

**SUPPOSE
there were no
Sabbath Recorder**

**or Other Seventh Day
Baptist Publication . . .**

Our Homes would be poorer
Foreign Missions would suffer
Home Missions would languish
Our Schools would be crippled
The Church would miss the spirit of
Unity and Fellowship
The Welfare of the Church in
Every Department would be endangered
Co-operation would be largely at an end
The Onward Movement would be dead.

THEREFORE

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The Sabbath Recorder

Vol. 111

SEPTEMBER 14, 1931

No. 11

LIVE EACH DAY

Wouldst thou fashion for thyself a seemly life?
Then do not fret over what is past and gone;
And spite of all thou may'st have left behind,
Live each day as if thy life were just begun.

J. W. von Goethe

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The Sabbath Recorder

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EDITORIAL

HISTORICAL SOCIETY

It is the aim of the Historical Society to gather together and preserve for the denomination valuable records and relics of historical interest to us as a people. Much has been already accomplished and earnest effort is now being made to secure material and arrange it for safe keeping and easy access. The third floor of the Seventh Day Baptist Building is set apart for such purpose. Fire proof vaults are provided for valuable records. Our churches and societies are invited and urged to deposit their records with the Historical Society for safe keeping. In times past many valuable records of early church history have been destroyed or lost through wear and neglect, records that can never be replaced. Many records have disappeared because the custodians have died and the importance of the old papers has not been recognized by the administrators of the estates. Such matters of future vital and valuable interest should safely be preserved. The Historical Society is now in position to offer this kind of safety, and is anxious to render this kind of service to the churches.

If the churches, therefore, have materials or properties of such value because of their

connection with the organization or with their ministers, they are urged to make use of the service offered by the society.

We are indebted, more than many now realize, to the untiring energy and zeal of the Historical Society's president, Doctor Corliss F. Randolph of Maplewood, N. J. For long years he has given unsparingly of his time, strength, and means to the gathering together materials of great interest and value to us. To his vision and perseverance we owe the present possession of the very valuable Saxe Library. A large part of his vacation, this summer, has been spent in arranging books, mending antique furniture, and setting the historical rooms in order. Much of this loving labor has been shared by his wife.

Funds are needed to facilitate this work. A very small amount, compared with its real importance and significance, is provided for the society in the united budget of the Onward Movement. But while more might be done in financial ways than we are doing in promoting this endeavor, our most valuable contribution will be made by our sending in priceless records and unreplaceable relics of the church's earlier days.

Best Way to Teach Bible The acting editor is asking several friends to write out their experience for RECORDER readers on the influence on their lives of two or three leading teachers.

All admit that Jesus was the greatest Teacher the world has ever known. He taught with authority.

John Timothy Stone of Chicago writes: "Here is a man who was born in an obscure village, the child of a peasant woman. He grew up in another village. He worked in a carpenter shop until he was thirty, and then for three years he was an itinerant preacher. He never owned a home. He never had a family. He never went to col-

lege. He never put his feet inside a big city. He never traveled two hundred miles from the place where he was born. He never did one of the things that usually accompany greatness. He had no credentials but himself. While he was still a young man, the tide of public opinion turned against him. His friends ran away. One of them denied him. He was turned over to his enemies. He went through the mockery of a trial. He was nailed upon a cross between two thieves. His executioners gambled for the only piece of property he had on earth while he was dying, and that was his coat. When he was dead he was taken down and laid in a borrowed grave

through the pity of a friend. Nineteen wide centuries have come and gone, and today he is the centerpiece of the human race and the leader of the column of progress. I am far within the mark when I say that all the armies that ever marched, and all the navies that ever were built, and all the parliaments that ever sat, and all the kings that ever reigned, put together, have not affected the life of man upon this earth as has that One Solitary Life!"

Jesus' authority inhered in what he was. His very personality, his character represented the truths he enunciated. The apostle wrote of him: "We beheld his glory, the glory as the only begotten of the Father, full of truth and grace." So in all his teaching he taught most by what he was. More and more must we as Christian men and women teach by what we are. We must teach purity by being pure, honesty by being honest. When some men were discussing their preference for Bible translations, one preferring King James, one the American, still another Moffatt's, a quiet looking man on being urged to speak, replied, "I like my mother's best." To their surprised inquiry he said, "Yes, she translated it into life." The best teachers of religion have always been those who translated the Book into life. Let the Chinese government demand, if it will, that the Bible be left out of the curriculum. Of course the Bible is important. But there are a multitude of ways to teach religion—and the best is the method of teaching by translating it into life. Who was it said the best evidence of Christianity is a Christian?

Religion should be taught by the life all day long. In arithmetic it is taught by accuracy, in history by humanity, in geography by breadth of mind, in astronomy by reverence, in football by fair play.

In speaking of religion in our denominational colleges, a recent writer thinks "our most effective teaching of Christianity . . . is not done through the formal courses in the Bible, but through the personal influence of the Christian men and women of our faculties, and through the fine atmosphere which they create." The door is wide open for the Christian everywhere to teach Christianity by translating

it into life. Said a slum urchin who had made trouble in class but on occasion was quiet and thoughtful, "Didn't you see? I could understand what he said for I could see it in his face."

Revival Needed "Revive us again, O Lord" is a cry of the Psalmist re-echoed in many an earnest heart today. The longing for a general revival entertained on the part of many religious leaders and conscientious Christians as a result of the nineteenth-hundredth anniversary of Pentecost has not been realized.

Charles Stelzle in a recent *Presbyterian Advance* thinks that "The next great religious revival in this country will center around some great, courageous leader." He admits that there is not at present any such personality on the horizon, but he is hopeful that a leader of the needed characteristics may now be in training and, as in times before, may step forth with a flaming message. Outstanding personalities have always marked times of special revivals—Luther and Knox and the Wesleys. Edwards and Finney and Moody in this country led revival movements the results of which time has not obliterated.

Times of depression, disappointment, and great burden bearing have marked the beginning of great revival occasions. The cruel oppression of slavery in the Egyptian bondage offered a fertile field for the spiritual ministry of Moses and Aaron in bringing about a real revival to Israel.

If in these trying days the suffering and the unrest may be harnessed to the spiritual plough, and the fallow ground be broken and prepared for the sowing by some master hand—who can foretell the result? Meanwhile as we wait the coming of some Dwight L. Moody—with Christ as our inspiration, and the Holy Spirit as our Helper—let us as lesser laborers put forth our hands to the harvest.

Children Workers—School That the stay-at-school program of President Hoover's latest organization for the relief of the unemployed shows good judgment will be admitted by all right thinking Americans. It deserves and should have the sympathetic support and co-operation of every parent in

the country. Many schools and colleges are rallying to promote measures whereby parents may be encouraged and helped to keep their young people in school. Local people of college towns are being urged to furnish all work possible to students to assist in their support, not only in an effort to keep them going on in their courses, but as a real means of assisting in meeting the situation of unemployment in general. More than six million people of America are jobless at the present time, and have been for more than a year. It has been revealed by the Children's division of the Labor Department that an alarming number of boys and girls, fourteen and fifteen years of age, are obtaining labor certificates. Though recently there seems to be a slight decrease, yet reports show that there is a "regular army of youngsters" seeking work.

A chap with whom the writer rode recently told him of an effort he and one of his young companions had just made—an effort, combing for a job a territory between and including two towns of considerable size, fifteen miles apart. No work was secured. Both of these lads should be finishing up high school. Whenever a child, these days, secures employment, it is pointed out, an adult must go without. Of course if the child is the only means of support for dependents he should be given a chance for work along with others. But unless he is needed to support the family his place is in school and an able bodied adult be given the task. More than the present economic factor is involved. Proper chance should be given youth for the development of mind and body that a higher order of intelligent citizenship may be forthcoming.

GENERAL CONFERENCE

REPORT BY THE ACTING EDITOR

(Concluded)

SABBATH

How can one describe in any satisfactory manner the great hours on the "great day of the feast"? The wonderful music, the full houses of worship, the fine messages, the inspiration and heart searchings, the resolves and the definite decisions—it is almost too much to attempt. And yet, there

are hundreds upon hundreds of our folks who will want to know something about it—folks who would have liked to be here; folks who have been praying for an outpouring of the Spirit upon us at Conference.

Rev. Henry N. Jordan of Battle Creek Sanitarium delivered a brief message that was helpful, and prepared the way for a large response in the testimony meeting. No attempt was made to keep track of all the numbers who spoke, but one could not resist counting the people responding to an invitation that those wishing to speak would stand while a verse was being sung. Seventy-four arose and spoke on that. One would not be far wrong to say more than two hundred bore testimony in one way and another for the Master. So fitting it was, thus to prepare for the main part of the Sabbath service.

A Ministers' Retreat

At someone's suggestion, Rev. Ahva J. C. Bond, chairman of the Religious Life Committee, called the ministers to a half hour of prayer service at eight-thirty Sabbath morning. About twenty-five were present, and without formal program but at the suggestion of Mr. Bond, voluntary prayer, song, or testimony was given as the Spirit moved. The writer often wishes our ministers could occasionally get together and informally consider problems and pray through our difficulties and programs. He had a feeling at this Conference that our ministers felt a deeper appreciation of one another than ever before. He is confident that that is true of his appreciation of his brethren.

Sabbath Worship Hours

Probably more than a thousand Seventh Day Baptists worshiped at Alfred, this Sabbath. Two services were provided for. Just following the nine o'clock communion service, which was impressive and brought people into a more intimate fellowship with Jesus and with one another—a service conducted by Rev. Walter L. Greene of Andover, and Rev. Luther A. Wing of Berlin, N. Y.—the worship started at the church. If the writer could as well describe gladioluses as he can raise fine ones, he would undertake to tell about the floral decorations. The taste of Mr. and Mrs.

Henry Hunting seemed perfect in arranging these flowers. The music was spiritual and conducive to the most helpful kind of worship. Pastor A. Clyde Ehret had charge of the services and Rev. H. Eugene Davis brought the message from the theme, "Love Feedeth Them." "T-H-E-M" means others—people from all other parts of the world. We were all impressed with our responsibility of giving them the proper food. "Love" is what they need. Not hate. Our great navy, our great fleet of airships, carrying our problematical wheat to ten millions of starving Chinese would demonstrate our real love and solve some of the farmer's problems at home.

Arrangements for a large overflow meeting were made at the Alumni Building under the leadership of Rev. Harley Sutton of Nile, with Rev. Hurley Warren, North Loup, Neb., for the messenger of the morning. The congregation, we understand, was only a little smaller than at the church, and the services were of a high order.

Our Young People

A long time ago one of our denominational leaders, grown old and near the end, expressed himself to another leader as fearful of what would happen to the denomination when they laid down the burdens. His friend rather hopefully replied, "They will do it better than we have." As we listened to the afternoon program put on by the young people and witnessed the consecration service, this conversation was remembered, and the writer at least, also thought they will do it better than we are doing it. Why not?

The service in charge of the president, Miss Marjorie Burdick, was a splendid demonstration of the thoughtful and earnest efforts of the group conferences held during the days of Conference week. Reports of three of them were brought in summary, by Trevah Sutton, Milton Junction, Wis.; Claire Greene, Andover, N. Y.; and Richard Davis, Shanghai, China. The worship service was well planned and carried out. Many prayers by young people were made. A meditation talk by Carroll Hill of Ashaway was all that was intended. This with other parts well prepared the way for the dedication service and conse-

cration led by Doctor H. Eugene Davis. At his call more than one hundred thirty young people came forward and consecrated themselves to do whatever God would have them do. They each signed a Fellowship pledge. It reads as follows:

THE FELLOWSHIP

World Fellowship Among Seventh Day Baptist Young People

Purpose

A definite dedication to God and his program for us, which will be indicated by growth in appreciation and understanding of him, and a purposeful, active participation in every kind of service which will realize, in our lives and society, his will.

Pledge

Recognizing that the Jesus way of living asks for my consecration in self, service, and substance, I promise allegiance to my Lord in my home church in definitely sought-for service in preparation for God appointed tasks wherever he may call.

The signer has this pledge with his name written in, to place in his room, while his name signed to an attached slip and handed in to the leader is sent to the Young People's Board, members of which will keep in touch with him. This is the crystallization of Doctor Davis' efforts in the various churches and associations visited this summer. The pastors, as well as churches and parents, much appreciate the very valuable work done by Doctor and Mrs. Davis during their brief furlough. They have devoted themselves unsparingly to boosting along all lines of home work.

SUNDAY MORNING AND A MESSAGE FROM WASHINGTON

One of the largest audiences of the General Conference assembled Sunday morning during the business meeting to hear Rev. Lewis A. Sheafe of Washington, D. C. The services in his hands went smoothly forward with the assistance of members of his home congregation and others. Mr. Sheafe brought an impressive message from Isaiah 62: 10—"Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people." He was once asked by the pastor of a church which he had left to become a Sabbath keeper, "How much better Christian are you now than you were

when you kept the first day?" The speaker thought his former pastor had a right to ask him such a question. Keeping the Sabbath ought to make us better Christians, and he believes it does. There is much for us yet to do. The message of the text is a call to be prepared. The Sabbath is not all. As Sabbath keepers we owe much to the world, not merely a system of beliefs, but Jesus Christ the Lord of all. "Pioneers are needed to prepare the way for others to go forward in freedom." As road builders we must make the way plain for people to travel in the paths of truth. A standard must be lifted up. Our profession is large and worth while. "If you have not the goods, take down the sign." As "epistles known and read of men" we must have the right stamp upon our lives to the glory of God. People burdened and tempted and weary must help one another. There are stones to be gathered out of the way—stumbling stones of prejudice and conceit and jealousy—all must be taken out. "Under the thing we are is beating the thing we want to be." While there are enemies and discouragements to be met, there is the help and courage and spirit of the Christ. The audience was profoundly moved by the sermon and by the doctor's closing solo, "Have Faith." Ringing in the writer's ears yet are the moving strains, "Have faith—have faith—have faith."

A STRONG TRIUMVIRATE

The afternoon of Sunday, closing day of Conference, was marked by certain important actions of the body, but more especially will it stand out as the time when three specially strong messages were presented—one by one of our younger ministers, and two by two of our leading educators. It is with regret that probably but one of the addresses will be had in full, and the writer just knows his few notes and phrases caught are woefully inadequate rightly to set forth the others.

Dean J. Nelson Norwood

of Alfred University set forth in his characteristic interesting and thorough manner the relation of the Christian to civic life. He introduced his address by showing how confusion exists, not only in religion where, perhaps, we hear of it and feel it most, but

it exists in science, sociology, civics, economics. Amid such confusions one must contribute, in whatever field he may find himself, his best Christianized self. "Don't let what you are poison what you know and what you can do," he challenged. The Christian who is able to show the best fruits of the Spirit is the kind of person who can contribute the best to civic affairs. He urged the tremendous importance of influence. People should not wait to get all the facts before they undertake to do something. A Christianized being will try to help establish a Christianized social order.

Very helpfully did Doctor Norwood show how in Christianizing civic life the workman must be a gardener rather than a carpenter. We have a real problem, calling for consecration of the best Christian life and statesmanship. "What is to be tomorrow must grow out of what is today." In conclusion, in the words of Van Dyke, he urged

Four things a man must learn to do
If he would make his record true:
To think without confusion clearly;
To love his fellow men sincerely;
To act from honest motives purely;
To trust in God and heaven securely.

Interdenominational Work

was treated by Rev. S. Duane Ogden. Shall we co-operate is the question. After speaking of some dangers and risks to be run in the field of co-operating with others, Mr. Ogden took up and discussed some of the practical things as a people we should be doing in working together with others. He helpfully suggested the assistance we may be in solving some of the problems in the field of national affairs, religion, and eugenics. Since we have been promised his address in full, it will not be necessary to use more space here.

Christian Education for Christian Leadership

President Paul E. Titsworth of Washington College, Chestertown, Md., amused his audience by referring to the splendid courses of the feast and to his own contribution as the "finger bowl and tooth-picks." But never before did a banquet have such a finish. It was rather the *pièce de résistance*. We have, he said, by way

of introduction, a problem of three unknown quantities. In discussing the meaning of the Church he said: It is a business institution—possessed of property produced by many people, with legal responsibility. It is a social institution, involving acquaintance and relationship. It is a moral institution, setting up standards of human virtues. It is a spiritual institution, promoting spiritual life and power as opposed to materialism. It is a hospital, where refuge, help, and consolation are to be found and people encouraged for larger tasks. It is a school to develop mind and heart, character, personality, in the largest way possible. It offers salvation, clothing the lives of disciples with spiritual flesh of personality. It is a pulpit, proclaiming old and new truth in compelling ways for a changing world and a growing universe.

What is Christian education? More than impartation of knowledge. It is the uncovering, discovering, stimulating, directing, disciplining intelligence, and saturating it with the Spirit of Christ. It is setting knowledge at the unfinished tasks of civilization, helping to wipe out civilization's deficits, doing away with the disparities between our possibilities or resources and our achievements. It controls the individual and society.

What is leadership? Doctor Titsworth drew a picture of world conditions that is not at all pleasant. Fascism, sovietism, democracy are in the crucible. The confusion of the times demands the best the Church can be and do. It is a world institution and carries tremendous responsibilities. It is not a time to be discouraged or to be smugly complacent, but a time for hard thinking, hard work, and hard praying.

"Bring me men to match my mountains,
Bring me men to match my plains."

It is a time to be glad we are born into a strong, changing, growing world.

Before the meeting adjourned, recognition of Dean Arthur E. Main's eighty-fifth birthday was given by all standing and cheering him. He asked for Doctor Gardiner—eighty-seven years old—but the doctor was not in the room so Dean Main said, "By the grace of God, Theodore Gardiner and I are on the up-hill side of life."

SUNDAY NIGHT

For a few minutes, after supper, a sunset and an eastward view from the "top of the world" on the road to Five Corners was enjoyed. A call was made on a West Virginia friend on the way back, and then the writer was back to the closing session of a wonderful Conference — "The best Conference," people were saying, "I ever attended." Of course, such a superlative is easily induced, often, by the nearness of that which greatly impresses one. But it was a wonderful meeting. Addresses and sermons were of high order; the spirit and consecration of speakers and people were strongly in evidence. Folks faithfully attended the meetings, and were patient with, sometimes, long messages and long sessions. Four hundred fifty delegates were registered, and how many visitors is not known, but probably as many as delegates. One thousand meals were served Sabbath day in the dining hall, which was in the gymnasium. The treasurer reported to the writer at the last supper hour that more than \$1,300 for meals had already been banked, and that there evidently would be no deficits this year on this branch of service for the Conference to make up. Happy news! Breakfasts as well as dinners and suppers were served. The meals were good, portions generous, and prices very reasonable.

The Closing Meeting

Following the final vesper service conducted by Professor R. W. Wingate, The Pastors' Quartet of the Central Association conducted a devotional service that was impressive and inspiring. The members are Herbert L. Polan, Loyal F. Hurley, Theodore J. Van Horn, and Paul S. Burdick. As they stood together, Paul Burdick repeated the Scripture of the upper room experience as the Church waited the coming of the Holy Spirit, and they sang, "Come Spirit, Come." Mr. Van Horn repeated the words of Jesus to Peter on the shore of Galilee, when, if Peter loved him, he must feed his sheep. The song, "Riches of Love," followed. Mr. Hurley, for a third time in these meetings, repeated the early verses of Isaiah 6, "In the year the king Uzziah died I was in the temple, and I saw the Lord, high and lifted up," and they sang, "Son, Give Me Thy Heart." After

Mr. Polan read, "We are laborers together with God," and they had sung, "Keep Rank, Make Jesus King," an earnest prayer by Mr. Van Horn closed the devotional period.

Four Speakers

We were sorry Rev. Claude L. Hill of Farina could not be with us with his wise counsel and inspiring messages. The place of the speaker of the closing meeting was filled by four men, pressed into the service after coming to Conference. But our ministry is a prepared and ready one, and right well did these preachers and college leaders meet the occasion. Rev. Edgar D. Van Horn spoke of "Impressions of This Conference." He had been especially impressed by the evident interest of so many people who would cheerfully and faithfully stay by a program three and a half hours long. Impressed he also was by the spirit of Christian unity, so manifest. It was a pleasing token of the Holy Spirit's presence in the hearts of all. A spirit of unanimity, he said, must be based on understanding, tolerance, and love.

Professor Alfred E. Whitford

of Madison, Wis., voiced two great outstanding thoughts or impressions of the Conference—conviction and devotion. "It is good to be here," and all will be helped to be more faithful in living the Christian life. Let us be loyal to Jesus wherever we are. He thought people are honest but confused. Old sanctions and authorities have been removed, and only inadequate safeguards have been put in their places. People are seeking reality in God, but are giving expression of a different kind from that of former days. Older people as well as youth are confused. Parents must have a deep and abiding conviction; this is fundamental and real. Experience is enriched by practicing the presence of God. "Devotion" was the second word. "No life is worth living unless it is lived for something outside of self. As we go home let us give ourselves to backing up our local church in a practical way in all its service and worship."

Rev. Leslie O. Greene,

principal of the North Loup, Neb., High School, spoke from the text of Ephesians 3: 16, "That he would grant you according

to the riches of his glory, that ye may be strengthened with power through his spirit in the inward man." Well did he introduce his theme with the story of the timid dove seeking protection from the hawk. Various kinds of advice were, one by one, rejected until the last—which looked good to be followed—"hide in the cleft of the rock." In times of stress and strain and discouragement we should know the secret of power and relief. Early in the great war a Russian patriot on sentry duty wept as he thought of home and loved ones, and wondered who would pay his debts and care for his wife and children. His letter telling of the tortures of his soul was found by his Czar at the feet of the soldier asleep at his post. Torn with the feelings of sympathy and responsibility of army discipline, the ruler wrote across the letter, "The Czar will pay your debts." We may all go home with the consciousness of new vigor and strength in the inner Man, "who pays our debt." Our task is a big one. As the queen told Alice in Wonderland, "you must run and run and run, if you want to stay where you are"; so must we run and run and run, even to hold our own. We can do so only as the Spirit of Christ is strengthening us.

President S. Orestes Bond,

of Salem College called to attention the experience of Jesus, with Peter and James and John on the Mount of Transfiguration. Peter wanted to make booths so they might remain there, but there was work to do back home. We are going back home from the experiences of this mountain top Conference — back home where our friends have continued to toil while we were away, where they are now toiling without the inspiration we have had here. We must carry the inspiration to them. We were reminded of the lad from whom the evil could be cast out only by "fasting and prayer." The disciples could do nothing for him. It may be we can carry down the ministry of prayer and self denial. He offered three challenges: (1) double our membership, bringing in those outside, "on the fringes"; (2) make and keep ourselves fit in spiritual and intellectual culture; (3) promote back to the farm movement. He quoted from a high official, "It is generally conceded that America is

rapidly approaching peasantry, so universal in European countries." Urging the need of strengthening the rural life, the president made a vivid and strong appeal.

Last Moments

The president of Conference extended the hand of fellowship on behalf of the Conference to Rev. Harley H. Sutton, recently ordained at Nile and pastor of the Friendship Church, and also to Secretary William L. Burdick, representing the Jamaica churches, Wakefield and Lower Buxton.

In the closing moments of the Conference, President Burdick said, "It is a wonderful thing to be a Christian. . . . This Conference has been of high order . . . it has been an onward looking Conference. . . . In the seventeen years of strictly denominational work these past six months have impressed me as never before of the spirit of unity and co-operation . . . 'we are laborers together with God.'"

When we adjourn, in just a few minutes, it will be to meet with the Adams Center (N. Y.) Seventh Day Baptist Church, on Tuesday before the fourth Sabbath in August, 1932, with Doctor Corliss F. Randolph of Maplewood, N. J., as president. We are now singing, "Holy, Holy, Holy," and with the benediction, now being pronounced by our retiring president, Rev. Willard D. Burdick, the one hundred twenty-ninth session of the General Conference is closed. As people are saying good-by the organ leads in "God be with you till we meet again."

RESOLUTIONS ADOPTED BY THE SOUTHWESTERN ASSOCIATION

WHEREAS it has been declared by the Supreme Court of the United States that Douglas Clyde Macintosh, a Baptist minister, and a professor in the divinity school of Yale University, is ineligible for citizenship in the United States, for the sole reason that he would not promise in advance to bear arms in any war in which the United States may become engaged, "unless he believed the war to be morally justified"; and

WHEREAS Seventh Day Baptists have always held, and do now hold, that conscience

must be free, and that no earthly authority of king, government, or church can be acknowledged as paramount over that which the Christian yields to his Lord; and

WHEREAS the decision referred to was upheld by a majority of only five to four, the minority, led by Chief Justice Charles Evans Hughes, contending that in the "forum of conscience, duty to moral power higher than the state has always maintained," and that "the reservation of that supreme obligation, as a matter of principle, would unquestionably be made by many of our conscientious and law abiding citizens"; therefore be it

Resolved, That we approve of the sentiment expressed in the minority report, written by Chief Justice Hughes, based upon liberty of conscience as a basic principle, as opposed to the principle involved in the interpretation of the Constitution according to the ruling of the other five.

Resolved, That we assert our belief in the supremacy of the Christian conscience over the state.

Resolved, That we declare again our adherence to the ancient Baptist principles of the Lordship of Christ in every sphere of life, and of the liberty of conscience in determining what loyalty to Christ involves. That we insist, when choice must be made between the authority of men, even of men administering civil government, and the authority of our Lord, that the only possible Christian course is to say, "We must obey God rather than men."

Resolved, That we join in the petition that the Supreme Court of the United States grant a rehearing of the case, and that we express to Doctor Macintosh, by sending him a copy of these resolutions, our regrets concerning the present decision, our pleasure and approval of the course he is taking for a rehearing, and our hope that a just decision be accorded him.

A STATEMENT

It seems best to discontinue publishing serially in the SABBATH RECORDER my essay on, "The New Psychology, Behaviorism, and Christian Experience." It is altogether likely to be published soon, however, in pamphlet form.

A. E. M.

MISSIONS

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

SERMON

(Delivered by President Boothe C. Davis, Missionary Day, at the General Conference, August 19, 1931)

Theme: *The Pentecostal Spirit of Missions.*

Text: Acts 2: 41. "Then they that gladly received his word were baptized, and the same day there were added unto them about three thousand souls."

This theme and text were selected, and the sermon partially prepared for the Missionary Society program of the Salem Conference one year ago. Serious illness and a long period of enforced treatment in the Battle Creek Sanitarium prevented me from completing the sermon or attending that Conference.

When a few weeks ago the program committee of the Missionary Society again requested me to preach the sermon of the Conference Missionary Society program for this year, it was suggested that possibly I could use some of the material prepared for last Conference. Having disappointed the society last year, I felt it my duty to comply with the request and preach the sermon this year.

Nineteen hundred and thirty was the nineteen hundredth anniversary of Pentecost, and my Conference theme was selected with reference to that fact. Since however, the Pentecostal spirit of missions should be a permanent spirit, the theme is as appropriate for this year, or next year, or the next, as for any anniversary of Pentecost. I, therefore, make no other apology for the presentation of this subject and the use of some of the material prepared a year ago, than the fact of my belief in the present application of the Pentecostal spirit of missions, because it should be the permanent and abiding spirit of evangelism and Christian missions. I am glad for another Conference privilege to exalt the gospel message in its evangelizing, uplifting, and

unifying power upon mankind through the agency of Christian missions.

In world enlightenment, in international good will, and in the spread of the knowledge of Jesus Christ and his saving grace, Christian missions have been "a light on a candlestick," and a "city set on a hill" for the near two thousand years since the day of Pentecost.

The text which I have chosen is at the heart of the story of Pentecost and represents, I think, the spirit of Pentecostal missions in a fullness and richness hardly equalled elsewhere. Two phases of this spirit I wish especially to discuss.

I. Preaching the Gospel.

The Pentecostal spirit of missions was founded upon the preaching of the gospel. The eleven disciples of our Lord and other believers, to the number of about one hundred twenty, were together in one place. They were casting lots to try to fill the place of Judas, who had deserted the group, betrayed his Lord, and was now dead. As they continued steadfastly in prayer, there came a sound from heaven like a violent wind. Little flames of light rested on each of them. They began to speak in many tongues so that every sort of stranger in Jerusalem heard the disciples telling experiences of Jesus and of God's power, in his own native language. Some were puzzled and quite at a loss, as to what it was all about. Others scoffed and said, "They are full of new wine."

But there were no conversions among the assembled people, until the stout-hearted Peter stood up and began to preach the gospel. Note that preaching:

"Men of Judea, and people of Jerusalem," he said, "let every one of you understand this: these men are not drunk, as you imagine. No. This is what was predicted by the prophet Joel, namely:

"'In the last days, saith God, I will pour out my spirit upon all flesh.'"

"Now Jesus, the Nazarene, you have taken, and by wicked hands, have crucified and slain. But God raised him up, checking the pangs of death."

"That God raised him up we can all bear witness." "Uplifted by God's right hand, and receiving from the Father the promised Holy Spirit, he has poured out on us

what you now see and hear." "So let every one of you understand beyond doubt, that God has made him both Lord and Christ, this very Jesus whom you have crucified."

Here was preaching; here was the story of the cross; here was the story of the exalted Christ.

Do you wonder that "When they heard this it went straight to their hearts," and that they said to Peter and the rest of the apostles, "Brothers what are we to do?" Then was the moment for the evangelistic appeal, and Peter, the courageous preacher, was equal to it.

"Repent," he said, "let each of you be baptized in the name of Jesus Christ for the remission of your sins, then will you receive the gift of the Holy Spirit. For the promise is meant for you and for your children, and for all who are far off, for any one whom the Lord our God may call to himself."

So Peter preached with many another appeal and urged and entreated them. "Save yourselves," he said, "from this crooked generation."

It was in response to this preaching appeal, to this gospel message of Peter that "They that gladly received his word were baptized, and the same day there were added to them about three thousand souls."

I have dwelt at length upon this Pentecostal sermon of Peter, and its results, because I think it is the key to the Pentecostal spirit of evangelism or of missions, which both mean the same thing to me, however much they may have differed traditionally or in method.

I would like to see Christianity get back to this first principle of the Pentecostal spirit of missions, namely, primary emphasis upon the preaching of a gospel message that is direct, convincing, and compelling in its appeal.

It is not unnatural that many mechanical devices have claimed the attention of the mission worker. It would not be strange if sometimes these devices have assumed major importance and displayed spectacular arguments for their effectiveness. Yet in time they yield place to some other device which has its day and recedes.

Mission schools have doubtless been the most effective ally of missions in past years.

They may continue, I think, to be useful, but in a different and less effective way than in the past. I must discuss in a later portion of this sermon the reason for this changed status of mission schools. But let me say now in passing that in my judgment the change is not an unmixed evil.

If the prohibition of required religious instruction in the mission schools of China shall throw the missionaries and churches at home back upon a new emphasis and reliance on preaching and evangelism, it will be in the direction of perpetuating the Pentecostal spirit of missions. Reliance upon machinery, whether schools, hospitals, or other devices, always presents the danger that evangelism may become a "by-product" and not the main output of missionary benevolence and labor.

So I say the acute problem of the registration of mission schools in China may be a blessing in disguise, if it points us anew to the Pentecostal spirit of missions or evangelism, and lays a new emphasis upon the preaching of the gospel and its power to evangelize men's souls.

This may sound old fashioned. But well it may, if it is the Pentecostal spirit of nearly two thousand years ago we are seeking to recover.

Some may object that this ancient type of preaching had its day before modern methods of religious education were known, before the psychology of religion was heard of, and long before the youth movement gripped the world. True! But it is none the less the basis out of which they have all grown.

I yield to none in appreciation of present day activities and methods in religious education, or of the glorious movement toward the training of children and youth in religion, which is sweeping the country today. More power to it! But I contend that that is only the preaching of the gospel adapted to childhood and youth by modern educational methods and psychology.

Whenever evangelistic preaching and teaching are taken out of our efforts with children and youth, we have left only physical and mechanical drill, entertainment, and social activity.

But it should be borne in mind that I am speaking today primarily of *missions*, and

not of activities within the organized Christian Church. Missions, I understand to constitute evangelistic effort among unchurched peoples, whether in non-Christian lands, or among the multitudes untouched by the Church in so-called Christian lands. In this great and varied field of Christian missions I hold that the preaching of the gospel is of primary importance, if the Church is to carry on its missionary effort in accordance with the Pentecostal spirit. So I place the first emphasis of missions today, as in the day of Pentecost, on the preaching of the gospel of a crucified and risen Christ.

II. The Intellect, Feelings, and Will in Evangelism.

I must now emphasize *voluntary* acceptance of truth as the second primary element in the Pentecostal spirit of missions.

"They that gladly received the word were baptized." The Pentecostal spirit of missions had no coercion. There was no program of compulsion. The truth was left to make its own appeal to the intellect, the feelings, and the will. No one was even eligible to baptism and membership in the group who did not "*gladly*" receive the Word.

Here is a principle dear to Seventh Day Baptists, and vital to religion. Never more so than today. We do not baptize infants into the church because we hold to this principle. We present the Sabbath truth to people and leave them free to accept it or reject it. If they gladly receive the Word they are gladly welcomed among us. We would not coerce any man.

Christian missions must follow this same principle. They must find ways to preach the gospel to willing listeners. They must wait for results, upon the power of the Holy Spirit to influence the *feelings* and the *will* of the willing listener until he *gladly* receives the Word.

Thus only could Pentecost succeed. Thus only can Christian missions succeed today.

Men and women on the mission field, familiar with conditions, with the language, with the traditions and psychology of their people, are better qualified to work out the methods for securing voluntary acceptance of the Word, than we who are at a distance

and are unfamiliar with local problems. I have great confidence in our mission workers. Their loyalty and devotion are unexcelled. Their understanding and wisdom are of a high order. Shall we not give them our confidence and uphold their hands in every possible way, as they work out the perplexing problems of new approaches to the intellect, feelings, and will of the people to whom we send them, and to whom they preach; as they strive to create among them a voluntary, glad acceptance of the Word?

For a few years the problems of mission schools in China have been acute. Let us try to analyze the changes that have come in the last half century of missionary work in China, and produced these problems.

Fifty years ago China was an old, decadent, absolute monarchy. The masses of its people were ignorant, superstitious, undernourished, and servile. Christian missionaries had almost to force their way into the country. They had to treat these ignorant masses as little children. The adoption of paternalistic methods was their only hope. Dogmatic teaching and arbitrary programs naturally resulted, and for many years worked wonders. Mission schools were a first requisite for an improved intelligence, where general public education was a thing unheard of. Like all other schools of their day, these schools were founded on paternalistic policies.

But a half century of intensive missionary work in China has greatly changed the outlook of the people. General public education is now the vogue. All China is astir with the birth pangs of a new intellectualism. Monarchy is overthrown. There are rising tides of democratic aspiration. Old religions and new religions are alike questioned. There is a surging ferment of awaking personality among young and old. These and many other changes have produced the problems of present day mission schools.

But changes away from paternalism have taken place in America as decidedly as in China. In our homes and in our schools youth is asserting itself, and is being accorded a larger measure of initiative and self-direction than ever before. Free choice of elective subjects, of courses of

study to be pursued, self-government and honor system programs, voluntary chapel and church attendance, and many other evidences of the disappearance of paternalism and the substitution of individual responsibility might be cited in proof of this statement. Among educational people this tendency is universally recognized. Who that is familiar with the homes of forty years ago can question the changes that have come involving greater liberties for youth?

In ideals of government, too, America has had transformations in fifty years that are no less revolutionary than in the home and in the school.

Some of these we may deplore; some are undoubtedly good; but we must agree that they all look toward the widening of the sphere of privilege for the individual.

Now China has shared this world wide movement toward individual privilege. Centuries of mass ignorance have made this movement more dangerous and less restrained than among peoples where popular education has long prevailed.

Why should not China, they say, be as free to experiment in democracy, as the older democracies? If the Chinese people may question the old religions, as the missionaries have taught, why should they not also question the new?

If New York State, and American states in general can legislate popular education, free from sectarian instruction, why should not the Republic of China do the same?

And so the problems have grown, often in an aggravated form. Christian missionaries should meet these problems with understanding and sympathy. Missionaries are themselves responsible largely for this awakening of a restless spirit of self-assertion among these backward peoples. Missionaries went to China to stir mind and heart to new self-assertion and achievement. Now that it has come as an avalanche, unguided, stormy, sometimes willful, the half-answered prayers must be further answered, as new insights and new adjustments are applied to new problems.

I have discussed at some length the school problem in China, with its possible required registration, because of the bearing of this second principle of the spirit of missions, namely, *voluntary acceptance of*

truth, upon the school with the problems of registration and religious teaching.

If we can accept the fact that the Pentecostal spirit of missions requires a *voluntary, a glad*, acceptance of truth, we shall be able to lay less stress upon required religious teaching in schools, and emphasize more the willing hearer who gladly accepts the Word.

This brings me back to the first principle—preaching the Word—as the fundamental emphasis of missions, and now under new conditions more so than ever.

Schools may still be a valuable ally to missions, but with a modified method. They were once the only educational opportunity for the masses. Now there are other agencies. Mission schools may yet be models of excellence, however, in scholarship and in the high quality of the personnel of teachers and students. A majority of native directors and teachers, now desired by the Chinese, need not defeat this excellence of model. Indeed, it may enhance it with the wise leadership on the field. I would see the schools enriched and strengthened as far as is consistent with the maintenance of a strong preaching program and a religious education program carried out in connection with the church plant and personnel staff.

We have now after many years of faithful and efficient work, and of generous giving, built up school reputation and improved school plants in China.

These may still be made to render great service as an ally to the Church, even though compelled to register and to omit formal religious instruction. But it will only be as they are models in plant efficiency and equipment, and in the character and quality of their teachers. Poor and inefficient buildings and indifferent teachers will be a handicap to mission work of the future, rather than a help, no matter how well intentioned.

If attractive buildings with adequate educational equipment and teachers of a high order, both as to scholarship and Christian character are maintained, there is reason to expect a real service in accordance with the Pentecostal spirit of missions. The right sort of native teachers will increase rather than diminish this efficiency.

But side by side with schools and hospitals, excelling them, if possible, in equipment and personnel, should stand the church, at the summit of the structure of missions. To this strong and inviting church the pupils of the schools or the patients of the hospitals may be pointed and attracted for voluntary attendance at preaching services and at religious education classes.

This is not only in harmony with the Pentecostal spirit of missions, but is in my judgment the only way in which missionary work can be successfully conducted in the future under our new and changed conditions.

What is true of China will, in the main, be more and more true of every other mission field as education progresses and new problems arise. Seventh Day Baptists will have to face the problem of adjustment in missions, as we have to face it in many other phases of our religious and educational work, if we are to survive in a modern world amidst changing conditions.

Geologists tell us that a million years ago, more or less, there waded about in the swamps of that prehistoric age upon this earth, the giant mastodon. This mammoth beast has long since become extinct. The climate changed and he died. We lacked the power to adjust himself to changing climatic conditions. The fossil remains of the mastodon are all that is now left to tell of the existence of an extinct order of life.

The same geological periods and the same localities on the earth which reveal fossil remains of the mastodon yield also fossil remains of a primitive human skeleton. Side by side these two forms of creation had to test their ability to meet changing conditions on this earth. One failed to adjust himself, and died. The other through struggle and superior intellect and will power survived. Little by little he has been able to master his environment, and with God's spiritual gifts to him has developed a civilization and a high degree of culture and religion. Among his superior achievements is his adaptability. Without it he would also have become extinct.

What shall we say of a religion, a church, a denomination, or a missionary movement that cannot adjust itself to the changing

intellectual, social, and political climates of historical developments?

Thank God the Pentecostal spirit of missions, namely, the preaching of the gospel of a crucified and risen Christ and the voluntary acceptance of the Word preached, is fundamental enough and broad enough to permit of adjustments within these two principles which will meet our changed situations and enable us to carry to all peoples the old gospel by new methods, and on to new heights of achievement and victory. God grant that we may have the wisdom and the courage to do it.

ANNUAL MEETING—AMERICAN SABBATH TRACT SOCIETY OF NEW JERSEY

The annual meeting of the members of the American Sabbath Tract Society of New Jersey, for the election of officers and trustees and the transaction of such business as may properly come before them, will be held in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday, September 13, 1931, at 2.30 o'clock p. m.

CORLISS F. RANDOLPH,
President,
WINFRED R. HARRIS,
Recording Secretary.

ANNUAL MEETING—AMERICAN SABBATH TRACT SOCIETY OF NEW YORK

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President,
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Recording Secretary.

DID YOU LOSE A RING?

If the person who lost a ring in the Ladies' Hall at Alfred during Conference will write Miss Ruth A. Rogers, Alfred, N. Y., describing their property, it will be returned to the owner.

WOMAN'S WORK

MRS. ALBERTA DAVIS BATSON
Contributing Editor

WORSHIP PROGRAM FOR SEPTEMBER

Subject—On What Should We Think.

Scripture—Philippians 4: 8.

Leader's talk—The Bible tells us, "As a man thinketh in his heart so is he." Then how necessary it becomes that our minds be filled with good thoughts.

So often the temptation comes to think about things that are not uplifting and discuss the gossip that is so plentiful. It seems easier to see the unlovely and bad about a person than the good, true, and lovely traits. When we see them, we think upon them, then the next thing is to tell someone else of the undesirable characteristics. Many times a person is caused to lose hope and the way of life because we fail to heed Paul's instructions which say, "Whatsoever things are true, whatsoever things are honest, whatsoever things are pure, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report: if there be any virtue, and if there be any praise, think on these things."

AGENCIES FOR PROMOTING CHRISTIAN GROWTH AMONG YOUNG PEOPLE

BY MRS. CLARA L. BEEBE

(Paper read by Irma Longino at the Woman's Hour, Southwestern Association)

Nothing, it seems to me, is more important than to train up children and young people to know God, especially as he is made known to us through his Son, and to be growing into the work of his kingdom, step by step, and degree by degree.

There are different agencies and different means of promoting and fostering this gradual growth from childhood into full-grown, perhaps full-time, work in our Father's kingdom. Let us together briefly glance over some of the more important of those agencies, and consider in addition woman's part in them.

The first means which comes to mind is the weekly Sabbath school. In the ideal school graded lessons, suited to the age of the pupil, are used. The ones with which I am most familiar are those published by our own denomination and by the American Baptist Publication Society. Their lessons for primary classes, especially "Stories About God's Gifts" and "Stories About God's Helpers," seem well fitted to train the child mind, and develop it along right lines. Often it is the lot of some mother to teach the primary class. It is for her to present the lesson in a way that will appeal and hold attention. Only thus can children be held from one year to another in the Sabbath school. Other classes are nearly, if not quite, as important as the primary, and whenever a woman is honored by being chosen as the teacher she *ought* to take her responsibility seriously and prepare to teach the lesson the very best she can.

Another agency closely allied with the Sabbath school is the Vacation Religious Day School. As we know, in the Sabbath school the child gets but one-half hour of religious instruction a week. In the Vacation School he gets more in three weeks' attendance than he would get in more than a year and a half of regular attendance at Sabbath school. Yes, I am a Vacation School "fan," if you want to call it that; but if you could, everyone, see the progress in Bible knowledge, in co-operation, and in love for God's work made by children in a well-conducted Vacation School you would all be as enthusiastic as I am. One class in the school is "Church Membership," and is often conducted by the pastor. Not seldom several of those in that class are led through it to make the step forward into open confession and church membership. Is not that worth while?

The Christian Endeavor society or the Junior Endeavor society affords another means of promoting Christian growth. It is often said, "There is no *impression* without *expression*," and so it is in growing closer to our Father. A child who has grown up in Junior, in Sabbath school, and in Vacation school, with all the chances given by them for expressing in prayer, Scripture, and in song his love toward God, just naturally grows into the kingdom. I wish I could take you all with me to any

one of three Junior societies with which I have worked, so that you might be there during our "Circle Prayer." It would quicken your heart to hear children from four to fourteen years old pray without self-consciousness or embarrassment, to our common Father. For them it is really "talking to God."

But all these agencies, and our wonderful summer camps for Seventh Day Baptist young people beside, are partially, at least, valueless unless the church and the home stand back of them. Don't *send* your children to church, and Sabbath school. *Go with them!* It is twice as effective, and will do you good besides. A Sabbath school, Junior Christian Endeavor, or Vacation School cannot do good work unless some of the older church members help by every means they can. Particularly in the Vacation School are they needed as teachers. A live Junior Christian Endeavor might conceivably liven a dying church; but on the other hand, a live church would not be without its Junior Christian Endeavor.

And what of the home, where we used to spend the larger share of our time? There is where mother's influence is most felt. If mother wants us to go to Junior, she helps us get ready, and teaches us our roll-call Bible verse; if she wants us to go to Sabbath school, she helps us with our lesson, then goes with us if she possibly can; and if she wants us to attend Vacation School, she does without our much-needed help in the housework. Mother's hand and mother's influence have the most of all these agencies to do with our Christian growth in the kingdom, and after we are within it. Without her influence how rudderless we are!

Nady, Ark.

DENOMINATIONAL "HOOK-UP"

NEW AUBURN, WIS.

The Sabbath school of the Cartwright Church held its annual picnic this summer at Salisbury Lake with a good attendance; a happy time was experienced by all.

Mr. L. Harrison North, business manager of the SABBATH RECORDER, and family of Plainfield, N. J., has been spending some of his vacation with his mother, Mrs. Etta North, and brothers Arthur and Ray. A

family reunion was held at Elsworth, Wis., near relatives from two states being present. Besides Mr. North and his family, and mother and brothers and their families from New Auburn, there were present to enjoy the occasion Mr. and Mrs. Frank Triponel of Dodge Center, Leo Triponel and wife of Minneapolis, Dr. and Mrs. Percy Harrison of Rochester, Minn., and Mrs. Lester Burdick and children, Beatrice, Ralph and Howard of Minneapolis. Charles, Etta, and Violet North accompanied their cousins, the Burdicks, back to Minneapolis for a few days' visit.—*Anon.*

MILTON, WIS.

A reception was given by the Milton Church to President and Mrs. J. W. Crofoot, Professor and Mrs. George Crandall, and Rev. and Mrs. H. Eugene Davis, September 3. A most enjoyable season was experienced by the many present. After Pastor James L. Skaggs had stated the purpose of the gathering, the guidance of the meeting was given over to Dean John Daland, who in his own original way introduced the men and their wives and Doctor H. Eugene and Mrs. Davis, all of whom spoke informally.

Professor and Mrs. Wilbur Stewart, who have been visiting relatives and friends in this village, have returned to their home in Columbus, Ohio. Doctor Stewart for some years has been connected with the Agriculture Extension Department work in the Ohio State University.—*Reported.*

The women of circles No. 2 and 3 of the Seventh Day Baptist Church gave an informal reception Wednesday afternoon at the home of Mrs. G. E. Crosley, Milton, in honor of Mrs. H. Eugene Davis. Mrs. Davis gave a talk during the afternoon, taking as her subject, "The Relation of the Seventh Day Baptist Mission to Other Missions in China." Tea was served during the social hour and a handkerchief shower was given Mrs. Davis as a parting remembrance from her friends. Besides many beautiful handkerchiefs, Mrs. Davis received other useful articles from the sixty ladies present.

Miss Gladys Sutton, in company with Dr. and Mrs. A. E. Whitford, Madison, and Mrs. Anna Crandall, Milton, arrived home Friday from a five weeks' trip to New

York State, her folks going on to Salemville, Pa., where Rev. Mr. Sutton is conducting a series of evangelistic meetings. The main points of interest visited were Adams Center, Thousand Islands on the St. Lawrence River, Verona, Brookfield, Leonardsville, West Edmeston, De Ruyter, Cluttenango Falls, Niagara Falls, Watkin's Glen, and Alfred, N. Y., where the Seventh Day Baptist Conference convened. Points visited enroute were Chicago, Cleveland, and Battle Creek, Mich. — *The Milton News*.

MILTON JUNCTION, WIS.

The home of Dr. and Mrs. Geo. E. Coon, Milton Junction, was opened last Saturday evening, August 29, for a farewell reception given by the congregation of the Seventh Day Baptist Church to Mr. and Mrs. Geo. W. Coon who will spend the winter with their daughter at Berwyn, Ill., also to Mrs. Edna Shelton and sons who are going to Milwaukee for the school year.

The hours were from six to nine o'clock and the friends who had engagements for the evening were able to drop in for a few moments to give their greetings and good wishes. Others remained for a longer social time.

Tea and cakes were served in the dining room by Mrs. Vera Shaw and Corrine Dolan.

The orchestra furnished music, Mrs. Edna Shelton played a piano solo, and Mrs. Jennie Greene sang.

The friends were unanimous in wishing the guests of honor a pleasant time during their absence and a speedy return to Milton Junction.—*Milton News*.

Farewell Party For Elmina McWilliam—A surprise party was given for Elmina McWilliam at the Rev. E. Sutton home, Milton Junction, Tuesday night. Twelve young people chaperoned by Mr. and Mrs. Jesse Babcock enjoyed an evening of games and refreshments. Elmina is leaving for Springfield, Ill., next week to take nurse's training at St. John's Hospital.

—*Milton News*.

NORTH LOUP, NEB.

Dr. and Mrs. Paul Johnson of Clarkston, Wash., spent Saturday with Dr. and Mrs. Hemphill of this place enroute to their

home. Doctor Johnson and Doctor Hemphill were classmates in Milton College, Milton, Wis., and Mrs. Johnson is a sister of Mrs. George B. Shaw, having been a guest in this village before. The Johnsons have been traveling in the East, and left here Saturday evening to resume their journey.

Miss Alta Van Horn and her brother, Delmer, left on Wednesday morning for a motor trip to Salem, W. Va. Miss Alta will resume her teaching in Salem College and Delmer will enter as a student.

The social committee of the Senior Endeavor society carried out a very enjoyable party Sunday evening at the church. The games carried out the idea of Cinderella, and slippers, princes, and such figured largely. In the business session, officers for the coming year were elected. Some bills were allowed, and reports were given. Refreshments of cookies, sandwiches, and cocoa were served.—*Loyalist*.

ALFRED, N. Y.

Mr. F. A. Crumb, Editor,
Alfred, N. Y.

DEAR MR. CRUMB:—It was only a few days ago that I first had the privilege of listening to the wonderful Rosebush organ in the Alfred church. From what I have previously heard, I know that the people of Alfred realize that they have a very beautiful organ in their midst. However we usually grow accustomed to, and forget to think about, the things that are near us. Hence this bit of appreciation.

I have listened to a number of famous organs in New York City and elsewhere and while there are other organs which are larger and therefore have more power, I have never heard an organ, the general tonal qualities of which pleased me as much as the one in the Alfred church. This beautiful instrument is certainly a lasting tribute to one who gave so much of her life to Alfred's musical advancement.

Yours sincerely,
CLARENCE W. SPICER.

Toledo, Ohio,
August 27, 1931.

Professor and Mrs. Neil Annas and two children of DeKalb, Ill., are guests of Mrs. Annas' sister, Mrs. L. C. Boyce. Mr. Annas is to go from here to New York, where

he is to take graduate work in Columbia the coming year.

Professor and Mrs. Harold O. Burdick have moved into their new home on Sayles street.—*Alfred Sun*.

LONDON, ENG.

Mill Yard Church.—This church is the mother church of the Seventh Day Baptist denomination. It is called "Mill Yard" from the fact that from 1691 to 1885 its "Meeting House" was in Mill Yard, Le-man Street, Goodman's Fields, London, E.

The exact date of the church's foundation is unknown, as some of its valuable ancient documents were burnt in 1790. It would appear from ancient writings that John Trask was a member in 1618. Dr. Peter Chamberlen, who was the first physician to the royal family in the reign of three sovereigns, was a leader of the church in 1654. The "Meeting House" in Mill Yard was purchased by the church in 1691, when Mr. Joseph Davis, a wealthy member, lent the money. William Sallers in 1671, Henry Soursbey prior to 1710, and Robert Cornthwaite subsequent to 1733, were pastors of the church. Rev. Joseph Stennett was "a well-known Seventh Day Baptist clergyman of London" about 1710. Daniel Noble "ministered here for thirty years." Nathaniel Bailey was an influential member. The pastors since 1840 have been: Rev. William Henry Black, F.S.A.; Rev. William Mead Jones, D.D.; Rev. William Clifton Daland, D.D.; Lt.-Col. T. W. Richardson, V.D.; and Rev. W. Winston Haines (Pulpit supply), 1920-29.

The distinctive features of this Christian church and denomination are: The belief "that Christians are required to keep the Sabbath according to the commandment (commonly called Saturday) as was the practice of Christ and his disciples; also that it is their duty to follow him through the watery grave of 'immersion' on confession of their faith, which is the only true baptism. Hence the title 'Sabbatarian,' or Seventh Day Baptist."

The services of the "Mill Yard" Church have been conducted as usual during the last quarter. The subjects of the pastor's addresses have centered in Christ and his work, particularly his resurrection, ascen-

sion, and priesthood. The study of the book of Exodus and the life of Moses was also begun.

A young people's society has been formed, which meets every Wednesday evening at King's Cross.

A new interest has been stirred in Scotland as the result of the work of the Evangelical Sabbatarian Mission, and the sale of *The Sabbath Observer*. It was agreed that Pastor McGeachy should visit and encourage the interested ones in the North of England, and in Scotland during the first two weeks in June.

—*The Sabbath Observer*.

BROOKFIELD, N. Y.

At the regular morning worship hour of the Seventh Day Baptist people last Sabbath day, part of the time was used by the delegates in attendance at the General Conference which was recently held in Alfred, N. Y. There were ten from this locality who were privileged to attend this large summer gathering of denominational people. Eight of these gave intensely interesting talks, telling of their impressions of the various sessions. Interspersed among the speeches were songs sung during the meeting, including spirituals which had been rendered by a chorus of colored people from Washington, D. C., and old-time College Glee Club songs and solos used by fine talented musicians who were delegates. Those forming the Brookfield chorus were the eight who gave reports and the pastor and wife.

Albert Rogers sang the solos and Mrs. Polan and Mrs. Martha Button a duet. Among the selections rendered were the following: "In That Bright City," "I Wonder if the Lighthouse Will Shine on Me?" "Lord, I Want To Be a Christian," "Sing for the Beautiful Hills," "Open My Eyes."

More reports of the deliberations of the Conference will be given next week. It is hoped there will be even a larger attendance than the good one of this week. The influence and inspiration of such a wonderful convention should extend long and far and many be helped and uplifted.

Christian Endeavor society entertains in honor of students.—The Christian Endeavor society entertained a group of young people at the Seventh Day Baptist parish

house, Monday evening, in honor of Miss Jessica Brown, who soon leaves to enter Potsdam Normal School, and for Albert Rogers, later in the month to return to Milton College as a senior. The evening was spent happily in games, many new ones being tried. As part of the instructive portion of the entertainment, two peculiar old-time articles were displayed, one being a tooth puller used by Elder Eli S. Bailey, one of the founders of this village, and the other a sand shaker used for blotting paper when quill pens were used and before blotting paper was in use.

These articles were very interesting to young people of this day and age and are very rare. Light refreshments were served. There were about twenty-five present, and all wish these young people a pleasant and profitable school year. They will be deeply missed in Brookfield. —*Courier*.

LITTLE GENESEE, N. Y.

Mr. and Mrs. George Trainor of Salem, W. Va., spent part of last week at Rev. Mr. Davis'.

Mr. and Mrs. Leland Burdick returned to their home at East Aurora, after spending the summer with their parents here.

Grace Burdick of Dunellen, N. J., is visiting her sister, Mrs. M. R. Sanford.

Several of the people were entertained at a picnic supper at the home of M. R. Sanford, Wednesday evening, in honor of Rev. and Mrs. E. E. Sutton.—*Alfred Sun*.

RHODE ISLAND

Rockville.—Rev. and Mrs. W. D. Burdick have been entertaining their two sons and their families, also their daughter, Marjorie Burdick, and friend, the past week.

Ashaway.—There was a good attendance at the Sabbath school picnic, for the graded department Wednesday afternoon. Mrs. Harold Collings, superintendent, was in charge. Games were enjoyed and a picnic lunch was served at five o'clock, and the children were served ice cream and punch.

Weekapaug.—Miss Louise Ayers entertained the S. D. B. society of the Pawtucket Seventh Day Baptist Church at her

cottage on Fenway Road Sunday afternoon and evening. There were twenty-six members of the society present. A delicious supper was served for the group.

—*Westerly Sun*.

PLAINFIELD, N. J.

Secretary H. C. Van Horn, wife, and sons—Milton and Elston—left by auto Wednesday morning, September 9, for Salem, W. Va., where the boys will enter Salem College as students for the coming year. Mr. Van Horn is taking his vacation at this time but will visit Salemville, Pa., in the interests of the Tract Society.

Mr. and Mrs. Egbert R. Langworthy and Mr. and Mrs. James Hutchison, of Genoa, Ill., who have been on an extended automobile trip through the East, made a short visit at the home of Mr. and Mrs. Frank A. Langworthy.

Miss Bernice Brewer, who has been among us for the past three years, is returning to her home in Riverside, Calif. She left Monday morning, September 7, to visit Professor and Mrs. J. Fred Whitford of Bolivar, N. Y., and will stop at Milton, Wis., and Omaha, Neb., on her way to Riverside. Miss Brewer has endeared herself to the people here; she has been very active in the church and denominational work, and her many friends deeply regret her leaving Plainfield.

THE FAMILY ALTAR

Oh! precious, holy altar,
Oh! sacred shrine of home,
Strength for the feet that falter,
Light for the feet that roam!

'Tis here we seek the treasure
God's Word so well reveals;
His love beyond all measure
That blesses, cleanses, heals.

Here childish lips first murmur
Sweet prayers to that dear friend,
Here failing faith grows firmer
As at God's throne we beryl.

Yes, "They who seek shall find me,"
The promise never fails.
God's wings protect benignly
Homes where this shrine revails.

—By Grace B. Palmer,
In the "Christian Herald."

YOUNG PEOPLE'S WORK

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

PLANS FOR THE YEAR

Christian Endeavor Topic for Sabbath Day,
September 26, 1931

DAILY READINGS

Sunday—Plans for reconsecration (Rom. 12: 1, 2)
Monday—For evangelism (Rom. 10: 1-13)
Tuesday—For community service (Rom. 15: 26-33)
Wednesday—For missions (1 Thess. 1: 2-10)
Thursday—For Bible reading (Acts 17: 10-12)
Friday—For tithing (Mal. 3: 7-12)
Sabbath Day—Topic: What our society plans to do this year (Eccl. 9: 10; 11: 6)

BY L. E. BABCOCK

Conference has asked the Young People's Board to get its plans out early so that the societies can go to work on them at the beginning of the Conference year. Complying with this, we sent you plans for this year in the July *News Bits*. The plans are based on the Crusade Chart and are as follows:

1. Get together in a quiet place and in prayer and meditation plan the work for the year.
2. Keep in mind the object of Christian Endeavor—"To promote an earnest Christian life among its members, to increase their mutual acquaintance, to train them for work in the church, and in every way make them more useful in the service of God."
3. Group your efforts around the following four lines of activity.

I. WORSHIP

1. Personal devotions
2. Family devotions
3. Group worship
4. Church worship
(Prayer meeting, music, lookout committees, quiet hour superintendent)

II. INSTRUCTION

5. Organization
6. Meetings
7. Study classes
8. Literature
9. Conferences and conventions
(Study class superintendent, treasurer, executive and missionary committees)

III. SERVICE

10. Evangelism
11. Stewardship—self, time, talents, and money
12. Serving the church and pastor
13. Christian citizenship

14. World friendship
(Missionary, pastor's aid, citizenship, lookout committees, stewardship and study class superintendents, and treasurer)

IV. RECREATION AND FELLOWSHIP

15. Worthy personal standards
16. Planned recreational program
17. Fellowship with other young people
18. State, national and world fellowship
(Executive, citizenship, social, lookout, missionary committees)

From the above lines of endeavor select those which your society wishes to engage in. Put everybody to work. Keep out of a rut. Set your goal. Strive after sincerity and creativity. Remember the Young People's Board will be sending you a report blank to fill out every six months. Write up the results of your efforts for *News Bits* or the SABBATH RECORDER. The president should report to the society from time to time the things you have accomplished and those yet to be done, praising those who have done good work. Christian Endeavor work is important and you are justified in neglecting less important work if necessary. "We are God's fellow workers." Keep in touch with him. Use "Definite Plans for the Year's Work" on page three of the July *News Bits*, or send to the board for copies.

JUNIOR JOTTINGS

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

A JUNIOR CHRISTIAN ENDEAVORER'S BOOKSHELF

From *A Junior Worker's Note-Book*,

by Mildreth Haggard

<i>Little Women</i> , by Alcott (Approx. price) ..	\$.50
<i>Little Men</i> , by Alcott ..	.50
<i>Hans Brinker</i> , by Dodge ..	.60
<i>Jungle Books</i> , by Kipling ..	1.00
<i>Livingstone, the Pathfinder</i> , by Mathews ..	.75
<i>Story of King Arthur and His Knights</i> , by Pyle ..	3.50
<i>Rebecca of Sunnybrook Farm</i> , by Wiggin ..	.75
<i>Merry Adventures of Robin Hood</i> , by Pyle ..	3.50
<i>Heidi</i> , by Spyri ..	.60
<i>Child's Garden of Verse</i> , by Stevenson ..	.75
<i>Black Beauty</i> , by Sewell ..	.75
<i>Under Many Flags</i> , by Cronk and Singmaster ..	.65
<i>Robinson Crusoe</i> , by Defoe ..	.60
<i>Prince and the Pauper</i> , by Twain ..	2.25
<i>Tell Me a True Story</i> , by Stewart ..	1.75
<i>When the King Came</i> , by Hodges ..	1.75
<i>Boy's Life of Abraham Lincoln</i> , by Nicolay ..	1.75
<i>Tales from Shakespeare</i> , by Lamb ..	.75
<i>Wonder-Book</i> , by Hawthorne ..	.75
<i>The King and His Wonderful Castle</i> , by Brown ..	.50
<i>Wild Animals I Have Known</i> , by Seton ...	.75

CHILDREN'S PAGE

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

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

When Mrs. Crandall, our pastor's wife, came home from Conference she said you would like to have more letters for the Children's Page. She said that she would like to see a few more letters from Westerly, so here is one. I read the Children's Page and enjoy it very much.

I have one brother, Deloss. Our pets are a mother cat and two kittens. The mother is Lady Jane and the kittens are Tiddly-winks and Topsy. They are all tiger cats. The mother cat has double paws. She is very large.

I went to Lewis Camp for two weeks and had a very fine time. We went to the beach, had a treasure hunt, a wiener roast, stunt night, and many other fine times. We also had classes which were very interesting.

Stunt night we had a fine time. We had a fashion show of a century ago. It was very funny. There were tricks and the song, "Romeo and Juliet." It was funny, too. We had a mock wedding; it seemed to be the funniest of all. We had other interesting things, too.

I am thirteen years old and I am going into the eighth grade this fall. There has been a new Westerly high school built and I am going there. It is a very wonderful building.

Mrs. Elisabeth Austin, our primary Sabbath school superintendent, has been very ill but is getting better. We are very glad.

I wish some of the girls would tell of some of the interesting books they have read so I could read them. I love to read. I have read *Daddy-long-legs*, by Webster; *Bruce*, by Terhune; *Old Fashioned Girl*, *Jo's Boys*, *Little Women*, by Louise Alcott. They are very interesting.

My letter is getting long so I must stop,

but I'd like to hear about other peoples' vacations. I'll write again.

Your friend,

MARGUERITE BEEBE.

Westerly, R. I.,
August 30, 1931.

DEAR MARGUERITE:

I think I owe Mrs. Crandall a vote of thanks for suggesting that Westerly children write, as by that means I have received two fine letters from Westerly this week, which of course pleases me very much.

I know your camping experience must have been delightful. I always liked to camp, and in fact I do yet, but you have so many interesting things happening at camp to make it even more enjoyable. Eleanor wanted to go to Lewis Camp this summer, but it was a little too far away for her. I hope we can have a Seventh Day Baptist camp somewhere near here next summer.

I was so glad to hear from you again, for I often think of your family and wonder how you are all getting along. You see I have known your father a long time and although I have only seen your mother a few times I feel as if I knew her pretty well, too. I am glad you are planning to write again.

Sincerely yours,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

I enjoy reading the letters on the Children's Page of the RECORDER very much, so I thought I would write one, as other children might like to hear from Westerly. Mrs. Crandall, our Junior superintendent, told us she had not seen any letters from Westerly since she has been here.

We have a nice Junior society of about ten members, and each member tries to be faithful every week. I always go to church and Sabbath school and have not been absent from Sabbath school more than twice in several years. Mrs. Harold R. Crandall has been acting as superintendent of the primary department because our superintendent has been very sick, but she is better now. We like Mrs. Crandall very much.

I have three brothers and one sister. I am the youngest. I am twelve years old and will be in the seventh grade at school,

which opens September 14. I went to Lewis Camp near Ashaway for one week and I liked it very much. I will write again sometime.

Your friend,

JOSEPH GAVITT.

60 School Street,
Westerly, R. I.,
September 3, 1931.

DEAR JOSEPH:

It is nice to know that you have such a faithful Junior society, and I can testify as to their faithfulness myself for I attended the Junior meeting at Westerly the Sabbath day of Conference, four years ago, and I was delighted then with the way Ashaway and Westerly juniors took part in it. Mrs. Austin was in charge of the meeting and I can assure you it was a good one. I too am glad to know that Mrs. Austin is so much better and hope she will soon be well again.

It is fine that you, too, could be at Lewis Camp this summer. You must have had some wonderful times there to judge by Marguerite's description of her stay there. Of course the boys' camp could not fall behind the girls' camp, could it?

That is right, write again and often.

Yours sincerely,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

As I was one of the ones at Conference who promised to write to the SABBATH RECORDER, I am writing now. I had been planning to write for quite a while, but when I read your plea for letters I decided to write today.

The week after Conference our family went to Adams Center, which is near Lake Ontario. While there I caught a black bass. He was the largest fish I ever caught; he weighed two pounds and was fifteen inches long. I surely was thrilled when I saw a nice fish like that on my line.

The first part of July I went to the Camp Fire Camp near here. It is heaps of fun to get with a group of girls like that. I think the part I liked most about camp was going in swimming twice a day. I earned my second swimming rank while there. I like to swim very much.

Another thing which I like to do is to walk on stilts. Daddy made me a pair. After a whole lot of knocks and bruises I finally got so I could walk upstairs. It is heaps of fun but very shaky business. This summer I walked on some stilts four feet high. It was fun, but it was a long ways to fall. I still have a place on my knee from falling off them.

Last week we saw the cutest little Pomeranian dog. They called her Teddy. She was five years old and only about two feet long. Her tricks weren't the common ones done by a dog. When told to cry she wrinkled up her nose and tears actually rolled down her nose. Her master asked her if she was sleepy. She yawned great big yawns and lay down. She did many other tricks, too. She seemed to understand anything said to her. I'm sure I would like to have a cute dog like that, but I'm afraid a dog and our cat wouldn't get along very well.

Whenever a new RECORDER comes I always look to see if any one I know has written. It is real interesting to read someone's letter whom I know.

Truly yours,

OGARETA EHRET.

Alfred, N. Y.,
September 6, 1931.

DEAR OGARETA:

Thank you for your nice letter. I'll have to wait until next week before I answer it, for our page is more than full.

Sincerely,

MIZPAH S. GREENE.

THE HIGHWAY TO HAPPINESS

Is morning sun slow in the skies?
Or cheer so chilled it cannot rise?
Behold the need where cheer is less
And time has brought care and distress.
Perhaps some kindred heart today
Yearns also for a brighter day.

Does gloom prevail and dull the sky?
Or cheer find passage in a sigh?
Forget poor self, behold the need,
And ease distress by word and deed.
Send gloom away with all its brothers.
By losing self in helping others.

—By Leander L. Hershberger
in *Christian Monitor*.

OUR PULPIT

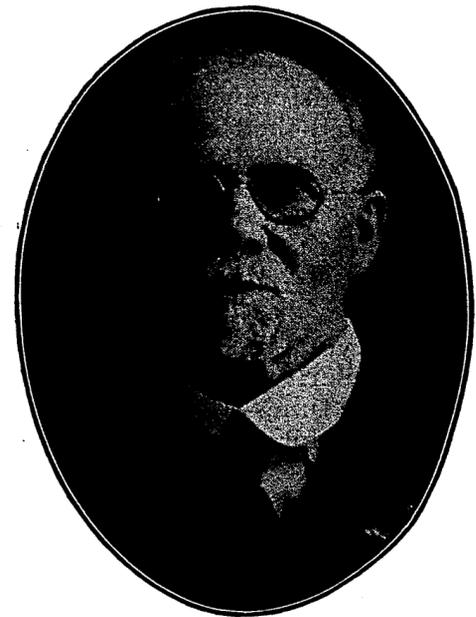
THE CHURCH'S LOCAL OPPORTUNITIES

BY REV. THEODORE J. VAN HORN
Pastor of the church at De Ruyter, N. Y.
(Conference Address)

FOR SABBATH, SEPTEMBER 26, 1931

ORDER OF SERVICE

HYMN
INVOCATION
RESPONSIVE READING
HYMN
SCRIPTURE LESSON
PRAYER
HYMN
NOTICES AND OFFERING
SERMON
HYMN
BENEDICTION



The Sabbath quiet had fallen upon the Holy City. On that Sabbath Jesus was one of the multitude who went up to worship at the temple. There must have been things that jarred upon his tender sensibilities in that program of worship. The cold formalities of the temple ritual, the ostentatious devotion of the priests, their perfunctory observances—how much or how little all this appealed to the heart of Jesus we may not know. But we may be sure of this, that whatever was helpfully inspired in that morning temple service he took away with him to another scene in striking contrast to that.

It was a scene of pathetic suffering in the slum section of that city. "Now there is in Jerusalem, in the sheep market a pool, called in the Hebrew tongue Bethesda. In this place lay a great multitude of impotent folk."

If there were holy sentiments that were stirred in the heart of Jesus by that morning service in the temple, they found expression in what he did here in this place of hopeless misery. This is one instance of many that we might relate indicating the unmistakable trend of Jesus' conduct in conformity with his teaching. It points the direction we must take from our place of public worship and from our private devotions.

After one eventful Sabbath, when the even was come, they brought to Jesus many that were diseased. He did not hesitate to transgress the traditions of the elders by healing, even in the synagogues on the Sabbath. "He that runs may read" that Jesus did not intend his followers should be an organization devoted to intensive action. The churchmen of Jesus' day were devoting themselves to an institution with no end outside of itself. Jesus called a few men, and even in their course of training sent them out to help the unfortunate, the helpless in their own locality. His method was comprehended in two brief words, "Come" and "Go." There was the winning force of that powerful personality drawing them to him; then, soon, there was enlisted that projecting energy driving them outward where people needed help.

There was that magnetic influence on the

Mount of Transfiguration, so great that Peter wanted to stay in that exhilarating atmosphere of the mountain top. But soon Jesus led those disciples down to the plain where a poor father was seeking help for an unfortunate son. Jesus' conduct was the culmination of Old Testament teaching. God said to Abraham, "In thee shall all the families of the earth be blessed." And long years after the nation of Israel had been established, God rebuked the smug complacency of his people represented in the possible attitude of Isaiah—"It is too light a thing that thou shouldst be my servant to raise up the tribe of Jacob." God gave repeated teaching that their mission in the world was infinitely more than a national concern. It is the law of the universe that centripetal activity alone will soon wind you up into nothingness and oblivion. The Dead Sea in the Holy Land is a lasting parable of the truth that you cannot always be receiving and never giving without becoming lifeless and bitter.

It was a mighty enterprise that Jesus founded on earth. It was to spread beyond the bounds of any church or any local interest or any nation. The trouble in Jesus' day, and the Church has not outgrown it, was, as someone has aptly said, "That men have failed to see the kingdom because the Church has filled their vision." There is such a thing as spending too much time on self-culture. There is too much introspection; I sometimes fear we will never get through the process of diagnosis. The Church must have, I suppose, the hospital department. But any member of this organization ought to be ashamed to claim attention there if what he really needs is vigorous exercise out in the field where the harvest is going to waste. Just last week a caller told me of a man in a nearby city, who had a large bank account, but was following a bread line asking for his plate of soup.

This may be, Mr. President, too elaborate a portico for the humble structure I have in mind, but before we leave it for the inside I want to nail this to the door: This church of Alfred is not an end of itself; the little church in DeRuyter, as I have already told them, is not an end in itself; I dare say the Seventh Day Baptist denomination, this General Conference is

not an end in itself; but if these churches, this General Conference are to meet the demands that God and these days of opportunity lay upon us, we must lift up our eyes and look upon the fields stretching away beyond our church walls.

It is my task tonight to look on the fields that surround the local church. "Lift up your eyes and look on the fields." What do we see in the way of opportunity for service?

Let me speak first of the opportunity just outside the church door that has, for more than twelve years, beguiled my interest—"The Vacation Religious Day School."

After these years of experience, it is a safe guess that wherever there is a Seventh Day Baptist church, there is a part of that twenty-seven to thirty millions of children and young people under twenty-five years of age who have no religious instruction. We can almost hear their pathetic cry, "No one cares for my soul." A church that does not leap to this privilege, to say nothing of the obligation, of helping these young people to a knowledge of the Savior is, to say the least, suffering from spiritual astigmatism. The planting of right ideals in the minds of these neglected young people is a service the value of which we are in no danger of over estimating. It takes only a dull prophetic vision to foresee what will come to pass in this nation if twenty-seven millions of children grow to maturity within the next twenty years with no religious restraint. Here is the nation in embryo now; it will be a nation in full strength then. Our destiny is wrapped up in this vast company. National patriotism alone should make us keenly alert to the possibilities of this vast influence. Here are the future statesmen, educators, jurists, presidents. What sort of ideals will control their conduct in these places of power? Will they be atheistic, bolshevistic, Christian? That depends upon the kind of instruction they get, and we may be sure that some sort of influence will be molding the plastic clay of these rapidly developing boys and girls. It has been my privilege to supervise the teaching of from fifty to seventy-five of these during the season just past, only one of whom regularly attends the Sabbath school of my church. It will not do to minimize this opportunity by say-

ing it is too little to take our attention. It is a duty we dare not neglect.

Now, while we may think of the care of religiously neglected children as the most important indirect service we may give for the promotion of the kingdom, there is also the service we may contribute in the great reformatory movements that are agitating the world just now. Too many of us have regarded them as remote and that they do not concern our locality. Let us see.

There is a certain anti-social element in the complex citizenry of our country that is very anxious for the Church to stay out of politics. It may indeed be a question whether the Church as an organization should ally itself with political parties. But when this part of our civilization insists that the Church should stay out of politics, it is to me the clearest possible reason for me as a Christian citizen to step in, *and I will*.

Many years ago a great company of young people of the churches of America, in convention assembled, adopted as their slogan, "A saloonless nation by 1920." The logic of events in world politics hastened that movement, and their goal was realized before the specified time. Since the passage of the Eighteenth Amendment, more than a dozen years ago, another mighty company has been organized to defeat the purpose of this law against the traffic in intoxicating liquors. It is promoted by a propaganda of alarming proportions. We are just beginning to realize the strength of it. It is compassing heaven and earth to bring back in some form the traffic that has been the greatest curse to ordered society since the world began. Dishonorable and unpatriotic means are being used to secure this end. By the use of fabulous sums of money—the wealth of anti-social citizens—our country has always been at the disposal of this nefarious business. And while every disorderly element of our body politic is enlisted in this unholy enterprise, we must recognize with shame that some very respectable people are giving, in thoughtless ways, their influence to it. But should it be possible that any one with mental or moral weakness is in doubt on which side to stand in this great issue, let that one reflect that on one side is President Hoover with that company of large caliber men as

his political aides—Senator Borah with a majority of his colleagues of the Senate; a majority of the House of Representatives; the governors of many states; Daniel Poling with the allied youth of our country; allied women; allied business men; and allied campaigners—and all of them pledged to the destruction of the liquor traffic. I would rather line up with that crowd than with Al Capone and Jack Diamond and with many other smaller celebrities of the under world, even if there are some fine distinguished people of large mental, social, and political caliber who encourage and abet these disreputable outlaws by their unpatriotic attitude toward the constitutional law of our country. There is the appeal that comes to the young people in our locality to ally themselves with this "Allied Youth Movement." There is such a thing as molding the sentiment in our locality for loyalty to national law. A discussion arose in my class of young girls in our Vacation Religious Day School in regard to the habit of drinking. They were in a company who were harvesting beans, and some of these young people were indulging in this habit. My girls heartily disapproved of this. I give this as an illustration of how to use our influence in our own locality against this habit of lawlessness.

It is one of the surprising and disappointing things that notwithstanding all the pronouncements by great statesmen and executive heads of the nations, there should be such slow progress even in the limitation, to say nothing of the destruction, of armaments. But our psychology is at fault. War, in its ultimate analysis, is a state of mind. It is a state of mind in which the most destructive poisonous gas has been invented; a state of mind which evolves a hypothetical war, and then proceeds to construct the mightiest dirigible ever built, and equips it with the appliances of warfare, and sends a magnificent convoy of airplanes across the country similarly panoplied to repel a hypothetical enemy. We are proud to believe in the sincerity of our own government which has taken the lead in plans for disarmament, but these gestures are not the most convincing proofs to sister nations of the genuineness of that sincerity. It does not produce the utmost

confidence among the nations that France spent 483 millions of dollars on her navy during 1930, and Italy 228 millions of dollars on hers. In our own country 61 millions of dollars more were expended on our navy in 1930 than were spent in 1925. That is too much, even after allowing for the fact that much of our navy was scrapped about five years ago. We cannot extricate ourselves from this jungle of barbarism until we readjust our psychology and stop *thinking* war.

Have I gone too far afield seeking for something to say? Then let us come down for a moment from the national to the individual; from the political to the ecclesiastical aspects of war psychology.

You will remember how fearlessly and skillfully the Apostle James plunged the Sword of the Spirit to the core of this rotten system of thought. "From whence come wars and fightings among you?" he questions in his diagnosis of the trouble. "Come they not thence," he searchingly probes, "even of the lusts which war in your members?"

There is a glad prophecy in the forty-sixth Psalm. "He maketh wars to cease from the ends of the earth; he breaketh the bow and cutteth the spear in sunder; he burneth the chariot in the fire." It is for us all to contribute in our own locality somewhat to this bonfire. And the first thing is to bring any old grudges or jealousies or hates or suspicions or any feeling of unbrotherliness. "He that hateth his brother is a murderer," is a Bible dictum. If there is a brother in the church who hates another, that church is so far incapacitated for conquests of love in its own locality. "And if judgment begin not at the house of God, where shall the ungodly and sinner appear?" A great wall of hate has grown up between the nations. We must begin with individuals, where that wall was started, to batter it down. The Church of Jesus Christ is the base from which must go forth the conquering forces to overcome hate. There is no message so important for her to project into a warring world as the message of love and good will among men. That, indeed, was the theme of heaven's inaugural at the founding of the kingdom of heaven on earth. There is no

ministry that will have such far-reaching results as the ministry of good will. It is a satisfaction to reflect that from our own churches and Sabbath schools there went those tokens of good will—intangible gifts to the children of Japan and of Mexico.

And that brings us before another open door. Come, let us enter. We see here all nations of the world. There are no "Sheenies," there are no "Japs," there are no "Huns," there are no "Niggers." But here "God hath made of one blood all nations to dwell upon the face of the earth." Let us shake hands all around. We have a common Father and all we are brothers. We may help a little in breaking down those artificial distinctions between races that our Bible teaches are displeasing to God. We are all of one world in need. And that common need accentuates the ties of brotherhood that makes the whole world fraternally related. Every response to the cry of distress is a fiber in that bond that God ordained should draw the races of men together. The cure of *war* is the cultivation of *neighborliness*. When my first call came to go to China, I was asked if I loved the Chinese. I did not love the Chinese, but that was not the deciding factor in my saying *no* to the call. But I pass the question on. Do *you* love the Chinese? Do you love the Hottentot? Do you love the Eskimo? Do you love the Bolshevik?

"God so loved the world." In that love we read of no distinctions in race or color. We Americans may well rejoice that with all our idiosyncrasies and our proud complexes we are included in that love. The one God pities and loves us all. Because of that infinite love and pity God bears with us and encourages us that at some glad day, in ways in which it is our opportunity to participate, confidence will take the place of suspicion; love will supplant hate and jealousy.

"There shall come out of this noise of strife and groaning,

A broader and a juster brotherhood,

A deep equality of aim postponing

All selfish seeking to the common good.

There shall come a time when each shall to another

Be as God would have him, brother unto brother."

While these are world movements, appeals have come to the locality of every

church soliciting our co-operation in practical ways for their advancement.

Thus we see that there are opportunities for sacrificial service in our own localities. There are fields for the expenditure of the surplus tides of power that every normal church must be producing. Sometimes there is heard the plaint that the Sabbath is an inhibition to our wider influence; it stands as a barrier to the larger influence that ought to be wielded by us. We know the groundlessness of this objection, but what about the great open door of Sabbath reform? While working on the Southwestern mission field a Methodist minister with whom I was working for a short time sought to discourage the work I was doing as a Seventh Day Baptist. I assured him that I had the much wider field. There was a blank look on his face at this. Then I told him that we had the whole Southern Methodist denomination to bring to the Sabbath truth.

We should not forget that the world is in deep need of the Sabbath. That is a need universally recognized. There can be no such thing as Sabbath reform by legal enactment or superficial restraints. There can be no true Sabbath reform until we recognize the foundation of the Sabbath as revealed in the Word of God. It is a reform the purpose of which is to restore vital relationship with God our Father. Full obedience to God is an important factor in securing that vital relationship. The Sabbath ministers to this religious need. It concerns itself pre-eminently with the soul's relation with God. We are specially called to direct the world to that institution that God has graciously blessed to satisfy the demands of the spiritual life in a better acquaintance with him. We will not fail in our opportunity here.

Let us glance through another open door. We have been thinking so far of great mass movements to which we are privileged to contribute our small influence. But now I have my mind upon the silent, unmeasured influence of the individual life. This door opens upon a field in which there is no means of measuring the extent of the influence that is exercised. Jesus said to the people, "Let your light shine." "Ye are the salt of the earth." Each individual is

expected to be a lighthouse. He is to be a spiritual dynamo of saving, preserving force. In "Men and Missions" by William T. Ellis I found this luminous sentence—"Let there be that holiness, that sincerity, that absolute genuineness, that transparency through which God alone breaks out of the life of a man into a community—without which our civilization will be defeated."

It is difficult for us to realize what vast influence will be wielded by a single life of honesty, sincerity, purity devoted to truth and righteousness in any community. A life like that has just passed out from our DeRuyter community, but that influence will not die.

Of course we shall understand that in all these spheres of influence where we are no light can shine from us, but only darkness, until the Holy Spirit of God has touched our hearts and lighted our candles.

God's providence, in the beginning, when he "created the heavens and the earth" made ample provision for our physical sustenance and comfort. It was this he had in mind when inexhaustible coal measures were laid down; when deep in the bowels of the earth he hid those unfailing reservoirs of oil and gas, and when he charged the vibrant air in which "we live and move and have our being" with those subtle forces which have been a challenge to man's inventive genius to bring light and warmth and power to mankind. This is only a parable of the marvelous provision God has made for the spiritual equipment of his people, that they may be efficient and happy in their service for him. Only to a few men, comparatively, has been given the wisdom to devise means of bringing to our hand such indispensable sources of heat and illumination as coal and gas and electricity. Untold millions of people are now having the advantage of the discoveries of these men.

But in the realm of spiritual life, God, through the eternities, hid in one Man "all the treasures of wisdom and knowledge."

And to men everywhere God issues his challenge to come to this infinite source of wisdom and knowledge, to seek and to find light and comfort and power. "God has made all grace to abound toward you, that

you having all sufficiency in all things, may abound to every good work." Only too few have searched for and found these things. But these few are ordained of God to carry them to the untold millions yet in darkness. I am trying in this closing moment to help you before me, every one, to appreciate your opportunity. Jesus said, "Ye are the light of the world." He is your light and mine. Shining with the radiance borrowed from him, we may make the path luminous for others where we walk.

"God who caused the light to shine out of darkness has shined in your heart, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

"Oh, if all the lamps that were lighted
Should blaze steadily on in a line,
Wide over the land and the ocean,
What a girdle of glory would shine.
How all the dark places would lighten,
How the mists would roll up and away,
And the earth would laugh out in its gladness,
To hail the millennial day."

"Say, is your lamp burning my brother?
I pray you look quickly and see;
For if it were burning, then surely
Some beam would fall brightly on me."

Oh, my friend, see that in your own sphere of influence your lamp is trimmed and burning.

ANNUAL STATEMENT OF THE BOARD OF TRUSTEES OF THE AMERICAN SABBATH TRACT SOCIETY

(Concluded)

ANNUAL REPORT OF THE PUBLISHING HOUSE

For the Year Ending June 30, 1931
To the Board of Trustees of the American Sabbath Tract Society:

The year closing on June 30 has not been a satisfactory one from the financial point of view, since our business like many others has felt the effects of the general business depression through which we are passing. It is true that in actual dollars and cents we have sold more printing than a year ago. But this has only been accomplished with far greater selling expense.

Especially has the difference in the two years been felt the last three or four months of the fiscal year, when we have run each

month at a loss. Usually these are the banner months, when we are able to make up the losses of the previous summer and have a profit left to report at the end of the year.

The outlook for the coming year seems better. Our salesman, who has been with us about a year, has established contacts with several good customers and we may expect repeat orders on several of the catalog jobs that have been printed the past year. With additional contacts that will be made in the year ahead, his sales should increase materially over those of last year. Overhead expenses are being reduced wherever possible in order to keep our costs down to a point where we can get business.

We have tried to hold our organization together although we have been overstaffed most of the time. For several weeks the factory has been working five days instead of five and one half, although the office is open full time for the transaction of business. Still further shortening of the week may be necessary during July and August. With the natural increase of business in the fall we will, we hope, go back to a full time basis.

The cost of printing the SABBATH RECORDER is slightly less than last year. But subscription receipts were also less, so that the cost in excess of income is about the same as last year.

The *Helping Hand* shows receipts greater than the expenses.

Denominational work (*Year Book*, etc.) has been done to the value of \$2,031.81.

The expenses and receipts of the various publications are given below for your information:

<i>Sabbath Recorder</i>	
Cost of printing, editor's salary, clerical assistance, etc.	\$11,384.28
Received on subscriptions, advertising, etc.	3,219.29
Cost in excess of income	\$ 8,164.99
Amount paid in advance	1,340.05
Amount in arrears	697.35
Circulation:	
Paying subscribers	1,437
Free (exchanges, libraries, newly-wed, etc.)	126
	1,563.00
<i>Helping Hand</i>	
Cost of printing, stock, postage, etc....	\$ 1,550.82
Received on subscriptions	1,679.83
Amount paid in advance	50.87
Amount in arrears	432.21

Junior Graded Lessons

Received on subscriptions (Parts 1, 2, 3, 4)	\$ 121.30
Postage	12.00
Net receipts	\$ 109.30
Amount in arrears	10.35

Number sent out:

Year 1	Year 3
Part 1 64	Part 1 47
Part 2 65	Part 2 58
Part 3 73	Part 3 78
Part 4 46	Part 4 70
<hr/>	<hr/>
248	253

Year 2	Year 4
Part 1 41	Part 1 59
Part 2 28	Part 2 45
Part 3 33	Part 3 47
Part 4 31	Part 4 33
<hr/>	<hr/>
133	184

Total number sent out.... 818

Intermediate Graded Lessons

Received on subscriptions	\$ 31.15
Postage	2.26
Net receipts	\$ 28.89
Amount in arrears	4.65

Number sent out:

Year 1	Year 2
Part 1 26	Part 1 16
Part 2 25	Part 2 11
Part 3 13	Part 3 11
Part 4 15	Part 4 8
<hr/>	<hr/>
79	46

Year 3
Part 1 17
Part 2 10
Part 3 18
Part 4 1
<hr/>
46

Total number sent out 171

Outside Publications

Received from sale of Teacher's Helps..	\$ 33.75
Cost of Helps purchased during year ..	30.82
Value of Helps on hand	10.75
Amount in arrears	2.00

Receipts for Books, Tracts, Etc.
(June 26, 1930, to June 29, 1931, Inclusive)

<i>Sermons to Boys and Girls—When I Was a Boy</i>	\$ 5.50
<i>Seventh Day Baptist Missions in China</i> .....	.70
<i>Dismissal Book</i>	1.00
<i>Life of Governor Ward</i> .....	.30
<i>A Course in Church Membership for Juniors</i>	24.50
<i>Bible Study on the Sabbath Question</i> ..	1.00
<i>Manual of Seventh Day Baptist Procedure</i>	3.00
<i>Letters to the Smiths</i> .....	.30
<i>The Sabbath</i> .....	.45
<i>Sabbath History I</i> .....	.50
<i>Water of Life</i>	2.00
<i>Manual for Bible Study</i> .....	.30

<i>Hymns and Songs</i> .....	.93
<i>Church Manual</i> .....	.60
<i>Country Life Leadership</i>	1.25
Tracts	1.95
Postage	2.91
Calendar postage .....	.25
Calendars, 1931	293.56
Total	\$ 341.00

Following are the detailed figures of the balance sheet and the profit and loss statement:

BALANCE SHEET OF THE PUBLISHING HOUSE
June 30, 1931.

Assets

Current:	
Cash (including petty cash and postage deposit)	\$ 3,121.00
Accounts receivable	6,769.50
Notes receivable (60 day note)	2,435.45
Paper stock, materials, work in process, etc.	4,371.51
Deferred:	
Unexpired insurance	\$ 213.51
Miscellaneous	159.99
Fixed:	
Plant	\$35,379.74
Less depreciation	5,578.73
Total	\$16,697.46

Unexpired insurance	\$ 213.51
Miscellaneous	159.99
Total	373.50
Plant	\$35,379.74
Less depreciation	5,578.73
Total	29,801.01
Total	\$46,871.97

Liabilities

Current:	
Accounts payable	\$ 232.60
Bills payable (balance of Miehle press loan)	4,500.00
Accrued payroll	321.04
Accrued interest	75.00
Reserve, accounts receivable	228.30
Fixed:	
Capital	\$25,975.37
*Surplus	15,539.66
Total	41,515.03
Total	\$46,871.97

Capital	\$25,975.37
*Surplus	15,539.66
Total	41,515.03
Total	\$46,871.97

* On June 30 the Cottrell cylinder press, which has for many years printed the Sabbath Recorder, was written off the books because it was obsolete and no longer regularly used. The book value, \$874.45, was deducted from the Surplus account.

PROFIT AND LOSS STATEMENT

Sales:	
Tract Society	\$12,022.80
Denominational	2,031.81
Commercial	44,612.79
Sundry	291.72
Total	\$58,959.12
Factory cost of sales:	
Tract Society	\$10,982.27
Denominational	1,827.98

Commercial	37,114.39
Sundry	218.98
Returns and Allowances ..	90.42
Total	50,234.04
Gross operating profit	\$ 8,725.08

Administrative expenses:

Salaries:	
Administrative and selling ..	\$ 6,521.67
Clerical	3,070.63
Salesman's expenses	498.42
Telephone	290.50
Stationery	214.86
Miscellaneous expenses and supplies	255.56
Postage	84.25
Advertising	509.27
Auditing expense	25.00
Total	\$11,470.16

Net operating deficit

Net operating deficit	\$ 2,745.08
Miscellaneous charges:	
Cash discounts on sales	\$ 72.66
Interest on equipment notes	261.50
Interest on equipment notes (Miehle) ..	227.08
Taxes	139.65
Set aside for bad debts	300.00
Magazine subscriptions	13.85
Donations	46.80
Total	\$ 1,061.54

Miscellaneous income:

Interest earned	\$ 84.55
Discount on purchases	211.97
Inventory adjustments	151.72
Total	448.24
Total	613.30
Deficit for the year	\$ 3,358.38

Respectfully submitted,
L. H. NORTH,
Business Manager.

The undersigned hereby certifies that the accounts, balance sheet, profit and loss statement are true and correct as of June 30, 1931.

(Signed) J. W. HIEBELER,
Auditor.

July 20, 1931.

SUGGESTED BUDGET FOR THE YEAR
1931-1932

Expenses

Sabbath Promotion Work:	
Holland— <i>De Booschapper</i> ..	\$ 600.00
Mill Yard Church, London, England— <i>The Sabbath Observer</i>	100.00

Special Sabbath Promotion Work:

A. J. C. Bond—salary ..	600.00
Expenses ..	300.00
Young people's work	500.00
Total	\$ 2,100.00

Appropriations for publications (in excess of income)

The SABBATH RECORDER (Cost per subscriber—\$5.68) ..	\$ 9,775.00
<i>Helping Hand</i>	125.00
Total	9,900.00

General printing and distribution of literature:

Tract Society printing—reports, etc.	\$ 250.00
Distribution of literature—printing, postage	250.00
Cost of printing and mailing denominational calendars ..	300.00
Total	800.00

Miscellaneous:

Traveling expenses of representatives to Conference, associations, etc.	\$ 150.00
President's expenses	100.00
Corresponding secretary—salary	1,584.00
Traveling and office expenses	500.00
Treasurer's expenses, clerical, etc.	275.00
Life Annuity payments ..	919.00
Interest on Equipment Notes	120.00
Incidentals	50.00
Net indebtedness	6,500.00
Total	10,198.00

Total
\$22,998.00

Income

Permanent Fund	\$ 4,900.00
Permanent Fund—Seventh Day Baptist Memorial Fund	4,600.00
Collections	
Special Sabbath Promotion Work	500.00
Sale of books, tracts, etc.	200.00
Sale of denominational calendars	300.00
Publishing house—Equipment Notes interest	120.00
Onward Movement	12,378.00
Total	\$22,998.00

(Note: The item of expense, "Tract Society printing—reports, etc.," as included above under "Expenses" is an informal addition by the Budget Committee, no allowance having been previously made for this work. It has not yet been approved by the board.)

[The annual report of the treasurer of the Tract Society will be found in the YEAR BOOK.]

"OUR DEBT TO THE JEW"

Prejudice has kept many a blessing from being experienced. This has been very true of racial and national prejudices. Christians are learning the fallacy and the unchristian bias of such positions—but oh! so slowly.

Our minds are being brought back to the debt we owe the Jew in the season upon us of some of his holidays.

Carl S. Weist of Mount Vernon, N. Y., in the *Community Churchman* calls our attention to many of the things which we owe the Jew. Recounting the story of four men who saw a painted obelisk in the Far East, one man who saw one side of it declared it was red; another, that it was green; the third, white. A fourth came up with the question, "Gentlemen, why did you not walk around it?" Mr. Weist would walk around the obelisk called the Jew, "with the hope of coming to a truer appreciation of the culture and greatness of the race."

The Jews had part in the discovery of America. A Jew, Santangel, contributed from his private fortune, the sum of \$160,000 to aid Columbus. A Jew, Cresquer, drew the map used by Columbus on his voyage; another Jew gave him the quadrant. The best astronomical works of inestimable value in navigation of that day were written by Abraham Ibn Ezra. "The first letters that Columbus wrote home from the Azores and at Lisbon on his return, were directed to Santangel and Sanchez, the Jews who had made his voyage possible."

In the realm of music there is Mendelssohn, Rubinstein, and Hoffman; in philosophy, Spinoza; in science, Einstein; in philanthropy, Nathan Straus.

It must not be forgotten what the law owes to Moses. In literature the thirty-nine books of the Old Testament have had an inestimable influence. The works of Shakespeare bristle with Biblical allusions. The image of the Bible upon Milton's mind produced *Paradise Lost* and its great sequel.

For our monotheistic religion we are indebted to the Jews. "Christianity was built upon his view from that mountain (monotheism) and today we are still drawing from it. The Christian idea of God

goes back to the Jewish conviction of God and is almost inseparable from it at many points." Jesus revamped the old Jewish idea of "The kingdom of God," and stamped it with a spiritual ideal. Paul was ever acknowledging his indebtedness to the Jew, nor ceased to forget or be proud of the fact that he was "a Hebrew of the Hebrews."

The social side of life and its responsibilities, all too slowly adopted by Christianity, were discovered by the Jews centuries ago. The Jew's "individual life was the nation's life, and he prayed that he would be blotted from the earth rather than betray his country by selfish living." Israel's great prophets, Isaiah, Jeremiah, Amos, and Hosea, are built upon foundations of social justice at its best.

Doctor Weist, whose address we are tele-scoping, goes on:

And now we have come to the greatest contribution the Jewish people have made to us—Jesus. Jesus was a Jew. "What? Jesus a Jew?" asked a boy in amazement in one of my classes. This summer in talking to a good Presbyterian, one of the finest women I know, I remarked, "And we must not forget that we owe everything to the Jewish people. Jesus was a Jew." "Oh, yes," she said, "I would like to forget it."

We have forgotten it—we who call ourselves Christians. We may know it in the background of our minds but it seldom governs our words and actions. Babette Deutsch, a Jewish poet of our day, one of the outstanding poets, reminds us of how we have forgotten, when she writes:

"O man of my own people, I alone
Among these alien people can know thy face.
I who felt the kinship of our race
Burn in me as I sit where they intone
Thy praise—those who striving to make
known

A God of sacrifice have missed the grace
Of thy sweet human meaning in its place,
Thou who art of our blood bond and our own
Are we not sharers of thy passion? Yea,
In spent anguish close by thy side
We drained the bitter cup and tortured, felt
With the bruising of each heavy welt.
In every land is our Gethsemane
A thousand times have we been crucified."

Oh, the shame of it! That a Jew should write that of us, who worship the flower of their race. The worst of it is, it is true. For centuries in the name of Jesus, their Son, we have persecuted them, hunted, murdered, stabbed them to the heart with our inhumanity. Now and then we Christians have released the venom of our ungrateful hate in

DEATHS

RANDOLPH.—Leslie F. Randolph was born near Meadville, Pa., March 12, 1851, and died at the Charles Maxwell Hospital, Lamar, Colo., July 7, 1931, aged eighty years.

In his youth he went with his parents to Atchison County, Kan. At one time he was editor of the *Nortonville News*, Nortonville, Kan. For several years he was assistant supreme court reporter. Kansas was his home until 1905, when he went to Kiowa County, Colo. He established newspapers at Sheridan Lake, Colo., and at Brandon, Colo. He took an active part in every movement for the development of eastern Colorado, serving his community in every way he could. At one time he was county judge.

As a youth he joined the Seventh Day Baptist Church at Nortonville, Kan., and kept his membership there all his life. He was always keenly interested in matters of the church and denomination.

His wife, formerly Adeline Wheeler, survives him, also a sister, Miss Georgia Randolph of Leavenworth, Kan., and a brother George Randolph of Nortonville, Kan. A. W. R.

STILLMAN.—Adelia Maxson, a daughter of Randall and Deborah Kenyon Maxson, was born May 26, 1842, at Petersburg, N. Y., and died at her home in Nortonville, August 22, at the age of eighty-nine years.

When thirteen years old she moved with her parents to West Hallock, Ill., and at nineteen years of age she was married to Anson P. Stillman, March 1, 1861. To this union four children were born—Elmer A. Stillman of Cole, S. D.; and Frank Stillman, Mrs. Dora Hurley, and Walter Stillman of Nortonville. She is also survived by ten grandchildren and seven great-grandchildren.

For fifty years she has lived in Kansas, coming here in 1881. Mr. Stillman purchased a farm three and one-half miles northwest of town where they made their home until fourteen years ago, when they moved to town. Mr. Stillman died eleven years ago, in March, 1920. For nine years she has been a semi-invalid and for seven years she has been confined to her wheel chair. During these nine years her daughter, Mrs. Dora Hurley, has tenderly cared for her mother.

Mrs. Stillman was of a sweet, cheery disposition and was always patient.

On August 16 her daughter asked her if she was feeling as well as usual and she answered in the affirmative and urged her to attend the Sabbath school picnic in Atchison. The family noticed that she did not eat her dinner, but she was not taken ill until later, when Earl Stillman rushed to Atchison, found his aunt, and was back in a little over an hour. She lived for almost a week and recognized the family. The doctor said her heart had just worn out.

ruthless pogroms that pillaged and burned. No wonder she writes, "Striving to make known a God of sacrifice, we have missed the grace of his sweet human meaning in its place."

And even in the highest moment of our religious season, the Easter time, Christians, as in Russia, singing anthems of praise, have swept through streets, butchering in cold blood, while priests swung unholy censers in the air, in thankfulness for the murder committed by their fellow-countrymen.

Aye, how sadly we have forgotten, that Jesus was a Jew; that he drew his ideas from the Jewish soil and soul; that he never dreamed of forming a new religion—but only of purifying at heart that which was, and of bringing the people of the world a little nearer to the heart of God. It is we who have separated him from his people; it is we who have not remembered his catholicity of mind and breadth of vision.

YOM KIPPUR—THE DAY OF ATONEMENT

On Sunday evening, September 20th, begins *Yom Kippur*, the Day of Atonement, the most solemn day in the religious calendar of the Jews.

Yom Kippur is the culmination of a ten-day period of penitence which begins with the spiritual New Year. Traditionally, God is seen as the righteous Judge who inscribes each individual in the "Book of Life" on the New Year, and who seals the decree upon *Yom Kippur*. Penitence, prayer, and charity serve as man's intermediaries at this time.

Each Jew on this day imitates the high priest of old by praying for forgiveness first for himself and his family. Then, considered worthy, he prays for his people and for all mankind.

Yom Kippur is a day of solemn prayer and fasting. Man turns in upon himself for a period of self-examination. Realizing his *chait* or sin, which literally means "to miss the goal" he resorts to *teshubah* or penitence—"the return to normal." So it is with the Jew on *Yom Kippur*. He seeks again to become normal in his relationship to his God and to his fellow men.

In the synagogue the melody of the Kol Nidre is to be heard. The plaintive melody of the ages, the prayers of repentance, the awe-inspiring *Shofar* or ram's horn, the vigilant fasting, all aid man in his quest for oneness with God and humanity.

—From The Tract Commission.

When a child she united with the Seventh Day Baptist Church at West Hallock, Ill., and later transferred her membership here.

Funeral services, conducted by Rev. Mr. Buck in the absence of her pastor, were held at the home Monday afternoon, August 24, and interment was in the Nortonville cemetery.

—Nortonville News.

VAN HORN.—George Burdette Van Horn, son of Mr. and Mrs. P. S. and Mary Van Horn, was born at Welton, Iowa, on November 11, 1858, where most of his early life was spent.

At an early period in his life he became affiliated with the Seventh Day Baptist Church, to which he remained a consistent and faithful member.

On December 25, 1881, he was united in marriage to Mettie L. Pierce of Hartland, Minn., who preceded him in death ten years ago.

To this union seven children came to bless the home, all living except one son who was taken in infancy.

The living ones of his immediate family are Shirley of Matheson, Colo.; Erwin of Clinton, Okla.; Mrs. Lura Benner of Denver, Colo.; Mrs. Essie Kenyon, Jesse, and Nellie Van Horn of this community, all of which were with him during his short illness. Twelve grandchildren and a brother, W. L. Van Horn of Beloit, Kan., and an adopted sister, Nettie Van Horn of Garwin, Iowa, are left to mourn the loss of a patient, kind, and loving father, grandfather, and brother.

He became ill on August 11, and entered the hospital August 16, where everything was done for his comfort, but in vain.

He left us for his reward Sabbath day, August 22, at the age of 72 years, 9 months and 12 days.

Funeral services, conducted by Rev. Mr. Buck, were held at the Seventh Day Baptist church Monday afternoon, August 24, at four thirty o'clock, and interment was in the Nortonville cemetery, just as the sun was sinking in the west.—Nortonville News.

Sabbath School Lesson XIII.—Sept. 26, 1931

THE SABBATH IN THE EARLY ENGLISH REFORMATION.—Matthew 15: 1-9; 2 Timothy 4: 1-5.

(For Lesson Notes, see *Helping Hand*)

To the erring how often in anger we speak,
Till in sadness and sorrow life closes;
We give to the living the sharp cruel thorn,
To the dead the lilies and roses.

It were better by far to be gentle and kind,
To patiently bear with each other;
And when they are gone we shall never regret
The kindness we've shown to a brother.

Keep the home circle warm and loving and bright,
And then when by death it is broken,
We shall never regret with grief and remorse
The words we in anger have spoken.

—Selected.

THE SABBATH RECORDER

THEODORE L. GARDINER, D. D.,
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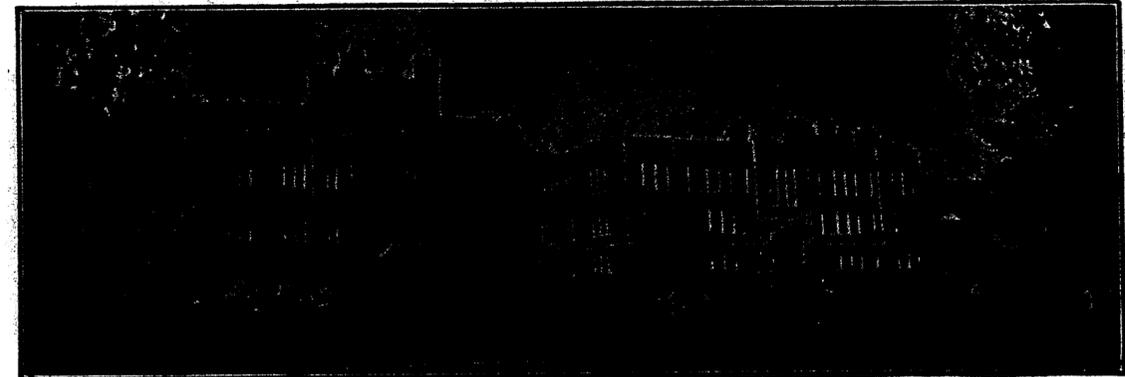
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The Sabbath Recorder

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SEPTEMBER 21, 1931

No. 12

THAT HOLY THING

They were all looking for a king
To slay their foes and lift them high;
Thou cam'st, a little baby thing
That made a woman cry.
O Son of man, to right my lot
Naught but thy presence can avail;
Yet on the road thy wheels are not,
Nor on the sea thy sail!
My how or why thou wilt not heed,
But come down thine own secret stair,
That thou may'st answer all my need—
Yea, every bygone prayer.

—George MacDonald,
In Quotable Poems.

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