

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.

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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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SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next session will be held with the Seventh Day Baptist Church at Adams Center, N. Y., August 23-28, 1932.
President—Corliss F. Randolph, Maplewood, N. J.
Vice-President—Walter L. Greene, Andover, N. Y.
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Terms expiring in 1933—Willard D. Burdick, Rockville, R. I.; J. Frederick Whitford, Bolivar, N. Y.; Moses H. Van Horn, Salem, W. Va.
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Regular meeting of the Board, at Plainfield, N. J., the second First Day of each month, at 2 p. m.

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President—William M. Stillman, Plainfield, N. J.
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Gifts or bequests for any denominational purpose are invited, and will be gladly administered and safeguarded for the best interests of the beneficiaries in accordance with the wishes of the donors.
The Memorial Board acts as the Financial Agent of the Denomination.
Write the Secretary or Treasurer for information as to ways in which the Board can be of service.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

President—Corliss F. Randolph, Maplewood, N. J.
Recording Secretary—Asa F. Randolph, Plainfield, N. J.
Treasurer—Mrs. William M. Stillman, Plainfield, N. J.
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Stated meetings are held on the third First Day of the week in the months of September, December and March, and on the first First Day of the week in the month of June in the Whitford Memorial Hall, of Milton College, Milton, Wis.

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WHOLE No. 4,517

EDITORIAL

WHAT NEXT?

The summer is past. Vacation days are ended. General Conference of 1931 is a matter of history. The children are in school. Farmers are harvesting their crops. Pastors are rounding up their flocks. Rallies are in order. People are beginning seriously to plan for the winter. What next for the home; what for the church? What is the program? What is worth while?

It is not at all easy to settle down to the routine of work with winter approaching, after the hot days and pleasant days with their various burdens and pleasures. But it must be done. The boy must dig into his algebra; the girl must apply herself to her home economics. The housewife must plan to make ends meet on a limited allowance—the problems of all must become matters of serious concern.

At the Seventh Day Baptist Building work is going forward. The business manager, Mr. North, goes at his task with confidence and begets confidence in those about him. The office assistant to the editor, Mrs. Lena Langworthy, is not yet back from her first vacation in seven years but will return before the readers of the RECORDER see this paper. The acting editor has just returned to his desk from a two weeks' outing and already has it cleared of its accumulation of mail and exchanges. He is trying to clear his way to What Next? For the present it seems he must "side-step" his main job here, as corresponding secretary, to carry on the RECORDER work. An interesting report of the Tract Board meeting, found in this issue, will suggest there are some next things on its program for the board to do. In spite of economic depression there is a hopeful atmosphere here, and it is also found in other communities in which the writer has recently been.

Now, what next? Let pastors carefully plan their year's program, and call their people to loyalty to God and to the work God entrusts to them. Let the pastors betray a hopeful spirit to their people. Such a spirit is possible to them who have faith in God. It is time for the church to rally all its forces and go forward. Every auxiliary of the church should become more active, definitely planning forward steps. Every Christian should gird himself and fare forth. Our denominational leaders are advancing. Important Conference committees will soon be coming to you with clear-cut programs and suggestions. The president of Conference, Corliss F. Randolph, has some very well-defined plans maturing for the year's work. Already one helpful message has gone to the pastors and churches from him. Others will follow. Our leaders are going forward. Hard tasks may be ahead, but in our Great Leader we are able. There may be apparently unfordable streams to cross. Remember one time a people of God came to such a stream. It seemed the impossible crossing. But, "when the people removed from their tents, to pass over Jordan, and the priests bearing the ark of the covenant before the people . . . and as the feet of the priests that bare the ark were dipped in the brim of the water . . ." the way opened "and the people passed over. . . ." One can imagine the scene—the priests stepping down into the water, the people pressing forward, and the way opening up before them. But the priests might have dipped their feet in the "brim of the water" until the crack of doom, and if the people themselves had not gone forward, no crossing would have been effected or the land of promise possessed. What next? Let us be ready. Let's go.

College "College," what a thrill! The thrill of it came to the writer more than forty years ago. For more than two years the occasional thrill of college possibilities stirred him before his ambition to go was realized. Then, those wonderful college days—days of struggle, uncertainty, defeats, triumphs. As he thinks of the men and women who lent their encouragement and assistance, he could weep, for so many of them are gone, as the Whitfords, Wardners, Crandall, Greenman, and others. But one can rejoice, also, in their memory and in the thought of the helpful influence of those still living—the Shaws and Thomas, of the college professors; of the Rices who gave opportunity to work for room and board, sweet-faced Rosa Davis, now of Riverside, who was always helping the poor boys and girls; of the Missionary Board's help for boys looking forward to the ministry. Not the least pleasant of memories cluster about the student body, as one recalls the helpful influences and encouragement of classmates and college friends.

But it is the old man who dwells in the past, in the yesterday. This editorial is of today. Just now the writer has experienced new thrills of college. He has seen his own two boys beginning college life at Salem—a mighty thrill of itself. What will they do? How will they make it? Will they make good? He believes they will. Then there was the thrill of standing on the college platform to address two hundred fifty or more radiant, hopeful youth, just beginning a school year. Oh, the thrill of looking into the faces of so many splendid young folks, the hope, the ambition, and pride of sacrificing fathers and mothers. One hundred thirty-one freshmen. Think of it! The largest freshman class ever enrolled in Salem college. But this West Virginia college is only one of three at least in which hearts of many Seventh Day Baptists are bound up in the lives of their students. All over this country our homes are sending up the best that they have. Salem, Milton, Alfred, we are sending you our richest, our choicest treasure. We trust you; we believe in you. Our hearts, we hope, will thrill again when these entering freshmen will have completed their four years and go forth to large fields of activity. Meanwhile, parents, prayers should be offered often for the youth and the institutions and for the

noble men and women into whose hands we have committed so great a responsibility.

Father and Son Week For several years in many of our communities special effort has been made to bring fathers and sons together for mutual help and enjoyment. Special programs have been arranged, banquets held, and fathers and sons have rejoiced together and have come to understand each other better. It is a fine practice and full of even larger possibilities than yet realized. The time of such an occasion usually falls within the week in which Armistice day occurs. The International Council of Religious Education co-operates with the National Council of the Young Men's Christian Association in choosing the dates and in promoting these events. The dates for Father and Son week, 1931, are November 8-15.

More and more the churches of America are making an important feature of this week at banquets, in church worship service, in Bible school classes, in recreational activities, and in other helpful ways of delightful fellowship. Not only are fathers and sons in such ways coming to appreciate one another more, but by sharing in these experiences together they are mutually developing a more vital concern for the Christian life of the church and community.

The program this year, we understand, is built around the emphasis upon Christian citizenship that grew out of the work of the Christian Youth Council of North America at Toronto in June, 1930, and thus will have a vital significance everywhere. That council recommended a concerted emphasis upon a study of the liquor question as a concrete citizenship enterprise, and as a result a national interdenominational campaign is going on during October and November, 1931. The father and son observance can easily share in this enterprise.

The following materials for observing this event are available:

1. *A General Leaflet of Information.* This describes the idea itself, outlines the events entering into a week's observance, gives detailed help for a banquet program, and provides other materials. Price 2c each; \$1.50 per hundred.

2. *A Father and Son Worship Service.* For use at worship session in Bible school or at a church service on the father and son emphasis. All members of congregation can be supplied at this low price. Price 1c each; 75c per hundred.

3. *Father and Son Song Sheet.* For those numerous father and son banquets. Provided at low cost so that every banqueteer can have one. It adds greatly to the vitality of the banquet. Price 1c each; 75c per hundred.

Leaders of local churches and communities will be making their plans at once for a father and son event of some sort.

Order supplies from your denominational board, state, or provincial council of religious education, or the International Council of Religious Education, 203 North Wabash Avenue, Chicago, Ill.

Cash must accompany orders.
Sample set of above materials 10c.

World Friendship Among Children Last spring some of our Sabbath schools joined with others in purchasing Friendship Chests and packing them with gifts, including money for lunches, and friendly letters for needy Porto Rican children. The appeal sent out by the governor of the island, Colonel Theodore Roosevelt, touched many hearts, and all over the land hearty responses were made by thousands of school and Bible school children. The Committee on World Friendship Among Children sponsored the movement and the shipment of chests.

Recently, Governor Roosevelt and the commissioner of education of Porto Rico, Dr. Jose Padin, visited New York. They expressed their great appreciation of what American children and their parents had done. They desire that all who co-operated in sending Friendship Treasure Chests and hot lunches for the Porto Rican children know how they appreciate the splendid help rendered. "When they saw a sample chest filled with gifts and containing friendship letters and a card showing how many hot lunches accompanied the chest, their faces beamed with joy. Thinking of the nourishment for both the bodies and the souls of the children they heartily approved the text: 'Man shall not live by bread alone . . . or children either.'" It was difficult to say which pleased them most, the generous contributions for food or the beautiful chests filled with tokens and letters of friendship. More than once they spoke of the good will towards the United States which will arise in Porto Rico because of this gesture of love and friendship. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Because of the continued need it is hoped that the American public will continue to send

contributions for food so greatly needed by undernourished children. Any one interested in this project may correspond with the Committee on World Friendship Among Children, 289 Fourth Avenue, New York City.

The Red Cross Restoration of morale and normal living habits in disaster stricken areas is as important as the actual relief of human suffering. It is upon this theory that the American Red Cross, now observing its fiftieth anniversary, works in calamities, such as floods, earthquakes, tornadoes, or drought.

When disaster strikes, the Red Cross is the first at the scene and the last to leave. Its relief programs include more than relieving the plight of sufferers on a temporary basis. The Red Cross, working to prevent a repetition of the suffering caused, plans its tasks along the lines of permanency. In floods, fires, storms, and like disasters which render many victims homeless, the relief agency helps in whatever program is necessary, nurses the injured, fights possible outbreaks of disease, distributes garden seed if necessary, and proceeds along policies designed to restore the victims to their own feet. Thus, recoveries of stricken communities are speeded up considerably.

In the recent drought, which covered twenty-five states, the Red Cross was not satisfied to withdraw its forces before distributing seed for spring gardens to 605,000 families in the affected area. Bumper vegetable yields during the entire growing season and a large supply of canned vegetables for consumption this winter were the result. The garden seed program is merely one instance of Red Cross reclamation work following disasters.

The Fiftieth Anniversary Roll Call of the Red Cross will open on Armistice day, November 11, and will extend through Thanksgiving, November 26.

THE MACINTOSH CASE AND THE SUPREME COURT

BY WILLIAM M. STILLMAN

The last number of the RECORDER reports the action of Conference as to the Macintosh case. Today's papers give the action of the Episcopal convention, which

reached a diagonally opposed position. They represented about one million Episcopalians. Rowland Page, of Virginia, a brother of the late Thomas Nelson Page, one time United States ambassador to Italy, made a stirring declaration to the effect that he considered the attack on the United States Supreme Court ruling as a reflection upon every man who died for his country in the late war, and this statement was greeted by tremendous applause. Similar action was taken by the Northern Baptist Conference.

Macintosh was unwilling to take the oath of allegiance unless his conscience would permit him to decide whether the war was necessary and morally justified. His own interpretation was to be the decision. The Supreme Court held that, while we are a religious nation, it is our duty to survive. Our Constitution provides in express terms that Congress must provide for the common defense, and it is empowered to declare war, to raise armies, to the end that the war may not end in defeat; even freedom of speech and of the press is curtailed, and deserters and spies are put to death without indictment or trial by jury, and property and food seized without compensation and due process of law. Our government must go forward with the assumption that our Constitution contemplates war as well as peace, and that unqualified obedience to the laws of the land as well as those made for peace are not inconsistent with the law of God.

Macintosh rejected this position. He is unwilling to rely on the long established custom of Congress to exempt the honest conscientious objectors. It is not within the province of the courts to make bargains with those seeking naturalization. They must accept the terms fixed by law or forgo the privilege.

Had not Congress given President Lincoln in 1863 the power to draft, our country would have been lost, as every Southern man was drafted, even down to boys of fifteen. In the late war the Allied cause would possibly have been lost had President Wilson not been given the power by Congress to draft and send two million boys across the seas. Much stress has been laid on the dissenting opinion of Chief Justice Hughes. He stated that it is important to note the precise question to be determined

in this case. He grants that naturalization is a privilege to be granted, and that Congress may compel service in the army in time of war or punish the refusal to serve. He stated that that power is not in dispute. The sole question is this narrower one, whether Congress has *exactd* such a promise. Congress has a long established practice of excusing from military service on the ground of religious conviction, as illustrated by the exemption granted Quakers.

I think the resolution passed by our Conference is somewhat of a reflection upon our Supreme Court, and as this is a court of last resort we are in no position to criticize it. Of course the thing has been done, but we seem to stand almost alone in the country in this respect. The idea of sending the resolution to the President has no weight, as he in no manner controls the judiciary. In sending it to members of the Supreme Court it may or may not be offensive to them, but probably they will take no notice, thinking our position negligible.

NOTICE OF YEARLY MEETING

Notice is hereby given that the yearly meeting of the New Jersey, New York City, and Berlin Churches will be held with the Berlin Seventh Day Baptist Church of Berlin, N. Y., commencing the evening of October 16 and closing the evening of October 18, 1931.

At the last yearly meeting at Plainfield, N. J., the Berlin Church was accorded the privilege of deciding the time of the coming meeting; accordingly, in view of possible cold and disagreeable weather at a later date, it was decided at the last annual church meeting to fix the time as herein indicated.

The date given in the Calendar clearly indicates an oversight which it is hoped this notice may easily correct.

As the Berlin Church is so isolated, it is hoped that a special effort will be made by members of the other churches of this group to be in attendance, to the end that all may be realized in spiritual uplift that can be desired, and surely that should be much.

All who expect to attend please report to Mrs. Isabelle Millard, Berlin, N. Y.

L. A. WING.

Berlin, N. Y.,
September 22, 1931.

MISSIONS

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

WORD OF EXPLANATION

A note from his secretary, Mrs. Helen Coon, informs us of the sickness of the secretary of the Missionary Society, Rev. William L. Burdick. We are sorry for him in his sickness and hope for a speedy recovery. We are sorry, too, to miss the messages and other material furnished by him for the Missions department in the SABBATH RECORDER. For the matter appearing on this page, this week, he is not responsible.

ACTING EDITOR.

BERLIN, WISCONSIN

BY C. C. VAN HORN

I want to tell the readers of the RECORDER some of our experiences about the old Berlin Church that so many of our Milton students of years ago remember so well.

In order to make the story complete it will be necessary to go back to the trip we made a year ago. "We" includes Marion, his mother, "Aunt Mettie," Elder Sutton, and, of course, the writer. Laura, my wife, Marion's mother, went to visit old friends, the old home, and the old brick schoolhouse, where she started so many youngsters up the "ladder of fame." "Aunt Mettie" Babcock went because that was her birthplace, and she wanted to drink of the spring of which she had heard father and mother Platts so often speak. We found the spring, and each one took a drink from its cooling depths.

It was a beautiful spring and the only thing to indicate where the old home once stood.

Elder Sutton went because he was just then enjoying a little leisure, and he had a longing to see this relic of early Seventh Day Baptist days in Wisconsin.

He preached one of his soul-stirring evangelistic sermons on Sunday night to a full house; and, by the way, the old church house was in good condition but needing a coat of paint on the outside and redecorating on the inside.

After meeting, the people loitered to visit. There were the Greens, the Hills, the Cockerills, a granddaughter of Dr. A. H. Lewis of precious memory, and others, who were happy in being able to attend meeting in the old church once more.

A group of men in one corner began discussing the possibility of repairs. Marion proposed if they would furnish the material we would come and do the work; consequently, quite to our surprise, sometime in last August a check came for material and we at once began making arrangements to go. We made the trip during the first days of September and gave the house two coats of paint on the outside and refinished it inside. An appointment for meeting for Sunday night was given out. Fifty or more responded seeming to enjoy the service. They rejoiced to see the old church in its new garb.

The well-kept cemetery back of the church bore evidence that well-known Seventh Day Baptist families once gathered in the old church for worship. Lewis, Green, Clarke, Burdick, Hill, and others found resting places here.

There is a strong feeling in the minds of those of our faith still living there that with some effort and expense together with strong faith demonstrated by willing, loving hearts many could be led into the church.

Souls are convinced the Seventh day is the Sabbath, but hearts are not touched to the yielding point.

Will we enter the open door?

Milton, Wis.

AFTER THE CONFERENCE (HOLLAND CHURCHES)

(Part of a letter from Rev. James McGeachy)

I returned with Brother Velthuysen to Amsterdam on Sunday evening. On Monday we visited several who had been unable to attend the conference. The most interesting visit was in the evening to the house boat of Brother and Sister Dyk. Their boat is on one of the canals outside of the city. Brother Dyk sells food and clothes to the barges and ships in the harbor. They are independent Sabbath keepers, although formerly Sister Dyk was an Adventist. She asked me to visit an uncle of hers in London who has been recently

bereaved of his wife. They had an English ten shilling note in their possession which they asked me to accept towards the funds of the Evangelical Sabbatarian Mission. We returned by river steamer part of the way in torrents of rain.

Tuesday morning we visited the museum in Amsterdam. It is devoted to exhibits from the Dutch East Indies and particularly Java, to which island Sister Mol is going. The islands are rich in tea, coffee, cocoa, rubber, and rice. Silver, gold, and diamonds are also found there. They are the source of most of the world's supply of quinine. Specimens of insect pests, the plants they attack, and the means of combating them were also shown. Sugar has reached the highest standard of cultivation in the Dutch possessions.

Upstairs we saw a large map illuminated by many small electric bulbs of various colors. These were lit by pressing different buttons at the foot of the case containing the map. A special set of bulbs lit up as each button was pressed showing where certain products were to be found. Another set showed the government seats, another the volcanoes. The most interesting set to me was that which showed the mission stations. The whole group of islands seemed to light up when this button was pressed. The Roman Catholic missions were few and were distinguished from the many Protestant missions by a different color. I am glad we have a small part in this illumination, and we must pray that more light will shine into darkened hearts in Java as the result of Sister Mol's labors. In another room replicas of Hindu temples and gods were shown. Java was originally Hindu but is now Mohammedan. Other islands are given to primitive heathenism. This enables us to understand something of the nature of the field to which our sister is going.

In the afternoon we took the train to The Hague, where after visiting the home of Brother Velthuysen's daughter and son-in-law we went to a meeting of the young people in the home of Brother Van Es. The room was full, about twenty being present. Brother Velthuysen interpreted while I told them some of my missionary experiences in the villages of Upper Egypt and about Mohammedanism. They were greatly interested and decided to follow the example of

the conference; so they made a collection for the funds of the Evangelical Sabbatarian Mission. It came to seven guilders seventy-one cents (about three dollars). They expressed their love for "Mill Yard," and I thanked them for their kindness. It was after midnight when we returned to Amsterdam.

Wednesday was spent looking through the Royal Art Gallery, viewing the masterpieces of the famous Dutch painters, such as Rembrandt, to whom a monument has been erected in the center of the city. Medieval paintings of religious subjects were also seen.

In the evening I addressed a meeting of the young people of Amsterdam in the office of the Midnight Mission, repeating my talk given at The Hague. Many of these were from independent Sabbath-keeping families, many having separated from the Adventists in Holland. They followed the example of The Hague young people and collected five guilders twenty-one cents (over two dollars) for the Evangelical Sabbatarian Mission. All together with the conference collection, the gift of Brother and Sister Dyk, and the collections of the young people, our Dutch brethren gave £6 5 4 (about \$31.25) for the work of the Evangelical Sabbatarian Mission. This was altogether unexpected and shows the affection of our brethren in Holland for those in Britain.

Next morning I bade farewell to Brother Velthuysen, who had entertained me so hospitably during the whole of my stay.

PRAYER THE MASTER KEY

ANDREW C. NELSON

Prayer is the grandest master key
That e'er was given you and me;
When firmly clasped by faith's right hand
It reacheth forth to that fair land,
And there unlocks the treasure-hills
Omnipotence so boundless fills.

When bowed by grief and sin's dark woe
That none on earth can ever know,
Just grasp this key by faith once more,
And then the treasures forth will pour,
And sorrow fade for joy again,
When blessings flow like early rain.

Why then should we reluctant be
To come to him on bended knee,
When faith can take the treasures grand,
And place within the reach of hand
All that our soul may need on earth
To help us on in life's new birth?

Let's pray in early morning light,
And pray before we rest at night,
And pray while noonday's sun is high,
Before the busy day shall die;
Yes, pray at morning, night, and noon,
And pray beneath the midnight moon.

Then pray in childhood's early morn
While evil man about may scorn;
Yes, pray in youth's heyday of life
When 'round temptation is so rife;
Pray when life's hill steeply down,
That you may have at last a crown.

RELIGION IN DENOMINATIONAL COLLEGES

BY NEAL D. MILLS

Albert Edward Wiggam in his book, "The Marks of an Educated Man," declares that religion would seem to be the last and greatest mark of an educated man. Many people think that religion is being left entirely too much to the last both by educational institutions and by those seeking education. Higher education has always been the child of the church. The medieval church provided it chiefly for its clergy, believing that the common people had little need of it. But with the Protestant emphasis upon individual interpretation of the Scriptures, came the necessity for universal education, and the church took up the task. Eight of the first nine colleges in America were founded by the church, and as late as 1860 there were two hundred twenty-nine church colleges to seventeen state institutions.

But what of the present? Have not many colleges forgotten and disowned their parents? True. And in many instances the church has starved and disowned its child. The denominational colleges are somewhat less closely related to the denominations than formerly. But being less under the supervision and dictation of the church may not make a college less religious or any less valuable as a Christian institution.

As a matter of fact the church-founded colleges for the most part still claim to be Christian and denominational though non-sectarian. Their bulletins take pains to mention "a warmly religious atmosphere." The question is, are these claims well based or are they true only in a broad and general way? Is the "religious atmosphere" dense enough to support religious life, or is it too rarefied to exert any pressure?

Parents are earnestly asking these questions about the colleges bidding for their sons and daughters. They want to know whether college will make their young people more religious or whether it will tend to make them lose interest in religion. Ought they to patronize the small college or choose the state institution with its vastly superior buildings, laboratories, and equipment? Unless the small college can actually show a real, vital, and permeating religious influence, it can claim little advantage over the state universities and normal schools.

How, then, shall we determine whether a college is truly Christian or not? Some may think that religious standards are being neglected since membership in a particular denomination is no longer made a requirement for administrators, teachers, or students, or because members of that denomination are not favored on the campus, or since certain religious tenets are not proclaimed in the classrooms.

But we must recognize that religious conceptions are changing. Dogmatic intolerance is melting away, and, although religious indifference and apathy are taking its place for many people, there is a great demand to make religion a more dynamic function in life. There is a growing pragmatic spirit, and religion is being judged less by its creeds and rituals and more by its results in personal character. There is less interest in theological niceties, but a demand for the fundamental principles that will guide in daily life.

We can expect, then, that the Christian college will exert a positive influence for the development of Christian character and personality, and the establishment of a sound philosophy of life. It is not difficult to discover that this is being done in most denominational colleges quite creditably. Christian teachers, missionaries, and social workers come very largely from these colleges. Eight out of ten preachers come from church schools. Of our own Seventh Day Baptist ministers and missionaries more than thirty come from Milton College, about twenty from Alfred, and a dozen from Salem.

R. B. Stevens of Elmira College tells in "The Liberal Arts College Bulletin," March, 1931, the results of a survey which he made of fifteen small denominational colleges in the Middle West. He found that

"students and graduates were very definitely of the opinion that the influence of the college was the greatest single factor in formulating definite purposes or better ideals, or in lifting them out of chaos with respect to life purposes. About three-fourths of the students believed that they had a better understanding of the Christian life and a greater desire to live it, and a still larger proportion believed that they had not lost their former religious faith without getting another more rational, practical, and social faith which they considered more valuable. The great majority believed that their appreciation of and desire for the Christian life had been greatly increased. The desirable changes in the field of religion are due to the attention given to religious and moral questions by the faculty in connection with curricular work, to the personal influence of faculty and administrators, to the religious influences of student organizations and fellow students, to the general religious influences of the college, and to the religious influences outside the college which are encouraged by the college."

A number of university students similarly questioned gave quite different responses. They mentioned much less frequently the adoption of the ideal of service, the acquisition of higher ideals, and religious influences. A smaller percentage of them were engaged in any service to the community in connection with religious, charity, or character building institutions.

It is evident that the most important religious influence in the college is that of the faculty and college officials. Their influence is felt both in and out of the classroom. Mention should be made here of the fine sympathetic Christian men and women who compose the faculties of Milton, Alfred, and Salem. When they are compared with many of the teachers in state schools, we cannot help but be proud of them. It makes all the difference in the world whether a young man or woman studies science under a Christian professor or an atheist.

A prominent feature in the Christian college is the chapel service. In some schools chapel attendance is compulsory; in others it is purely voluntary. Where it is voluntary, attendance sometimes seems hopelessly small, but on the whole college students probably attend chapel about as well as

other people attend church. The value of the chapel service is sometimes brought into question by both adults and youth. Whether it is conducted by various members of the faculty or by a regular chaplain, it will usually be found highly worth while. It is the duty of the college to make the program inspiring and helpful in the religious experiences of faculty and students.

An excellent opportunity for Christian training is to be found in the college Y. M. C. A. and Y. W. C. A. These organizations hold devotional meetings and study classes in religious subjects, and carry on practical Christian projects. Leaders in these activities should become valuable leaders in the church.

Aside from these extra-curricular and indirect influences there is the department of religion, which in many colleges, including our own, is somewhat undeveloped. This department offers definitely religious courses, which students may take as electives.

A less obvious but important factor in the spirit of every college is the attitude of the Board of Trustees. We are not likely to find an active religious life on the campus unless it can be found in the Board of Trustees, expressed in Christian policies of administration. Many grand Christian men have given generously of themselves in guiding the policies of our own Seventh Day Baptist colleges.

Of course, in spite of all these Christian influences we see young people leaving college with little regard for religion. These are but evidences that conditions are still not perfect. The multiplicity of interests tends to crowd religion out of college life just as it crowds it out of home life. The cause for religious failures among students may not always be in the college. Many students never had any particular religious training in the home or in church before they entered college. It is a great deal to expect of a college that it be always successful in making a Christian out of a student when the home and the home church have failed. Four years may be too short a time in which to build new habits, new attitudes, and new points of view into a personality that has been developed in wrong directions for four times as long. Some students who have been active in religious work at home refuse to take part in religious

activities on the campus. The college can hardly be blamed if a student insists upon leaving his religion at home.

College is a community in which there are many relationships and situations, from those of the dormitories and study rooms to those of the athletic field. Just as in other communities it is difficult to permeate with religious influences all these relationships. Much more energy needs to be expended in most colleges to make the atmosphere what it should be, but, after all, the students of our denominational schools are a cleaner, more idealistic, and more Christian group than can be found in a state university or in any other community.

But the quality of the product depends much upon that of the raw material. Let us help to make our colleges more Christian and more truly our own by sending them our Christian youth and giving them our loyal support.

SALEM Y GAZETTE

BY RANDAL STROTHER

Salem, W. Va.—The Young Men's and Young Women's Christian associations at Salem College this year are to be the largest in the school's history, according to indications at the opening of school September 14.

With some one hundred twenty-five new freshmen to select from, Glenn Idleman, of Ellenboro, W. Va., and Miss Mary Frum, of Salem, presidents of the organizations, believe that at least nine-tenths of the number will join the Christian associations. New students in the other classes will also join in proportionate numbers. At an open-house September 15, the two presidents issued invitations to new students as well as slackers among the old students to join the ranks of those attending the weekly Association meetings of the college. The applause of response which followed their addresses indicated that most of the students meant to do that very thing. Barring a few who do not see the benefits of this action in the right light, they all will.

With special co-operative themes to work upon this fall, there is no logical reason why the Salem Christian associations should not grow in acts accomplished as well as in numbers. Early in October the annual fall festival of the school, this year an outdoor feature, is to be given near the West Vir-

ginia Industrial Home for Girls, at Salem. That is the special theme which the two associations will work upon for the first few weeks. Meanwhile, they will continue with a general program of religious and social work at their meetings each week. The first meetings are to be held September 24.

Although no action has been taken at this writing by the young men's organization, it is probable that the boys' work, carried on under group captains, will again be given this year. Provision for this was made in selection of officers last year. The boys' work is carried on evenings in such a manner that youths in the neighborhood of Salem may get a certain amount of moral and physical training. Definite plans for this work will be started soon.

It will be the problem of the Association officials in both the men's and women's organizations to obtain special features for the program each week. It is probable that an outside speaker will be called in each week or two and that music organizations at the college will entertain regularly. The organization heads have both expressed the opinion that there will be several joint meetings of the associations this year.

With capable student officials in the associations this winter, the members will nevertheless find themselves helped much by their two faculty advisers. Miss Cleo Margaret Gray, home economics department head, will be sponsor for the Women's Association, and A. B. Gould, chemistry department head, for the Men's Association. Miss Gray was adviser for the women last year. Professor Gould succeeds Professor Orla A. Davis as adviser for the men. Professor Davis will, however, take active part in the work again this year. All faculty members of the college will contribute in some manner to the work of the Christian associations.

Two of the ringleaders in this work doubtless will be President S. O. Bond and Dean M. H. Van Horn.

SEMI-ANNUAL MEETING

The semi-annual meeting of the Michigan and Ohio churches will be held at White Cloud, Mich., October 9-11, 1931.

NETTIE FOWLER,
Secretary.

WOMAN'S WORK

MRS. ALBERTA DAVIS BATSON
Contributing Editor

WOMEN'S BREAKFAST HOUR AT CONFERENCE

Due to the fact that it was impossible for all to hear the splendid program at the women's breakfast at Conference, it seemed wise to give here the talk given by Mrs. George B. Shaw, the president of the board, and also the excerpts from some of the essay papers which were compiled and read by Mrs. Okey W. Davis, a member of the board. Mrs. Shaw's remarks follow:

The members of the Woman's Board who are here this morning are greatly pleased to see so many Seventh Day Baptist women together for this social hour.

We need to know each other, and there is no better way than to gather around a common table to talk over our common problems.

At first thought the work of the Woman's Board may not seem very important. The board used to raise the money to support one or more of our missionaries in foreign lands and on the home field. Now we do not have the special interest in a few individuals which made our work personal and hence more attractive to many. In casting about to find just where our sphere lies we decided that it is in trying to encourage all Seventh Day Baptist women in a more active interest in true Christian living and an enthusiastic interest in our mission as a denomination—true and loyal Sabbath keeping.

This is surely a problem in these days of disregard, in the world around us, of any sacred time. No one who has lived as long as some of us have can deny that the Sabbath is not given the place in the lives of our people that it should have and that it formerly had. We read in the weekly papers coming from different parts of the denomination—This family went for a picnic on the Sabbath and another was visiting friends or some were starting on a journey or arriving home from one. In fact, the

Sabbath is too often made a convenient time to do the things we do not want to take time for in the six days the Lord has given us to do them, with the result that the week has ended and there has been no season of reverent worship in his house and no religious training in the home.

It was with these thoughts in mind that the board planned an essay contest.

We all know that the mother and homemaker wields a powerful influence. The earliest training of a child counts for much all through his life. So we thought this contest might be helpful. We did not meet with the response we anticipated but had a number of very fine and constructive papers on "Home Training of the Young Child in Sabbath Keeping."

The prize essays, one from each of the associations responding, you will find in the SABBATH RECORDER in the Woman's Work department. Please read them carefully. Of course you all take the RECORDER. No Seventh Day Baptist family can afford to be without it.

The essays not printed are so good and have so many helpful thoughts that we felt we should share them with you. There will not be time to read them all, so we have asked Mrs. Okey Davis to make excerpts from them, which she will now give you. I am happy to introduce Mrs. Okey Davis, of Salem, a faithful member of the board.

EXCERPTS FROM CONTEST PAPERS

Three important problems in training the young child in Sabbath observance were discussed in the contest papers: (1) When shall we begin to teach the child to keep the Sabbath? (2) How ought parents and children to spend the Sabbath and the power of example in Sabbath keeping. (3) What is the value of prayer in training the child in Sabbath keeping? The excerpts given are taken from papers written by Mrs. John Campbell, Hammond, La.; Mrs. Leila Franklin, Verona, N. Y.; Mrs. A. T. Bottoms, Berea, W. Va.

1. Concerning our first problem, when shall we begin to train the child in Sabbath keeping, our writers say:

"How early ought we to begin the child's training in sacred things?" The answer is, 'Begin with his grandparents if you desire the best results.' Nowhere is

that idea more practical than in the growth of the Seventh Day Baptist denomination. One thing is certain, the parent must not wait until early childhood is past before beginning to train him for the kingdom of God. No child can ever get entirely away from the influences of his early home. These influences will cling to him through life. The men and women who love the Sabbath most, as a rule, were obliged to observe it when they were children.

"The home training of the young child in Sabbath keeping cannot begin too soon. Habits formed in early childhood are vital either for good or for ill. The leaders of the Catholic Church say that, if they can have the training of the child for the first seven years of his life, they have no fear of his ever being lost to the church. If this is true of Catholics, how about Seventh Day Baptists?"

"As a mother of seven children I have always found strength and courage in my darkest hours in John 1: 1, 'In the beginning was the Word, and the Word was with God, and the Word was God.' In it, with my children at my knee, I have found joy and comfort in our happiest hours as well as in our saddest hours. Let us realize that in the beginning when to us is entrusted the keeping of a little soul, it shall be as we want it to be. 'Train up a child in the way he should go: and when he is old, he will not depart from it.' Take God at his word, mothers."

2. How ought parents and young children to spend the Sabbath, and what is the power of example?

"The first thing to do in helping any good cause is to get somebody interested in it. Children will be interested in those things that interest father and mother and will discount everything that parents hold in low esteem. Parents must uphold the idea that it is a sacred privilege to keep the Sabbath. How can we expect them to love the Sabbath if we are continually saying it is a hardship to observe it? The seventh day should always be spoken of as Sabbath day and never as Saturday. We should teach the children that it is God's day and the right day. After we have taught them these things, let us prove the sincerity of our words by our lives. My father and mother always respected the

Sabbath and would drive many miles each week to attend church. They did not permit me to stay home from church simply because I did not wish to go any more than they would permit me to stay away from school for such an excuse. Many times I have gone to church because I did not want to miss the band concert that night. Now I can thank my parents for helping me to form these church-going habits.

"Our lives for fourteen years were as lone Sabbath keepers. We observed the Sabbath strictly. The children always helped to prepare for the Sabbath on sixth day. They always seemed anxious for the day to come, for to them it brought interesting Bible stories, songs, prayers, etc. If the day was warm enough, we carried our lunch, prepared the day before, out into the open spaces with God, and ate beside a cool stream or on a sunny hillside. If the weather was too bad for outdoors, then the Sabbath was spent beside a cozy log fire. In every case we had our lesson from the *Helping Hand* and read aloud the SABBATH RECORDER. We always discussed the editorials, and we never omitted the Children's Page.

"Children are great imitators. If the Sabbath does not mean much to father or mother, the child is very quick to notice and is greatly influenced by the attitude of the parent. Fathers and mothers who rarely attend church or Sabbath school, who spend the day in pleasure or business or remain at home because of some fancied illness are not training their children to be strong Christian men and women. The Sabbath should be the most joyful day of the week. The little ones should be taught to look forward to it with pleasant anticipation, a day different from the other days of the week, the day that belongs to God, when we go to his house and worship and praise his holy name. Children should be taught reverence for God's house. Here, too, the power of example of the older ones is felt. A moment of silent prayer with bowed head as we take our seats will help to create an atmosphere of worship.

"The Sabbath should be a day of delight. It is a day which the family can spend together at home or in the house of God. Too often parents are selfish and want the day for themselves that they may rest, and

consequently their children go where they can enjoy the day. Many times they learn bad habits or learn to hate the day. Inaction and life do not belong together; therefore, children should not be expected to do nothing on the Sabbath day. Pleasant, harmless occupations, books, music, Sabbath day games, and instruction in the teaching of the Lord Jesus Christ should be provided. Can we as Seventh Day Baptists not gain more by training our children in Sabbath observance than by trying to make converts to the Sabbath? Certainly it is true that the church of tomorrow depends upon the children of today. We Seventh Day Baptists are like one big family, and, when we parents realize the debt we owe our children in holding up the Sabbath truth in the best possible way, we shall be more united than ever before, and not only shall we hold our own, but we shall grow and grow."

3. What is the value of prayer in training the young child in Sabbath keeping?

"We have often heard it said that, though a child wander far away, he cannot get entirely beyond the influence of his mother's prayers. Is not prayer after all the most important factor in the training of the child? For how can we hope to attain any measure of success in the training of our children without this vital link connecting the seen with the Unseen? As soon as the child has learned to talk, he should be taught to form the habit of daily prayer at mother's knee. The child should be privileged also at times to hear the mother's voice as she commits her little one to the care of the heavenly Father.

"As a Sabbath-keeping mother I know no royal road to religious satisfaction and spiritual peace except through constant prayer to God. Each day we must build on the foundation of our daily devotion to God. Amidst each day's strife there must be a time for prayer and meditation even though it be while we work. Our children must see in our lives the love which radiates from humble submissive hearts. This can be attained only by letting prayer dominate our lives.

"Someone has said, 'A grand manhood or womanhood is only home teachings and prayers woven into life and form.' In a

true home love rules supreme. God's law is acknowledged and honored, and the members of the home are bound with ties of love to one another and to God. The Sabbath is a tie that binds the family to its own altar. God has made it a special cord of vital truth to keep us from forgetting him who made us.

"Home, not merely just four walls, with pictures framed and gilded;
Home is where affection dwells, home is where the heart is builded."

CONFERENCE ADDRESS

BY MRS. ETHEL T. STILLMAN

Someone has said, "Service is the rent you pay the Lord for the privilege of living on his beautiful earth." What service has the American Sabbath Tract Society given this year? How have we justified our existence? We can call to mind some of the ways by which we may have been of service.

The people in Holland and England have been made to feel that the Seventh Day Baptists in America are behind them in their work and are making it possible for them to continue to publish, as formerly, *De Boodschapper* (*The Messenger*) and *The Sabbath Observer*. This constitutes a moral backing which is worth more than the actual dollars and cents involved.

The various sections of our own land have been cheered and encouraged by the constructive suggestions of the corresponding secretary, as he goes on his way with the message of the board and of the denomination as a whole on his heart, and by the work of the leader in Sabbath Promotion in his work with the young people.

The subscribers to the SABBATH RECORDER and the *Helping Hand* can testify to the service these periodicals render. This year the expense of publishing the SABBATH RECORDER over receipts, that is, subscriptions, was \$8,164.99 (the cost of production over and above the amount charged, \$2.50, being \$5.68 per subscriber). We can hurrah and put up the flag, though, for the *Helping Hand*, for it just paid for itself this year, the cost of production being equalled by the receipts.

These items — publications, appropriations for foreign work, salaries (five sixths

of the salary of the Sabbath Promotion leader being met by special gift for this purpose), and other routine expenses incidental to traveling, postage, and clerical work—constitute what may be called the group of *fixed items* of the expenditures.

The other group, which also represents our service, may be called the *sliding scale* group and embraces the items of general printing and distribution of literature (other than SABBATH RECORDER and *Helping Hand*) and Sabbath Promotion work through the young people's and camp activities. We call these "sliding scale" items because they depend for their expansion, yes, for their very existence, upon the will of the people. They feel the pulse of the denomination, and the denomination through its gifts to the Onward Movement, or lack of them, can indicate, for instance, whether or not we shall continue to print and circulate our tracts and sermons, now put out in such salable and attractive form. It can indicate whether we shall continue or curtail our young people's work through conferences and camps. I hear something like this: "Oh, I had *such* a good time in camp" and "I shall never forget the impression of that talk by so and so." Just bits—but they are indications of the worthwhileness of these activities, with fundamentals of Christian character being *laid* in some cases, in others *strengthened*, and resulting in a long line of young people who from being Seventh Day Baptist young people become Sabbath keeping old people. Gifts from all sources made it possible to maintain last summer four groups of enthusiastic young campers and several young people's conferences, one a college conference at Salem, W. Va., at an expense to the Tract Society of \$559.18.

Now as to the sources of income which maintain these fixed and sliding scale items. One source, as has been indicated, is the Onward Movement. The failure, up to the time of the closing of our books, of the raising of the total of that budget made it impossible for us to pay the amount we put in our budget on account of indebtedness. Far from being able to pay on this indebtedness of last year, then \$3,500, we were obliged, in order to finance our program even without expansion and with the closest figuring possible, to borrow more,

making our total indebtedness to date \$6,500. This, you see, has been provided for in next year's budget. The amount asked for from the Onward Movement, \$12,378, included this indebtedness. When the balance due on last year's budget is reported here at Conference as having been raised in full, we need to ask for next year \$8,000, \$4,300 being still due us on that budget. Other sources of income besides the Onward Movement are collections, this year \$33.54, a small amount in comparison with last year, and income from invested funds, \$9,074.38, slightly less than last year. These permanent funds, from which we receive income, have been increased during the year due to the death of one annuitant and to the fact that another, a London friend, has requested that her annuity income go into our general fund instead of being paid to her. A bequest of Rev. William C. Whitford, of Alfred, N. Y., and a gift of W. C. Cookman, Lost Creek, W. Va., have been added. All our gifts and bequests are invested in bond and mortgage on real estate and buildings. The permanent fund is now \$69,449.57; annuity gifts, \$13,241.75, and Denominational Building endowment fund \$2,651.93—grand total, \$85,343.25.

This year has been and is a hard one economically, but before long we are going to be able to say that it was a *has-been* and is not an *is-er*. This June marks the end of the two and one-half year five-payment period arranged for the convenience of the donors of cash and pledges, for the Denominational Building. Through arrangement with the donors at the time of the campaign, or by reason of circumstances developing since the campaign, the dates of payment of some of these pledges have been extended. We have had to borrow against these pledges to finance the erection and furnishing of the building. This is the most difficult and dangerous time in the history and experience of any building financing. Trace through these steps of our interest in the project: the zest of the effort of raising the money to make the building possible, the thrill of wondering if it was going to be made possible, the grand and glorious feeling of the actual accomplishment of the campaign, the beginning of building operations—oh, yes,

we must send along our money or they may have to stop construction—it's up—finished—furnished—dedicated—occupied—beginning to serve its purpose—in full working activity. Then, the settling back—it's done—the financing of it, the temporary financing of it, by loans secured by pledges. Yes, *this* is the danger time. But we have established the habit now of giving, and we shall see it through both with respect to this project and with our gifts to the Onward Movement so that all our fixed, all our sliding scale interests can be taken care of, the work enlarged and broadened. Do you know they say that to do a thing in a certain way *once* is an *accident*; to do it a *second* time is a *coincidence*; but to do it the *third* time is a *habit*! About this thing *habit*. I heard a chalk talk once about it. It was not one of Rev. Edwin Shaw's, though it might well have been, and many of them still linger in our minds. It was this: H A B I T—so strong that eliminating parts of it does not take away anything from its force. You take away the H and you have A B I T left. Remove the A and you still have that B I T left. Take away the B and you have all of I T left! So the habit we make, rightly formed, rightly directed, will increase our sense of personal responsibility. I believe it is justifying, and will continue to justify, our existence both individual and denominational.

DENOMINATIONAL "HOOK-UP"

WALWORTH, WIS.

The Seventh Day Baptist Church, E. Adelbert Witter, pastor.—Preaching Sabbath morning at eleven o'clock.

Bible school at ten o'clock. Miss Minnie Godfrey, superintendent.

"The church is doing everything possible to make future citizens of the kind you admire. Help the church and the church will help you."

Our church ideal: "A sanctuary of the spirit; a friendly household; a training school for Christian character; a center of helpful service; a force of civic righteousness; a power for God throughout the world, and an unfailing spring of inner refreshment and strength, free to all who come."—*The Times*.

NORTH LOUP, NEB.

Orville and Ruby Babcock, Marjorie Green, and Roger Johnson expect to leave on Sunday for Milton, Wis., where they will attend college. They will drive through. Gertrude Hemphill will leave Monday by train for the same place.

Mrs. Claude Hill laid to rest.—Funeral services for Mrs. C. L. Hill, whose remains were brought from Farina, Ill., for burial in the North Loup cemetery, were held from the Seventh Day Baptist church Monday afternoon at two o'clock, Pastor Hurley S. Warren conducting the services.

Music was furnished by a mixed quartet composed of Clara Holmes, Ava Johnson, Archie Moulton, and Del Barber. Mrs. Georgia Green acted as accompanist.

Pallbearers were H. H. Thorngate, G. W. Thorngate, C. W. McClellan, Roy Cox, G. L. and W. T. Hutchins.

On Sabbath morning at ten-thirty in the Seventh Day Baptist church at Farina, Ill., where Mr. Hill is pastor, farewell services for Mrs. Hill were conducted by Rev. Edwin Shaw of Milton. Mr. Hill, his son Carroll, pastor of the Seventh Day Baptist Church of Ashaway, R. I., and Mrs. Eva Hill accompanied the body to North Loup.

Mrs. Hill was well known and highly esteemed by scores of friends in North Loup who regret her passing, but who find comfort in knowing that her frail body has at last found rest. Her devoted husband and children have the sympathy of friends everywhere in the sad hour of their bereavement.—*Loyalist*, September 18.

DE RUYTER, N. Y.

Pastor T. J. Van Horn of the local Seventh Day Baptist Church, who started on his vacation last week Wednesday, was the unfortunate victim of an accident that same evening when nearing Plainfield, N. J., where Mr. and Mrs. Van Horn were intending to spend a portion of their vacation with friends. While crossing the street to obtain ice cream cones, Mr. Van Horn successfully dodged two cars, but failed to escape another one which he noticed too late. He was knocked to the pavement and severely bruised and shocked by the contact; he also sustained scalp wounds and a lacerated finger. Examination at a Plainfield hospital disclosed no fracture of the skull,

as was at first indicated, and his many friends are hopeful of a swift recovery.

—*Gleaner*.

BROOKFIELD, N. Y.

Professor R. L. Polan and family of Alfred visited his brother and family at the parsonage from Friday until Monday.

—*Courier*.

MILTON JUNCTION, WIS.

The Farmers' Bank in Milton Junction, Wis., was recently robbed of about \$4,000. The robbers entered the home of the banker and held the entire family captive all night, and the following morning took one member to the bank and entered the vault. The robbers escaped.

A tornado that swept a thirty-five mile strip across southern Wisconsin, September 21, resulted in the death of Hugh Whitford, when his home two miles north of Milton Junction was wrecked. Eleven others in the path of the twister were injured. Many buildings were destroyed and a larger number badly damaged. The villages of Milton and Milton Junction fortunately lay outside of the tornado path, although slight damage was done in the villages.—*Correspondent*.

ASHAWAY, R. I.

During the closing period of Sabbath school, Sabbath morning, the following promotion exercises for the graded department were held under the direction of the superintendent, Mrs. Harold Collings:

Song, Friends of Jesus, graded department; prayer, primary class; response, graded department; memory verse, beginners' class; song, graded department; exercise, graduating class.

Those to be promoted from the graded department to the intermediate department were Betty Brown, Alice Spencer, Bernice Hoxie, Virginia Arnold, Raymond Crandall, Waldo Bishop, Marjory Brown, David Briggs, Clifford Perrin, and Wilbur Chester.

The members of the Christian Endeavor society held a business meeting and social at the parsonage, Sunday evening.

—*Westerly Sun*.

Lewis Camp looks bright and attractive, surrounded by its rugged Rhode Island scenery. Mr. N. E. Lewis has had the buildings painted by Frank A. Langworthy

of Plainfield. Mr. and Mrs. Langworthy and Miss Martha Langworthy of Newport, R. I., have been enjoying camp life here for nearly two weeks.—*Correspondent*.

PLAINFIELD, N. J.

Rev. Theodore J. Van Horn, pastor of the De Ruyter Seventh Day Baptist Church, is comfortably recovering in Muhlenberg Hospital from injuries received from being hit by an automobile a few days ago. He and Mrs. Van Horn were on their vacation and were planning for a short visit among former parishioners at Dunellen. They stopped at Scotch Plains, a suburb of Plainfield, for their lunch, and Mr. Van Horn was crossing the street on foot when knocked down by a passing car. His many friends will be glad to know he seems well on the road to recovery.

Pastor Ahva J. C. Bond attended a meeting of the Executive Committee of the Federal Council of Churches of America, last Friday. He was accompanied by Trevah Sutton of Milton Junction, Wis., who has accepted a position in the printing shop of the SABBATH RECORDER.

Rev. Herbert C. Van Horn, corresponding secretary and acting editor, is home from a two weeks' vacation. While away he visited Salemville, Pa., in the interests of the work of the Tract Society.

—*Correspondent*.

BE SHORT

Long visits, long stories, long essays, long exhortations, and long prayers, seldom profit those who have to do with them. Life is short. Time is short. Moments are precious. Learn to condense, abridge, and intensify. We can bear things that are dull if they are only short. We can endure many an ache and ill if it is over soon; while even pleasure grows insipid, and pain intolerable, if they are protracted beyond the limits of reason and convenience. Learn to be short. Lop off the branches; stick to the main facts in your case. If you pray, ask for what you believe you will receive, and get through; if you speak, tell your message and hold your peace; if you write, boil down two sentences into one.

—*Joe Harrison,*
in *Bible Advocate*.

YOUNG PEOPLE'S WORK

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

ANSWERING "WET" ARGUMENTS

Christian Endeavor Topic for Sabbath Day,
October 17, 1931

DAILY READINGS

Sunday—Exhibit the "horrible example" (Prov. 23: 29-32)
Monday—Answer with facts (Prov. 15: 28)
Tuesday—Answering "personal liberty" (1 Cor. 8: 9-13)
Wednesday—What "wines" can do (Isa. 28: 1, 7, 8)
Thursday—Answer by a clean life (Rom. 13: 13)
Friday—Answer by increased efficiency (Dan. 1: 8-21)
Sabbath Day—Topic: How to answer "wet" arguments (1 Tim. 1: 8-11)

"Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Eccl. 8: 11.

Thus the wise man of old summed up the need of law enforcement, and the fundamental cause of crime.

When the wets say that prohibition is the cause of the present crime wave, I shall not denounce it as an infamous lie. Unenforced, or badly enforced, prohibition has much to do with creating crime.

A law which is not respected—will that not breed disrespect for all law?

Officers who will not enforce the prohibition law—how can we expect them to enforce other laws?

Graft among enforcement officers; the guns directed against the small violators, while the large and flagrant ones go free—can we expect the people to respect such enforcement?

These are facts, widely known and widespread, which the advocates of prohibition do well not to ignore.

In the writer's opinion, dry advocates waste much time and effort, and help defeat their own cause by using arguments to show that "prohibition has been a success," that "there is less drinking than before prohibition," etc.

Upton Sinclair in "The Wet Parade" closes with these words: "Prohibition has not even been tried. Try it." If this is true, and it seems too true, it should make every honest prohibitionist blush with shame — more than that, it should make him *get to work to enforce the law.*

Within the past month I have had the following experiences: I have sat on the front porch of a Seventh Day Baptist home and seen cars go by at intervals of not more than fifteen minutes, each returning very shortly with its load of booze—in broad daylight on a public highway.

I have tried to find an old-time friend of mine in a back-country settlement and been deliberately turned off the road through fear that I might find something to report to the authorities.

I have seen a young, misguided boy just home from jail for violation of the prohibition law, while the higher-ups for whom he was working continued to fill their pockets and feather their nests undisturbed.

These are the things that work against prohibition. There is not enough active, working sentiment in its favor. Wet forces are organized and striking hard, while dries are unorganized and unaggressive.

The organization of the Allied Forces for Prohibition is a movement which should enlist the hearty support of everyone interested in law enforcement, and should deal a mighty blow at the wets.

The establishment of a national dry newspaper under the lead of Stanley High (which is soon to take place) should be a strong force to work against the power of the wet press.

The one other thing that is needed is a popular support of the law, a conscience for law enforcement among the mass of the people.

In preparation for this meeting, an article by General Smedley D. Butler in the October *Christian Herald* will be of help. He stresses three points in prohibition enforcement.

1. The dries who are silently praying for prohibition enforcement need to be actively working for it. "Those who are doing their jobs must be made to realize the dries are with them and will fight for them; those who are not performing their jobs must be

made to understand that every effort will be made to shout their dishonesty from roof tops, and influence exerted to have them removed."

2. "We must stress the necessity of a dry nation in order that we may retain our economic standing." "It is the underlying economic question that is pushing the prohibition issue along."

3. "The dries must form organizations to control the situation through votes, and must insist their mandates be carried out."

The following topic for debate, from the *Standard Christian Endeavor Quarterly*, is fruitful of much discussion and touches a vital phase of the prohibition situation:

"Resolved, That prohibition is suffering more from its professing, but sleeping, friends than from its open enemies."

C. A. B.

LETTER FROM DEAN MAIN

DEAR YOUNG PEOPLE:

It was my earnest wish and purpose if practicable during Conference week to invite all persons, men and women, older and younger, ordained or unordained, who were interested in questions relating to ministerial supply and education for the ministry, or for any special Christian service, to meet in the Gothic Chapel at the close of the Friday afternoon session of Conference. But as is well known and without anybody's fault, it was not possible to find even a small corner for such a meeting.

To many of us such problems as: How and whence our supply of ministers for the future? What shall be the general standard of natural and acquired qualifications? and How can we make the best of the gifts of educated and devoted young women? are important and vital.

Fortunately for the work of the Kingdom, woman is being given a larger and larger place in the work of the Church.

It seems to me altogether reasonable to suggest the following as open doors of usefulness for Christian and wisely educated young women: I feel justified in expressing the opinion that some of our young women would make good and efficient preachers of the gospel. Some of our pastors could make good use of an assistant. Religious education, that is, education in the things of religion, from the kindergarten to the adult

period and on, is work that duly qualified women could well do. Many thousands of children, youth, and adults are quite deprived of all religious influence and religious teaching. Here is a wide open door to service on the home mission field for all who are led by the guiding Holy Spirit.

Let us pray for a great revival of interest in these and other lines of Christian endeavor.

ARTHUR E. MAIN.

Alfred, N. Y.,
September, 1931.

JACKSON CENTER CHRISTIAN ENDEAVOR NEWS

BY DOROTHY JANE LAWHEAD

Definite plans are being made for improving the Christian Endeavor.

We started a contest September 5. The society has been divided into two different groups, each contesting to see which group will come out victorious, using the point system.

Also on September 5, a study class was started, using denominational topics. The first topic to be studied is "Why We Are Seventh Day Baptists," beginning with the New Testament.

The number contesting at the present time is twenty-four.

Jackson Center, Ohio.

YOUNG PEOPLE AND CHRISTIAN GROWTH

BY GERALD COALWELL

(Paper read by Juanita Crandall in Young People's Hour at Southwestern Association, Fouke, Ark., August 8, 1931)

Christianity is defined as the "religion established by Jesus Christ." The followers of Jesus were first called Christians at Antioch, in Syria, about A. D. 65. The fundamentals of Christianity are:

1. "Belief in God as Father.
2. "Belief in Jesus Christ as the Son of God.
3. "Belief that Christ arose from the dead, and that he is and forever will be the Judge of both the living and the dead.
4. "Belief in the Holy Spirit and the resurrection of the body."

Rev. C. A. Beebe, of Nady, in a SABBATH RECORDER sermon, expressed my

sentiments when he stated his belief that the Christian Endeavor movement has had an important mission in Christian growth among the young people. He was tempted to state that the world could not get along without the vigor and ambition of youth. And while we are depended upon so largely for our activities, we will admit that "all work and no play makes Tom a dull boy." Thus Seventh Day Baptist young people are always provided with plenty of wholesome recreation, which will and does enable us to continue in Christian growth and not fall weary by the wayside. So let us advance with this privilege.

Stewardship and the Quiet Hour are very necessary to our Christian growth, as food is to our physical growth. No business of importance can advance without financial aid, continual study of by-laws, and consultation with a head authority or president of the corporation. When on a journey, as this happy trip to these meetings, we watch our signboards and study our maps and guidebooks; so how much more should we study our heavenly guidebook, the Bible, consult with our head authority each day, and stress more our tithing to carry on in Christian growth. Over 40,000,000 Bibles and Testaments are now being sold every year, according to reports, and young people have a good share of the ownership of these.

One cannot deny Christianity has had a decided growth when we consider that in the past few years Protestant church members have doubled in numbers. What part have we, Seventh Day Baptist young folks, played in this?

Before the passage of the Eighteenth Amendment the liquor deaths in the United States averaged 1,250 a week. Bring back liquor—even beer and wine—and you bring back the liquor dealer and all his crime! But we young people must feel it our duty to do all in our power to avoid this catastrophe.

Every Christian is under obligation to strive continually to win men to his Savior. When he gave his life to Christ, he committed himself to this work—to Christ's way of living. Let us bear in mind once more the fundamentals of our Christian belief, and, if we live up to these, we *shall* have increased Christian growth.

God challenges us, young people, to keep

our feet on the rock of our defense and to keep facing forward, holding the banner of our Lord.

If we can do some good today,
If we can right a human wrong,
If we can something helpful pay,
If we can cheer with smile and song,
Lord, teach us what to say.

If we can aid one in distress,
If we can do a kindly deed,
If we can spread more happiness,
If we can sow a fruitful seed,
Master, show us the way.

If we can feed a hungry heart,
If we can help in Christian growth,
If we can fill a nobler part,
If we can live and love—yes, both,
Dear Jesus, help us, *today*.

Hammond, La.

DEAN A. B. KENYON

Alpheus Burdick Kenyon, who died in Alfred, September 15, 1931, was born at Potter Hill, R. I., in 1850. He used well such limited school facilities as were provided in his home community, and in addition learned the carpenter and shipbuilder's trade at Mystic, Conn., where his home was for a time. His ambition for an education led him to enter Alfred University in 1868 at eighteen years of age. He earned much of his expenses while in college by doing janitor and carpenter work. Three winters he dropped out of college to teach terms of school. In 1874 he was graduated from college with the degree of Bachelor of Science. By his industry, sterling character, and scholarly attainments he had established himself in Alfred for life.

Immediately upon graduation he was appointed instructor in mathematics and in industrial mechanics, and soon gained rank as professor. For some years he held both of these positions. In time, however, he turned his entire attention to mathematics, in which he had gained an enviable reputation as a teacher, and he continued through life as an outstanding teacher of mathematics.

He was methodical, accurate, and painstaking in all that he did. He was sympathetic and patient with any student who was willing to work, but for the indolent and lawless he had little sympathy.

Professor Kenyon was granted a brief leave of absence on one or two occasions

for graduate study at Cornell University. In 1877 Alfred University conferred on him the degree of Master of Science, and in 1905 the honorary degree of Doctor of Science.

In 1890 he became registrar of the college and retained this position until 1908, when he was appointed the first dean of Alfred College. After the death of President Allen in September, 1892, he served as acting president until the election of Rev. Arthur E. Main as president in the spring of 1893.

In 1920 at the age of seventy years Dean Kenyon retired from active teaching and became dean and professor *emeritus*, having given Alfred University forty-six years of active service, the longest period of consecutive service in Alfred's history, exceeding the length of service of President Allen by three years.

Upon his retirement as dean and professor of mathematics in 1920, he was elected a trustee of the university, chairman of the executive committee, and president of the corporation, which positions he held until his death.

Dean Kenyon has been a director and vice-president of the Alumni Association for many years. He has also been a member of the Seventh Day Baptist Education Society and was for a long time its treasurer.

Since retirement eleven years ago, Dean Kenyon has enjoyed a retiring allowance from the Carnegie Foundation for the Advancement of Teaching.

Aside from his service for Alfred University, Dean Kenyon has filled many prominent and useful positions in the affairs of the community. As a man of deep religious faith and convictions he has been a faithful and loyal member of the church. He has filled many offices, including trustee, elder, and member of the Advisory Board. He served on the Board of Trustees of the Alfred Rural Cemetery Association for twenty-eight years, filling the positions of trustee, secretary, treasurer, and president, respectively, during this period. When the village of Alfred was incorporated, Dean Kenyon was its first president and continued active on its board for many years.

In the Alfred Mutual Loan Association Dean Kenyon has held official positions since its organization in 1884 as director,

secretary, vice-president, and president, since 1918 until the time of his death. In 1911 he served for one year as president of the New York State League of Savings and Loan Associations.

Professor Kenyon was married in 1873 to Mary Veola Babcock, who proved a life companion of rare charm and personality, and contributed her full share to his distinguished career of educational and public service. She preceded him in death by a little more than one year, in June, 1930.

In the passing of Dean Kenyon Alfred University and the community have lost a man whose career has been inseparable from the life and progress of Alfred for over sixty years, and whose wisdom, loyalty, and devotion are an imperishable legacy. His name is held in appreciative and loving memory by thousands of alumni who have been his students, and by hundreds of others who have been his colleagues in college and community activities.

He leaves two daughters, Mrs. Dora K. Degen, dean of women at Alfred University, and Mrs. Agnes K. Clarke, of Alfred, and three grandchildren. He is survived also by a brother, Myron A. Kenyon, of Westerly, R. I., and a sister, Mrs. Cora K. Gray, of Providence, R. I.

BOOTHE C. DAVIS.

HUGE WAGE PAID TOBACCO EXECUTIVE

NEW YORK CITY. — The annual wage of George W. Hill, president American Tobacco Company, is computed at more than \$2,200,000.

Under the stock subscription plan, approved by shareholders of the company, Hill will pay \$25 a share for 13,440 shares of company stock, which has a market value of \$116 a share.

Under this system each of the vice-presidents received more than \$500,000 last year in addition to salary.

These payments rival that of Eugene C. Grace, president Bethlehem Steel Corporation who, in 1929, received \$1,623,753 in addition to his salary. Grace last year, received a bonus of \$1,015,591.

Stockholders of both concerns have brought suits against these inordinate payments.

—The Monitor.

CHILDREN'S PAGE

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

HOMES IN INDIA

LUKE 10: 38-42

Junior Christian Endeavor Topic for Sabbath
Day, October 10, 1931

BY MRS. NETTIE CRANDALL
Junior Christian Endeavor Superintendent

FOR THE BLACKBOARD

Make a list of the games which we play which are also played by the boys and girls of India. Make a list of other things which we enjoy and which are enjoyed by them also.

CHAIN OF THE LITTLE HANDS

Chain of the wide world's children
Stretching the globe around,
Differing in blood and language,
In word and sound.

Varied in thought and living,
Varied in joys and scars,
But over all one Father
And the same stars.

Differing in land and country,
The same in smile and sigh,
And over all one Watcher
And the same sky.

Everyland's children, east and west,
Golden or brown or white,
Alike in the eyes of heaven
And God's clear sight.

Little hands will join the chain
That links us all in one,
And over all a Father's hands
And the same sun.

The following book will tell you many interesting things about our friends in India. It may be found in nearly any library. The book is "Chandra in India" (Little People Everywhere), by Etta Blaisdell McDonald.

Battle Creek, Mich.

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

It has been a long time since I have written you and so I am writing you now. Perhaps the depression is affecting the Children's Page; we hope not.

I for one have had a wonderful vacation. After school was out Mary Alice, Gladys, and my cousin, Marilyn Post, went to Bible school. We had a wonderful time there and made friends with many new girls. I also went to camp at Yyandotte, which is a Camp Fire Girls' camp. We went swimming twice a day and had stunt night, which everybody looked forward to with great anxiety. Mary Alice and I were at camp for two weeks.

The last week in August we went to Milton, Wis., where my grandparents live. It is quite a pleasure, as both of my grandfathers and grandmothers live across the street from each other. Two days I spent on my Aunt Hattie's farm, which was quite enjoyable. We had two family picnics together (the Post and the Stewart) and ate dinner with Aunt Marge in Milwaukee once. My Uncle Harry North and family were here for two days over the week-end on their way back to Plainfield.

And now school has begun. I really do think we are all glad to get back, don't you? I am. I am thirteen years old and in the 8 A. My major subjects are: Latin, math, science, English, and civics. For pleasure I am taking sewing, music, and orchestra. I play the violin. Last spring I played in the ninth annual Junior High orchestra concert, in which a few are chosen from each school's orchestra in the city. It was quite an event. Our school is the only school which has a swimming pool, and we have lots of fun.

I hope you can read my writing as I am in a hurry to get my home work.

Love to you and all RECORDER children.

VIVIAN STEWART.

146 Walhalla Road,
Columbus, Ohio,
September 10, 1931.

DEAR VIVIAN:

I, too, was beginning to wonder if our Children's Page were not suffering from depression, but I know that depression would soon be over when you and other interested boys and girls began hurrying in your letters, as has happened during the last two weeks. As long as we can scare up enough pennies for postage stamps our page will keep in a thriving condition, I am sure.

I think I should like to visit a Camp Fire camp during stunt night; I hear it spoken of with so much enthusiasm by Camp Fire Girls everywhere. I only regret that I did not have the benefit and pleasure of Camp Fire when I was your age.

You almost make me homesick when you talk of your good times at Milton. I'd like to have broken in on some of your family reunions and renewed acquaintance with the Posts, Stewarts, etc., many of whom were children when I knew them best.

You surely have a busy school year ahead of you, and I'm hoping for you a very successful one. Yes, I think most young people are rather glad to get back to school even after an enjoyable vacation.

It was indeed an honor for you to be chosen for the orchestra concert. My best congratulations.

Your true friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

It has been a long time since I have written you. Dad said that he saw you at Conference at Alfred, N. Y.

We have a pet rabbit. It is a New Zealand Red. We did have two rabbits but a dog ate one.

We came from Alabama about five months ago.

School started the seventh of this month. I am in the seventh grade. My brother Thomas was in the seventh grade last year and didn't pass, but I did so I am up with him. He is thirteen and I am eleven. We are racing in school. If he beats me he will get a bicycle. If I beat him I will get a doll.

There are seven pupils in my class and one in the eighth grade.

I will stop now so that the other children will have some room for their letters.

Yours truly,

ESTELLE BOTTOMS.

Berea, W. Va.,

September 22, 1931.

DEAR ESTELLE:

I surely did have the pleasure of meeting your father at Conference, and also your charming big sisters. Your father spent one night with us, and we wished his stay might have been much longer.

I'm sorry the dog ate one of your pet rabbits. We lost our last two rabbits that way when we lived at Independence, and I can assure you we didn't feel very loving toward that dog. He was a good watchdog and belonged to one of our near neighbors, but he was death not only on rabbits but on cats as well.

I hope your brother will tie with you on that scholarship race so that you will get the doll and he the bicycle, don't you?

Sincerely your friend,

MIZPAH S. GREENE.

LOYALTY TO THE WORD OF GOD

BY CASSIUS C. BABCOCK

DEAR YOUNG PEOPLE:

It is very common these days to teach theories and doctrines in the pulpit and in religious publications which are contrary to the "faith of our fathers" and the Word of God. These views, we believe, do not express the views of our people in regard to some of the fundamental truths of the Bible. I say, our people; I mean the "honest-to-goodness," old-fashioned Seventh Day Baptists.

In Exodus 20: 8, 11 we read, "Remember the sabbath day, to keep it holy." "For in six days the Lord made heaven and earth." In Exodus 16: 26, in speaking of the manna, Moses said, "Six days ye shall gather it; but on the seventh day, which is the sabbath, in it there shall be none." No doubt we all believe that these were just twenty-four hour days; if so, why are not the creation days the same? Men have become very wise and say that these days were just periods of time, maybe a month, a year, or a million years. Why should it take God so long to create the heavens and the earth, for we are told that "He spake, and it was done."

"And God said, Let there be light; and there was light." "And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day." (Gen. 1: 3, 5.) Nowhere, either in the Bible or in history, do we find where the sun shone for a year or a million years continuously. Then surely, if the sun rules the day, the creation days were twenty-four hour days.

In the first chapter of Genesis we read: "And God said, Let there be a firmament."

(Verse 6.) "And God said, Let the waters . . . be gathered together . . . and it was so." (Verse 9.) "And God said, Let the earth bring forth grass . . . and it was so" (Verse 11), and so on through the chapter. And each time it was done by his word, and I do not believe that it took him a million years to speak those words nine or ten times.

In Hebrews 11: 3 we read, "Through faith we understand that the worlds were framed by the word of God." And we are told, "Abraham believed God and it was counted unto him for righteousness."

Peter said, "We ought to obey God rather than men," and to obey him we must know what he says. And it will do us no good to know what he says if we do not believe him. "And why call ye me Lord, Lord, and do not [or believe not] the things which I say?"

No doubt many of our people are wondering why we do not increase in numbers; why we do not prosper financially or spiritually. I do not believe the Lord will prosper us until we stop *doubting his Word*. Now dear readers of the SABBATH RECORDER, is it not time for us to come back to the Word of God for our guide, instead of accepting the theories of men? Christ said, "The words that I speak unto you, they are spirit, and they are life."

We have been speaking of the material things which God created. Let us consider briefly his crowning work of all. "And God said, Let us make man in our image, after our likeness. . . . So God created man in his own image." (Gen. 1: 26, 27.) Do you think that God had the appearance of a pollywog or a monkey, or that he was no more intelligent? *I do not.*

We have been speaking of God as our Creator; now just a few words about him as our Preserver. David said in the twenty-third Psalm, "The Lord is my shepherd," and Christ said more than once in the tenth chapter of John, "I am the good shepherd." Now if Christ is our shepherd, our teacher, and our guide, we must be willing to be led and guided by him or his Word. Paul says, "The foolishness of God is wiser than men; and the weakness of God is stronger than men." (1 Cor. 1: 25.) The Lord help us to believe his Word.

Just a word in conclusion about Christ as our Redeemer. There is a song we like to sing:

"Redeemed! how I love to proclaim it!
Redeemed by the blood of the Lamb."

"For the blood of Jesus Christ his Son cleanseth us from all sin." (1 John 1: 7.) Jesus says, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." (John 6: 53.)

Another favorite hymn fittingly represents this great truth:

"I gave my life for thee,
My precious blood I shed."

Without the shedding of blood there is no remission of sin.

John the Revelator, in speaking of the number that were sealed of the tribes of Israel, says, "After this I beheld, and, lo, a great multitude." "What are these which are arrayed in white robes? and whence came they? . . . And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." (Rev. 7: 9, 13, 14.) In Zechariah 13: 1 we read, "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and uncleanness." Surely there is still a great need of this fountain of cleansing.

May the Lord hasten the day when *all* men, everywhere, shall be enabled to accept this same Jesus and his Word, who created us, and redeemed us, and keeps us if we but only believe him and trust him.

Riverside, Calif.

LIQUOR A CHEAT

"EVERY TIME YOU TAKE A DRINK YOU
CHEAT YOURSELF," SAYS
"HURRY UP" YOST

At a recent big "Father and Son" banquet given by the Ashlar Lodge, F. and A. M., in Detroit, the chief speaker was Fielding H. Yost, athletic coach of Michigan University for many years. In the course of his speech, he made this strong assertion:

"I have never tasted liquor in my life. I do not care what the law is regarding liquor, you can't drink it without cheating yourself. This terrible fellow, Alcohol, will rob you physically, mentally, and morally. He will take the last dollar you have and make a bum of you. Every time you take a drink you cheat yourself, nobody else. Never forget that." —*Union Signal.*

OUR PULPIT

PRAYER

BY REV. S. S. POWELL

Pastor of the church at Hammond, La.

SERMON FOR SABBATH, OCTOBER 17, 1931

Text—Matthew 6: 6.

ORDER OF SERVICE

HYMN

LORD'S PRAYER

RESPONSIVE READING

HYMN

SCRIPTURE READING

PRAYER

HYMN

OFFERING

SERMON

HYMN

CLOSING PRAYER

"When thou prayest, enter into thy closet, and when thou hast shut thy door, pray unto thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."

The grace of God is most necessary for all spiritual life within the soul, and prayer is a most powerful means for the communication of that grace from God to us.

Prayer when it is perfect is nothing less than a conversation with our Father who is in heaven. "I have not called you servants, but I have called you friends," said our blessed Lord and Savior, and Abraham was called the friend of God.

All of the people of the world may be divided into two classes, those who pray and those who do not pray. It is hardly probable that many can live without at some time in their lives, at least, attempting to pray, and from the class of people who are living prayerless lives it is possible that many may be won to the knowledge and practice of true prayer. It is also true that

great multitudes of people think that they pray who know nothing about it. "The heathen in his blindness bows down to wood and stone." No prayer is really prayer except it be really offered in the name of Jesus.

A very conspicuous and notable example of one who loved prayer was the great prophet, Daniel, who preferred death rather than forgo the privileges of prayer, even for a few days. Not only personally did he need it, but doubtless he felt that it was indispensable to him in administering the affairs of the province of Babylon. Without the divine help which comes to us through prayer, nothing good in the highest sense can gain entrance into our souls. The help of God alleviates our trials and makes us strong when he sees that we love prayer, that we pray without ceasing, and hope for all necessary good from him.

When we see anyone insatiably devoted to the worship of God, regarding a prayerless life as the greatest of all damages, we may infer that such a one is steadfast, is capable of every virtue, and has become no less than a temple of God.

I believe that the saying is attributed to Solomon, presumably somewhere in the book called the Wisdom of Solomon, that a man's manner of dress, his gait, and the way in which he laughs disclose what manner of man he is. Much more are prayer and the worship of God signs of the highest righteousness. They invest with a spiritual and divine garment, even the garment of Christ's righteousness, and confer a certain grace and beauty of soul, which show that we have been with Jesus and have learned of him. They harmonize the life of each one of us, so that nothing foul, nothing unseemly shall rule over us, persuading us to reverence God and whatsoever pertains to his honor, teaching us to put away from us every Satanic device, to chase away shameful and improper thoughts, to despise sinful pleasures.

The fear of God is the beginning of wisdom, but it is not to be obtained unless it come from above, from the Father of lights, with whom is no variableness or shadow of turning. From him is every virtue, except only as it has been given to us to choose or not to choose. For this reason how necessary is prayer! For among all of the evangelical precepts and counsels none

are more frequent and important than those encouraging to prayer. In them is contained that fountain of tranquillity and true Christianity which is so necessary to our peace and salvation; to know whom we have believed and that he will keep that which we have committed unto him "against that day."

In every hour of our lives we are exposed to innumerable afflictions, dangers, adversities, and temptations. Spiritual enemies in high places, cruel and relentless; lie in wait to cast us down, so that we always need to defend ourselves with prayer. Then we are safe. Then we are triumphant. Faithful is God who has promised. He will hear our prayers, in the name of his Son, Jesus.

He only knows how to live well who knows how to pray well. "Ora et labora" is an old-time Christian maxim, "Pray and labor." He only may expect to do well in all of his labors, in the best and most acceptable sense, who mixes prayer with all that he does.

Nothing is more real than the life of prayer to those who have found it to be precious and needful in their experience. Any unperverted mind will conceive of the Scriptural idea of prayer as one of the most important of the realities of the universe. In the very heart of God's plan of government it is lodged as a power. It has, and God has determined that it should have, a positive and an appreciable influence in directing the course of human life. It is, and God has purposed that it should be, a link of connection between the human mind and the divine mind, by which, through his infinite condescension, we may actually move his will. It is, and God has decreed that it should be, a power in the universe as distinct, as real, as natural, and as uniform as the power of gravitation or of light or of electricity.

In the royal gallery at Dresden in Germany, may be seen a group of people who sit for hours before a single painting. They walk around those halls and corridors, whose walls are eloquent with the triumphs of art, and they come back and pause again before that one masterpiece, the gem of the Dresden Gallery, the work of Raphael, an assemblage of human, angelic, and divine ideals. Men have been seen to be standing in the street before

an engraving of that gem a longer time than a good man will sometimes devote to his evening prayer. "Yet, what thoughts, what ideals of grace, can genius express in a painting, demanding time for their appreciation and enjoyment, like those great thoughts of God, of heaven, of eternity, which the soul needs to conceive vividly in order to know the blessedness of prayer? What conceptions can art imagine of the "Divine Child," which can equal in spirituality the thoughts which one needs to entertain of Christ in the prayer of faith? We cannot hope, commonly, to spring into possession of such thoughts in the twinkling of an eye."

What an example and incentive to prayer do we find in Genesis, the eighteenth chapter, where Abraham, the friend of God, prays the prayer of intercession! What pleading, what perseverance, what faith!

Mr. Moody was accustomed to say, "I would rather pray like Daniel than preach like Gabriel." How grandly his character, as so represented, appears in the ninth chapter of his book! What humility is there, what repentance, what dependence on God's Word, what full assurance of faith!

It is said that one of the courtiers of Alexander the Great was surprised at the liberality of his monarch in making presents, and Alexander returned answer to him that he gave as a king. So may we close our meditation in this sermon today with these words of one of the good old-time hymns:

"Thou art coming to a King,
Large petitions with thee bring."

CHRISTIAN EVANGELISM

BY MRS. MARY ANDREWS

(Paper read at the Northwestern Association by Mrs. Lottie Langworthy)

Nothing in the world is so sure as change. In my memory great change has come in methods of evangelistic campaigns. This change has been in *methods* of work; while the idea of getting people to accept Christ is ever the same.

More years ago than I care to mention, when I was a small girl in Kansas, and all the services of the Seventh Day Baptist Church were held in the "Lane" schoolhouse, we occasionally had evangelistic meetings.

I do not quite know how the older ones went about it, but somehow we children, at the school, knew that Elder Main, O. U. Whitford, or someone was coming to hold meetings.

We talked about it a great deal and before the time for the meetings came, the older girls cleaned the kerosene lamps, suspended in brackets on the wall, scrubbed the benches, and did general house cleaning.

Finally the visiting brother would come and the meetings began. Sometimes they would continue for three or four months, and nearly everyone went each night. We had a little four octave organ, and someone played the hymns and the congregation sang. The preacher was entertained at our homes and got along with what our pioneer life furnished.

Most of the young people of the neighborhood were converted, were baptized, and joined the church during such a series of meetings, and everyone was happy over this fact and sorry for those who did not accept Christ, and many prayers were offered in their behalf.

Upon dark and rainy nights many brought lanterns, and indeed they had need of them. Some families drove miles in big lumber wagons to attend the services.

Before Billy Sunday begins a series of evangelistic meetings, he sends ahead an organizer, a big choir is chosen, cottage prayer meetings are held, and many plans are made to get the meetings advertised and the organization completed. All the churches in the place work together. There is quite a party of workers and they live at a hotel.

Well! these are all extremes—then and now. However, the same idea is prevalent — *conversion*. It seems that most people *know* the principles of Christian living, and the important part is conversion in the real sense of the word—to decide once and for all on living a Christian life with God's help and our very best knowledge.

A very hopeful thing is that we ever keep trying to find how best to evangelize the world. This duty is up to us. There is a legend that after Jesus finished his

work on earth he went to heaven and was asked what he had done and he told them "All" and that he had left the work with his followers. The question was asked, "Suppose they fail to carry it on?" His reply was, "In that case my work will fail." We are his followers—if *we* fail, the work that Jesus started will fail."

Sometimes I think perhaps we do not really have the exact idea of salvation. It may mean more in this age than we realize. Christianity certainly should make us more decent to live with, more calm in trials, and really save us, daily, from ourselves. How to evangelize the world is the problem of Christians.

We have so much more in our lives today than people had in the days of the "Lane" schoolhouse meetings. How can we bring into the lives of the young influences to help them decide on Christian living? First (I speak from observation), I would say the greatest influence is the home. Sensible, sincere, Christian parents are the best influence a person can have. Children see very quickly if one is not living the way he talks. Real, sincere, honest, Christian living in the home counts most of all. Children of the same family are often of very different temperaments, so parents need a great deal of Christian wisdom.

It is sad when a child feels antagonistic to the requirements of the family life, and the tact with which parents manage determines to a great extent the lives of the children. There are many under unfortunate influences we need to reach.

The Daily Vacation Bible school at present seems to be one valuable method, and let us be very careful to have it valuable. If we can emphasize the Christian life as the road to all that is worth while in this world, we will do much to evangelize the world.

Betty was taken to the museum by auntie. They went into the Egyptian room, and there saw a mummy. Betty asked what it was.

"That is someone's mummy, dear," answered auntie.

"Auntie," she confided, "I'm glad my mummy's not like that!"—*Selected.*

TRACT SOCIETY — MEETING OF BOARD OF TRUSTEES

The Board of Trustees of the American Sabbath Tract Society of New Jersey met in regular session Sunday, September 13, 1931, at 2.30 o'clock p. m., in the Seventh Day Baptist Building, Plainfield, N. J., President Corliss F. Randolph in the chair.

Members present were: Corliss F. Randolph, William C. Hubbard, Alexander W. Vars, LaVerne C. Bassett, Winfred R. Harris, Asa F' Randolph, Mrs. William M. Stillman, Ahva J. C. Bond, William M. Stillman, Esle F. Randolph, Jesse G. Burdick, Irving A. Hunting, Franklin A. Langworthy, Courtland V. Davis, A. Burdet Crofoot, Business Manager L. Harrison North.

Visitors present were: Miss Dorothy P. Hubbard, Mrs. Irving A. Hunting, Jacob Bakker.

The minutes of the last regular meeting of July 12, 1931, were read.

In the absence of the corresponding secretary, his reports for the months of August and September were read by the recording secretary.

REPORT OF CORRESPONDING SECRETARY,
AUGUST 9, 1931

Although there may not be much to report, for the sake of our records your corresponding secretary is forwarding this from Fouke, Ark., in time for the August meeting.

There has been some correspondence from Jamaica, demanding a little time and attention. Absence from the office makes it impossible to give anything statistically concerning amount of correspondence or number of tracts sent out. Editorial work on the RECORDER has been carried on as usual.

Representing by appointment, both the Tract Society and the Missionary Board, the secretary is at Fouke to attend the Southwestern Association, being held August 6-9.

In view of the time of travel and the expense of such a trip, the secretary thought it advisable to spend at least two Sabbaths in Arkansas. Consequently arrangements were made to spend eight days before the convening of the association in special evangelistic services at Fouke. A leaflet for publicity purposes was prepared announcing the meetings and inviting people to attend. Five hundred were sent ahead and have been used freely. Attention of the entire community is called not only to the meetings but also to denominational work. Inside pages announce the themes and carry the cut of the Seventh Day Baptist Building. The back page bears information concerning the local church and the coming association. A copy of the leaflet is attached to this report. Six services have

been held, with attendance ranging from twenty to seventy. No special "stir" has so far resulted, but it is felt that people are being helped, and we are still praying for a gracious outpouring of the Spirit upon the church and the community. The secretary has been courteously received, and appreciation of his messages has been expressed in many and various ways.

With prayer in my heart for every member of the board, I am

Cordially yours,
HERBERT C. VAN HORN,
Corresponding Secretary.

Fouke, Ark.,
August 3, 1931.

REPORT OF CORRESPONDING SECRETARY,
SEPTEMBER 9, 1931

My last report was written at Fouke while I was conducting evangelistic services in that place. The meetings were well attended and good interest was manifested. The church very much appreciated the interest the Tract Board is taking in this kind of work. While no conversions openly resulted from the meetings, the spiritual life of the church was quickened and good foundation was laid for an enlarged local attendance at the sessions of the Southwestern Association, which immediately followed in the same community.

At the association, besides the particular work of the Tract Society being presented, denominational interests were presented, as the Onward Movement, young people, and missions. As this society knows, the secretary represented jointly the Tract and Missionary Boards.

The General Conference at Alfred, N. Y., was attended August 18-23, where our reports were presented and the secretary spoke on the subject "Our Publications and Responsibility."

The work on the RECORDER has been maintained editorially and by furnishing "Observations by the Corresponding Secretary" as occasion demands, and by reporting the associations attended and the General Conference.

In the secretary's office some correspondence has been conducted, for the most part relative to the SABBATH RECORDER. A communication from Dr. Arthur E. Main concerning sermons for boys and girls is submitted with this report. The secretary desires instructions as to an answer. Communication is also submitted from Mr. M. G. Marsh.

I regret that I am not able to meet with the board this month, but now I am using a little time of my vacation to drive with my boys to Salem to see them entered and settled in college. On this trip I shall visit the church at Salemville in the interests of the board.

Owing to the responsibilities of the past four or five months the work of preparing the Seventh Day Baptist Calendar has not progressed as it should. It would seem quite necessary that the secretary have help on this—indeed that he be relieved of further responsibility concerning it this year unless soon relieved of editorial work.

In justice to the needs of all the interests involved and to himself, the secretary feels he should be relieved as soon as possible from some of his present duties.

Sincerely submitted,
HERBERT C. VAN HORN.

Voted that the reports be accepted.

The letter from M. G. Marsh relative to the distribution of tracts was referred to the Committee on Distribution of Literature.

The letter from Dr. Arthur E. Main relative to the writing of a book, "The Sabbath in the Bible," was referred to the Advisory Committee.

Leader in Sabbath Promotion, Dr. A. J. C. Bond, reported briefly regarding the summer camps and the teen-age conference held at Boulder, Colo. He also presented for consideration of the board letters relative to the holding of teen-age conferences received from Rev. A. T. Bottoms, of Berea, W. Va., and from Rev. Robert Wing, White Cloud, Mich. These letters were referred to the Committee on Young People's Conference and Summer Camps, with power.

CAMP STATISTICS, 1931

Number of places where camps were held, four: Bradford, R. I.; Middle Island, W. Va.; White Cloud, Mich., and Cedar Cove, Colo.

Number of camps, seven: The Colorado camp was attended by both boys and girls; at each of the others two camps were held, one for boys and one for girls.

Number of young people in attendance, 142, as follows:

| | Boys | Girls |
|--------------------|------|-------|
| Lewis Camp (R. I.) | 10 | 18 |
| Middle Island | 21 | 14 |
| White Cloud | 17 | 24 |
| Cedar Cove | 18 | 20 |
| Total | 66 | 76 |

Number of supervisors, directors, and assistants, 29.

There was presented a request from Mr. Carl Crouse that a tract rack be furnished the church at Calora, Neb. The request was referred to the Committee on Distribution of Literature.

The treasurer reported, informally, balances on hand.

It was voted to approve the action of the president, who had appointed as a Committee to Nominate Standing Committees for the coming year: Asa F' Randolph and William C. Hubbard.

The Committee to Nominate Standing Committees reported nominations as follows:

Leader in Sabbath Promotion — Rev. Ahva J. C. Bond.

Advisory Committee—Esle F. Randolph, Chairman; Ahva J. C. Bond, William C. Hubbard, William M. Stillman, William L. Burdick, Asa F' Randolph, Mrs. Herbert C. Van Horn.

Committee on Distribution of Literature—Jesse G. Burdick, Chairman; Courtland V. Davis, Edward E. Whitford, LaVerne C. Bassett, George R. Crandall, Herbert C. Van Horn, A. Burdet Crofoot, Frederik J. Bakker.

Supervisory Committee—Alexander W. Vars, Chairman; Orra S. Rogers, Otis B. Whitford.

Committee on Files of Denominational Literature — Corliss F. Randolph, Chairman; Asa F' Randolph.

Investment Committee—Orra S. Rogers, Chairman; William C. Hubbard, William M. Stillman, George M. Clarke, Mrs. William M. Stillman, LaVerne C. Bassett.

Committee on Young People's Conference and Summer Camps—Nathan E. Lewis, Chairman; William C. Hubbard, Franklin A. Langworthy, Ahva J. C. Bond, Winfred R. Harris, Everett C. Hunting.

Auditing Committee — Irving A. Hunting, Chairman; Franklin A. Langworthy, Nathan E. Lewis.

Budget Committee—Mrs. William M. Stillman, Chairman; Esle F. Randolph, Jesse G. Burdick, Alexander W. Vars, Ahva J. C. Bond, Corliss F. Randolph, Orra S. Rogers, Nathan E. Lewis.

The nominations as presented were approved.

It was voted to refer to a special committee, to be appointed by the chair, the request that there be published as a tract the address presented by Dr. A. J. C. Bond on the Tract Society program at the General Conference held in Alfred, N. Y., last month. As the special committee, there was appointed by the chair: Courtland V. Davis, Herbert C. Van Horn, Mrs. William M. Stillman, William C. Hubbard.

There were read a letter from the board to the Holland churches and letters to the board from Brother G. Velthuysen, of Amsterdam, and Sister J. Mol v. d. Steur, of Haarlem.

It was voted that the request made to the board that it bear a part of the expenses of the coming to America of Rev. Pieter Taekema be referred to the Advisory Committee.

In accordance with the recommendation voted at the last session of the General Con-

ference that the accounts of the treasurers of the various boards be audited by an auditor of recognized ability selected from outside the membership of the organization, the Tract Board voted that the Auditing Committee be empowered to employ such auditor.

The resignation from the board of John Reed Spicer, lately removed to Toledo, Ohio, was accepted with regret.

Reading of the minutes.
Adjournment.

WINFRED R. HARRIS,
Recording Secretary.

THE AMERICAN SABBATH TRACT SOCIETY OF NEW YORK ANNUAL MEETING

The eighty-eighth annual meeting of the American Sabbath Tract Society of New York was held on Sunday, September 13, 1931, at 2 o'clock p. m., in the Seventh Day Baptist Building, Plainfield, N. J., President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, William C. Hubbard, Alexander W. Vars, LaVerne C. Bassett, Winfred R. Harris, Asa F' Randolph, Mrs. William M. Stillman, William M. Stillman, Esle F. Randolph, Jesse G. Burdick, Irving A. Hunting, Franklin A. Langworthy, Courtland V. Davis, A. Burdet Crofoot, Dorothy P. Hubbard, L. Harrison North, Jacob Bakker, Mrs. Irving A. Hunting.

Prayer was offered by Dr. Esle F. Randolph.

The reading of the minutes of the last meeting was waived.

The recording secretary stated that notices of the annual meeting had been published in the two issues of the SABBATH RECORDER immediately preceding the day fixed for the meeting, as required by the constitution.

The annual report of the board of directors prepared by the corresponding secretary, the business manager, the treasurer, and the leader of Sabbath Promotion was presented and adopted.

(See Year Book)

The special annual report of the treasurer of the corporation, as required in section 3 of article IV of the constitution, was presented and adopted as follows:

To the American Sabbath Tract Society (N. Y.), Plainfield, N. J.

GENTLEMEN:

In accordance with the requirements of section 3, article IV, of the constitution, I herewith submit the following report of the financial condition of the society as of June 30, 1931.

The whole amount of real and personal property owned by the American Sabbath Tract Society (N. Y.) is as follows:

| | |
|---|---------------------|
| In the Permanent Fund in the hands of the treasurer | \$ 69,449.57 |
| In the Denominational Building Endowment Fund | 2,651.93 |
| In Life Annuity Gifts | 13,241.75 |
| | <u>\$ 85,343.25</u> |

The Board of Trustees of the Seventh Day Baptist Memorial Fund holds Tract Society funds as follows:

| | |
|---|---------------------|
| American Sabbath Tract Society Fund | \$ 1,198.71 |
| George H. Babcock Bequest (15 per cent) | 43,886.49 |
| Eugenia L. Babcock Bequest (two-ninths) | 10,088.60 |
| Eugene K. and Francelia Burdick Fund (one-half) | 6,005.16 |
| Edward W. Burdick Estate (approximately 7 per cent) | 587.59 |
| Mary E. Rich Fund (one-half) | 1,125.00 |
| Sarah P. Potter Bequest.... | 1,000.00 |
| Nathan Wardner Estate (one-third) | 3,227.90 |
| | <u>67,119.45</u> |
| | <u>\$152,462.70</u> |

The amount and nature of the property acquired during the year and the nature of its acquisition are as follows:

| | |
|--|------------------|
| Bequest of W. C. Cookman, Lost Creek, W. Va. | \$ 3.00 |
| Bequest of William C. Whitford, Alfred, N. Y. | 500.00 |
| | <u>\$ 503.00</u> |

The Permanent Fund shows a further increase of \$4,741.75 due to the transfer to it from Life Annuity Gifts of two such gifts, in one of which, the Eugene K. Burdick Gift, the life interest of the donor terminated during the year. The other was the Gertrude E. Richardson Gift, the transfer of which was arranged at the request of Mrs. Richardson as she wished the income to go to the general fund of the Tract Society.

Following is a summary showing investment of funds in the hands of the treasurer:

| | |
|-----------------------------------|--------------|
| Mortgages | \$ 77,900.00 |
| Stock—Ashaway National Bank | 50.00 |

| | |
|--|---------------------|
| Loan to Denominational Building Fund | 7,085.00 |
| Deposited in bank, savings account... | 308.25 |
| | <u>\$ 85,343.25</u> |

E. & O. E.

ETHEL T. STILLMAN,
Treasurer.

September 9, 1931.

Attest:

CORLISS F. RANDOLPH,
President,

WINFRED R. HARRIS,
Recording Secretary.

Plainfield, N. J.,
September 13, 1931.

The report of the Committee on Nominations was received and adopted, and the following were elected as named:

AMERICAN SABBATH TRACT SOCIETY, 1931-1932

Officers

President—Corliss F. Randolph.
First Vice-President—William C. Hubbard.
Second Vice-President—Alexander W. Vars.
Third Vice-President—LaVerne C. Bassett.
Corresponding Secretary—Herbert C. Van Horn.
Recording Secretary—Winfred R. Harris.
Assistant Recording Secretary—Asa F' Randolph.
Treasurer—Mrs. William M. Stillman.

Board of Directors

Corliss F. Randolph, Maplewood, N. J.; William C. Hubbard, Plainfield, N. J.; Alexander W. Vars, Plainfield, N. J.; LaVerne C. Bassett, Dunellen, N. J.; Herbert C. Van Horn, Dunellen, N. J.; Winfred R. Harris, Plainfield, N. J.; Asa F' Randolph, Plainfield, N. J.; Mrs. William M. Stillman, Plainfield, N. J.; Ahva J. C. Bond, Plainfield, N. J.; William M. Stillman, Plainfield, N. J.; Henry M. Maxson, Plainfield, N. J.; Theodore L. Gardiner, Lost Creek, W. Va.; Orra S. Rogers, Plainfield, N. J.; Esle F. Randolph, Great Kills, N. Y.; Marcus L. Clawson, Plainfield, N. J.; Jesse G. Burdick, New Market, N. J.; Irving A. Hunting, Plainfield, N. J.; Edward E. Whitford, New York, N. Y.; Otis B. Whitford, Plainfield, N. J.; Franklin A. Langworthy, Plainfield, N. J.; George R. Crandall, Plainfield, N. J.; William L. Burdick, Ashaway, R. I.; Edgar D. Van Horn, Alfred Station, N. Y.; Nathan E. Lewis, Plainfield, N. J.; Courtland V. Davis, Plainfield, N. J.; George M. Clarke, Plainfield, N. J.; A. Burdet Crofoot, Plainfield, N. J.; Frederik J. Bakker, Plainfield, N. J.; Mrs. Herbert C. Van Horn, Dunellen, N. J.; Everett C. Hunting, Plainfield, N. J.

By vote Irving A. Hunting, Asa F' Randolph, and William C. Hubbard were elec-

ted the Committee on Nominations for the year 1932.

Minutes read and approved.
Adjourned.

CORLISS F. RANDOLPH,
President.

WINFRED R. HARRIS,
Recording Secretary.

THE AMERICAN SABBATH TRACT SOCIETY OF NEW JERSEY ANNUAL MEETING

The tenth annual meeting of the American Sabbath Tract Society of New Jersey was held on Sunday, September 13, 1931, at 2.30 o'clock p. m., in the Seventh Day Baptist Building, Plainfield, N. J., President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, William C. Hubbard, Alexander W. Vars, LaVerne C. Bassett, Winfred R. Harris, Asa F' Randolph, Mrs. William M. Stillman, William M. Stillman, Esle F. Randolph, Jesse G. Burdick, Irving A. Hunting, Franklin A. Langworthy, Courtland V. Davis, A. Burdet Crofoot, Dorothy P. Hubbard, L. Harrison North, Jacob Bakker, Mrs. Irving A. Hunting.

The reading of the minutes of the last meeting was waived.

The recording secretary stated that notices of the annual meeting had been published in the two issues of the SABBATH RECORDER immediately preceding the day fixed for the meeting, as required by the constitution.

The annual report of the board of trustees prepared by the corresponding secretary, the business manager, the treasurer, and the leader of Sabbath Promotion, was presented and adopted.

(See Year Book)

The special annual report of the treasurer of the corporation, as required in section 3 of article IV of the constitution, was presented and adopted as follows:

To the American Sabbath Tract Society (N. J.), Plainfield, N. J.

GENTLEMEN:

In accordance with the requirements of section 3, article IV, of the constitution, I herewith submit the following report of the financial condition of the society as of June 30, 1931.

The whole amount of real and personal property owned by the American Sabbath Tract Society (N. J) is as follows:

| | | |
|--|-------------|--------------|
| General Fund, cash on hand.. | \$ 2,581.27 | |
| Less notes outstanding | 6,500.00 | |
| | | -\$3,918.73 |
| Maintenance Fund, cash on' hand | 1,395.38 | |
| Denominational Building Fund: | | |
| Cash on hand | \$ 993.23 | |
| Loan account Equipment | | |
| Notes | 2,000.00 | |
| Note, Silas G. Burdick | | |
| Estate | 1,400.00 | |
| | | 4,393.23 |
| (In addition to these items we had outstanding pledges as of June 30, 1931, of \$10,378.97.) | | |
| Denominational Building: | | |
| Site | \$18,500.00 | |
| Building, printing | | |
| shop | \$43,019.73 | |
| Less depreciation | 4,517.08 | |
| | | 38,502.65 |
| Office building, | | |
| cost to date | \$76,492.42 | |
| Less depreciation | 1,706.69 | |
| | | 74,785.73 |
| Furnishings, office | | |
| building | \$ 6,524.72 | |
| Less depreciation | 485.35 | |
| | | 6,039.37 |
| | | \$137,827.75 |
| Less outstanding loans.. | 7,085.00 | |
| | | 130,742.75 |
| | | \$132,612.63 |

Those responsible for the publishing house at Plainfield submit the following statement:

| | |
|---|-------------|
| <i>Assets</i> | |
| Current: | |
| Cash (including petty cash and postage deposit) | \$ 3,121.00 |
| Accounts receivable | 6,769.50 |
| Notes receivable (60 day note) | 2,435.45 |
| Paper stock, materials, work in process, etc. | 4,371.51 |
| | \$16,697.46 |
| Deferred: | |
| Unexpired insurance | \$ 213.51 |
| Miscellaneous | 159.99 |
| | 373.50 |
| Fixed: | |
| Plant | \$35,379.74 |
| Less depreciation | 5,578.73 |
| | 29,801.01 |
| | \$46,871.97 |
| <i>Liabilities</i> | |
| Current: | |
| Accounts payable | \$ 232.60 |
| Bills payable (balance of Miehle press loan) | 4,500.00 |

| | |
|------------------------------------|-------------|
| Accrued payroll | 321.04 |
| Accrued interest | 75.00 |
| Reserve, accounts receivable | 228.30 |
| | \$ 5,356.94 |
| Fixed: | |
| Capital | \$25,975.37 |
| Surplus | 15,539.66 |
| | 41,515.03 |
| | \$46,871.97 |

For summary of receipts and disbursements see the annual report of the treasurer.

E. & O. E.
 ETHEL T. STILLMAN,
Treasurer.
 Plainfield, N. J.,
 September 9, 1931.

Attest:
 CORLISS F. RANDOLPH,
President.
 WINFRED R. HARRIS,
Recording Secretary.
 Plainfield, N. J.,
 September 13, 1931.

The report of the Committee on Nominations was received and adopted, and the following were elected as named:

AMERICAN SABBATH TRACT SOCIETY, 1931-1932
Officers
 President—Corliss F. Randolph.
 First Vice-President—William C. Hubbard.
 Second Vice-President—Alexander W. Vars.
 Third Vice-President—LaVerne C. Bassett.
 Corresponding Secretary — Herbert C. Van Horn.
 Recording Secretary—Winfred R. Harris.
 Assistant Recording Secretary—Asa F' Randolph.
 Treasurer—Mrs. William M. Stillman.

Board of Trustees
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By vote Irving A. Hunting, Asa F' Randolph, and William C. Hubbard were elected the Committee on Nominations for the year 1932.

Minutes read and approved.
 Adjourned.

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

CHANGED ADDRESS

The new address of Frank Jeffers is 1322 N. Main Street, Racine, Wis. Mr. Jeffers is anxious to secure RECORDERS in any quantities, postpaid, for free distribution. Please note the changed address. EDITOR.

MARRIAGES

COLLINS-PARTELO. — September 26, 1931, at the Seventh Day Baptist parsonage, Westerly, R. I. Mr. Ralph William Collins, of Pawcatuck, and Miss Alma Arline Partelo, of North Stonington, Conh. Rev. Harold R. Crandall officiated.

DEATHS

COTTRELL. — George Montrose Cottrell, son of John and Eunice Babcock Cottrell, was born in Allegany County, N. Y., February 23, 1849, and died at the home of his only son, James L. Cottrell, in Los Angeles, Calif., April 30, 1931, where he was spending the winter. He had been in poor health for some time.

He gave his heart to his Savior in early life. He received his education at Alfred University and the Theological Seminary, Alfred, N. Y. He was ordained to the gospel ministry as a Seventh Day Baptist in the state of New York in 1877. His first pastorate was at Dodge Center, Minn., beginning in the year of his ordination.

In his first pastorate there was a young farmer, George W. Hills by name, who is now the pastor of the Seventh Day Baptist Church in Los Angeles, Calif. This pastor and the young farmer at Dodge Center were close friends from the first of their acquaintance, and

remained so until death separated them. This acquaintance reached over a period of more than fifty years. And as strange and as appropriate as it appears to be, Pastor Hills had charge of the funeral services of his old pastor, Rev. Mr. Cottrell, in Los Angeles.

Rev. Mr. Cottrell's second pastorate was at West Hallock, Ill. His next was at Nortonville, Kan. From Nortonville he went to Topeka, Kan., where he was secretary of the Railroad Young Men's Christian Association for a few years. Later he was pastor at Hammond, La.

After his pastorate closed at Hammond, he returned to Topeka, where he was engaged in the real estate business for twenty-nine years. For a few years he was secretary of the Seventh Day Baptist Lone Sabbath Keepers' Association. For a time he was field secretary for the Seventh Day Baptist Missionary Society. While thus employed by the Missionary Society among our scattered people, he organized the first Seventh Day Baptist Church on the Pacific Coast, at Tustin, Calif. The Tustin Church is now extinct, but that church was practically the mother church of both the Riverside and the Los Angeles churches.

Early in his pastorate at Dodge Center, one Sabbath morning Rev. Mr. Cottrell requested of his church a leave of absence for a few weeks, as it was necessary for him to go back to New York State to attend to a very important matter. The leave of absence was freely granted. On his return he took his church people greatly by surprise, for he brought with him a bride whom they had never seen before.

She was Lilla Viola Pitts, daughter of Dr. James and Viola Green Pitts, of Friendship, N. Y. She was born in Friendship, January 10, 1859. She was married to Rev. George Montrose Cottrell at her home in Friendship October 11, 1880. She died at the home of her son James L. Cottrell, in Los Angeles, Calif., where she had come with her husband to spend the winter. She had been in frail health for some time, though not confined to her bed. One night she retired in good spirits and went quietly to sleep. The next morning she failed to awaken. Thus she passed away April 16, 1931.

Just two weeks later, to a day, on April 30, 1931, Rev. George M. Cottrell passed from this life on earth. Their long term of united lives terminated very nearly on the same date.

Sister Cottrell was graduated in 1879 from the Baxter University of Music at Friendship, N. Y. She wrote stories and articles for children's papers and for the SABBATH RECORDER. Rev. Mr. Cottrell gave her great credit for her able assistance in all his pastorates, in Sabbath school work, in her musical helpfulness, and in various other needful ways.

Rev. and Mrs. Cottrell will be greatly missed by a wide circle of relatives and friends in both the East and the West. The funeral services of both were conducted by Pastor George W. Hills, of Los Angeles, Calif.

Interment was in Los Angeles, Calif.
"Blessed are the dead that die in the Lord."
 G. W. H.

DAVIS.—Elizabeth Jane Davis was born October 5, 1841, at Jackson Center, Ohio, and passed from this life at her home in Garwin September 12, 1931. She was the daughter of James M. and Amanda J. Davis.

On January 1, 1857, she was united in marriage with Dennis Davis, who died June 20, 1905. Three children were born to this union. The oldest, a son, died in infancy. Two daughters, Mrs. Eva M. Hurley and Mrs. Nettie Thompson, survive. In 1864 they took into their home a nephew, William D. Kennedy, and cared for him as one of their own.

In early life she joined the Jackson Center Seventh Day Baptist Church. She remained a loyal member until the family moved to Iowa in the fall of 1866, when she with other members of her family joined the Carlton Seventh Day Baptist Church. She remained an active member during her life. She was always interested in all the departments of church work and served as president of the Ladies' Aid for several years.

Besides the two daughters she is survived by three grandchildren and six great grandchildren, one brother, Rev. John T. Davis of Riverside, Calif., one sister-in-law, Mrs. Ervin F. Davis, of Milton, Wis., several nephews and nieces, and other relatives and many friends.

Farewell services were held on Monday afternoon, September 14, in the Seventh Day Baptist church in Garwin, conducted by Pastor J. H. Hurley, assisted by Rev. Mr. Myers of the U. B. Church. The body was laid beside that of her husband in the Garwin cemetery. J. H. H.

HILL.—Cora Brace Hill was born at Brookfield, Mo., January 17, 1877, and died at Farina, Ill., September 16, 1931.

A more complete obituary will be found in next week's RECORDER.

Sabbath School Lesson III.—Oct. 17, 1931

PAUL IN THESSALONICA AND BEREAS. Acts 17: 1-15; I Thessalonians 2: 1-12.

Golden Text: "Open thou mine eyes, that I may behold wondrous things out of thy law." Psalm 119: 18.

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(For Lesson Notes, see *Helping Hand*)

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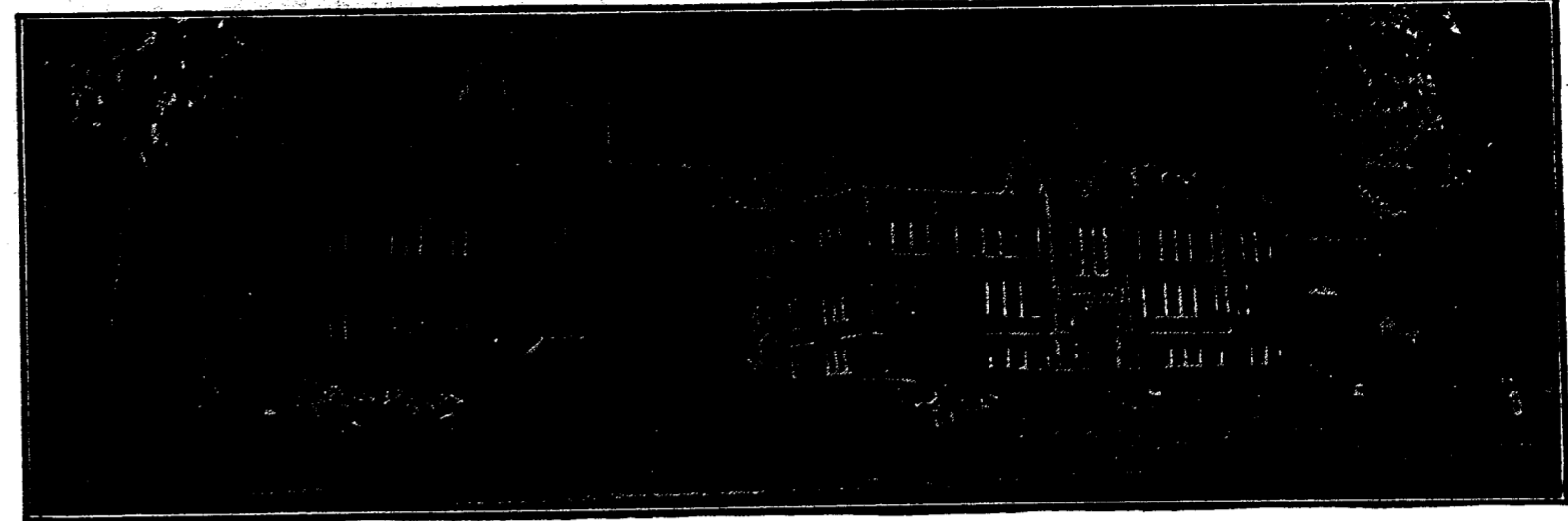
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Vol. 111

OCTOBER 12, 1931

No. 15

TODAY

Let me be glad today.
Why should I sigh
For things that may not come?
Today is mine,
Let me be glad today.

And let me work today,
And do some deed
To bless my fellow men.
God leads me on,
So let me work today.

Oh, let me live today
And lend a hand
Where needed on life's way.
Tomorrow I'll be gone;
But let me live today.

—Jennie Mc Elroy Vincent,
In Christian Observer.

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