

The City With a Soul



THE city with a soul, when it comes, will reduce sordidness, coldness, and wretchedness to the minimum.

The great business of a city with a soul, in short, is to conserve the soul stuff of the city—the boys and girls who are to compose the citizenship of tomorrow.

Fathers and mothers must catch the cadence of a consecrated citizenship and keep in step with all the comrades of the common good until the city with a soul has advanced from vision to verity. By precept and example they must awaken in the hearts of the coming citizens that passion for their city that prompted Paul to declare, "I am a citizen of no mean city!" and that evoked from the youth of Athens that wonderful pledge of fealty:

I will never bring dishonor or disgrace upon my city through any act of mine, nor desert my suffering comrades in the ranks. I will fight for the sacred ideals and standards of my city, both alone or with many. I will respect and obey her laws and seek to impose a like obedience and respect upon the part of those above us who are prone to annul them and set them aside. Thus in all ways I seek to transmit my city, not only not less, but greater, more beautiful, and better than it was transmitted to us.

—James Schermerhorn, in "The Pew Preaches,"
From The Presbyterian Advance.

The Sabbath Recorder

VOL. 111

SEPTEMBER 28, 1931

No. 13

THE VOICE of a majority swaying the course of government does not insure good government, except it be the voice of a well-informed and well-intentioned people.

—The Monitor.

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SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

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

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

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

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(INCORPORATED, 1916)

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The Sabbath Recorder

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

VOL. 111, No. 13

PLAINFIELD, N. J., SEPTEMBER 28, 1931

WHOLE No. 4,516

EDITORIAL

ANOTHER DAY

Who has not rejoiced in another day? To arise from restful sleep, with a tired body rested, with nerves steadied and mind renewed, with new vigor and new hope to face another day—ah! that is a joy of life. To tackle the unfinished task then is a pleasure. With real zest one attacks the problems and brings the best of his powers and concentration of mind to bear upon them regardless of the difficulties. With courage and vision, too, one may seize upon new duties and tasks.

"Another day" opens up large possibilities for helpful loving service by the waysides of life. Many of Christ's most valuable ministries were performed while he was "on the way." Each new day with him found his eyes open and heart responsive to the needs of people whom he met as he passed along. Such was his ministry to the woman at the well of Jacob; that to the son of the widow of Nain, and the blind

Profanity One often wonders why profanity is so common. There seems so little gained by it. One violates the eighth commandment of God's law with the expectation of being benefited or made richer by his steal. Or the law against murder is broken to satisfy revenge or hatred or that another's property may be appropriated. But that anyone gains by taking the name of God in vain is hard to conceive. Nothing is gained by profanity. No injury is done anyone by profanity except the one indulging in it. In fact, the habit fixes itself upon the user until his own conscience becomes hardened—he himself scarcely realizing that he is using such language, or sensing at all that he is dishonoring God.

Profanity is the most senseless and useless sin committed by the human race. At the same time it is looked upon by the general run of people as the lightest of all sins.

man crying out on the Jericho street. One may not be unwarranted in supposing each morning found him, as it finds you or me, with the unknown possibilities of another day open before him. Well for us if we learn from him the secret of the early morning prayer.

"Another day" will no doubt bring opportunity for a friendly greeting, a pleasant smile, or an encouraging word. It may not bring the *big* task, or the long looked for job, but it is boundless in opportunities for kindly courtesies and for ministries, the omission of which might even be unnoticed.

One thinks, too, of blundered tasks and unsatisfactory accomplishments when he considers another day. May there not be a chance to rectify mistakes, to undertake over again the task that was so poorly started yesterday? Certainly the day will be blessed with lessons learned through failure and mistakes. Let us thank God for another day and take courage.

Why it should be so regarded is not easy to see. The Bible does not uphold any such feeling. "Swear not at all" we read in James. It may be averred that the injunction against swearing was a condemnation of the habit of calling God to witness or judge of the truth of what one has spoken. But if such be the case, it only makes its bearing upon profanity the greater. If one is condemned for lightly using God's name in calling him to witness, much worse is that use of his name in profanity for which no man can possibly offer a reason or an excuse. How deep-seated in the human heart is irreverence!

The Holland Conference That the Seventh Day Baptist churches of Holland have maintained annual conferences during the past fifteen years may be a matter of surprise to many of the RECORDER readers. But

such is the case, as it appears from the recently received report of the "Fifteenth Annual Conference" made by Rev. James McGeachy of Mill Yard Church, London. The acting editor is confident this report will prove both interesting and illuminating to readers of this periodical. Those who attend our own annual meetings will appreciate what such gatherings must mean to our Holland brethren. We are very much pleased to have Mr. McGeachy's story of this meeting and of his own reaction unconsciously transmitted in his writing.

The report which will be found in this issue is deserving of a careful and sympathetic reading. That it will receive such from a large number of our readers the writer has no doubt.

In later issues will appear from the same source two articles having to do with Mr. McGeachy's experiences following the conference. These articles will prove of large interest, the second of the two being something of his conversation with a Jewish rabbi on Calendar reform.

The common interests and tasks of Seventh Day Baptists should draw the churches at home and abroad closer and closer together as the years go by. We are glad Brother McGeachy had the privilege of attending the meetings in Holland. An occasional exchange of delegates between our two conferences would be of great benefit to both peoples. Many of us remember with utmost pleasure the visits of Elder G. Velthuysen years ago, and of his son, Sir G. Velthuysen, Jr., in 1914, who had to hasten home from Conference without visiting our churches, as had been planned, on account of the breaking out of the World War.

THE CONFERENCE IN HOLLAND

BY REV. JAMES MCGEACHY

On Thursday, August 6, it was my privilege to leave London for Holland. The sea was calm, but the sky was cloudy with several showers of rain.

The passengers were few, but among them was a Roman Catholic priest whom I engaged in conversation. He was a teacher of dogmatic theology in a college in North London. He also taught in Holland and in Rome. These colleges are for the training

of converts from Protestantism. He was well up in all controversial points, but he told me that in all his twenty years of experience he had found controversy unsatisfactory, and preferred to devote his time to constructive work. We also discussed the Sabbath question, after I told him I was a Seventh Day Baptist. He said that Protestants were certainly not consistent with their principle of the Bible only as a rule of faith. He contended, however, that it did not matter which day was kept, and that God had given power to the Church to change the day. He had to admit that the Church had no authority to tamper with the other nine commandments. I told him that it was impossible for the Church to change the Sabbath, since it commemorated God's rest on the seventh day, and if we observed Sunday in memory of Christ's resurrection it was a different institution altogether. God himself could not change the Sabbath, therefore he could not give the Church power to do so. I gave him a copy of "Christ Our Priest," and bade him goodbye as we disembarked at Flushing.

Brother Velthuysen met me about 10.30 p. m. at the Amsterdam station. On Friday evening we went to Haarlem for the opening meeting of the conference which was held in the little church building there. Brother Velthuysen spoke on the Christian's Armor in Ephesians 6. The church was full. At the close of the meeting I was introduced to Brother Zyp, the latest convert to the Sabbath, a former evangelist and colporteur. He knew English, and it was arranged for him to room with me at the hotel. He has written a tract on baptism which has created a stir, judging by the press cuttings he showed me written by opponents of the truth. He has three grocer shops and is planning to open a fourth. He will be a great help to our cause in Holland.

Rev. Pieter Taekema preached on Sabbath morning. This was followed by the communion service. The congregation sat round the walls in a double row, the table being in front of the pulpit. Pastor Taekema, after the blessing, served us with the bread himself, and then the two cups were passed round. Several testimonies were then given, and Brother Taekema interpreted while I spoke. Finally all stood, and gripping our neighbors' hands formed a large ring round

the church and sang the doxology. It was very impressive.

After dinner, which was served in the church, and did credit to the sisters who had labored to prepare it, the afternoon session began about 3 p. m. Two questions were discussed.

1. Our attitude to other churches and denominations. This was led by a paper read by Brother Boulogne. He advocated a friendly attitude in which he was supported by Brother Taekema, who often preaches in other churches, and by Brother Velthuysen, whose splendid work in connection with the Midnight Mission has been strongly supported by the leaders of the Dutch Reformed Church.

2. The Character of the Church led by Pastor Taekema. Both points were followed by lively discussion. Since I do not understand Dutch I understood very little of what was said, but managed to learn a few Dutch words. The congregation sat at the tables during this session and tea and biscuits were served from time to time. It continued from 3 to 7 p. m.

After tea I had a pleasant visit at the home of Sister Mol, where I had an interesting discussion with Brother Westerdal, elder of the Amsterdam Church, who, like myself, was formerly an Adventist. He still retains some of his former ideas which I have discarded, about the Millennium and the restoration of Israel. The conversation revolved around Abraham's seed, and natural and spiritual Israel. I pointed out that Old Testament prophecy and Pauline theology could only be reconciled by natural Israel becoming a spiritual people through the acceptance of Christ; and also the evident distinction between Israel, the ten tribes, and Judah the two tribes in prophecy. It is hopeless to attempt to understand the major and minor prophets if this distinction is not borne in mind. It was getting late so we had to depart. Brother Zyp had acted as interpreter.

On Sunday morning the young people went for an outing to Bloemendaal on the coast in two motor cars. One belonged to Brother De Jong of Leeuwarden, who treated me so well last year. The other belonged to Brother Reismar, who was originally a member of the Dutch Reformed

Church. He became an Adventist, then joined the reform movement, and finally drifted into the world. About six months ago he was brought back to repentance, and resumed the keeping of the Sabbath, and has now decided to join us. It was windy, but we found a sheltered place behind the dunes, where after a photograph was taken, I spoke to them on Cairo and its mosques and the pyramids which I had seen while a Seventh Day Adventist missionary in Egypt.

During the morning the other members had a business session of the conference, discussing the work in Holland and Java, and *The Booschapper*. They were interested by the news of the increase of the circulation of *The Sabbath Observer* in England, and astonished by our plans to sell 50,000 copies of a shilling book, which I have written, during the coming year by colporteurs. The book is called *Tales from the East*, and is published by our own publishing house, the Evangelical Sabbatarian Mission Press in London.

At the afternoon session I spoke on "Christ Our Priest," with Rev. P. Taekema as interpreter. Brother Westerdal assured me at the close that he thoroughly agreed with all I said about the teaching of Hebrews on this occasion.

At the end of my address I had a pleasant surprise. It was decided that a special collection should be taken for the funds of the Evangelical Sabbatarian Mission in England. Fifty-seven gelders were raised, amounting to £4-13-8 (about \$23.25). I thanked them for this display of brotherly love, and their interest in the work in Britain.

Brother Bosch then spoke on "How we may receive the gift of the Holy Spirit." This was followed by much discussion.

Sister Mol then read a paper on "Care for Our Daily Bread." It was presented from the spiritual plane of trusting God to provide work, and the means of living. Brother Zylstra followed with a talk on "Organized efforts to find employment for Sabbath keepers." It seems that in Holland there are opportunities for employment in the public services, such as the post office, trams and railways where they can work regularly on Sundays, and so release

many with whom Sunday work is unpopular. This of course depends on the good will of the managers and directors. In the discussion which followed, suggestions were made as to trades suitable for Sabbath keepers, such as tailors and shoemakers. Brother Reismar raised a laugh by saying that another brother had chosen the best job, in being a gardener for the flowers and vegetables which continue growing on the Sabbath!

The last item on the conference program was the farewell to Sister Mol who is going to work in Java. Many spoke on this occasion, a number being independent Sabbath keepers who had come specially to bid her Godspeed. About one hundred were present. Sister Mol spoke of her spiritual experience, and the great influence which Brother Velthuysen's father had had on her life. This aroused much emotion. I said a few words of farewell through Brother Velthuysen. Two presentations of money in envelopes were made to Sister Mol from the churches at The Hague and Rotterdam by Brothers Schwinkel and Van der Kolk.

The meeting was brought to a close by the singing of a duet in English by Pastor Taekema and one of the sisters. After the benediction there were many farewells as the brethren and sisters separated to return to their homes in the different parts of Holland. They all desired me to convey their love to the "Mill Yard" Church, for which they have a great regard as the mother church. It had been a time of great blessing for all.

WORSHIP

BY MRS. TRELLE F. EWALD

(A member of the Garwin, Ia., Church)

In every person is born a desire for some form of worship. Through the ages people have worshiped various things in varied and interesting ways.

In the present day however we think of the term worship as referring mainly to the worship of God.

We have the subject naturally falling into several divisions, namely, personal and family devotions, and group and church worship.

Looking at these separately let us first consider personal devotions, which include daily prayers and Scripture study and the taking of a willing part in group demonstration.

To accomplish any end it is necessary to have formed a definite plan of action. So to make one's daily devotions really the most satisfactory and effectual one must have a certain defined plan. This plan might be made to cover a week, say, and the devotional period of each day be given over to study of some particular line of interest with each day's reading being in harmony with those preceding and following it. To have a plan, however, is not sufficient. One must needs be diligent and regular in adhering to this plan in order to obtain the greatest possible spiritual benefits.

Family devotions should be held in every home. Our children should not only be taught to repeat the words of a stipulated prayer but to "pray," for as we read in James 5: 16, "The effectual fervent prayers of a righteous man availeth much." And there is no better place to learn this need of prayer than in the home.

Just as an individual needs a definite plan, so does a group such as the Christian Endeavor need a plan in its services. Whatever the theme, and there should always be one definitely stated, it should be followed through the program with music, prayer, readings, etc., in harmony with this theme. Then if the members will put aside frivolity and give their whole thought to the meeting they will bring out the very best there is in them, for true worship draws out the best in music, talks, helpfulness, etc.

Church worship calls especially for attendance, support, and loyalty. One can expect to reap little benefit from church membership if he is not willing to give his time and energy and both financial and moral support to that church and its various organizations.

There is nothing more beautiful, more thrilling, or of more benefit than devout Christian worship, and too much consideration cannot be given to the problem of encouraging more earnestness among the young people in their worship of God, both in private and in public.

MISSIONS

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

MINUTES OF ANNUAL MEETING OF MISSIONARY SOCIETY

The annual meeting of the Seventh Day Baptist Missionary Society was held in the Pawcatuck Seventh Day Baptist church, Westerly, R. I., September 16, 1931, President Clayton A. Burdick presiding.

Prayer was offered by the president.

Upon motion the president appointed as a committee on nominations Ira B. Crandall, Albert S. Babcock, Charles H. Stanton, Rev. Harold R. Crandall, and Karl G. Stillman.

A communication from eight of the members of the nominating committee of General Conference was referred to the nominating committee.

The committee reported, recommending the following officers for the year ensuing:

OFFICERS

President—Clayton A. Burdick, Westerly, R. I.
Recording Secretary—George B. Utter, Westerly, R. I.

Corresponding Secretary—William L. Burdick, Ashaway, R. I.

Treasurer—Samuel H. Davis, Westerly, R. I.

BOARD OF MANAGERS

Ira B. Crandall, Westerly, R. I.; Albert S. Babcock, Rockville, R. I.; Charles H. Stanton, Westerly, R. I.; Willard D. Burdick, Rockville, R. I.; Corliss F. Randolph, Maplewood, N. J.; Clayton A. Burdick, Westerly, R. I.; Samuel H. Davis, Westerly, R. I.; John H. Austin, Westerly, R. I.; William L. Burdick, Ashaway, R. I.; Robert L. Coon, Ashaway, R. I.; James A. Saunders, Westerly, R. I.; George B. Utter, Westerly, R. I.; Edwin Whitford, Westerly, R. I.; Laverne D. Langworthy, Westerly, R. I.; Harold R. Crandall, Westerly, R. I.; Mrs. Clayton A. Burdick, Westerly, R. I.; Allan C. Whitford, Westerly, R. I.; Miss Amelia Potter, Westerly, R. I.; Mrs. Elisabeth K. Austin, Westerly, R. I.; Walter D. Kenyon, Ashaway, R. I.; Karl G. Stillman, Westerly, R. I.; Mrs. Anne L. Waite, Bradford, R. I.; Morton R. Swinney, Niantic, Conn.; Carroll L. Hill, Ashaway, R. I.; Ahva J. C. Bond, Plainfield, N. J.; Charles E. Gardner, N. London, Conn.; Everett T. Harris, Waterford, Conn.; John S. C. Kenyon, Ashaway, R. I.; Herbert C. Van Horn, Dunellen, N. J.

The report was adopted.

It was voted that the annual report of the Board of Managers of the Seventh Day Baptist Missionary Society, as approved by said board at its meeting held in Westerly, R. I., on July 19, 1931, be approved and also that the society have said report printed in the Seventh Day Baptist Year Book.

Voted, That a committee composed of the officers of the Board of Managers, the Investment Committee, and the auditors, be appointed to take action on and make recommendation in accordance with the recommendation of the Seventh Day Baptist General Conference that had to do with the auditing of the books of the societies of the denomination by auditors of recognized ability selected from outside the membership of the organization, and to recommend to the Board of Managers at the next regular meeting, or a special meeting, any action which might be taken to strengthen the financial standing of the society.

The minutes were read and approved.

Those in attendance were: Clayton A. Burdick, George B. Utter, Samuel H. Davis, Albert S. Babcock, William L. Burdick, Ira B. Crandall, Rev. Harold R. Crandall, Charles H. Stanton, Karl G. Stillman, John H. Austin, Dr. Anne L. Waite, Everett T. Harris, Mrs. Harold R. Crandall, Rev. William D. Burdick, Mrs. Willard D. Burdick, Rev. Carroll L. Hill, Charles E. Gardner.

Following prayer by Rev. Harold R. Crandall the meeting adjourned to meet in annual meeting at the same place on the third Wednesday of September, 1932, at 9.30 a. m.

GEORGE B. UTTER,
Recording Secretary.

September 16, 1931.

LETTER FROM HOLLAND

To the Board of Managers of the Seventh Day Baptist Missionary Society.

DEAR BRETHREN:

Enclosed please find the statistical report of the Amsterdam Church. We did not receive a blank for this church, so we send you the directory and the numbers on a separate piece of paper. No doubt you will have received meanwhile the blank of the Haarlem

Church filled in by the clerk of Haarlem, Mrs. Mol v. d. Steur.

In the report of last year we mentioned the separation of the Haarlem and Amsterdam churches. In a combined meeting of the members, living at Haarlem and Amsterdam, held on June 1, 1930, it was decided to reorganize the Haarlem Church and to divide it in two independent churches, viz., Haarlem and Amsterdam. We agreed that after a year we should meet again and take a definite resolution in the light of a year's experience. We trusted we should then be able to judge if separation had proved to be the better way.

Meanwhile, however, the Haarlem Church was struck by a very grievous blow in the sudden death of Elder Nieuwstraten after a short illness on December 6, 1930. We all loved Elder Nieuwstraten very much. He was a faithful servant of Christ and the Church. We saw in him a good future pastor and expected that under his faithful care a period of new flourishing would come for the Haarlem Church. He was a man of deep spiritual experience, well versed in the Scriptures, and a good preacher and teacher. All these beautiful expectations passed by at his sudden death. The Lord has wonderfully comforted and strengthened his gentle widow and her four young children, three sons and a daughter, the eldest thirteen, the youngest seven years of age. She is living now in the sexton's dwelling adjacent to the chapel. At Brother Nieuwstraten's funeral on December 10 great sympathy was shown by our own people and his family. All of us were deeply moved and could not understand why the Lord so suddenly and completely took away all our expectations. Still I afterwards observed a very remarkable coincidence.

The tenth of December, the day of the funeral, was also my father's birthday. You know my father was the first Christian Sabbath keeper in Holland and the founder of the Haarlem Church. It made us feel the loss of Brother Nieuwstraten so much the deeper.

Still, at the eve of the tenth of December, Tuesday, the ninth, a meeting was held at Amsterdam, where Mr. A. Zyp, a well-known leader of revival meetings, publicly

answered for the reason why he retired as such. He gave a stirring account of his conversion and baptism and his life-work, and closed by saying that he felt not satisfied at only telling people to come to Jesus and accept salvation in his Name but felt urged to teach, too, to observe all things the Lord commanded. Then he spoke about the way in which he had found the light of the Sabbath. In the course of his oration he said to his audience: "Tomorrow (the tenth of December) will be my fortieth birthday. I am grateful for all the blessings the Lord bestowed upon me in the first period of my life. I trust he will lead me by his Spirit and bless me no less in future in the way of obedience to his commandments."

I had not been able to attend that meeting, but other people told me. You may easily imagine how deeply I was struck by the coincidence of these facts on the tenth of December. I saw a prophecy of new hope in it. Neither Brother Zyp himself nor any other person was aware of that coincidence. Adventists had been the first to speak to Brother Zyp on the Sabbath question, and in the beginning he attended their meetings. He did not agree, however, with some of their doctrines and peculiar views and came to visit us. Though he has not yet joined our church, we hope he will do so before long. He is a dealer in butter, cheese, and eggs, and as soon as he had been convinced of the Sabbath truth he had his three shops closed on the Sabbath. Everybody prophesied the ruin of his affairs if he closed his shops on the best selling day of the week in a time when business is at such a low ebb. However, his business is still going on, though slowly. He is a very industrious man in business and a spiritual man at the same time, a good orator and a public advocate for the Sabbath and baptism. I trust the day will come that he will be one of the leaders in our Seventh Day Baptist fellowship. I hope we shall not be disappointed in him.

I cannot deny that such has been the case in regard to Brother Vos, about whom I wrote in my letter last year. He now lives at Amsterdam and is still associated with my work outside the church, but in our church affairs he shows very little interest.

There seems to be no question any longer with him and Mrs. Vos about their baptism and joining the church.

Besides the death of Brother Nieuwstraten the principal fact in the history of the Haarlem Church last year was the decision of Mrs. Mol to go to Java on the unanimous call of our friends there. Sister Slagter has grown quite exhausted. She remembered in the course of last year the day that she came to Java to assist Sister Jansz, twenty-five years ago. There were many touching proofs of interest on that day from the missionaries and official and non-official persons interested in the neighborhood. Mrs. Mol intends to go in the beginning of September next. We hope her decision will prove to be the right thing in behalf of the work in Java and the beginning of a new period of blessing there. Some of us, however, are in doubt about this matter. Mrs. Mol's departure will create a serious loss to the Haarlem Church, which she loved and has served with all her heart for many years.

We rejoiced last year in the arrival of Brother and Sister Boulogne from Rotterdam. They joined the church, and Brother Boulogne found employment at my office at Amsterdam. He is traveling to and from now every day. They are active members, keenly interested, and participating in church work.

Another rejoicing fact was the visit of Doctor and Mrs. Randolph to Holland. During their stay in England we had the privilege of assisting in the ordination of Rev. Mr. McGeachy as pastor of the Mill Yard Church. We then invited Doctor and Mrs. Randolph to come over to Holland. They accepted our invitation, and during their stay at our home they attended services in the church at Haarlem and Amsterdam. We keep most happy remembrances of their stay here.

Then we recently had the visit to Holland of our dear Brother H. Pieters, deacon of the Alfred Church, who left the Haarlem Church to go to America twenty years ago. He came on the occasion of the silver wedding of his eldest daughter, Mrs. Ouwerkerk. He will tell you all about our people under the fresh impression of his visit, which was a constant festival to him and a great pleasure to all of us.

We were greatly surprised last year by the reversion to the Sabbath of a former well-known Christian Sabbath keeper at Bennekom, near Arnhem, who had left our cause. His name is Mr. Rynsma. He is now regularly meeting on the Sabbath with the family of Brother Munk and other lone Sabbath keepers in the neighborhood of Arnhem. Brother Taekema regularly visits, usually thrice a year, the non-resident members of the churches and other lone Christian Sabbath keepers all over the country. I trust he will have reported to you about the other churches and about his travels.

Let me add now some of the principal facts of the Amsterdam Church. I have already mentioned the conversion to the Sabbath of Brother Zyp and his interest in our Seventh Day Baptist denomination. At our invitation he sometimes leads our services in my absence here and in other churches. We hope he will join us before long.

The Amsterdam Church rejoiced this year in the baptism of two young sisters about twenty years of age: Ida Westerdaal, daughter of Elder Westerdaal, and Sara Luteyn, daughter of an old faithful couple, non-resident members at Breskens. Both are true and faithful disciples of Christ.

Another rejoicing fact was the marriage of Bertha Verkroost of our Amsterdam Church to Jan van Es, member of The Hague Seventh Day Baptist Church. Both are members of good standing. They formed a new happy Seventh Day Baptist home at The Hague, where we all are cordially welcome and where Rev. Mr. Taekema especially finds Christian hospitality in his travels in that part of our country.

We are busy now in the preparation of our National Conference, to be held in the mother church at Haarlem August 7 to 9. This conference will be important because of the approaching departure of Sister Mol. Another special feature of this conference will be the presence of Rev. and Mrs. McGeachy of the Mill Yard Church in London. The program of this conference will be interesting indeed, and Brother McGeachy will take part in it. He is especially enthusiastic about the work among young people. This work is going on at

Amsterdam, The Hague, and Rotterdam in the same way as last year. They have their weekly meetings regularly, and occasionally a social or public performance is arranged.

This letter has grown long. I hope I have not demanded too much of your patience.

Let me conclude by declaring that we hope faithfully to remember our American brotherhood and the approaching Conference at Alfred in our prayers and that we pray all of you will remember us and the cause in Holland and Java at the throne of grace.

With Christian greetings,
Yours in Christ,
G. VELTHUYSEN.

*Amsterdam, Holland,
July 9, 1931.*

REV. D. BURDETT COON WRITES FROM JAMAICA

DEAR RECORDER READERS:

We are spending a few days at Warsop in Trelawny Parish. I wish you might sit with me this morning on this cot bed on the front veranda of the little cottage where we are staying. A wonderful view would greet your eyes. We are 2,400 feet above sea level among beautiful hills and mountains. From right here looking in one direction we see the tops of five ranges of hills or mountains. In all other directions the scenery is grand. To the northwest looking over the city of Falmouth we get a far view of the Caribbean Sea. Farther yet looking to the southwest over the city of Black River we behold the same Caribbean Sea from the other side of our beautiful island. We very much enjoy the sunshine, the coolness, and the clouds. Many times the clouds are above us, sometimes we are in the midst of them, and frequently they are below us. Nestled against the mountain sides in the distance with the bright sun shining upon them they remind us of the snow banks we have seen so often on the sides of the Rocky Mountains, but here the hills and mountains are covered everywhere with rank vegetation. Right about us are mango, coconut, banana, and many other kinds of trees. Great fields of banana trees are in plain view in the valleys below

us. John Crows (turkey buzzards), banana birds, and humming birds, as everywhere in Jamaica, are flying and flitting about. Sometimes flocks of parrots go chattering by.

Many loads of bananas pass our door on the government highway, some in two-wheel carts drawn by three mules to each cart, many in big auto-trucks. The latter loads, for size, resemble loads of hay we see in the States. They are taking them all to Balaclava, eleven miles away, the nearest railroad station. From there they go by rail to Montego Bay, nearly fifty miles farther on, and from thence by boat to the States, Canada, or England. But you are tired by this time, and wonder why I do not change the subject. You would not want to change now if you were here, but you are not here.

"Why are we here?" The long continued hard work and the thirteen months (?) a year of summer heat we have in the lower altitude had about worn our nerves to a frazzle. Like many other people in Jamaica we got "prickly heat" that meant itch, itch, itch, scratch, scratch, scratch. Then, to make bad matters worse, boils came to pester us. Fortunately for me we got up here before mine got so bad. I shall soon be well again. The climate is simply delightful up here, so we shall soon return to our work much refreshed and rested.

When writing you last we were with our Bowensville Church. They had a good entertainment under the direction of Sister Ida Gordon, when they raised some more money for their church building fund. While there I baptized four more candidates who united with the church. Since that time I have married two couples there. I am expected to baptize more when I go there again. This church, which I helped to organize a few years ago with eight members, now has seventy-two members. They are praising the Lord all the while for his wonderful works. Then we visited our Bath Church where I received another young man, a convert to the Sabbath who had been worshiping with them for some time, into membership with them. He came to the Sabbath through the faithful labors of Sister Ella Gordon Anderson, a member of that church. This church is wanting us back with them again soon for more special effort among them.

In six places right now people are anxiously waiting for us to come to their help. In five of these, candidates are already waiting for baptism so that they may unite with our churches. The work is too big for me. I am unworthy such high demands and unequal to such a mighty task. But we do love the people and the work. If only we were twenty or thirty years younger, we would want to dedicate our lives to gospel work among these our brothers and sisters in Jamaica. We are earnestly asking the Lord to put it into the hearts of some consecrated man and wife to take our places in this great work when we must lay it down. In the meantime we need your earnest prayers for wisdom from on high and strength from the heavenly Father to be given us according to our great need.

That was a fine illustration that Secretary Burdick gave at the General Conference about the sick keeper of Webster's farm, who, inspired by Webster's words, was led to cry, "Bring me my boots." The great need and opportunity in Jamaica, the Word of our God, and the Holy Spirit long ago inspired us to give our poor selves for all they are worth to these our black brothers and sisters in Jamaica. God is enlarging the borders of our denomination in converts gained for Christ and his Sabbath, and in new churches and Sabbath schools organized in Jamaica as he is not enlarging them in any other quarter of the globe. In spite of the efforts of some to make us sick and put us to bed, our boots are on, and we are in the thick of the fight for truth and right and the salvation of precious souls in Jamaica. Pray for us that the Master's Spirit shall control us in all things.

Sincerely yours,
D. BURDETT COON.

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

LETTER FROM CHINA

DEAR RECORDER FRIENDS:

This is Sabbath of Conference week. I know that it must be nearly dawn in Alfred and that the New York State hills will soon be bathed in glories that painted the moun-

tains of Chekiang this Sabbath morning. I'm praying that this day may be blessed in Alfred.

Vacation days have been flying past packed full of rest, fun, and inspiration. I think I shall describe just one day as a sample of many others.

That was yesterday when Miss Ramsay and I, as teachers in the Sunday school, were invited to go with high school classes to Badur. The clouds had not yet risen from the valley when about twenty-five of us started gayly down the mountain, scornful to ride in the sedan chairs with their three brown-skinned bearers chattering in a strange dialect about our funny foreign costumes.

For about a mile we went down, down, down winding stone steps through breezy bamboo woods bordered by clear, cold streams dashing over many rocks. Then for about six miles we followed the turns of the narrow valley. Once we stopped by some tall cedars to rest and fill our canteens at the spring.

Much of our way led through rice paddies, tall, thick, and green. Occasionally we passed bush cutters gathering fuel to sell in the cities. Our little stone path proved to be "Main Street" in several hamlets and passed through the temples. On the left were the inner courts with grotesque red and black idols glaring out at us. On the right were the stages where plays are given on feast days. Sometimes mangy curs came out and barked at us and naked children stared and called "foreigner." I was amused at the way the stream was covered over in each village by squash vines hanging from bamboo poles stretched from one bank to the other. Some villagers sat in their doorways or against the mud walls of their houses weaving bamboo baskets.

I knew we must be near our destination when I heard the shouts of the first boys to reach the swimming pool echoed from the rocky cliff that rose out of the water. We left the road and, pushing our way through the reeds and mountain bamboo, presently found ourselves in as delightful a spot as I have ever seen.

Most of these boys and girls had never swum in a natural stream before, since practically all water in China is polluted; so they fairly radiated joy as they dived from

the rocks, played on the sandy beach, and raced in the clear water. But we all thought that the best sport of all was our hair-breadth adventures on a raft of bamboo poles. We were so hungry that the chair bearers had difficulty in finding many scraps (they had already had rice at the village).

We allowed three hours for the return trip, and most of the girls were glad to take their turns riding in the seven chairs. I think it is great fun to swing along in the creaking bamboo chairs. But when my men set me down and begged me to walk up the mountain, my heart softened and I started climbing although the summit looked miles above. But the breeze was cool, the path shady, and there was water in our canteens. We were dripping wet when we reached the top of Mokanshan, so we stopped for a plunge at the pool.

Many other days have been as perfect as this.

But while we are playing here, the dead float in the streets of Hankow. Each day's paper brings more horrible reports of the flooded cities. They say that of all of China's calamities this is the greatest. The Yangtse River is twenty miles wide far inland, and the suffering it causes unthinkable. But what can we do? I suppose we can but pray and go on strengthening ourselves for a hard winter of contacts with disease and heartaches.

Dr. Thorngate is very busy caring for the sick here on Mokanshan. Dr. Crandall and Dr. Palmberg will have vacations as soon as we get back to Liuho. I shall be busy starting a new class of nurses.

Yours in the Master's service,
MIRIAM SHAW.

361 Mokanshan, Chekiang, China,
August 19, 1931.

MONTHLY STATEMENT

August 1, 1931, to September 1, 1931

S. H. DAVIS
In account with
THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY
Dr.

Balance on hand August 1, 1931	\$4,385.76
A friend	2.00
Interest on checking account	4.84
Memorial Board, one-third Cimiano tax	31.44
Onward Movement	1,183.95
Jessie and Marguerite Carpenter, debt	2.00
First Hebron	10.00

White Cloud, Dorothy Blake, debt	1.00
Seventh Day Baptist Christian Endeavor Union of New England, Jamaica Worker	20.00
	<u>\$5,640.99</u>

Cr.

Interest on notes	\$ 214.67
Wm. A. Berry, July salary	30.00
D. Burdett Coon, July salary, etc.	160.25
Ellis R. Lewis, July salary, etc.	125.00
Verney A. Wilson, July salary	66.67
R. J. Severance, July salary	41.67
W. L. Davis, July salary	25.00
John T. Babcock, July salary	16.67
E. H. Bottoms, July salary	55.00
A. T. Bottoms, July salary	25.00
James H. Hurley, July salary	50.00
S. S. Powell, July salary	41.67
B. I. Jeffrey, work on Pacific Coast	125.00
H. Eugene Davis, July salary, etc.	541.92
D. Burdett Coon	45.00
S. H. Davis, treasurer, deposit Income Account	300.00
Ralph H. Coon, July salary	125.00
S. H. Davis, treasurer, deposit Income Account	350.00
H. Eugene Davis, August and September salary	300.00
Treasurer's expenses	28.00

Total disbursements for month	\$2,666.52
Balance on hand September 1, 1931	2,974.47
	<u>\$5,640.99</u>

S. H. DAVIS,
Treasurer.

E. & O. E.

AN APPRECIATION

The Ladies' Aid society of the Seventh Day Baptist Church of Nile wish to offer an appreciation of the life of Mrs. Bertha Canfield. At the time of her death she was the loved president of the society.

Her willingness to help in any way, during the years that she lived among us, and her efficiency in our church tasks will ever be an inspiration to us. Always loyal to her home, her church, and the community and faithful to duty, she will always be cherished by those who knew her best.

She was called to her eternal reward June 10, 1931.

We extend our most sincere sympathy to her husband, her brother, and sister.

MRS. ALICE GREENE,
MRS. LUCY WELLS.

SEMI-ANNUAL MEETING

The semi-annual meeting of the Northern Wisconsin and Minnesota churches will be held with the New Auburn Church, October 16, 17, 18, 1931.

MRS. A. M. NORTH,
Corresponding Secretary.
New Auburn, Wis.,
September 17, 1931.

WOMAN'S WORK

MRS. ALBERTA DAVIS BATSON
Contributing Editor

MINUTES OF THE WOMAN'S BOARD

The Woman's Board met Sunday, September 13, 1931, at the home of Mrs. Edward Davis, Salem, W. Va. Members present: Mrs. George B. Shaw, Miss Lotta Bond, Mrs. Eldred H. Batson, Mrs. G. H. Trainer, Miss Conza Meathrell, Mrs. Okey W. Davis, Mrs. Harley Bond, Mrs. Earl W. Davis, Mrs. Edward Davis, and Mrs. Oris O. Stutler. Visitor: Mrs. M. Wardner Davis.

The meeting was called to order by the president. After the reading of the twenty-fourth Psalm, prayers were offered by members of the board.

The minutes of the previous meeting were read.

The treasurer's report was read and adopted and is as follows:

MRS. L. R. POLAN	
In account with	
THE WOMAN'S EXECUTIVE BOARD	
<i>Dr.</i>	
Balance August 10, 1931	\$ 92.75
H. R. Crandall, Onward Movement,	
August	31.32
Mrs. Lucy E. Sweet, Glenn Ranch, Calif..	10.00
	<u>\$134.07</u>
<i>Cr.</i>	
Mrs. George B. Shaw	\$ 20.52
Adams Center, N. Y., Ladies' Aid prize..	5.00
Lost Creek, W. Va., Ladies' Aid prize....	5.00
	<u>\$ 30.52</u>
Balance September 12, 1931	103.55
	<u>\$134.07</u>

Three dollars was received from Mrs. Shaw, the surplus of money allowed for her expenses to the Commission and the General Conference.

It was voted to accept the resignation of Mrs. E. F. Loofboro as treasurer of the board.

It was voted that the board send a letter of thanks to the Little Genesee society for

the presentation of the drama at the Woman's Hour of the General Conference. It was also voted to thank them for bearing the expense of the drama.

It was voted to send a letter of thanks to Mrs. H. Eugene Davis for her address at the Woman's Hour of the General Conference.

It was voted to send our thanks to the Evangelical society of Alfred, N. Y., for arranging for the woman's breakfast on Sunday morning at Conference.

Correspondence was read from the Missionary Research Library, New York City, requesting the reports of the Woman's Board since 1925.

It was voted that we send the reports requested and have the Woman's Board on the mailing list of the library.

Correspondence was read from Mrs. Mary West Moore of Riverside, Calif., and from Miss Anna M. West, Shanghai, China.

It was voted that the worship programs and the questions for the use of the societies be continued through the RECORDER for another year.

It was voted that Mrs. Shaw have charge of the worship programs.

It was voted that Mrs. Oris O. Stutler, Mrs. Edward Davis, and Mrs. Earl W. Davis prepare the questions.

These minutes were read and approved. Adjourned to meet with Mrs. Shaw in October.

MRS. GEORGE B. SHAW,
President,
MRS. ORIS O. STUTLER,
Secretary.

HELPING OTHERS GROW

BY FUCIA F. RANDOLPH

(Paper read by Mrs. S. J. Davis in the Woman's Hour at the Southwestern Association)

The subject I have chosen for this paper, helping others grow, is very similar to the title of a book Pastor Ehret loaned me, "Helping People Grow," by Daniel Johnson Fleming. This book is "an application of educational principles to Christian work abroad," and on first thought might not seem of great interest to us, but it is indeed full of helpful suggestions to anyone who wishes to make

his efforts to spread the gospel of Jesus effective. While not all my message will be based on Doctor Fleming's book, I am much indebted to him for many ideas here expressed.

Helping others grow is related closely to the theme of all our meetings and is a thought especially appropriate for the woman's hour. The very fact that we are concerned with such a subject is an evidence of growth as the years have passed since Paul taught the early Christians the fundamental beliefs and practices of those who were of the Way and instructed the women to keep silence in the churches. Our opportunities for service are not confined to good works. The woman in the home with a family of children about her can so live the Christ life that unforgettable impressions for right living will be left on the lives of those who touch her life so intimately. Then the greater part of the teachers in the schools of our land are women, and the daily life testifies constantly to Christ if one is living in close touch with the divine Master. One never knows what influence she may unconsciously be having on others. Oftentimes the most casual contacts, to say nothing of the more intimate relationships of life, leave lasting impressions. Perhaps a neighbor's child is in the home frequently. To be personal, a little friend of mine is forming the habit of daily Bible reading and prayer as an outgrowth of conversations we have had. Children are at times much inclined to imitate those who are older, so let us make our example such as to be helpful in every respect to those about us.

Physical and mental growth is not under consideration. Those are very necessary, and we may be responsible for them, too, but this afternoon our concern is with spiritual growth, "the producing in others of changes that lead toward a fuller and more satisfactory life—the creation of a type of person having the quality and spirit of Jesus Christ." Old ways of living and doing things must be given up and new habits formed, not merely in outward performance but in the inner life. One means through which this may be accomplished is the Bible school. So here the aim should not be only the teach-

ing of facts. "Mere knowledge about the life of Jesus is no evidence that the beauty and symmetry of his life have been felt and accepted or that tastes have been formed." What we are seeking is a change in the inner life of the pupil that will be reflected in his daily life. Ideas that are used and can be used often become much more effective for good than impractical ideas. A thing to be learned must be exercised, practiced, lived out, so we must use abundant illustrations from every day life to teach the lesson desired. One is more apt to do the things that bring happiness or satisfaction in the doing. It is for this reason that a word of praise for a deed well done is so helpful in character building. Bible teaching is not the mere covering of so much material but the bringing about of a new ability or an attitude in the pupil—changes in the living being. The Sermon on the Mount is full of good material for this purpose: "Let your light shine, first be reconciled to your brother, agree with thine adversary, love your enemies, cast out first the beam in thine own eye, ask — seek — knock."

In helping others to grow we must give them a chance to do things — even to learn by making mistakes. Perhaps it is easier for the Junior superintendent to direct even the smaller details of the work, but that is not helping the children to grow. Let them conduct their own business meetings, let them plan and carry through some interesting project. They may find obstacles, but if these are not too great they will surmount them and be stronger for it. Everyone enjoys doing the things he has helped plan.

In all our efforts to be helpful to others Jesus is our example. He was deeply interested in inner growth. He gathered about him a few men whom he trained and sent out to work for him in their own way. To us he says, "Learn of me." "He knew how to live, and helps us to understand the secrets of abundant life. He laid emphasis on doing as means of knowing. He dwelt among us . . . and he invites us to abide in the vine." He does not force our love. He stands at the door and knocks, but he leaves us free to open. We must be like him if we would win

others to the Christ life and help them to grow in the grace and knowledge of our Lord and Savior Jesus Christ.

THE SEVENTY-EIGHTH SESSION OF THE NORTHWESTERN ASSOCIATION

The Northwestern Association met with the Dodge Center (Minn.) Church July 9-12, 1931.

Theme—Christian Evangelism.

The association met Thursday night with Rev. C. B. Loofbourrow as moderator; Mrs. Eva Payne, corresponding secretary; and Mrs. Cora Bond, recording secretary. We were very fortunate in having three of our former pastors with us: Rev. James Hurley, Rev. E. M. Holston, and Rev. C. S. Sayre.

Rev. E. M. Holston gave the address of welcome and Rev. James Hurley the response. The sermon of the evening was by Rev. E. E. Sutton on "The Great Invitation: 'Come Unto Me.'" The first invitation was to the fishermen of Galilee, but it is the same call today—"Follow me," that has rung down through the ages. The youth and childhood of this country should be taught of God, and the way to get them to come to Jesus is by consecrated men and women. God needs fishermen and also those who will hear the call, "Come unto me."

Friday morning was the business meeting of the association at the church, and a get-acquainted meeting on the parsonage lawn for the young people.

Letters were read from Battle Creek, Garwin, Milton, and greetings from the Western Association. Rev. E. M. Holston gave a verbal report of the work of Edinburg (Tex.) Church of the Southwestern Association. A telegram from the SABBATH RECORDER was read.

At eleven o'clock came a symposium, "The Place of Education in Evangelism." (1) What Contribution Can Our Public Schools Make? by Mrs. Hurley Warren, was read by Miss Vesta Thorngate. (2) The Responsibility of the College in Christian Evangelism was by Mrs. Doris Fetherston and Rev. Mr. Thornell.

The noon Quiet Hour was in charge of Rev. Hurley Warren, who took for his theme Luke 9: 23, "And he said unto all, If any man would come after me, let him

deny himself, and take up his cross daily and follow me."

The main topic was Call to Complete Consecration:

Friday—Self-renunciation.

Sabbath—Daily cross bearing.

Sunday—Following the Master.

Friday afternoon came the Young People's Board program, arranged by Miss Dorothy Maxson, Milton, Wis.

Scripture reading as it might have been written to Seventh Day Baptist young people, by Paul, was given by Trevah Sutton.

Some of the problems of the Young People's Board were told by Miss Dorothy Maxson.

Paper—Devotions—Mrs. Trella Ewald.

Service Group—Miss Mary Thorngate.

Recreation and Fellowship—Miss Dorothy Maxson.

Prayer—Ormond Bond.

Young ladies' quartet—"Shore Lights"—Ethel Langworthy, Millicent Payne, Leona Bond, Elma Adams.

Sermon—"Capitalizing Youth Power"—Rev. Duane Ogden.

Text—2 Timothy 12: 4.

There's power in youth! Jesus was a young man and the twelve apostles were young men. Youth has faith, vision, idealism, and devotion.

The Friday night service was begun with a piano and organ prelude — Mrs. Doris Fetherston, piano; Mrs. Charles Thorngate, organ.

The vesper service, led by Rev. E. M. Holston, had the piano and organ supplemented by an orchestra — Miss Martha Coon, violin; Mr. Robert Randolph, cornet; Mr. Reginald Langworthy, saxophone — "Softly now the Light of Day," "Jesus, Savior Pilot Me."

We repeated the Shepherd Psalm in concert.

Prayers were offered by Mrs. Metta Babcock and Mrs. C. S. Sayre.

A male quartet sang—"Just Outside the Door"—Rev. E. M. Holston, Walter Bond, Charles Socwell, Reginald Langworthy.

The sermon was on "Evangelism and Prayer," by Rev. John Randolph. More is accomplished by prayer than oratory. Perhaps we ask amiss. We may make the wrong kind of prayers with no confession of guilt. There may be no recognition of

our own need of an awakening. There may not be penitence for wrong doing and confession of guilt. Ours may be selfish prayers. Pray to the heavenly Father.

A poem—for tired mothers at the end of Friday's work—"At the End of Day," was read by Mrs. Myra Barber.

Sabbath morning found us assembled at ten o'clock for worship again. Rev. E. M. Holston was asked to take charge of the service as though he were pastor. Of course it seemed natural to have him lead, as he has been our pastor so recently.

Our choir under the leadership of Charles Socwell and Elma Adams gave many inspiring anthems. Then Mrs. Clark Todd and Rev. E. M. Holston favored us with a special number, "Within the Walls."

The loose change in the offering was sent to the Onward Movement.

The sermon by Rev. E. A. Witter on "Evangelism and the Sabbath" was given in his own good way.

After the noon Quiet Hour mentioned before, was the Sabbath school hour, under the direction of Charles Socwell, our superintendent. After a song, "I Love to Tell the Story," and repeating the Lord's Prayer in unison, there was a talk to the children on "Anchors," by Rev. John Randolph. This was followed by a duet—"Son of My Soul"—by Mrs. Annie Churchward and Mrs. Eva Payne, accompanied by Mrs. Cora Bond.

Then came an exercise by "Character Builders," the young people's class. This exercise consisted in building a tower out of blocks, the foundation representing Christ. The other blocks were Faith, Love, and Hope, the last one being the Light, emblematic of the Holy Word of God, which is a lamp to our feet and a light to our faith. These blocks were bound together by gold bands representing the precious promises of God that never fail.

A duet—"Take Up Thy Cross"—by Charles Socwell and Elma Adams and a prayer by Rev. E. E. Sutton concluded the morning worship.

Sabbath afternoon there was a model Christian Endeavor meeting, conducted by Miss Dorothy Maxson.

A song service, led by Robert Randolph, was followed by a duet—"Through the Gates of Gold"—by Carol and Robert Ran-

dolph, with Miss Gladys Sutton at the piano, all of Milton Junction Christian Endeavor.

Topic—"How Far Can We Follow Jesus?"—John 11: 14-16.

"How Far Can We Follow Jesus in Our Occupations?"—Miss Vesta Thorngate.

After a song—"Am I a Soldier of the Cross?"—was a play—"And Peter." It was written and drilled by Mrs. Myra Barber of North Loup, and was repeated at this time by young people of this association. The first scene takes place in the upper room and the second in a modern home. Between scenes there was music by Miss Mary Thorngate. All the work on this play was done after Thursday afternoon.

Cast of characters:

Peter—Ormond Bond
John—Loyal Wells
James—Howard Burdick
Thomas—Philip Loofboro
Mary Magdalene—Leona Bond
Grandma—Verla Churchward
Mother—Millicent Payne
Mary—Dorothea Payne
Janice—Lucile Wells

Duet—"Abide With Me"—Mr. and Mrs. C. S. Sayre, accompanied by Mrs. Charles Thorngate.

Sermon—"World Evangelism"—Rev. James L. Skaggs. Christ had great popularity when the crowds wanted him made king. It now takes great stability to stand by Christ's teaching in these times. Christ died for us, but we cannot fathom its deeper meaning. Forget self, come, and follow Jesus. Not many will be asked to bear very great crosses. Consecration of self made Jesus a great evangelist. To be able to win souls to Christ depends on: (1) Personal experience—regeneration in one's own soul. (2) Fellowship of men and women who want to be and do right. (3) Qualification for evangelism. If the world is to hear the gospel it depends upon the groups of people.

The evening after the Sabbath was the woman's hour, prepared by Mrs. Lottie Langworthy and Mrs. Jennie Carpenter. Mrs. Charles Thorngate was the leader.

Song—"How Firm a Foundation."

Prayer by Mrs. Angeline Allen.

Greeting to Sister Societies—Mrs. E. M. Holston.

Evangelism—"The Art of Winning Souls for Christ"—Mrs. Ellen Socwell Ramsey.

Duet—"It Was for Me"—Mrs. Clark Todd and Miss Bernice Todd.

Paper—"Christian Evangelism"—by Mrs. Mary Andrews, read by Mrs. Lottie Langworthy.

Duet—"O Love, That Wilt Not Let Me Go"—Rev. E. M. Holston and Mrs. Doris Fetherston.

Paper—"What the Women Have Done in the Past"—written by Miss Stella Crossley, and read by Mrs. Fred Pamiter.

Paper—"What Should Be Our Goal for the Coming Year"—read by Mrs. Myra Barber.

Drama—"The Test"—by Milton Junction people.

Time A. D. 61-62.

Cast of characters:

Philemon—A wealthy citizen of Colossae, in whose home the members of the church of Colossae meet—a convert of Paul's—Rev. E. E. Sutton.

Apphia—Philemon's wife, Mrs. E. E. Sutton.

Archippus—Son of Philemon—a young man in the twenties, also an ardent Christian—Trevah Sutton.

Claudia—Sister of Apphia, recently converted by Philemon—Gladys Sutton.

Servant—Robert Randolph.

Musicians—Robert Randolph and Gladys Sutton.

Hymn—"O God, Beneath Thy Guiding Hand."

Dismissed by prayer by Mrs. Charles Thorngate.

Sunday morning at six o'clock the young people of the association met at the church and went out to Walter Churchward's picnic grounds for a fellowship breakfast.

Prayer by Rev. Hurley Warren.

Breakfast.

Prayer by Rev. James L. Skaggs.

The twenty-third Psalm was repeated in concert.

Reading—Paul Geisler.

Talks—"Personal Evangelistic Work for Young People"—Rev. Hurley Warren, Rev. Duane Ogden, Rev. John Randolph.

Stunts by the following groups: Albion, Milton Junction, Milton, New Auburn, North Loup, Welton, Nortonville, Dodge Center, Minneapolis, and Garwin.

They all joined hands in a circle and

sang, "God be with you till we meet again," and were dismissed by the Mizpah benediction.

In the Sunday morning business meeting the following vote was taken with reference to exchange of delegates: That this association reciprocate with sister associations who appoint delegates to us for 1932 (except the Southwestern Association, where we will send a delegate).

By accepting the report of the committee on petitions, the Northwestern Association goes to Battle Creek, Mich., in 1932.

The Sabbath School Board program was arranged by Rev. E. E. Sutton and was Sunday forenoon.

Hymn—"Take Time to be Holy."

Prayer by Rev. E. E. Sutton.

The needs of the Sunday School Board—Rev. J. L. Skaggs.

Religious Education and Evangelism—Rev. John Randolph.

Remarks by Rev. E. E. Sutton, emphasizing Leadership Training.

Sunday afternoon was a symposium—"The Home and Christian Evangelism."

(1) Its Responsibility—Mrs. Cora Bond.

(2) Its Failure—Mrs. Metta Babcock.

General discussion.

Then followed the program of the Missionary Board.

Foreign Missions—Rev. Chas. Thorngate.

Music on the saw—"The Old Rugged Cross"—Robert Randolph.

Home Missions: The Attitude of the Home—Rev. C. B. Loofbourrow.

Some Things the Churches Can Do—Rev. Angeline Abbey.

Duet—Mr. and Mrs. Walter Churchward.

Why I Believe in Home Missions—Rev. James Hurley.

The Sunday evening meeting was a union service with the other churches of Dodge Center. It began with a song service led by Mrs. Doris Fetherston. Mrs. Charles Thorngate was at the organ; Miss Gladys Sutton at the piano; Martha Coon, violin; Robert Randolph, cornet. After several numbers Paul Geisler and Charles Socwell played a Hawaiian piece on the mandolin and guitar. Then Robert Randolph with

Gladys Sutton at the piano played on his musical saw, "Whispering Hope" and "Wonderful Peace."

After a hymn, "Safely Through Another Week," by the congregation, Reginald Langworthy sang, "O Dry Those Tears," and "Trees," with Mrs. Thorngate accompanying.

A chorus of fourteen voices of men and young men at the association sang two selections, "My Anchor Holds" and "Church in the Wildwood."

An evangelistic sermon was given by Rev. E. E. Sutton. It was a powerful sermon, calling upon us as Christians and non-Christians to better service for Christ.

He prefaced his sermon by complimenting the people of Dodge Center upon our Vacation Bible school of three years ago. It was the outstanding rural school in the United States, heading the list, and he thought we ought to be proud of it. The enrollment was two hundred fourteen.

After reading and adopting the letter to sister associations, we were dismissed. It was time well spent to the glory of God. There were about one hundred people—delegates, non-residents, and children—here, and the association will long be remembered.

MRS. CORA BOND,
Recording Secretary.

EVANGELISM

ISAIAH 52: 1-10

BY MRS. ELLEN W. SOCWELL RAMSEY
(Paper given at the Northwestern Association)

The art of winning souls for Christ. It sometimes seems as if this has almost become one of the lost arts. A spirit of evangelistic apathy seems to have settled upon us, and it is apparent that we as a people must make more especial efforts if we are to retain our identity. How many of our churches ever have revivals as they did of old, when the hearts of the people were warned by sermons about Jesus Christ and him crucified?

It surely would seem nice to again hear an old-fashioned sermon, full of the spirit of evangelistic heartiness. And would it not be fine to hear, once more, a chorus of lay member responses of "Amen" and "Glory to God"? The old-time enthusiasm

seems to have died out, and people act as if they are ashamed of having any religion—like the man whose small son said, "Yes, dad is a Christian all right, but he ain't workin' at it."

In my childhood days we had for a neighbor Uncle Obediah Artman, who gave thanks to God for all things. Even when he went on a wolf hunt and broke through the ice, receiving a sound ducking, he scrambled up the bank and shouted, "Bless the Lord." His boots were then emptied of water, and with a red handkerchief tied over his ears in place of his lost cap, he went on his way singing, "Happy in the Lord." How many of us "Bless the Lord" today for the good things of life, to say nothing of doing so for our adversities?

Higher education seems to have usurped spiritual sermons in many cases, and the sorrowful form of our blessed Savior stands drooping in the background. When we put off our Pharisaical cloaks, bow our heads, and bend the knees before Almighty God in heartfelt adoration, then and not until then will the spirit of evangelism be revived.

I am sure I thank God that I was privileged to sit, a wide-eyed listener to evangelical sermons by our old-time pastors, and to listen to the prayers by men and women who were serving God outwardly as well as inwardly. The love and saving power of Christ was the weekly theme of these old-time pastors. Through the week when people went visiting, the church was the principal topic, together with the needs of the denomination as a whole. Did not evangelism in its various forms hold a more prominent place then than now?

If we could all go to Jamaica we could learn many lessons in evangelism. Perhaps we should be inspired to come home and go and do likewise. When we, here in this wonderful country of ours, shall wake up to the fact that we are poor and needy—when we shall prove to ourselves that we are plaiting anew the cruel crown of thorns for that kingly brow, driving again the rough nails into those tender hands and feet, and see again the blood shed for us all, then shall the spirit of evangelism enter in and great will be the harvest.

Sometimes it seems that the being poured from vessel to vessel has but hardened us

instead of refining and making us more fit for God's service. We are settled on our lees, and are content. Like the unworthy steward we hide our talents, and the work of evangelism waxes faint.

There must be activity in any cause for it to be successful. "Yet a little sleep, a little slumber, a little folding of the hands to sleep." Does not the vineyard of the slothful man testify against him? If we as a denomination are slothful, shall not the wrath of God be kindled against us? "Awake. Why sleepest thou?" King David tells us that those who sleep forget God. I wonder if Seventh Day Baptists are forgetting God, and what it will take to awaken us to a sense of our responsibilities.

Lay members as well as pastors must awake to active responsibility in the winning and saving of souls. We lay members are too prone to think the pastors can do it all; that when we are converted and our names are safely on the church roll, we can sit back at our ease and let the pastor use his distinctive business of showing us unto heaven. I suspect that many pastors have discovered that we who are asleep are not so easily shoved.

We must inquire daily at the throne of grace. Put on the whole armor of God, and lie in wait for the evil one and his legions. Then when there shall be the sound of moving in the mulberry trees, we must go forth against the Philistines shouting, "The sword of the Lord and of Gideon," and the battle shall surely be ours.

Example is one very good form of evangelism. The fathers and mothers in Israel whom you and I knew in our childhood days, are still with us in spirit, and we treasure their memory, being better men and women for having known them. We, too, are making history. Our every act is being noted and passed upon by the young people, and they in their turn are receiving the attention of the children. Each of us in the world must stand for either good or ill. We cannot serve two masters.

The little prayer meeting which my father and his two friends started seventy years ago, upon the wild prairies of Marshall and Stark counties, Illinois, still lives as a beautiful story in the hearts of the children and grandchildren of those who attended it. The influences thus set in

motion are still rippling on across the sea of time. Sometime they will beat upon the shores of eternity and these three God-fearing men shall receive their reward. This little prayer meeting was direct evangelism.

At one time the late Rev. G. J. Crandall, as pastor of our West Hallock Church, was holding a series of evening meetings. What he supposed would be the closing session came, and as far as he knew there were no encouraging results. Discouraged and almost heartbroken over his supposed failure, he fearfully, once more gave the invitation. Over yonder a young girl suddenly arose for prayers. Almost instantly her sister was on her feet beside her. Over here a young man stood. Down yonder was another, and here another. Boys here and girls there. All they needed was the example of that one young girl.

A halo seemed to rest upon the head of our beloved Elder Crandall as he stood with clasped hands and streaming eyes, while the whole congregation sat with bated breath, and the presence of the Almighty filled the room. Presently across the silence came the deep toned voice of our also beloved old-time pastor, Rev. Anthony Hakes, with his reverential, "Let us pray." Then followed such a prayer as only Elder Hakes could make, while those young people filled the front seats and stood with bowed heads.

That night will go with me to my Journey's end. How many of you have similar memories? Is not this evangelism? How do we know, who sit here today, who or how many of these young people and children will be influenced for good or bad by what we say or do, long years after our poor stammering tongues shall be silent in the grave?

"Be ye therefore perfect even as your Father which is in heaven is perfect"

Not all of us can preach, nor can all of us sing. But all of us can pray, and we can hold up the hands of those who can do the things that we are *not* able to do, and by so doing we are indeed telling the sinful world of the crucified Redeemer.

Sometimes the noise of strife almost drowns the voice of the Spirit and we must "Cry aloud and spare not!" Life is full of those being swept into the darkness of spiritual death and despair, through carelessness and unbelief, often brought on by

the ill examples of others—derelicts, floating hither and yonder, tossed about by every ill wind that blows, with no mast, sail, rudder, or pilot. Send out your cry of "Ship ahoy!" Launch the life boat of Jesus Christ and bring them into the fold, dripping though they may be with the pollution of crime and degradation. Clean them up with the love of Jesus. "It may not be my way, it may not be thy way, and yet in his own way the Lord will provide."

Not long since the worst flood in fifty years swept over southwestern Iowa. The winds blew, the rains fell, the floods beat upon us. Seven inches of rain in barely two hours! Flood waters raged over all the country, sweeping trees, bridges, buildings, and all kinds of stock before it to certain destruction. As dusk fell, a herd of cattle was caught in the boiling avalanche of waters. Fighting for their lives, they were fast approaching death in a vortex of tangled wire fences and tossing logs and trees. All at once, as the dusk deepened, a call clear and strong went out across that raging flood. Repeated again and again, it pierced the thickening darkness and reached the ears of a half drowned cow. She knew that voice and with an answering bellow she struggled towards it. Clear, reassuring, and commanding the call came again and again. Sixteen others of the herd also knew the voice that had never failed them, and they too struggled towards it, and at last the whole herd emerged, bruised and dripping, to be safely housed in warm, dry quarters.

Perhaps this is a homely illustration. But thousands of our fellow beings are in the raging stream of sin, and shall you and shall I stand idle while they go down to shameful deaths? Or shall we call across the dark waters, "Sinner, oh, sinner come home." In answer we shall hear from some poor repentant sinner:

"The way is dark, my Father! Cloud upon cloud
Is gathering thickly o'er my head, and loud
The thunders roar above me.
Oh, see—I stand
Like one bewildered! Father, take my hand,
And through the gloom lead safely home thy
child.

"The day declines, my Father! and the night
Is drawing darkly down. My faithless sight
Sees ghostly visions. Fears like a spectral band

Encompass me. O Father, take my hand
And from the night, lead up to light thy child.

"The cross is heavy, Father! I have borne
It long, and still do bear it! I cannot stand
Or go alone. O Father, take my hand
And reaching down, lead to the crown, thy
child.

If I have said one good thing today, may
God bless it and increase it, and at my
Journey's end may I see and understand.

"Be ye doers of the word and not hearers
only."

Botna, Iowa.

THE PLACE OF EDUCATION IN CHRISTIAN EVANGELISM

WHAT CONTRIBUTION CAN OUR PUBLIC
SCHOOLS MAKE?

BY MRS. HURLEY WARREN

(Paper read at the Northwestern Association
by Miss Vesta Thorngate)

"The Church and the State must be separate." Our public schools are a part of the State. How, then, can our public schools aid in Christian evangelism?

Any influence which molds character, either aids or hinders Christian evangelism. Because our schools have the lion's share of the time of our young people, their influence is of no small consequence. This influence may be observed in several different ways.

The school is the expression of the sentiment of the majority of the active citizens. When citizens elect school boards for their principles, rather than for the numerous and sundry other reasons occasionally existing, there will be hope of aiding Christian evangelism. For our boards either select or approve the teachers, the teachers influence the attitudes of the student body, and the student body expresses the sentiment. The entire situation may be "summed up" in the word "attitudes." What is the attitude of your public school faculty toward Christian agencies of evangelism? What are the attitudes of the individual members toward the Church and Church school? What are their attitudes toward those who have definite convictions? What part do they play in the Church and Church school life? Do they sing in the choir or teach a class in the Bible school—because they

are fitted for that type of Christian service? Do they practice Christianity? What are their attitudes toward the relation between education and Christianity? All of these influence the thinking, or lack of thinking, of the student body, and that of the non-Christian element in your community.

The public schools can aid Christian evangelism mightily by promoting fair attitudes through the wise selection of teachers—which in the final analysis comes back to you and me; for do we, or do we not, elect the school board? To whom should we make our complaints, if any—to the school board or to the student body? The public school is our business. If we attend to business our teachers will be the type we desire, and the student body will reflect their worth.

On the other hand, given a satisfactory school board, a Christian faculty—what can they do without the support of the "parent attitude"? Adverse criticism in the home is quickly reflected in the child when he enters the school room. A good teacher can do little without the kindly feelings of the student, and the young radical, by turning attention upon himself, becomes a hero, thus disorganizing the whole system. What is your attitude toward your public school and its worth while teachers?

The school and the Church may work together in a co-operative manner. Such trouble-brewing incidents as conflicting appointments, the unwise use and regard for each other's property, and many other elements which tend to alienate the two outstanding agencies of our modern system of education should be eliminated.

The public school can aid Christian evangelism by building sure foundations. In these days there is a great deal of emphasis placed on "Character Education" — and some sport made of the phrase. Yet if we can educate character to the acting point, it is well worth while. What better foundation could Christian evangelists wish than a keen sense of moral justice in the youth they are trying to serve?

Just so long as our schools are the training ground for our thinking, just so long can the public school aid or hinder Christian evangelism.

HOW FAR CAN WE TAKE JESUS WITH US IN SCHOOL?

BY HELEN LANDRUM

(Read at the Northwestern Association)

Just why Pastor Coon asked me to write about Jesus in school I cannot say.

Speaking from my own experience, if you let your classmates know that you are trying to live like Christ, they will respect you for it. In our high school (State Preparatory School) they have a great many activities on Friday night, such as Hi-Y Minstrels, Booster's Vaudeville, St. Nick's Play, etc. In the two years which I have attended this school many of my girl friends have asked if I were going to such and such a place. I would reply, "No." To their "Whys" I would say, "Because it is Friday night, and that is part of my Sabbath!"

Once I heard a girl friend tell about a Catholic girl, who always before entering a classroom, stopped, closed her eyes, and offered a prayer to God. I know that Jesus will go with you into your school life because he has with me.

Last year I took a course in geometry. I prayed that I might be exempted from the first semester examinations. I was. This semester I took a course in problems of democracy. I knew if I had to take the semester I could not pass it. Again Jesus answered my prayer because I was excused. The Lord helped me daily with my last semester American history, and so I had an average high enough to exempt me from history also. Yes, and nothing but the power of Jesus caused me to make a high enough grade to pass the semester in Spanish.

How far can we take Jesus in school? I firmly believe we can take him all the way—in the hall, classroom, and social functions of the school. If you don't believe me, try it and see.

"Oh, John," sobbed the young wife, "I had baked a lovely cake, and I put it on the back porch for the frosting to cool, and the d-d-dog a-a-ate it."

"Well, don't cry about it, sweetheart," he consoled, patting the pretty flushed cheek. "I know a man who will give us another dog."—*Selected.*

YOUNG PEOPLE'S WORK

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

GOOD CITIZENS

Christian Endeavor Topic for Sabbath Day,
October 10, 1931

DAILY READINGS

Sunday—Obey the authorities (Titus 3: 1, 2)
Monday—Live peaceful lives (Rom. 14: 19)
Tuesday—Build your city (Neh. 6: 1-3)
Wednesday—Maintain integrity (Ps. 15: 1-5)
Thursday—Support religion (Luke 7: 1-10)
Friday—Expose corruption (Micah 7: 1-4, 7)
Sabbath Day—Topic: What is expected of us as good citizens? (Rom. 13: 1-7)

[The notes on this topic are taken from the *Standard Christian Endeavor Quarterly* and the *Endeavorer's Daily Companion*.—C. A. B.]

"Fear God and pay your taxes;
Obey the law and vote your convictions;
And you will be Uncle Sam's boast."

SUGGESTIVE THOUGHTS

1. Obedience to law is expected. We may work to change the law, but must obey it while it is law.
2. Good will to all is expected. The quarrelsome person, continually at law with somebody or quarreling with somebody, is not up to the Christian mark.
3. The good citizen will support authority, denounce lawlessness, run dishonest officeholders out of office, refuse to be "bossed" by the ward boss, and will follow his own conscience.
4. The good citizen will vote on election day. The bad citizen surely will vote, and, if the good people stay at home, bad men will be made our rulers.

QUESTIONS FOR DISCUSSION

What would the Golden Rule do if applied to citizenship?
How should a good citizen fight evil?
What are the most serious dangers which our nation faces?

CHRIST'S AMBASSADORS

DEAR YOUNG PEOPLE:

Last Sunday evening, in response to an invitation received from a friend, I at-

tended a meeting of a state convention of young people from another denomination. As I entered the auditorium where the meeting was held, I was impressed by the large crowd of young people and the zeal which shone from their faces. I could see that they were sincere, Christian young people whose minds were on higher things.

The song service was very inspiring, for everyone sang, and sang from the heart. Many of the good old hymns were sung. As the audience sang those beautiful words, "Peace, peace, wonderful peace, coming down from the Father above," many of the young people lifted their hands and looked toward heaven, as if asking for that "peace which passeth all understanding." I shall never forget this beautiful, impressive scene.

An evangelistic sermon was preached, and it was very inspirational. It was not a sermon preached to please and entertain the audience; it was a straight gospel message, the kind we need to hear in all of our churches. One thought which the speaker expressed made me think seriously. He said that a certain man worked with another for over a year and never knew he was a Christian. He saw nothing in this man's life which showed that he was one. If we are Christians, why do we not show it by our daily lives? We are ambassadors for Christ, and, if we do not radiate his light to others, something is wrong with our lives.

Young people, are you letting your light shine for Christ? Does he mean anything to you? We are living in troublous times, when men and women are suffering mentally and physically, and are bearing heavy burdens. We see discontent and unrest all around us. If there ever was a time when people needed the Savior and his message of cheer, it is right now. Many people are seeking him as they never have before, while so many others are indifferent. We must carry the gospel message by our lives as well as by our words, and bring comfort to sin-sick souls. This is our duty and our privilege.

Yours in Christ's service,

LYLE CRANDALL.

Battle Creek, Mich.

CO-OPERATION OF YOUTH WITH YOUTH

E. CLAIRE GREENE

(Paper given at Young People's Hour at Conference, Sabbath, August 22, 1931)

What a wealth of phases might be included under this title. Our leader in the discussion first introduced the phase of leadership. What must be the qualities of a young leader in young people's Christian work, his characteristic capabilities, etc.?

He must be a person with tact, able to manage his associates without letting them become conscious of the fact. He must have high ideals, ideals which command the respect of his co-workers, ideals which are worth striving for, with some vision of Christlike life.

With this came the question, "To what extent can we follow this leader?" As long as he is reaching towards a goal which we consider worth while. When he as a leader wavers from this goal which we conscientiously believe to be righteous, then we can cease to follow.

The success of this model leader is somewhat handicapped, we decided, by the customary knocker and the tendency of many young people to make this knocker their guide. This type of person one finds in every society, but no lengthy observation can discern any improvements that have been made by his criticisms.

The problem of petty jealousies also adds to the leader's burdens. There is often more than one member who is ambitious to lead and who has not yet discovered that it takes as great intelligence to follow ably as to lead skillfully. In fact, it is equally important to have a large body of capable followers as to have one skillful leader.

The phase of co-operation between groups was next brought to our attention. By what means and with what advantages can this co-operation be accomplished? Visiting between societies offers each society an opportunity to gain new ideas and to grasp solutions of problems that have also been vexing the other organization. Each society, working in harmony with a group of organizations, can not but get a great deal of inspiration and gain a more vigorous interest in its activities by this association. Our own Conference is an example of this, for I am certain that each

delegate goes back to his or her home church with a stimulated spirit and a desire for greater effort.

Strong, active societies can take in the members of weaker, slowly dying groups around them, giving them a chance for active service. This, however, requires a great deal of tact which might be termed diplomacy. These members must get the idea that one is trying to help them, but we must approach them with the appearance of wishing their aid and interest in the work which we are doing. For in order to help them we must feel that they are of great value to us also.

It isn't possible to be of any great help to a person in whom we can see no good. Only in this manner of true co-operation will the strong society be of any value in absorbing the smaller group. We must not forget to use Christ and his works in drawing them in, for Christ said, "If I am lifted up, I will draw all men unto me."

The young people of today are not as shy toward religion as many people think. A conscientious presentation of religious views will be of much greater value than any social function or recreation hall.

This co-operation between groups of the same denomination may be carried out very successfully, but we consider it a bit difficult to unite groups of different denominations with different principles.

Our discussion at this period took a more personal trend—co-operation of the individual within the society in its activities—using as an illustration the words of Paul: "If meat causeth my brother to stumble, I will eat no meat." If our conduct is a poor example to younger members and a handicap to efficient service for our associates, should we not try to alter our steps?

To what extent may we co-operate in the society? Should we forget our standards which we have conscientiously set up for ourselves merely for the sake of being a good sport? No, we should co-operate only to the limit which our conscience has established. If the society in its activities exceeds these limits, one can cease to co-operate without need of a troubled sense of duty. One does not lose friends by standing by his principles. A conscience which is strengthened by struggles against

such situations soon becomes a permanent, faithful guide.

At the close of the period our discussion leader introduced the phase which I have never before heard brought up in a discussion group, but which I consider to be of vast importance to our denomination, the question of our young people's increasing tendency to intermarry with members of other religious sects with utterly different religious principles. He stated, by personal observation, that few marriages between people of the same faith and with the same ideals prove unsuccessful. Then is it not wise to encourage our young people in a more congenial association?

Andover, N. Y.

DENOMINATIONAL "HOOK-UP"

ALFRED STATION, N. Y.

Pastor Van Horn entertained the Ministers' Association of Hornell and vicinity at the church September 14. Twenty-five members were present. The address was given by Professor Norwood. Dinner was served in the dining room by the local unit of the Home Bureau.

The historical papers given at the time of the celebration of the centennial of this church last winter are now in print, and copies will be ready for distribution next Sabbath or at the parsonage at any time.

—*Alfred Sun.*

BROOKFIELD, N. Y.

Rev. and Mrs. H. L. Polan accompanied Dr. and Mrs. E. E. Whitford to Utica Monday morning, where they took the train for their New York City home after spending about a week in their home in Brookfield. Doctor Whitford gave a very interesting account Sabbath morning, at church, of the visit which he and his wife and Orra S. Rogers and wife recently made in London, England, Haarlem and Amsterdam, Holland, among Seventh Day Baptist friends. They attended church in these places, meeting many people of this faith.

—*Courier.*

LITTLE GENESEE, N. Y.

Rev. and Mrs. A. L. Davis and son George, of Genesee, and Mr. and Mrs. Stone and daughter Lela, of Shinglehouse,

drove to Salem, Monday, where George and Lela will enter college.—*Alfred Sun.*

ALFRED, N. Y.

Although it was not unexpected, all Alfred residents were shocked Tuesday forenoon to learn of the passing of Dean Alpheus B. Kenyon, which occurred at the home of his daughter on Terrace Street. Death came after an illness of a few weeks.

Professor L. Ray Polan, from the University of West Virginia, who is to be instructor in mathematics at Alfred this year, wife, and two children, Genevieve and Donald, arrived in Alfred last Thursday, September 10. They were temporarily entertained by Miss Dixon and Mrs. A. E. Main, and are now living in the E. P. Saunders house on Main Street. Such people as the Polans and Professor H. O. Burdick and family, now living in the former Beyea house on Sayles Street, are valuable additions to our community life.

Twin boys were born on Monday, September 7, to Rev. and Mrs. Clifford A. Beebe of Nady, Ark. Both parents are former Alfred residents, Mrs. Beebe being a daughter of Clarence L. E. Lewis.

The following from an Associated Press dispatch from Ithaca will be read by our readers with especial interest as the Dr. L. F. Randolph mentioned is none other than an Alfred boy, son of Mr. and Mrs. Alva F. Randolph:

A. P.—In experiments to learn more about effects of X-rays upon plant change, an annual plant, the euechlana, has been changed into a perennial at Cornell University. . . . If the change at Cornell stands the rigid tests which will be made to find some error in this seeming miracle, a single shot of X-rays may be credited with creating a new species virtually overnight.

The change also may serve to explain nature's processes in developing perennial plants. One alteration caused in this wild corn plant by the X-rays has been identified by Dr. L. F. Randolph, research associate at Cornell and associate cytologist of the United States Department of Agriculture, who conducted the experiments. This was the fact that the X-ray increased the chromosomes of the annual to the number of the perennial.—*Sun.*

MILTON, WIS.

Rev. and Mrs. H. Eugene Davis and family have started on their return trip to China. Rev. Mr. Davis spoke at the Milton Seventh Day Baptist church Sabbath day.

—*Alfred Sun.*

SALEM, W. VA.

Rev. H. C. Van Horn, acting editor of the SABBATH RECORDER, was a business visitor in Salem and paid a personal call at this office on September 14.—*News.*

WESTERLY, R. I.

A hamburg and onions fry was held last evening at the cottage of Mrs. Jessie Ferguson, Atlantic Beach, by the members of the Senior Christian Endeavor of the Pawcatuck Seventh Day Baptist Church.—*Sun.*

PLAINFIELD, N. J.

Mr. and Mrs. Allan C. Whitford of Westerly, R. I., have been recent guests of Mr. and Mrs. Ira B. West and while here visited the Denominational Building and publishing house.

Miss Lammehiena Bakker and Miss Frances Wells have returned to Alfred and their college work.

—CORRESPONDENT.

WORLD CONFERENCE ON FAITH AND ORDER

BY REV. AHVA J. C. BOND

The Continuation Committee of the World Conference on Faith and Order met at High Leigh, England, August 18-21, 1931. There were present at this meeting forty-five regularly appointed members of the committee and nineteen "substitutes," or a total of sixty-four. America sent 14 representatives, England 13, Germany 7, and twenty other countries sent from one to four each.

I have just received a letter from the general secretary, who also has sent me a copy of the records of the meeting. I am giving this letter to the SABBATH RECORDER to be published in full, because it explains some matters of interest to the denomination.

Rev. Ahva J. C. Bond, D.D.,
Plainfield, N. J.

DEAR DOCTOR BOND:

On the third I sent to you the records of last

month's meeting of the Continuation Committee, of which you are a member. As these indicate, the committee decided to convene a second world conference at Lausanne in August, 1937, and to meet next year at Wiesbaden August 24-31. I hope you can be present then.

In due course an invitation will be addressed to you for the Seventh Day Baptist General Conference, requesting the appointment of members to attend the 1937 meeting. It is hoped that at least some of these appointments can be made almost immediately so that the appointees may have a voice in determining the agenda for the second conference.

The Rev. Floyd W. Tomkins, Jr., of Philadelphia, who has already done so much for the movement in the United States of America and overseas, was elected last month as associate secretary for America. You will soon hear from him, I think, about the new plans for the work there. Both he and I will count on your continued help.

With many greetings and good wishes, I am
Very sincerely yours,

RALPH W. BROWN,
General Secretary.

Geneva,

September 11, 1931.

Perhaps the most important question considered at this meeting of the committee was that of the program for the second world conference to be held in Lausanne in 1937. The committee decided to suggest to the churches that the general subject be "The Church in the Purpose of God," and indicated the following topics as being under consideration for inclusion in the program:

1. The Church and the Word.
2. The Church and the World.
3. The Meaning of Grace.
 - a. Grace and the Church.
 - b. Grace and the Ministry.
 - c. Grace and the Sacraments.
4. The Church's Fellowship in Life and Worship.
 - a. The Life of the Church as Expressed in the Holy Communion.
 - b. The Communion of Saints.
 - c. The Church and the Churches: including such questions as those affecting Intercommunion, Federation, etc.

The committee voted to inquire whether the churches desire to make other suggestions for perfecting the program at the meeting of the committee to be held in August of next year.

It was further voted that the subjects for the meeting of the committee in 1932, in

addition to matters of business, be as follows:

(1) The Object and Method of the Faith and Order Movement.

(2) The Eucharist in the Experience of the Churches.

These are all matters of very great interest and importance to all Christian communions, none the less so to Seventh Day Baptists than to the larger denominations. As a member of the Continuation Committee I shall make it my continuing purpose both to keep the denomination informed concerning the work of the committee, and, as occasion offers, to present to the committee the viewpoint of Seventh Day Baptists as I understand it in all matters considered by the committee.

It was a matter of keen disappointment to me that none of our splendid laymen who were in Europe this summer could attend the meeting at High Leigh. We hope for better success next year in the matter of securing a substitute. We ought to take advantage of the opportunity offered us in the appointment at Lausanne, 1927, of a Seventh Day Baptist member of the Continuation Committee, especially so since a definite date has been set for a second world conference. I desire to do all I can to be a worthy representative of the denomination in this important position. While my appointment is by the Lausanne conference and not by the denomination, still I count myself a representative of Seventh Day Baptists. If I am able to render any service through membership on the committee, it will be very largely because of my denominational connection. I have no doubt this view of the matter accords with that of the committee.

ANNUAL REPORT OF DENVER CHURCH

Activities of the Denver Seventh Day Baptist Church, July 1, 1930, to July 1, 1931.

August 2, 1930, a vote was made to send a letter to General Conference requesting recognition of Pastor Ralph H. Coon as a minister of the denomination.

September 14, 1930, a standing committee in regard to securing a church was appointed. The committee consists of Orsen

Davis, Rev. Ralph H. Coon, and the trustees. So far no definite steps have been taken except the offer of a loan up to \$1,500 by the Memorial Board.

December 28, 1930, the annual church dinner was enjoyed jointly with the Boulder Church in Boulder.

March 14, the final adoption of the amendment to change the date of church meetings from the second Sunday to the last Sunday of March, June, September, and December, was made.

In November, 1930, we had a most interesting Sabbath service at which Dr. Rosa Palmberg presided. The Ladies' Missionary society had a luncheon the preceding week in her honor.

During March Rev. H. Eugene Davis visited us. He presided at two Sabbath services, one of which was a joint service held at Boulder. On March 29, 1930, a pleasant social was held at Duncan Hall with Rev. Eugene Davis and family honor guests.

May 23, 1931, we went to Boulder to services conducted by Rev. Herbert C. Van Horn. A baptismal service was held in the Boulder Church that afternoon at which time four of our Denver children were candidates for baptism. They received the hand of fellowship the following Sabbath.

May 24, 1931, a delightful social hour was spent at the home of Mr. and Mrs. Orville Burdick. At this time Rev. Herbert C. Van Horn spoke informally on the denominational work and the Sabbath Tract Society.

Number of members July 1, 1930, 30.
Number of members deceased, 2 — Elsie Crosby, Charles Fenner Saunders. Number of members added, 4—Mary Louise Jeffrey, James Delbert Davis, Willet Wright, Mary Isabelle Thorngate. Number of members July 1, 1931, 32. Total increase, 2.

ESTHER P. STANTON,
Denver Church Clerk.

The vine from every living limb bleeds wine.
Is it the poorer for that spirit shed?
Measure thy life by loss instead of gain;
Not by the wine drunk, but by the wine poured forth.
For love's strength standeth in love's sacrifice;
And who so suffers most has most to give.
—Robert Browning.

CHILDREN'S PAGE

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

ALL ABOARD FOR INDIA

ACTS 27: 2-13

Junior Christian Endeavor Topic for Sabbath
Day, October 3, 1931

MRS. NETTIE CRANDALL

We are to take a trip to India. It is time to begin preparations. Let's learn all we can about these friends whom we are to visit. We expect this trip to do two things: first, give us an enjoyable time, and second, give us a chance to help these friends in far-away India.

We must plan for our comfort for the trip, steamer shawls, rain coats, etc. But what will we take to our friends? Can we not take something to them which will help them all through their lives? So much for our baggage! Let us turn to Matthew 28: 19, 20 for our Passport.

Tickets something like this might be given out previous to the meeting:

Admit One to passage on the *StewardShip*
Sailing October 3, 1931

Sign here.....

On the back of ticket write:

Please recite a Bible verse on *FriendShip*.
Subjects for discussion—

The Pilot	The Rudder
Storms at Sea	The Anchor
A Peaceful Sea	

Suggested Hymns

Jesus Savior, Pilot Me.
I Have an Anchor.
I'll Go Where You Want Me to Go.
Battle Creek, Mich.

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

Abby and I started school September 9. Our teacher's name is Miss Emma Rose. She is a nice Christian lady and her home is at Block Island.

We have a lovely little blue and white

kitten, also a black and white cat that is her mother, and a clear yellow one.

Abby and I haven't been to Sabbath school during August, but now we hope to go every Sabbath.

We went to Point Judith this summer, and the light keeper there took us up in the light tower. It made little Betty (Star as Dan calls her) sweat.

I wanted to see the little Davis girl while they were at Dr. Waite's, but the week that they were there our old car had to be naughty and refuse to go. She and I are just eight years old. I hope when they are here again I can see them.

I wish all the children could see Dr. Waite's lovely flowers, and she lets children even, little Betty, Brother Dan, Abby, and I, play all among them.

I have written a long letter and I hope that you will enjoy it as much as I do writing it.

I am much better than I have been all summer. Indian summer I just love.

With love,

MADLINE PHEBE CRANDALL.

Rockville, R. I.,

September 11, 1931.

DEAR MADLINE:

Yes, indeed, I have enjoyed your fine letter and very glad was I to hear from you once more.

I am sorry, too, that you could not have become acquainted with Marcia Davis, for she is surely a delightful little girl. I hope she will write for the SABBATH RECORDER when she returns to China, if not before. This is a gentle hint for her.

I wish I could enjoy Dr. Waite's flowers with you. I also love them but only have time to care for a few varieties at a time. Every summer a flower carnival is held at the Andover Methodist church, and I wish you could see the wonderful display of blossoms of all kinds.

It is good to know that you are feeling so well; it gives you "pep" for school, doesn't it?

Sincerely your friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

I read your letter in the SABBATH RECORDER, on the Children's Page, encourag-

ing children to write. I have not written in a long time.

We have some baby rabbits. We don't know how many there are yet. My brother Eugene says there are about six, but he doesn't know for sure.

I am in the eighth grade this year. I have very nice teachers. They are Mrs. Johnston and Mrs. Baker. Eugene has the same teachers, only he is in the seventh grade.

In my Sabbath school class there are only two of us, Alice Darke and I. My mother teaches our class. Together we raised \$1.00 and gave it to the Doctor Gardiner Memorial Fund. I have been wondering if the fund has been raised.

We have a dog named Teddy and a cat named Lindy. Our next door neighbor has three cats.

Sincerely yours,
THELMA BURDICK.

R. F. D. 2, Bolivar, N. Y.,
September 11, 1931.

DEAR THELMA:

I was just wondering if you were too busy or had forgotten to write for the RECORDER nowadays, so I was very much relieved to receive your good letter.

I should like to see your cunning little rabbits, when they are seeable, for they make delightful pets. We used to raise Belgian hares at Independence and sometimes had thirty or more at a time. The children were kept busy feeding them, but they enjoyed it.

Your Sabbath school class is rather small, isn't it? You must try to make it grow in numbers as well as in interest; you do not lack in that I know or you would not have raised such a goodly sum for the Gardiner Memorial. I have not heard just how much has been raised.

Please do not wait so long before writing next time.

Your true friend,
MIZPAH S. GREENE.

DEAR MRS. GREENE:

It has been a long time since I have written a letter for the RECORDER.

I am twelve years old and have helped

my father and Uncle Arthur with the farm work during vacation.

I have a puppy named Betty, two cats, and several kittens. I wish you might see my colt; his name is Prince. I expect to begin to break him next winter.

We had our Sabbath school picnic at Chittenango Falls, September 2. In one contest I won a live chicken. There are eight boys in my Sabbath school class and Floyd Sholtz is our teacher. My school teacher is Mrs. Beatrice Williams Thayer.

As I like to have a good lot of letters on the Children's Page I am writing again.

Your friend,

ORVILLE WILLIAMS.

R. F. D. 5, Rome, N. Y.,
September 12, 1931.

DEAR ORVILLE:

I have enjoyed hearing this week from so many who have already helped to make our page interesting, your letter among the number. It was fine to hear from you again.

I'm sure you must have enjoyed helping on the farm this summer and that it has helped to make you strong and fit for a fine year's work in school. There is nothing like a farm for growing boys and girls. My big boy used to say he wanted to be a farmer when he grew up, but after he had endured a long siege of weeding onions he rather lost his enthusiasm. However, farming has far more pleasant tasks than weeding onions, as you well know.

A live chicken was certainly a prize worth winning; I wouldn't mind having a bite of that chicken myself.

Your sincere friend,
MIZPAH S. GREENE.

"Comfort one another
For the way is very dreary
And the feet are often weary
And the heart is very sad.
There is heavy burden bearing
When it seems that none are caring,
And we half forget that ever we were glad.

"Comfort one another
With the hand-clasp, close and tender,
With the sweetness love can render,
And the look of friendly eyes.
Do not wait with grace unspoken
While life's daily bread is broken,
Gentle speech is oft like manna from the
skies."

OUR PULPIT

CHRIST OUR PRIEST

A Study of the Epistle to the Hebrews

BY REV. JAMES MCGEACHY

Pastor of the Mill Yard Church, London, Eng.
(Booklet printed by the Evangelical Sabbatarian Mission, the Home Missionary Society of the Seventh Day Baptists in Great Britain)

FOR SABBATH, OCTOBER 10, 1931

ORDER OF SERVICE

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

He endured temptation and overcame it, and therefore he can sympathize with those who are tempted. This thought is a great help as we direct our prayers to him for help. He knows how much grace we need to enable us to conquer. (Heb. 4:14-16.) We can therefore come boldly to the throne of grace seeing we have such a High Priest in the heavens. The practical outcome of the consideration of Christ's work on high is victory over sin.

In Hebrews 5:1-5 two qualifications for the office of High Priest are pointed out:

The Epistle to the Hebrews was written while the temple was still standing in Jerusalem, and it was written with the definite object of counteracting those influences which sought to draw back the Jewish converts to their ancient religion. It was written to exalt Christ in the eyes of Hebrew Christians by showing them that he was superior to all that was held high in the estimation of the Jews. The first chapter reveals Christ as higher than the angels, and the second chapter explains why he became lower than the angels in becoming a man. Among the chief objects was this that he might gain an experience which would qualify him to act as a merciful and faithful High Priest for us. (Heb. 2:17, 18.)

first, the ability to have compassion on the ignorant and erring; and second, he must be called of God to the office. The life of Jesus, who had compassion on the multitudes, proves his possession of the first qualification, and Psalm 110:4 is adduced by the writer of the epistle to prove that the Messiah was called of God to the priesthood. "The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek."

Hebrews 7 is taken up, discussing the difference between the Melchizedek and Levitical priesthoods, and it is shown that the former is superior to the latter. Jesus is shown to be superior not only to the angels and Moses, but also to the Jewish high

priest who was regarded by the Jews with so much awe and reverence.

The first mention of Melchizedek is found in Genesis 14: 18-20, where we are told that, after Abram returned from rescuing Lot from the Mesopotamian kings who raided the cities of the plain, Melchizedek came out with bread and wine and blessed him, and Abram gave him a tithe of the spoil. This incident would have been deemed of little importance but for the fact that David in Psalm 110 prophesied that the Messiah would be a priest after the order of this mysterious personage, Melchizedek.

Melchizedek blessed Abram who had received the promise from God that he should become a great nation and in him and his seed should all the families of the earth be blessed. Abraham was the progenitor of the twelve tribes of Israel, the ancestor of the Jews, and was high in God's estimation, and yet Melchizedek was his superior because he blessed Abram. Levi, from whom came the priestly tribe of Israel, was one of the twelve sons of Jacob who was the grandson of Abram, and so the writer says Levi was in the loins of Abram when Melchizedek blessed him, and therefore since Melchizedek was superior to Abram he was also superior to Levi, and therefore the Levitical priesthood is inferior to that of Melchizedek. Since Christ is a priest after the order of Melchizedek, he is superior to the Jewish high priest. Jesus could never have been a priest according to the law of Moses, for by that law priesthood was confined to the tribe of Levi and Jesus came from the tribe of Judah. The prophecies declared plainly that the Messiah would come out of Judah, and yet they also declared in Psalm 110: 4 that he would also be a priest after the order of Melchizedek.

From this it was evident that when the Messiah would come the priesthood would be changed and the laws governing the Levitical priesthood would not all apply to the priesthood of the Messiah. (Heb. 7: 12-15.) "For the priesthood being changed, there is made of necessity a change also of the law." This is a very important point for *it will save us from trying to find in the priestly work of Christ an exact parallel to everything in the work of the Levitical priests.* In fact, the epistle is largely taken

up in pointing out the *contrasts* between the priesthood of Christ and that of Levi. For example (1) Christ was appointed priest by an oath, but the Levitical priests were appointed without an oath. (Verses 20, 21.) (2) Under the Old Covenant there were many high priests because every high priest died and another had to take his place. Every new generation saw a new high priest, perhaps several. But under the New Covenant there is only one High Priest and he continueth ever, from which fact we derive the assurance given in verse 25 that "he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." (Verses 23-25.) We have no fear that our Advocate will die and we have to seek another. He will live and carry through the case we have committed to him to the end. (3) Our High Priest is distinguished from those of Levi because he is holy, harmless, *undefiled and separate from sinners.* (Verse 26.) These last expressions indicate that he is *no longer a sin-bearer.*

While hanging on Calvary bearing the sins of the whole world, he was "numbered with the transgressors." (Isa. 53: 12; Mark 15: 27, 28.) When he expired, the penalty for sin was paid and he became free from sin, "for he that is dead is freed from sin." (Rom. 6: 7.) He rose free from sin. No longer is he numbered with the transgressors, for he is undefiled and separate from them, and he will "appear the second time *without sin* unto salvation." (Heb. 9: 28.)

In this we see the great contrast between Christ in his priestly ministry and the priests of Israel who through their whole ministry continually bore sin. (Lev. 10: 17.) This is also an important point, for if we endeavored to make the Melchizedek priesthood follow the Levitical law we would be driven to the conclusion that Jesus is still bearing sin. If he still bore sin, he would have yet to die under it. Thank God, Jesus is no longer a sin-bearer. The penalty was paid and the atoning sacrifice completed when he died on Calvary. He has no need to offer up sacrifices for sin daily as did the priests under the law. The only sacrifice he ever needed to offer for sin was offered on Calvary and it is finished. This reveals

the great error of Romanists when they affirm that the sacrifice of the mass which is offered daily by their priests is identical with the sacrifice of our Lord. It cannot be so, for he "needeth not daily . . . to offer up sacrifice." (Verse 27.)

Hebrews 8: 1 goes on to say that the sum of all we have learned is that "we have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Having mentioned the tabernacle, the apostle institutes a comparison between the heavenly sanctuary and the earthly sanctuary. The earthly priests, he says, "serve unto the pattern and shadow of heavenly things." In other words the earthly tabernacle in the wilderness was a type or shadow of the sanctuary in heaven where Jesus ministers as our High Priest. Let us then endeavor to recall the description of the earthly sanctuary. It was an oblong tent divided into two apartments. This was placed in the midst of a large court separated from the camp of Israel by a set of curtains and poles. As soon as one entered this court by the one and only entrance at the east end, he saw in front of him an altar of brass upon which all the sacrifices were offered and burnt, and the blood was poured out at its base. Between that and the tent was a laver of brass containing water at which the priests had to wash before they officiated at the altar or entered the tabernacle. On entering the tabernacle the priest would find himself in the first apartment, for, as I said, it was divided into two. The two apartments were separated by a vail, and the outer apartment was called the holy place, while the inner apartment was called the holy of holies. In the holy place on the left hand side stood the golden candlestick with seven branches. On the right hand stood the table of shewbread with two piles of cakes upon it, and just in front of the vail stood another altar which was never used for sacrifice but only for the burning of incense. On the other side of this vail in the most holy place was found the ark of the covenant containing the two tables on which were written the Ten Commandments. Over the ark was the lid called the mercy seat, and it was overshadowed by the figures of two

angels or cherubim with outstretched wings. Exodus 26: 33-35 describes the vail, showing that the *inner* apartment was called "*within the vail*," and the *outer* apartment "*without the vail*."

Now when everything was thus arranged, we are told in Hebrews 9: 6 "the priests went always into the first tabernacle," that is, the first apartment "without the vail." We are told in the law that it was the duty of the high priest every day at the time of the evening and morning sacrifice to enter the first apartment, to light the lamps or trim them as the case might be, and to burn incense on the altar of incense. The bread on the table of shewbread was renewed every Sabbath day, the new bread being placed hot on the table. It remained there till the next Sabbath, when it was replaced and so on.

When a man in Israel sinned, he came with his offering, a lamb or a goat, to the altar of burnt offering in the court; there he slew the victim, the priest taking its blood and smearing some on the horns of the altar, and pouring the rest at the foot of the altar. Thus atonement was made and the man's sin forgiven. The priest ate a portion of the sacrifice, and so bore the iniquity of the sinner before the Lord till the great day of atonement.

On certain occasions when the whole congregation had sinned the priest took the blood of the sacrifice into the first apartment and sprinkled it seven times before the vail. All this is given in Leviticus 4.

On the great day of atonement came the climax of the whole round of ceremonial, for that day was the one occasion on which any man was allowed to enter "within the vail" into the most holy place. While the service went on in the first apartment there was no entrance into the second. Two goats were taken, and by lot one was chosen for the Lord and the other for Azazel, which was the scapegoat. The Lord's goat was slain, and the high priest bore its blood into the holy of holies "within the vail." He dared not enter without the blood, for there "within the vail" was the Shekinah, the glorious light which symbolized the presence of God between the cherubim over the ark. The ark itself contained the moral law, the Ten Commandments, the transgression of which had made necessary the

work of atonement. The high priest then sprinkled the blood before the ark, and upon the mercy seat seven times, and then he came out into the first apartment and there put some of the blood on the altar of incense to cleanse it from the uncleanness and sin of Israel whereby the tabernacle was defiled. The high priest then came out into the court and confessed the sins of Israel over the head of the scapegoat, which was then sent away from the camp of Israel, and so sin was utterly separated from Israel on that day. To the present time the day of atonement is the most solemn day of the year for the Jews. It is fully described in Leviticus 16.

The ceremonies performed every year were dim shadows of the work of our High Priest. They were only a shadow, not the very image of his work. (Heb. 10: 1.) This shadow by reason of human weakness was in many respects a distorted shadow which did not set forth fully the wonderful work of Christ.

In Hebrews 9: 11, 12 we have it plainly stated that Christ has entered the holy place of the heavenly sanctuary by his own blood once having obtained eternal redemption for us. The expression "holy place" here in the Greek is plural and literally means "holy places" as in verse 24, and so also in verse 25, which plainly refers to the annual entrance of the high priest of Israel into the holy of holies. From this we understand that the Greek plural expression is equivalent to the most holy place "within the veil." It is therefore the manifest teaching of this chapter that Christ in entering into heaven at his ascension fulfilled the day of atonement type of the high priest's entrance "within the veil." He entered into the very presence of God, and wherever God is must be the most holy place. We are not left to infer this for we have the plain statement in Hebrews 6: 19, 20 that Jesus had entered "within the veil" of the heavenly sanctuary when this epistle was written. This Scripture tells us that the hope of the gospel is an anchor to the soul, sure and steadfast, and that hope enters "within the veil" whither Jesus has gone.

Now an anchor to be sure and steadfast must be anchored firm and deep. It must reach as far as it is possible for it to go,

and this gospel hope anchored "within the veil" cannot be fastened in a securer place. Consider what is "within the veil" of the heavenly sanctuary. "Within the veil" is found the ark of the covenant containing the Ten Commandments. The great original of the moral law is to be found in heaven. We have proof in Revelation 11: 19 and 15: 5 where we see the ark in the temple in heaven, and indeed the heavenly sanctuary gets its name "tabernacle of the testimony" from the fact that the two tables of the testimony are found therein. (Exod. 31: 18; 25: 21.)

The law of God is unchangeable and immutable, and because it has been transgressed it was necessary that Christ should make atonement for our sins. The law "within the veil" is unchangeable. The throne of God which is now the throne of grace is immovable and God himself is unchangeable, "having no variableness, neither shadow of turning." This is the kind of rock to which to fasten the anchor of your soul, an immovable rock, and Jesus the center of your hope is also there seated at the right hand of the throne "the same yesterday, today, and forever." He also is unalterable. No wonder our anchor cast "within the veil" is sure and steadfast. If our anchor only reached to the outer apartment, it would not be sure and steadfast. Why? Because the work of atonement was not completed there. It was completed "within the veil."

Your hope, centered in Christ "within the veil," is anchored to the finished work of atonement, not to an unfinished work. Nothing now can ever alter the effect of that work; it is finished. The fact that Jesus has sat down is a proof that his atoning work is finished. (Heb. 1: 3.) "When he had purged (past perfect) our sins he sat down." In this act of Christ's sitting down "within the veil" we see a sharp contrast between his priestly work and the work of the high priest in Israel. The earthly high priest always stood and so did all the priests in their ministry in the tabernacle, and the high priest on the day of atonement was only in the divine presence a short time and he never dared to sit down "within the veil," but our High Priest "sat down on the right hand of God." (Heb. 10: 11-14.) "And every priest standeth daily minister-

ing and offering oftentimes the same sacrifices, which can never take away sins: but this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified." The last sentence, "by one offering he hath perfected for ever them that are sanctified," means that being justified through faith in his atoning blood we are now perfect or righteous in God's sight, and this standing we retain while the Holy Spirit is working within us to sanctify us and make us actually perfect. In this way is fulfilled the New Covenant promise: "I will forgive their iniquities, and remember their sins no more."

In this again we see the contrast between the type and the antitype. The blood of bulls and goats could not take away sin, and every year as the day of atonement came around the sins of the Israelites were continually brought to remembrance, but in the antitype by virtue of Christ's finished work of atonement our sins are really taken away and wiped out once for all. It is because of this fact that we do not need another sacrifice for sin. We need not Rome's sacrifice of the mass or her priests. We need no priest but Christ, no sacrifice but Calvary. Having attained this perfect standing before God we have boldness to enter right into the presence of God into the holiest by the blood of Jesus. What a privilege is ours! Under the Old Covenant only the high priest could enter, and he only once a year, but under the New Covenant not only the High Priest but all the royal priesthood which includes every believer in Christ can enter into the holy of holies, into the presence of God, not only once a year but any day and every day since Jesus our forerunner is seated permanently there. (Heb. 10: 19, 20.) "Having therefore boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh."

"Holiest" here is from the Greek plural "holies" as we saw in Hebrews 9: 24, but, as I have shown, it is quite correctly rendered here "holiest," for the plural expres-

sion is equivalent to "the holy of holies," and Hebrews 10: 20 with its phrase "through the veil" shows that it can only refer to the most holy place.

Christ by going "within the veil" has opened the path for us, or as it is here expressed "consecrated for us a new and living way." The veil in this verse is taken as symbolizing the flesh of Christ. While his body remained intact, the atonement was not yet made, for his blood was not yet spilt, and so we were still separated from God as by a veil. When that body was broken for us, and the atoning blood was shed, that separating veil was rent, and we could go right through into the very presence of God having been reconciled by the blood of his Son. Our sins no longer separate us from God, for atonement has been made.

All this was shown in the remarkable occurrence which took place in the temple at Jerusalem when Jesus died, for the Gospel tells us that when he expired "the veil of the temple was rent from the top to the bottom." (Matt. 27: 51.) The veil was rent as by the hand of God, not from bottom to top, but from top to bottom. Thus God declared to all who had spiritual sense to understand that the way into the holy of holies was now open to all since Jesus had died.

This is the great privilege which is ours today and has been open since Jesus died, to enter by faith and holy boldness into the very presence of God without an intervening veil, and to claim the help and strength we need from him who sits upon the throne of grace.

There is one more thing which this chapter tells regarding Christ on the throne. Since he sat down, he is "from henceforth expecting till his enemies be made his footstool." In other words he is looking forward to the day of his return to reign over this earth when his enemies will be compelled to submit to him. This is the glorified Christ's expectation, and it should be ours, earnestly looking forward to that glorious day.

May God help us to exercise to the full the wonderful privileges which are ours in our ascended Lord. Amen.

MARRIAGES

BARRS-RANDOLPH.—At the home of the bride's parents, Mr. and Mrs. Alva F. Randolph, September 2, 1931, James Thomas Barrs, of Cadwell, Ga., and Vida Fitz Randolph, of Alfred, N. Y. A. Clyde Ehret, the bride's pastor, officiated. They will reside at 6 Washington Ave., Cambridge, Mass.

WHIPPLE-GALBRAITH.—At the Little Church Around the Corner, New York City, July 9, 1931, Freeborn Hamilton Whipple, of Yonkers, N. Y., and Miss Martha Rhodes Galbraith, of Henderson, Tenn.

WILLIAMS-RANDOLPH.—At the Judson Memorial church in New York City, September 14, 1931, at 5.30 in the afternoon, Dr. Walcott Williams and Miss Ruth Randolph, daughter of Mr. and Mrs. Esle F. Randolph, of Staten Island. The ceremony was performed by President B. C. Davis.

Sabbath School Lesson II.—Oct. 10, 1931

PAUL IN PHILIPPI.—Acts 16: 16-40; Philippians 4: 4-9.

Golden Text: "Rejoice in the Lord always: again I will say, Rejoice." Philippians 4: 4.

DAILY READINGS

- October 4—A Demon Cast Out. Acts 16: 16-24.
 October 5—Jesus Dealing With Evil Spirits. Luke 4: 31-37.
 October 6—A Prison Experience. Acts 16: 25-34.
 October 7—Peter's Deliverance From Prison. Acts 12: 3-12.
 October 8—Paul's Citizenship Advantages. Acts 22: 22-29.
 October 9—Paul's Love for the Philippians. Philippians 1: 1-7.
 October 10—The Believer's Security. Romans 8: 35-39.

(For Lesson Notes, see *Helping Hand*)

We should so live that every hour
 May die as dies the natural flower—
 A self-reviving thing of power;
 That every thought and every deed
 May hold within itself the seed
 Of future good and future need.

—Richard Monckton Milnes.

He: "When I was young, the doctors said that if I didn't stop smoking I should become feeble-minded."

She: "Well, why didn't you stop?" —
Selected.

THE SABBATH RECORDER

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

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Entered as second-class matter at Plainfield, N. J.

Terms of Subscription

Per Year	\$2.50
Six Months	1.25
Per Month25
Per Copy05

Papers to foreign countries, including Canada, will be charged 50 cents additional, on account of postage.

All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

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The City With a Soul



THE city with a soul, when it comes, will reduce sordidness, coldness, and wretchedness to the minimum.

The great business of a city with a soul, in short, is to conserve the soul stuff of the city—the boys and girls who are to compose the citizenship of tomorrow.

Fathers and mothers must catch the cadence of a consecrated citizenship and keep in step with all the comrades of the common good until the city with a soul has advanced from vision to verity. By precept and example they must awaken in the hearts of the coming citizens that passion for their city that prompted Paul to declare, "I am a citizen of no mean city!" and that evoked from the youth of Athens that wonderful pledge of fealty:

I will never bring dishonor or disgrace upon my city through any act of mine, nor desert my suffering comrades in the ranks. I will fight for the sacred ideals and standards of my city, both alone or with many. I will respect and obey her laws and seek to impose a like obedience and respect upon the part of those above us who are prone to annul them and set them aside. Thus in all ways I seek to transmit my city, not only not less, but greater, more beautiful, and better than it was transmitted to us.

—James Schermerhorn, in "The Pew Preaches,"
From The Presbyterian Advance.

The Sabbath Recorder

VOL. 111

OCTOBER 5, 1931

No. 14

I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth. He will not suffer thy foot to be moved; he that keepeth thee will not slumber. Behold, he that keepeth Israel shall neither slumber nor sleep. . . . The Lord shall preserve thee from all evil; he shall preserve thy soul. The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore.

—Psalm 121.

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