

The Sabbath Recorder

Vol. 111

JULY 6, 1931

No. 1

SANCTUARY

Let us put by some hour of every day
For holy things!—whether it be when dawn
Peers through the window pane, or when the noon
Flames, like a burnished topaz, in the vault,
Or when the thrush pours in the ear of eve
Its plaintive monody; some little hour
Wherein to hold rapt converse with the soul,
From sordidness and self a sanctuary,
Swept by the winnowing of unseen wings,
And touched by the White Light Ineffable!

—Clinton Scollard.

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SEVENTH DAY BAPTIST DIRECTORY

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

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(INCORPORATED, 1916)

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WHOLE No. 4,504

EDITORIAL

CONSTITUTION VERSUS CONSCIENCE

The decision recently handed down by the Supreme Court of the United States seriously involves the conscience of every citizen of this country. Dr. Douglas Clyde McIntosh, native of Canada but now resident of the United States, an honored professor in Yale University, applied for citizenship. On taking the oath of allegiance, in answering the question of the judge, "Are you willing, if necessary, to take up arms in defense of this country?" the doctor replied that although he was not a pacifist, "I am willing to do what I judge to be in the best interests of my country, but only in so far as I can believe this is not going to be against the best interests of humanity in the long run. I do not undertake to support my country 'right or wrong' in any dispute which may arise, and I am not willing to promise beforehand, and without knowing the cause of which my country may go to war, either that I will or that I will not take up arms in defense of this country, however 'necessary' the war may seem to be to the government of the day." He further added, "It is only in a sense consistent with those statements that I am willing to promise to 'support and defend' the government of the United States 'against all enemies, foreign and domestic.'"

Because of this conscientious answer he was refused citizenship. Carried to the Supreme Court, the decision against him in the lower court was sustained by a vote of five to four. The majority opinion as stated by Mr. Justice Southerland holds that the question of military service must be left without qualification to Congress. Duty and obligation to one's country must stand above one's conscience and duty toward God. Nor is this applicable only to one desiring citizenship, but it has to do with the standing of every native born citizen. It would seem that the dust in the graves of our Revolutionary ancestors must

be disturbed by such an interpretation of our Constitution.

In the minority opinion voiced by Chief Justice Hughes it is declared, "The essence of religion is belief in a relation to God involving duties superior to those arising from any human relation. . . . One cannot speak of religious liberty, with proper appreciation of its essential and historic significance, without assuming the existence of a belief in supreme allegiance to the will of God."

The applicant, in this case, is of most exemplary character, a highly respected Christian man and teacher, a man who served in the World War—but a man who will not saddle his conscience with an unqualified approval of the right of any body of men to dictate to that conscience. Men have gone to prison and to the stake for upholding just such a principle. Our own John Trask suffered martyrdom in England for such a principle. The *Baptist*, in commenting on this decision, rightly declares, "No more serious situation has faced the Christian Church in a generation than is provoked by this pronouncement" of our highest tribunal.

It is made plain by this decision that consideration extended to conscientious objectors to bearing arms in times past is but a friendly Congressional policy, and not the recognition of an "inalienable right" declared in the Constitution of the United States of America. No clearer interpretation of the doctrine of the supremacy of the State over the Christian conscience could be found anywhere. If such a doctrine is implied in our Constitution, then our Constitution is pagan rather than Christian, as we have always believed it to be. That it is Christian is assumed by Justice Southerland, who in his "opinion" declares, "We are a Christian people, according to one another the equal rights of religious freedom, and acknowledging with

reverence our duty of obedience to the will of God." How he justifies the decision with such a belief is not at all apparent.

It is not a matter of debarring a worthy man from citizenship. It is not a question of letting less desirable people in. It is a decision striking at the foundations of the

"Your Flag and My Flag" No one gets the real thrill of the flag beautiful until on foreign soil and amid the flags of other nations he sees and salutes the Stars and Stripes. Symbolic of national aspiration and achievements, Old Glory stands for America itself, and has a right to the reverence and love of the citizens she represents. Our hopes and ideals, both as individuals and as a nation, are represented in its "broad stripes and bright stars." From its rippling folds shine forth honor, justice, liberty, truth—as well as nameless, precious qualities which have their beings in the proudly swelling hearts of all Americans.

The first Old Glory flag was made by Betsy Ross and presented to General George Washington. Consisting of thirteen stripes of alternate red and white, representing the thirteen colonies, with the same number of white stars on a field of blue, it was adopted as the national flag by Congress on June 14, 1777. On admission to the Union, in 1795, of Vermont and Kentucky, two more stars and two more stripes were added. Later as other states were admitted, Congress restored the thirteen alternate red and white stripes to represent the original colonies, and provided for an additional star for each new state coming in. There are now forty-eight stars, the last two being placed in the blue field, July 4, 1912, when New Mexico and Arizona were promoted to statehood.

Every true American citizen is guided in paying homage to his flag by the dictates of his reverential and patriotic conscience as he "sees in the Stars and Stripes love of country incarnate."

The flag is properly displayed, flying freely unfurled, from a staff with the starry field, or Union, toward the peak. If it is unfurled lengthwise or breadthwise, the Union must always be uppermost and to

principles for which men have fought and bled and died. We believe that this construction put upon it by the Supreme Court is wide, indeed, of the intent and purpose of the framers of the Constitution. Like the battles for other truths and for prohibition, the fight for liberty evidently must be fought again.

the left of the observer as he faces the flag.

There are many rules and regulations directing the loyal citizen in a proper respect and reverence of the flag. If it is so important, and it is, should not the patriotic citizen assiduously cultivate that frame of mind and the character of his conduct, to accord with the beautiful principles and ideals for which it stands?

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

Budgets and People Budgets are assembled by the Commission of our General Conference. Originating in our various boards, they are based upon conditions, plans, and programs. The amounts in the budget depend upon the needs of the work planned for the coming year. A better plan for devising the budget has not yet been found. The weakness of the system, however, is that the budgets seems to be something imposed upon the people from without. At the recent Northern Baptist Convention at Kansas City, when a certain committee's report had been received, and a motion was made that the "committee be continued to carry out the suggestions," the convention's president was at once reminded—"we are Baptists, and no committee has the power to put anything into effect." Baptists are like that. We are Baptists, and Seventh Day Baptists are jealous of their prerogatives. However, that the lack of a hearty and full co-operation in carrying out a denominational program is to be attri-

buted to such a cause is scarcely thinkable. Be that as it may, it would seem that a larger interest and a larger measure of responsibility would eventuate in a program in the forming of which the people had a larger and more direct share. As it is now, the people do not use as much of the privilege as is theirs. The boards welcome constructive suggestions and plans, both for field activity and for financing. A place on the Conference floor is usually given for open discussion. Committees to consider reports are active at Conference and are open forums for all interested to have part. Why are these opportunities not more often taken? "The larger degree in which the people share in the making of programs, the more fully will they reflect the people's mind, and the deeper will be the sense of responsibility of the rank and file of our membership for the successful achievement of them."

Conference is not a place "to put something over," or a place to muzzle denominational opinion. General Conference is neither a "steam roller" nor a "ballyhoo." It is not too late for people to begin constructive thinking and planning and praying for a progressive, united program, for a reasonable budget, and a purposeful Conference.

Churches Unite A large interest is being taken by many Christian people in the proposed union of the Congregational and the "Christian" denominations, to be consummated at their conventions held in Seattle, Wash., beginning June 25. The union affects more than one million people and is brought to its final stages after more than two years of earnest effort and prayer among the leaders of both groups. The resulting denomination — dispatches do not say what its name shall be—should be a much stronger and farther reaching power and influence than the sum of one plus the other. The Congregationalists are of the East and largely in city churches, while the "Christian" Church is especially of the Middle West and its communions are of the rural and smaller city type.

Doctrinally, the two peoples are not far apart, perhaps the mode of baptism being the most marked feature of difference. Both

groups are democratic in practice and polity. For generations the Congregational Church has influenced thought in this country, many of the leading colleges and universities of the United States being of Congregational origin and background.

As this editorial is being prepared, the Congregationalists with Dr. Fred B. Smith of New York City as moderator of council, and the Christian Church with Rev. Frank G. Coffin of Columbus as president of the general convention, are having brief sessions, separately, in order to clear up legal matters. They are expected to get together, however, before the first of July and carry out the main and inspirational program as a "General Council." Representatives of both groups will appear on the program.

Many Christians, of different communions, brought up together, educated in the same schools, associating in the same clubs and other organizations, are wondering *why* more of the denominations—with so little essential differences between them—do not similarly get together for their own sakes, and for the sake of the kingdom and its larger tasks.

THE CENTRAL ASSOCIATION

This association was held at Brookfield, N. Y., June 18-21, 1931, with Mr. T. Stuart Smith as moderator. Rev. T. J. Van Horn, a former pastor, was on the program to deliver the introductory sermon.

We are indebted to Mrs. T. J. Van Horn of De Ruyter for the essentials of what follows:

Rev. E. H. Bottoms of Middle Island, W. Va., representing the Southeastern Association, spoke from words found in Ephesians 3: 19, which reads, "Filled with all the fullness of God."

He declared:

The text is the culmination of the four verses of this chapter beginning with verse sixteen. In this passage the apostle gives in outline his inspired sketch of a Christian. He prays that the whole family of Christian believers may be characterized by power, faith, knowledge, and love in marked degrees, that they may be "filled" with these qualities "unto all the fullness of God."

The question involved is one of resource: The overflow of power — "strengthened with power through the Spirit, in the inner man . . . unto all the fullness of God."

The overflow of faith—"That Christ may dwell in your hearts by faith."

The overflow of knowledge—"That ye may be able to comprehend."

The overflow of love—"And to know the love of Christ which passeth knowledge . . . unto all the fullness of God."

How shall we be filled with the fullness of God? By prayer. Prayer moves the arm that moves the world.

The interests of the Tract Society were most ably presented by Mrs. T. J. Van Horn under the subject, "Godliness Is Profitable in Tract Work." We are sorry the various responses in this symposium are not at hand, but here is her excellent address:

In attempting to bring the work of our publishing board to your attention, there come to mind the many occasions when we have listened to the eloquent words of our dear Doctor Gardiner, pleading for the Denominational Building or urging the claims of the SABBATH RECORDER.

Today the Denominational Building is an assured fact, and is proving its value to the entire interests of our people.

Doctor Gardiner has laid down his editorial pen, and others are taking forward the responsibilities of our weekly paper. Its pages are filled with interesting and helpful matter and some new features are making us "sit up and take notice."

Is there a pleasant strife in your family circle as to who shall get hold of the RECORDER first, when it arrives in the morning mail?

Where do you turn first—to the deaths and marriages, or to the "Denominational Hook-Up"? Or to see whose earnest face is looking out at you on the sermon page this week? Or are you eager to find a letter from one of your boys or girls? What about the Christian Endeavor topic? Is the corresponding secretary making some charming "observations" in his journals? Perhaps you are one of those hundred college students who are getting worth-while wisdom from Doctor Bond's column on the education page. Or maybe you turn to the very back cover to see how the Onward Movement is coming on.

The SABBATH RECORDER is our household friend, and the tie that binds our hearts into one big family. Who can afford to be without its weekly visits? "Nobody," say I. Don't you agree?

Another phase of the work of our Tract Society has been carried on this year in a fresh way. The Committee for the Distribution of Literature adopted a plan which has brought to every church a renewed interest in our tracts.

Twice each month for a period of several weeks they sent to a duly appointed agent in each church, a consignment of tracts to be displayed in the tract racks and to be distributed to the members of the congregation for reading and personal distribution to other friends and acquaintances.

I have asked those in the Central Association churches who had this matter in charge to tell us how the plan worked, and what opinion of its efficacy they formed from their observation and experiences. It seemed to me that they could give us a new perspective of our tract work, as they watched the effect of this new venture in distribution.

Just to have a full assortment of our literature on hand is one thing. To get it into other hands and carefully and sympathetically read is the desired purpose of our society.

Let us hear from these workers.—[These talks were not reported.]

Perhaps after all that has been said, it is unnecessary to carry this discussion further. However, I want to add my word of commendation regarding the tracts which our publishing house is sending out.

Just a casual glance at them shows that they are pleasant to look at. The paper is tinted; the ink is a pretty color; the front page is tasteful and dignified in design; the type is clear and easily read. The subject matter of our tracts is evidently designed to cover those phases of the matter of the Sabbath and Seventh Day Baptists that are likely to arise in the mind of a thoughtful and conscientious reader. To one who is seeking for light on these subjects, the tracts are admirable in meeting this desire. They are clear, convincing, and Biblical, and are modest in their claims for us as a denomination.

Now, suppose we glance over the list of tracts as now offered by the American Sabbath Tract Society for distribution. Read the titles thoughtfully.

Do you feel that they cover all the ground that is desirable? Or do you, like myself, discover a field that is almost entirely unprovided for?

We are often told that there are twenty-seven million young people in our United States under twenty-five years of age who are receiving absolutely no religious education from churches, Bible schools, or similar organizations.

Suppose you made friends with a boy or girl of about twelve years and wanted to start him or her to thinking about right living. Which one of these tracts would you select to give them as a little keep-sake? A married woman in Minnesota had preserved among her treasures a pretty card with a Bible verse which Elder H. D. Clarke had given her when she was a child.

Perhaps a young girl shyly confides that she loves Jesus, but she doesn't know just what it means to worship him. Wouldn't you welcome a simple, clear explanation of this subject, told in terms that a child could understand?

The matter of church attendance, baptism, Sabbath keeping, tithing, the Lord's Supper, prayer—I can see how these could be treated, perhaps couched in simple *story* form (you know the Master used stories in his teaching), and a child's sincere questions would be satisfactorily answered.

The titles on this list of "Little Lessons in Lovely Living" are purely suggestive. Nobody has written them out. There are several talented people who are capable of preparing some such

material for, say, a four page or eight page folder, just the right size to slip into a letter, or carry in one's purse. Not only the unchurched millions whom I mentioned a moment ago, but our own boys and girls would profit by some such tracts, I believe.

What do you think? Have you felt this need? Would it be worth while?

Workers on our mission fields, especially in the tropics, say that the people ask for tracts and like to read them. "If the words are not too long and unfamiliar." They say that most of these people have attained about third or fourth grade schooling. Would this be an added reason for recommending a series like this?

One more question in regard to tract distribution. How many of you will put into your grip a selected bunch of tracts and take them with you on your vacation trip, this summer, and distribute them at hotels, tourist homes, camps, etc.?

The outline of the Sabbath morning sermon by Secretary William L. Burdick follows:

Based upon the story of the Good Samaritan, there are three questions suggested by the story:

1. What is the most important time?

The young man or woman might consider that the time one attains majority is the all important time, for then one enters into duties of citizenship. It is also the time when one feels free of parental restraint.

The lover may feel that the wedding day when the foundation of a new home is started is the most important time.

To the aged it may appear that the time of passing from this life to the life eternal is the most important time.

It is none of these. The past is gone—dead; the future is uncertain. *Now* is all that is certain. We are confronted by duties and problems that demand our best endeavor *now*.

2. Who is the most important person?

One might name the President of the United States; another mention a great orator; the lover would, perhaps, name his beloved; the child considers its parent the all important person.

It is none of these. The most important person is the one who is nearest to you, the one who needs you.

3. The third great question answered by this parable is: What is the most important thing to do?

It is to do good to the one nearest to us in the present—now. This may mean opposition and reproof, but the supreme aim in life must be to do the highest good to all whom our lives touch in any way. The greatest good we can do anyone is to lead him to Christ. If the millions are saved, it will be by the personal work of all-Christ's followers more than by preaching.

Modern inventions have made all the world neighbors and it is ours to lead all men to Christ—all the world having become one, all must now be Christianized. We must evangelize all nations or all is lost. The world cannot remain part

Christian and part godless. It is Christ's purpose that all be Christianized and it is ours to have part in this glorious consummation.

"Godliness Is Profitable in Missions," was presented by Secretary William L. Burdick assisted by Rev. Harold R. Crandall of Westerly, R. I., who spoke from the text, "What meaneth this?" Acts 2: 12.

John records the promise of the Comforter—the Holy Spirit, the Spirit of Truth. He bids his disciples, "Go—preach." The disciples were powerless and ineffective before the experience of Pentecost. They were a frightened, trembling crowd behind bolted doors, but after Pentecost—how changed!

They are now brave, believing, enthusiastic, eager, inspired. They had received power which in the Greek signifies dynamite. Scientists are telling us there is force enough in an atom to overwhelm the greatest city. How great may be the power of the Holy Spirit. All things are possible through this power.

The Church today is an outgrowth of that movement nineteen hundred years ago. Is the Church seeking to renew its power by a Pentecostal experience? It seems at times as though she were trying everything but the Spirit. Truly we need a great doctrine of the Holy Spirit, not an ecclesiastical doctrine, but a vivid sense of the living God guiding the upheavals and overturning of our agitated times. God is not the great *I Was* but the great *I Am*, moving in the course of today, working out his eternal purpose no less than in the days of old. The Spirit comes to us just as we open our hearts to his coming. If we give ourselves to God, really let God into our lives and hearts, he will soon demonstrate his presence.

In the presentation of the work of the Missionary Board by Doctor Burdick, the audience was inspired to catch some of the spirit and, we trust, to carry some of the burden upon his heart in behalf of missions at home and abroad.

We hope yet to have some of the matters presented on "Godliness Is Profitable for Young People."

In the absence of a representative of the Education Society, local leaders presented a very worth while program of presentation and demonstration of some features of the modern program of religious education.

A Demonstration Worship Program was conducted by the Verona Sabbath school. The leader was Raymond Sholtz and the theme was "Finding God Where Jesus Found Him." This theme was developed under four headings:

1. Jesus found God in the commonplace—presented by Flora Smith.

2. Jesus found God in deciding upon his life's work—presented by Harriet Franklin.

3. Jesus found God in ministering to human needs—presented by Alfred Perry.

4. Jesus found God in facing defeat and death—presented by Anna Smith.

This inspiring program was supplemented by impressive music in the way of duets and quartets. All who were privileged to attend this service could not help but feel that the future of the church is safe in the hands of such splendid young people.

Following the worship program was a period given to the technique and demonstration of story telling. Mrs. H. L. Polan of Brookfield stressed the place of story-telling in the program of religious education in the home and in the Sabbath school, pointing out the fact that it may be used most effectively in teaching abstract virtues. Mrs. Polan developed her topic in the presentation of the rules of the art of story telling, concluding with a charming story—"the Brightest Gift." Mrs. S. F. Bates followed with a story, "The Child in the Midst."

The program of the evening was concluded by the presentation of a playlet given by the Verona Church.

From the woman's hour we give a résumé of the only document at hand. It is from the report of the

FIRST BROOKFIELD (LEONARDSVILLE)
WOMEN'S BENEVOLENT SOCIETY

Their membership is twenty-three. They have regular monthly meetings and their methods of work are similar to other Seventh Day Baptist women's societies—sewing, quilting, teas, sales, holiday bags, free-will offerings. They have accomplished much for a small society—redecorating the prayer room, installing a new furnace in the church, keeping up all minor repairs on the parsonage, paying \$75 to the Onward Movement, besides sending clothing to the drought sufferers and cheer in the form of flowers and sunshine boxes to the shut-ins. They hope to be given strength for a greater work for the Master in the year to come.

The pageant given at the get-together hour was written and directed by Mr. and Mrs. Leon Maltby of Verona.

**PROGRAM OF THE NORTHWESTERN
ASSOCIATION**

TENTATIVE PROGRAM OF THE NORTHWESTERN
ASSOCIATION, JULY 9-12, 1931, TO BE HELD
WITH THE DODGE CENTER CHURCH

Theme: Christian Evangelism

First Session, Thursday Night
Address of Welcome Rev. J. H. Hurley
Response Rev. C. S. Sayre
Report of executive committee
Appointment of committees
Introductory sermon—The Great Invitation,
"Come Unto Me" Rev. Claude Hill

Second Session, Friday Forenoon
Business
Symposium: The Place of Education in Christian Evangelism
1. What contribution can our public schools make?
Mrs. Hurley Warren
A. G. Churchward
Leslie O. Greene
2. The responsibility of the college in Christian evangelism
Dean I. N. Daland
Miss Shirlev Young
Rev. Edwin Shaw

General discussion
Noon Quiet Hour Rev. Hurley S. Warren
Third Session, Friday Afternoon
Program arranged by the Young People's Board
Sermon—Capitalizing Youth Power in Christian Evangelism
Rev. Duane Ogden or Rev. Ralph Coon
Fourth Session, Friday Night
Vesper and praise service
Sermon—Evangelism of Prayer
Rev. John F. Randolph
Prayer and conference meeting

Fifth Session, Sabbath Morning
Sermon—Evangelism and the Sabbath
Rev. E. A. Witter
Noon Quiet Hour Rev. Hurley Warren
Sabbath school

Sixth Session, Sabbath Afternoon
A model Christian Endeavor meeting arranged by a member of the Young People's Board
Sermon—World Evangelism
Rev. James L. Skaggs

Seventh Session, Night Following Sabbath
Vesper service
Women's hour
Evangelistic sermon Rev. Claude Hill

Eighth Session, Sunday Morning
Fellowship breakfast
Business meeting
Program arranged by the Sabbath School Board—Christian Education and Evangelism
Noon Quiet Hour Rev. Hurley Warren

Ninth Session, Sunday Afternoon
Symposium: The Home and Christian Evangelism
1. Its responsibility Mrs. Mabel Sayre
Mrs. Minnie Churchward
2. Its failure Mrs. Chas. Thorngate
Mrs. C. B. Loofbourrow

General discussion
Missionary Board hour
Foreign Missions Rev. Chas. Thorngate
Home Missions Rev. E. E. Sutton

Closing Session, Sunday Night
Evangelistic sermon Rev. Claude Hill

MISSIONS

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

THE CHURCH'S SPECIAL FIELD

The Church may justly enter many fields of activity if by so doing she can promote the object of her existence. In history her influence has been felt in connection with everything good in human society. Her work and influence have freed the slave, liberated woman, made home a place of happiness, established schools, and founded free governments. Other institutions undertake many things for human society, but to the Church alone is left the task of ministering to the spiritual and eternal.

If the Church and its auxiliaries fail men here, no other institution will enter the field and meet this colossal need. As Dr. Charles L. Goodell pointed out with burning words in a retreat at Northfield recently, if the Church fail in the matter of education, the state will step in; if it fail in the caring for the poor, the state and charitable organizations come forward; but if the Church fail to minister to man's spiritual and eternal needs, there is no institution to take its place and men and the race must suffer irreparable loss.

The spiritual is the most important of all. It is the apex of the pyramid of life. It is the climax of the thought and the work of the good God. To this field Christ assigns his Church. To accomplish the purposes of Christ she may enter various fields, but she must never forget that no other organization will or can accomplish the purposes of God in the realm of the spiritual.

The Church should minister to the local community. She has forsaken her Master if she does not. But she must endeavor by every means possible to minister to the spiritual and eternal of all peoples. Christ's Church is a missionary - evangelistic Church.

The Church on earth being composed of imperfect beings is imperfect, but woe to the man who would magnify her imperfections, and double woe to the one who would oppose or destroy the Church. Give to the

Church, Christ's body, its rightful place and dedicate all to the accomplishment of its high and holy purposes at home and throughout the world!

THE ANNUAL SPRING WAR IN CHINA

All have been more or less troubled because war against the Chinese government has broken out again, and we have been wondering what the results would be, especially what effect it would have on mission work. The attacks seem to be principally against General Chiang Kai-shek, president of the republic, and his government. Past experiences have shown us that we can put very little dependence upon what appears in the newspapers, for reporters too often feel that they must send something to their papers, even though it be more or less the work of imagination; and the more sensational the news is the more valuable it is in their minds.

An editorial in the *Christian Herald* for July by Stanley High on this topic is worth reading, and is given below. Stanley High has had intimate acquaintance with President Chiang and Chinese politics and his judgment in these matters has come to be trusted. It is worthy of note in this connection that Stanley High is to become editor of a Christian daily newspaper soon to be launched. This project grows out of a widespread demand on the part of many people for a dependable daily conducted according to Christian ethics, and the undertaking is already assured sufficient financial backing to make it a success.

"Out of the South, whence China's revolutions always come, a new threat has appeared against the Nanking government of General Chiang Kai-shek. Left wing radicals, for whom moderate President Chiang was too mild, have organized a semblance of an army, gathered together malcontents, and asserted their determination to separate from Nanking and establish an independent Canton régime. That they will succeed—in the face of the Chiang armies—seems unlikely.

"Meanwhile, at Nanking the representatives of the Kuomintang (Nationalist) party have met and laid plans to put China on a more fully constitutional basis, to eliminate, more completely, foreign authority over China's affairs and territory. Reporting this exceedingly important event were American newspaper reporters who in Shanghai, two hundred miles from Nanking, sent authoritative and reliable cables. Many of their dispatches too obviously reflected the prejudice of Shanghai's foreign settlement—Americans,

Frenchmen and British—who, for the most part, dislike and fear nationalism, seeing in it a threat to their own status in a land where the white man, from time immemorial, has been free to exploit as he desired.”

CHINESE STUDENTS ON MISSIONS AND MISSIONARIES

The writer has always gained much from the opinions of young people regarding matters under their observation. Not that their views are always faultless, but they often speak with greater sincerity than their elders and their opinions are freer from prejudice.

In Philadelphia recently, twenty-two Chinese students, Buddhists, Confucianists, Mohammedans, Christians, and others, were invited to a farewell dinner given to a young woman departing as a missionary to China. Under the guidance of Frederick B. Iglar, who gave the dinner, these students for the space of two hours expressed themselves regarding missions and missionaries. Mr. Iglar, in the *Baptist*, lists the things they said, and below are to be found some of them:

“Learn to play with us for it is the easiest way in every country to become acquainted.”

“Do not become high-hatted, giving our people the feeling that you are superior to them and that your country is greater than their country.”

“The most sociable missionaries are the most successful. Do not refuse invitations to tea.”

“Have an abundance of patience for there will be many things to irritate.”

“The language and the differences in customs and habits make friendship very difficult. . . .”

“Adjust yourself as quickly as possible to the community life.”

“Do not go to our country feeling that just because you come from a foreign country you can boss us around.”

“The trouble with so many missionaries in our country has been that they are not as well prepared as the natives whom they try to win to their religion.”

“Rid yourself of all racial feeling for the folks to whom you minister will soon sense any feeling of racial superiority.”

“Adapt yourself as soon as possible to the absence of United States conveniences, such as the bath tub in every home, running hot water in abundance, etc., and do not constantly remind us that you are missing these conveniences.”

“Missionaries must show the real spirit of America to offset the disillusionment of our people because of the way foreign countries have treated us in the past.”

“Spend the first two years getting acquainted with our people.”

“Medical service makes friends much more quickly because it is easier to demonstrate friendship.”

“Make the social side emphatic—friends will result—inquiries will then come about your religion.”

“The most unpopular professor in my college back in China was a former preacher in an American city who was constantly boasting about America and its civilization.”

“We ought to do away with the name, missionary. I do not know what to offer, but it ought to be something like ‘international friend.’ ”

“I hope you will be able to bring to many of my countrymen the joyous experience that has been mine in your country of finding God as a source of strength and Jesus as a Friend.”

“Study Chinese history. It will tell you a lot that you ought to know about gunboats and policies of foreign governments.”

“Ninety per cent of the Chinese people are illiterate, what you call common people, but remember that they are good people and appreciate goodness in other people.”

“When you come back on your furlough and are asked by your board to speak at different places to raise money, do not do it by painting the worst side; remember that every country has its worst side.”

A DECLARATION

(Adopted by the Commission on Evangelism of the Federal Council at Northfield, Mass., June 26, 1931)

The secretaries of evangelism and appointed representatives of a majority of the commissions making up the Federal Council of Churches of Christ in America at their conference and retreat held at Northfield June 24 to 26 adopted the following message as the result of their deliberations,

which they send with deep solicitude to their constituent churches.

In times of religious stress and crisis the voice of God is heard speaking in unmistakable terms to those who seek to know and do his will. We believe that such a time is now upon us and that his call must not be disregarded. His message to the souls of men transcends in importance all questions of social or political concern. Religion stands in the relation of cause and effect to all social reform and progress. We therefore urge that the Church put the first thing first. To his disciples Jesus said, “Power over all personal and social evil comes only through prayer and self-denial.” No human strength is adequate for the world’s need. Therefore he said, “Tarry ye in Jerusalem until ye be endued with power.” Pentecost was the fulfillment of his promise and the history of the Church proved that his words were true.

At a time when the fires are burning low on the altars of many hearts, and the Church seems to have lost its yearning soul and its passionate devotion, a new Pentecost must follow upon the Church or we are undone. Judgment must begin at the altars of God. The hearts of those who minister there in holy things must be cleansed and their love renewed and their lips touched with a live coal from off God’s altar. We long to hear again the old prophetic cry, “Here am I! Lord, send me!” Questioning and disputation which eventuate in nothing and benumb the soul and chill devotion must be laid aside. Is thy heart as my heart? If it be, give me thy hand. The superlative task of the ministry is to win men and women to the personal experience of Jesus Christ, the Savior of men.

The membership of the Church of God must go out to proclaim the gospel which they have experienced and to show in their lives the fruit of the Spirit.

Christian education must assert itself in the home and Sunday school with the birth and growth of Christian experience. The Church grows by spiritual contagion. How can one maintain his own religious life if he does not win somebody to the same blessed experience with every passing month? There are no vital questions in religion

which cannot be settled by experience. “If any man will do his will, he shall know of the doctrine.” If anyone is not winning others to Christ, let him know that he faces the awful doom of those whom Jesus calls cumberers of the ground.

We are interested in all social questions. We are very anxious that none in our great land should starve for daily bread, but millions are starving for the Bread of Life and God will require their souls at our hands if we fail to give them that which he commissions us to give. We must make a new appraisal of values and give ourselves with uncalculating devotion to those things which are supreme. Matters of eternal life and death are at issue. The sins which broke the Savior’s heart and sent him to the cross should also break ours. He that would save his life shall lose it, and he that would lose his life for Christ’s sake shall save it unto life eternal.

LETTER FROM REV. D. BURDETT COON

DEAR RECORDER READERS:

A year ago last week I was let out of the hospital where I had been suffering most intense pain for many weeks with a most dreadful carbuncle on the back of my neck. For weeks after that I had to return to the hospital two or three times a week to have the wound treated. Then, when I traveled about the island gathering statistics for our Conference *Year Book* I had to wear a bandage around my head for protecting the wound. But the good Lord delivered me out of all those troubles. Mrs. Coon and I never had better health than we are enjoying at the present time.

Recently we have been taking others of our people to the hospital. Some years ago I married Brother Isaac Smith to Sister Edna Henry. I baptized her. They were both faithful members of our church. Later Brother Smith, thinking to better his financial condition, went to British Honduras, six hundred miles west of Jamaica. He was sadly disappointed. He could find opportunities if he would work on the Sabbath. This he would not do. At last he got his chance, but was soon taken with fever and rheumatism. He was in the hospital there for nearly three months, very near death’s

door. He has been in poor health since that time.

His wife lived with her mother, another faithful member of our church, here in the city. A few weeks after his going her mother knelt by her bedside according to her custom to offer her evening prayer. She had been in her usual health. Her heart stopped beating right there. She never rose from her knees. This was a dreadful shock to Sister Smith. A few weeks later her brother was killed in an accident. A little time after this she gave birth to her third child. Then she was taken with malaria. She suffered with fever for many weeks. Some weeks ago she was taken into the mountains eighteen miles from our home, hoping the higher altitude would improve her health. Three weeks ago we received a little note from her stating she could not be worse. We went that very afternoon to see her. We found her in a most deplorable and destitute condition with no one but a little twelve-year old nephew to care for her. She could not walk. Before that her oldest child had been sent to live with an uncle. We got her and her two little boys into our car and brought them to our home. We feared she would die in our home before we could get her into the hospital a couple of days later. She is a little more comfortable there now, but is in a very critical condition with heart trouble. A few days after getting her into the hospital we got her two little boys into the government children's home where they are being well cared for. Before we went for Sister Smith in the mountains we sent for her husband. He reached here from British Honduras yesterday morning. He is in our home now.

A few days after we got Sister Smith into the hospital we got word that Brother C. M. Flynn, of Ballimony, was suffering intense physical pain. Although his home is sixty-three miles from our home we thought it best to go to him, and hurried there. We succeeded in bringing him to our home, hoping to get him into the hospital at once. But the hospital was full, there being no bed for him. I took him to the hospital frequently for treatment. He was in our home for nearly two weeks. Monday morning they succeeded in finding

a bed for him in the hospital. He is much improved. He feels that he might not have lived till now had not this special help come to him at this critical time. He is a school teacher of more than forty years' experience, and means to be loyal to our cause. The little help we have been able to give these dear folks brings happiness to our hearts. But these are only side issues to the great work to which the Lord is calling our people in Jamaica.

Because of a letter of inquiry that came from the States the other day concerning the letter in a recent SABBATH RECORDER from Brother Victor L. Taylor, perhaps I should say that the former leader of the Albion Mountain Church he mentioned was Brother George Williams.

We are to have baptism in our Charles Street Church here in the city next Sabbath. In at least three other churches other candidates are waiting for baptism and membership in the churches. The Wakefield, Lower Buxton, and Charles Street churches, with a combined membership of nearly one hundred, have recently sent requests to the corresponding secretary of the General Conference for membership in the Conference. Each church is well organized and has its own pastor and is being led the Seventh Day Baptist way. Each one has regular Sabbath and other weekly services with increasing attendance and interest. They deserve a place in the Seventh Day Baptist ranks, and humbly seek an interest in the prayers and sympathies of the denomination.

Sincerely yours,

D. BURDETT COON.

2B Camperdown Road,
Kingston, Jamaica,
B. W. I.,
June 17, 1931.

ANNUAL REPORTS OF PAWCATUCK CHURCH

PASTOR'S REPORT

To the Pawcatuck (Westerly, R. I.)
Seventh Day Baptist Church.

DEAR BRETHREN:

It is nine months since Mrs. Crandall, Elizabeth, and I came, upon your cordial invitation, to make our home in your

midst, to be of you and to serve you. They have been busy and happy months. We are grateful to our heavenly Father for the evidences of his presence and the comfort of his sustaining grace. He knows the degree of earnestness and humility with which we have endeavored to serve him, and he only can measure the results.

You have been most generous and sympathetic in your attendance at the Sabbath services of the church. The Sabbath evening prayer meeting has been maintained with a marked degree of interest. It has been a source of blessing and strength to those who have attended and who shall say that it does not have a salutary effect upon the church as a whole? We trust there may be an increasing interest in the year to come.

I have supplied the pulpit of the Baptist Church at Shannock since September, and have occasionally spoken a second time on Sunday at other places. No small amount of time is required in the duties of treasurer of the Onward Movement.

In addition to the pastor and Mrs. Crandall, other delegates from this church to the General Conference held at Salem, W. Va., last August were Deacon and Mrs. John H. Austin, Miss Elizabeth Hiscox, Miss Elizabeth Austin, Miss Dorcas Austin, and Miss Elizabeth Crandall. Delegates to the council called for the ordination of Pastor Carroll L. Hill, of First Hopkinton Church, at Ashaway, October 18, 1930, were Pastor Emeritus Clayton A. Burdick, Rev. Samuel H. Davis, Deacons Ira B. Crandall, J. Perry Clark, James A. Saunders, and John H. Austin, and your pastor. This service occurred in connection with the annual meeting of the New England Seventh Day Baptist Churches. Your pastor gave the sermon at the morning service. The annual meeting is invited to convene with the church at Rockville for its next session.

Many of the activities of a pastor cannot be tabulated, or results reported in figures. Certain others can be stated. A summary for nine months is as follows:

Sermons and addresses:		
Sabbath morning	32	
Prayer meetings	36	68
Other places than this church...	—	52
Total	120	

I have performed three marriage ceremonies, officiated at six funerals, and assisted at five others.

Mrs. Crandall and I have made more than two hundred sixty calls and visits.

The church has lost, by death seven, and by letter one, a total of eight. Five members have been added by letter.

Others who have spoken at our Sabbath morning services have been: Dr. Rosa Palmberg, telling of her work at Liuho and of conditions in China; Dr. Harry G. Walker, of Daytona, Fla., supplying the pulpit at the time of the General Conference; Deacon John H. Austin, giving a report of Conference; Rev. R. P. Hutton, in the interest of the Anti-Saloon League.

Dr. Clayton A. Burdick has conducted the prayer meeting in the absence of the pastor and on special occasion. Rev. Herbert C. Van Horn spoke at one prayer meeting in the interest of the Tract Society's work.

I would here express, for Mrs. Crandall and myself, our sincere appreciation of the cordial, co-operative, and helpful spirit of our pastor emeritus and wife, Dr. and Mrs. Clayton A. Burdick.

That our church may grow in numbers is very greatly to be desired, but even more should we seek to grow in grace and in the knowledge of God and of divine things. To this end I pray that every member should feel his or her responsibility and be ready and willing to do much or little according to ability.

With the devout desire that I may be used of God more effectively in the future than in the past,

Respectfully submitted,
HAROLD R. CRANDALL,
Pastor.

REPORT OF SABBATH SCHOOL

The superintendent of the Sabbath school submits the following report for the year January 1-December 31, 1930:

The membership of the Sabbath school averaged ninety-five throughout the year. The average attendance was sixty-six, a percentage of seventy. A regular session of the school was held every week except Children's day, June 14; the day of the installation of Pastor Crandall, July 12; Rally day, October 11; and October 18, the

day of the meeting of the New England churches at Ashaway.

The average regular collection was \$5.59. Special collections were taken for the picnic and for the People's Mission at Christmas time. The total receipts and expenditures were practically \$400. The balance was \$80. Expenditures were for supplies, flowers, charity, the picnic, the Christmas entertainment, and Alexander Austin's expenses as delegate to the Religious Conference of North America in Toronto.

One new class of twenty members, a young people's class, has been organized, and is taught by Pastor Crandall. This class is studying a book called "The Bible in the Church School," Part I, "The Old Testament" instead of the "Helping Hand" used by the rest of the adult school. There are five other classes in the adult department and four in the primary department. The membership of the home department was twenty-nine and of the cradle roll eight.

The picnic was held last summer at Atlantic Beach, as usual. Children's day was observed in June, Rally day in October, and there were exercises and a supper at Christmas time.

A cordial invitation is extended to everyone to attend the services of the Sabbath school.

Respectfully submitted,

HIRAM W. BARBER, JUNIOR,
Superintendent.

REPORT OF THE SECRETARY OF THE S. D. B.
SOCIETY FOR THE YEAR ENDING
MARCH 31, 1931

The society has held nine regular and one special meeting during the past year, with an average attendance of seventeen. Our meetings have been very interesting as we have used the "Questions and Answers" as printed in the SABBATH RECORDER. At one meeting we were entertained by a paper written by a member, telling interesting things about Herbert Hoover and his wife. We have continued to make voluntary gifts to the society instead of having sales or suppers to raise money for our work.

The first event of the year was the annual meeting of the church, and the S. D. B. society was asked to take charge, to be assisted by the Woman's Aid society. We gave money toward the flowers for the Easter decorations of the church. We as-

sisted the Woman's Aid society at the reception given our new pastor, and a committee from the society decorated the church for the "installation" service in July. We have added four new members to our numbers. We had two picnics last summer and an all-day session with picnic dinner at Emma Burdick's camp. Our "fruit and flower" committee has done good work by brightening the days in hospitals and private homes, to many shut-ins. We have become a member of the Council of Women's Clubs of Westerly. We have done sewing for the hospital; we have sent cooked food and money to a sick member of our society. We paid one week's board at the Westerly Hospital for a member of our church. We helped to defray the expenses of two of our members to Conference in West Virginia. We made it possible for two girls to go to Lewis Camp for two weeks. We have sold fourteen bottles of vanilla and twelve gross initial paper napkins.

We gave a check to Mrs. Dagmar Smith toward her trip to Scotland, last summer, and as has been our custom for ten years, we carried a May basket to Mrs. Smith filled with canned goods, cooked food, fruit, money, besides making donations at Thanksgiving and Christmas to both Mrs. Smith and the mission. We repaired and dressed twenty-three dolls, and gave fourteen books and six games for the mission children's Christmas tree.

One of the best times we ever had was in October when we had a Hallowe'en party, to which we invited all members of the church and congregation. We have given a substantial check to our own church. Every year in November we have our "thank offering" meeting, and this year we divided our money between Dr. Rosa Palmberg and the Missionary Society.

Respectfully submitted,

EDNA M. SAUNDERS,
Secretary.

GOD'S ALTAR

Rare candelabra on God's altar;
Tall candles flaming pink and red—
The candle flames are poppy blossoms;
God's altar is my poppy bed.

—A. J. C. BOND.

June 29, 1931

WOMAN'S WORK

MRS. ALBERTA DAVIS BATSON
Contributing Editor

WORSHIP PROGRAM FOR JULY

Subject—Courage.

Scripture—2 Kings 6: 13-18.

Leader's talk—It takes courage today to face the foes of life and realize as did Elisha that "They that be with us are more than they that be with them." Were our eyes opened, all about us we would see God's host guarding us from danger.

When there appears no way of escape, like Elisha we should ask God to open our eyes and guide our steps. Then we need have no fear, for victory will be ours if God is our leader.

When darkness comes and seems about to overwhelm the day,
And in the soul's despair attempts to drive sweet hope away,
Let courage plant her standard firm and cast off dejection's chains.
Look up, look up, there's light and strength above.

Look up; God reigns.

Though the tempter may oppress ye sore with all his arts assail
Be strong and know that though he wounds he never can prevail.
Though every earthly aid be held, this blessed truth remains,
God is an ever ready help,
And God it is that reigns.

QUESTIONS FOR JULY

1. What is the proposed memorial in recognition of Dr. Gardiner's life of service?
2. Did we have in our youth a means of influence such as "Uncle Oliver" had? Are we careful to provide that influence for our youth?
3. Who are the members of the graduating class of Alfred Theological Seminary?
4. From what source is power in mission and evangelistic work received?
5. What of the five minutes put to good use?

6. Who of our retired ministers and his wife have passed to their reward?

7. Which churches have been visited recently by Rev. E. E. Sutton?

8. Read, "Where Shall We Look for Good?"—"Tithing in Hard Times."

AN APPRECIATION

It is with much sadness that we record the passing of our dear sister, Mrs. Cora J. Bassett, who fell asleep in Faxton Hospital, Utica, N. Y., April 22, 1931. She had been ill several years, and often expressed the wish that she might go and meet her husband, who had preceded her in death six years.

We bow in obedience to God's will, and feel that our loss is her eternal gain. She was always interested in the church and all branches of its work, and always gave freely of her means and strength. Our sister spent many years of her life ministering to the sick and suffering, as a nurse. In memory of her noble work, I write these lines:

"Come, my child," an angel calls thee,
Calls thee to thy heavenly home—
Thou who ever gavest freely of thy talent and thy strength.
Tired hands rest now so sweetly,
Placed above thy peaceful breast;
Thine were hands whose touch was soothing,
They have earned their needed rest.
Many have they soothed to slumber,
Many have they eased of pain;
Midnight always found thee faithful,
Tho' thou must have weary been.
Jesus gave thee strength to conquer,
And a blessing thou hast been.
She would say, "Weep not, my dear ones;
I am happy, free from care,
Where I will await your coming,
In a land all bright and fair."
"Come, my child," the Savior calls thee;
"Thou hast earned thy promised rest.
I a glorious crown will give thee,
In thy heavenly home at last."

WOMEN'S BENEVOLENT SOCIETY,
HATTIE T. GREENE, *Secretary.*
Leonardsville, N. Y.

Whatever we are directed to pray for, we are also exhorted to work for; we are not permitted to mock Jehovah, asking that of him which we deem not worth our pains to acquire.

—E. L. Magnon.

TWILIGHT MEMORY SERVICE AT MARLBORO, N. J.

The Twilight Memory service held at the Marlboro cemetery on Memorial day late in the afternoon was impressive. The large company from Bridgeton, Salem, Fairton, and other places, gathered under a beautiful tree, joined in singing "Faith of Our Fathers" and "America" and were led in prayer by Rev. E. F. Loofboro. The First Psalm was repeated in unison. In his introductory speech Rev. H. L. Cottrell spoke of the appropriateness of trees as memorials and read Joyce Kilmer's poem "Trees." Mr. William Lawrence, chairman of the church grounds' committee, called attention to the various memorial groups of trees and shrubbery, which had been given by friends and which add so much to the beauty of the church grounds.

The principal address of the afternoon was given by Herbert N. Wheeler, chief lecturer of the Forestry Department at Washington. He has given two memorial trees which have been planted in the Marlboro churchyard, an oak in memory of his father, Rev. Samuel R. Wheeler, a former pastor of the Marlboro Seventh Day Baptist Church, and a birch in honor of his mother. These living monuments will be a delight to coming generations and are appropriate memorials to a loved pastor and his wife.

A good-sized audience greeted Mr. Wheeler at the Shiloh church Sabbath night to listen to his illustrated lecture on Forestry. The pictures were beautiful and the speaker presented a message which was entertaining and of keen interest to lovers of trees and wild animals.

The Marlboro people have enjoyed entertaining the Eastern Association. It has given us another privilege of becoming better acquainted with the representatives of our churches and different denominational interests. The addresses and discussions were exceptionally good and very helpful at this time. We trust that the meetings will be of lasting benefit to all those who were present.

Yours very truly,
H. L. COTTRELL.

MEMORIAL DAY ADDRESS AT MARLBORO, N. J.

We do not worship our ancestors as is done in some countries, but it is proper that we honor their memory and at least once a year take time to recount their virtues and place flowers on their graves to show our appreciation. Memorial day, set aside that we may honor our hero dead, is well suited for such remembrance for all our loved ones who have gone before.

Down through the ages the memory of the soldier dead has been an occasion of especial patriotic demonstration. This is as it should be. But for them we in the United States would still be a subservient nation, part slave and part free. It is to be hoped the time is near at hand when advancement of nations and the rights of the people may be secured without war, or recourse to arms. But we must not sacrifice our homes, our honor, or our rights as free citizens, even though it may require war to maintain them. China for centuries made no progress. Its common people became poorer each year and outside nations took its lands and its resources and made it subservient. This will happen to any country that is unwilling to fight for its place among nations.

The doctrine of the communist, the atheist or the peace-at-any-price man who is too proud to fight for honor and country will bring us to stagnation and ruin, and a football for all other nations. We are justly proud of our hero dead and we honor the men of Bunker Hill, Lexington, and Yorktown, of Gettysburg, Vicksburg, and Chattanooga, of New Orleans in 1812 and the Alamo of 1848; and not the least the brave boys who made the supreme sacrifice in the great World War.

HONOR HEROES

Perhaps it would have been better for humanity if those conflicts could have been avoided by peaceful settlement; who knows? But it was not to be. Have we reached the place in international relationships where differences can be honorably settled by peaceful procedure? Let us hope so. But this does not lessen our ardor in honoring our heroes of yesterday. They fought that we might live and enjoy

the fruits of our labor. The spirit of the time of the Great War is well illustrated in the story of the first troops who landed in France.

A big doughboy was plodding along in line with his comrades and a little French girl marched by him, put her hand in his, and smiling, looked up at him. He smiled at her and they trudged along together. No words were spoken, but she knew he had come to save her country, her home, and her honor. Perhaps he did not come back, but his work was well done. Because of his duty and that of the other millions, we live in a free country and enjoy the fruits of our labor. The boys went with a smile on the lips and a song in the heart for they were on a mission of service, ready to give all.

MUST FIGHT

The results fully justify the action. Selfish monarchies are falling; the people are getting more and more rights, and civilization is advancing. But it is for us today to fight if we will continue to enjoy these blessings of civilization. There are armed bandits and smooth schemers to combat; the bootlegger and the lustful pleasure seeker to be outwitted. But we must also resist those who say "don't fight; let every man do as he feels like, live his own life in his own way with no regard for his neighbor. Why worry?" We need not point always to the law, but urge that we do right because it is right.

The hope of reward may be an incentive to right doing, but again we must do right because it is right, regardless of any reward, or to avoid punishment. So, even though we may not be called upon to shoulder arms and fight with death dealing implements, yet we must battle for those things that will make a strong nation, a free people who enjoy the blessings of true liberty.

Those who give themselves over to the pleasures of the moment are not fighters and they help to defeat our progress toward a great civilization, a great nation—a leader to the better things. We must smash wrong doing that degrades and ruins our state and country. Even right here, at Marlboro, it is not enough that we mourn because someone has stolen these beautiful shrubs

placed in honor of our departed ones. But we must ferret out the culprit and require restitution and a guarantee that there will be no recurrence of such a despicable act.

No memorial is more fitting than trees and shrubs. Stones are dead and inanimate and symbolize death only, while growing things and beautiful flowers point to life and symbolize the life to come. As they spring into life we dwell not on the sadness of the passing of our dear ones but upon the hope of a glorious future. May these small shrubs and trees grow into sturdy plants and to giant trees, fitting monuments to the loved, a hope and an inspiration to all who behold them. Too often we are destroyers, ruining the things of God's creation, but today we are builders. As these trees push their way to the sky we can say with the poet:

O beautiful trees, O wonderful trees,
Backward and forward you sway in the breeze.
A haven of refuge for birds in the glade,
While children of men repose in thy shade.

CONFERENCE AT ALFRED AUGUST 18-23

We, the Alfred people, are planning for a large attendance at Conference. We will gladly entertain you in our homes and will be disappointed if we do not have a large number present.

In addition to home entertainment we are planning for a camping ground with up-to-date equipment in the way of electric lights, showers, running water, near at hand—all facilities that will make camping a success. Then too the "Brick" will be open and those who would like to be entertained there can do so by stating the fact when you send in your names. We hope to do everything we can for your comfort, and we know you will be highly instructed by the meetings of Conference. Come expecting inspiring services, social uplift, and good eats, and you will be gratified all the way around. Let us hear from you, pastors, soon, as to who are coming from your churches, and the manner in which they wish to be entertained.

The infirmary will be open and available to any and all who may need it.

In behalf of the church,

A. CLYDE EHRET,
Pastor.

YOUNG PEOPLE'S WORK

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

GREAT CHRISTIAN DOCTRINES

Christian Endeavor Topic for Sabbath Day,
July 18, 1931

DAILY READINGS

Sunday—Doctrine of God (John 4: 24)
Monday—Doctrine of Christ (John 1: 1-18)
Tuesday—Doctrine of sin (Rom. 3: 10-18; 6: 23)
Wednesday—Doctrine of Salvation (Acts 4: 12)
Thursday—Reward and punishment (2 Cor. 5: 10; Rev. 20: 11-15)
Friday—Doctrine of immortality (John 8: 51; 2 Tim. 1: 10)
Sabbath Day—Topic: What are some great doctrines of Christianity? (1 John 1: 8-10; 4: 15, 16)

PLANS FOR THE MEETING

The following from the *Standard Christian Endeavor Quarterly* should be helpful:

"In this lesson try to forget what man has said on any of these subjects and give heed to the Word of God. . . . Assign such subjects as 'What the Bible teaches about God,' 'about Christ,' 'about sin,' 'about salvation,' 'about reward and punishment,' 'about itself,' 'about the church,' 'about immortality.' Limit each speaker to five minutes or less. Thus in forty minutes you will have presented to you a brief resume of the great doctrines (or truths) of Christianity." A Bible concordance or Bible dictionary will help you to get the needed information.

Christian Truths

The foundation truths of the Christian religion are few and easily stated. This outline will give you the introduction to them:

- | | |
|--------------------|-------------------|
| 1. God | 3. Sin |
| 2. Man | 4. Christ |
| 4. Christ | 5. Salvation |
| 6. The Holy Spirit | 7. Sanctification |

God created the world and made *Man* in his image. Man committed *Sin*, and so it was necessary for *Christ* to come and bring us *Salvation*. If we accept him, he will send the *Holy Spirit*, who will guide us into *Sanctification* (holy Christian living).

Thus briefly (and perhaps prosily) can be stated all the foundation facts of what is called Systematic Theology. Don't make it dry in your meeting, because each of these doctrines is a personal thing; each is a truth about a person and that person's work for us. They are vital things; make them vital in discussion by such questions as these:

1. How do I know there is a God?
2. Why did God make me?
3. Can we get real pleasure in sin?
4. Can we follow Jesus' teachings literally today?
5. What must I do to be saved?
6. How can I feel God's presence every day?
7. Is it possible for us to live sinless lives?

There are many hymns dealing with the foundation Christian doctrines. Select these with care, in connection with the topics discussed. Here is a suggestion for each of the doctrines named:

1. "Come Thou Almighty King."
2. "Am I a Soldier of the Cross."
3. "At the Cross."
4. "One Day." (J. Wilbur Chapman)
5. "Whosoever Meaneth Me."
6. "Holy Spirit, Faithful Guide."
7. "I'll Go Where You Want Me to Go."

C. A. B.

INTERMEDIATE CORNER

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

DAILY READINGS

Sunday—Favoritism (Gen. 37: 1-4)
Monday—Mean treatment (Gen. 37: 15-28)
Tuesday—Wisdom from children (2 Kings 5: 1-5)
Wednesday—Jesus' care for children (John 21: 15-17)
Thursday—Be generous with children (Rom. 15: 1-4)
Friday—Jesus and the square deal (Matt. 10: 42)
Sabbath Day—Topic: Giving younger boys and girls a square deal. (Matt. 18: 1-6; 19: 13-15)

Topic for Sabbath Day, July 18, 1931

WHAT RIGHTS HAS A CHILD?

A child has a right to life, food, fresh air, health, love, kindness, and opportunities that others have. Is this not the business of the home, the school, hospitals, and orphan homes that are provided by grown-ups? What can intermediates do?

Jim had lots of milk at home and took a bottle to school for his lunch. Many

bought milk furnished by the school, but Jim noticed one sickly little fellow who had no milk. He probably needed it more than the rest but could not afford it. Jim carried an extra bottle of milk after that. Does that apply to our lesson topic?

Sometimes on the school grounds the older boys drive off the younger ones and take the best part of the field for their games. How does that apply to the topic?

Tim was a lame boy. He could not play running games with the other boys and was neglected and lonely till an older boy insisted that he play with them. "I will run for him," he said.

Can you think of something to do that will give the younger boys and girls a square deal?

JUNIOR JOTTINGS

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

BIBLE READING WORK

FIFTEENTH DAY

Today we'll work out a Bible problem:

Methuselah's age plus
Number of Jesus' disciples, minus
Number verses in longest Psalm, divided by
Number loaves Jesus fed the multitude, multiplied by
The day of creation set aside for the Sabbath, minus
Number of times Jesus told Peter to forgive his enemies, minus
Age of Joseph when sold into slavery, divided by
Number of plagues God sent to Egypt, plus
Age of Jesus on his first visit to the temple, minus
Number pieces of silver paid Judas for betraying Jesus, minus
Number of books called "The Gospels," divided by
Number of stones in David's sling, multiplied by
Number months Moses' mother hid him before putting him in the river.
Total number is the number of chapters in one of "the Gospels."

SIXTEENTH DAY

Rearrange the following names to fit their proper description:

Adam—was a great missionary.
Jacob—was put in the lion's den.
Jonah—was a ruler
David—was the father of Joseph.
Daniel—was one of Jesus' disciples.
Paul—baptized Jesus.
John—built the ark.

Esther—was punished for disobeying God.
Noah—was the first man.
Peter—killed a giant.

SEVENTEENTH DAY

Draw pictures of the following objects and tell what Bible character they represent: stone, fish, staff, sling, honeycomb, dish of meal, flask of perfume, stalks of grain, patchwork, trumpet and pitcher, gourd.

EIGHTEENTH DAY

Draw a picture of your left hand, by laying the hand on the page of your notebook and tracing around it. In each finger write a verse on "Love."

NINETEENTH DAY

Write down names of Bible people and places that begin with the letter "J." After each name write one thing about that person or place.

TWENTIETH DAY

Answer the following questions:

What was the first command of God? Gen. 1: 3.
Who was the first gardener? Gen. 2: 15.
Who was the first shepherd? Gen. 4: 4.
Who was the first dweller in tents? Gen. 5: 20.
Who built the first boat? Gen. 4: 14 and 22.
Who was first sold into slavery for money? Gen. 37: 28.
Who built the first city? Gen. 4: 17.

TWENTY-FIRST DAY

Supply the missing words to the following Psalm:

Make a — — unto the —, all ye —.
Serve the — with —: come before his — with —. Know ye that the — he is —: it is — that hath made—, and not — ourselves; we are his — and the — of his—. Enter into his — with —, and into his — with praise: be — unto him, and — his —. For the — is —; his — is —; and his — endureth to all—.

ENLISTING YOUNG MEN FOR THE MINISTRY

(A symposium, conducted by Pastor Everett T. Harris of Waterford, Conn., and given at the Eastern Association)

Scripture Reading: Isaiah 6: 1-8.

Prayer for strength and spiritual guidance.

The theme is one of great importance to us and has many interesting phases which might be discussed. For the sake of

brevity, only those considered pertinent have been selected. The speakers were selected with an idea of representing different groups such as parents, young men, and those long in the service.

The well known selection of Scripture which was read, is beautiful beyond compare. It brings to us a sense of awe and mystery in the presence of the Most High God, the Lord of Hosts.

But in its more practical aspects, these verses show to us the steps through which the minister of God usually goes in his call to service. First he catches a vision of God "high and lifted up," and immediately he sees his own uncleanness and the wickedness that is all about him. But God has the means to cleanse him, and will do so if the unclean man desires it. Once he has been cleansed, he hears God's call to service. Immediately in a rush of gratitude for his own salvation he says, "Here am I, Lord, send me."

Sometimes the sequence is not carried out fully to the end. Sometimes men catch the vision of God's beauty and holiness but never offer themselves for service to him or only go part way in that offer. Sometimes men serve their fellow man to forward their own ends, but have never caught the vision of a holy God whom they may please by unselfish service, although the actual service might be the same in both cases.

Let us pray that more men will have the full experience of Isaiah, whether they be in the Gospel ministry or in the ministry of the home, of business, or of any phase of life. God hasten the day when men shall see thee in thy beauty and holiness and, then shall be called to enter politics as well as the gospel ministry.

1. "The Need of Ministers" Rev. A. J. C. Bond
2. "What Constitutes a Call to the Ministry" Mr. Leon Maltby
3. "The Responsibility of Parents" Mrs. H. C. Van Horn
4. "The Advantages of the Ministry" Rev. W. L. Burdick

This part of the program has been arranged so that the gospel ministry might be exalted. I believe this has been done satisfactorily in these fine talks. It remains now for us all as parents and as members of the Church to continue to exalt it by our daily speech and actions.

THE NEED OF MINISTERS

BY REV. A. J. C. BOND

Like many other subjects this one, the "Need of Ministers," may be discussed from the standpoint of the absolute, and also in the relative sense. From the standpoint of the absolute we consider the nature of the Christian Church and the manner and method of promoting the kingdom of Christ.

Jesus called about him a few disciples who caught his spirit and who learned from him the nature of the kingdom, and then he sent them out to carry the gospel to the entire world. These were to tell others, and these others still others, until all mankind should have learned about Jesus. But the gospel has not yet been given to all men everywhere, and, therefore, the call is still ringing clear for young men to enter the ministry.

Again, the need of ministers may depend upon the present supply. With churches seeking pastors, and with mission fields calling for workers, and with older men among us laying down the task, young men are needed to carry on the work. Opportunities for great usefulness await those who are willing to consecrate themselves to the work of the kingdom and to the service of the Church, for the sake of the Head of the Church, and in his Name.

WHAT CONSTITUTES A CALL TO THE MINISTRY

BY LEON M. MALTBY

There is no message in the Bible more important than that which Jesus gave to his disciples just before he ascended to the Father. His work on earth was done. He had shed his blood for the sins of the world and made salvation possible for all. But now the work of the disciples was to begin in proclaiming this salvation. What is the message to which I refer? It is the great commission recorded in Matthew, Mark, Luke, John, and the Acts. If we were to have a text for this talk, none would be more appropriate than one of these verses. Matthew records it: "Go ye therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost";

and Acts 1: 8, "Ye shall be witnesses to me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

These words have a direct bearing upon what constitutes a call to gospel ministry. It was my privilege this last winter during a course in missions to listen to several lectures by Dr. Robert H. Glover, who for twenty years was a missionary in the interior of China under a faith mission. Since returning he has for several years taught missions at Moody Bible Institute. Now he is head of the North American branch of the China Inland Mission, and he is the most inspiring speaker I ever heard. He has no doubt sent hundreds of young men and women to the mission field. Much of what he said about missions applies as well to the ministry, for I conceive of the ministry as including missionary work. He says that the consciousness of the divine will coupled with the realization of the human need is a sufficient call to send a person into the field. The divine will is found in the great commission. It is the command of our Lord and Savior. The commission was given to all the disciples and it will continue to apply to all disciples until the gospel has been preached for a witness to all people. I need not dwell upon the human need because Doctor Bond has vividly shown us the great need for preachers. But let us remember these two elements of a general call to the ministry—the divine will and the human need.

When a person has accepted this general call, and not until then, is he in a position to receive a more specific call. This definite personal call may come in a variety of ways, however God may choose. Or perhaps there may be no direct revelation of which one is aware. There may be just a growing conviction that God wants me to perform the service of a preacher.

It is inspiring to read how Paul received his call to preach the gospel. In a single, wonderful vision on the road to Damascus he was converted, received his commission to preach, and received the content of his preaching directly from Christ. We recall that when God had a

special work for Peter to perform in taking the gospel to the Gentiles, he made the personal call by a vision. In Acts 16, we read how Paul planned to go back over the territory he had covered, but at Troas he received that Macedonian vision—and the continent of Europe heard the gospel.

You and I need not expect to have to be called by visions and dreams. We live in a time when the supernatural revelation of God is recorded in a Book, which is to guide our lives. Someone has said, "It is not so much a vision as a verse that may call one into the ministry." Reading God's Word and meditating upon it may often convince one that he should devote his life to proclaiming the gospel.

There are probably not many like the young man who was seeking guidance as to his life work. He seemed to see as if in a vision the letters, "P. C.," emblazoned before his eyes. He was sure that it meant "Preach Christ." But in his case it might have meant, "Plant corn." And I do believe that God may and does definitely call people into other occupations than the ministry. Every Christian should prayerfully consider his life work and seek God's will.

I cannot leave this subject without speaking of my own call to the ministry. From about the age of fifteen, when I first became really interested in religious work, I have had in mind the ministry. It was with this in view that I went to college and attempted to learn Greek. But as my college course drew to a close, I became less and less sure, for doubts were arising in my mind about God and the Bible. The new ideas were fascinating to me. I bought books that taught how God is everything and everything is God, books that explain away a personal God who could create the universe and who could reveal himself to men. My best friends thought that I was losing my religion. I had still enough logic to see that the evolutionary interpretation of the Bible left no place for the Sabbath or for sin and salvation. Was I to give it all up to satisfy my intellect? My pastor asked me to preach for him two Sabbaths during his vacation that summer and he could not understand why I would not.

The fact was I had nothing to preach. Strange as it may seem, even after I had finished college I still had enough humility so I would not attempt to lecture on world conditions or sociology. And I could not preach the Bible when I doubted its inspiration. Autumn came and I finally decided to go to Westminster Theological Seminary at Philadelphia for one year. I was not at all sure that I would become a minister, but I wanted to get into a conservative school to see if they could convince me that the Bible is really the inspired Word of God. If I could believe the Bible, then I would have something to preach, something more than mere social uplift. Now I cannot thank God enough that he has guided me to such a school. He has lifted me from the sea of doubt and planted my feet on the solid rock of his Word. I have found that some of the greatest thinkers of the world accept the Bible as it stands. I am convinced that all true science is in harmony with the Bible. The conviction is ever deepening in my soul that God wants me to preach his Word. I could ask nothing more than that I might be able to say with Paul, "And my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power."

Perhaps God is calling you to a more definite service. Are you and I placing ourselves completely in his service? God is ever calling through his Word and by the still small voice, May he ever help us to be witnesses to our Savior both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

THE ATTRACTIONS OF THE CHRISTIAN MINISTRY

BY REV. W. L. BURDICK

Every young person should consider the Christian ministry as a possibility for life's work. Not all can be ministers. At present in the United States there is about one minister to five hundred inhabitants, or a total of nearly a quarter of a million, and a larger percentage is needed.

The call of God should decide the issue but the attractions of the ministry are

not to be overlooked. Let us look at it negatively first. The ministry is not a money-making occupation. Neither is teaching, medicine, or music. God pity those who enter the professions for money. This is not saying that a minister, teacher, physician, or artist will never have money. The ministry should not be entered for fame. Some of the most eminent men in the world have been ministers, but they did not enter it to secure fame. Such an ambition is contrary to the profession. Neither must a minister expect a life of ease. If he does he is doomed to failure. The ministry is no place for a lazy man. He will disgrace the profession.

Looking at the attractions of the ministry positively we note: (1) That the minister belongs to the same order as the prophets and apostles. There have been unworthy men in the profession, as in all other professions, but they have been and still are the noblest group on earth, taken as a whole. (2) The ministry offers the opportunity for intellectual pursuit in many directions. (3) The usefulness of the profession is unlimited. Though the pulpit is the minister's throne his usefulness does not consist simply in public ministrations. People in all conditions of life come to the pastor for help and advice when once he has gained their confidence. (4) Finally, though the ministry does not offer money, fame, and ease, it offers a satisfaction in life which knows no bounds.

Do not enter the ministry unless God calls you; but if he does, do not dare to refuse. To refuse when God calls means positive failure.

TOLERANCE

You go to your church and I'll go to mine,
But let's walk along together.
Our Father has built them side by side,
So let's walk along together.
The road is rough and the way is long,
But we'll help each other over.
You go to your church and I'll go to mine,
But let's walk along together.

"Seth Parker" (Phillips H. Lord)
in the *May Pictorial Review*.

Time conquers all and we must Time obey.—*Pope*

CHILDREN'S PAGE

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

"FOR THE BEAUTY OF THE EARTH"

PSALMS 74: 16, 17; 19: 1

Junior Christian Endeavor Topic for Sabbath,
Day, July 18, 1931

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

PICTURES AND VERSES TO ILLUSTRATE
THE HYMN

"For the beauty of the earth,
For the beauty of the skies,
For the love which from our birth
Over and around us lies:"

Picture of nature, or "The Angelus."

Verses

"O Lord, how manifold are thy works!
In wisdom hast thou made them all:
The earth is full of thy riches."

"The heavens declare the glory of God;
And the firmament sheweth his handiwork."

"For the wonder of each hour
Of the day and of the night,
Hill and vale, and tree and flow'r,
Sun and moon, and stars of light;"

Picture of nature or "The Gleaners."

Verses

"The day is thine, the night also is thine:
Thou hast prepared the light and the sun.
Thou hast set all the borders of the earth.
Thou hast made summer and winter."

"The darkness and the light are both alike to thee."

"For the joy of human love,
Brother, sister, parent, child,
Friends on earth, and friends above;
For all gentle tho'ts and mild:"

Picture of family group or "Christ in the Home of the Peasant":

Verses

"Let us love one another: for love is of God."

"God is love; and he that dwelleth in love dwelleth in God, and God in him."

"We know that we love the children of God, when we love God, and keep his commandments."

"For thy Church, that evermore
Lifteth holy hands above,
Off'ring up on ev'ry shore
Her pure sacrifice of love."

Picture of your own church.

Verses

"Worship him that made heaven, and earth, and the sea, and the fountains of waters."

"In the midst of the church will I sing praise unto thee."

"Enter into his gates with thanksgiving and into his courts with praise."

"Now, O God, to Thee we raise
This our hymn of grateful praise."

Picture of children singing or "The Chorister Boys."

Verses

"Praise ye the Lord.
Praise God in his sanctuary:
Praise him in the firmament of his power.

"Praise him for his mighty acts:
Praise him according to his excellent greatness."

Poem—

"The beautiful bright sunshine
That smiles on all below,
The waving trees, the cool, soft breeze,
The rippling streams that flow,
The shadows on the hillsides,
The many tinted flow'rs,
Oh God! how fair thy loving care
Has made this earth of ours!"

—G. E. Oliver.

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I am sorry I did not answer your letter before.

I must tell you of a cat and some chickens that live in the yards either side of us. One day the three chickens were near to Pastor Coon's garage and the cat took his own time creeping to run at the chickens, then suddenly he made a spring at them. I had the hose in my hand and was watering the plants. I called the cat and suddenly he sprang up a tree. He likes to play. Sometimes when I am doing something he comes around my feet and jumps up. He is very cute.

In my next letter I will tell you something about some lizards that live around here.

I am practicing high jump so I have no time to write more now. I hope to hear from you soon.

I remain,

Your friend,

LLOYD JONAS.

2B Camperdown Rd.,
Kingston, Jamaica,
June 14, 1931.

DEAR LLOYD:

I was looking at your picture the other day and thought to myself, "It is about time Lloyd was writing again," and very soon after that your letter came. Of course I was pleased to hear from you.

I hope the cat does not hurt the chickens when he jumps at them, but I imagine they think he is going to hurt them, for he must look very huge and fierce to them even if he is only playing. Did you turn the hose on him? I'll be glad to hear about the lizards.

I hope you will become the champion high jumper. How high can you jump?

Your sincere friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

This is the second time I have written to you.

I was baptized the twenty-third of May. Pastor Coon had a class, and we learned what it meant to join the church. I was baptized with Mary Thorngate, Jimmy Davis, and Billy Wright in the Boulder church.

In the class he gave us a book to complete. Mary and I were the first ones to finish ours. Just after the baptism the pastor gave each one of us a picture. Mary's picture was Jesus' Entry Into Jerusalem; my picture was the head of Jesus when he was a boy.

This afternoon we are going to City Park and Gordon and Mary Thorngate are going with us. We hope to go to the museum and then see the animals, birds, monkeys, and seals at the zoo. We will eat our lunch at the park.

Often we make trips to the mountains. While we were on the last one I found a rock that looked exactly like a sandwich. It had black for the bread and white for the sandwich spread.

Your little friend,

MARY LOUISE JEFFREY.

Denver, Colo.,
June 18, 1931.

DEAR MARY LOUISE:

Do you use the two names together so that you'll not get mixed with Mary Thorn-

gate? I like to use them together, at any rate.

I am very much pleased that you have joined the church, and I pray that you may be a faithful worker in Christ's kingdom. RECORDER children surely should be Christ's children and faithful ones. Pastor Coon had a very nice way of helping you to decide for Christ.

You must have very enjoyable times on your trips. I should like to take a trip with you into the mountains this very day to cool off, for it is very warm. We started our Vacation Bible School in Independence this morning, and the children thought it was almost too warm to play games during recreation period.

I'm so glad you have written again.

Sincerely yours,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

Well, I have decided that I would write to you again.

Our school was out the nineteenth of May, and I passed to the ninth grade. I was glad when school was out, but I will be glad when it opens again. My best friend in school didn't miss a day out of school this year. I just missed three days.

My mother and I were planning to go to Salem, W. Va., to the association, in July, but it does not seem now that we can go. We will have to leave here a week from today if we go. I certainly hope that we can go.

I belong to the 4-H Club and we have to make at least four articles for our bedrooms before the last of July. We also have to can at least twelve quarts of fruit or vegetables before then. I just have one article made for my bedroom and one quart of fruit canned, so I will have to hustle.

I have been collecting bird nests this spring. I wait until the little birds hatch and fly away before I get the nests. Then I pin the names of the nests on them. I already have a house wren's nest, a bluejay's nest, a sparrow's nest, a brown thrasher's nest, an orchard oriole's nest, and have found a kildeer's nest and a bank swallow's nest, besides many that I do not know the names of. I have taken pictures of some of the nests with the little birds in them.

Well, I will close so you will have room to put this letter on your page.

Your friend,
NANCILU BUTLER.

Woodville, Ala.,
June 23, 1931.

DEAR NANCILU:

If I wait to answer your letter I will be too late for the mail today, which will mean that our page would be vacant this week, so I'll answer next week.

Your sincere friend,

MIZPAH S. GREENE.

OBSERVATIONS BY THE CORRESPONDING SECRETARY

REV. HERBERT C. VAN HORN

"My Mountains." — When the corresponding secretary looked out of the Pullman window on the Baltimore and Ohio train number 3, Monday morning, June 29, he exclaimed to himself, "My mountains." Well, why not? Though he owns no title in fee simple to a foot of mountain territory or of any other, he can and does own just as much of these mountains as he can take in with his eyes and mind. That is the beauty of it—no taxes, no upkeep, but the beauty and thrill of the woods and the flowers and the tumbling streams—all mine. I am sure we do not get as much out of the beauty of countryside in this way as we ought. But there they were, the beautiful Allegheny Mountains—different from the Rockies, enjoyed a month ago, less rugged and rangy, less imposing, but with a beauty and impress all their own. For one thing there is their nearness. Then there is their friendliness, and after all friendliness is one of the great essentials of life. One stands in awe of the grandeur and sublimity of the far distant, snow-crowned peaks. In the presence of the Alleghenies, covered with verdant forests, one is instinctively led to "look up unto the hills."

The secretary was on his way to visit the churches in the Southeastern Association and to attend the annual sessions, and in some way or other this first glimpse of the mountains, at Piedmont, W. Va., renewed his strength for his mission, and reassured

him of the courage and friendliness of the people whom he was about to meet.

Pushers.—Directly leaving Piedmont it was felt the long seventeen-mile mountain grade had begun. Number 3 is a long train of many Pullman cars as well as day coaches. Looking out ahead on the heavy curve, the steady old mogul engine was throwing sparks and smoke and valiantly pulling away at the heavy load. One marveled at the apparent ease with which this giant moved ahead. Then on looking back at the other end we saw another giant belching smoke and steam and vigorously pushing on the same train with the engine ahead. Not an impossible task with such a combination of forces—pulling and pushing. How much, indeed, in life can be accomplished where such combination is used. Too often there is lack of co-operation between pullers and pushers. It is sometimes seen in churches. There are pullers of the heavy loads, without the pushers, or it may be with pushers expending their power on opposition to the pullers. Often there are plenty who are willing for the pullers to do everything or nothing. But with pushers rightly applying their power, the heaviest grades are negotiated, the most difficult tasks are accomplished. If we cannot be pullers—and it is not given to every one to lead—we can be good pushers. Let us find the place where help is needed and push.

Editor Emeritus.—The secretary's chief aim in reaching Lost Creek before association was to see Doctor Theodore L. Gardner, so many years editor of the SABBATH RECORDER. So, using a good friend's car, about the first thing he did was to call upon this friend. He found him comfortable in his beautiful home among the hills of West Virginia, where his daughter, Mrs. Gertrude Davis, and husband William are doing all they can to make their father comfortable.

Seated in the study with Doctor Gardner, the writer found him looking and feeling quite as he left Plainfield, a few weeks ago. He declared he was feeling "fine and fit as ever," able to do as much as he ever could, but admitted he would no longer undertake to do a "hand spring." Doctor

Gardiner, for years, would not take a "back seat" with anyone doing such "flip-flops."

Asked if he had any special word for RECORDER readers, he replied he had not, but hoped they would not forget him. Of course he need not fear that. His interest in the denomination he so long and faithfully served is still keen, and his greatest regret is that he cannot continue doing for the people whom he loves. He is keenly interested in the raising of the fund — during July—to complete the 1930-31 budget, and while not interested especially in the designation "Gardiner Fund," he believes our people can do it, if they will. He has seen them go after money raising with successful outcome too many times to doubt their ability to accomplish this. Let us not disappoint him.

"A Mind to Work."—"Where there is a will there is a way." So a group of people in one of our churches felt some time ago, where a building proposition was on hand. A "Builders' Club" was organized by a few of them, a club including children as well as their fathers and mothers. Some definite plans were marked out and definite goals were set. Through the many months of existence this club's members have been active in raising funds as well as promoting spiritual building which was also a part of the objective program. Recently this club has installed a bath room and water system in the parsonage to be ready for the incoming pastor. Some of the funds for this project has come from personal self denials and some from the hard work entailed in strawberry festivals and road-side lunch service. On a busy road, by the side of a shady stream, this club on two Sunday afternoons has served lunches, ice cream, and soft drinks, including milk. The service has elicited favorable comment in the countryside and it is to be hoped the station will be kept open all summer. There may be a suggestion in this for other societies. One thing that is making this a success is the high quality of lunches put out. It repeats trade and is a good recommendation for the kind of Christians represented.

OUR APPRECIATION

The Hammond Seventh Day Baptist Church wishes to express its appreciation of the lives and Christian influence of Rev. G. M. Cottrell and wife, and Mrs. Helen Irish Whitford, who so recently answered the call to their heavenly home.

First, that their earnest and exemplary lives and bright and hopeful letters have ever been a means of encouragement and comfort.

Second, that they have been large contributors in all the church activities.

Though absent the last number of years, their faithfulness and special interest have never wavered.

The Hammond Church has ever esteemed it a great privilege to have in their membership Mr. Cottrell and wife and Mrs. Whitford.

Third, that a copy of this "Our Appreciation" be spread upon the minutes of our church and that a copy be sent to the SABBATH RECORDER.

MRS. IDA POWELL,
MRS. PHOEBE MILLS,
Committee.

BITS FROM THE BOOK

A GOOD SERVANT OF GOD:

Puts God's business before his own pleasure or convenience. Genesis 24: 33.

Is earnest in striving to be profitable to his master. Luke 19: 15, 16, 18.

Is anxious for the welfare of every interest of God. 1 Samuel 25: 14-17; 2 Kings 5: 2, 3.

Is prudent and industrious in every good work. Genesis 24: 34-49; Nehemiah 4: 16, 23.

Serves for conscience' sake rather than outward reward. 1 Peter 2: 19; Ephesians 6: 7.

Is the recipient of God's protection and guidance and blessing. Genesis 31: 7; 24: 7; Matthew 24: 46.

—Rev. T. M. Stevenson,
in the "Christian Observer."

The Lord is not slack concerning his promise as some men count slackness, but is long-suffering to usward, not willing that any should perish, but that all should come to repentance.—2 Peter 3: 9.

THE VISION GLORIOUS

One writer in discussing "Religion for This World" says, "God is as much concerned for me in this world as in the next. God lives here as much as he lives anywhere. We are God's children in this world."

Since God dwells in our midst and his great creation teems with life, we as his children ought to share in the Maker's har-

OUR PULPIT

A NEW EARTH

BY REV. HURLEY S. WARREN

Pastor of the church at North Loup, Neb.

SERMON FOR SABBATH, JULY 18, 1931

Text—Revelation 21: 1.

ORDER OF SERVICE

PRELUDE
DOXOLOGY
INVOCATION
RESPONSIVE READING
HYMN
ANNOUNCEMENTS
OFFERTORY
SPECIAL MUSIC
SCRIPTURE LESSON
PRAYER
HYMN
SERMON
HYMN
BENEDICTION

God grant us wisdom in these coming days,
And eyes unsealed, that we clear visions see
Of that new world that he would have us build,
To Life's ennoblement and his high ministry.

God give us sense — God-sense of Life's new
needs,
And souls aflame with new-born chivalries—
To cope with those black growths that foul the
ways—
To cleanse our poisoned founts with God-born
energies.

To pledge our souls to nobler, loftier life,
To win the world to his fair sanctities,
To bind the nations in a Pact of Peace,
And free the Soul of Life for finer loyalties.

Not since Christ died upon his lonely cross
Has time such prospect held of Life's new
birth;
Not since the world of chaos first was born
Has man so clearly visaged hope of a new
earth.

Not of our own might can we hope to rise
Above the ruts and soilures of the past,
But, with his help who did the first earth build,
With hearts courageous we may fairer build
this last. —John Oxenham.

monious plan of unfoldment. Such sharing follows vision.

"God grant us wisdom in these coming days,
And eyes unsealed, that we clear visions see
Of that new world that he would have us build,
To Life's ennoblement and his high ministry."

The surgery of our day is unsealing the eyes of the blind and of those about to go blind. A well-known author has recovered recently from a serious operation which doubtless has saved his physical eyesight. Medical missionaries are saving and restoring the sight of natives among whom they work, thus opening the way to tell of One who will give them discernment for a higher and worthier life.

Just as the rays of physical light cannot be received by one who is physically blind, so the rays of spiritual light cannot be received by one who is spiritually blind. Also just as the rays of physical light penetrate and are seen as the physical eye becomes unsealed, so the rays of spiritual light pene-

trate and are recognized as the spiritual eye becomes unsealed. There is, however, a marked contrast in our present comparison: one may remain physically blind all his days, yet come to appreciate and enjoy the light of day; one cannot stay blind to eternal light and come to know its blessings and glories.

Eyes sealed to heavenly vision are a hindrance to the one whose they are. Elisha was able to see the hosts of the Lord encamped round about them in time of need, which his servant could not see. The prophet, through an understanding of how God cares for his own, felt secure in danger. He prayed that the eyes of the young man, his servant, might be opened so that he could behold the hosts of the Lord, and the young man's eyes were unsealed.

"Open my eyes, that I may see
Glimpses of truth thou hast for me."

The Vision Glorious comes with our receiving

" . . . clear visions . . .
Of that new world that he would have us build,
To Life's ennoblement and his high ministry."

THE SENSE FROM GOD TO OVERCOME AND ACHIEVE

"God give us sense—God-sense of Life's new needs,
And souls aflame with new-born chivalries—
To cope with those black growths that foul the ways—
To cleanse our poisoned founts with God-born energies.

"To pledge our souls to nobler, loftier life,
To win the world to his fair sanctities,
To bind the nations in a Pact of Peace,
And free the Soul of Life for finer loyalties."

If we are alert to life each dawning day sets astir new needs and a desire for courage and strength to meet them. Wisdom from God is of utmost importance if we would have our "souls aflame to burn out the dross." The refining fire of the Father will bring us into an active participation in the building of a new earth. It will gradually burn out disease, poverty, war, hate, oppression, greed, and fraud.

Witness the efforts of God's servants the world over who are giving their lives to the conquering of disease. The intrepidity of Grenfell, of Labrador, Schweitzer, of Africa, and our own missionaries at home and

abroad has resulted in definite and outstanding achievements.

War is doomed! The General Pact for the Renunciation of War is of elemental significance. Every American citizen ought to become familiar with its terms. This treaty was signed at Paris on August 27, 1928, and was proclaimed a binding agreement at Washington, July 24, 1929. In part the treaty reads:

The President of the German Reich, the President of the United States of America, His Majesty the King of the Belgians, the President of the French Republic, His Majesty the King of Great Britain, Ireland and the British Dominions beyond the seas, Emperor of India, His Majesty the King of Italy, His Majesty the Emperor of Japan, the President of the Republic of Poland, the President of the Czecho-slovak Republic,

Persuaded that the time has come when a frank renunciation of war as an instrument of national policy should be made. . . . Convinced that all changes in their relations with one another should be sought only by pacific means. . . . Hopeful that, encouraged by their example, all the other nations of the world will join in this humane endeavor. . . . Have decided to conclude a treaty. . . .

ARTICLE 1

The high contracting parties solemnly declare in the names of their respective peoples that they condemn recourse to war for the solution of international controversies, and renounce it as an instrument of national policy in their relations with one another.

ARTICLE 2

The high contracting parties agree that the settlement or solution of all disputes or conflicts of whatever nature or of whatever origin they may be, which may arise among them, shall never be sought except by pacific means.

These enemies of civilization shall be outdone because the Father is working through the lives of his children in their expression of love, sympathy, brotherly kindness, and mutual fellowship.

THE HELP FROM GOD TO MEET THE CHALLENGE OF OUR DAY

"Not since Christ died upon his lonely cross
Has Time such prospect held of Life's new birth;
Not since the world of chaos first was born
Has man so clearly visaged hope of a new earth.

"Not of our own might can we hope to rise
Above the ruts and soilures of the past,
But, with his help who did the first earth build,
With hearts courageous we may fairer build
this last."

These are the closing stanzas of a poet's vision of a new earth that were printed in 1917. The new earth is being built upon a service basis. Yes, everyone will receive a living for energy expended. There yet may be capital and labor. Who knows? There must needs be work.

SERVICE

There are strange ways of serving God;
You sweep a room or turn a sod,
And suddenly, to your surprise,
You hear the whirr of seraphim,
And find you're under God's own eyes
And building palaces for him.

—Herman Hagedorn.

The challenge of our day is sacrificial living and sacrificial giving. I am not ready to suggest a satisfactory answer for everyone as to why God allows (if we choose to express the matter from this angle) misfortune, disease, and drought to overtake his children, but I feel keenly that he expects us to meet them in the spirit of Christ and to respond to calls of distress according to the measure of our abilities, time, and energies; I have nothing to offer that points toward a reasonable understanding of human ill, but I believe that much of suffering may be due to sin itself or the fear of sin, remembering as one has said, "Sin is the placing of self-will and selfishness above the claims of love and duty." I come not with any "cure-all" for the maladjustments of present-day life, but I am convinced that in God and with him alone lies forgiveness for past failures and redemption to a higher, nobler realm of action.

His help is, as one writer puts it, "the indispensable plus." His aid is the prime essential. By *his truth* shall be revealed unto us that glorious vision of a new earth; in *his strength* shall we be able to meet the challenge of our day—that of sharing in building a new order. A new earth can be built by using the tested and true of the old and by adding thereto the elements of loving sacrifice, willing service, and intelligent co-operation.

John, in Revelation 21: 1, writes: "And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away." According to the Century Bible, "two words in the New Testament are translated 'new,' but there is a difference between them." One has to do with

the aspect of an object of recent creation and the other with a fresh aspect of an object of previous existence. The latter meaning is portrayed in the text. "The fact, therefore, that the heavens and the earth here spoken of are 'new,' does not imply that they are now first brought into being. They may be the old heavens and the old earth; but they have a new aspect, a new character, adapted to a new end" (Milligan).

May we hopefully, joyfully, courageously share in building a new earth under God through Christ. Amen.

DENOMINATIONAL "HOOK-UP"

NORTH LOUP, NEB.

The thoughts of the young people are turned toward Big Thompson Canyon and Teen-Age Conference. About fifteen are planning to attend Teen-Age and a few hope to go to camp. It is expected that at least one car load from our church will attend association at Dodge Center.

De Esta Green, recently graduated from North Loup High School, was baptized Friday evening and received into church membership Sabbath morning, June 20. She has left for her home in Utah.

The light but refreshing showers and winds were very welcome following the hot, dusty days we have had. Mercury rose to ninety-nine. Most of the crops are looking fine.

Vacation Religious Day School is in session with about 125 pupils enrolled. Of that number 110 attend more or less regularly. Miss Marcia Rood is supervisor.

Plans are being carried out for the Mother-Daughter banquet to be held in our church June 30. F. B. M.

MILTON JUNCTION, WIS.

We were glad to have Rev. H. C. Van Horn, corresponding secretary of the American Sabbath Tract Society, Plainfield, N. J., with us a few days early in May. He was in this community several days, as he visited the Walworth Church on May 6, the Milton Junction Church on May 7 and 8, Milton Church on May 9, and the Albion Church on May 10. From here he went to Northern Wisconsin, Minnesota, and as far west as Colorado, visiting our

churches of the Northwestern Association.

Mr. Van Horn is not only an enthusiast for the Tract Society work, but is vitally interested in the work of all the boards and the denomination at large. His work as temporary editor of the SABBATH RECORDER will keep his cheerful words more constantly before us.

June 6 several of our society are planning to go on the Christian Endeavor pilgrimage to Endeavor, Wis. This village, fifteen miles north of Portage, has a very active society which has done much for the community and Christian Endeavor movement. The village itself is named from the Christian Endeavor movement, and it is very fitting that on the fiftieth anniversary the state union plans this one-day convention, which promises to be as great, if not greater, than the regular four-day convention.

WALWORTH, WIS.

The Program Committee of the Quarterly Meeting of Southern Wisconsin and Chicago Churches met at Walworth, June 21. After the business meeting the committee members and their families enjoyed a picnic supper on the parsonage lawn. Sixteen were present.

Deacon W. R. Bonham was eighty years old, June fifteenth. His birthday was celebrated by an informal reception at his home in the afternoon and evening.

—From Correspondence.

LEONARDSVILLE, N. Y.

Several from here were in attendance at the meetings of the Seventh Day Baptist Central Association at Brookfield from Thursday to Sunday. Rev. E. H. Bottoms from Salem and Middle Island, W. Va., who was a delegate to the association, was entertained at the Seventh Day Baptist parsonage.

Rev. Paul S. Burdick and family are leaving this Wednesday for Waterford, Conn., where Mrs. Burdick and children will remain for a few weeks. Miss Adele Waterman will accompany them.

—Brookfield Courier.

BROOKFIELD, N. Y.

Mr. and Mrs. Raymond Sholtz and two children, Marilyn and Paul, of Sherrill;

Miss Barbara Horton, Mrs. Clark Stoodly and son Kent, of Adams Center; and Miss Sylvia Babcock of Oneida were guests at the Seventh Day Baptist parsonage during the recent association meetings.

Mr. and Mrs. Lynn Worden entertained Rev. W. L. Burdick of Ashaway, R. I., and Rev. Harold Crandall of Westerly, R. I., during the sessions of the Central Association.

Mrs. Ivalou Rogers of West Edmeston has been spending a week with her sister, Mrs. James Messenger, during which time she greatly enjoyed the Seventh Day Baptist Association as well as the various functions of commencement week.

—Brookfield Courier.

DE RUYTER, N. Y.

Pastor and Mrs. Van Horn with Mrs. W. T. Edds joined the Ministers' Picnic at Filmore Glen last Monday. A number of ministers of Cortland and vicinity with their wives and guests enjoyed a pleasant outing at this delightful spot where there was the right relaxation in sports and visiting. All seemed to enjoy the informal fellowship of this occasion.—*De Ruyter Gleaner*.

WESTERLY, R. I.

Theodore Whitford of the Manlius School, Manlius, N. Y., accompanied by Herman Dick and Miss Dorothy Dick of Syracuse, is spending the week-end with Dr. and Mrs. Edwin Whitford of Greenman Heights.

Washington, June 28.—Offenses known to the police fell to zero in Westerly during May and for the first time this year reached that level, the Bureau of Investigation of the Justice Department reports.

"Offenses known to the police," the bureau explains, "are the crimes reported by the police departments of the various cities surveyed. Such offenses in Westerly numbered nine in April but fell to none in May. They had totalled eight in January, seven in February, and eleven in March.

"Of the eight cities in the state studied by the justice department, only two were found to have been without crime in May—Barrington and Westerly.

"Offenses in Providence fell off slightly in May, totalling three hundred one in that

month as against three hundred ten in April. Pawtucket, however, was credited with an increase from sixty-nine to seventy-four."—*Westerly Sun*.

GLEANINGS FROM THE ALFRED "SUN"

Rev. Eli F. Loofboro, who has been pastor of the Shiloh, N. J., Seventh Day Baptist Church for a number of years, has left that place and is now located at Lost Creek, W. Va.

Neal Mills is at Shiloh, N. J., where he is to have charge of the Daily Vacation Bible School, and occupy the pulpit of the Shiloh Church this summer.

In a recent issue of the *Boston Traveler* we find an account of the commencement exercises of Radcliffe College, and among those receiving degrees we find the name of Miss Vida F. Randolph, daughter of Mr. and Mrs. A. F. Randolph of this village, who received her master's degree, given for courses in medical sciences.

Our Vacation Bible School will begin Monday, June 29, at eight-thirty, in the public school building. We have a fine corps of teachers and we expect a first rate school. There will be five divisions—a kindergarten, the first and second grades, third and fourth grades, fifth and sixth grades, and the seventh and eighth grades. The school will be carefully supervised and the teachers are making preparations for a large attendance. You parents who have children in these grades, and you boys and girls who are in these grades, plan to be present every day. There will be good recreational periods and a good time will be had all through.

MILTON, WIS.—Milton D. Davis, who received the degree of Bachelor of Medicine at Northwestern University at Evanston last year, has completed his internship and received his M. D. degree Monday.

About thirty relatives and friends enjoyed a picnic supper with Professor H. O. Burdick and family at Riverside Park, Janesville, last Sunday. The affair was a farewell for the Burdicks, who are moving to Alfred, N. Y. They will be greatly missed in our community.

Professor H. O. Burdick and family left Wednesday for Little Genesee, N. Y., to spend the week-end with relatives. While

in that state they will look for a house at Alfred, where they will locate next fall and where Mr. Burdick will be associate professor of biology at the university. They plan to spend the summer at their home at Rockville, R. I.

Dr. and Mrs. A. E. Whitford, Madison, took Miss Dorothy to Lake Geneva, Monday. From there Miss Dorothy accompanied Mr. and Mrs. W. M. Davis and Miss June Davis to Montreal, Canada. Through the courtesy of Mr. Davis, Miss Dorothy Whitford is to accompany Miss June Davis on a European trip for the summer. They sail June 19, from Montreal, on the *Empress of Richmond*.—*News*.

PLAINFIELD, N. J.

Many of us have followed with great interest the progress of Rev. Eugene Davis and family as they have journeyed across the country from the Pacific Coast, visiting our different church communities along the way. After they attended the Eastern Association at Marlboro, we of Plainfield were gladdened by their presence here. We have more than an ordinary interest in the Davis family, inasmuch as Mrs. Davis was a Plainfield girl before her marriage. To greet the Davises a lawn party was held at the home of Mr. and Mrs. Nathan E. Lewis Thursday evening, June 18, planned by the Woman's Society. About one hundred guests spent a very enjoyable evening.

Besides the good times enjoyed in visiting with relatives and friends, Mr. Davis was busy with denominational matters—meeting with the Tract Board and committees. While here he also spoke at New Market on Friday evening and preached Sabbath morning at the Plainfield church. On Friday he went with Pastor A. J. C. Bond to New York to attend a meeting of the Administrative Committee of the Federal Council, who had as guest the moderator of the Chinese Christian Church, a Chinese whom Mr. Davis knows. After their visit here, the Davises left by car for the Western Association and were planning to attend the Southeastern Association.

Pastor Bond attended the Western Association at Little Genesee. He conducted the Teen-Age Conference on Friday and preached Sabbath morning.

Rev. H. C. Van Horn, supervising editor of the RECORDER and corresponding secretary of the Tract Society, is attending the Southeastern Association at Salem, W. Va.

The Misses Aletha and Alice Thorngate made a short visit in Plainfield, June 24 and 25, before sailing, the twenty-sixth, on a European tour. Aletha was one of our "RECORDER Office" girls a few years ago. Both of the girls have lately been teaching in Wisconsin.

Mrs. Alice St. John and daughter Nellie, of Pittsburgh, Pa., have been visiting relatives and friends here during the past two weeks.

L. B. L.

ORDINATION AT MARLBORO, N. J.

THE ORDINATION OF ROBERT JONES AND WILLIAM LAWRENCE AS DEACONS OF MARLBORO SEVENTH DAY BAPTIST CHURCH ON JUNE 14, 1931

Church meeting called to order by the church moderator, Luther S. Davis, and the council of delegates, made up of one delegate from each church of the Eastern Association and the members of the home church, was organized. All the churches of the association were represented except the New York City Church. The council selected Pastor H. L. Cottrell to be its moderator and Pastor E. T. Harris to be its clerk.

The Christian experience and call as a deacon was called for by the moderator and given by each candidate in a plain, sincere, and deeply moving manner.

Mr. Jones was brought up in a Sabbath-keeping home, having been a former worker in evangelistic quartet work. He spoke of his parents and former pastors as influencing his Christian experience.

Both have been church members since boyhood, Mr. Lawrence having changed to the Sabbath after marriage. His present Christian standing, he said, he owed largely to the example of his deceased father and to the confident, trusting influence of his wife.

Their pastor, H. L. Cottrell, testified to the dependability and sincere Christian character of the two candidates who in the past have been faithful workers in the Marlboro Church.

The candidates were accepted by a unanimous vote without requiring them to retire or without question. It was felt by all to be the moving of the Holy Spirit.

The ordination services were continued by a hymn, "Stand up for Jesus." Special music was given by the choir.

Ordination Sermon Rev. A. J. C. Bond
Charge to the Candidates Rev. E. F. Loofboro
Charge to the Church Rev. Carroll Hill
Consecration Prayer Rev. L. A. Wing
Welcome to the Deacons Deacon L. S. Davis
Benediction

Respectfully submitted,

E. T. HARRIS,

Clerk.

WORTH READING AND HEEDING

BY DEAN ARTHUR E. MAIN

Professor F. H. Wright, the writer of the following, is dean at Houghton College, Houghton, N. Y. He studied one year with us and received at the recent commencement, the degree of Bachelor of Divinity. At a luncheon following the Sabbath services of June the sixth, he gave a stirring impromptu talk essentially as follows:

In the first place I want to express again my appreciation of you and your fellow teachers in the School of Religious Education at Alfred University. You were loyal to your own religious ideas yet broad enough to recognize mine. You never made me uncomfortable because I am an Arminian nor discounted my work in class because of my theological views. While I cannot feel as you do about the Sabbath question, I do feel that you and your helpers are better Christians because of your loyalty to your conviction and I honor you for it.

But the great concern of my mind is not over beliefs but for the perpetuity of the work. Alfred was founded by men who were decidedly Christians. These men believed in the doctrines of the Seventh Day Church. They were Baptists to the core. Alfred is duty bound to maintain the teachings of the faith to all who in seeking her halls of learning desire such teachings. With the great influx of students who are of a different faith or of no faith at all, the tendency will be to drop the issue of real religion and cater to the demands of

DEATHS

CANFIELD.—Bertha Mae Whitford, youngest child of Sardina Stillman and Sylvanus C. Whitford, was born in the town of Almond, July 29, 1886, and departed from this life at the Jones Memorial Hospital, Wellsville, N. Y., June 10, 1931, at the age of 44 years, 10 months, and 12 days. She underwent an operation for appendicitis and it was found that the appendix had burst and peritonitis had set in, which was the immediate cause of her death.

At the age of eleven, during a revival she gave her heart to Jesus and became a member of the Second Alfred Seventh Day Baptist Church. She was baptized by Rev. M. B. Kelly along with seventy-five who were converted during the revival. She asked for a letter from the Alfred Church and became a member of the Nile Seventh Day Baptist Church in April, 1918, during the pastorate of John Randolph. To those who knew her in these church homes her life has spoken for itself in service unrestrained for her Master.

After completing her school work in the training class at Alfred she spent a number of years of successful teaching in the public schools, endearing herself to the children and their parents and to all with whom she came in contact.

She was married to Lyle M. Canfield, August 7, 1917.

She leaves her husband; one sister, Mary Odell of Alfred Station; one brother, Schuyler Whitford of Alfred Station, with their families, a number of other relatives, and a host of friends.

While a member of the Alfred Station Church, and also at Nile, she was active in training children and young people. At Nile she taught the young people's class for a number of years and she was president of the Ladies' Aid and church clerk for a number of years. She was always willing to perform to the best of her ability her duty in all lines of activity. She gave her life in self-sacrificing service for others. While on her sick bed she thought of others more than herself. Our church has lost a loyal worker, our community a good citizen, and all of us a friend and loved one. We all feel this loss very deeply but realize that what is our loss is God's gain. Because of her Christian experience our sorrow is alleviated by the hope of eternal life. Words can never express how much her friends appreciated her and she will never be forgotten because her life is woven into ours.

Funeral services were conducted by Harley Sutton, assisted by Rev. A. L. Davis and Rev. E. D. Van Horn. Interment was made in the Scio cemetery.

H. S.

the student body. The School of Theology must be the ballast to hold things steady and to the line. I am urging the Seventh Day Baptist Church to pray for their school at Alfred and to send their young people there for their training. The faculty in the university has many splendid men and women and the student body numbers some of the finest young people in the world. And if the church is to maintain her place in the world, she must continue to send out into her ministry men who are trained in her own schools. This is true of any church. Hence may I also urge the Seventh Day Church to provide a complete faculty in the Alfred University School of Religious Education? You will not be able to function as dean many more years. Your work is nearly done. Your mantle of Christian scholarship and service should fall upon the shoulders of another. Professor Whitford was a great scholar and Christian gentleman. Some one should be in his chair of Hebrew literature. If the church can but meet these demands with men who are well trained and spirit filled, it will be money well invested. If not, the denomination will soon be a thing of the past for the young people will have no chance to know the great issues for which the church has contended these many years.

Please allow me to once more assure you of my hearty co-operation in anything that will build up your young people in the things of vital spiritual import. I would love to see at Alfred in the coming school year a real old-fashioned revival of religion in which our students would find the Christ as a personal Savior, and would hear his call to work in his vineyard. Shall we not pray to this end?

MARRIAGES

KEY-IRISH.—At the home of the bride's parents, Mr. and Mrs. J. Herman Irish, in Farina, Ill.; June 13, 1931, Mr. George Henry Key, of Peoria, Ill., and Miss Aster Irish, of Farina, were united in marriage by Rev. C. L. Hill.

The young people are at home in their furnished flat at Peoria, Ill.

WILSON.—John C. Wilson, son of Thomas and Mary Wilson, was born in Georgia, October 28, 1848, and departed this life at the home of his son, E. L. Wilson, near Attalla, Ala., May 10, 1931, being eighty-two years, six months, and twelve days old.

Early in his childhood he went with his parents to Alabama and settled near Attalla. This was in the early days of the settlement of this community, and he became one of its pioneers.

On January 12, 1871, he was united in marriage to Laura A. Banks. To this union were born eleven children, eight of whom are living. The children are: Mrs. J. W. Wright, who died in 1902; Mrs. J. M. Wofferd of Birmingham, Ala.; Mrs. J. O. Vernon of Altoona, Ala.; Mrs. R. A. Drake who died in 1907; Mrs. G. W. Burgess, and E. L. Wilson of Attalla, Ala.; Mrs. O. S. Mills of Jacksonville, Ala.; James, who died in infancy; Clifford D. and Lonnie L. of Birmingham, Ala.; and Verney A. of Stonefort, Ill.

Immediately after his marriage he with his young wife accepted Christ and united with the Pleasant Valley Baptist Church and remained a member of this church for only a few years, as he became interested in, and accepted, the Bible Sabbath and was one of the constituent members of the Flat Woods Seventh Day Baptist Church, which later became the present Attalla Seventh Day Baptist Church. Early in the history of this church he was ordained a deacon, which office he held until his death.

He is survived by his aged wife, the eight children mentioned above, fifteen grandchildren, and fourteen great-grandchildren; also three brothers and one sister: Robert S. of Ashville, Ala.; Green F. of Henegar, Ala.; Walter L. of (?) Miss.; and Mrs. E. D. Sea Horn of Gadsden, Ala.; also a number of other relatives and a host of friends.

Funeral services were held at the home of his son, E. L. Wilson, Monday afternoon, May 11, conducted by a long known friend, Rev. J. M. Flood. Interment was in the Shiloh cemetery near Attalla.

He was a loving husband and father, a loyal church member, and a good citizen. V. A. W.

Sabbath School Lesson III.—July 18, 1931

SOCIAL SERVICE IN THE EARLY CHURCH.—Acts 4: 32-35; 6: 1-7; 9: 36-39; 2 Corinthians 9: 1-15.

Golden Text: "He himself said, It is more blessed to give than to receive." Acts 20: 35.

DAILY READINGS

July 12—A Shared Service. Acts 6: 1-7.

July 13—A Cheerful Service. 2 Corinthians 9: 6-15.

July 14—A United Service. Luke 10: 1-9.

July 15—Fellow Workers. Philipians 4: 1-7.

July 16—Division of Labor. Exodus 18: 13-24.

July 17—The Divine Helper. Isaiah 41: 8-16.

July 18—Generosity Rewarded. Psalm 112: 5-10.

(For Lesson Notes, see *Helping Hand*)

THE SABBATH RECORDER

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