

Prayerful Bible Reading February



YOU are asked to read Philippians through every day during the month of February. Your Pastor, no doubt, has called to your attention the Bible reading plan being promoted by the Committee on Religious Life appointed by The General Conference.

The following pledge may be found helpful in your reading. Cut it from this cover and use as a book mark for the month. It is solely for your own use.



My Personal Pledge to Myself

I shall thoughtfully read, at least once every day, during the month of February, and at one sitting if possible, the Epistle to the Philippians. I shall pray that its teachings, under the Holy Spirit, may grip my heart, and be worked out in my daily life.

Signed.....

What I find to believe:

What I find to do:

The Sabbath Recorder

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No. 9

The one who provides in advance for Sabbath rest, and devotes the day to worship and to meditation upon divine things, will be better able always and in everything to do God's holy will.

A. J. C. BOND, D. D.

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SEVENTH DAY BAPTIST DIRECTORY

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

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

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

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

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(INCORPORATED, 1916)

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

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The Sabbath Recorder

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WHOLE No. 4,486

Our Permanent Messages All over this land there are permanent standing messages given to us and to coming generations by those who have lived and loved and toiled, and who have passed to their reward.

Every church, school building, or permanent structure erected for the public good, must constantly speak to thinking men of the interest our fathers took in the institutions which stand for rich blessings and help to coming generations.

Every church, meetinghouse, school, or college, and every institution for promoting public welfare has its story to tell; and no man can fully measure the good each generation receives from the good works of men and women who have passed on. This thought has been with me almost constantly since we began to build our Denominational headquarters.

To every thoughtful Seventh Day Baptist this fine Denominational Building speaks strongly of the many loyal hearts who united in raising the funds to build it. It bears a permanent message for the Sabbath cause which will stand out clear and strong a hundred years to come. It tells us of the interest our fathers took in our work as a people. To me it constantly speaks of loyal, faithful hearts who stand true and strong in the faith of loved ones gone before. It bears a message that cannot be hid. May it be a blessing to many generations of Seventh Day Baptists.

Pleasant Memories Of Little Genesee The article by Mrs. Mae Bell on page 248 of last RECORDER—February 23—takes the editor back more than eighty years in memory's field to the old people of the church who laid foundations there upon which their grandchildren are building in these years.

Until I was coming thirteen years of age, my parents attended Sabbath services in this church and in the branch thereof, "Over the hill," as West Genesee was then called.

There is where I found my first Sabbath school class, with Eliza Ann Barber as teacher; and the picture of Elder Bailey preaching from the pulpit has never faded from my mind. I can see him yet appealing to a house well filled with people. Elder Henry P. Green—my grandfather's brother—was also an active worker in those days.

I shall never forget how some of the people regretted to lose their pastor when Elder Bailey left Genesee for Plainfield, N. J.

Then after some time, the coming of "Elder Brown" and family was hailed with joy. Among the old people of that day stood deacons Avery Langworthy, John Tanner, and Ebenezer Bliss, Ezekiel Crandall, "the Edwardses," and a good company of men among whom were my grandfather Amos Greene, and his brother Elder Henry Greene. Oh! there is no end to memories of things in connection with the Langworthys, Crandalls, Bosses, Blisses, Tanners, Greens, and Burdicks, whom everybody knew and whose names were familiar as household words.

After our family moved away to Friendship, there was no place on earth so precious and where we longed to go for visits, as was Little Genesee, with its company of uncles, aunts, and cousins; and best of all there was grandfather and grandmother, whom everyone knew as "Uncle Amos" and "Aunt Esther."

To this day it gives me pleasure to see good news in the SABBATH RECORDER from Little Genesee, my boyhood home. May the blessings of heaven abide with the dear old church of my grandparents, and of my boyhood playmates.

Please read again the last part of the article closing on page 249 of last RECORDER.

Bible Society Doing A Good Work The New York Bible Society sends me the "Annual Report," from which it appears that it is doing an excellent work by way of distributing Bibles to thousands of "New

Americans" who come to our shores every year, and to hotel guests in the two or three cities reached by way of this port. Within a few years, 13,707 copies have been placed in transient hotel guest rooms, and the entire distribution amounts to 123,076.

In each case care has been taken to have the name of the hotel appropriately inscribed on the inside of the cover, and these words are added: "Selections for your emergency."

There are many thankful testimonies by letter, telling of the help and blessings received by those to whom these gifts have come.

Two or three workers are on duty all the time to welcome the immigrants as they arrive, and great care has been taken to print volumes in the language of those who are coming in. In the year 1930 a total of 876,983 volumes were given out. Gifts amounting to almost \$115,000 were received and expended last year in this good work.

More than one hundred twenty institutions have been supplied, directly from this society, with copies of Scripture—either in full or in parts.

The Bible has thus gone out to people in seventy-one different languages, and also to many blind persons who read raised letters by touching them.

Some Folks If some folks who are thankful for an "open Bible," would open that blessed Book more, they would be more consistent and more helpful to those who try to be "the light of the world."

Some folks would stand a better chance for heaven if they could only hold their tongue.

Some folks seem to think that the hours after Sabbath school to sunset do not belong to the Sabbath day.

If some folks who are shocked over what they call "modernism," would simply stop killing the old-time religion by their doing nothing ways, matters would be better and the outlook for Christianity would be greatly improved.

Some folks ought to join the fire company, for they keep throwing cold water on everything.

When some folks try to excuse themselves from giving by pleading the widow's mite, they seem to forget that the widow gave all she had.

"THINK ON THESE THINGS"

(Last of a series of sermons on Paul's Letter to the Philippians preached during the month of February by the pastor of the Plainfield Church, chairman of the Conference Committee on Religious Life.)

In a recent issue of *The Baptist* Margaret Applegarth tells the legend of the Statue of the Slave Girl. And this is about the way she tells it:

Years and years ago a little slave girl was on her way from the village well with a heavy stone water jar balanced on her head. The jar was so full that the water kept spilling over. That was partly due to the fact that the flag stones in the pavement were sharp and they hurt her bare feet so that she went jerkily over them. As she walked along wearily, her poor old torn gown dragging in the dust, she suddenly glanced up and there in the market place was a statue of another slave girl with a water jar on her head. She stopped to look at this other girl—like herself, and yet so different, somehow, too. "How?" she kept asking herself. Perhaps it was the rent in her poor old dustworn clothes. She hurried home, and for the first time in her life unbidden she washed her dingy clothes, and when they were dry she mended them. She even draped them in a new way over her shoulders, and made the folds look more nearly like those in the statue.

So the next day when she went past the market place again she watched carefully. No, it wasn't quite just clothes! She looked at the statue for a long, long time and then went back to her master's house and washed herself, even her hair, and she did it up in a beautiful neat way at the nape of the neck, like the statue's.

Then she went back once more, on her way from the well, and she stared earnestly at that other girl. No, it wasn't just clothes and hair after all. It was, why yes, of course, it was the way she carried her water jar—as if she liked it. Imagine! She tried carrying hers in the same way, and she went walking off with a lilt in her steps, as if there were music in those little noiseless leaves overhead.

The next day she noticed the slave girl's back—straight as a palm tree. Ah, that was it! She had stooped over wearily herself. She too would try holding her head high! Why, of course, that was it. It wasn't clothes or hair or water jars. It was holding your head high, and looking the world in the face happily. You stopped shuffling; you stopped stumbling; you began humming; you began lifting up your heels as if they were winged. Life was fun . . . beautiful. It was great to have a fine strong body, able to work, enjoying work! What a difference merely looking up could make.

Every day she stopped to admire this other girl, to copy other beauties that she began to notice in this fearless, lovely creature. Suddenly the people in the market place had a shock. For behold, here on a level with them was their ancient statue, walking around—alive, talking, and smiling. The little slave girl had looked upon the beautiful statue, had admired it so much, and had tried to imitate its charms until she had actually become beautiful and lovely just like the statue.

And Miss Applegarth adds: "It was no myth, and it was no miracle, for it can happen any day, anywhere, that a flat, drab life can wake up into beauty by imitating all that is loveliest in another life."

"Think on these things." "If there be any virtue, and if there be any praise, think on these things." "Whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." These are words written by the Apostle Paul to his friends in the church at Philippi, and it seems to me the legend of the statue of the slave girl shows us how this may be done.

The slave girl got her inspiration by seeing a statue that was just like herself, only it was different. And she improved her dress and form by imitating the things in this other girl which she lacked.

If we are to develop the finer things in life and character, we must find one who will become both our inspiration and our model, and who is enough like us to give us hope that we may at least approach his likeness. "Think on these things" Paul says;

but we can think on them to the best advantage when we can see them being lived out in the life of another. There is something in us that responds to the best, but it must be cultivated. "Think on these things."

"Whatsoever things are true." This includes not only veracity, but it means being in harmony with truth. It means to be able to think straight and to be upright in conduct. I have understood that in a certain reformatory for boys, soon after the boys arrive they begin to teach them to draw geometrical figures. The purpose is not to teach them geometry, but to teach them morals. There is virtue in being accurate and careful in drawing a straight line. These figures speak the truth when they are true, and the one who draws them correctly is learning to express truth. As he learns to express it with his hands, it will beget accuracy in his thinking, and truthfulness in character. It does not follow necessarily that the one who can draw the straightest line has the best character. But there is a valuable reflex influence in making the drawing sufficiently accurate to express the idea.

"Whatsoever things are honorable," or venerable. Not necessarily whatsoever things are old; but whatsoever things have stood the test and have demonstrated their value; the things that have been tried out in human experience and have proved their worth—"think on these things."

"Whatsoever things are just." That is, whatsoever things are rightfully due others—the things that are due to God, and things which men have a right to expect of us. "Think on these things."

"Whatsoever things are pure." There is so much impurity in this world, so much that sullies the character. The need is very great that we look for the things that are pure, and "think on these things."

"Whatsoever things are lovely." This may mean the things that are beautiful—a lovely sunset, or a lovely hymn, or a lovely character. But it means also whatever develops and cherishes love, whatever cultivates in us the spirit of love, and gives us a lovely character. "Think on these things."

Finally, "Whatsoever things are of good report." In describing Christian experiences or Christian virtues, on several occasions Paul just about exhausts his vocabu-

lary, and then closes with a general term that will include whatever has been left out—"things that are of good report." Things that may not be defined, but such things as the heart approves, and as are in accord with a pure life and true Christian character; things that it would be difficult to support with an argument, but which the heart instinctively feels as proper—"think on these things."

When Paul had listed the things to think on: Whatsoever things are true, honorable, just, pure, lovely, and of good report, he summarizes them in two words by way of emphasis—"if there be any virtue, and if there be any praise, think on these things."

Now there are three observations I wish to make following our rather long introduction, and this very brief study of this eighth verse of the last chapter of this epistle. And these all encourage us, and may perhaps guide us somewhat as we "take account of these things," as it is rendered in the margin of the American version of the Bible.

Clearly there is implied here the capacity to think, and the ability to determine the direction which our thoughts shall take, and the subjects we shall hold in mind for contemplation. It is becoming more and more difficult to find opportunity for reflection undisturbed by some invasion from the outside. If we are not careful we will find our mind simply registering impressions imposed upon us through the charming efficiency of our modern inventions. If we are particular and discriminating it is possible to draw upon these methods of communication for light upon important subjects. But if we are to do any serious, constructive thinking which leads to character building and Christian growth, it will be necessary for us to take time to commune with our thoughts, to measure values, and to feed our spirits on the best. "Think on these things," Paul says, and that is a challenging exhortation for these times.

This whole community called the metropolitan district of New York, and in fact the entire country, has been interested in the new church on Riverside Drive. Practically everything that has been said about it has been in approval, and these things have found approval with all of us I am sure. But a weak note of protest was voiced

the other day against the pounding out of the passing of every quarter-hour by the clock which is to be heard for so many miles. And I think there may be reason in this protest on the part of those who live near the church. The church is right in undertaking to serve the community without regard to creed. But it may be going too far if it is to break into the thinking of those who still desire to "think on these things."

But this text implies that men have the ability to think, and therefore of finding ways and making opportunities for that needful exercise. Let us make the effort necessary to do some good thinking, and let us choose the things about which we shall think, for as a man thinketh in his heart, so is he.

Now, I have said that it helps us in thinking on these things if we are not obliged to think of them in the abstract merely, but if we can see them as they are being expressed through the life of a person. Not many of us would dare add as Paul did: "The things which you both learned and received and heard and saw in me, these things do." Perhaps we are too modest. We may simply feel that it would not be the tactful thing to do. Well, it isn't really necessary to ask people to do as we do. Our main job is to live the kind of life that will prove helpful to those who may imitate us. If we exemplify the Christian virtues in our own lives, there will be those who will follow us and who will be made better thereby.

But if we turn this about and think of the influence that others have upon us, it may be less embarrassing and just as helpful. Let us think on these things as we see them in other lives, and our experience will be like that of the little slave girl. These excellent qualities will become a part of our own life. How rich would be the life of each member of this congregation in wholesome helpful influence if he should think on these things as they are found in all other members. There are unlovely things in the most of us, and we know each other so well that it would not be difficult to point them out. But if we were to think on the things in each life here that are true, honorable, just, pure, lovely, and of good report, the rest would be so small as to be overlooked and lost sight of, and we ourselves would

grow more beautiful in life, and in turn would be a better influence for others.

When all has been said, there is just one life that it is safe to follow always and all the way. Think on Jesus Christ. William Lyon Phelps says in the February *Christian Herald*: "The entire Christian religion is founded on the personality of Jesus Christ. All my hope in this world and in the next is based on him. The idea that God is love, which seems to me the most difficult of all religious ideas to believe, would be impossible for me if I did not believe that Jesus had so revealed him. For the real problem of theology is not—Was Jesus divine? The real problem of theology is this—Is God really as good as Jesus? If he is, then all our worst problems have a solution."

Jesus, the Son of man, is our example. We think on him. We follow him. He is our light and our guide, our divine enabler. As we contemplate his life and character we shall grow more like him, until we shall be like him, for we shall see him as he is.

A SUGGESTIVE LETTER ON ANNUAL CANVASS

Some of our churches still have ahead of them the annual financial canvass for local and denominational work. Care should be exercised that every person of the church and families of the church should have an opportunity to know fully the needs and make a pledge accordingly, to carry on the work. Your Conference Committee on Finance is herewith passing on to you a letter sent out to its members by one of our most progressive pastors just before the "annual canvass." We believe it may be helpful to others. We do not know the results of the canvass, and the name of the church is withheld as we did not ask permission to use this letter.

The Finance Committee, per
HERBERT C. VAN HORN.

PLEASE READ CAREFULLY

..... SEVENTH DAY BAPTIST CHURCH PREPARES
TO MAKE ITS ANNUAL CANVASS

The *Finance Committee* is about to make its annual canvass of the community for funds with which to carry on our *local* and *denominational* enterprises. We are taking this way of simplifying our task and assisting you to help us.

DON'T FAIL TO BE PRESENT NEXT SABBATH

A service you cannot afford to miss when we worship God by indicating our purpose in giving for his work for this year. *Pledges will be taken at the morning service.* This will save the committee many trips and calls in getting its work done.

"It ain't the individual nor the army as a whole
But the everlasting teamwork of every blooming soul."

FACTS TO REMEMBER

1. Our church year began January 1, 1931.
2. Our pledges are for this year and this year only.
3. Pledges should be made for *local* and *denomination*.
4. All should, if at all possible, give at least to each cause as last year and *many* should give more.

WHO SHOULD PLEDGE?

1. *All members of the church*, of course, young and old—every member naturally expects to, as our covenant states.
2. *Other members of the congregation* who are not members of the church. Give because every Christian person should support some church. Everyone is benefited by the church. We should not want to live in a community where there was none.
3. *Those who do not go to church even, should give.* Real estate values are higher and there are many other economic and social benefits that would not come were it not for the church.

HOW MUCH TO GIVE

You are the one, of course, to decide that; but here are some suggestions. (1) What we give should be offered to God in gratitude for his goodness to us and in acknowledgment of our stewardship of his property. (2) It should be something worthy our best selves. (3) *It should be according to our ability.* Some of our members give a *tenth*—the Scriptural proportion of the Old Testament. Some are giving more. Two girls just out of college, with debts still unpaid, gave last year, \$50 and \$80 respectively. Another on a modest income gave \$75. This is generous giving, but they were blessed in their generosity.

THERE ARE MANY WHO SHOULD INCREASE THEIR GIVING

Is this true of me? Last year I spent for chewing gum five cents a week, or \$2.50 a year; for candy ten cents a week, or \$5.20 a year; for a hair curl \$75; for movies \$6; for a vacation trip \$25; and I gave to the Lord and his kingdom work five cents a week, or \$2.50 a year.

WOULD IT SURPRISE YOU?

To know there are many church members who give less than five cents a week to the work of the church and nothing to the denomination? That there are some who give less than ten cents a week, and others who give less than twenty-five cents.

WHAT DO WE GET FOR OUR INVESTMENT?

It is a fair question. It should be faced frankly by pastor and people. The average cost of maintaining a church in the community is about \$8 per member. For this we get (1) A real church home with fine, warm-hearted friends. (2) A place to worship, sermons that help us, music that inspires. (3) Religious instruction that makes a dollar go further than any other institution in the community and produces young people of worth and character to the world. (4) The ministration of a pastor, who visits the sick, ministers in every time of need, whether it is at the marriage altar or the burial of the dead. (5) The fellowship of work in community and world-wide enterprises.

WHAT PART OF OUR GIFTS SHOULD GO FOR DENOMINATIONAL WORK?

Have we done our duty when we have given only to the support of the church? Is it enough to say, "Charity begins at home" and let it end there? Is the church merely a social or religious club for the benefit of its members, fine as that is? How about its wider task? Jesus said, "Go into all the world, preach . . . teach . . . baptize, make disciples. The church is maintained for this wider task, not for itself. "I came not to be ministered unto, but to minister," said Jesus.

OUR TASK IS WORLD-WIDE

We are training young men for the ministry, helping feeble churches, maintaining missionary pastors, carrying on evangelistic campaigns, supporting foreign missions, building mission schools, printing and distributing Christian and Sabbath literature, in short helping Christ establish his reign throughout the world.

THIS IS A CHALLENGE AND AN OPPORTUNITY TO DO OUR BEST

Let us not forget that we shall have to give an account of our stewardship, that to give liberally and joyously is the least we should do to repay the debt we owe to God for the gifts of life, happiness, and love through Christ.

THE FINANCE COMMITTEE
S. D. B. CHURCH.

TWENTIETH AMENDMENT ADVANCING!

On February 17 the Judiciary Committee of the House of Representatives reported out by a large majority the Sparks Stop Alien Representation Amendment, recommending its passage. This amendment provides that hereafter when making up congressional districts only American citizens shall be counted.

At present the whole population is counted, including unnaturalized aliens of every description. This does an injustice to American citizens, as the 7,500,000 un-

naturalized aliens in this country now have about thirty representatives in Congress. This gives great power to the big wet foreignized cities, as some Congressmen come from districts where less than one fourth of the population are American citizens!

This necessarily robs of proper congressional representation the rural districts, which are made up overwhelmingly of American citizens. If thirty Congressmen are taken from the big wet foreignized cities of the country and distributed among the rural, agricultural districts, it will be a great blessing to America, helping not only the farm block in Congress but also the dry cause.

Every loyal American, everyone who believes that only Americans should have representation in the United States Congress, all who want to strengthen rather than weaken the farm block and the dry block in Congress, should write or wire immediately to their Congressman, urging his support of this amendment. Send a night letter telegram signed by ten citizens. Here is a good form for such a telegram to your Congressman: "Undersigned urge that you support Sparks Stop Alien Representation Amendment."

—National League.

MATERNAL FEELING OF THE SOLDIER

Lieutenant Coningsby Dawson, writing on "The Motherhood of the Soldier" in the *Red Cross Magazine*, says: "It sounds absurd, I know, but it seems to me that up front we fighting men contrived to get a kind of motherly feeling for one another. We were all so weak when considered separately, so liable to wounds and deaths; we were only strong when we stood together. This maternal feeling which developed showed itself in a special direction when the danger was most intense. The moment before an attack the uppermost thought which most of us had and which some of us expressed was 'I wish, if I go west today, I had a kid to leave behind me.' It wasn't the father in the man speaking there, for the paternal instinct rarely makes itself felt until the child is already in the world. It was the woman speaking who lies hidden in the heart of every man."

—Selected.

MISSIONS

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

HARD WORK COUNTS

February eleventh Bishop Berry of the Methodist Episcopal Church died, in the seventy-fifth year of his age, rich in wisdom, grace, and achievement. The *Christian Advocate* in referring to him quotes him as having said of himself, "I am not a brilliant man, I am not ordinarily wise. My limitations are many. If I have succeeded at all, it has been because for fifty years I have worked, hard-worked all the time, and up to the limit of my time and strength."

The humility of Bishop Berry's estimate of himself is unusual even among ministers and is worthy of being emulated in unfeigned sincerity. It is evident, also, that he possessed a judicial turn of mind, rare among men, or he would not have been able to estimate himself and his work as he did.

Doubtless his humility and his judicial temperament, which led him to impartial decisions based on the most thorough knowledge of all the facts, were cornerstones in his successful career; and it is equally apparent that hard work had as much to do with his accomplishments as anything human. When he says, "If I have succeeded at all, it has been because for fifty years I have worked, hard-worked all the time, and up to the limit of my time and strength," he states a fundamental principle of human life as well as a fact in his own experience. Hard work counts.

There is a sense in which it is true, as Shakespeare wrote, "Some are born great, some achieve greatness, and some have greatness thrust upon them." Nevertheless there are so few men who are either born great or have greatness thrust upon them that these classes are not to be taken into account. Bishop Berry succeeded by hard work, and the achievements of any missionary or minister will be measured by his willingness to do hard, systematic work. There is nothing that can take the place of the tiresome grinding and pain of hard toil. God himself does not vouch help to those

who are unwilling to do their utmost to make themselves useful in his service. Men with rare gifts of eloquence and affable manners may please their fellow men without much effort, but these men would accomplish much more for God and humanity if they would apply themselves vigorously.

What is true in this respect regarding missionaries and ministers applies to churches and denominations. It is possible for churches to show very little desire to take into their folds men and women of low standing and subject to great temptations, though they give evidence of being soundly converted. Such have been known to be received with misgivings because the church felt that it would take much hard and patient work in Christ's name to hold them to their profession. Churches languish financially sometimes because they are not willing to put hard work into this part of their task. They are not willing to work and give till they feel it. It is possible for denominations to fail because they are seeking an easy road. They may think they are nearer right than any other communion, and glory in the fact, but they are not willing to "endure hardness as a good soldier" that they may give the world the truth which they profess to believe all the world needs, and consequently they falter and fail.

Seven times in the first chapters of Revelation blessedness is proclaimed for those who overcome. Not only is hard, persistent endeavor one of the cornerstones of achievement but it is a highway to happiness. Hard work is often painful at the time, but as one looks back upon it, viewing its achievements, though meager they may be, there is a satisfaction past comprehension—a satisfaction that is akin to the blessedness of God himself. Hard work counts with the missionary, the minister, the church, the denomination, and with all who would be Christlike.

ANNUAL MEETING OF THE FOREIGN MISSIONS CONFERENCE

The annual meeting of the Foreign Missions Conference was held in Atlantic City January 13-16, and was a meeting whose influence bids fair to be of great import to Christian missions. Owing to other appointments the missionary secretary was not able to attend. Many papers have given

accounts of the sessions, but one found in the *Federal Council Bulletin* for February is markedly helpful in showing the spirit and trend of missions as well as their problems. This article is from the pen of Dr. Henry S. Leiper and is entitled, "Well Roars the Storm to Those Who Hear a Deeper Voice Across the Storm." It is given below:

Downhearted observers of trends in modern church life here and abroad would have taken courage if they could have been at the thirty-eighth Annual Foreign Missions Conference of North America in Atlantic City, January 13-16. Casting aside tradition and a set—therefore safe—program, the committee on arrangements announced but four speakers—two at the first session and two at the last. All the rest of the time was given to presentation and discussion of the situation among the younger churches and in the sending countries, with emphasis upon what should be done to meet it.

Solidly basic in the discussions was the array of facts prepared and presented to the conference by its secretary, Leslie B. Moss. He had in hand data from sixty-four of the boards reporting to the conference. They reported in a manner which, after making due allowance for natural bias, renders all talk of a missionary debacle absurd. Strong currents of devolution and evolution were, however, apparent. There was no disposition simply to maintain and to defend the *status quo*. Signaling the change that has come in China among the sixteen union Christian universities, the conference listened to the only *American* university president among the present heads of those institutions.

Without attempting in short compass to give a review of the discussion, it may be said here that the printed reports of the conference, when available, are certain to be well worth reading. They show that in an "age of more important changes than any since the Ice Age"—to quote Professor Shotwell and Doctor Brockman—Christians who have the whole world in view are not surrendering to defeatism or shutting their eyes to the dangers that crowd upon a scene dominated by materialism, secularism, racialism, communism, and the threat of international war. Plainly enough the mission-

aries are meeting the changes due to increased nationalism; the transfer of responsibility to indigenous churches is being made; followers of Jesus in many lands are taking advantage of the fluid condition of modern life to steer into channels charted by him. Plainly, too, the men and women who met at Atlantic City, representing the great boards and the small boards of the United States and Canada, believe that the final as well as the initial emphasis, the center and soul, as well as the dynamic, of their whole enterprise is Jesus himself.

Dr. Robert E. Speer, former president of the Federal Council of Churches, saw in the condition of the modern world an increased opportunity rather than a disabling liability for the Church. "Thank God," he said, "the old-fashioned world has broken up. . . . Nationalism is better soil for self-support than what preceded it. Secularism is better than some of the old loyalties it displaces. Amid the release of new human hungers we can reveal the moral lordship of Jesus. . . . There is a hunger for friendliness, for humane conditions, for peace. Even some forms of atheism show hunger for God. . . . Much racialism is but a protest against all racialism. We witness the emergence of a deeper universalism, the bridge to which has in large part been provided by a science which is everywhere the same. . . . 'Well roars the storm to those who hear a deeper voice across the storm.'"

Among the outstanding impressions left by the three-day meeting one would mention at least the following: that the older leaders, Mott, Speer, Eddy, Brockman, Oldham, are still full of vitality and amazingly resilient, spiritual giants now as ever; that younger men of power and vision are following the footsteps of the veterans whose long trek has crossed many a steep divide; that a sound evangelism is more than ever dominant in the missionary enterprise which has retained a distinct social note but has veered away from institutionalism.

It was quite apparent that not enough attention is being paid to the creation of Christian literature in non-Christian lands; that only a few minds in the Church are grappling with the basic problems aroused by the communist challenge; that co-operation in missions is due to advance to new and adventurous levels; and that the

younger generation of Christians, enthusiastic over the fine aspects of humanism, needs to be shown how the greatest development of humanism which the world ever saw has been going on as a result of our generations of modern missions—a humanism with God and under the immortal impulse flowing from a living Elder Brother who makes real the abundant life as none other has done or can do.

DOCTOR PALMBORG ENTERTAINED IN HONOLULU

*William L. Burdick,
Ashaway, R. I.*

DEAR BROTHER BURDICK:

Last Thursday about 2.30 p. m. I learned that Doctor Palmberg was in port. I hurried down and went on the boat, and Mrs. Davis and I drove around with her in our car up to time for her boat to sail. I was very sorry that I did not know in the morning that she was to be here. I could have given her all day sight-seeing. There is plenty here to see in this enchanting island.

We took her to the Old Mission House, the first frame house built on the island. Two other buildings were built later from coral rock. There are many things in these three buildings pertaining to the early missions on these islands.

We put lies (wreaths of flowers) around her neck (an old Hawaiian custom) and bade her God's speed as the *S. S. Tatusta Maru* headed out towards China.

Very sincerely,

Honolulu, T. H., W. M. DAVIS.
February 10, 1931.

P. S.—I missed Gene Davis too; think he passed through here about December 26 or 28. We arrived December 19.

LETTER FROM JAMAICA

DEAR RECORDER READERS:

I wish you might all know the kind of country, the kind of climate, and the kind of people we have in Jamaica. You should also know the great need of, and great possibility for, wise and successful Seventh Day Baptist missionary effort here.

The island is about fifty miles wide at the widest place, and one hundred forty-four miles long. The diversity of beauty and grandeur of its scenery are very pleas-

ing to the eye. Its mountain peaks and mountain ranges, its hills and gulches and plains and valleys, and frequent wide expanse of the Caribbean Sea line give the traveler a never ending change of view. Unlike the Rockies in the States, the island almost everywhere is covered with green and rank growing vegetation twelve months of the year. In every month of the year one can gather fresh tropical fruits from the trees or dig fresh vegetables from the rich soil. We recently purchased one hundred of the sweetest and most luscious oranges one could ask for, for thirty-six cents. From the same orchard we got one hundred grape fruit for fifty cents. Fruit is not always so cheap.

We are having, this winter, many thousands of tourists from the States and Canada and England. To see them here in such large numbers, displaying so much wealth, makes it difficult for some to imagine the financial straits of so many millions of people in those countries. Hard automobile roads make almost all parts of the island easily accessible to these visitors. They find almost everywhere in city and country here, positive evidence of poverty, want, distress, and destitution. In spite of the richness of the soil and the quantities of fruit and vegetables produced, most of the people are in extreme poverty. Foreign capital has developed large estates and plantations for the production of sugar cane, coconuts, and bananas. And in some places there are large cattle ranches. Practically all of the manual labor on these plantations is performed by native laborers, eking out an existence day by day on their small wages. But fortunate are they, finding such employment, while thousands of their fellows are without work or money. Other families are small land owners up among the steep hillsides, having from half an acre to a few acres of land. West Virginia farmers would think many of these hillside farms too steep and rugged for any successful purpose. But many large families are in just these conditions, performing by hand all the labor necessary for their living. Some noble men and women of God live in these little huts, rearing their children in the nurture and admonition of the Lord.

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Mrs. Coon and I have lived in ten different states in the Union, and have done mis-

signatory and evangelistic work in many other states. But we have never before found any climate so delightful as this right down here in the torrid zone. We know nothing about the extremes of heat and cold here that we have experienced everywhere in the States. To be sure it is always summer here. In Kingston it is nearly always hot, but not as hot as it often gets in the northern states. Right now, in the midst of the coldest time of the year, we seldom have more than a sheet over us at night with windows in our room wide open. But during the hottest months of the year, a short drive into the mountains puts us where we need heavier coverings at night than we need here now. The long continued heat in Kingston is enervating. But frequent visits in the higher altitudes revives and strengthens the physical body. Mrs. Coon and I believe it probable that we are enjoying better health after spending four years in Jamaica than we would have had, had these years been spent in the States. One can easily find unhealthful conditions here. But, with proper care and attention, the best can be enjoyed. We are simply delighted with climatic and healthful conditions in Jamaica.

As to missionary ends to be attained, facts show conclusively that Seventh Day Baptist interests have been established and increased in recent years in Jamaica out of all proportions to any other part of the world, and that, comparatively speaking, with very little financial expense. The opportunity for growth and development of our cause here has never been so great as it is today. Seventh Day Baptists are coming to be understood in a better way here than ever before. In the midst of fierce opposition, beckoning hands are reaching out to us from all sides for the real Seventh Day Baptist spirit and message. Souls are being converted, converts to the Sabbath are being gained, candidates are being baptized, and Seventh Day Baptist churches are being organized. The work could be wonderfully increased if more money were at hand for the employment of more consecrated native workers under wise leadership.

If Mrs. Coon and I were young, knowing what we know now, we would dedicate our lives to missionary work in Jamaica. It may be that my stupid way of putting things gave somebody the impression that

has found a place in the SABBATH RECORDER that my health is failing. But we are not so stupid as not to know that, although enjoying good health now, the white hairs in our heads and the number of yearly mile posts we have passed tell us that we cannot continue for long these arduous labors. Who will come over and help us; take up the burden and carry on in the name of the Lord for the saving of souls and the making of the Seventh Day Baptist cause strong in Jamaica?

Faithfully yours,
D. BURDETT COON.

2B Camperdown Road,
Kingston, Jamaica,
B. W. I.,
February 13, 1931.

"FOLLOW THE MASTER"

REV. A. J. C. BOND
Leader in Sabbath Promotion

Some time ago I found a piece of mail on my desk postmarked in England. Upon opening it, I found it to be a cloth bound book of 128 pages by W. Lancelot Holland, M. A. In casually turning its pages I was surprised to run across my own name. Further examination revealed the fact that one of its chapters bore practically the same title as the subtitle of my little volume, "Sabbath History I." The chapter proved to be a condensation of that book. The book itself contains six chapters, the main feature being a didactic poem of thirty-five, four-line stanzas. This is followed by a key to the poem. Stanza six reads as follows:

Follow the Master's own Sabbath he blessed;
Certain you can be that day is the best,
Follow the Teacher who nothing once said
As to a Sunday or Lord's Day instead.

In key to stanza six, the author discusses briefly the origin of Sunday and the Scriptural basis of the real Sabbath. Of the Sabbath he says: "It was never a mere Jewish law; never a passing ceremonial law; always a moral law of as binding a character as the other nine in the Decalogue."

While the use of the book, "Sabbath History I," was made without the knowledge of its author, ample recognition is given the author in "Follow the Master."

This is made evident in the quotations which follow. The first is from the preface and the second includes the earlier paragraphs in chapter five of the book.

I had never heard of Mr. Holland until I received a copy of his book and a brief letter which accompanied it, except that a woman in England had ordered a copy of "Sabbath History I," saying that it had been called to her attention by Mr. Holland. Thus the Sabbath truth is being spread.

FROM THE INTRODUCTION

It was at this stage that another development of "Follow the Master" seemed forced forward as of no slight importance. It occurred to one's mind that sectism, ever since the professing Church, out of the growing animosity to the Jews, God's ancient and still, for their Father's sake, beloved people, had followed Constantine's exaltation of Sunday rather than the Biblical and consistent exaltation of creation's memorial day. Consequently, after invoking the aid of the Lord of the Sabbath, and having spent twenty years in examining all the arguments Sunday keepers had ferreted out of their own inventive faculties, and finding them all mere wind, and having examined all the Scriptures like the better born Bereans, bearing upon the moral significance and imperishable institution of the true Sabbath, methought it most expedient to write on this subject. Coming across Doctor Bond's convincing little book on this point, I collaborated with it and, though not holding altogether with him on one or two vital points, his reasoning powers which he exhibited on the Sabbath so coincided with my own convictions that I felt it providential to be able to unite with his book my own expressions of fidelity to the central law of the most epigrammatic and unassailable code of laws that were ever engraven. Thus the appendix note on "Solid Sabbath Verities."

PART V

"THE HISTORY OF THE SABBATH PREVIOUS TO THE RISE OF DENOMINATIONALISM"

(This Part V is a collaboration of the work of Dr. Ahva Bond of America, 1922, and my own; though I have not asked Doctor Bond to make such a free use of his informing book.)

I.
"Doctrinally the Church goes forward by going back." And we thank Doctor Bond for such a fine epigram. This is profoundly and unanswerably true. All that has been written for the Church in this poem with key, is based on a pleasant assurance that each doctrine or duty proposed, is enjoined in the Word of God, and has the *full sanction of the Master*. While not ignoring tradition as an asset to faith, we minimize the value of tradition mediated through a special and perpetual priesthood, and magnify the Word of God mediated by the Holy Spirit acting directly upon the souls of men.

II.
In the face of a distraught world, and in the face of a feverish advocacy of Sunday laws to arrest the rising tide of worldliness, we confidently bring forward the maintenance of the primeval Sabbath as calculated, with God's blessing, to cut independent earnest seekers after solid truth adrift from the caricatures of ancient Biblical Christianity, as seen in Catholicism, modernism, and all sectisms however evangelical it may be called. Again we thank Doctor Bond.

III.
According to the creation narrative as recorded in Genesis, the earth was not fully made fit for the abode of man until the seventh day closed. There is, as Doctor Bond further declares, great truth in this creation narrative, back of which man cannot go. In the beginning God created the heavens and earth, and the Sabbath, and we may Scripturally add: *The crowning work of creation was the creation of the Sabbath*. It would be well that these last eleven words just quoted from Doctor Bond's book, were written over the lintel of our houses, and that every mantelpiece had them inscribed on the head of it.

BILLY SUNDAY BEGINS BOSTON CAMPAIGN

Billy Sunday is holding a series of evangelistic meetings in Tremont temple and Symphony Hall, Boston, February 16-March 7. The campaign is being carried on under the auspices of the evangelistic association of New England.

WOMAN'S WORK

MRS. ALBERTA DAVIS BATSON
Contributing Editor

MINUTES OF THE WOMAN'S BOARD

The Woman's Board met Sunday, February 8, 1931, at the home of Mrs. G. H. Trainer, Salem, W. Va. Members present were: Mrs. George B. Shaw, Mrs. L. R. Polan, Mrs. Eldred H. Batson, Mrs. Earl W. Davis, Mrs. Edward Davis, Mrs. Okey W. Davis, Mrs. Harlie D. Bond, Mrs. G. H. Trainer, and Mrs. Oris O. Stutler.

The meeting was called to order by the president. Devotionals were conducted by Mrs. Trainer. Mrs. Polan read the introduction to Philippians, by Rev. H. C. Van Horn.

The minutes of the previous meeting were read.

The treasurer gave the following report which was adopted:

MRS. L. R. POLAN, *Treasurer*,
In account with
THE WOMAN'S EXECUTIVE BOARD, SALEM, W. VA.
Receipts

January 11, 1931 balance	\$117.93
Refund from Mrs. Shaw	10.19
Mrs. S. A. B. Gillings	75.00
Mrs. F. J. Hubbard—refund	5.00
H. R. Crandall,	
Onward Movement	26.66
Richburg Ladies' Aid society	5.00
	\$239.78

Expenditures

Onward Movement	\$ 75.00
Lotta M. Bond—printing	4.05
Mrs. F. J. Hubbard	25.00
	\$104.05
Balance February 8	135.73
	\$239.78

The committee to consider a contest gave the following report:

To the Woman's Executive Board of the Seventh Day Baptist General Conference:

Your committee to consider a contest of papers on Sabbath observance would make the following report:

1. We recommend that such a contest be held.
2. The purpose of this contest is to stimulate better Sabbath keeping.

3. We would ask the associational secretaries to carry out the plans of this contest in the societies of their associations.

4. The associational secretaries shall receive the papers from all the societies in their associations and shall select the best paper from each society to send to the board. (The secretaries may ask assistance in their work of judging.)

5. The board will select at least one paper from each association for publication in the RECORDER.

6. The subject for the contest shall be: "Home Training of the Young Child in Sabbath Keeping."

7. The papers shall not exceed one thousand words in length.

8. The papers must be in the hands of the corresponding secretary of the board by June 1, 1931.

9. A prize of \$5 shall be given to the society in each association sending in the best paper.

FRANCES EDWARDS DAVIS (MRS. OKEY),
NELLIE B. SHAW (MRS. GEORGE B.),
CANDACE LOWTHER DAVIS (MRS. EARL W.),
GOLDIE BOND DAVIS (MRS. EDWARD).

Salem, W. Va.,
January 18, 1931.

Correspondence was read from L. H. North, Plainfield, N. J.; W. D. Burdick, Rockville, R. I.; Mrs. Frank J. Hubbard, Plainfield, N. J., giving a report of the meeting of the Federation of Woman's Boards of Foreign Missions of North America; Mrs. A. L. Davis, Little Genesee, N. Y., who wrote very encouragingly of her work as associational secretary. (Her letter appears elsewhere on these pages.)

Voted that the president act as chairman of the Conference program committee, and appoint the other members of the committee.

A bill of \$8.50 for stationery was presented, allowed, and ordered paid.

The minutes were read and approved.

Adjourned to meet with Mrs. Okey W. Davis the second Sunday in March.

MRS. GEORGE B. SHAW,
President,

MRS. ORIS O. STUTLER,
Secretary.

WORSHIP PROGRAM FOR MARCH

Subject—The Beatitude of Peacemaking.

Scripture—Romans 10: 15; John 14: 27; Romans 14: 19; Matthew 5: 9; Psalm 119: 165; Isaiah 26: 3; 2 Corinthians 13: 11.

Leader's Talk — When we accept all people everywhere as our brethren to be lived with in peace and friendship, we become the children of God who is the universal Father to the "brotherhood of man." Let us think of this beatitude

as Ruskin did—"Not 'peacemakers' in the common understanding—reconciler of quarrels, but peace creators, givers of balm which you cannot give unless you first join."

Prayer (from Charles Wesley)—

Jesus, Lord, we look to thee,
Let us in thy name agree;
Show thyself the Prince of Peace,
Bid our jars forever cease.
Make us of one heart and mind,
Courteous, pitiful, and kind;
Lowly, meek, in thought and word,
Altogether like our Lord.

Amen.

QUESTIONS FOR MARCH

1. What former president of Salem College has recently passed away?
2. On what occasion and by whom was the following delivered: "What's a College for"?
3. What special points were made?
4. What services are rendered to our young people by the summer camps?
5. When and where was the first camp?
6. In what states are they hoping to conduct camps next summer?
7. What church has recently celebrated her hundredth anniversary?
8. What minister has recently passed away?
9. Have you kept "My Personal Pledge to Myself" by reading Philippians every day in the month of February?
10. Read: "The Church and Money"; also "In as much as ye did and in as much as ye didn't."

AN INSPIRING LETTER FROM MRS. A. L. DAVIS

DEAR MRS. STUTLER:

I read with much interest the reports of the meetings of the Woman's Board, and when I read that they were to meet with Aunt Rena next Sunday I could not help wishing that I could be with you, but that is out of the question. If I am in West Virginia this summer I hope it will be at the time of a board meeting.

As associational secretary I feel that I have done very little so far. I am at the meeting of the Richburg Ladies' Aid quite often, and they have a very good society. The society here at Little Genesee tries to meet twice a month. The first meeting in the month we have a social tea and the other meeting is for work, at which we usually

serve dinner or supper. I entertained the tea yesterday. The roads were very icy but the attendance was very good. There were eighteen present.

We recently elected officers. Mrs. Edna Sanford is our president, and Mrs. Grace Sanford, secretary.

When the weather is better I hope to visit some of the societies in my association. If you have any new suggestions I would be glad to have them.

Our society voted to pay \$25 to the board this year.

With very best wishes for you and yours in this new year, I am

Sincerely yours,

MRS. A. L. DAVIS.

Little Genesee, N. Y.,
February 12, 1931.

HOME NEWS

FARINA, ILL.—The first Christian Endeavor society social for the year 1931 was held at the parish house Sunday night. One of the features for the evening was the repairing of the Sabbath school song books, many of which had lost one or both covers, and had in other ways begun to show the wear of time; the books are now in very good condition and will, with a little care, render good service for a considerably longer period. Following the repair of the books a jolly time was had playing games. Perhaps the most laughable one was the choosing of a life partner. When the young people from the George Green home arrived they brought with them four gallons of ice cream, and this, with vanilla wafers, made a most excellent lunch. It is reported that some of our young people ate so heartily that old-fashioned remedies had to be resorted to when they had returned home.

Speaking of socials is it not about time that we have another church social? The Philathea class is responsible for the initiative in this matter this year, and when once started is to have the help of the Baraca class in carrying out the plans. Let's have a social.

The sermon subject for Sabbath morning will be: Profit and Loss; the text, Philippians 3: 8, 9: "That I may win Christ and be found in him." These studies in the Book of Philippians are proving to be very

profitable and interesting, and perhaps we will take up the study of other books of the New Testament when we have finished this course. Help us and yourself by being present next Sabbath.

The world is talking today about many things that seem impossible, but a little study will show that about the time a thing is declared impossible, some fellow comes along and does it. Enthusiasm and perseverance are two of the greatest moving factors in this world. I would rather be a blind optimist than any kind of a pessimist. Optimism is needed today; it is no time for a spirit of killing pessimism, or a time when we should cast a shadow of doubt over every effort that is meant for the good of mankind. It is a time when we should have in mind the injunction of Paul to the church at Ephesus: "Having done all, stand." And to the church at Corinth: "Quit you like men, be strong." Men sometimes think that God is destroying them, or that he has forgotten them because he is tuning them. The violinist screws up the key till the tense cord sounds the concert pitch. But it is not to break it, but to use it tunefully that he stretches the string upon the musical rack. If we will but accept them as such, we will find present day experiences God's tuning time. The spirit of optimism declares, "Rejoice in the Lord always; and again I say, rejoice."—*Rev. C. L. Hill, in Farina paper, "S. D. B. column."*

THE IDLER

"I don't know what ever to do with Helen!" Mrs. Ernest exclaimed to her friend. "She has just brought home another poor report from school. I can't understand it. Phyllis, our older girl, has always done so well in all her work and has never required any outside help, either. But Helen just manages to 'get by' and that is all. One would think children in the same family with the same background and environment, would be more alike."

"Does she sleep well and long enough, and does she get the fresh air and exercise she should have? Has she a good appetite?" the friend asked.

"Yes, I've checked up on all those points. I have talked with Miss James, her teacher, too. She says Helen just

doesn't seem interested. She does well enough in whatever she happens to like but of course the subjects she is poorest in are the ones she does not care for. Miss James says she has done all she can, but the child positively will not apply herself."

"Have you talked the matter over with Helen, herself?"

"Yes, father and I have scolded, pleaded, praised, shamed. We have spent hours and hours drilling and helping her. Why, we've even offered to buy anything within reason that she wants, but it all avails nothing."

"You say you help her at home?" asked the friend who was also a mother and a former teacher.

"Every night while there is school!" the exasperated mother exclaimed.

"Well, try not helping."

"Then she would fail!"

"No, I don't think so," the friend replied. "Helen appears to be as bright as Phyllis, yet Phyllis has never required any home help. Helen can do well what she wants to do, but what she doesn't care about she dallies along with, knowing she can wait until she gets home and then receive help. Her class does not have home assignments so she should not bring work home, especially as she plays during her study hours. I advise you and Miss James to try letting her know that she is expected to do her work at school and to do it well in the time provided. Do not scold, threaten, nor promise rewards, but quietly and irrevocably state what is expected."

Of course, Helen didn't think they really meant it, so for several days she tried dallying along the same as usual. However, when she was firmly reminded she was to take no work home, she began to "sit up and take notice" and before many weeks had passed she had settled down to a little real application with satisfactory results.

It was not just spelling or arithmetic that counted; it was the life lesson, the lesson that a thing is best and most easily done at the proper time, and the only real reward for work well done is—work well done.

—*Lorena Daniel Solberg.*

OBSERVATIONS BY THE CORRESPONDING SECRETARY

REV. HERBERT C. VAN HORN

Two notable "Hookups."—On Lincoln's Birthday, February 12, two outstanding radio events occurred worthy of recall. On that day Pope Pius IX went on the air, and it is estimated that three hundred million Catholics listened to his voice, though the vast majority were unable to understand his "dead" language without the aid of the interpreter. Many others listened in. Apart from the many commonplace utterances, exhortations, and mandates of the emblazoned, scarlet-robed potentate, styled the vicegerent of Jesus Christ, though, outwardly at least, so unlike him, we are chiefly impressed with the fact that the Vatican is forced to realize that the world does move, and that no church or ruler, however high and mighty, can hope to keep his subjects in the bondage of superstition and ignorance. The "dark ages" have passed from all classes, even of the most downtrodden and obscure. "Ye shall know the truth, and the truth shall make you free," said Jesus. Although he spoke before no microphone over a world "hookup," his words have been heralded throughout the earth down through nineteen centuries and are still being broadcast to the blessing and emancipation of untold millions.

On that same day President Hoover stood before the instrument through which rang his challenging message on the position the great statesman, Lincoln, would have taken in the affairs of today. Said Mr. Hoover, "You would have found him pounding at the public mind against nullification and for adherence to the constitutional processes of government. No stronger statement has ever been made than that of Lincoln upon obedience to law as the very foundation of our republic." This radio message, following so closely his unhesitating commitment upon the Wickersham report, should give heart and encouragement to every high minded citizen of this country. "The commission by a large majority does not favor the repeal of the Eighteenth Amendment—I am in accord with that view," he declared. The declaration of such a stand by our President gives flavor and substance to the estimate he places on Lincoln's integrity and statesmanship. In his reference to business

conditions and economic betterment, the ring of a statesmanlike prophet is in his voice declaring, "Success is not gained by leaning upon the government to solve all the problems before us." Such dependence, he urges, is destructive of character, and victory in a time like this must "be won by the resolution of our people to fight their own battles in their own communities, by stimulating their ingenuity to solve their own problems by taking new courage to be masters of their own destiny. This is not the easy way, but it is the American way. And it was the Lincoln way."

Birthdays.—Perhaps your mother's birthday occurs some time in this month of March. If she has read the SABBATH RECORDER all her life, she would doubtless be pleased if you, her son or daughter, should renew the subscription for her. How much it would mean to her, besides the reading itself. Fifty-two times during the year she will be reminded of your love and thoughtfulness. If she has not been a regular reader of the RECORDER, a new subscription will be appreciated by her, and as more time to read comes with the passing of the years, her pleasure in her denominational paper will be increased. We will send a birthday card to announce your gift, if you will so designate. Be sure to give accurate name, address, and date.

Everybody Help.—A recent issue of *The Baptist* carries a full page advertisement with heavy headlines as follows: "When everybody helps we move forward in the spirit of good cheer—and there is no strain." The truth of this is manifest on every hand, in the home, school, and church. One of our great hopes of the Onward Movement is that a comprehensive program with a united budget will so capture the imagination and enthusiasm of everyone that he will help in every way possible. Because of his interest in the cause and its need, he will help by praying. Likewise he will boost. The enthusiasm of the "sidelines" in athletic sports bears witness to the value of such boosting. But not only will he help by fervent prayer and by boosting, but he will give, and give some more, "as the Lord hath prospered him." For after all, say what we may, the giving, and giving adequately, is at the heart of the whole

matter. It is largely the index of one's interest, a tangible evidence of his enthusiasm in boosting, the climax of his prayer, James writes, "If a brother or sister be naked and destitute of daily food, and one of you say unto them, 'depart in peace, be ye warmed and filled'; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works is dead, being alone." And we read from Paul that "The Lord loveth a cheerful giver," that is, a hilarious, an enthusiastic *giver*. With everybody helping in such a wholehearted manner, we will move forward cheerfully and without undue strain on anybody. Most deeply do we feel the truth and significance of the clause, "there will be no strain." Easily and largely will the work move forward and the blessing will be experienced by all.

"Take it to heart."—A little boy was taken for the first time to hear his uncle, a prominent minister, preach. Sitting in the pew, he listened to a story that made him weep. It seemed some wonderful person had been mistreated and terribly hurt. He wondered why everyone seemed so indifferent to the man's condition, when so obviously they should be stirred by his need. But nothing was done, to his surprise. In answer to his amazed questioning, the nurse replied, "Don't take it to heart. People will think us odd, if we do." Isn't that the trouble with a lot of us as Christians, and with the churches in a lot of the work of Christ, we do not take it to heart. We are afraid "folks will think us odd if we do." Here is our great Onward Movement; at the close of the first seven months, a little less than one fourth paid. Boards are in debt—work handicapped; retrenchments made necessary; workers withdrawn from needy fields! "Don't take it to heart. People will think us odd if we do." How Jesus must suffer as he looks upon lost men whom he has commissioned us to save. "Don't take it to heart. . . ." A missionary with pinched feet, pleading for the mission field and Missionary Board, "bleeding" herself "white" for the Christ and his cause, but "don't take it to heart; folks will think us queer if we do"! Friends, let us leave out the "Don't." Take these things to heart. Raise the budget, wipe out the debt, for that is what rais-

ing the budget will mean. Gladden the heart of the Missionary Board and lift the breaking burden from the back of Brother Burdick; encourage our workers on mission fields and all our other leaders and workers. Yes, gladden the very heart of our Lord Jesus Christ that was broken for you and me. We never need be afraid folks will think us "queer." Seventh Day Baptists would have been dead long ago if being thought "queer" had killed. Let us take our task, the needs—all—"to heart."

CHRISTIAN COURTESY

A certain street-car was crowded to the doors when there stepped onto it a heavily laden postman, who had about all he could do to stand up under his load. Almost immediately a red-haired lad nearby jumped to his feet and allowed the postman to sit in his place. The man who sat next to the writer could not contain himself, and he ejaculated, "See that sorrel-top! He gave his seat to the postman. He's the stuff."

It was a little thing, but it has lingered long in the memories of those who witnessed it. It is these little things—or their absence—which make the day bright or dark; which cause us to think kindly or otherwise of our fellows.

But why should we sacrifice our own ease for the sake of another? Why should I bother about my neighbors? Why not let every man look after himself? The one great reason is that it is neither Christian nor human. The image of God was never meant to be selfish, and true happiness can never come from self-gratification nor from forgetfulness of those around us.

"Respect the burden" was Napoleon's advice to the lady who wondered why she should turn out for the loaded wagon. And the same advice, if acted upon, will smooth out many of the tangles which arise in human life. The man, or woman, who is carrying any burden has unique claims upon us, and we cannot ignore them without, in deed and truth, denying our Lord. Courtesy is not a frill nor a mere ornament, but it is part of the very life of every Christian; if we are not courteous, to that extent we are less than Christian.—*Pastor's Assistant.*

The covetous person lives as if the world were made altogether for him, and not he for the world.—*South.*

YOUNG PEOPLE'S WORK

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

MY RESPONSIBILITIES TO THE CHURCH

Christian Endeavor Topic for Sabbath Day,
March 14, 1931

DAILY READINGS

Sunday—Duty to attend (Heb. 10: 24, 25)
Monday—Duty to serve (Rom. 12: 3-9)
Tuesday—Duty to give (Gal. 6: 6, 9)
Wednesday—Duty to foster peace (Rom. 14: 19)
Thursday—Duty to help the needy (1 John 3: 16-19)
Friday—Duty to back up leaders (1 Peter 5: 5-8)
Sabbath Day—Topic: My responsibilities to the church (1 Peter 4: 7-11)

M. C. VAN HORN

Do I as a senior Christian endeavorer have responsibilities to the church?

From very early childhood I was taught and trained in the church. I had the opportunity of association with children of my own age in religious study. As I grew older I had the opportunity to learn from the experience and advice of older people. Opportunities, such as these, were great assets to my religious life and could hardly have been possible without affiliation with the church.

Yes, I have responsibilities to the church.

Opportunity and responsibility go hand in hand. Until quite recently I did not realize that I had responsibilities. As I grew mentally and physically, they advanced from just learning, to doing things, such as acting on committees, leading song service and teaching a Junior class.

The last is a greater responsibility than many people realize. Did you ever hear a mother scold a little fellow for something he said; then hear the little one's comeback, "Why, our Junior teacher says it." Here is the responsibility to do and say little things that will not carry a misleading influence when repeated by the younger juniors.

It is very discouraging to a pastor to have to preach to empty pews. What would be more encouraging and inspiring to him than to see a part of the church fill up with the young people every Sabbath?

Should I go to church services every Sabbath?

I should form good habits in religious life. I cannot see anything so especially good about the habit of going to church once a month or even less often. A habit that cannot be classed as good may be hard to class as bad (habits are good or bad), but it surely is not uplifting. If I maintain an open and a receptive mind, I can get some good from the services even though I disagree with some parts and think other parts could be conducted to greater advantage. Then again there is the problem of influence. Several times in the last few months I have found myself naming over eighteen or twenty young people, whom I know, who do not go to church regularly. But I could not dispose of the reasons why I should go by the fact that they do not go. Little do people realize the extent of their influence.

Yes, it is my duty to attend church every Sabbath, unless something serious prevents, and to take with me as many as I can persuade to go.

I owe the church financial support. Any organization of the nature of the church, to be a success, must have funds at its disposal. I support other organizations to which I belong. The church is surely due my active interest in all its problems and projects; this includes financial support as well as attendance and participation in services and general activities.

God help me to meet my responsibilities.

Milton, Wis.

QUIET HOUR THOUGHTS

LYLE CRANDALL

What can I do to help my church? Some of the topics for daily readings this week suggest answers to this question.

One of my responsibilities to the church is the duty to attend its services. When we join the Christian Endeavor society we promise to attend all the services of the church, unless we are prevented from so doing, by some good reason. How many of us keep this promise? It is very easy to find excuses for staying away from church services. Sometimes the weather is too cold and stormy, or the distance is too great. Perhaps we do not like the sermons or some other part of the church service. Is it not

true that if we have a real spirit of worship in our hearts, and actually wish to meet with other Christians, nothing will keep us away from the Sabbath service? We not only receive benefit from the church service, but we also encourage the pastor and others by our presence. I heard that a certain church in our city was so packed at the last Sunday evening service that some of the people had to sit in rooms outside the auditorium. I wish that more of our churches could be packed at our services.

Another responsibility we have is that of serving the church in any way we can. There is work for everyone to do, in the various departments of the church. Our duty is to find the place which we can fill, and fill it to the best of our ability.

CEDAR RIVER

VII

School was now going; Charity was at Woodburn, thanks to the help from Hope, and a new teacher had started the school at Cedar Bridge—not such a teacher as Martha Ann; there never had been another such one!

On Hope's third Sabbath afternoon, she had been obliged to tell her father that she was going to Roger's to spend the evening, to keep him from knowing. As she came into the lunch room door, the teacher from the Rainbow School, across the mountain, was posting a notice on the wall.

"Peanut social at Rainbow, next Friday night. Everybody come and have a good time."

Hope had not been to a social this fall, and she had missed them; it was so different from her school life the last four years. She found herself wishing it were on some other night. Tom came again, this time when they were not quite so busy, and she got a few minutes to talk with him. Never a word had he said about the Sabbath since that Sunday morning; but as he rose to leave, "Come go with me to Rainbow, Friday night," he said, "I'll stop for you, and we can have a fine time."

Hope said nothing. Did Tom think, then, that she had given up her Sabbath? But she hadn't, she told herself. She was just working in the afternoon to help Ellie out—and it was not unholy. But to go to a party again with Tom! Her thoughts went

back to that moonlight night at Woodburn High. . . .

There were other customers waiting. . . . "Give me a little time, Tom," she said. "I'll let you know Monday morning."

It was a hard struggle that Hope went through those next two nights. She prayed much, she lost some sleep, but when Monday morning came, the Sabbath had come out victorious.

She went early to the lunch room, and was there ahead of Ellen—but not much ahead of Tom. As he closed up his gas tank, he turned to her—"How about the party?" he said.

She had her answer ready, and she *must* make it coolly, in order not to give in.

"I'm sorry, Tom," she said, "but I can't give up the Sabbath Eve to a peanut social. If it were some other night—but it's not. You—you remember what I told you at the bridge, Tom."

Hope did not realize how it would seem to Tom—how it would have seemed to any young man. Here he had found her working—for money, for personal gain—on the Sabbath; and yet she refused to go with him to a party on Sabbath Eve!

After a moment's pause, and a gulp in his throat, "I understand," he said. "I see the river *must* flow by the rock. Good-by, Hope, darling — I'll not be seeing you again." He drew her near him to kiss her, but she wrenched herself away.

"No, Tom, don't," she said, "We'd have it to remember."

And turning and without looking back, she rushed into the confectionery, where Ellen found her some time later, her head buried on the table, convulsed with sobs.

Sympathetically, Ellen patted her on the shoulder and went on to her work, saying nothing. Hope told her not a word, and she would not ask.

(To be continued)

ESSAY CONTEST FOR YOUNG PEOPLE

One hundred dollars! Does anybody want it? Or perhaps you would prefer \$300, or wouldn't object if you could receive \$50, or even as little as ten.

These are the prizes to be awarded for the best essays on the subject, "Christ and World Friendship." Any young person about high school age has a perfectly good

chance of winning one of the thirty-three prizes to be awarded in the United States and Canada, because he will not have to compete with authors or ministers, or even school teachers, since no one over nineteen years can submit an essay. The papers are to be short, too, between seven hundred fifty and one thousand words, which, according to spacing, will be about four to six pages, one side only.

The competition is called "The Zelah Van Loan World Friendship Award," and is being conducted by the Committee on World Friendship Among Young People, which is a branch of the Federal Council of the Churches of Christ in America. A similar offer is being made to the young people of Central and South America, with separate prizes and judges. These are the facts regarding your contest:

THEME.—"Christ and World Friendship."

ESSAYS.—Essays shall not be less than seven hundred fifty nor more than one thousand words in length. They may be in any language, preferably written with a typewriter, and on only one side of the paper, which should be approximately eight and one half by eleven inches.

TIME LIMIT.—All essays must be in the hands of the committee on or before March 15, 1931. (This means that they ought to be mailed a few days before that time, so you will have to get busy immediately.)

AGE OF CONTESTANTS.—The contest is open to any young person (boy or girl) from fourteen to nineteen years of age, inclusive.

NAME.—No name is to appear on the essay submitted. The name and address of the contestant must be enclosed in a sealed envelope, and must accompany the essay.

JUDGES.—The judges for North America will be named by the Committee on World Friendship Among Young People upon nomination by various young people's organizations and mission boards.

PRIZES.—Seven hundred fifty dollars will be distributed among the youth of the United States and Canada. First prize, \$300; second prize, \$100; third prize, \$50; and thirty prizes of \$10 each.

Prizes will be awarded on World Good Will Day, May 18, 1931.

Address all communications and essays to: The Committee on World Friendship Among Young People, 105 East Twenty-second Street, New York City.

Let's not think less of our ability or chances of winning because ours is a small denomination. We have just as good possibilities as any other, so let us get to work and capture a few of these prizes. That would be an easy way to raise some money to pay toward the denominational debt.

S. D. B. REPRESENTATIVE ON THE
COMMITTEE ON WORLD FRIENDSHIP
AMONG YOUNG PEOPLE.

INTERMEDIATE CORNER

REV. JOHN FITZ RANDOLPH

Intermediate Superintendent
Milton Junction, Wis.

DAILY READINGS

Sunday—Churches for worship (Ps. 84: 1-12)
Monday—Churches for teaching (Eph. 4: 11-21)
Tuesday—Churches for spiritual fellowship (1 John 1: 1-10)
Wednesday—Churches to preserve the truth (1 Tim. 3: 14-16)
Thursday—Church as a living temple (Eph. 2: 19-22)
Friday—Church as a light (Eph. 5: 8-21)
Sabbath Day—Topic: Why do we have churches? (Acts 2: 41-42)

Topic for Sabbath Day, March 14, 1931

CHURCHES

The church as an organization is an organized body of believers in Jesus Christ. The church as a building is the property of this body of believers, their church home, the place where the members meet as a family before their common Father—"My Father's house." We need both the organization and the church home.

The followers of Jesus are not to be a mob without purpose or aim, but an organization working unitedly for a common purpose. There should be no question today of the need of organization among Christians. Every purpose, good or bad, is advanced today by organization, team work. Man is a social being. He needs the association of others, especially others like himself in thought and purpose. So we see Christians need the church. It would be unnatural to be without it.

Without the church, man's social nature would demand satisfaction in other groups, and Christian ideals would be lost. So the

very continuance of the Christian ideals demands churches.

The church building is needed. It furnishes a *place* where men's social and spiritual nature may find satisfaction—a place for the Christian family to meet, to think and plan together, and together to be inspired by the divine Presence.

We need churches for the same reason that we need homes and schools. It helps us individually and as a body to "Increase in wisdom and stature and in favor with God and man."

JUNIOR JOTTINGS

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

These books may be used in mission study work or for missionary reading circles, which will give our juniors an idea of the people with whom our own missionaries in China, South America, and Jamaica work.

CHINA

"The Honorable Crimson Tree," by Anita B. Ferris, boards sixty cents, paper, forty cents.

"What Do You Know About China," by Sadie Mai Wilson (For superintendents), \$1.00.

"Chinese Ginger," by Catherine R. Miller, paper fifty cents—plans for socials, games, posters, costumes, decorations, and refreshments.

WEST INDIES

"Sugar Is Sweet," by Dorothy McConnell, boards \$1, paper seventy-five cents.

"Porto Rican Neighbors," by Charles W. St. John, cloth \$1.

SOUTH AMERICA

"Land of the Lorden Man," by Anita B. Ferris, cloth seventy-five cents; paper fifty cents.

"Building the Americas," by Sara Estelle Haskins, cloth seventy-five cents, paper fifty cents.

"South American Neighbors," by Homer C. Stuntz (For superintendents), cloth seventy-five cents, paper fifty cents.

The International Society of Christian Endeavor in Boston or Chicago, or any publishing house, will send you any of these books even though they do not carry them in stock.

THE QUIET INFLUENCE OF A GOOD MAN

UNCLE OLIVER

Not long ago I sent to the RECORDER a bit of story about going from home in April, 1866, to a community seventy miles away where I had known some of the people, to find work on a farm; how at the end of the first day's march I went into camp at the home of a hospitable and pleasant Irish family; how that at their bed-time family devotions the head of the household, in his prayer after reading the Bible, asked for a blessing upon the stranger who was their guest for the night; and how much good that earnest petition in my behalf did me as I went the next day on my way. The memory of that occasion—sixty-five years ago—has ever since seemed something of a benediction to me.

And now, with Doctor Gardiner's permission, I will continue the story from the little farm home where I had been so pleasantly entertained. Two days later I was at the home of a Mr. Willard Fisher, who would give me work for two months at eighteen dollars a month, if I would work on Saturday. Now I had been brought up in a Sabbath-keeping home where we hardly ever heard the word *Saturday*. While I did not at all like to do so, I knew of no other place where I could get work, so this was a serious matter with me; yet after some consideration I agreed to his proposition. I had, however, served four years in the army where we hardly ever knew one day of the week from another, so it did not seem to me so much out of the way as it would otherwise have seemed. Nevertheless I felt all the time as if I were working on the Sabbath and having no Sabbath at all.

While working for Mr. Fisher I came to think a great deal of him—but he was a Mormon! I did not know much about Mormons, only I'd heard that some of them were married to more than one wife. They called themselves "The Church of Jesus Christ of Latter Day Saints." My dictionary here says, "A Mormon is one of a sect in the United States, followers of Joseph Smith, who professed to have found an addition to the Bible engraved on golden plates, called the *Book of Mormon*, published in 1830." Mr. Fisher was a most

devout reader of this book. As no one of his family shared in his belief, he read in the book alone as regularly and devoutly as I wish our people might read the Bible itself. I did not look into it much, yet I came to feel that if its teaching was as good as the daily life and example of Mr. Fisher he did well thus to read it. Thus may it be said of us and our Bible.

He spoke freely to me about the Mormons. He said that, like most religious sects, the Mormons were subdivided into what he called "Josephites" and "Brighamites." While the Josephites, followers in particular of Joseph Smith, neither believed in nor practiced polygamy, the Brighamites, followers of Brigham Young, felt themselves free both to believe in and practice it. I may say here that Mrs. Fisher was a noble woman and their children, all grown up, were in every way worthy of their father and mother. I came afterward to hold them, for several years, in high esteem.

While we worked together Mr. Fisher spoke to me freely about the sect to which he belonged. He told me pathetically the story of Joseph Smith, his death at Nauvoo, Ill., of the persecutions of the Mormon Colony there, and their dispersion. Mr. Fisher had lived in the Nauvoo Colony, and when the exodus to Utah came he chose to move up into Wisconsin. In all he said about this persecution and dispersion, he manifested the most charitable spirit. To me he was as nearly Christlike as any man I ever knew. What better could I say of him? My present recollections of this Fisher family in their home are worth a great deal to me.

Mr. Fisher was a gentleman, as tender in spirit as a child. One day as I was plowing near him a common striped snake glided away through the grass from the plow. I stopped the team, picked up a stick and started with it after the little thing, when Mr. Fisher said, in a quiet tone: "Why do you want to kill that poor little snake, Oliver? It never does any harm. Its food is bugs and other insects that may be harmful, yet he himself is harmless—is not poisonous in the least. Do you want to kill it just for the sake of the killing? I'd not do it if I were you."

Mr. Fisher in thus reproving me did it in so gentle a manner and tone as to touch

my heart. I dropped my stick and went back to my work. Since that time I have killed only three or four snakes, one of them a big "rattler." So here is a case in which one gentle reproof has affected a whole life, for it has kept me from cruelty toward other harmless animals.

And is it not also cruelty to give pain to others by *look*, or *word*, or *deed*?

"Charity suffereth long, and is kind."

SALE OF SCRIPTURES

Following the recent statement by commercial publishers of Bibles that the sale of Scriptures throughout the United States was smaller in 1930 than in previous years, the American Bible Society has just announced that the total of 5,565,779 copies of Scripture issued during 1930 from the society's headquarters at Bible House, Astor Place, New York City, is an increase of more than a million and a half over the figures for 1929. With the exception of 1927 this total of volumes issued exceeds that of any year in the society's history.

There are still thousands of homes and many thousands of people in the United States who have never owned or even seen a Bible according to statements sent the American Bible Society by its agencies which distribute from Philadelphia, Chicago, Dallas, Denver, San Francisco, New York City, and other large centers throughout the United States.

Statistics are not yet available from the society's twelve foreign agencies responsible for distribution in territory outside of the United States, but from reports already received the indications are that the foreign distribution during 1930 exceeded that of any earlier year.

ABOUT HALF AS MANY DEATHS

The reports of the United States Bureau of Statistics show that the number of alcoholic deaths per 100,000 population dropped from an average of 5.2 for the eight years before prohibition to 2.8 for the first eight dry years. This was a decline of nearly half.—*From U. S. Vital Statistics, quoted in The "World Almanac," 1930, page 407.*

CHILDREN'S PAGE

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

USING OUR GIFTS FOR GOD

LUKE 6: 38

Junior Christian Endeavor Topic for Sabbath
Day, March 14, 1931

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

A BIBLE HUNT ON STEWARDSHIP

A—John 1: 3
B—1 Chron. 29: 12
C—Ex. 35: 29
D—Col. 3: 23
E—James 1: 17
F—Luke 12: 34
G—Ps. 96: 8
H—Prov. 3: 9
I—1 Chron. 29: 17
J—Acts 20: 35
K—Eph. 6: 8
L—Matt. 6: 19-20
M—1 John 3: 18
N—1 Chron. 29: 13
O—Ps. 50: 14
P—1 Thess. 5: 17
R—Matt. 22: 21
S—Ps. 100: 2
T—Hag. 2: 8
U—Luke 12: 48
V—Matt. 25: 45
W—Matt. 25: 17
Y—1 Cor. 6: 20
Z—Tit. 2: 14

This busy world sends forth its call,
May boys and girls give ear.
The Master has a place for all,
None need be idle here.
God's partner I! God's partner I!
My life, my all, I'll bring,
Perform my tasks so faithfully
That I shall please my King.

Our world needs young lives pure and strong,
Great hearts and open hands,
Brave knights to help God's cause along,
Here and in distant lands.
God's partner I! God's partner I!
I will by his good aid,
Serve well, that I may meet my King
With joy and unafraid.

(The poem was written by Augusta Walden Comstock to be read or sung to the tune "Materna" and published in *The Children's Leader*, used by permission.)

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I have been reading in the SABBATH RECORDER some of the letters written by

other children, and decided I would write myself.

We had some soup for supper which had too much red pepper in it, so we gave it to our pet cats, but somehow they seemed to think they were too high toned for once and would only taste of it and then walked off.

We had our pictures taken in school and I will send one of them to you. Would you please send it back to me?

Here is a story I made up which you may print if you wish.

DISOBEYING

Once there was a pair of twins named Ruby and Bobby. Ruby had a very bad cold and Bobby, who was a very anxious little fellow, wanted her to come out and play with him, but she couldn't because of her cold.

That day Bobby's mother had to go up town shopping. Before she left, Bobby asked, "Can Ruby go out and play?"

"No," said his mother.

Again he begged, "Can't she come out for just a little while?"

Again his mother said, "No."

Bobby went into the bedroom where Ruby lay and sat down to think the matter over. Then he heard his mother calling, "Bobby, Bobby!"

No answer.

At last Bobby answered, "What do you want?"

"Come out here," said his mother. "I will have to go up town to get some groceries. Will you take care of Ruby?"

"Ye—es," said Bobby.

Mother put her hat and coat on and started for town.

"Ruby, Ruby!" called Bobby. "Come on, get up and go out doors with me."

"No—o, I can't. Mother said I shouldn't," answered Ruby.

"Well, she won't know the difference. Come on," argued Bobby.

"All right," agreed Ruby at last.

She put on her hat and coat and they went out to play in the hay. Soon their mother came home and found that there was no one in the house, so she called and called. Bobby answered and then she knew where they were. She brought them in and put Ruby to bed.

Bobby had to go to bed without his supper, after his mother had talked to him about disobeying.

I hope you will like my story.

Your friend,

LORNA PAYNE.

Dodge Center, Minn.,
February 15, 1931.

DEAR LORNA:

I surely do like your story and hope you will send other stories from time to time. If we look for it we can find a very good lesson in the experience of Bobby and Ruby. It seems to me that Ruby was fully as much to blame for the disobedience as was Bobby.

I don't blame your kitties for turning up their noses at the too peppery soup. They probably thought they were smart enough without it.

Thank you for sending your picture so that I can know just how you look. I will return it soon, though I should like to keep it.

Sincerely yours,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

I like to read the letters in the SABBATH RECORDER, so I will try to write one myself.

We have a pair of white rabbits, Whitie and Pinkie. They have babies now, but we have not seen them yet. They are only three days old.

Mrs. Tomlinson is my Sabbath school teacher and I like her very much.

It snowed and I had lots of fun. I went sliding, too.

I will try to write again.

Yours truly,

MARIAN S. ALLEN.

R. F. D. 1,
Bridgeton, N. J.,
February 21, 1931.

DEAR MARIAN:

I am very glad you have written. That is the very best way to show that you like the Children's Page, isn't it?

Your white rabbits must be lovable pets. They pull out some of their fur to keep their babies covered warm and cozy for several days, do they not? That's the way our Belgian hares did, and we didn't see them until they uncovered them.

This week I have another story for RECORDER children, written by another dear little Independence girl, Esther Tassell.

Yours sincerely,

MIZPAH S. GREENE.

THE KIND GIRL

Two girls were walking home from school. The oldest one said, "Will you come over to my house tomorrow? Bring your doll."

"I haven't any doll," said Jean.

"Didn't you ever have one?" asked Ellen.

"No," she said.

Neither girl spoke until they reached Ellen's home. Ellen walked slowly into the house. "Mother," she said, "I wish I could give Jean one of my dolls. I don't want so many. Today I asked her to come over tomorrow and bring her doll, but she said she didn't have one."

So that night Ellen got out her dolls, but none of them were nice enough to give away, except her new one that she had gotten for Christmas. She said she could not give her away, but after awhile she said she would.

After a few days Ellen asked Jean when her birthday was. Jean said it was the next week, on Wednesday. So the next week, on Wednesday, Ellen went to see Jean. When she knocked at the door Jean came to the door. She was holding her baby sister. "I brought you this for your birthday," said Ellen.

Jean said "thank you" and untied the package; then she looked at Ellen. "Don't you use her?" she asked.

"Oh, yes, but you will want her now if I don't," said Ellen as she ran home.

ESTHER L. TASSELL.

Independence, N. Y.

SABBATH SANCTIFICATION

REV. S. S. POWELL

I.

This world in which we live contains within itself the evidence of God's creative power and gracious providence. The world itself is not old, although it may appear so to us who are but the creatures of a day. The world is as beautiful today and in as splendid condition as it ever was, even as

when God looked upon everything that he had made and pronounced it very good. This enormous world with its troubled seas, its unbridled winds, its destructive floods and volcanoes has need of the care of the living God who created it. Any structure raised by man needs to be cared for, or in time it falls into dilapidation. So with this great world. It had God for its Creator and contains within itself a thousand evidences of his superintending care, who maintains it as fit as it ever was to serve the needs of man and to be a theatre for the working out of his great plan for the building up of his kingdom.

The Sabbath is God's own signature, the memorial to keep ever in our minds his creative and providential care for us, both in temporal and spiritual things, through the riches of his grace in Christ Jesus our Lord.

In the earlier chapters of Genesis it is said that God blessed the seventh day and sanctified it. He set it apart and sanctified it. So should we in the arrangements and plans of our lives, for the stamp of sanctity is already upon it, and ever has been since "the morning stars sang together and all the sons of God shouted for joy." It has the stamp of authority and blessing upon it from our gracious Redeemer and Friend, and they who think to change times and seasons are making a grievous mistake. God himself is unchangeable; therefore he cannot change the word that has gone forth from him that the seventh day is holy, a sign of our subjection to him, if we gladly and conscientiously set it apart as he did in the beginning. In so doing, God gives to us more than we could ask or think. He makes it to be a sign that he is sanctifying us, for without him we cannot do anything. "Then shall thy light break forth as the morning, and thine health shall spring forth speedily . . . the glory of the Lord shall be thy reward. Then shalt thou call and the Lord will answer . . . then shall thy light rise in obscurity, and thy darkness be as the noon-day: and the Lord shall guide thee continually . . . and thou shalt be like a watered garden, and like a spring of water, whose waters fail not," Isaiah 58: 8-11.

THE PRESIDENT AND THE SENATE COMPROMISE

The compromise agreed upon by the President and the Senate in the matter of federal relief for the drought sufferers has the marks of a good, sensible, practical solution of the most pressing problem without involving any decision upon the fundamental principle upon which divergent opinions were entertained. A great many people believe that, as *The Christian Century* said last week, it is the proper business of organized society to take care of the derelicts created by the operation of the economic system to which society owes such prosperity as it enjoys. Pending such improvements in that system as might result in diminishing the supply of derelicts, this would probably mean something very like a plan of doles. But few would be willing to see a system of doles inaugurated on a scale commensurate with the volume of present need, and the reconstruction of the economic order is not a task to be accomplished over the week-end. The concrete situation which the President and the Senate faced was that, by rigid insistence upon the opinion of either, a political deadlock would ensue in which everybody concerned would lose prestige and during which a lot of people would starve to death. By the compromise, the government will give no doles to the hungry and will undertake no new responsibilities toward the unemployed, but \$20,000,000 will be added to the funds otherwise available for loans to individuals and agricultural credit organizations, these loans to be secured by liens on crops or other security. This amount, together with the \$45,000,000 already appropriated, will relieve much suffering. The basic question of the responsibility of organized society for those who suffer from the inadequacy of its economic mechanism remains just where it was.—*The Christian Century*.

An endowment which is denied its appropriate culture becomes degenerate, and expresses itself in pinched and impoverished products. That is true of every form of endowment, but it is particularly manifest in the higher, and highest powers of the soul. Deny your highest gifts their lawful culture, and your faculties will run to small and bitter fruit.—*J. H. Jowett*.

OUR PULPIT

MUSIC IN THE HEART

REV. W. L. DAVIS

Pastor of the church at Salemville, Pa.

SERMON FOR SABBATH, MARCH 14, 1931

Text—Ephesians 5: 19.

ORDER OF SERVICE

CALL TO WORSHIP — "Holy, holy, holy, Lord God Almighty" (sing first stanza)

INVOCATION (or brief prayer)

RESPONSIVE READING — Psalm 95: 1-7.

HYMN—"Come, thou Almighty King"

SCRIPTURE LESSON — Ephesians 5: 1-21.

PRAYER

ANNOUNCEMENTS

OFFERING

HYMN—"Rejoice ye pure in heart
Rejoice, give thanks and sing."

SERMON

HYMN—"Praise him! Praise him!
Jesus our blessed Redeemer."

BENEDICTION (or closing prayer)

"Sing and making melody with your heart to the Lord."

All music is not for the ear. A master painting, the colors all harmonizing one with the other, is music on canvas. A grand cathedral, every part harmonizing with every other part, is music in stone. A garden of flowers, filling the air with sweet odors that please, is music in perfume. Words written or spoken that thrill our souls, harmonizing with conscience and truth, are music in thought. And sometimes the emotions of the soul, too deep for utterance, make music that we cannot express, because they are too delicate to label and too sweet to describe.

First of all, *faith* is music, in that it is in harmony with facts. Christianity is a religion of facts. We look above us and we see facts expressed in star and planet; we look about us and see the facts of nature expressed in flower and tree and landscape, and from these facts we infer that another great fact is back of them all, and when we open the Book of books we see that fact revealed, the fact of a living and loving God, Friend, and Helper of his people. We accept the fact of man's sin that debases, pollutes, and condemns; we proclaim the fact of man's redemption, Jesus Christ born a babe into the world, growing into manhood, suffering on the cross, rising from the dead, and ascending up to glory. To believe in these facts is to make melody in our hearts unto the Lord; to disbelieve them is to make discord.

Again—*hope* is music, in that it is harmony with the faithfulness of God. God has made some promises and I base my hope upon these promises. I believe that they will be fulfilled in God's own good time, because I have tested him in the past, and he has never, never disappointed me. Despair is discord. We must not despair. To refuse to hope when God promises is to make great discord in his ear.

Obedience is music, in that it is harmony with the authority of God. Disobedience is discord. A revolt against authority may be treason; a revolt against law is crime. Anarchy is the discord of refusing to be ruled by law, and revolt against love is sin. The son obeys the father, not so much because he must, or because he ought, but because he wants to. He is not thinking of father's power to compel his obedience, but of the happy privilege of being obedient. He just wants to obey because he loves his father. Is that your attitude toward God? I hope it is.

Righteousness is music, in that it is harmony with holiness and truth. Right relation is music; wrong relation is discord. No one truth ever makes discord with another truth. You sometimes see ten or fifteen instruments in one orchestra, each one different, and yet each one is in perfect harmony with all the rest. And so it is with scientific truth, moral truth, historic truth, religious truth, spiritual truth. Truth harmonizes with every truth in the universe.

It is one great orchestra of music that sends up its melody into the great heart of God.

Sympathy is music, in that it is harmony with the attitude of God toward people and the conditions about us. God enters into the condition of every soul on this earth. We know that his attitude toward sin is one of unrelenting hostility, that his attitude toward all kinds of uncleanness is one of opposition. It is all unbearable to him. He does not tolerate it in any form. When we come into God's attitude toward all, we make music with our hearts unto him.

Humility is music, in that it is harmony with the greatness and goodness of God. The lowest note may harmonize with the highest, and discord may result when the low note tries to climb out of its place up toward the high note. "When I consider the heavens, the work of thy fingers, the moon, and the stars which thou hast ordained, what is man that thou art mindful of him?" It is not fitting that "an atom of this atom world" should be inflated with his own self-importance. Conceit often parades as self-respect and glories in its shame. Coleridge tells of a man who never mentioned his own name without taking off his hat. Real greatness and real humility are Siamese twins; they are united by a living ligament of grace. A man who had large acquaintance with many of the greatest men and women told me that the greatest people he ever knew seemed to be utterly unconscious of their greatness. They knew their limitations and were humbled as they saw themselves in contrast with what they desired to be. Only small people must increase their size by a method of inflation. Those who put on "airs" do so to hide their "nakedness," but they only make themselves ridiculous, for people can see through "airs," however thick they may be. As one rises in real worth of character, he sinks in the scale of self-conceit. As we rise toward heaven, self becomes smaller, until by and by, when we reach the height of heavenly character, self will not amount to a great deal. When such a climax of character has been reached, the discord of pride will be gone and the harmony of humility, which makes music unto the Lord, will fill the happy soul.

Joy is music, in that it is harmony with the will and pleasure of God. Whatever is

against God's will is discord, and when there is discord in the soul, there can be no joy. Sin, therefore, destroys joy. There may be fun at the expense of purity, amusement at the expense of good morals, and pleasure at the expense of consecration; but such fun, amusement, and pleasure banish joy from the soul, and no sane man, or woman, or young person can afford to sacrifice a joy which is a foretaste of heaven for a fun, amusement, or pleasure which is only the muddy froth and foam of earth. While we keep right with God there is joy in the soul which makes music unto the Lord, but when sin puts us out of right relation with God the soul is filled with grating discord and no laughter produced by fun, amusement, or pleasure can prevent it from rasping the conscience and giving pain. Let us guard our souls as the master musician guards his instrument, that he may keep it in perfect tune, if we would be filled with joy; and the pleasure of God is the keynote with which every faculty of the soul must harmonize if we would make melody unto the Lord. When all that pleases him pleases us, we have reached heaven on earth and the music of our lives will be beautiful harmony in his ear.

And last, *gratitude* is music, in that it is harmony with the kindness of God. This is the heart of the text, "Giving thanks always for all things unto God." There is no room here for the discord of complaint. The purpose of God in redemption is to bring the discordant nature and life of man into perfect harmony with his own nature and will.

God uses every means to reach the soul of man, and bring forth the response of gratitude and love. Nature about man appeals to his sense of the beautiful, and the stars above him bid him look up and worship their Creator. But the love and sacrifice of Jesus is God's irresistible appeal. May we all come into such harmony with God that every faculty of our being will vibrate in response to the appeal, and all the time make melody in our hearts to the God who so loved us that he gave his Son that we might sing his praise forevermore.

May we say with the poet:

I sing because I love him—
Because to earth he came
All those to save who trust him,
From endless death and shame.

I sing because I love him;
From sin he set me free;
He taught my soul to praise him—
Filled me with melody.

I sing because I love him
For keeping me in peace;
Until my eyes behold him,
My song shall never cease.

I sing because I love him,
Because he died for me;
For this I shall adore him
Through all eternity.

—*Ida Clarkson Lewis.*

THE FAITH AND ORDER MOVEMENT

REV. AHVA J. C. BOND

Readers of the SABBATH RECORDER may wonder what has become of the Faith and Order Movement, and just what is its present status and its plans for the future.

Quite full reports of the conference held at Lausanne in 1927 were given in these columns. Our readers may remember also that a continuation committee was appointed at that conference of which the American Seventh Day Baptist delegate was made a member. The committee has met annually since the conference, and always in Europe. Of course I have never attended a meeting, but I have received copies of the minutes and other communications from the secretariat.

The next meeting will be held next August in England. I do not plan to attend, but I shall be anxious to appoint a substitute for that meeting. It will be a more important meeting than any that have been held hitherto because of the fact that the date and place of a second conference is to be decided upon, and, what is of more significance, the character of the program and the nature of the subjects to be considered. Growing out of my experience thus far, I have some definite ideas of my own which I hope to contribute to the discussion of the agenda to be adopted for the next conference. Of course these can be submitted by correspondence, but they will be more likely to receive consideration if someone is present to present them.

For this reason, as I have already stated, I am anxious to appoint a substitute, as is often done when a member of the committee cannot attend. If the meeting had come last year, the matter could have been taken

care of in a most efficient manner in view of the fact that three members of the Tract Board were in England last August. I only hope the situation may be as fortunate next summer.

I am writing these lines in order to revive a general interest in this important matter, and to acquaint our people with its development thus far. I shall be glad to learn also of any Seventh Day Baptists of America who expect to be in England next summer. During the next three or four weeks I shall publish in the RECORDER items from my diary which will refresh our minds with respect to the Lausanne Conference. These items are quite personal, but perhaps they can be published after these three and a half years without seeming impropriety, especially since they are published with a definite and disinterested purpose in mind.

RESOLUTIONS OF SYMPATHY

WHEREAS God in his infinite wisdom has seen fit to call our brother and honorary member of Stuart Woman's Christian Temperance Union, M. B. Kelly, to his heavenly home,

Resolved, That as a union we extend heartfelt sympathy to his bereaved family, realizing how sharp must be their grief.

Resolved, That our union mourn sincerely his loss as he was always ready to help us to the extent of his strength, and gave freely of his sympathy and advice.

Resolved further, That we try to emulate his virtue of service to others, his patience, and his understanding heart.

Respectfully submitted,

MRS. M. F. WAMSLEY,
MRS. L. A. BALLOU,
MRS. A. I. MAXSON,

Committee.

TRUTH

For his merciful kindness is great toward us; and the truth of the Lord endureth forever.

—*Psalms 117: 2.*

With all truth's frankness I would be so tender
Since highest honor is the seed of scorn,
That hearts I seek may sense the fragrance
Before they feel the thorn.
With all love's fondness I would be so loyal
Since purest passion is the end of fear,
That friends I win may learn from lips that love them
Hard truths they have to bear.

Fundamentalists' Page

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

CHRIST LIFTED UP

REV. LESTER G. OSBORN

John 12: 32—"And I, if I be lifted up from the earth, will draw all men unto me."

One of the denials of modernism is that Christ's death on Calvary's hill has no direct bearing on our redemption. One of the tenets of historic Christianity is that the cross is the heart of our religion, being the most important event in connection with our salvation. Jesus Christ, the Son of God, the Lamb of God, died on the cross, pouring out his life's blood, to make atonement for our sins. He was our sin-substitute, being made a curse for us, dying in our stead that we might live. This modernism denies, saying that Jesus' death is only an example of the sort of devotion to God and high ideals that men should have. This makes the crucifixion of Jesus merely a martyr's death, on the same level as the death of any of the great martyrs of history, who have gone to their death rather than surrender belief and principle. This is the "moral influence" theory—we are saved not by the death of Christ, but by following his example of loyalty to God and principle.

This has led to a false exegesis of the passage quoted above, "And I, if I be lifted up from the earth, will draw all men unto me." Ignoring the phrase, "from the earth," modernism says that we must "lift up" Christ before the world, hold him up to the view of mankind, so that men may see the wonder of his personality, and of his devotion to God, and be saved. This interpretation of the meaning of "lifting up Christ" is wrong. It is a solemn duty for every Christian to hold Christ up before the world, both in word and in life, but that this was Christ's meaning when he uttered the words of John 12: 32 is a serious mistake, as we shall see.

What was Paul's interpretation?

Paul certainly thought that Jesus referred to his death on the cross. He says in Ga-

latians 3: 13, "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree." In 2 Corinthians 5: 19 he says, "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them." Romans is full of the same thought, especially the fifth chapter, as are all of Paul's writings.

I believe that our modernist friends will agree that in Pauline theology Jesus' death on the cross has a direct bearing on our redemption. In fact, many, if not most of them, claim that the idea originated with Paul. Let us look further to see if this claim is true.

What did John think?

John gives us his idea in the verse which follows our text, the thirty-third. In recording the conversation he adds, in a parenthetical explanation, "This he said, signifying what death he should die." There is no mistaking John's meaning. He understood that Jesus was speaking of his coming death.

What did the people think?

Those who heard Jesus make the statement about his being "lifted up," were much puzzled, asking, "We have heard out of the law that Christ abideth forever: and how sayest thou, The Son of man must be lifted up?" Quite evidently they interpreted Jesus' statement as referring to death. And what other death would be by "lifting up" than the death of the cross, which was the "electric chair," the "hangman's noose," of that day.

What was in Jesus' mind?

The question is, did Jesus mean what Paul, John, and the people to whom he spoke thought he did? For, after all, Jesus is the final authority to whom we must go for questions of doctrine. Did Jesus mean the cross when he said he must be "lifted up"? Did Jesus consider that his death had any direct bearing on the redemption of lost souls? Let us see!

In two other places Jesus used the same words. In John 8: 28, when speaking in the temple he said, "When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself: but as my Father hath taught me, I speak

these things." He could not have meant when they had held him up before men to be seen of them.

But the other passage leaves no doubt as to what Jesus meant, for he went back into Jewish history to find an analogy. When explaining the new birth to Nicodemus, he said, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him, should not perish, but have eternal life" (John 3: 14, 15). The serpent was hanged on a pole, and those who looked in faith, believing God's word that through that act they should be cured, were cured. Jesus said to Nicodemus that he must be lifted up, even as the serpent in the wilderness, that whoever looked upon him (not at him), believing God's word that through that belief they should be saved, would have eternal life. And let us not forget that in our text he said, "lifted up from the earth."

Paul, John, the people, and Christians down through the ages have believed that Jesus' death is the great fact of redemption, that the cross is the heart of the gospel. And they have believed that because it was Jesus' teaching.

Were there only these three passages from the lips of Jesus—nay, were there only the one which he uttered in the presence of Nicodemus—we would have to say that "God was in Christ, reconciling the world unto himself." We are forced to believe, because it is made very clear, that Jesus' death on Calvary was not merely the death of a martyr—man doing his best for God, as an example to us—but the greatest proof of God's love for a lost world—God doing his best for man.

"For God so loved the world, that he gave his only begotten Son."

"Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all."

WORDS OF ENCOURAGEMENT

Many encouraging letters, concerning this department, have been recently received. They encourage us. Many of these, though not written for publication, would be fitting contributions to this department. We are taking the liberty of quoting a few sentences from three or four of these letters.

A busy pastor writes: "Lest you forget—I wish to remind you that out here . . . there are those who read your page in the RECORDER with much interest and care. In the . . . Church we try to keep the interest more than casual by some allusion to the current number, and special reference to your articles."

A cultured woman, an active denominational worker, writes: "I was minded to write you how particularly pleased I was with the way you presented the Centurion and Prayer. . . . I lend my RECORDERS to . . . She expressed great delight in your department, and especially the articles on the virgin birth."

Another woman of recognized worth and ability writes: "I enjoy your page in the RECORDER very much. Your confession and creed fill me with joy. I thank our Lord Jesus daily that we have your page in the RECORDER, for it is needed in these trying times."

Just one more. This is from a successful farmer. He writes: "The thing that prompts me to write now was your article in the RECORDER telling your experience. I am glad—and am not alone in it—that you have had the courage to stay by the things that our cause is built upon. It seems to me that modernism is losing ground, and that some who were very conspicuous are changing their views. I want to thank you very kindly for the good you have done our family, and I hope and pray you will be richly blessed in your labors."

RESOLUTION TO DISPENSE WITH DELEGATES

In keeping with the vote of the association which convened with the Alfred Station Church, June 26-29, 1930, and in harmony with what we feel to be the general sentiment in the other associations, the Executive Committee of the Western Association, by unanimous vote, decided that the interchange of delegates be discontinued and that the denominational interests on our program be cared for by special arrangements of the association.

CORRESPONDING SECRETARY OF
WESTERN ASSOCIATION.

FROM THE NATIONAL W. C. T. U.

Speaking of ratifying the Eighteenth Amendment by conventions called by each state for that purpose, it is interesting to recall that the first roll call vote on any phase of national prohibition defeated the proposal of Rep. James R. Mann of Illinois, to ratify the original Hobson prohibition resolution by state conventions rather than by state legislatures (December 22, 1914). The House voted down the proposal 211 to 177, and according to a recent statement to us by Senator Shepard of Texas, Congress never again considered the state convention idea. The result of this first debate on constitutional prohibition was a majority vote lacking only eight of the necessary two-thirds in the House.

It is apparent from reading the congressional record of that debate on the Hobson resolution for national constitutional prohibition that Congress looked on the reference of the prohibition resolution to the state legislatures as a popular referendum on the subject. It was stated many times in that first debate that the people's representatives should be permitted an opportunity to vote on the question. It is apparent also that Congress believed the prohibition amendment would go to the state legislators and that there would be a season of campaigning for seats in the state legislatures on the strength of this national wet and dry issue.

The public was well aware of what was going on in the wet and dry argument; Rep. Ben Johnson of Kentucky in that debate termed prohibition "the most discussed question before the American public today." It was evident from the speeches of several congressmen that the brewers and others in the liquor business were warning the country of advancing national prohibition by means of full page newspaper advertisements. Rep. Powers of Kentucky spoke of "six million petitions" for national prohibition which had reached Congress within that year.

One-fortieth of the country's voting population could defeat a prohibition amendment according to Rep. Clyde Kelly of Pennsylvania, at that time a new member.

He elucidated his point by quoting the election figures of 1912 from thirteen states; Arizona, Delaware, Florida, Nevada, Louisiana, South Carolina, Montana, Vermont, Wyoming, Rhode Island, Mississippi, New Hampshire, New Mexico, which cast 738,571 votes. In an election for state legislators in these states, a vote of 370,000 would have or could have elected state senators and assemblymen opposed to constitutional amendment and those 370,000 votes could wreck the dry hopes of larger states.

"The truth is the method adopted is a tremendous handicap to the friends of prohibition," he said, "and is not a handicap to those opposing it. It would be a far easier task to secure a majority vote in the United States in favor of the amendment than to secure its adoption by thirty-six states, and every liquor advocate knows it."

NEW DORMITORY AT MOODY BIBLE INSTITUTE

The Moody Bible Institute of Chicago recently acquired the property at 848 North La Salle Street, after many years of prayerful waiting and hoping. Much thanksgiving; therefore, attended the dedication of this building as a dormitory on February 10. Rev. James M. Gray, D. D., president of the institute, at that time gave a brief account of the acquisition of the property, and announced that it would be known as Powell Row, a memorial to the late Mr. E. M. Powell, Dallas, Tex., who was a large contributor to the work of the institute.

The building has been completely renovated and modernized. Four first-floor apartments are planned for small families. The three upper floors provide accommodations for seventy-two young women. The institute now holds the entire frontage on the west side of La Salle Street from Chicago Avenue to Chestnut Street, and on the south side of Chestnut Street from La Salle to Wells. Occupancy of the new building will take place at once.

—W. M. Runyan.

"Of all the lights you carry in your face, Joy shines farthest out to sea."

IN THE LIGHT

Augustine preaches this beautiful sermon: "When a man walks in the sun, if his face be towards it, he has nothing before him but the bright shining light and comfortable heat; but let him once turn his back to the sun, what has he before him then but a shadow? Yea, it is but to behold his own shadow, defrauding himself of the other. Thus there is no true wisdom, no true happiness, no real comfort, but in beholding the countenance of God. Look from that, and we lose these blessings; and what shall we gain? A shadow, an empty image, instead of a substantial good, to gain the empty image of ourselves, and lose the solid image of God. Yet this is the common folly of the world. Men prefer shadow to substance, whereas, there is not the least appearance of any true comfort but in God only."

Cheerfulness is a wholesome and beautifying cosmetic. It is a tonic, which taken regularly will brighten the eyes as well as the soul. One can always live in the light, if one chooses to be pleased with whatever the Father sends, whether for one's enjoyment or discipline. A gentleman traveling on a misty morning, asked a shepherd what weather it would be. "It will be," said the shepherd, "what weather pleaseth me." Being asked to explain his meaning, he said, "Sir, it shall be what weather pleaseth God, and what weather pleases God pleases me."

—Selected.

DEATHS

STILLMAN.—Lynn Albert Stillman, son of John and Minnie Stillman, was born in Brookfield, November 29, 1897, and died at Utica at about 6 p. m., January 10, 1931. He grew up and went to school here in Brookfield and in fact has lived here all his life except for his term of service in the World War.

On April 28, 1917, he enlisted in the cavalry at Binghamton and was sent to Camp Ethan Allen in Vermont. Soon he was transferred to the artillery and sent to Fort Shelby in Mississippi, and from there, overseas. The engagements in which he served were, Aisne Defense, June 1-5; Marne-Champagne, July 14-18; Aisne-Marne, July 12-26; St. Mihiel, September 12-16; Marne-Argonne, September 26-30; Army of Occupation in Germany, December 1, 1918, to August

9, 1919. He served in the A. E. F. from April 23, 1918, to August 23, 1919. On August 28, 1919, he was honorably discharged from Battery F of 76th Field Artillery, with which he had served as a musician. He received his discharge at Camp Dix, N. J.

On August 14, 1924, he was married to Mary Lucile Jenks, and to them was born a son, John Kenneth, who is now just a little over five years of age. After a revival meeting in Brookfield, when Lucile was about 11 and Lynn about 16 (although they did not know each other at the time), both were baptized at the same service, Lucile joining the Baptist church, and Lynn the Seventh Day Baptist church, of which he was a member at his death.

Since their marriage they have lived on the farm with her folks and, being a lover of flowers, he had built up quite a business in the raising of fancy gladioli and dahlias, in addition to his part of the regular work on the farm.

His father died December 10, 1918, while Lynn was overseas.

By his untimely death he leaves his bereaved wife, Lucile, and little son, Kenneth; his mother, Mrs. Minnie Stillman Bennett, of Ilion; his three brothers, Bernard, of South Brookfield, Francis, of Mountainville, and Ronald, of Cincinnati, Ohio.

Lynn was an upright, honorable man, a good neighbor, and will be greatly missed in the community as well as by the immediate family.

The funeral service was conducted at the home on Tuesday afternoon, January 13, at 2.00 o'clock, by Rev. H. L. Polan, pastor of the church to which he belonged, assisted by Rev. J. H. Messenger, pastor of the Baptist church.

Members of the American Legion of New Berlin acted as bearers and after the committal and a brief prayer by Pastor Polan, members of the American Legion from Utica fired a salute and sounded taps when his body was laid to rest in the Brookfield cemetery. H. L. P.

Sabbath School Lesson XI.—March 14, 1931

JESUS AMONG FRIENDS AND FOES.—Luke 10: 38 to 11: 54.

Golden Text: "Ye are my friends, if ye do the things which I command you." John 15: 14.

DAILY READINGS

March 8—Jesus Among Friends. Luke 10: 38-42.

March 9—Jesus Among Foes. Luke 11: 42-54.

March 10—Misunderstood by His Brethren. John 7: 1-9.

March 11—Christ and Human Relationships. Matthew 10: 34-39.

March 12—Christian Behavior Under Persecution. Matthew 10: 16-23.

March 13—Conquerors Through Christ. Romans 8: 31-39.

March 14—Comfort in Time of Trouble. Psalm 86: 1-7.

(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 1415 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 preaching services each Sabbath at 10.30 a. m. in its new house of worship on the corner of Washington Avenue and Aldrich Street. Sabbath school follows. Prayer meeting is held Wednesday evening. The parsonage is on North Avenue, 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 Arville 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

L. H. NORTH, Business Manager

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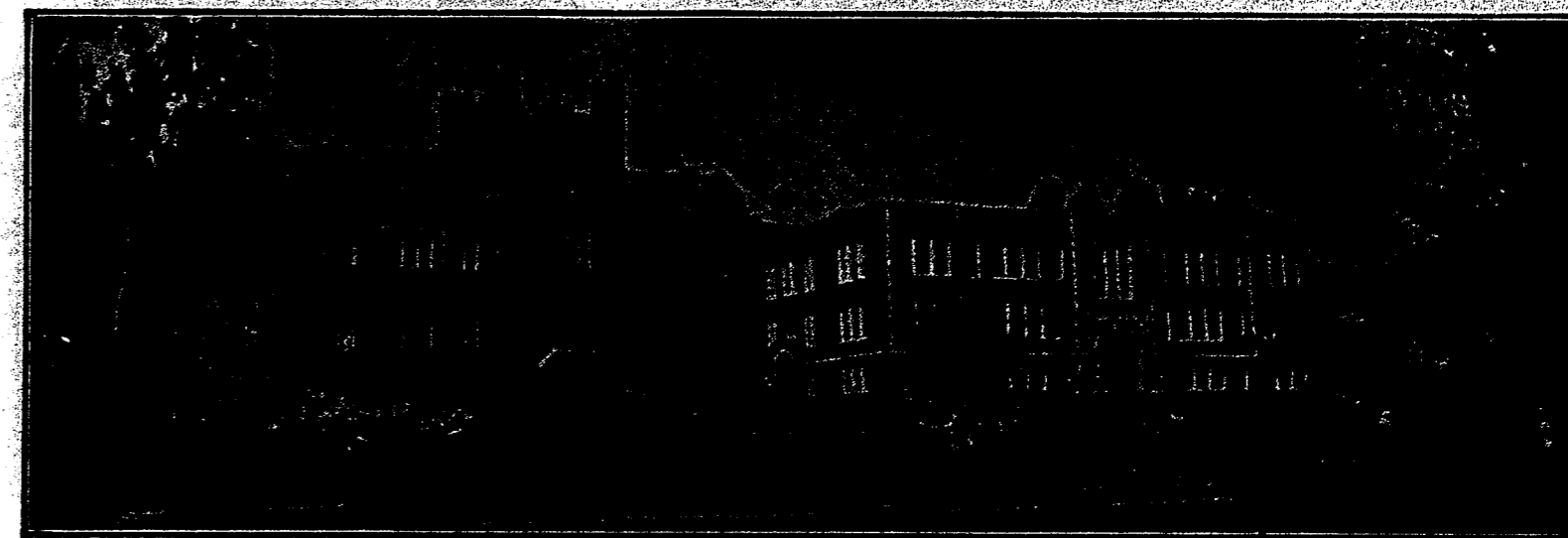
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"So I've decided that I'll try to be prompt with my payments to the Onward Movement Budget—at least put them on a par with my grocery bill."

Sincerely yours,

The Sabbath Recorder

Vol. 110

MARCH 9, 1931

No. 10

WHEN THE BIRDS GO NORTH AGAIN

Oh, every year hath its winter,
And every year hath its rain—
But a day is always coming
When the birds go north again.

Oh, every heart hath its sorrow,
And every heart hath its pain—
But a day is always coming
When the birds go north again.

'Tis the sweetest thing to remember
If courage be on the wane,
When the cold, dark days are over—
Why, the birds go north again.
—Ella Higginson.

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