meeting. Machinery, instead of giving us more liberty, has made us slaves.

In the address of welcome the moderator presented in a most helpful manner an exposition of the association text—"Enlarge the place of thy tent, and let them stretch forth the curtain of thy habitations; spare not, lengthen thy cords, and strengthen thy stakes." Looking back through all the years, we feel that the Lord has led us all the way. In spite of dark days, discouragements, and failures these years have in them the record of growth and progress. If the leadings of the Lord have seemed invisible, it is because we have not lived close enough or have not had the vision to see. But we are encouraged as we see how our folks, going on before us, have met the tests of life and have proved faithful to God. The names of our leaders have ever meant much to us. As the trade names—"Sunkist," "Arrow," etc., have meant millions to their promoters, even infinitely more in spiritual ways have meant to us such names as Hiscox, Hubbard, Bab-

cock, Clarke, Burdick, and others. Such men have stood on the foundations and helped us to realize the significance and worth of our text. Seventh Day Baptists, as Israel of old, submerged in Babylonish captivity, need take these words of encouragement and inspiration for enlargement and greater stability. As always, there is the "righteous remnant" hungry for God and things spiritual, who must prove true to him, courageously and persistently. Let us "look up not down, out not in, and go forward not backward and lend a hand to all in need." You would all be welcome here, even with "all your families." "Whatever there is lacking of modern conveniences in our homes we hope more than to make up by the cordiality of our welcome and love."

### RESPONSES

From the usual custom a departure was made in the response to welcome. A short response was given by a representative from each church, the only ones not responding being Cumberland, New York City, and Waterford. The pastor and others from the latter are to be present. In happy and well expressed words was spoken the appreciation of the First Ashaway, R. I., and Second Hopkinton churches, Rockville, Pawcatuck (Westerly), Berlin (N. Y.), Plainfield, Shiloh, and Piscataway (New Market), N. J. From the last one, the response was written by Frank Kellogg and read by the pastor. It follows:

FROM PISCATAWAY CHURCH  
BY FRANK KELLOGG

I feel it no small honor to be chosen as one to bring to this gathering of Sabbath-keeping Christians greetings from the oldest of all our churches, the Piscataway Church at New Market, of which I am a member.

We are gathered here in the interests of the biggest and most important business on earth—the King's business—and if we are to carry on successfully there must be a feeling of brotherhood and comradeship, a kindness one toward another, which makes it possible to work together in harmony.

The welcome which your pastor has just extended, which I believe we all feel expresses not only his own feelings, but those of each member of this church also, creates just that atmosphere and gives us all that "at home feeling" and those words of welcome, "Glad to see you," ring with sincerity.

So in the words of Paul I wish to extend greetings to the saints and faithful brethren and sisters in the church which is at Marlboro, and I feel sure that at the conclusion of these meetings we will thank our God for every remembrance of you.

There are a number of reasons why it is profitable for the various groups of churches to come together, and not the least and possibly the greatest, is the social side. In getting together we often make new friends and discover relatives we had never before heard of. For almost always when I meet a stranger who is a Seventh Day Baptist, I find him to be some sort of a cousin ten or twelve times removed, or an uncle or an aunt, or possibly a great grandfather or a greater grandmother; at least they remember hearing Daniel Webster mention our name.

The social side of life which is typical of the earthly life of our Master, is a great power for good. It leaves pleasant memories along the pathway of life as we go about our Father's business. The very warmth of your welcome coming from the fires of Christian love and friendship thrills and inspires us and sends a flood of warmth into our hearts and gives us a greater hope and a vision of that greater welcome we shall receive at the final home-coming when Christ, himself, shall be in our midst.

There is nothing like a royal welcome to create friendship; friendship creates love; love draws us together and makes it possible to work together in unity, which is one of the paramount desires of this gathering.

Hebrews 10: 22-25—"Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) And let us consider one another to provoke unto love and to good works: Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching."

Galatians 6: 9, 10—"And let us not be weary in well doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."

Psalms 133—"Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment on the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments; As the dew of Hermon and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life forevermore."

#### THE QUIET HOUR

The first session was closed with a short Quiet Hour service by Rev. Herbert C. Van Horn of New Market. Following a season of silent prayer, he spoke on the enlarging effect in individual, church, and denominational life, of the experience from a sense of the great reality of Christ's

personality. His great affirmations lead us back to the sense of God's realness and presence. We need to learn "to be" even more than to learn "to have." In his affirmation, "I am the Way," Jesus leads us to God. Doctor Poling's classic reply to his son's searching question—"Dad, what do you know about God?"—"I do not know much yet but, John, what I do know has changed my life," expresses a truth we all need to learn. The world is not wanting to know so much about our creed or our philosophy or theology. It wants to know what we have let God do for us in changing our lives. Yes, a changed life is essential.

#### A SERMON

A most thoughtful sermon was preached Friday morning by Rev. Paul S. Burdick of Leonardsville, N. Y., delegate from the Central Association, on Law and Liberty. The point of view of his clear discussion was pertinent to the world situation today, especially to the conditions existing in our midst in America. No human institution, he declared, can impose a solution of the problem of liberty upon any person or group. Four laws governing liberty were suggested, namely, (1) Liberty comes when we impose restrictions upon ourselves. (2) Liberty abused or misused will be taken from us. (3) Liberty is founded upon self denial and self sacrifice. (4) True liberty resides in the recognition of certain unchanging and beautiful laws of God. Truth is not something merely that can be sought after or experimented for and grasped or rejected, but that which abides in an unchanging God. Such a sermon, however, is hard adequately to report and Brother Burdick has promised it for RECORDER readers. It will appear accordingly as opportunity affords.

#### OTHER FORENOON INTERESTS

The morning session opened with twenty-one present, and interesting reports were made by delegates to sister associations and by delegates from sister associations. Rev. E. H. Bottoms appeared from the Southeastern, and Rev. Paul S. Burdick from the Central. Letters from six churches were read and they are so good that they follow:

To the Eastern Association.

#### GREETINGS:

The Marlboro Church has been anticipating the coming of the Eastern Association and prays that the meetings may result in a deepened spiritual life—and a greater devotion to the work of the Master.

Some changes were necessary in the personnel of the executive committee, which now stands as follows: President, Rev. H. L. Cottrell, Marlboro; Vice-President, Auley C. Davis, Shiloh; recording secretary, Miss Franceil Davis, Shiloh; corresponding secretary, Miss Ella Tomlinson, Marlboro; and Mrs. B. B. Sheppard of Shiloh has kindly consented to assist our committee on music.

Mr. and Mrs. Thomas Davis were appointed committee on entertainment, and Mrs. Davis and daughters have done the decorating of the church, which has been a source of pleasure to all.

The church life has moved on in about the same lines as reported last year with a good degree of interest. We are grateful for the faithful and efficient work of our pastor and wife.

Under the direction of the church grounds committee—William Laurence and Joseph Bivins — and with the assistance of other men of the church, great improvements have been made on our church lawn.

On Memorial day the fourth twilight memory service was held at which time over one hundred people listened to a fine address by Herbert N. Wheeler, chief lecturer of the Forest Service, at which time he dedicated two beautiful trees—an oak and a birch—to the memory of his father and mother, Rev. and Mrs. S. R. Wheeler who faithfully ministered to the church at Marlboro a number of years ago.

Other beautiful shrubbery was dedicated in loving memory of Henry D. Laurence and Mrs. Dora Staub.

The church has called Robert Jones and William Laurence to serve as deacons, the ordination to take place at this association.

The church has lost two members by death: Mrs. Elvira Ware and Mrs. Dora Staub; and one member has been added by baptism: Mr. Geo. Allen.

May we all

"Take time to be holy,  
Speak oft with our Lord,  
Abide in him always  
And feed on his Word."

Respectfully submitted,

LUTHER S. DAVIS,  
Church Clerk.

#### FROM THE PAWCATUCK (WESTERLY) CHURCH

The Pawcatuck Seventh Day Baptist Church sends greetings to the sister churches of the Eastern Association.

We pray that under the direction of our heavenly Father, all of your meetings may be most helpful and harmonious, and strengthening to our denomination as a whole.

Our year's work has gone on very efficiently under the direction of our new pastor, Rev. Harold R. Crandall.

There have been five additions to our membership during the year, and seven losses by death and one by letter.

#### FROM THE NEW YORK CITY CHURCH

In reply to your request for a communication from the New York City Church, I beg to say, first of all, that since July 1, 1930, we have been without a pastor, nor do we have any immediate prospect of obtaining a pastor—much as a church situated as ours is in need of pastoral work.

Our pulpit is filled, for the most part, in a very acceptable manner by the young pastor of the Judson Memorial Baptist Church in New York City, in whose edifice our church has worshiped for more than thirty years. At the time of our communion service, we have been fortunate so far in having with us one of our own Seventh Day Baptist ministers.

The membership of the church remains the same in number as a year ago.

Our Sabbath school is carried on actively under the leadership of Dr. Harry W. Prentice, who has been our superintendent for many years. More recently, a young people's class has been added with the Rev. Laurence T. Hosie, our pulpit supply, as teacher.

Our Woman's Auxiliary holds its monthly meetings regularly in various parts of our parish, which is approximately some thirty-five or forty miles in length, by twenty-five miles in width.

It is our devout prayer that the blessings of our heavenly Father may rest upon the association, and consciously guide you in all your deliberations.

#### FROM THE SHILOH CHURCH

The church and its auxiliary branches have had a busy year. The Sabbath school has taken a notable interest in its young people. Eighteen of the teen-age boys and girls were sent to the banquet and installation services of the Young People's Division of the Council of Religious Education of Cumberland County. Four of our young teachers took the training course in the school at Bridgeton. The Brotherhood made possible a good representation of our young people at the Teen-Age Conference at New Market.

Christian Endeavor week was celebrated by a pageant depicting the organization of the first Christian Endeavor society by Doctor Clark. Later in the week they gave a banquet inviting the neighboring societies and the choir, composed largely of Christian endeavorers, sang at the county hospital.

The trustees have gladdened the sexton's heart by the purchase of a power mower and he has expressed his appreciation by the care of the church lawn and the cemetery.

The Mother's Circle and their families recently held a pleasant evening social at which

time they presented Mrs. Loofboro a friendship quilt. We will miss Pastor Loofboro and his family when they leave us in July to enter a new field at Lost Creek. We pray God's blessing upon his labors there.

#### FROM THE BERLIN CHURCH

The Berlin Church can report no gain in membership, but a loss of one by death and three by letter.

The services have been held as usual, with a consistently uniform attendance. Our pastor gives us splendid sermons and prayer meeting talks. He is a quiet, constructive worker, ever holding and teaching his flock the beauty and necessity of living up to the high privileges we as Christians have.

We are appreciative and grateful for the interest taken in our young people by the pastor's wife, who teaches their Sabbath school class and gives splendid service in a personally prepared course which must linger long in the hearts of these dear young lives.

The choir is faithful at rehearsals and Sabbath attendance and furnishes, each week, special music. Under the efficient leadership of the chorister, Mrs. A. E. Greene, the choir gave, last fall, an old-fashioned concert, in costume, which was very well received.

#### FROM THE WATERFORD CHURCH

We feel that the Lord has blessed us in many ways during the past year. The spiritual condition of the church is good and all the services are well attended.

The Christian Endeavor societies, both senior and intermediate, are doing fine work and are a great help to the church.

Pastor Everett Harris has been with us since last September. He attends Yale Divinity School and has charge of our church services. He has an evangelistic spirit and the first part of April we had a week of special meetings with the help of the ministers of the Rhode Island churches. It was a time of refreshing for the church and we feel that there will be some additions through that effort.

We have had our blessings also our sorrows. In February we met with a great loss in the death of Deacon Isaac Gardner.

The Sabbath school has a larger attendance than usual and the interest is good. The Ladies' Aid society is always busy and is a source of great help to the church.

Pastor Everett Harris will represent us at the Eastern Association.

#### FROM SECOND HOPKINTON CHURCH

The Second Hopkinton Church has no great advancement or losses to report. Our Sabbath services are very well attended and our pastor has given us very many worth while sermons. We have lost one member by death and gained one by letter.

We enjoyed the recent visit and program of the Sabbath Promotion Good Will Committee led by Morton Swinney of Niantic, Conn. Pas-

tor and Mrs. W. D. Burdick were appointed delegates to the Eastern Association at Marlboro, and any other attending members.

#### FROM FIRST HOPKINTON (ASHAWAY) CHURCH

We wish you could see our church since it has been re-decorated for it is very beautiful. Our parsonage has been made up-to-date with all the modern improvements and the yard made to be in keeping with the house. These are items of much satisfaction, but better than these we have a pastor to occupy the parsonage and to minister to the church who is endearing himself to us by his inspiring sermons and his evident kindly helpful spirit. We also enjoy the "pastress" and the two bright children.

Deserving of special mention is the exhibit of quilts and other handiwork by the Ladies' Sewing Society; 354 articles were displayed, some of them 200 years old.

Our choir, with Mrs. J. L. Crandall as leader, has led the music at the regular services and presented special programs for Easter and other occasions including Memorial day, when our pastor delivered the address at our church.

The Christian Endeavor society, although few in numbers, continues to carry out the plans of the Young People's Board.

A Junior Christian Endeavor was organized in March by Pastor Hill that meets at the parsonage each week on Sabbath afternoon.

We hope that the meetings of the association may be a source of benefit to all the churches represented and that the entertaining church may be greatly blessed.

#### A SYMPOSIUM

Pastor Everett Harris of Waterford conducted a most helpful symposium in the afternoon—"Enlisting Young Men for the Ministry." So helpful were the suggestions and addresses of this program that each speaker has been invited and has accepted the invitation to summarize his own address for RECORDER readers. They will appear later.

#### DISCUSSION

##### WHAT IS RIGHT WITH OUR DENOMINATION?

A tailor once ordered a tailor's "goose." He did not trust himself to order two at the same time, not knowing whether to order "geese" or "gooses." The postscript read, "Send another." For fear "symposia" would appear pedantic, the afternoon's discussions have been called by the writer a "Symposium and a Discussion."

We hear enough about what is wrong with everything. Mr. Bond happily introduced the subject. If we were to depend upon the newspapers, we would believe

there was everything wrong and nothing right. However, so many of the wrong things are "news." It is significant that our program committee chose to designate the subject for discussion in the way it has. "What is Right With Our Denomination in Its Organization?" was answered by Dr. William L. Burdick who, to summarize briefly his excellent remarks, said: It is a democracy; every one is his own priest; its mission is recognized as to carry on the work of God. He urged that many church failures are due to bosses.

"What is Right With Our Doctrines?" was presented by Dr. W. D. Burdick, who expressed his conviction that the truths fundamental to the Seventh Day Baptist position of God, Christ as our Savior, and the Sabbath especially are needed by the world. We are counted a small denomination, but of the one hundred ninety denominations in the United States there are more than half of them with less than one thousand adherents, and many with as few as twenty-seven. We need to take courage. "What is Right With Our Ministry?" was reacted to by Rev. Herbert L. Cottrell. He feels that we are wonderfully blessed in our younger ministers who are marked with vision, good preparation, and consecration. Their purpose is pure—they are in to win men to the kingdom of God. There is an optimistic spirit and unity and willingness to sacrifice in our midst. Rev. Harold R. Crandall, treasurer of the Onward Movement, brought encouragement concerning the advances made in denominational finances, but urged a fuller co-operation by the churches in monthly payments and in full for the support of our budget's work. It should be no worse for a church to borrow money for denominational work than for our boards to be forced to do so because as churches we fail to do our part.

Rev. Carroll Hill of Ashaway told us what is right with our young people. And he is right. He named the qualities of receptivity, ambition to do worth while things, and in the best possible ways, wholesomeness, and a desire to know the truth. Especially they want to know the "why" about the Sabbath. We must show them. In closing the discussion

Doctor Bond spoke of the sacraments, three outstanding ones being baptism, the Lord's Supper, and the Sabbath. The first symbolizes Christ's atonement, the second his presence, and the third his reality and immanence. The afternoon's session closed with a helpful Quiet Hour service conducted by Rev. E. H. Bottoms who brought us a message on Christ as the Door and the Good Shepherd. He came that his people might have life and in a larger abundance.

#### THE SABBATH EVENING CONFERENCE MEETING

At the beginning of a beautiful Sabbath the church was well filled with worshipers who remembered "In the beginning God created the heavens and the earth," and that he set apart the Sabbath and sanctified it to holy purposes for man's best good. Rev. Willard D. Burdick, Conference president, brought the stirring message, "With the Master seeking lost men." Jesus called Andrew and Peter and the others to follow him. Their experience planted the longing to tell others. He quoted another as saying, "The man who preached to Carey preached to India." It was true, similarly, of Andrew bringing Simon Peter to the Savior. Christ is a great teacher, a great pattern, but he is more—pre-eminently he is the Savior of lost men. There is no uncertainty about sin. There is a remedy for sin—"the Son of man came to seek and to save the lost." The work of saving the lost not only is the work of the ministry; it is the task for every one who has experienced the saving love of God. Thirty-nine witnesses testified of their experience and more than twenty requests for prayer for others were remembered in a brief heart-felt prayer service. It was all part of a most fitting beginning of the Sabbath with its privileges and opportunities. We hope to have Doctor Burdick's sermon in full for our readers of the Pulpit department.

#### A SABBATH IN SOUTH JERSEY

No one but a Gardiner could describe a beautiful June Sabbath morning in south Jersey. Weather, roads, church, people—all just about as near ideal as

possible. It is something one could feel but hard to tell to others. The morning worship led right into the heart of things and we were spiritually ready for the challenging message our God gave to Dr. Eugene Davis for us. "Come" brought us to appreciate, perhaps as never before, our great privilege. It is to our weakness and loss that we have not made more use of our opportunity to drink deeply of the waters of life. The "Go" of Christ is as insistent in its urge today as it ever was, and lays upon Seventh Day Baptists a responsibility that cannot be evaded or denied.

#### SABBATH AFTERNOON

It seemed fitting that programs of the Tract and Missionary boards should be carried out, one following the other. The work of these two boards essentially is one, as was pointed out by Secretary William L. Burdick. These boards work in harmony, each seeking in every way possible to promote the work of the other along with that of its own. As always, the two secretaries work in harmony and shoulder to shoulder. For the Tract Board, Courtland Davis represented the efforts and program of our Committee on the Distribution of Literature. Very helpfully he outlined some of the plans and the problems. Lack of adequate financial support limits this work and its results. Dr. A. J. C. Bond spoke of the special opportunities of Sabbath promotion especially as offered in Teen-Age Conferences and summer camps. The acquaintance and fellowship of young people from Seventh Day Baptist homes, widely separated, is no unimportant essential to be considered. The high ideals of fellowship, training, and recreation promoted in these various groups are of greater value even than we may sometimes think.

The work of the corresponding secretary and the interests of the SABBATH RECORDER were presented by Secretary Van Horn. As the writer is constantly bringing these matters in print, his remarks are not being reported here.

The work of the Missionary Board as brought by Secretary Burdick in one of his informative and challenging messages

impresses us again of our responsibility. One third of our churches are receiving some support from the board. The board's deficit in May this year was some \$2,000 less than it was in May, 1930. The secretary's message was one of encouragement. He urged that evangelism means to present Christ's way of living to *every* one in such a way that every one shall be forced to make a choice. He had often thought of the advantages of having a radio and how desirable it would be. But when one had been placed in his home on trial for twenty-four hours, he was forced to decide for or against it. This is what he insists should be true of the presentation of Jesus Christ to the world. The world is seeking satisfaction — but the only real satisfaction will be found in God. Our responsibility remains until opportunity for that kind of satisfaction is offered to all.

Doctor Eugene Davis, in his address, began by declaring his faith that our denominational budget can be raised *yet* this year if "we breathe deeply enough—and together." He had just exercised us in breathing—literally. Then application of the principle was applied to raising our finances. A one hundred per cent tithe of June's income would do it, easily. He showed that eighty per cent of the church's income comes from one tenth of its members—and they are tithers. "You can't start something worth while and then stop." Because Seventh Day Baptists thought missions worth while, such a work was started in China. That is why we are still there. Work there as a definite proposition is harder than fifty years ago. Testing times are always of value. In mission work there is a stage of beginning, a stage of working hand in hand, and a stage of turning responsibility over to others. We are in the second stage, and China needs sympathetic help now as never before. The words spoken concerning our own mission and workers brought encouragements and searchings of heart. Oh, are we doing all *we can* for Christ and his kingdom? In America, do our churches have the faith to set for our goal the doubling our membership in the next five years? Why not? That is their faith and courage in China. "Any

church in the homeland can do the same." So Doctor Davis closed his message with an expression of faith, just as he began it with faith.

#### YOUNG PEOPLE'S ACTIVITIES

Many young people blessed the association with their cheerful presence. God bless our young folks. Their voices in the choir and in various combinations of duets, trios, and quartets were lifted up in praise and thanksgiving. As I write these words, two fine young women have offered their assistance at the typewriter. How it warms the heart. It is like youth everywhere. Service, devotion, loyalty are marks of Seventh Day Baptist young people. They gave a fine program, the night following the Sabbath. The "P. K.'s"—it was announced by Rev. Carroll Hill in whose charge the meeting was conducted—would furnish the program. "P. K.'s" meant "preachers' kids," and in this case represented the Bonds, Davises, and Loofboros. Besides special string music of this group, addresses were made which will appear in the RECORDER later. They were all of high order and reflected honor and credit upon the profession represented. The fellowship breakfast, Sunday morning, called to beautiful "Hoover Camp," near by, nearly a hundred, counting some of the older delegates. After a bountiful breakfast, when bananas were picked from an oak tree, Paul Davis conducted a helpful service consisting of music, Scripture, prayer, "yells," and addresses. Co-operation, Loyalty and "Sunsets" were included in the talks of the morning. It was an inspiring service, and all too short for many.

#### AN IMPORTANT BUSINESS SESSION

Routine matters concerning officers, places, and finances were easily disposed of. A committee that had been appointed in an earlier meeting to consider the matter of interchange of delegates made its report, which elicited wide discussion. The report is an effort to make an adjustment between the discontinuance of the delegate system and its continuance in its present form. The opinion largely prevails that there is too much of vital importance in the interchange system to

justify its discontinuance. In this issue of the RECORDER our readers will find the report in full which was adopted, and which the association is passing on for the consideration of our other associations. The writer hereby gives expression to something of the appreciation of our association for the presence and help of Brother Bottoms from the Southeastern and Brother Burdick from the Central. Whatever may be the outcome of the deliberations of other associations, the Eastern had made a sincere effort to clear the atmosphere and to offer constructive suggestions.

#### ANOTHER SERMON

We need reports. We need discussions, information, and many other things in our annual gatherings. But we need the inspiration and encouragement of the preached word. Brother Emmett H. Bottoms, pastor of the Middle Island, W. Va., Church, brought the morning message on church prosperity. Taking his text from Psalm 118: 25 he declared that God is the source of church prosperity. We may well ask him to give us temporary and material prosperity, but we should not neglect to ask him, especially, for spiritual prosperity. Church prosperity consists in an earnest, awake membership—membership that will learn, that will work, and serve, that possesses a missionary spirit, that *gives*, and walks in separation from the world. "We are at the dawn of Seventh Day Baptist prosperity if we will press onward." He urged that prosperity will not come by our pushing the burden onto others.

#### ORDINATION OF DEACONS

The ordination of two deacons, Robert Jones and William Laurence of the Marlboro Church, was a most helpful and impressive service. While it will be reported by the clerk of the council, Everett Harris, we cannot help saying, here, our hearts were all deeply stirred by the Christian experience and testimony of these two men.

#### CLOSING SESSION

A helpful vesper service with inspiring Quiet Hour meditation conducted by

Everett Harris, pastor of Waterford, prepared the worshippers on Sunday night for the message presented by our missionary, Rev. H. Eugene Davis. From the texts, "What think ye of Christ?" and "Lovest thou me?" Doctor Davis led his hearers into intimate fellowship with the Lord who uttered the quoted passages. It was the high time of the feast. All that had gone before became avenues for a deeper emotion and a larger determination to prove oneself true and loyal to the Master. Clearly stating the issues, the speaker called for the reconsecration of every Christian **present and offered** opportunity for clear cut breaking away from the old life by deciding now for Christ. An almost unanimous movement carried the congregation forward to grasp the speaker's hand, and in such a manner indicate its rededication to the service of the Lord.

The reaction of the association was fairly well expressed by the testimony of one who was there, "It was equal to many a Conference."

#### REPORT OF THE SPECIAL COMMITTEE ON ASSOCIATION DELEGATES

Growing out of an overture from the Southeastern Association which expressed a desire to join with the Eastern Association in the appointment of delegates to the other associations, the whole question of the interchange of delegates has been given consideration during the last two years.

Your committee appointed to make a final report on the findings of the committee appointed two years ago, presents the following recommendations:

1. We approve the continuation on some basis of the interchange of delegates among the associations.

2. We respectfully suggest to the six associations now co-operating in the interchange of delegates the following combinations respectively, for the appointment of delegates: the Southeastern with the Eastern, the Central with the Western, and the Northwestern with the Southwestern.

3. In order to make possible the carrying out of recommendation two, we recommend that this association discontinue its present relationship with the Central and Western associations in sending delegate to

the Northwestern and Southwestern associations.

4. We recommend that this association invite the Southeastern Association to join with us in the appointment of delegates to the other associations. In view of the fact that the membership of this association is larger than that of the Southeastern, we recommend that this association pay two-thirds of the expenses of such delegates.

5. In the interest of possible economy, and in order to meet changed conditions which affect program making, we offer for the consideration of all the associations the suggestion that delegates be sent on alternate years by each association; or in other words, that a delegate be sent one year, and the return delegate be received the following year.

6. We recommend that the executive committee of this association be given full authority to carry out the provisions of these resolutions in co-operation with the other associations involved.

A. J. C. BOND,  
*Chairman,*  
WILLARD D. BURDICK,  
WILLIAM L. BURDICK.

#### A DISGUSTING SUCCESS

Nino Pecararo, the spiritualist medium who convinced Arthur Conan Doyle, and who was one of the outstanding stars in his popular profession, recently admitted that he was only a faker and that he was "sick and tired" of the business. "I've never seen a ghost and don't believe anyone else ever has," he declared. Then he demonstrated how he had been making "ghosts" talk, write, and play musical instruments—the "ghost" always being himself.

The moral in this interesting story seems to be that mere success is not sufficient nor satisfying. Unless it carries with it self-respect and pride of achievement it may turn out to be Dead Sea apples. In the eyes of the world Mr. Pecararo was a howling success — famous, wealthy, and high-placed. But the fact that "the people want to be fooled," and that they are paying millions a year for his kind of fooling is not enough to salve his conscience. He is tired of pretending to be what he is not. What a beautiful example for some of our politicians!

—The Pathfinder.

## MISSIONS

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

#### SACRIFICING FOR THE CAUSE

The establishment of Christ's kingdom and the evangelization of the world were commenced by sacrifices on the part of Christ, John the Baptist, the apostles, and others which still appall the world. Every advance has been gained by the same process. If the work of the world's redemption continues, there must still be sacrifice in deed and in truth. But where is this coming from and who are going to make the sacrifices? The world and Christ's enemies cannot be expected to sacrifice for the Redeemer or for their fellow men. It must come from Christ's Church and his followers.

We sometimes deceive ourselves as to whether we are sacrificing. We hold up our poverty as an evidence of our sacrifices; but the fact that we are in financial straits does not prove that we are sacrificing. More often than otherwise this comes from other causes, and sometimes for reasons beyond our control. We parade the fact that we are not receiving adequate pay as an evidence of sacrifice; but this is not sure proof, for it may be we are receiving more than we would in any other occupation. We sometimes look upon those who have an abundance as selfish and never sacrificing. This is a dangerous conclusion, for sacrificing enters into fields other than the financial. For several reasons, it is not good to deceive ourselves about these questions.

A genuine sacrifice implies giving up for a cause or for others some cherished thing which we possess or which can be ours if we choose. We must go a step farther: It is a voluntary giving up of something more or less dear to us for the sake of a cause or for others. Furthermore Christian sacrifice also implies love for those or the object for which we sacrifice.

People who make sacrifices seldom, if ever, mention them and they never parade them. The Psalmist said, "The sacrifices

of God are a broken spirit," and then he added, "A broken and contrite heart, O God, thou wilt not despise." The sacrifices which God approves must come from a broken and contrite heart. It is the Pharisee who proclaims his sacrifices. The man whose heart is burning with love for his Redeemer's cause does not feel like telling what he himself has done, much less like complaining because the Christian's path is lined with sacrifice. His sacrifices are so small compared with the Master's that he is humiliated because he is not permitted to do more at any cost.

A triumphant denomination must be a sacrificing denomination. A triumphant church must be a sacrificing church. A triumphant Christian must be a sacrificing Christian. If missions succeed it will be because of continued and great sacrifices.

#### A MESSAGE ON HOME MISSIONS AND THE NATION

By John McDowell, Board of National Missions of the Presbyterian Church in the U. S. A.; Ernest M. Halliday, Congregational Church Extension Boards; Charles E. Schaeffer, Board of Home Missions, Reformed Church in the U. S.; Edward Delor Kohlstedt, Board of Home Missions and Church Extension, Methodist Episcopal Church; William R. King, executive secretary, Home Missions Council.

The North American Home Missions Congress, recently held in Washington, D. C., revealed the following facts which serve to magnify the necessity and importance of home missions:

1.—*The deepening conviction that democracy is both a peril and a promise: without religion it is a peril; with religion it is a promise.* A nation may exist without religion, but it cannot live without religion. Until its religious need is supplied, a nation is not secure and it cannot be free. The mere transfer of governmental and social control from the self-seeking few to the self-seeking many is not the way of salvation for America. It is evident that democracy cannot be worked effectively or constructively without a constant and practical recognition of the fundamental doctrines of Christianity: the Fatherhood of God, the brotherhood of man, and the infinite value of every human soul. . . .

2.—*The acknowledged failure of all proposed substitutes for religion as a cure for our national ills.* We are profoundly grateful for all that has come from science, from

culture, from education, and from economic and social reform, but no one of them or all combined have touched the tap-roots of our national ills: sin and selfishness. Experience has shown that the scientific mind, the philosophic mind, the economic mind, and the social mind, without the glow of religious truth and feeling, cannot satisfy the fundamental needs of the nation's soul. . . .

3.—*The ready acceptance of the Christianity of Christ as the solution of our individual, national, and international problems.* Thoughtful men and women recognize that the Christianity of Christ rests on two commandments: "Love God" and "Love your neighbor." Obedience to the first commandment saves the individual, and nothing else can save him; obedience to the second commandment saves the nation, and nothing else can save it. There is no substitute for love in the Christianity of Christ. It is obvious that applied Christianity registers a three-fold contribution toward the enrichment of the world's social and spiritual life by stressing the ethical implications, the social obligations and the personal experience possibilities of the religion of Christ. . . .

4.—*The growing recognition of the Christian Church as the best instrument for interpreting and applying the Christianity of Christ to the needs of the nation and of the world.* Other agencies will help, but no one of them can take the definite responsibility for applying Christianity to the needs of the world. . . . Plant a church in any community and it becomes at once the nucleus of law, order, moral living, and civic virtue. Such communities, multiplied across the states, give character to a commonwealth, and such multiplied commonwealths make a nation strong by making it righteous.

5.—*The increasing appreciation of the service of home missions.* The three noblest impulses in the human heart are love of God, love of country, and love of home, and these three impulses unite in home missions. These regnant impulses have inspired men and women in all ages and in all nations to the highest types of sacrificial living and heroic service. The test of a nation's character and value is the kind of men it produces and the type of institutions

it establishes. The history of America shows that wherever home missions go the home is protected, the Church is established, the school is promoted, the hospital is supported, the community house is encouraged, the court is fostered, and the State is defended. Through its program of evangelism, home missions regenerates the heart; through its program of education it enlightens the mind; through its program of medical service it heals the body; through its program of community service it purifies the neighborhood. . . .

6.—*The inescapable challenge of the unmet religious needs of the nation.* Notwithstanding all that has been done, there are still 10,000 villages in the rural life of America today without a church of any kind—Jewish, Roman Catholic, or Protestant; 30,000 villages in the rural life of America without a resident pastor; 13,400,000 children under twelve years of age who are receiving no religious instruction; more than one-half of the population of the nation today not connected with any institution representing organized religion. Besides the unmet religious needs of these unoccupied areas and unchristianized groups, the life of the nation is threatened by sinful attitudes; self-well, the desire to be outside the law of obedience; self-interest, the desire to be outside the law of sacrifice; self-complacency, the desire to be outside the law of fellowship. Only the service of Christian love can save America from these three deadly foes.

7.—*The insistent demand that the Christian churches heal their divisions, combine their resources and unite their forces in a constructive, co-operative effort to meet the religious needs of America.* The hour calls for a co-operation, not only in terms of purpose and spirit but in terms of effective organization, genuine promotion, and vital service, which will eliminate all overlapping and overlooking and provide an effective, co-operative program which will end the waste of spiritual energy and consecrated money in all home missionary work. Co-operation is not simply addition, but multiplication. It multiplies the power of each in the service of all. . . . Whatever may be the view of the Protestant churches of America about organic unity, there certainly ought to be no difference about the need

and the wisdom of a genuine co-ordination and co-operation in every effort to make men like Christ, earth like heaven, and the kingdoms of this world the kingdom of Christ.

8.—*The inspiring evidence of the spirit of self-sacrifice and generosity in the membership and adherents of the churches is manifesting itself today in a determination that the work of the churches shall not suffer by reason of hard times and financial embarrassment.* The attitude and all the actions of the North American Home Missions Congress demonstrated that the appeal is in the cause of home missions, and wherever it is presented in terms of need and reality, the people respond. It is gratifying and encouraging to know that the income of several home mission boards is ahead of that of last year.

These facts constitute a definite and inescapable challenge to the Christian churches of America. There never was a time in the history of our country when the Christian churches were a greater necessity than at the present because America was never in more need of the spiritual quality which the churches contribute to the life of the nation. Not more legislative statutes, but more of the spiritual convictions of a Christian piety; not more luxuries, but more of the ethical motives that flow from the Christian nurture of the churches; not more wealth, but more of the moral power bestowed by the gospel of Jesus Christ—this is the supreme and most imperative need of our day.

—From the Federal Bulletin.

#### THE EDUCATIONAL PROBLEM AGAIN

We have all been reading with much interest in the daily papers and elsewhere regarding the clash between Mussolini and Pope Pius XI. At the heart of the conflict between the Fascist government and the pope is the question of the education of the youth of Italy. Other problems are involved, as is always the case in such a struggle, but at the center of the present conflict is the question of who shall educate the youth of the land. The pope insists that education is a matter belonging to the Church of which he is absolute sovereign. Mussolini asserts that the State

cannot surrender the education of the young to the Church or to any one. He insists on this because of the danger of the youth being alienated from the government. He says, "We must integrate this education, must give to these young people the sense of virility, of power, of conquest; above all we must inspire them with our faith, with our hope." By "our faith" and by "our hope" he means the faith and hope of Fascism, and he charges the Church with teaching politics and antagonizing the Fascist government.

What the result is to be no one can foresee. Protestant and liberty-loving America, for reasons which need not be stated, has been out of sympathy with both Mussolini and the Vatican and the feeling regarding the struggle which has been going on has been that it was a fight in which we had but little interest; but now that it has resolved itself into a conflict over the education of the youth, it comes closer home, especially to those who have been struggling with the school question in China.

As stated above, Mussolini insists that the safety of the State depends upon its controlling education and that religious teachers shall not scheme against the government. This is the position taken by the Chinese government which has led to the requirement that all schools shall register. In this matter the position of the Chinese government and the Fascist government are similar; but the position of mission boards is not similar to that of the Vatican. Mission boards have not been meddling with the affairs of the Chinese government and very seldom has a missionary so far forgotten his place as to be guilty of such a thing; but this is more than can be said of the Vatican and the party called "The Catholic Action" in Italy. Rome would control the politics of every nation on earth if she could, now, as in the past. The strong point many mission boards have been making against the registration of schools in China is that civil and religious liberty, as we understand it, guarantees that the private school may teach religion provided there is nothing contrary to public order and decency connected therewith; and liberty thus understood is guaranteed in every state in the Union, the statement to the contrary notwithstanding.



If those of us who are so deeply interested in the school question in China will study closely the conflict going on in Italy between Mussolini and the pope, it may have the effect to help us better understand the position of the Chinese government, and this will be a real help even though we think the government is going too far. An understanding of each other's position is always a help in the satisfactory adjustment of two opposing parties. It is necessary and every effort should be made to this end.

### ANNUAL HOMECOMING OF STONEFORT (ILL.) CHURCH

On the third Sabbath of May the Stonefort Church gathered for the much looked for event—the annual homecoming. The people began to assemble about ten o'clock, a full hour before the first service was to begin.

Beside the local people there came quite a number from a distance. Every one was glad to see Pastor Hill and the two auto loads that came with him from Farina, Ill. Much visiting was enjoyed before the hour for services arrived.

The service was called to order at eleven o'clock by the local pastor, Rev. Verney A. Wilson. The welcome address was given by the pastor, and response was made by Mr. Arthur Burdick of Farina. During the worship service the congregation enjoyed a beautiful number rendered by the Farina Male Quartet. Messages were read by Deacon Lewis from two of Stonefort's former pastors, Rev. T. J. Van Horn of De Ruyter, N. Y.; and Rev. E. R. Lewis of Gentry, Ark. After the reading of the messages Pastor Hill delivered an inspiring sermon, the first of a series on the "Resurrection."

When the morning service was over, all resorted to the basement where a bountiful dinner was waiting. Everyone seemed to enjoy this hour.

At two-thirty the congregation reassembled for the afternoon service. During this service several talks were given by "home-comers" and visitors. At this time special music was again enjoyed, rendered by the Farina quartet, and a duet by Mr. and Mrs. Earl Hancock, of Harrisburg (near Stone-

fort). The main feature of the afternoon service was the "Lord's Supper," which was administered by the pastors Hill and Wilson. This was a very impressive service.

The evening session began at seven-thirty with a song service. This service was spiced with a duet rendered by Pastor Hill and Mr. Burdick, and a solo given by Mr. Hancock. Pastor Hill preached the second sermon in the series on the resurrection, and was enjoyed by all.

The congregation assembled Sunday morning at eleven o'clock for the final service. Pastor Hill and Mr. Burdick sang another beautiful duet. When the time came for the sermon, Pastor Hill was ready with the third of his series on the resurrection. The services were brought to a close by a general hand shake with all participating.

These inspiring services were enjoyed by all who attended. The fine sermons delivered by Pastor Hill were very inspiring and helpful. The special music delivered by the Farina people and Mr. and Mrs. Hancock was greatly appreciated.

LUCILE WILSON.

Stonefort, Ill.

### OBSERVATIONS BY THE CORRESPONDING SECRETARY

REV. HERBERT C. VAN HORN

*Denominational Leaders.*—Among the early memories as a boy in the old North Loup church is that of Rev. John L. Huffman who preached from our pulpit and later visited in my father's home and ate bread and milk set before him, at his own request, by my mother—a childhood friend of Mr. Huffman. Again I remember the coming to North Loup of returned missionaries—Dr. D. H. Davis and his wife; at another time, our missionaries—Rev. and Mrs. G. H. F. Randolph. Who can measure the influence on young life of the visits of consecrated men and women? How fortunate our churches are to be able to see Dr. H. Eugene Davis and his family and to visit with them. Larger denominations furnish their individual churches less opportunity like this than does ours.

The Eastern Association has been wonderfully blessed by the presence of the

Davises from China. Brother Davis has brought inspiration, and urge to larger and more consecrated living. We older ones feel this and rejoice. We know not just how much it may mean to our young folks. But we feel confident that in the contacts made, in the enthusiasm of his faith, in the sharing of his courage, an influence has been felt that will bear much spiritual fruit in life and character in days to come. God grant it may be so.

"*And so Forth.*"—One could wish every rural church of the denomination could visit the beautiful Marlboro church and its attractive grounds. Such a visit would surely open the eyes to possibilities at home. In our mind we see several such churches with splendid opportunity to be made the beauty spots of their community.

The music of the Eastern Association was an inspiration to all. A well trained choir, a beautiful violin, other instruments of music, all contributed to the worship in praise. Duets, trios, quartets, both men's and ladies', and a large men's chorus known as the West District Men's Chorus, were appreciated.

Two men were ordained to the office of deacon. Their testimony stirred us as no sermon, address, or report stirred us. John the Baptist when he proclaimed the Messiah used thirteen words of proclamation and 316 in the *testimony* of what he had seen and heard. The council of ordination and all who attended the service cannot escape from the conviction of the truth and importance of the influence on life of a godly father, a Christian hope, high minded companions, and the tact and consecration of a wife. One of these candidates spoke of the influence also of a postcard Sabbath tract and the argument of a local pastor in letters to the "Dollar Weekly."

*When Shall We "Close" a Church?*—Fifty-five years ago, so one tells us, four or five of the older men of the Marlboro Church, met again and again in the basement of the church to discuss the questions: "Shall we close the church?" "Shall we sell the property?" The boy who listened to those discussions, perhaps with wonder, is now an old man and gives us the above facts related. He has lived to

see this grand old church living through many changes, but always carrying on. They never voted to "close" or "sell out." Today a congregation of seventy or eighty meets every Sabbath to praise and worship God; and at present under the enthusiastic, wise, and thoughtful ministry of its consecrated pastor, H. L. Cottrell, it is a growing and a going concern. The large group of boys and girls who weekly come down to the front and listen to the children's sermon by their pastor give promise of a large and useful future for Marlboro. It sometimes takes faith to hold on—but it pays. It needs vision to realize our opportunity and courage to discharge our responsibility. We wonder if there is now any church thinking, "We must close our doors—sell our property"? Is such a church doing all it can to carry on? Remember Marlboro. Your children, grandchildren, and great-grandchildren may yet people your place of worship with enthusiastic workers—Seventh Day Baptist folks of whom no one need be ashamed.

*Association* (contributed).—The Eastern Association met with the Marlboro people in their pretty country church—someone said it was always attractive because it was the "church in the wildwood." The stretch of lawn was smooth and beautiful with its groups of well placed evergreens and other shrubbery.

Many of these were given in memory of dear ones, whose bodies are sleeping their last sleep in the well kept cemetery nearby. Then there were the oak and birch in memory of Rev. S. R. Wheeler and his wife, who once served this parish.

The interior of the church was made beautiful throughout the sessions of the association by tasteful arrangement of flowers and potted plants. Amid these pleasant surroundings and with the most delightful weather the delegates spent three inspiring and profitable days. The service of those who furnish the food was such as greatly to be appreciated. Much interest was added to the meetings by the presence of Dr. and Mrs. H. Eugene Davis and their family.

The books that help most are those that make us think most.—*Parker.*

## YOUNG PEOPLE'S WORK

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

### YOUR FLAG AND MY FLAG

Your flag and my flag,  
And how it flies today,  
In your land and my land,  
And half a world away!  
Rose-red and blood-red,  
The stripes forever gleam;  
Snow-white and soul-white—  
The good forefather's dream;  
Sky-blue and true-blue,  
With stars to gleam aright—  
The gloried guidon of the day;  
A shelter through the night.

Your flag and my flag!  
To every star and stripe  
The drums beat as hearts beat  
And fifers shrilly pipe!  
Your flag and my flag—  
A blessing in the sky;  
Your hope and my hope—  
It never hid a lie!  
Home land and far land  
And half the world around,  
Old Glory hears our glad salute  
And ripples to the sound.

Your flag and my flag!  
And, oh! how much it holds—  
Your land and my land—  
Secure within its folds!  
Your heart and my heart  
Beat quicker at the sight.  
Sun-kissed and wind-tossed—  
Red and blue and white.  
The one flag—the great flag—  
The flag for me and you  
Glorified all else beside,  
The red and white and blue.

—Wilbur D. Nesbit.

### CHRISTIAN PATRIOTISM

Christian Endeavor Topic for Sabbath Day,  
July 4, 1931

#### DAILY READINGS

Sunday—Law-observance (1 Peter 2: 13-17)  
Monday—Honest tax-payers (Matt. 17: 24-27)  
Tuesday—The "things of Cæsar" (Matt. 22: 15-22)  
Wednesday—Respect for authority (Acts 23: 1-5)  
Thursday—Honesty in office (Psalm 24: 1-6)  
Friday—Denounce corruption (Neh. 5: 7-13)  
Sabbath Day—Topic: What is Christian patriotism? (Matt. 6: 33; Psalm 122: 1-9. Consecration meeting)

What is Christian patriotism? There are those who claim that there is no such thing. There are Christians who not only refrain from bearing arms but also from use of the courts, from paying taxes (when possible), from voting, from the exercise of any duties of citizenship, regarding government as essentially evil. Then there is an entirely different class—those internationally-minded people who hold themselves above patriotism, and consider it too low a motive. Are such in accord with the facts of Christian life and Jesus' example?

When Dr. Frank Crane says (in "Why I Am a Christian"), "There is no patriotism in Jesus," he goes directly against the facts. Jesus loved his own country and people; he sent his disciples especially to the "lost sheep of the house of Israel." He wept over Jerusalem because of her blindness leading her on to destruction. He paid taxes faithfully and advised others to do so, and never in either word or deed showed disrespect for the established government.

There are two kinds of patriotism. One is the kind which waves the flag and shouts "Hurrah" which exalts America to the detriment of other lands; the blind patriotism of Stephen Decatur, "My country, right or wrong"; the imperialism of William H. Seward who envisioned a North American Empire under our control; the jingoism of many so-called patriots who would now have us at war with Japan, or would push an imperialistic policy in South America. This patriotism is intense but narrow; it would lay down life for country, but is often blind to the deep-lying ills which would undo our national existence.

The other is Christian patriotism, the patriotism of Jesus, which would lead one not only to die, but to live, for country; which would strive to make our nation great, not by exalting it over others, but by curing its internal ills, which would make it great by making it good. Such a patriot needs, not only a keen moral sense, but a world vision as well.

#### SUGGESTED SONGS

Use patriotic songs, but well-selected ones—those that represent a higher patriotism, rather than those that glorify war. "America," and "America the Beautiful," are such; you can think of many others.

#### FOR DISCUSSION

Which requires the greater heroism, to face an enemy in battle, or to face law-breaking in time of peace?

It is claimed that wars are necessary to keep up a nation's morale. Is this true? Or can there be some "substitute for war" to accomplish this end? What will it be?

Which has the worse effect on a country, war or excessive prosperity?

What should be the Christian's attitude toward laws that he considers unjust?

Is it ever right to disobey law?

C. A. B.

### INTERMEDIATE CORNER

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

#### DAILY READINGS

Sunday—Patriots in exile (Ps. 126: 1-6)  
Monday—Samuel; the patriot (1 Sam. 12: 1-5)  
Tuesday—Patriots cannot be bribed (Ps. 24: 1-6)  
Wednesday—Supporters of religion (Ezra 7: 8-10)  
Thursday—Upright lives (Mic. 6: 8)  
Friday—A patriotic spirit (Rom. 9: 1-5)  
Sabbath Day—Topic: What is true patriotism? (Rom. 13: 1-7. Consecration meeting)

Topic for Sabbath Day, July 4, 1931

#### PATRIOTISM

Patriotism is love of one's country. The truer the love, the truer the patriotism. True love for one's country makes one do all in his power for the good of the country without infringing on the rights of other countries. It is selfishness not patriotism that makes one seek the prosperity of his own locality at the expense of other parts of the country, or even other countries. It causes jealousy and strife and works injury to ourselves.

We often think of a patriot as one who dies for his country. The one who loves his country enough to give his life for her welfare deserves our admiration, but one who dies in battle for love of the fight has missed true patriotism.

There is a way of showing patriotism in time of peace that includes us all. Washington was the great American patriot and he did not die for his country, his life was spent in her interests. The opportunities of showing patriotism by living patriotic

lives are far greater than opportunities on the battle field.

No group of people can live together, work together, or play together without rules to govern their actions, whether it be a few in a ball game or millions living in one country. The rules of living in a country are its laws. If you love a game you want to see it played clean and according to rules; love of country makes one respect and keep its laws. The making and keeping of good laws is the greatest opportunity of patriotism today; and every citizen, boys and girls included, may have a part in this patriotism.

### JUNIOR JOTTINGS

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

One way of helping your juniors to form the habit of daily Bible reading is to give them something interesting to do with their Bibles each day for a month, and by that time they will probably have formed the habit of looking up something in their Bibles each day. The next month give them some consecutive reading to do, and so on for six months. By that time the habit should be well formed and you can leave the selection of the material they read to the juniors themselves. It might help to create more enthusiasm in the project to make an attractive honor roll to hang on the wall of their junior room each month, letting the juniors put crosses or checks after their names under the dates on which they read their Bibles.

For a few weeks I will give you a month's supply of interesting work for them to do each day. Ask each one to purchase a note book in which to write down their work. The books might later be sent to a mission station.

#### FIRST DAY

Paste picture of child at top of page. Find Bible verses with the word "child" or "children" in them, copy them neatly under the picture, underlining the word "child" or "children" with colored pencil. (You will need the help of an encyclopedia in much of this work.)

#### SECOND DAY

Paste the picture of a Bible at the top of the page. Follow instructions for first

day using the words "Scriptures," "the law," "the Word of God," "the book of the law."

## THIRD DAY

Across the top of the page write "Dare to Be a Daniel." Read Daniel 1: 8 to 2: 40. Copy the following letters down the left of the page, one on each line—D-A-R-E T-O B-E A D-A-N-I-E-L. Copy all the nouns from the Bible passage beginning with those letters at the right of the letters. For example, for the first "D" write the words "Daniel," "dreams," "darkness."

## FOURTH DAY

Write "Bible Zoo" across the top of the page. Down the left side write this list of animals—Ass, Badger, Camel, Dog, Eagle, Frog, Goat, Horse, Kid, Lion, Mouse, Ostrich, Partridge, Quail, Raven, Sheep, Turtledove, Unicorn, Whale. At the right of each give one thing that animal was used for as told in the Bible, copying also the Bible reference where it is found. For example, Ass—Christ rode on—Matt. 21: 22.

## FIFTH DAY

Write "Bible People—Good" at the top and the letters of the alphabet down the left side. Beside each letter write the name of a Bible character who lived a good life or did good deeds.

## SIXTH DAY

Follow instructions for the fifth day, using this heading, "Bible People—Bad."

## SEVENTH DAY

For the heading use "Jesus Helping the Unfortunate." Copy the following references, writing after each how Jesus helped the unfortunate in each instance. Luke 4: 38-41; John 5: 2-9; Matt. 8: 1-4; Matt. 12: 9-14; Luke 7: 11-17; Luke 7: 1-10; John 6: 5-15.

## YOU MAY LAUGH

They were at the table. "Won't you have something more to eat, Mr. Smith?" "Well, just a mouthful, please." "James, fill Mr. Smith's plate." — *Harvard Lampoon*.

"Rastus, I sure am sorry to hear that you buried your wife."

"Yassuh, boss, but ah jes' had to; she was daid."—*Selected*.

Mother: "And what did you learn in school today?"

Elsie: "Oh, mother, I don't have to educate you all over again, do I?"—*The Progressive Grocer*.

## ODE TO EDISON

Hush, little goldenrod,

Don't you cry—

You'll be a b'loon tire

By and by.

—*Brookfield Courier*.

## WHAT PASSED

Magistrate — Describe what passed between you in quarrel with your wife.

Accused—The plates were the usual dinner size, your worship, and the teapot had a broken spout. —*Brookfield Courier*.

A color expert advises men to wear bright-colored clothes so that motorists can see them better. If a motorist can't hit us in this gray suit, he needn't think we're going to help him. — *New York Evening Post*.

Bishop Manning likes to tell this joke: A boy who visited the Cathedral of Saint John the Divine wrote home enthusiastically: "This cathedral has a much bigger knave in it than Saint Peter's."

—*The Christian Advocate*.

## A SCHWAB STORY

Charles M. Schwab, steel magnate, does not claim to be much of an orator. But he does tell some good stories. At a recent banquet, according to editor and publisher, Mr. Schwab told of a farmer who approached him.

"I've got a cow I want to sell to you, Charlie," the neighbor said.

"Yes, would she fit into my Guernsey herd?"

"No, I dunno as she would."

"Has she got anything to recommend her?"

"Wall, I dunno as she has."

"Does she give lots of milk?"

"No, I can't say as she gives lots of milk, but, Charlie, I can tell you this: She's a kind, gentle, good-dispositioned old cow and if she's got any milk she'll give it to you."—*The Pathfinder*.

## THE COST OF GOVERNMENT

Local governments in the United States spent \$6,813,000,000 in 1928—or fifty-four per cent of the combined gross expenses of federal, state, and local governments — and the total is mounting steadily each year, according to a statistical study carried on for several years by the National Industrial Conference Board, the results of which have been made public. Local governments, the report points out, are closest to the mass of population to whom this rising cost is passed along in the form of taxes. Federal gross expenditures, it discloses, in contrast to those of state and local governments, have not shown a consistent upward trend in recent years. There was a net increase in federal expenditures, however, each year from 1927 to 1930. It is shown by the report that both state and local expenditures have been increasing consistently. The gross expenditures of the state governments for the fiscal year of 1928 amounted to \$1,826,000,000, making a combined total for them, and for local governments, of \$8,639,000,000. The combined total for the preceding year was \$8,110,000,000. It is shown that expenditures for highway construction and maintenance formed the chief item of state governmental cost, with education ranking second. The forty-eight states during the fiscal year of 1928 spent \$581,000,000, or 31.6 per cent of their gross expenditures, on highways. Education cost \$512,000,000, or 27.9 per cent of the gross total. Federal aid was excluded from these figures. Other purposes included under net expenditures, in order of their size, were social welfare, protection, general government, economic development, public utilities, and miscellaneous. Each of the first three accounted for a total in excess of \$100,000,000.

—*The Presbyterian Banner*.

Are you the best layman that is humanly possible? You expect your minister to be and do his best in the study, the home, and the pulpit. What a fine chance the layman has of showing that thoroughness, enthusiasm, tireless pursuit that bring prosperity in commerce and would do much to assure success in the church of God.

—*Watchman-Examiner*.

The wife of a man who had enlisted in the navy handed the pastor of a church the following note: "Peter Bowers, having gone to sea, his wife desires the prayers of the congregation for his safety."

The minister glanced over it hurriedly and announced: "Peter Bowers, having gone to see his wife, desires the prayers of the congregation for his safety."

—*The Christian Advocate*.

## SIGNS OF APPROVAL

"Do you think they approved of my sermon?" asked a newly appointed minister.

"Yes, I think so," replied his wife, "they were all nodding."—*Pathfinder*.

Playing over an Irish links, a choleric colonel lost his ball and accused his caddie of having stolen it. When, a moment later, it was found the golfer began an apology.

"Arrah, niver mind at all, at all," said the boy. "You thought I was a thafe and Oi thought you was a gintleman, an' begorra, we both made a mistake."—*Selected*.

An unemployed reporter signed up with a circus whose pet acrobatic gorilla died. The reporter's job was to don a gorilla's outfit and do stunts on a trapeze. The first night he did a single somersault, and the applause was deafening. Then he did a double leap and the spectators cheered. "Now," boasted the reporter, "I'm going to bring them up standing with a triple leap!" But something happened. He slipped, missed his hold, and landed in a lion's cage. The lion made a dash for him. "Heavens!" moaned the trembling reporter, "now what am I going to do?" The lion slapped a paw at him and said: "Do you think you're the only newspaper man out of a job?"—*New York Mirror*.

The editor of a country newspaper retired with a fortune. When asked the secret of his success, he replied:

"I attribute my ability to retire with a \$100,000 bank balance, after thirty years in the country newspaper field, to close application to duty, pursuing a policy of strict honesty, always practicing rigorous rules of economy, and to the recent death of my uncle, who left me \$98,500." — *Boston News Bureau*.

## CHILDREN'S PAGE

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

### HELPING TO MAKE A CLEANER AND BETTER NEIGHBORHOOD

JOHN 2: 13-16; PROVERBS 14: 34

Junior Christian Endeavor Topic for Sabbath Day, July 4, 1931

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

Next to the stories of Sir Galahad, many boys and girls love the stories of Gareth. While he was a youth he was thrown from his horse, and so crippled that he knew he could never ride forth into the world and do such noble, heroic deeds as would make his shield shine; so sadly he laid aside his shield and stayed at home, convinced that all his chances of service to mankind were ruined. In the midst of his despair and discouragement he made his way one day to the cathedral, where he heard the choir sing, "Even so let your light shine before men that they may see your good works." Ashamed of his weak inactivity, Gareth said to himself, "I can at least try to put these words into practice in my own neighborhood." He began to look about him to see what he could do. He saw the village was dirty; he discovered many beggars; many people who had no fires to heat their rooms in the bitter winter weather because they were too poor to buy wood, and scores of little children who needed a kind friend to help them.

Gareth was only a boy-knight, but he set to work at once to help his neighbors. For a year he directed and assisted them in cleaning up their streets; he helped the beggars get work; he helped the poor people to find wood; he taught the friendless, neglected children to laugh and be brave.

When, at the end of the year, King Arthur summoned all his knights to court, Gareth reluctantly took his shield from its hiding place and obeyed the summons. Humbly he tried to find an inconspicuous

place in the great hall, but soon all eyes were turned toward him, for the knights who stood near him cried, "The shield! The shield!" Gareth looked, astonished to find that his shield was gleaming bright.

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

### OUR LETTER EXCHANGE

DEAR MRS. GREENE:

Although it is very difficult to know what to say to a person you have read about but never seen, anyway I am writing, and I know that by the time this letter comes to an end there will be something that attracts your attention.

I love to read the RECORDER, especially the lovely letters that are written therein on the Children's Page, but I have to borrow from Brother Edwards.

Mother has six of us, two boys and four girls, and I am the youngest of them all. We were all Sunday keepers, but my brother, the eldest one, started in October to be a Sabbath keeper, and he was baptized by Rev. D. Burdett Coon—he and others. And my friend also was baptized. Her name is Delilah Brown. I have just started a few weeks ago to keep the Sabbath day holy. Only my brother and I among so many of us.

We are having Christian Endeavor society every Sabbath night, unless prevented by rain. I am the assistant secretary. We have two leaders, two secretaries, one treasurer, and several in the lookout, flower, social committee, and so on. A few months ago we wrote an essay for the Christian Endeavor society. This was the title, "How I Can Make The Christian Endeavor Society Successful." All the papers were united together and sent to Kingston to be corrected by Rev. D. Burdett Coon. I won the first prize and got a Testament. I was extraordinarily glad.

We had Rev. Mr. Coon and wife with us two weeks ago. They spent about twelve days with us in the country and preached and baptized. Our own pastor is N. A. Edwards. The work of our church is actually progressing. I hope that it will come to a success in the not

too distant future. Pray for us. As for me, I need your prayers; for just think, one among seven keeping Sabbath. How difficult it is. I have told mother about the Sabbath over and over, but she is unable to go to church.

I like to go to Sabbath school, for it helps me to study my Bible, and to answer hard and simple questions. I love to answer until sometimes I am far out of the way, but glad to have someone just to turn me back and put me straight.

We are having tropical weather this side. We were all interested in our lesson last Sabbath. It was taken from Matthew 21: 1-11. I love Mrs. Coon with all my heart. I am so sorry that I am not where she is daily.

Pastor Edwards asked that the fifth of June should be a day of prayer. It must be the same over there I suppose.

I hardly knew what to say, but anyway this is a real long letter, so I think I shall look for a long one from you.

With best wishes I will close. Hoping to be your friend, I am

Yours sincerely,

SELINA SHAW.

Lower Buxton,  
Brown's Town P. O.,  
St. Ann, Jamaica, B. W. I.

DEAR SELINA:

Your letter certainly did attract my attention from start to finish, for I found it very interesting and helpful. I hope to be able to hear from you often. I would be pleased, too, to have your prize essay for the RECORDER. Can you not send it to me?

You have a nice large family; I always used to wish that I belonged to such a one. I am glad you have begun to keep the Sabbath, and wish your whole family would begin to keep it, too. It is difficult to be the only one in the household to keep the Sabbath. I know how it is, for when I was a young girl I was the only one in the family keeping the Sabbath. I have kept it ever since, and I know God has blessed me in it, as I feel confident he will you.

Rev. and Mrs. Coon are also my good friends and have been for a long while,

so I am not a bit surprised that you think so much of them. You are very fortunate to have their helpful training from time to time.

Sincerely your friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

This is my first letter to the SABBATH RECORDER.

Jean Loofboro is my friend. We have been together most of our lives. My mother has a picture of Jean and myself in Loofboro's sand pile, playing and having a good time getting dirty.

I have a baby brother whose name is Auley Earl. He has just learned to walk and is always into things except when he is asleep. He loves to play with pots and pans.

I go to Shiloh Seventh Day Baptist Church. My teacher's name is Mrs. Fogg of Bridgeton.

Hoping to see this in print, I am

Sincerely yours,

BETTY PARVEN.

Shiloh, N. J.,

June 5, 1931.

DEAR BETTY:

I am delighted to be able to add another to my RECORDER family, and hope your first good letter will be by no means your last. "Tome adain" often, as my big boy used to say when he was a little fellow.

You and Jean must have had heaps of fun in your sand pile. My boys used to have one when we lived in Alfred, and it was a great gathering place for all the children in the neighborhood. They also had a slide which ended in the sand pile, and it was kept as busy as the one at the county fair.

I'm sure little Auley Earl must be a darling, if he is a mischief. I hope, for your mother's sake, that he picks out clean pots and pans to play with. My boys rather favored an old shoe as a plaything, when they were little.

Sincerely your friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

I have just received a letter from my father in Newport, R. I. After school closes my father is going to drive to Plainfield and take the family up to New York State. I am going to visit my cousins in Alfred and then we are going to Andover to see Grandma Langworthy and Uncle Edson. I hope to see you, too.

From there we are going to Niagara Falls. Then we are going by way of the White Mountains to Newport. I can hardly wait for school to close.

Sincerely yours,

ANNIS DAWSON LANGWORTHY.

Plainfield, N. J.,

June 7, 1931.

DEAR ANNIS:

Your letter isn't very long but it is surely packed full of good news for many of your friends besides myself. I know you will have a wonderful trip and I don't blame you for counting the days until school is out; there are not many left now. Eleanor is looking forward, too, to the close of school, but is dreading examinations. Her school closes next Friday.

Does Grandma Langworthy know you are coming? If she doesn't, what a happy surprise it will be to her when she reads this letter. We'll all be looking forward to seeing you and all your family.

Your true friend,

MIZPAH S. GREENE.

### HAPPY, PLACID HIPPO

The hippo is such an easy-going, lumbering creature, that you can only regard him with good-tempered amusement. Even when you see his huge teeth you cannot conceive of him as being dangerous, and you feel that the baring of those teeth cannot possibly be anything more exciting than the beginning of a lazy yawn.

The more you watch him, the more you are convinced of his utter harmlessness. He has always that air of contentment which we see in people who are excessively stout; and one can picture him among his own family as being sleepily humorous. On an island of rock in the middle of a Central

African river or lake, you can see him basking in the sun at peace with all the world; or you may see a school of twenty or thirty, tussling, swimming, and plunging in turn from the island into the water, all with the air of a game in which one is not expected to be too strenuous; or you may see the fat mother hippo with her fat round baby, as she encourages it to climb on to her back and lie there while she floats.

The hippo, placid as he is, shares with the elephant a dislike of being disturbed. It is most unlikely that he would attack unless the very waters of his home were disturbed and he saw danger threatening his cows and his young (indeed, I have never heard of a single instance of a hippo attacking a hunter), but he would at once go to ground—or, to be more accurate to water. Directly he detected any unusual scent in his neighborhood, he would dive beneath the surface, and all that would be seen of him and his family would be their heads as from time to time they popped up to peer toward the shore, blowing occasionally just like whale before diving again.—*Cherry Kearton, in "In the Land of the Lion."*

### OUR PATH LEADS ON

By MARY E. FILLYAW

The March wind rushes by  
And rain clouds hide the sky;  
Chill night is coming on—  
Ere many hours we'll see the dawn  
Of another day.

Or dark, or bright, these things are true:  
The sun still shines, the sky is blue,  
Though intervening clouds arise  
And hide alike the sun and skies  
Of still another day.

Our cherished hopes may scattered lie,  
Like frost-touched flowers that fade and die;  
Yet over all a watchful eye  
Views everything beneath the sky,  
Sees how we spend each day.

God's Word, the guide that upward leads,  
His truth, the bread our spirit feeds,  
His voice, the voice our spirit heeds,  
His power, the power our weakness needs,  
His light th' eternal day.

Our path leads on: we may not stay  
To waste in tears the darkest day;  
Upward still we'll journey on,  
Until we see the radiant dawn  
Of that eternal day.

### DENOMINATIONAL "HOOK-UP"

MILTON, WIS.

At this commencement time our most cordial greetings go out to President Crofoot. We wish he could be with us at this season. But his deep interest is with us; he is thinking of Milton and of what he may be able to do for young people through the medium of Milton College. In a letter from our new president, just received from China, he says, "After July first I plan to take the first and fastest boat for the United States so as to reach Milton as soon as possible, and I plan to try to be as faithful as I can to the new tasks that lie before me." In President Crofoot we have a leader of force, of friendly humor, and of rock-built character. We are all behind the new chief.

—J. N. Daland

in Milton College Review.

Rev. H. Eugene Davis of Shanghai, China, delivered the address before the Young Men's and Young Women's Associations Friday evening at the Seventh Day Baptist church. This event marked the opening of commencement week.

The meeting was in charge of K. A. Babcock, '33, and Evelyn George, '32, association presidents. The Scripture lesson was read by Miss George. A. N. Rogers, '32, retiring president of the Y. M. C. A., offered prayer.

A young people's choir composed of Y. M. and Y. W. members sang the anthem "Fierce Was The Wild Billow."

Rev. Mr. Davis chose as his subject, "The Abundant Life," using as a text the words of Christ, "I am come that they might have life, and that they might have it more abundantly." He pictured Christ as the good shepherd, and put forth the plea for Christian youth to follow him, that their lives might be enriched by their fellowship with him.

LEONARDSVILLE, N. J.

Sabbath service at 10.30. Rev. A. T. Dodge of the M. E. Church will fill the pulpit in the absence of the pastor, who will attend the Eastern Association at Marlboro, N. J.

Last week the Women's Benevolent

Society had their annual meeting and elected as officers the following: president, Mrs. Paul S. Burdick; vice-president, Mrs. Chris Schrag; secretary, Mrs. Fay D. Green; treasurer, Miss Eda Coon.

On Monday evening, Professor Paul C. Saunders of Alfred University gave a demonstration of liquid air in the school auditorium before students and townspeople. His lecture was very interesting as well as instructive.

Dr. Paul C. Saunders of the chemistry department of Alfred University was a guest of Rev. and Mrs. Paul S. Burdick on Monday. Dr. Saunders has given liquid air demonstrations in Clinton, Waterville, and West Winfield high schools.

A Children's day program was presented at the Seventh Day Baptist church last Sabbath, which was a credit both to the children and to the ones who had the program in charge.

—The Brookfield Courier.

### WILD CANADA GEESE NEST AT SHERBURNE GAME FARM

Two broods of wild Canada geese have already been hatched on the state's big game farm at Sherburne this spring and two more mother birds are on the nest. Watching the nesting geese and their jealous guardians, the big gray ganders, has been among the relaxations of Harry Rogers, veteran superintendent of New York State's game bird farms, amid the strenuous labors of gathering and shipping pheasant eggs and nearly two thousand laying hen pheasants, setting several thousand pheasant eggs under barnyard hens, and preparing to care for another big population of young pheasants of five varieties.

Some two dozen of the great Canada geese, whose normal nesting grounds are far to the North, have been induced by the inviting surroundings of the Sherburne farm and its broad acres of game sanctuary to linger and to set up their households. —The Brookfield Courier.

SALEM, W. VA.

Ernest R. Sutton, professor at Salem College, was severely injured when his car left the road eight miles west of Salem and crashed against a culvert. He was

brought to Salem where medical attention was given and then he was taken to the Mason hospital at Clarksburg.

Mr. Sutton suffered some broken bones in his chest, and while the injuries are quite painful and serious, it is expected that barring complications, he will recover.

Mr. Sutton's family were at their farm near Blandville, and he was on his way there at the time of the accident. Before starting, he had put on his rough-about clothes and put his suit on the seat. He says that he noticed his suit was slipping to the floor, and reached to pull the clothing back, and when he looked forward the car was in the ditch, and struck the culvert before he could stop it.

The impact threw him with force against the steering wheel, which crushed the bones in his breast.

Miss Helen Rosier, daughter of Mrs. Myrtle Rosier, of Huntington, formerly of Salem, was awarded one of seven scholarships offered annually by the University of Chicago with tuition paid for one year.

Miss Rosier is well known in Salem. She attended Salem High School before going to Huntington where she was graduated this spring and was the salutatorian.

Each year the University of Chicago offers these seven awards, the students being selected on the basis of general scholastic ability, character, and merit. She is the first student from the Huntington High School to receive the award.

—*Salem Herald.*

#### SECOND ALFRED (ALFRED STATION, N. Y.)

The special collection for the denominational indebtedness will be taken next Sabbath. It is suggested that all up to the age of ten years give ten cents, all up to the age of twenty years give twenty cents, and so on up the decades. If anyone does not wish to reveal his or her age, he can give a dollar and no questions will be asked. Furthermore, anyone wishing to give more than this to help clear our boards of debt and help close the year with a clean record is privileged to do so and it will be greatly appreciated.

The Western Association will be held with the church at Little Genesee on June 26, 27, and 28, beginning Friday

morning. Special plans are being made for strong evangelistic services in the evening with Rev. H. Eugene Davis of China as speaker, and it is hoped that many from the churches in this association will plan to attend these meetings. A rich blessing is in store for all who go.

Pastor and Mrs. Van Horn attended the Allegany County Ministers' annual picnic at Shenawana on Monday.

Pastors Van Horn and Ehret were in Little Genesee and Bolivar on Sunday in the interest of the Western Association and the coming program.

Mrs. Van Horn was in Rochester on Tuesday in the interest of the Home Bureau.

—*Alfred Sun.*

#### ALFRED, N. Y.

Alfred people have been much pleased this week to be able to greet Mr. and Mrs. Wardner Williams of Pueblo, Colo. Mr. Williams is an alumnus and, for a number of years, head of the music department of the university. They were guests of Mr. and Mrs. E. P. Saunders while here.

—*Alfred Sun.*

#### LITTLE GENESEE, N. Y.

Rev. and Mrs. A. L. Davis and two sons were in Olean Friday to hear Evangeline Booth speak.

—*Alfred Sun.*

#### A VACATION CHURCH SCHOOL IN DE RUYTER

In conversation a few days ago, a DeRuyter business man remarked, "They insist, these days, on compulsory education in our public schools, but leave out the most important part of the preparation for life—the cultivation of the religious nature. The public school system, in attempting to avoid sectarianism, has seemingly forgotten that 'the fear of the Lord is the beginning of wisdom'."

Did you know that twenty-seven million young people in our United States—a Christian nation—never receive any religious instruction? Doesn't seem credible, does it? No contact with church, Bible school, or other organizations for training in living righteously. Have you thought of what this will mean to our country when these boys and girls grow up? A godless nation! "Except the Lord

FROM ADAMS CENTER, N. Y.

*Editor the Sabbath Recorder:*

The "Denominational Hook Up" is not by any means the least interesting or valuable part of the RECORDER. Through the news items from churches and individuals among our people we are helped to obey the injunction of Scripture, "Rejoice with them that do rejoice, and weep with them that weep."

Some might be interested in a bit of news from Adams Center.

*Urn at Elder Prentice's Grave:*

The outstanding pastorate in the history of the Adams Center Church is that of Rev. A. B. Prentice. For thirty-three years and eight months he was shepherd of this people—over one third of a century. This spring our Ladies' Aid purchased a beautiful urn to place at his grave. At the close of the church services on Memorial Sabbath we gathered at his grave for a brief memorial. We thought of the hundreds of people he had helped, of those he had led to Christ and received into his church, of the young folks he had united in marriage, of the homes whose sorrow he had shared in sickness and bereavement, of his patient, kindly ways, his quiet, serene, sweet-spirited soul. Many whom he helped have left this world for the eternal habitations and their mortal remains rest in the same cemetery with him. Many still live to hallow the memory of this rare saint of God. Now a beautiful urn filled with bright flowers will bear testimony to the love in which his memory is held. After a brief prayer of thanksgiving we sang the first and last verses of "Blest Be the Tie That Binds." Surely love is the mightiest power on earth, and the only enduring treasure!

*Ordination Soon:*

At its annual meeting in January the church called to the diaconate Mr. Gilbert Horton, Mr. Dechois Greene, Miss Anna Maltby, and Mrs. Margaret Stoodley. The candidates have taken much time for thought and prayer about the step they have been asked to take. They have talked individually and as a group with their pastor. They have recognized the

build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh but in vain." Do we want to be like Russia?

One of the methods for bettering this condition of things is the Vacation Church School. Its work is to supplement the teaching already available in the Bible school, and to bring into its influence many boys and girls who have never been connected with the Bible school. Did you know there are school children within three miles of DeRuyter village who have never stepped inside a church?

Plans are already in hand for a Vacation Church School in DeRuyter this summer.

The term of three weeks begins on June 29.

Five days each week, from 9—11.50 a. m., the school will be in session.

The use of the public school building has been granted by the trustees.

The Vacation Church School is for the boys and girls of the entire community who are of school age.

A canvass is being made of the village and nearby districts, and already about sixty pupils have been enrolled.

Free transportation to and from school is being arranged for those who live out of town. (There is room for just two more in the car from Lincklaen. Those two should apply at once to Miss Martha Gates.)

There is no tuition fee. The teachers are giving their services and the value of their rich experience purely as a labor of love.

The school is sponsored by the local churches, but has "no visible means of support." It is purely a work of faith.

The subjects that will be taught are Bible study, missions, sacred music, dramatization, and hand work. A story hour closes the day's program. This school is planned to conform as closely as possible to the standards required by the International Council of Religious Education.

—*The DeRuyter Gleaner.*

solemnity and serious responsibility of the position as well as its large opportunity for real service in the church. So our recent special meeting to hear the answer they should give to the church was no perfunctory occasion. It was with deep feeling we listened as one after another spoke of the keen sense of unworthiness and unfitness which struggled with their desires to be of service and made their acceptance no mere form, but a real soul crisis. Arrangements will be made for the ordination service in the near future.

#### Church Redecorated:

The interior of the church is being re-finished with paint and paper and a new hardwood floor. While the work is not quite complete at this writing, the papering and painting is done and is so beautiful that many have said it was never so satisfying before. The expense is being met with funds that the Ladies' Aid had out at interest. When one thinks of the part the women play in our modern church life he is often reminded of that poem which ends:

"We never would get to heaven at all  
Without the Ladies' Aid."

The women of the Adams Center Church are active and helpful.

—Correspondent.

#### LETTER TO DOCTOR GARDINER FROM THE EASTERN ASSOCIATION

Rev. T. L. Gardiner,  
Lost Creek, W. Va.

MY DEAR DR. GARDINER:

The Eastern Association remembers with pleasure your faithful attendance for many years at its annual sessions. We have noted with regret your absence this year.

Your loving words of helpful encouragement will continue to be an inspiration to us though we miss you in our midst.

May you be kept in peace through all the days to come.

For the Eastern Association met with the Marlboro Church June 11-14, 1931.

ELLA J. TOMLINSON,  
Corresponding Secretary.

R. D. 1, Bridgeton, N. J.,  
June 14, 1931.

#### THE CHURCH BECOMES WORLD WIDE

Those who fall into the current fashion of lamenting the weakness of the Church overlook one thing about the Church of today that gives it a significance never possessed before. It is the fact that, in our day for the first time—thanks to the missionary enterprise—the Church is rooted in the soil of every important country of the earth. The Christian movement has actually attained in reality the universal character which the Apostle Paul claimed for it in theory.

Youthful and lacking in strength though the Church may be in some lands of the Orient, it is still an impressive fact that it has become domesticated as a living force in every clime and among every race. All around the globe there are groups of people who have found in Christ the true meaning of life, who feel bound to one another through their common loyalty to him, and who yearn to see a world organized according to his will. If, by some unimaginable catastrophe, the Christian Church were to be obliterated in the entire Western world—as ruthless communists are attempting to obliterate it in Russia—it would still live on as an indigenous, self-directing unit in Africa, in the Near East, in India, in Malaysia, in the Far East, in the isles of the seas. This was not true a hundred years ago; today it is too clear to be doubted.

Most important of all, the Christian groups in the far-separated regions of the earth are no longer living and working in isolation from one another. In most major countries there is a church federation or a Christian council, bringing many groups into co-operative relationships. And these national units are linked up in a conscious world fellowship, expressed in part through the Universal Christian Council on Life and Work, which is concerned chiefly with the problems of the Western world, and in part through the International Missionary Council, which unites Christians of East and West in one fellowship of love and service.

All this is pregnant with high possibilities, not only for the life of the Church itself, but also for the world. It points to the attainment of that deep spiritual unity which is the indispensable condition of any effective outward organization of the world and the securing of enduring peace. —  
*Editorial in Federal Council Bulletin.*

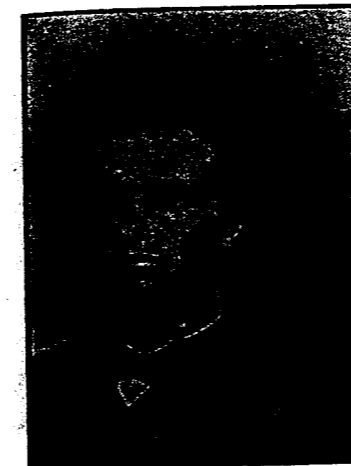
## OUR PULPIT

### FIRST PRINCIPLES

(Name of writer and order of service omitted by request)

SERMON FOR SABBATH, JULY 4, 1931

Text: "But seek ye first the kingdom of God, and his righteousness."



You know by the Scriptures that when Solomon became king, and felt his great responsibility, he had a very impressive dream. Kings were most sure to think that the whole world owed them everything, and that God in heaven would give them some special send-off in some form.

He dreamed that God asked what he should give him. In temporal things Solomon must have been abundantly supplied since his father, King David, had been such a conqueror as to bring Israel to the height of her power. Since a king was also a kind of chief justice, it would seem quite the natural thought that he would pray for a wise and understanding heart to judge between the good and the evil. But we may think with reason that there was more than a double reason for such a prayer since he had enough wealth thrust upon him to spoil most any young mortal in our erring human race. Alas for the outcome forty years later.

Let us be admonished for all time and from all human experience that one of the first principles in the Christian religion is a sincere prayer to God for the divine wisdom to do our duty and obey the divine commands. This will always imply the highest respect and consideration of the divine revelation of God's method of salvation as given us in the Holy Scriptures. The Savior said, "The Scripture cannot be broken." We have the Scriptures, and all the truth that any people have concerning the way of righteousness. We should follow Christ in the use of the Scriptures, and be very careful to avoid hammering one

another over the human opinions or doctrines. Let me not imply that the doctrines are unimportant to us in our day. There has never been a time when they were not the most important thoughts of our lives. Our daily prayer should be that we dwell in that grace and spirit that wins loving friendship and co-operation in the advance of righteousness.

The Psalmist said: "I have been young and now am old, yet have I not seen the righteous forsaken nor his seed begging bread." Whether our view of life is like that or not, here is a good thought for much serious meditation. Connect with this thought the Savior's outlook for the man that would leave all his kindred and lands rather than fail to follow the divine call for heaven. (Mark 10: 30) "But he shall receive an hundred fold now in this time—with persecutions; and in the world to come eternal life." In such words, "We have the mind of Christ." Are we in this fast age better judges of God's promises than the Savior?

Because Aristotle "founded science," did he give any clearer view of God's kingdom of righteousness? We might be so absorbed with the toads and other forms of the life that perishes that we neglect the "weighty matters of the law" of God and salvation, and miss the greatest reason for being in this world at all—the kingdom of righteousness. Christ the Savior shows plainly the quality of heart for such divine life as the saints live who love God and the children of man and seek for grace and harmony that we can convince our neighbors of salvation.

God made the world. He was the Creator. We did not make it nor can we learn how he did it. But he endowed the mind of man with power to love righteousness and to modify this world for better human life, even for conversion and salvation in Christ. We are on first principles.

Let us take a fresh look at the Scriptural word picture of the Christ. Recall how Mary got the revelation that the holy Child should be called the Son of God. Think of the testimony of John the Baptist and the evidence he gave that this was the Messiah, the Son of God. When he walked on the waves the people said, surely this is the Son of God. Come along to Geth-

semane and see Peter draw his sword and the Master tell him to put up his sword, and say, "Think ye not that I could pray the Father and he would give me twelve legions of angels, but how then could the Scriptures be fulfilled?" Again, who but Christ could say, "I have power to lay down my life and power to take again." Think how he ever fulfilled all his words. With respect to this doctrine of the Christ, let us not get the conceit that we know just the right meaning that everybody must get from the expression, "Son of God." We do well to take Peter's meaning where he said, "There is no other name—whereby we must be saved." People have always differed about the nature of the Christ and the nature of a man spiritually. A man once said that a cow *could* jump over the moon if the moon could only be brought low enough and narrow enough. Such may be human poetry but it may not make a man exalted to divinity. Let us call up Peter again on this doctrine of the divinity in a man. (2 Peter 1: 3, 4) "Through the knowledge of him who hath called us to glory and virtue: Whereby are given unto us exceeding great and precious promises: that by these ye *might* be partakers of the divine nature." While we can make some allowance for differences in words, let us know that the right meaning taken of the nature of the Christ will surely make us so love God and his kingdom of righteousness that we will keep his commandments and seek such clean and honest living that the good Lord can use us in leading men out of sin into the glorious faith and life of the gospel. If we fail to get such a meaning we will get no place in God's glorious kingdom. *We are on first principles.*

Let us now take up another slice of the "Bread of heaven" that we may get more spiritual energy and growth for the glorious service of God.

Consider Romans 3: 1—"What advantage hath the Jew?—Much every way: chiefly, because that unto them were committed the oracles of God." Compare Paul's words also in Hebrews 5: 12—"For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God." This fits a large part of our mem-

bers in our own times and churches. Why not be loyal and encouraging to our pastors by attending the preaching of the gospel. Can the teachers in the Bible schools preach the gospel more effectively than the minister in his place? If the teachers preach Christ and salvation with force, will they pass by the morning sermon and so lead the school flock in such proportion as we often find, to turning from the service, thinking that the preaching is not necessary to them? But it heads back to the homes.

In the oracles of God we find it written: "Thou shalt love the Lord thy God with all thine heart." "And these words thou shalt teach diligently to thy children." Was there great need in the time of Moses for such instruction? That need is forever ceaseless. There has always been much precept with great dearth of practice. Preaching the gospel is the greatest and highest call in all the world except practice. How I fail to impress this truth before the young. There are better and more effective ministries than mine but the best are far too scarce.

The faith that works by love in church and home is our highest need. Such divine power the Lord can use to bring deeper devotion to the ministry, and make all our works tell for saving souls from the power of sin. It is the highest joy of salvation to see people giving the evidence of turning to Christ and getting into the divine service.

We love fine art in its various forms. A friend was saying that Bach was the father of music. I had thought King David might have such title. But Bach must have been entitled to that honor, for the records tell that he had ten sons that were all good musicians. But then he must have been like the young preacher that was wont to hit above the tree tops lest he scare the birds. Bach's music was too high for common hearts or I would find some of it in my hymn book. But most all unbelievers like music of some grade. The highest art in this world is that grace of expression from a loving heart that can reach the sinful soul. The Master and Savior who was the greatest of poets in his parables, said in his sermon, "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the

will of my Father which is in heaven." The Apostle Paul said, quoting thought from Isaiah 64: 4, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things that God hath prepared for them that love him. But God hath revealed them unto us by his spirit." We must seek diligently that grace and divine love that wins by a heavenly quality, rather than a multitude of words and arguments.

These first principles are among the most important thoughts for heaven.

### A LITTLE AHEAD

Next to a good conscience there is probably nothing that so enables a man to stand up in his boots and act out his individuality as a savings bank account. One who does not know where his next coat is coming from, or who is under obligations that he cannot possibly meet, will find that his personal force in the world, as well as his happiness, is pretty seriously discounted.

Habits of thrift may sometimes be condemned as "mean," but those who express this opinion are usually the last persons to whom one can turn with confidence in a day of trouble. Most young men in the United States start out without the advantage of accumulated capital. They have only their brains and hands to depend on. The old-fashioned advice to save a little so as to get ahead is still the soundest and best that can be given. Whenever we see a young man of five and twenty, who, unless he has been spending his resources in getting an education or in supporting members of his family, has nothing laid up for a rainy day, we see a man whom it takes a great deal of stupidity or heroism for a girl to marry.

If he cannot support himself, when alone, the family of which he is head will have to put up with many privations, and his wife will be likely to have a hard and grinding life. It is still true that love "beareth all things, endureth all things," but it is a fair question whether it is wise in love to bear and endure a good many things that might be avoided. A girl who is asked in marriage has a perfect right to require the man who would win her to demonstrate that he has the ability to care for her. If the young women were more exacting in this regard there would be many more bank accounts, and a better prospect of future happiness.

But we are asked, What about giving? Well if you can get a young man to give all he makes to missions, that young man is made of unusual stuff! Seriously speaking, thrift does not interfere with generosity. It has been our observation that the only man who has anything to give is the man who has "a little ahead." The man who spends as fast as he makes, never has anything to give to a good cause.—*An Editorial in "Watchman-Examiner."*

### CORRESPONDENCE

*Editor of the Sabbath Recorder,  
Plainfield, N. J.*

DEAR SIR:

I have just received the SABBATH RECORDER of June 8. On the outside cover I read, "John Wesley says: I am sick of opinions; am weary to bear them; my soul loathes this frothy food." What does he mean? Does he mean to say that he is sick of opinions of Seventh Day Baptists in regard to the Sabbath? Does he mean to say that his soul loathes this frothy food?

This is a hard rap at Sabbatarians. He then goes on to tell what kind of religion he likes and what kind of Christians they should be. All very well, but he winds up by saying, "Let my soul be with those Christians wheresoever they are, and whatsoever opinion they may hold." This last lets up on Sabbatarians and they are a pretty fair lot after all.

John Wesley hadn't read his Bible very thoroughly. He was a good orthodox Methodist and no doubt a devout Christian. He was no doubt a thorough-going "fundamentalist"—that there is no redemption of the human family without the shed blood of the Son of God.

Yours truly,  
GEO. H. GREENMAN.

*Mystic, Conn.*

### TALKS TO PARENTS

#### FEELINGS OF INADEQUACY

The little child lives in a world in which, whether he thinks about it or not, he senses himself to be weak, ignorant, and inadequate.

He is constantly attempting things he is not yet ready to do. He is forever being baffled by the bigness, strangeness, and complexity of things.



This feeling of inadequacy is reinforced all too often by the attitude of the adults about him. Unwittingly they rub in his helplessness by hustling him about or handling him without wish for his personal inclinations as if he were merely a precious lap dog.

Even when he has become physically quite independent, his ignorance and immature judgment, the unimportance of anything he has to say are often made plain to him by the way the grown-ups ignore his questions and talk over his head quite as if he were not present.

Such treatment bores, irritates and humiliates him beyond measure, and it is no wonder he often finds satisfaction in being just as disagreeable as possible.

His feelings of inadequacy may be further added to by an environment that provides him with no chance for proper play activity. He is left with no satisfactions to offset the necessity for meeting the world constantly on adult terms where he is always at a disadvantage.

The child's feelings of inadequacy are best mitigated by courteous and considerate treatment which accords him a certain amount of self-respect and by the rich play life where partly in fantasy and partly in genuine activity he can experience some of the feeling of power and importance that are denied him elsewhere.

In play with his age equals, he is enabled to compete in a situation where the odds are no longer against him. — *Alice Judson Peale in "Westerly Sun."*

### IN HIS OWN LANGUAGE

Six hundred thirty-six is the number of languages and dialects into which the whole Bible has been translated, and portions of the Bible have been translated into more than eight hundred different tongues. Right here in the city and harbor of New York, Scriptures in seventy-one of these languages were necessary last year to supply the Word of Life in the native tongues to the people in need of it who were met by the colporteurs of the New York Bible Society.

The ends of the earth are met together right here. Singapore may be the cross-

roads of the Orient, but the crowded ways of New York City and harbor are the cross-roads of the World. At the intersection the sons and daughters of other lands receive a Bible or some portion of it, "each in his own language." These precious volumes travel back with the sailors to their homes in distant parts across the sea and they travel on with the immigrants to their new homes in widely scattered parts of our own country. By the use of many languages the Book of books becomes available around the world.

It is received joyously. Everybody needs to use his own language when he wants to pray. A stranger in a strange land grasps the Bible as something through which he can express the yearning of his soul, and something moreover that adds a sense of security in his new environment. His joy is complete when he receives in hand a "Gospel Portion" in two languages in parallel columns, one of which is his own and the other English. Here is the means of a liberal education as well as the inspired teachings of God's Holy Word.

The Pentecostal anniversary is upon us. By the gift of tongues the preaching of the divine truth by the disciples was heard and understood by the cosmopolitan crowds—"Every man in his own language." One divine truth, but many languages! We pray for a better international understanding among the nations, that war may be abolished and that the reign of peace may be established. What better or surer way is open to bring this about than to have the truth of God in this Holy Bible understood and practiced by all mankind? To this end we dedicate the contributions of God's people and all the resources at our command.

—*Quarterly Review of New York Bible Society.*

Remember this: If we succeed without suffering, it is because some one has suffered before us; if we suffer without success, it is because some one will succeed after us.—*Dr. Edward Judson.*

(Son of the missionary—a slum worker in New York.)

## MARRIAGES

**EDWARDS-TUCKER.**—In Lower Buxton, Brown's Town P. O., Jamaica, B. W. I., May 1, 1931, Simeon Edwards and Jemima Tucker, both of Lower Buxton, were united in marriage by Rev. D. Burdett Coon.

**MARKS-CLEMENT.**—At the Seventh Day Baptist parsonage, North Loup, Neb., June 11, 1931, by Rev. Hurley S. Warren, Miss Doris Clement of North Loup and Mr. Roland Marks of Ord, Neb., the new home to be near Ord.

**OGDEN-STILLMAN.**—The marriage of Rev. S. Duane Ogden and Miss Margaret Cecillia Stillman, daughter of Mr. and Mrs. Dennis Stillman, Nortonville, Kan., was solemnized on the evening of June 13, 1931, at Atchison, Kan., Rev. J. H. Woodsum officiating.

## DEATHS

**BARBER.**—Jane Gifford Barber was born on the old Potter Hill Road, in the town of Westerly, R. I., July 3, 1830, and died May 28, 1931, lacking but little more than one month of attaining the age of one hundred one years.

Mrs. Barber was the daughter of Paul Maxson and Almira (Dewey) Barber. In 1852 she was united in marriage with William Henry Barber, a sea captain, who died on October 14, 1854, when only thirty years of age.

Her reputation as a witty conversationalist was widely recognized in the community, and in spite of her advanced age she maintained this faculty in a high degree. She enjoyed the services of the church and was a regular and devoted attendant and supporter until advanced age and poor health prevented. In early life she was a member of the First Hopkinton Seventh Day Baptist Church and many years ago transferred her membership to the Pawcatuck Church. She was the oldest member, in age, but to another lady, ninety years of age, belongs the distinction of being a member the greatest number of years.

She is survived by three nephews: William Saunders, of Waterford, Conn.; Everett Saunders, of Hornell, N. Y.; and Nathan Saunders, of the Potter Hill Road. There are also four great nephews: Clarence Maxson, of Florida and Westerly; Henry Maxson, Louis E. Barber and Dr. Charles Hickox of Westerly.

The funeral service was conducted by Pastor Harold R. Crandall, assisted by Pastor Emeritus Clayton A. Burdick, at the home of Mr. and

Mrs. Harry Maxson, 128 Main Street, Westerly, Sabbath afternoon, May 30, 1931. Interment was in First Hopkinton Cemetery, where her husband was laid more than three quarters of a century previous.  
H. R. C.

**DAVIS.**—At the home of her brother, Fenton R. Clarke, in Salem, W. Va., June 6, 1931, Mrs. Theodore Davis in the eighty-fifth year of her age.

Marvel Clarke was the daughter of Jesse Clarke and Charlotte Randolph Clarke. She was born near Bristol, Harrison County, W. Va., November 20, 1846. While Marvel was yet a little girl this family removed into the community known as Greenbrier, where most of her life was spent.

She was a member of the Salem Church before the Greenbrier Church was organized, and is remembered with affectionate appreciation by many, now old, as their Sabbath school teacher at the old log church on Greenbrier.

In 1889 she married Deacon Theodore Davis, a widower fifteen years her senior. Deacon Davis died in 1924. When the Black Lick Church was organized Deacon and Mrs. Davis were charter members, bringing letters from Greenbrier, and when Black Lick was given up they returned to Greenbrier. When this church was disbanded, last year, Mrs. Davis became a member back in Salem, where her name first appeared so many years ago.

She was of a happy, cheerful disposition, a woman of faith who was known to thousands as "Aunt Marvel." A leader would not hesitate to ask her to lead in prayer for she knew whom she was talking to, and what she wanted.

She is survived by a sister and four brothers: Mrs. Effilee Hodge, Fenton, Wis.; Marcellus and Phineas Clarke. Deacon Davis had a large family, and these with children and children's children came from almost everywhere to join the Clarkes and others to do honor at the burial of Aunt Marvel at the Greenbrier cemetery.  
G. B. S.

### Sabbath School Lesson I.—July 4, 1931

THE GIFT OF THE HOLY SPIRIT.—Acts 1: 6-14; 2: 1-47.

*Golden Text:* "Ye shall receive power, when the Holy Spirit is come upon you; and ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth." Acts 1: 8.

#### DAILY READINGS

June 28—The Promise of the Spirit. Acts 1: 1-11.

June 29—Peter's Testimony. Acts 2: 22-33.

June 30—The Comforter. John 14: 15-26.

July 1—The Spirit of Life. Romans 8: 1-11.

July 2—The Omnipresent Spirit. Psalm 139: 1-10.

July 3—Fruit of the Spirit. Galatians 5: 16-26.

July 4—The Office of the Spirit. John 16: 7-14.

(For Lesson Notes, see *Helping Hand*)

## SPECIAL NOTICES

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

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

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

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

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

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

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

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

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

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

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

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

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

## THE SABBATH RECORDER

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

**REV. H. C. VAN HORN, M. A.,** Acting Editor

**L. H. NORTH, Business Manager**

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# The Sabbath Recorder

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JUNE 29, 1931

No. 26

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And knows you through and through;  
He knows your faults and failings, but  
He really likes you, too.

—NE PLUS

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