

# The Sabbath Recorder



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Promotes Many Phases of Home Life

Promotes Missions

Promotes Sabbath Truth and Sabbath Keeping

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## The Sabbath Recorder

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# The Sabbath Recorder

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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# The Sabbath Recorder

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PLAINFIELD, N. J., OCTOBER 12, 1931

WHOLE No. 4,518

## EDITORIAL

### A NOTABLE CONFERENCE

An unusual conference was held last month at Buck Hill Falls, Pa., convened by Dr. John R. Mott. Though brought together on short notice and without the aid of promotional machinery, some sixty widely scattered religious leaders were present and gave to the meeting two days of the busiest period of the year. The meeting is reported as being on a high level of thought. The discussions centered on serious fundamental problems. In the opening address it was pointed out that the crime waves and banditry are but symptoms of deeper trouble, "central of which is *waning* faith." Unemployment, economic depression, lawlessness, prohibition, disarmament — all came in for discussion.

As the foremost domestic problem, unemployment was given the right of way. Eliot Wadsworth, chairman of the committee recently appointed by President Hoover, presented the administration's plans and asked for sympathetic support from the churches. He pointed out the practical necessity of each community to solve, largely, its own problem, the use of federal funds, at present, being out of the question. Rabbi Edward L. Israel of Baltimore criticized the administration for, in his opinion, a totally inadequate attack on the employment problem. The churches came in, naturally, for criticism as being laggard in promoting social justice and as "blessing the economic order." While not altogether in sympathy with the "English system," the rabbi pointed out that the "dole" is at least a socially planned benefit as contrasted with the American system of piecemeal gratuities.

J. Stitt Wilson, inspirer of thousands of college youth, stirred the conference as perhaps none other present. He characterized the situation we are in as "the end of an epoch." He declared that a collective economy must be realized, pointing out that our present system inevitably results in "a high degree of security for a few, a consid-

erable measure of security for a substantial minority, and insecurity for the mass of the population." A crusade is called for, led by the Church, looking toward a spiritualized economic order. Newspaper men were enthusiastic over Doctor Wilson's message, saying that after so much "blah" as usually heard at conferences, this speech by Wilson, touching reality as it did, had given them a thrill of hope.

### DISARMAMENT

Walter Van Kirk of the Federal Council of Churches spoke on disarmament. The following may be helpful as a summary of his message:

The churches' interest in disarmament is two fold—spiritual and economic. . . . National security, to the mind of the Church, is premised on policies of peace. Security to the militarist is to be achieved through the maintenance of vast and powerful war machines. The one presupposes faith, the other fear. Between these two a great gulf is fixed. There can be no compromise between the two positions. The Church believes in relying on the good faith of the other nations to carry out their moral commitments to maintain peace. Believing this, ever increasing numbers of people in the Church—clerical and lay—look upon the maintenance of huge military establishments as a denial of the constructive power of goodness. The churches combat the whole war system, and competitive armaments in particular, for the simple reason that this system is foreign to the spirit and intent of the gospel.

On the economic side, the churches cannot but be alarmed at the spectacle of the nations spending four or five billion dollars a year on the maintenance of their sea, land, and air forces. The conviction is growing that economic security cannot be achieved until this madness of military expenditure has been brought to an end. Between 1908 and 1913 the annual expenditures of the seven great powers on war preparations rose from \$1,598,000,000 to \$2,355,000,000. Between 1858 and 1913, it is estimated, European powers spent altogether \$45,000,000,000, each nation seeking its own security.

Nor is the United States guiltless in this respect. . . . President Hoover is authority for the statement that the military budget for the United States is larger than that of any other nation in the world today. . . . In the three years, 1928-



1930, the United States expended on its military and naval establishments no less than \$2,050,000,000. If world revolution follows in the wake of this wanton waste of the people's money, the leaders of our government will have no one but themselves to blame. At a time when individuals are asking their governments for bread, they are given instead a stone—a stone shaped in the form of bayonets and bullets.

It is because the Church would rather see a vast amount of this money spent on public works and humanitarian endeavors that it is unalterably opposed to the continuance of these military budgets at their present high levels. Many within our churches are of the opinion that the United States at the forthcoming Disarmament Conference should support the principle of budgetary limitation and that an initial cut of twenty-five per cent should be made in military expenditures of the nations. There is need now for the churches of Christ in America to unite in a great moral crusade for the development of an insistent public opinion in support of drastic reductions at the Disarmament Conference which gets under way at Geneva next February.

It will be our purpose next week to suggest some of the findings of this conference.

**Radio and the Gospel** There is a passage in Revelation where John says he saw another "angel fly in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, and to every nation and kindred, and tongue and people." Today with our broadcasting one is led to feel that the radio is even swifter than the flying angel.

There are wonderful religious possibilities in the use of the radio. Just how shall it be best used to promote the interests that are so vital to mankind? It is a serious question. Methods so far used have not proved altogether satisfactory. For example, the Columbia Broadcasting System has sold its time and services to individual ministers and churches who had the money to pay the price. The plans are changed now, and hereafter no time will be sold but will be given to three religious groups, Protestants, Catholics, and Jews. Protestants will conduct services every Sunday morning at ten o'clock, while Catholics and Jews will use alternate Sunday afternoons at two thirty o'clock. The initial so called "Church of the Air" service was conducted by Bishop Irving Peake Johnson of the Episcopal Church, Cardinal O'Connell, and Rabbi Stephen Wise. Just how ministers who shall speak are to be chosen has not been made known. For some years the National

Broadcasting Company has been following a somewhat similar plan.

The prevalent use of radio for broadcasting religious services has been open to much criticism. Local stations are free to put their services at the disposal of ministers or churches for money or freely. For the most part, however, these stations are linked up with the systems above mentioned. Under the new order, if the matter is rightly understood, no local minister or church can now secure the privilege of the air through these systems at any price.

This new order will be gratifying, no doubt, to Protestants who do not appreciate the religious propaganda of such religionists as the Russellites. Judge Rutherford, successor to "Pastor" Charles T. Russell, has had the ten o'clock morning hour for a long time, in which he has broadcast to millions a distorted, fantastic interpretation of Christianity. By means of the radio, millions (ninety-three, he claims) of his books have been sold which it seems clear makes possible the payment of the huge amounts he has spent for broadcasting privileges. The writer has often wondered at the Russellite-Rutherford books seen in Seventh Day Baptist homes, and if our people have really felt helped by them. But back to the radio; such men have had the money and so have had the air. In the future, it would seem, no individual preacher, as the above mentioned, will be able to "buy time" from the system. Many serious problems arise, but we believe correct solutions will be found and difficulties adjusted. Meantime, the radio, one of the greatest discoveries and inventions ever made by mortal, has wonderful possibilities for carrying the gospel message to the ends of the earth. Will men rightly discharge the obligations imposed by such possibilities? Will they really preach the living gospel? Prejudice, narrowness, shortsightedness, and bigotry, so often keeping folks from doing the right thing, must not let this opportunity for preaching a living gospel to a needy America and to other world-wide millions go onto the rocks or slip by default.

**Football** The editor is not writing this in criticism of the game or of people who enjoy it. But he does wonder. Last Sunday's paper carried great lists of college football games played the day before. One

paper listed two hundred one games, and the writer is informed another daily of the same date listed two hundred thirty-two. Two hundred thirty-two games mean four hundred sixty-four college teams engaged in the contest on the same day. This, to say nothing of the countless high school teams engaged! Crowds reported witnessing the games numbered anywhere from hundreds up to seventy thousand. As one reflects on such figures and contemplates the money involved, invested in the sport and in the gate receipts, and then as he considers the investment in automobiles congesting the Sunday traffic and the cost of gasoline—well, he just wonders how times can be as hard as is claimed. At this same time there are some twenty million people involved in the unemployment complex. What about it, anyway?

**Our Young People** We never tire of talking about our young people. We should never get weary in talking them up. There is so much of the beautiful and good to be said about them. Recently the courtesy of youth was felt by the writer as he mingled with incoming students of Salem College. Their quiet demeanor, cheerful deportment, and serious attitude were refreshing indeed.

Then, youth is always ready to serve. Wherever you find them they are alert for opportunity to be of real help. At Conference the writer had need of help on several occasions—there was an errand to run, a screen to be moved, and an exhibit to be adjusted, an address to be taken in shorthand—in every instance there was some young person prepared and ready to lend a hand.

The smiles and cheerful countenances of the Seventh Day Baptist young people at Conference were large assets to the general meeting. Older men were encouraged to see so many younger folk supporting the sessions by their loyal attendance and manifest interest in the Conference business. Not only did youth plan, support, and execute splendid programs of their own, but by their support of the other meetings did they display their interest and loyalty to the work at large. This, of course, is as it should be, though doubtless there were some not as largely interested as they ought to have been. This is always true and is not peculiar to youth. As long as young people

come to Conference in such numbers and spirit as they did this year, Seventh Day Baptists need not be discouraged.

The various activities of young people at Conference are reported in their department of this issue by Janette Loofboro of Lost Creek, and should not be passed over by any of our readers. All present Sabbath afternoon enjoyed the program and were spiritually blessed and encouraged by the large and hearty response to Doctor H. Eugene Davis' call of youth to consecration. One hundred thirty signed the pledge card. Its text follows:

THE FELLOWSHIP

World Fellowship Among Seventh Day Baptist Young People.

Purpose

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

Pledge

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

Name .....  
Address .....

**Sir Thomas Lipton Dead** Many readers of the SABBATH RECORDER were a bit saddened to learn of the death, Friday, October 2, of Sir Thomas Lipton, eighty-one year old yachting sportsman of England. He captured the hearts of Americans by his true sportsmanlike ways and ideals. Twenty years of his life he spent, and many millions of his wealth, in the endeavor to produce and sail a yacht to win back for England the trophy cup held in America for many years.

It may be a matter of some surprise to many to learn that Sir Thomas was once a poor boy, the main support of his destitute parents, and that he came to America as a stowaway. Some years later he returned to his native land and engaged in the tea trade, building up, ultimately, a large business and amassing a magnificent fortune. He attributed his success to methods of advertising and ideals gained in America. He

was knighted in 1897 for contributing \$125,000 to the needs of more than 300,000 impoverished Londoners.

A glowing tribute was paid him by his long-time friend, Sir Harry Lauder, who said:

"I knew him for thirty years, traveling many thousands of miles with him, and I learned that his greatness lay in his simplicity. I never heard him swear, never saw him take a drink, and saw him smoke but seldom. He never went anywhere without taking the pictures of his parents, and his mother's Bible was always at his bedside. We have lost a great man."

**Favorite Books** It is of interest to know how people relatively value books. Every year there are put out lists of "Ten Best Books," or "One hundred best books." The *Westerly Sun* of last Sunday gives some of the books in a list recently published by a Philadelphia journalist. Eleven works of poetry are included in the list, such contemporaries being listed as Benet, Frost, Robinson, Masefield, and Sandburg. "Franklin's Autobiography" heads the list in point of popularity, with "Don Quixote" second, "Scarlet Letter" third, and "Les Misérables" fourth. Of recent fiction there are mentioned "Growth of the Soil," "Moby Dick," "Main Street," "The Bridge of San Luis Rey," "Laughing Boy," "Old Wives' Fables," and "Death Comes to the Archbishop."

What is your list of favorites? RECORDER readers are invited to send in their own lists. Name them in order of your preference.

### WHY?

The question, and a not unfair one, is frequently asked: Why observe the seventh day of the week instead of some other day? It is a fair answer to say: Why observe the Fourth of July instead of some other day, or why observe the birthdays of such men as Lincoln, Washington, and other eminent men? It is probable that all would admit that history has determined this.

Such men, for example, as Doctor Cadman say that Sunday is not the Sabbath; the Sabbath is on the seventh or last day of the week.

The so-called Puritan movement tried to link the Sabbath idea with the Sunday. It was said that the fourth commandment was binding, but its authority had been transferred to the first day of the week. This statement was pretty generally accepted as being the truth, and for a long time this was accepted as the truth and as the best way to stem the rising tide of Sabbath keeping that followed the Reformation, to the alarm of Martin Luther. Christians Sabbathized on Sunday, even beginning on Saturday at sundown. But history has largely broken down this connection, for it was as inconsistent as it would be to observe Independence day in June.

As a portion of time, Saturday is no more holy than any other day of the week.

The material used in the construction of a church is not in itself holy, but we call the building holy because of the purposes to which it is consecrated. Saturday is not in itself holy, but it is made sacred by the use to which it has been devoted.

The Sabbath idea is in harmony with the Bible, religious history and experience, and reason. And we advocate a sacred regard for the seventh day, not for the day's sake, but for the idea's sake, having the conviction that, according to the "logic of events," or the witness of history, the observance of that day is essential to the preservation of the great Sabbath principle.

It seems reasonably certain, then, that our choice must be between no Sabbathism and the religious observance of the seventh day of the week.

ARTHUR E. MAIN.

*Alfred, N. Y.*

### HOW FAR CAN WE FOLLOW JESUS IN OUR OCCUPATIONS?

BY MISS VESTA THORNGATE

(Paper read at the Northwestern Association)

How far can we follow Jesus? I wonder if that is the question with most of us or is it rather, how far are we willing to follow Jesus? Christ certainly did not require the impossible of his disciples, and yet he did require of them that they follow him, not only that they go with him, but that they do the works that he did and he says, "If any man will come after me let him deny himself, take up his cross, and follow me," and "He that

taketh not his cross and followeth me is not worthy of me." So surely, it is possible to follow Jesus as far as our human limitations will allow, and with practice and the help of Christ these limitations become fewer.

How far are we *willing* to follow Jesus is another question. We remember that when the rich young man who had always obeyed the commandments asked what more was needful that he might inherit eternal life, Christ replied, "If thou wilt be perfect go sell what thou hast and give to the poor and thou shalt have treasures in heaven. Then come and follow me." When the young man heard that he went sadly away, for he had great possessions. He had found the one thing in which he was unwilling to follow Jesus. I fear that too often many of us find the way or perhaps ways in which we are unwilling to follow, and claim for our excuse that it is impossible to get anywhere in our profession and be true to certain ideals we have had and which we know to be those which Christ would have us follow. Now I believe, it is possible for one to engage in any legitimate occupation, and yet be a useful Christian citizen. It isn't, however, always possible for one to do this without sacrifice, and probably that is wherein most of us fail. We are willing to follow as far as we can without making personal sacrifice; yet Christ said, if any man would serve him he must deny himself and follow him.

A Christian lawyer could do much good in the community but he would undoubtedly be compelled at times to turn away cases which would bring in money. A newspaper editor who attempted to follow Christ's teachings could surely do much toward shaping public opinion in the right way, but he might have to lose money by deciding against questionable advertisements and lose subscribers because he refused to print certain types of news. A Christian teacher may do much to influence the lives of her pupils toward right living, but perhaps she may lose her position if she fails to sanction certain questionable amusements and customs of the community. So it is with every occupation, no matter what it may be.

We expect our ministers, missionaries, and religious educators to follow closely the ideals taught by Christ; and perhaps we sometimes criticize if we think they fail to do this; yet why should we expect more of them than we are willing to give ourselves, just because our occupations are different? We always have to live with other people; and whatever our work, our influence and our resources may be dedicated to Christ, but too often we are unwilling to put forth the effort to conquer our tempers, to keep our tongues in check, to think pure thoughts, to be charitable toward others, and to deny ourselves some things which we would enjoy in order to give for Christ's work. Selfishness has no place in the lives of those who seek to follow Jesus. We can follow Christ in just so far as we are willing to sacrifice and give up those things which are a particular hindrance to us. Are we willing to make that sacrifice?

*North Loup, Neb.*

### MOUNT UNION STUDENTS PROJECT SOUND WAVES ON SCREEN

A sensitive recording instrument which makes radio music a visual as well as an auditory experience by projecting "living waves" upon a screen has been designed and constructed by three students, Russell I. Smith of Rural Valley, Pa.; Howard A. Tanner of Sebring, Ohio; and Howard W. Swank of Loudonville, Ohio, at Mount Union College, Alliance, Ohio, under the direction of Professor F. J. Shollenberger, head of the physics department. The new device, through its visualization of sound waves, has shown that those of the human voice are as complex as the vibrations of a violin.

Professor Shollenberger has interested officials of the Eastman Kodak Company in his students' instrument. They have been impressed by its possibilities for use in the realm of teaching and have agreed to work with Professor Shollenberger in producing films of laboratory experiments in physics. These are to be used to supplement the ordinary instruction in that field. At present Professor Shollenberger is writing "scenarios" for these films.

—*Liberal Arts College Movement.*



## MISSIONS

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

### THE SPIRITUAL DYNAMIC

BY CHARLES L. GOODELL

Executive Secretary, Commission on Evangelism and Life Service, Federal Council of the Churches of Christ in America

The statistics of the gains and losses of the churches, just published, are certainly not pleasant reading. In so many cases the different communions are *in the red*, losses instead of gains, and the paltry gain of 59,000 as the results of the efforts of 50,000,000 is humiliating in the last degree. Is there not some vital failure in the spirit or effort of the Church which lies behind all this? There is much that ought to be said about the results of Christian education. There are various emphases which have been placed upon this, that, and the other matter, which seem to need a reappraisal. In one particular, at least, there needs to be a radical readjusting of our thinking. There is much being said, and justly, about the social implications of our gospel, but is it not true that before we can take up these social implications we must have actually come in touch with the gospel which is to produce them?

It is quite evident that before we can *ap- ply* religion we must possess it. Jesus said that spirit and life must precede action, that the new birth must precede the new life. In some quarters it is indicated that spiritual and social attitudes lie over against each other and the question is, what is their relationship to one another? Are they interdependent or does each stand aloof? Jesus was very careful to make it plain that these two great motives were related to each other as cause to effect; that it was out of a spiritual dynamic that all great social betterment must come; that it is when we love God with all the heart that our efforts go forth in loving interest and care to our neighbor.

There may be some religion where God and the individual are enough, but Christianity affirms that it can never exercise its

full function until three are concerned, God and the individual and somebody else. If we keep our religion to ourselves, we lose it. If we share it with others, the joy and power are multiplied in our own soul. If this is true, every last lover of men and every last devotee and advocate of the social message must put his primary emphasis upon the development of that spiritual power which only can bring in the social service and betterment for which he longs.

Doctor Harry Emerson Fosdick will not be accused of indifference to the social message or of not being up-to-date in all those implications to which the times give emphasis, but in a recent sermon he said that no man can "lift himself by his boot straps into higher life"; that must come from a power let down from above to lift him up. He says, "The Christian gospel must carefully preserve, amid the pressure of our modern social enthusiasms, the possibility and the necessity of the inward transformation of the lives of men."

The proper sequence, as Jesus gives it, is, first to love God with all the heart, and then it will follow that we shall love our neighbor as ourselves. It is therefore the great evangel of the gospel, with all its passion and devotion, that must be once more at the front if the Church is to perform its real function as the light of the world and the salt of the earth. Years ago Bishop Randolph S. Foster, one of the greatest bishops of the Methodist Church, said the secret of her success had been "apeaseless soul hunger." Each man was a witness of what had taken place in his own life and he could not live until he saw others sharing that same experience. It gave a beauty and power to his life which nothing else could do. It was the same thing which sent John Wesley to be the greatest social worker the world has ever seen; but he was comparatively useless in that until his heart had been "strangely warmed" at the little meeting in Aldersgate Street. Back of Tolstoy's social urge was this confession: "Five years ago faith came to me. I believed in the doctrine of Jesus and my whole life underwent a sudden transformation." Bushnell found it in old Connecticut Hall, and he said, "May the recording angel never allow to be blotted out of the record what happened to me there." Grenfell had no social ambition until a spiritual transformation took place;

and Henry Drummond, the scholar, came to burn with an enthusiasm for God which nothing quenched, until the spark of life itself went out.

It is that which puts real romance into one's life. Stewart Sherman, that master of devotion, says: "Romance is whatever stiffens your sinews with endurance and freshens your eyes with expectation. Romance is whatever calls you out of your indifference and half-heartedness and uses you, consumes you, adequately, so that all the accumulated material of your life, your wisdom, your experience, takes fire and gives off light, heat, and the beauty of the red wings of flame!"

Isn't that the thing which the Church needs? If anybody has ever thought that an experience of that sort was compatible with shirking social responsibility, he certainly has another guess coming.

It is sometimes said that the evangelism of fifty or a hundred years ago only made men anxious for another world and oblivious to the duties of this present time. Nothing could be further from the truth than such a travesty on facts. Who were the men who laid the foundation of the great social movements whose evidences are present with us to this day? Who set up our colleges and hospitals and asylums? Who founded our Bible societies and our tract societies, and our missionary movements? Everywhere the men who were converted in that very movement, and the thousands who are today giving of their millions for education and relief were children who were trained at the family altar by those very men whom some today would traduce.

I am speaking out of experience with those men, to whom I myself owe more than I shall ever be able to pay in this world or the next. I caught from them an inspiration which I hope I may never lose. It was the same kind of experience which sent Adoniram Judson to Burma and Livingstone to Africa, and dug graves without number in the hot sands of Africa, for the men who had burned themselves out for God. And in our own country, it was the power which sent Finney and others like him to raise a generation of men who changed the face of America and sent, a little earlier, the Methodist itinerant preacher following in the track of Asbury, "the

prophet of the long road," and kept America from paganism.

Professor Weigle of Yale says, "I believe we are on the threshold of a great revival of religious faith." He reminds us that one hundred fifty years ago there were but two students at Princeton who professed to be Christians, and at the beginning of the nineteenth century Yale had but five student members, but a few years later more than one third of the student body at Yale confessed conversion and one half of them became ministers. I quite agree with Professor Weigle that "evangelism is not to be defined in terms of method but in terms of attitude, spirit, and faith." How can the ministry give until it has first received? How can it inspire others until it is itself inspired? It is a ministry that feels the passion of its Lord and a membership that has experienced a new life that is to change for the better the life of today and bring in the new world wherein dwelleth righteousness.  
—*The Christian Advocate.*

### SPECIAL MEETING OF MISSIONARY BOARD

A special meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held at the Pawcatuck church Sunday, September 13, 1931, at the request of I. B. Crandall.

The members present were:

Rev. C. A. Burdick, Rev. W. L. Burdick, I. B. Crandall, A. S. Babcock, Dr. Anne L. Waite, Robert L. Coon, Rev. Harold R. Crandall, Allan C. Whitford, John Austin, Morton S. Swinney, Rev. W. D. Burdick, W. D. Kenyon, Charles H. Stanton, Rev. Carroll Hill, Mrs. C. A. Burdick, Everett Harris.

The guests present were: Mrs. Allan C. Whitford, Mrs. Carroll Hill.

At the request of I. B. Crandall, a member of the Tropics Committee, the corresponding secretary read letters from Rev. and Mrs. G. D. Hargis of Riverside, Calif., dated August 30, 1931, offering themselves for the Jamaica field in case Rev. and Mrs. D. B. Coon return to the United States.

Voted that the board accept the offer of Rev. G. D. Hargis to become a missionary in Jamaica, that the time of his going be left to his own convenience after consulting with the corresponding secretary,

and that the salary be \$1,500, plus the usual allowance of \$200 each for the two children.

Voted that, acting upon the suggestion of Rev. D. B. Coon that his successor be appointed as early as possible in 1931, Mr. Coon return to the United States not later than on or before December 1, 1931.

John Austin offered prayer.

The meeting adjourned at 5.20 p.m.

G. B. UTTER,  
*Recording Secretary.*

### DOCTOR CHENG HOPEFUL ABOUT CHRISTIANITY IN CHINA

The Christian movement in China has been passing through a very dark period but, in the judgment of thoughtful leaders in that country, is now coming into a more hopeful day, according to Dr. C. Y. Cheng, the moderator of the Church of Christ in China, who addressed the Administrative Committee of the Federal Council of the Churches of Christ in America at its June meeting.

The Church of Christ in China, of which Doctor Cheng is the head, is a union of fourteen different denominational groups, representing the fruit of missionary effort. It came into being in October, 1927, and unites in a single body Presbyterians, Congregationalists, Evangelicals, Reformed, United Brethren, the English Baptists, and several other groups.

Doctor Cheng's address before the Federal Council's committee was devoted chiefly to a description of what is called the "Five-Year Movement" among the Christian forces of China, which has as its two objectives the deepening of the spiritual life in the churches and the strengthening of their evangelistic out-reach. Among the further practical problems with which the churches are trying to deal in the Five-Year Movement, according to Doctor Cheng's statement, are the overcoming of illiteracy, the raising of the standard of living in rural areas, the strengthening of home life throughout the nation, and the development of the Chinese churches to a level of self-support.

The forces opposing Christianity in China, Doctor Cheng said, have never been more bold and challenging, and openly assert that the Christian religion has no future in China. The real issue, however, as

Doctor Cheng puts it, lies not in what the anti-Christians say and do but in the measure of courageous thinking and acting and sacrificial living on the part of Christians.

Dr. Luther A. Weigle, dean of the Yale Divinity School and chairman of the Federal Council's Administrative Committee, is planning to go to China in 1933 to assist the Chinese churches in their program of religious education, according to an announcement made by Doctor Cheng at the meeting of the Administrative Committee.

—*Federal Council Bulletin.*

### CORA BRACE HILL (MRS. CLAUDE L. HILL)

[The funeral service for Mrs. Claude L. Hill was held in the Seventh Day Baptist church at Farina, Ill., at the time of the regular Sabbath morning service, September 19, 1931. The church choir sang two hymns, the pastor of the Methodist Church at Farina, Rev. Mr. Lyerly, read the Twenty-third Psalm. The bearers were the young men and women of the Christian Endeavor society. The floral offerings were beautiful and abundant. In the afternoon the casket was taken to the railway station attended by a large group of friends, and was accompanied to North Loup, Neb., by the husband, the son Carroll, and by the husband's mother, for burial. Rev. Edwin Shaw of Milton, Wis., at the funeral service spoke the words that follow.]

O Lord, our Lord, the Lord whose ways are true and altogether right, forsake us not, we pray, in the hour of sorrow and bereavement, depart not from us in the day of our affliction, take not thy Spirit from us when grief and sadness overwhelm us. Comfort and sustain and uphold us by thy free Spirit, and "teach us to feel that thou art always nigh; teach us the struggles of the soul to bear, to check the rising doubt, the rebel sigh; teach us the patience of unanswered prayer."

Open thou, O Lord, our eyes that we may see, open thou our minds that we may understand, and open thou our hearts that we may feel and appreciate all that thou hast done for us in the past and what thou hast in store for those who truly love and serve thee and thy righteousness.

Help us, O Lord, today to look back over the years that have gone by, to gather up and cherish in our hearts the blessed memories of all those many days of sunshine and of joy, of happiness and of gladness, of satisfaction, of love and labor, of tasks performed, of service rendered, of life uplifted and enriched, of friendships made, so dear and lasting and so worth while, so fruitful of values that are real and can never fade nor pass away, of family ties and happy homes. For these things so dear to us, O Lord, we thank thee; and the while that sometimes, now and then, clouds have cast their shadows o'er our pathways, and while some nights have been, oh, so dark and heavy, so black we could not see the stars of heaven; yet after all, O Lord, most of our way has been in the sunshine or in the pleasant twilight of the evening hours or in the glories of the morning dawn.

For these memories of the past, our Father, we thank thee, memories glad and pleasant, without a single tinge of bitterness, memories of a hopeful, helpful, happy life, not gone nor lost with the passing of the earthly body, but a life continuing on and on in other lives, made richer far and stronger, better yet because of what she wrought, because of what she did, because of what she was. And from these thoughts, and from thy great love, O Lord, bring comfort, courage, strength, and consolation, we humbly pray, to every stricken heart, to lives and homes, that are bereaved; and may thy presence fill the passing hours of loneliness with meditations, these memories that are sweet and glad and satisfying to the soul, through Jesus Christ our Lord, Amen.

"Rest for the toiling hand, rest for the tired brow,  
Rest for the weary way-worn heart, rest from all labor now."

"They shall no more go out: O ye  
Who speak earth's farewells through your tears,  
Who see your cherished ones go forth  
And come not back through weary years;  
There is a place, there is a shore,  
From which they shall go out no more.

"They shall no more go out: O ye  
Whose friends have journeyed farther yet,  
Whose loved will not return again  
For all your pleading or regret;  
They wait you at the sheltered door  
From which they shall go out no more.

"No chariot wheel rolls from those gates;  
No bridled steed impatient stands;  
No stately caravan moves forth  
To cross through silent desert lands;  
No swelling sail, no dropping oar;  
Rejoice, they shall go out no more."

"Drop a pebble in the water, just a splash and it is gone,  
But there's half a hundred ripples circling on and on and on,  
Spreading, spreading from the center, flowing on and out to sea,  
And there ain't no way of telling where the end is going to be.  
Drop a pebble in the water; in a minute you forget.  
But there's little waves a-flowing, and there's ripples circling yet,  
And those little waves a-flowing to a great big wave have grown,  
And you've disturbed a mighty river, just by dropping in a stone."

In imitation of this stanza I have composed these lines:

Drop a life of joy and gladness, just one life,  
and it is gone,  
But there's many a hundred ripples circling on and on and on,  
They keep spreading, ever growing, though the life by death is stilled,  
And many a sore, despondent spirit by their touch is stirred and thrilled.  
Drop a life of cheer and kindness, just one life,  
and it is gone,  
But there's gladness still a-swelling, and there's joy a-circling on,  
And the power for good keeps rolling, rolling on, a mighty wave  
Over scores and scores of others by the life of good she gave.

I am sure that the two following quotations are fittingly appropriate for this time and place:

"But once I pass this way,  
And then—and then  
The silent door swings on its hinges,  
Opens, closes—and no more  
I pass this way.

"So, while I may,  
With all my might I will essay  
Sweet comfort and delight  
To all I meet upon the Pilgrim way.  
For no man travels twice the  
Great Highway  
That winds through darkness up to light,  
Through night, to day."

"Sunset and evening star,  
And one clear call for me,  
And may there be no mourning of the bar  
When I put out to sea,  
But such a tide as moving seems asleep,  
Too full for sound or foam,



When that which drew them out the boundless  
deep,  
Turns again home.

"Twilight and evening bell,  
And after that the dark,  
And may there be no weeping sad farewell  
When I embark,  
For though from out our bourne of time and  
place  
The flood may bear me far,  
I hope to see my Pilot face to face  
When I have crossed the bar."

Every human death brings grief and sadness somewhere to some one. The death of a little child in its innocence and purity especially causes lumps to come up in our throats and floods our eyes with tears. But the passing of a wife and mother and daughter, one and the same person, is an event that breaks asunder the finest, the tenderest, the strongest, and the most significant ties of all human relationships. When the Psalmist of old was trying to picture the deepest kind of sorrow he said, "I bowed down heavily, as one that mourneth for his mother." The loss of mother is different from any other loss, for it calls to mind all those tender little ministries, those hours of watching and waking, those days of toil, those caressingly wise, patient, sympathetic words of counsel. A father's love is great and strong, but there is something about the love of mother a little different after all; the pain and travail which gave us birth combined with constant, loving, unremitting, sacrificial care and toil throughout our childhood days, the anxious thought when we were older grown, her simple joy and pride in what we do, in our achievements — these things in mother's heart are different from those of any other; and the relation of child and mother, snapped by the stroke of death, the while it brings to mind all these tender recollections, yet it overwhelms our souls with grief unutterable.

Then too when mother dies it seems to break up the home of our early days, of joyous childhood and happy youth, and we no longer travel on the highway of life with her to lead and guide, and we ourselves are in the fore ranks of those who are journeying on towards eternity.

And when the one who leaves us is a wife, the companion mate of years, of all relationships the most intimate and sacred,

the sharer of all life's problems, then it is one feels the utter desolation of being left alone. Among my mother's things was a small scrap-book, clippings from papers, mostly obituary notices of members of her family; and in this book I found the following:

"Sometimes I wonder, dear, if you or I  
Will be the first to go,  
If one of us must live and one must die,  
Who love each other so.

"Sometimes I inward pray Death first take me—  
But when I thus have fared,  
How bleak will seem a blest eternity  
Which holds one hour unshared.

"And yet to stay when you, dear heart, have  
left!  
Oh be not mine the post  
To wander here, of warmth and joy bereft,  
A wan-embodied ghost.

"How many lives, linked thus by love,  
The sundering sword have known!  
O God, I tremble, lest above, below,  
I walk a space alone."

But such is the occasion, friends, that brings us here together today, and we have met to express our interest, just by our presence, to bring a tribute of love and respect and honor and appreciation for her memory, and to share with those of the immediate family in the sorrow which is ours as well as theirs, and to show by these flowers and by our presence the sympathy, sincere and heart-felt, which we have for those who feel most keenly the loss and loneliness which have come to this home.

If I were to take a Bible verse as a text today I think it would be, "By their fruits ye shall know them," and then I would call attention to the fruits of the spirit as set forth by the apostle Paul, and I would try to say that Sister Hill in her character was almost a perfect exemplification of these qualities. Character is "the sum of one's tendencies to conduct. Our estimation of a man's conduct is a sort of weather forecast of what he will do in various situations." By the fruits we judge people; and, listen to the fruits of the spirit, the qualities, which picture the life of our—I almost said, departed sister — but she is not departed. I have a rather sure response to these lines someone has written:

"Lord, thou hast conquered death, we know;  
'Return again to life,' I said,

'This one who died not long ago.'  
He smiled, 'She is not dead.'

"'Asleep then, as thyself did say,  
Yet thou canst lift the lids that keep  
Her prisoned eyes from ours away.'  
He smiled, 'She doth not sleep.'

"'Nay then, though haply she doth wake,  
And look upon some fairer dawn,  
Restore her to our hearts that ache.'  
He smiled, 'She is not gone.'"

And so I say, not our "departed" sister, but simply sister, Sister Hill, whose life so beautifully exemplified, produced, the fruits of the spirit, "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, against such there is no law."

Cora Brace Hill, daughter of Ezra and Matilda Larkin Brace, was born in Brookfield, Mo., January 17, 1877, and died at her home in the Seventh Day Baptist parsonage at Farina, Ill., September 16, 1931, at the age of fifty-four years, seven months, and twenty-nine days. Her brothers and sisters were: Fred, who died as a boy of twelve; William, who was killed in the Philippine Islands during the Spanish-American War; Kate and Nora, who married and died in middle life, the latter being a twin sister of Mrs. Hill. She was the last of her father's family.

When eleven years of age she went with her people to North Loup, Neb., and that fall entered the public school, graduating at the age of sixteen. That same year she began her experience of teaching school, which extended over a period of four years in the districts known as Manchester, Sandflats, Rural, and District Forty-two. During her first year her salary was eighteen dollars a month; the last year found her in one of the largest and best paying rural schools in the country.

May 31, 1899, she was united in marriage to Claude L. Hill. Four children were born to them—Vivian and Ruth of Farina, Ill.; Carroll of Ashaway, R. I.; and Jerry of Yellow Pine, Idaho. When her twin sister died, a niece, Eva Pierce, came to live in the family until her marriage six years later. After the death of her sister Kate and the establishment of her own home, two nephews, Ward and John Gowen, for various periods of time were also members of her family; and for the

last seventeen years of his life her father's home was with her. At the time of her death her husband's mother was a member of the family.

When about fourteen years of age she was converted during revival meetings conducted by Rev. E. B. Saunders, was baptized, and became a member of the Seventh Day Baptist Church at North Loup, Neb. In 1921 she went with her husband to Welton, Ia., where he had been called as pastor of the church, and in 1924 again moved to Farina, Ill. In these three churches, to the extent of her ability and until her health was permanently impaired, she served as teacher in the Sabbath school and in the Vacation Bible school, as pianist, and as a member of the choir. One of the great disappointments in her sickness was her inability to attend the church services and to perform the duties which naturally fall to a pastor's wife; and though gone in body, may her spirit and influence be present here next Friday night at the church prayer meeting and at the regular Sabbath morning service when Rev. Mr. Lyerly, pastor of the Methodist Church, will occupy this pulpit, in the absence of the pastor in his sad journey to North Loup, Neb., there to lay away in its last resting place this casket with its precious remains.

Mrs. Hill was a natural student and a student of nature. She loved good literature, prose and poetry, and many of the fine things which her husband gave to the world in sermons, at funerals, in talks and lectures, she discovered and passed on to him for his use. She dearly loved birds and flowers. Bits of poetry in her scrap-book and marked passages in other books reveal this trait of character; and out of her love of nature, and through her love of nature, she saw and experienced her love of God and God's love for the world. As the wild marsh-hen trusting in nature builds its nest on the sod, so she built her faith in God. As in the "Ode to a Waterfowl," she learned even from the little sandpiper a lesson of trust and confidence in her Maker. Her love of flowers made her a student of them, and while in Nebraska she actually analyzed and classified over 175 different varieties of native prairie and woods flowers. Of course when she went to Iowa and then to Illinois her

interest continued, and many more new varieties yielded to her scrutiny and were added to the list. In these communities where she has lived she has been recognized as an authority in the matter of flowers. And speaking of flowers and of her appreciation and love of them, this is the appropriate moment for me, on behalf of the husband and family, at their request, to thank the many, many people who not only here and now today, but who during the days and months and years of her failing strength of body, have sent flowers for her home and bedside. I am told that there has been scarcely a day in the past three years that the parsonage has not seen and enjoyed floral gifts from many, many friends, and the family wishes it to be known that all have appreciated and been thankful for these beautiful ever continuing tokens of love and kindly remembrance.

Mrs. Hill loved her Bible; and through all the changes that have come in our religious views in these modern times her faith remained sure and steadfast. She had marked in a book these lines, "New occasions teach new duties, time makes ancient good uncouth; they must upward still and onward, who would keep abreast of truth," showing that she was openminded, and willing to change, yet in all the confusion which has upset so many people in these days, her trust and confidence, her reliance upon God have been unshaken. On the flyleaf of her Bible are these lines:

"You are writing each day a letter to men.  
Take heed that your writing is true;  
For the only gospel that some men will read,  
Is the Gospel According To You."

These are among many of the marked verses: "Cast all your care upon him, for he careth for you." "Cast thy burden on the Lord and he will sustain thee." This seems especially fitting: "And my mouth shall praise thee with joyful lips, when I remember thee upon my bed and meditate on thee in the night watches." This also is significant: "In the way of righteousness is life, and in the pathway thereof there is no death."

Mrs. Hill loved her home and family. To serve as wife and mother and daughter, to make home a cheerful, happy, helpful refuge was her chief delight. In the words taken from the good Book:

"A virtuous woman, her price is far above rubies. The heart of her husband doth safely trust in her. She will do him good and not evil all the days of her life. She seeketh wool and flax and worketh willingly with her hands. She riseth also while it is yet night and giveth meat to her household. She girdeth her loins with strength and strengtheneth her arms. She layeth her hands to the spindle and her hands hold the distaff. She stretcheth out her hands to the poor, yea, she reacheth out her hands to the needy. Her husband is known in the gates when he sitteth among the elders of the land. Strength and honor are her clothing. She openeth her mouth with wisdom and her tongue is the law of kindness. She looketh well to the ways of her household and eateth not the bread of idleness. Her children rise up and call her blessed, her husband also, and he praiseth her. Many daughters have done virtuously but thou excellest them all. Give her of the fruits of her hands, and let her own works praise her in the gates."

O Lord,

Abide with us, be thou close to our side,  
Our sorrows deepen, Lord, with us abide;  
When other helpers fail and we are comfortless,  
Help of all saddened hearts, abide with us.

Swift to its close ebbs out life's little stay,  
Earth's joys are rich, but quickly pass away,  
Change and decay we see on every side,  
O thou unchanging God, with us abide.

We need thy presence every passing day,  
What but thy grace can keep us all our way?  
Who like thyself can be our stay and guide?  
Through cloud and sunshine, Lord, with us abide.

We have no fear with thee, our Lord, to bless,  
Ills have no weight and tears no bitterness.  
Where is death's sting? Where, grave, the victor's pride?  
We triumph still if thou with us abide.

Hold thou the cross before the tear-stained face,  
Shine through the gloom, bestow thy strengthening grace,  
Heaven's morning wakes, no longer shadows hide;  
In life, in death, O Lord, with us abide.

"Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit. . . . For all flesh is as grass, and all the glory of man as the flower of the grass. . . . The grass withereth, and

the flower thereof falleth away, but the word of the Lord endureth forever."

'Tis true, these flowers fade and pass away, but they tell the story of a life of beauty, their fragrance bears a message rich with comfort, and even while they wither they proclaim the promise of the life eternal. So then, emblems of peace and purity, we lay these blossoms here; here let them lie in love and hope, promises of a life renewed, while the spirit freed from all bonds and pains finds perfect rest in God.

The Lord bless you and keep you, the Lord cause his face to shine upon you and be gracious unto you, the Lord lift up his Fatherly countenance upon you and give you peace, now and evermore,

Amen.

EDWIN SHAW.

### THE REPEAL OF PROHIBITION AS A CURE FOR UNEMPLOYMENT

W. C. T. U. SPEAKER AT SYRACUSE FAIR ASSERTS IT WOULD NOT SOLVE PROBLEM

The repeal of prohibition as a cure for unemployment, one of the arguments presented by wets who claim that opening of breweries will give work to many men, was pronounced "futile and without foundation" by Miss Helen Estelle of New York City, state corresponding secretary of the W. C. T. U., principal speaker at the Onondaga County union program yesterday afternoon in the women's building of the state fair.

"Germany, with its open sale of liquor, and a population of one-half that of the United States, has more people unemployed at present than we do," she said. "England reports twenty millions unemployed at present, yet her liquor business is running full force. Other European nations show similarly high unemployment schedules, yet prohibition America has only seven million unemployed."

Miss Estelle, who was graduated from Syracuse University and for many years was a member of the faculty of East Syracuse High School, cited many more statistics from the United States department of commerce, to show that the majority of arguments against prohibition are unfounded.

"Today it is true that much illegal drinking is going on, and we recognize it as a problem," she admitted. "But even the most confirmed wet would hesitate to proclaim that any family of his acquaintance was consuming an average of one hundred gallons of intoxicating liquors a year. This was the situation that prevailed before prohibition, for in 1914 the average per capita consumption of intoxicating liquors was twenty-three gallons for every man, woman and child in the United States, and the average family of five was apportioned well over one hundred gallons a year."

Any home-loving American will never welcome back any saloon, Miss Estelle maintained, and although we have smuggling now, the situation is not as bad as that when twenty-five states had prohibition and the borders of the twenty-three remaining states had to be guarded.

Mrs. F. J. Bierce presided over the program, at which Mrs. Anna C. Farrington, county president, was a guest.

—*The Post-Standard.*

### QUARTERLY MEETING AT ALBION

The next session of the Quarterly Meeting of the churches of Southern Wisconsin and Chicago will be held with the church at Albion October 23 and 24, 1931. The following program has been arranged, the general theme to be, "The Efficient Church."

Friday at 7.30 p. m., a vesper service of thirty minutes by the Albion choir. Sermon by J. L. Skaggs, followed by a conference meeting.

Sabbath morning at 10.30, sermon by President J. W. Crofoot of Milton College.

Sabbath afternoon at 2 o'clock, an address by Dr. A. E. Whitford — subject, "The Work of the Pastor in an Efficient Church."

At 3 o'clock the young people's hour, the program to be prepared by Miss Carolyn Randolph assisted by representatives of the young people of the churches.

Business session at 7 p.m.

At 7.30 the evening session. Sermon by Rev. E. A. Witter. Subject, "The Lay Members in the Efficient Church."

W. K. DAVIS, *Secretary.*



## WOMAN'S WORK

MRS. ALBERTA DAVIS BATSON  
Contributing Editor

### QUESTIONS FOR OCTOBER

1. Where was the General Conference held this year?
2. Who was the president?
3. Where will the 1932 General Conference convene? Who will be the president?
4. Who are the new members of the Milton College faculty?
5. Who is to be pastor of the Jackson Center Church?
6. What was the motto suggested by Rev. Everett Harris in his address, "The Challenge of Home Missions"?
7. What are some evidences of Christian growth in Jamaica?
8. Read Rev. W. D. Burdick's address to the General Conference.

### AN INTERESTING PICTURE-LETTER FROM CHINA

*The Woman's Board,  
Salcm, W. Va.,*

DEAR FRIENDS:

Twice this spring I have actually made a beginning of a letter to you, but just did not have time to finish. Now there are so many things to tell that I am afraid if I should begin to tell all, it would make too long a letter. Pictures tell more in a little space, so I would like to give you a few word pictures taken during the year. Is your imagination in working order?

I. Time—fall of 1930.

Old girls' school building torn down, and foundation for new on what was the back yard. Three story kitchen and servants' quarters, with flat cement roof being finished. A carpenter's shop with matting roof, and shavings thick on the floor, between the joint building and the new girls' building to be. Sand and gravel, lumber and brick, covering lawn and playgrounds. Workmen everywhere. Girls returning — fifty boarders. Beds filling the trunk room, beds filling one servant's room, beds filling the porch to overflowing. Crowded? Yes.

But the girls all good-naturedly washing on the back steps or anywhere, since it would soon be different.

II. Time—January, 1931—winter holiday.

The new building ready for occupancy except for water, which had not yet been connected up.

The new building:

Basement — one side, bathrooms; one side, dining room; terrazo floor in latter.

Main floor—on east, assembly room, furniture in which is mostly old, revarnished; on west, office, recitation room, back parlor, and reception room in which is the beautiful red-wood furniture given by former pupils in honor of Miss Burdick on her birthday last year.

Second floor—on east, a large dormitory with eighteen new iron (a luxury) beds, the paint on which was hardly dry as they had to be made to order at the last minute; on the west, fifth grade room, seating thirty.

Third floor—on the east, dormitory rooms for three or four each, and a teacher's room; on the west, another large dormitory.

Girls returning. Joy and enthusiasm over their new quarters. Each asking, "Where am I to sleep?" Pleasure in new beds and cupboards, and pleasant, sunny rooms. Especial joy if assigned to one of the small rooms. Exclamations of pleasure over the covered passage connecting the second floors of the old house and the new building—a wonderful place to stroll. Everybody happy, even though all water for the bathrooms had to be carried in (and it continued so for three months more).

III. Time—Commencement Day, June 24.

Place—on third floor of joint building, the new auditorium seating three hundred.

Graduates from kindergarten, sixth grades (both boys' and girls' schools), junior high school (of both schools), and the senior high (boys), followed by teachers marching into the auditorium to the tune of "God of our fathers, whose Almighty Hand has led us on." Mr. Theodore Chang, the new principal of both schools, presiding; a fine address by Mr. Crofoot, a piano solo and a duet by some of the girls on our new piano which has such rich full tones, speeches and essays, and a drill by the graduates, then presentation of diplomas. First,

the twelve kindergarteners, looking like twelve cherubs, marching on in single file and with big bows receiving their certificates. Then the rest of the girls and boys with bows not so large for their size, but just as numerous, receiving theirs. Then farewells, and another year all over but the aftermath.

IV. Time—July—vacation.

Place — Kuliang, a mountain near Foochow.

A house on the top of a hill, with a thick, high typhoon wall (about ten feet thick at the base and four at the top, and higher than the one story house) behind it to protect it from the heavy typhoons that come from the sea on the east. From the yard a wonderful view of the mountains and the sun rising out of the sea. To the west the plain with a silver ribbon running through it, which at sunset led right up into the sky. The plain, bright green dotted with villages where at night the lights of Foochow city twinkled at us like so many stars dropped down to earth. On the north, range after range of blue hills. Sea breezes, mountain air, friendly folk, and relaxation! Our family—two British ladies, one Swedish American, one Scotch American, and two just Americans. Delightful coolness (Friends who said, "Why go south for the summer?" didn't know how cool an altitude of 2,500 feet with an ocean breeze could be). Shanghai melting hot; but there, sweaters in use night and morning—"there" being 250 miles south of Shanghai.

Now it is home again, with work on registration and finishing up school records, for which there was not time before I left on this holiday.

The year has been a busy one, full of problems connected with building, furnishing, and, at the end, plans for registration. It has been a happy one, too, for the new buildings have brought such happiness to us all, and so much more of comfort. We were astonished at the rapidity with which the school filled last fall. This summer, before I left, some of the grades were registered full, and all except the kindergarten and junior high school were nearly full. We are enlarging the kindergarten, and have engaged two teachers for it—one who was here last year and a new one. Two more of our old girls are coming back as teach-

ers, while our fifth grade teacher of this past year goes on to college. We are sorry to have her go, but glad that she can go on with her studies.

We are sad over the Crofoots' leaving. If he could only give some of us his command of the language, it might help a little! There will be a big hole in the mission; and when there seems to be so much need of workers here, it is hard to spare those already well trained and fitted for the work. We only hope he is more needed at Milton.

This letter is already too long. We are thinking and praying about Conference. May it be a period of great spiritual blessing to all in attendance.

Yours in His work,

ANNA M. WEST.

July 25, 1931.

### MEETING AT NEWPORT

For reasons of convenience, it has been decided to hold the Yearly Meeting of the New England Churches with the various churches in rotation, and make the pilgrimage to Newport once in five years. Pursuant to this plan, the yearly meeting was held with the First Hopkinton Church last year.

However, the officials of the Newport Historical Society have expressed such great disappointment at not having a meeting there annually, saying that no other event in the year was so highly prized by them, that it has been determined to hold a meeting in the old Meeting House at Newport annually; and such as may find it reasonably convenient to do so are cordially invited to attend. It will be held the fourth Sabbath in October, the 24th inst., in order not to conflict with the Yearly Meeting of the New England Churches, which occurs the third Sabbath, the 17th inst.

The hour of the meeting will be eleven o'clock.

CORLISS F. RANDOLPH, *President,*  
*Seventh Day Baptist Historical Society.*

Touch your lips with gladness and go singing on your way.

Smiles will strongly lighten every duty;  
Just a little word of cheer may span a sky of grey

With hope's own heaven-tinted bow of beauty.

—Nixon Waterman.

## YOUNG PEOPLE'S WORK

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

### HELPERS OR HINDERERS?

Christian Endeavor Topic for Sabbath Day,  
October 24, 1931

#### DAILY READINGS

Sunday—Helping by sharing Christ (Acts 16: 9-15)  
Monday—Helping by new ideals (Titus 3: 1-8)  
Tuesday—Helping by education (Prov. 3: 13-18)  
Wednesday—Hindering by commercialism (James 5: 1-5)  
Thursday—Hindering by materialism (Luke 12: 13-20)  
Friday—Hindering by examples of crime (2 Tim. 3: 1-4)  
Sabbath Day—Topic: How is our country helping and hindering the spiritual growth of other countries? (Acts 13: 1-3; James 4: 1-3)

#### LEADER'S TALK IN OUTLINE

##### Ways in which our country is hindering:

1. By our immigration laws, which discriminate against certain nationalities. A Hindu told E. Stanley Jones, "I could hear your message better if it weren't for your country's immigration laws."
2. By our neglect or indifference toward foreigners in our own land. A young Japanese lived in America for over two years and was never asked to attend church.
3. By sending cigarettes and "booze" to other lands to enslave their youth. Witness the campaign to induce Chinese girls to smoke cigarettes.
4. By refusing to grant naturalization to all who will not swear to support the United States in any war. See the reports of the Macintosh case in recent papers and RECORDERS.
5. By our interference in the national life of other smaller nations in order to protect the interests of American business.
6. By our emphasis on creed and sect instead of Christ and his message, when we take the gospel to other nations.
7. By our "crime wave" and the lack of punishment for crime.

##### Ways in which our country is helping:

1. By sending relief in time of disaster, such as the recent Hankow floods, and the destruction of Belize.
2. By returning the "Boxer indemnity" to China that she might use it in educating young Chinese in this country.
3. By sending consecrated Christian missionaries, educators, and doctors who love the one to whom they minister.
4. By passing the Eighteenth Amendment. (Our help along this line would be greater, were it not for the lax attitude toward enforcement.)
5. By interchange of gifts and letters between our children and those of other lands. Dolls were interchanged between our children and Japanese a few years ago. Last year treasure bags were sent to Mexico at Christmas.
6. By our active part in outlawing war, and our signing of the Kellogg Pact.
7. By the spirit of co-operation between denominations.

(Note: Should the leader wish, these different topics might be given to several members a week beforehand, with the request that each be enlarged into a *short* talk.)

#### A FEW QUESTIONS

1. Why do you think America is so often accused of trying to further her own interests to the detriment of smaller nations?
2. How can America increase her own spiritual growth?
3. In what way do other nations form their opinions of us?
4. What can we do to raise America's spiritual level?

#### SONGS TO SING

Where Are the Reapers? I Love to Tell the Story; Win the One Next to You; Am I a Soldier of the Cross? Rescue the Perishing; Work, for the Night is Coming; America, the Beautiful.

Have some one give Sam Walter Foss's, "House by the Side of the Road," as a musical reading, or as a recitation.

C. L. B.

## YOUNG PEOPLE'S ACTIVITIES AT CONFERENCE

BY JANETTE LOOFBORO

Bright and early on Tuesday morning, young people from far and near began to assemble at the Alfred church. In spite of the usual excitement of meeting old acquaintances, the program started in good season, with about one hundred young people, and interested older ones, in attendance.

Miss Marjorie Burdick presided throughout this pre-Conference meeting, at the first of which a hearty welcome was extended by Miss Maxine Armstrong of Alfred. Miss Dorcas Austin of Westerly, R. I., responded in behalf of those from away.

The most important feature of the pre-Conference meeting was the three discussion groups. "Co-operation Within the Church," was discussed in a group led by Rev. S. Duane Ogden. "Co-operation—Young People With Young People" was discussed in group number two, with Mr. Mark Sanford leading; and Rev. William Simpson led group number three in the discussion of "Co-operation With the Denomination in Its Program."

The next feature of interest was the fellowship luncheon at noon, where everyone gathered for a social time. During this hour the various societies were heard from through their representatives. Miss Burdick had charge of this as well as the hour of fun and fellowship which came at five o'clock at the lovely new social hall.

On Wednesday and Thursday morning following breakfast the young people met for discussion. Co-operation was early shown, for at both times an interested group attended. While the young people sat at the tables, Miss Burdick led in helpful subjects for discussion. Those there received help, that is certain, and there were many who should have accepted the opportunity for thinking and talking over with them the subject of "Local Christian Endeavor Work and Plans."

The early morning fellowship breakfast, held on Friday at six thirty, was indeed a beautiful and worth while part of the young people's Conference program. Many car loads, carrying about one hundred sev-

enty young people, drove about a mile from Alfred to a beautiful grove. After the good breakfast cooked over camp fires, Mr. Kenneth Babcock of Milton took charge of the program. The theme was "Co-operation with God," with the verse, "He hath made everything beautiful in its time," as the thought from the Scriptures. In response to the salutation to the dawn, a poem read by Forrest Branch of White Cloud, Mich., a bugle call was sounded on the hill over which the sun was just rising.

There was the reading of the 48th Psalm, singing, and prayer, preceding a talk by Albert Rogers of Brookfield. He presented in a splendid way "Co-operation With God in Natural Laws." The beautiful poem of Joyce Kilmer, "Trees," was rendered by a woman's trio, composed of Miss Anita Davis, Miss Elizabeth Bond, and Mrs. John Reed Spicer. "Co-operation With the Laws of God in Mind and Spirit," was given by Miss Anita Davis of Salem, W. Va. Miss Dorothy Maxson of Milton, who, by the way, was Miss Burdick's faithful right-hand man during the young people's activities, spoke in a helpful way on the subject, "Co-operation With God in Laws of Society." A mixed quartet led the group at different times in the singing of some of our nature hymns.

The last and perhaps the most challenging talk was given by Rev. H. Eugene Davis on "Co-operation With God in the Four-fold Life." Without a doubt every young person was impressed and helped by his message.

Sabbath afternoon was the high light of all the young people's activities at this great Conference. A careful program was planned by the Young People's Board with Miss Marjorie Burdick at the head. The devotional period was a time when that great, crowded roomful of people was permitted to worship through music. Several musical numbers were given both vocal and instrumental. This was followed by a series of talks, giving summaries of the discussion groups held during the pre-Conference. They were given by Mr. Trevah Sutton, of Milton; Mr. Claire Greene, of Andover, N.-Y.; and Mr. Richard Davis, of Shanghai, China, respectively.

A very impressive worship service was the next part of the program with the



theme, "Co-operation With the Greatest Youth in the Building of the Kingdom." There was a beautiful organ prelude, a call to worship, and a hymn, the reading of the Scripture, and prayers by four young people, with response by a male quartet. Rev. Carroll Hill gave a meditation talk, which sent an inexpressible feeling through all within his hearing.

The hymn, "Jesus Calls Us," was sung and then Rev. H. Eugene Davis gave a short dedication talk. All young people who wished to dedicate their lives to the work of the kingdom repeated a pledge of consecration. Further expression of this dedication was made when he extended the invitation to the young people to come to the platform as they sang the hymn, "Have Thine Own Way." It was a great decision to make; but by the ones, twos, threes, and more, young people filled the platform! This great challenging service was closed when each young man and young woman signed the pledge of world wide fellowship of our Seventh Day Baptist denomination.

I wish that all young people everywhere, who were not present to hear the call, could feel the necessity of joining hands in this round-the-world fellowship union.

**SALEM Y GAZETTE**

BY RANDAL STROTHER

Work of the Young Men's and Young Women's Christian associations in October got an early start when the weekly meetings of the two organizations were held.

The young women's organization based its program on the theme, "Building Character." The young men had as the main feature of their program a fifteen minute address by C. A. Tesch, principal of Salem High School. Mr. Tesch, a graduate of the college a few years ago, based his talk also on character building, including discussions on the work of the Christian associations and their benefits for Salem College.

The Scripture lesson for the women's program was taken from Proverbs 22: 1, which reads: "A good name is rather to be chosen than great riches, and loving favour rather than silver and gold." Following the reading of this Scripture, the group was led in prayer by Miss Elsie Bond, college

registrar. A reading was then given by Miss Helen McCullough. Sayings for meditation were quoted from Voltaire, Geikie, Bovee, Karr, Bushnell, Beecher, Eliot, and Whipple. The group then sang a hymn and prayed the benediction.

The room of the Young Men's Christian Association was jammed almost to capacity as Mr. Tesch talked to the group. Three hymns were used in the program, and the Scripture was read by Charles Harris. In his talk, Mr. Tesch pointed out that while other organizations about a Christian college serve the school both socially and morally, it is the Christian associations that mean the most. He emphasized his belief that students in the school should place the Christian associations first in their hearts. He told of a time when it was thought by athletes on the campus that they did not need to belong to the Christian organizations. "However," declared Mr. Tesch, "they came in one by one until this feeling was gone. And now the athletes are as numerous in the organization as others."

Special activities of the two organizations are gradually getting under way under the leadership of Miss Mary Frum and Glen Idleman, presidents. The annual "Hello" party of the women's organization was held last Thursday night. Big sisters and little sisters "buddied" together at this program. The officials are also continuing in their plans for the second annual fall festival, near the West Virginia Industrial Home for Girls, adjoining Salem, October 20.

The men's group is laying plans for the boys' work which they carried on last year, again this year. Marvin Foster emphasized at last Thursday's meeting that it was time for the men to think about starting the work. He reminded them that more than one hundred boys in their teens were given spiritual and physical training last year. He also reminded that had these boys not been cared for by the organization, they would have been wandering about on the streets.

**STATEMENT ONWARD MOVEMENT  
TREASURER, SEPTEMBER, 1931**

	Receipts	
	Sept., 1931	July 1, 1931, to Sept. 30, 1931
Adams Center .....	\$ 70.70	
Albion .....		5.00
Alfred, First .....	\$ 95.80	302.31

Alfred, Second .....	47.65	135.25
Andover .....		15.00
Attalla .....		
Battle Creek .....	48.00	86.50
Berlin .....		30.00
Boulder .....		
Brookfield, First .....		61.70
Brookfield, Second .....		52.50
Carlton .....		
Chicago .....		
Denver .....	42.00	
DeRuyter .....		
Detroit .....		
Dodge Center .....		64.58
Edinburg .....		3.25
Farina .....	300.00	
Fouke .....		5.00
Friendship .....		10.00
Genesee, First .....		83.06
Gentry .....		
Hammond .....		62.00
Hartsville .....		
Hebron, First .....		55.00
Hebron, Second .....		
Hopkinton, First .....	\$ 50.50	
Dr. Gardiner Fund .....	36.00	
Christian Endeavor society, special .....	6.00	
	\$ 92.50	212.50
Hopkinton, Second .....		6.60
Independence .....		72.21
Little Prairie .....		4.70
Los Angeles .....		
Lost Creek .....		45.00
Marlboro .....		40.00
Middle Island .....		17.00
Milton .....	159.25	526.00
Milton Junction .....		161.01
New Auburn .....		22.00
New York City .....	\$ 128.54	
Special .....	10.00	
	\$ 138.54	205.54
North Loup .....		16.00
Nortonville .....		2.00
Pawcatuck .....	\$ 350.00	
Senior Christian Endeavor society, special .....	7.00	
Junior Christian Endeavor society, special .....	2.00	
	\$ 359.00	1,087.00
Piscataway .....		116.10
Plainfield .....		1,151.11
Portville .....		16.10
Richburg .....		12.00
Ritchie .....		25.00
Riverside .....		295.00
Roanoke .....		1.00
Rockville .....	\$ 11.70	
Christian Endeavor society, special .....	2.00	
	\$ 13.70	24.55
Salem .....		696.46
Salemville .....		16.87

Scio .....		
Shiloh .....		
Stonefort .....		
Syracuse .....		5.00
Verona .....		20.00
Walworth .....		
Washington .....		50.00
Waterford Christian Endeavor society, special .....	3.00	48.05
Wellsville .....		30.00
Welton .....		
West Edmeston .....		1.00
White Cloud .....		1.00
Daytona .....		12.00
First and Second Brookfield and West Edmeston, joint collection .....		16.12
Western Association .....		64.50
Southwestern Association .....		36.00
Southeastern Association .....		49.54
Minneapolis Sabbath keepers ..		15.00
Woman's Board .....		100.00
Buckeye Intermediate Christian Endeavor Society .....		2.00
Exeland Sabbath keepers, Dr. Gardiner Fund .....	3.00	3.00
Rocky Mountain Summer Camp Balance expense fund .....	\$ 3.93	
Sabbath collection .....	6.10	
Special collection .....	6.75	
	\$ 16.78	16.78
Conference collections Sabbath .....	\$ 327.14	
Sunday .....	108.39	
	\$ 435.53	435.53
Interest .....	2.06	2.06
Individuals .....		317.00
Total .....		\$ 7,380.18
Budget, three months .....	\$ 7,264.31	
Specials, three months .....	112.87	
Debts, three months .....	3.00	
	\$ 7,380.18	

*Disbursements*

Missionary Society .....	\$ 613.90
Specials .....	30.00
	\$ 643.90
Tract Society .....	191.66
Sabbath School Board .....	123.48
Young People's Board .....	58.52
Woman's Board .....	16.24
Ministerial Relief .....	129.92
Education Society .....	48.72
Historical Society .....	16.24
Scholarships and Fellowships .....	38.92
General Conference .....	159.18
Lone Sabbath Keepers .....	3.22
	\$ 1,430.00

HAROLD R. CRANDALL,  
Treasurer.

118 Main Street,  
Westerly, R. I.,  
October 1, 1931.

## CHILDREN'S PAGE

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

### WHAT WE LEARNED FROM OUR FRIENDS IN INDIA

Junior Christian Endeavor Topic for Sabbath Day, October 17, 1931

BY MRS. NETTIE CRANDALL

Junior Christian Endeavor Superintendent

Do you know that the Indian boy and girl call a house "a bungalow," a porch "a veranda," servants "boys"; that instead of ringing a door bell they call "Boy! boy!" as loudly as they can; that they wear few clothes but much jewelry; that the little maids of India must beat their dolls and throw them into the river; although it breaks their hearts to do so? These and many other things equally strange to us, they do to please the gods whom they worship.

What matters the shade of a little maid's skin,  
If her heart is the kind that is right within?  
If it sings with the song of the night-hawk's cry,  
And leaps to the pink of the pale dawn sky?  
There are hearts that are wild, and hearts that  
are tame,  
But hearts that are true are ever the same.

### OUR LETTER EXCHANGE

DEAR MRS. GREENE:

It has been two or three years since I have written to you, so I thought I would write about the most interesting thing I can think of. That is my trip up Pike's Peak. But I will tell about myself first.

I am fourteen years old and in the tenth grade. I am rather short and *awful* bashful.

Sunday, September sixth, my seventeen-year old brother and I and three other boys started for Colorado Springs, about sixty miles away, in a car driven by the other boys' dad. We started to "the Springs" at about ten in the morning and got there about noon. We ate our dinner at a cañon and then drove about seven miles, to Manitau. We started walking up the cog road at about one-thirty. The cog road is a railroad with a cog track between the rails. It is the steepest thing imaginable.

It is nine miles around the cog track from Manitau to the summit of the peak. It took us about three hours to hike the first six miles, not a bad rate for climbing, but it was surely tiresome work.

After the first six miles we lay down for about an hour and ate one sandwich. We couldn't eat any more because the altitude was so high it would make us sick. By then it was six o'clock and getting dark. We had the steepest, windiest, most tiresome climb yet ahead of us. We climbed about a mile and then turned around a corner and suddenly the wind went screaming past so fast that it was hard to keep our balance. They call this place "Windy Point." An ordinary hard wind does not have to go so very fast to make one have to lean, but when you get up where the air is as light as it was up there you know it is some wind. The air is so light there that a feather would fall almost as fast as a piece of paper would fall in ordinary air.

We climbed and climbed and climbed, and our backs ached and ached and ached, and our knees shook and shook and shook. It took us about three hours to go the next three miles. We got to the top at ten o'clock. The cabin at the top was closed, so we had to build a fire in a stone hut that had no chimney and lie down on a floor of jagged rocks. If we would lie about four feet from the fire we would be comfortably warm. We were so tired that we slept on hard rocks and never noticed them. We got up before sun-up so we could see the sun rise. And oh, what a sunrise! There were only a few clouds in the sky and they turned all kinds of red and lavender and other pretty colors. The sun reflected on the tops of the hills as it does on a lake on a windy day. We could see over the landscape for almost seventy miles in all directions.

At ten-thirty they had car races up the peak, and boy! how they went! The shortest time was sixteen minutes from the start to the finish. The starting point was ten miles from the summit. It is about sixteen miles from Manitau around the automobile road to the summit, so you see the cars started almost half way up; but think of making ten miles in sixteen minutes when it took us nine hours to go nine miles, even if we did have to climb about twice as far. We came down the "burro trail"

which is not so steep, but it is twelve miles long. We had gone about three miles when the largest boy, who was about eighteen, sprained his ankle and threw three bones out of joint. One of the boys who was about my size was on up ahead so I had to carry all the coats, (which were quite a few because it was cold up on the peak) while my brother and the other boy, who was about his size, carried the injured boy the whole nine miles down a steep, rocky trail to Manitau. I went on ahead with the coats so that I could maybe hire a burro to go back and ease the boys of their burden, but the man I phoned to did not send the burro and they had to carry the boy all the way. I went on down and told the father and he started to go back and help, but he missed them and after they got down at about nine o'clock in the evening we had to wait for the father to get back. It was midnight when we got home, and the next day we were so lame and sore we could hardly walk.

The peak is about fifteen thousand feet above sea level, so that would make it about two miles higher than Manitau. Above timber line it is just a mass of orange and grey rocks, from the size of a dishpan to a two story house, but mostly about as large as a bath tub.

Your friend,  
ORLAND MAXSON.

Matheson, Colo.,  
September 26, 1931.

DEAR ORLAND:

I have been very much interested in reading your account of your Pike's Peak trip. A pretty strenuous trip I should call it, and I think you had mighty good grit to attempt it—the same kind of grit that makes my big boy play football I imagine, because you both enjoy the effort. I think you must be strong and robust if you are short.

When my father was a young man he went to Pike's Peak mining, and he used to tell me a lot about it when I was a little girl. He had some exciting experiences there. I remember one in particular. He was frying some meat for his breakfast over a camp fire, when he happened to look into a mirror which he had hanging upon a tree and saw an Indian just slipping off with his bag of beans. After the thief he went, waving his frying pan. He saved his

beans, but lost his meat. He didn't get rich but pretty nearly ruined his health.

Write often, Orland. I am sure everyone will be interested in your true story as I have been.

Sincerely yours,  
MIZPAH S. GREENE.

DEAR MRS. GREENE:

I enjoy the children's letters in the SABBATH RECORDER, and I will write a letter as you ask us to do.

We have six little kittens. Two of them are as white as snow. At first they were afraid of us but now they play all through the house.

One night mother could not find them, and where do you suppose they were? They were on her pillow asleep. They were so white mother could not see them until they looked up and showed their pretty eyes.

I just had a birthday. I am nine years old. Maxine Crandall came up to supper and surprised me. I had a cake with nine candles on it.

I hope some other boys will write you.

Your friend,  
CHARLES SPICER.

Andover, N. Y.,  
September 26, 1931.

DEAR CHARLES:

I had a chance to see one of your white kittens the other night and hold him in the bargain. I think he is very pretty and cunning, but although I like him, he didn't seem to be very fond of me for he got away from me as soon as he could. You see he wasn't acquainted.

I am glad you had such a happy birthday and hope you will have about a hundred more as happy ones.

You surely have your wish, for all the letters this week are from boys, you see. What do you think of that?

Sincerely your friend,  
MIZPAH S. GREENE.

DEAR MRS. GREENE:

I have never written to you, but my sister has written twice. I wrote a letter to a farm paper once and it was printed. That was when we lived in Colorado. I like to live there lots better than I do here.

I am seven years old and in the first



grade at school. I like my school and teacher fine. We have been making health calendars at school.

I have a dog and cat for pets. We had two cats but one was run over and killed by a car last week. We live on the highway and lots of our chickens have been killed by cars.

Do you know Grandma (Mrs. C. B.) Hull? We used to live on her place in Colorado. She lives in Chicago. She is not my really, truly grandma, but we all love her as much as if she were. She is the only grandma I know much about, as I don't know much about my real ones.

We had a few watermelons this year but I do not like them. It has been so hot and dry here this year we did not have good crops and no gardens.

It will soon be winter again. I do not like cold weather but I like to coast on the snow. I have a sled.

I will close with best wishes and love to you all.

Your little friend,  
DAREN LANCASTER.

Marsland, Neb.,  
September 26, 1931.

DEAR DAREN:

I like your letter very much, but cannot answer it until next week.

Sincerely,  
MIZPAH S. GREENE.

### A LITTLE SERMON FOR THE LITTLE SMITHS

BY UNCLE OLIVER

I think that before we begin this sermon we would better, all of us, read once more the fifth chapter of Second Kings. We cannot know any too well so good a story. And here we may find at the beginning the text of the sermon:

"Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honourable, because by him the Lord had given deliverance unto Syria; he was also a mighty man of valor—but he was a leper."

This is a rather long text, and we must be careful not to make the sermon too long. There is in this story about Naaman something in particular concerning a little Hebrew maiden who had been brought away

captive out of the land of Israel, and been made a servant to wait upon the wife of General Naaman. She had come to know about his leprosy and to feel sorry for him, and one day she said to her mistress, "Would God my lord were with the prophet that is in Samaria, for he would recover him of his leprosy."

By some means the king of Syria heard of what the maiden had said and made ready to send Naaman to Samaria to be healed; and he sent with him to the king of Israel a great sum of money, with many presents beside. Also he wrote a letter to the king telling him that he was sending Naaman to him to be cured of the leprosy.

So Naaman started off with servants and horses and mules to carry the gold and the silver and rich garments, with the letter to the king of Israel. When they all came to the place where the king lived, Naaman sent in to him the letter he had brought. I suppose that in the doing of this there was no little formal ceremony. As the king read the letter, he was very much surprised and somewhat alarmed. He knew that no man could cure the leprosy, and believed that both Naaman and the king of Israel knew it, too. He feared that all this was being done to pick a quarrel with him; and he said so.

Now Elisha, the prophet of Israel of whom the little maiden had spoken, was not far away, and when he heard how excited the king was over the matter he sent to him and asked why he was so wrought up, and he said, "Let Naaman come to me, and he shall know that there is a prophet in Israel."

Well, Naaman with his horses and chariot and all those who had come with him from Syria, came to Elisha and stood before the door of his house. There he waited expecting the prophet to come out to him and with a loud voice call upon the name of his Lord and strike his hand over the leprous spots, and thus with a great deal of ceremony cure him of his leprosy. But when Elisha would not so much as come out to him, but sent a message telling him that in order to be cured he should go to the river Jordan, a few miles away, and there dip himself seven times in the water, he was very angry. He declared Abana and Pharpar, two rivers near Damascus, in Syria, were better and cleaner than all the

waters of Israel, and that he would better go there to wash and be clean; so he turned away in a rage. He felt badly treated, and did not intend to do a thing that old Hebrew prophet bade him do. He was angry enough now to pick a quarrel with both the prophet and the king.

But his servants, who truly loved and honored him, said to him, "Father, if the prophet had bid thee do some great thing, wouldst thou not have done it? How much rather then when he saith to thee, Wash, and be clean?" Having heard this sensible, reasonable talk of his faithful servants, Naaman started at once for the Jordan, and, though he did not very well like to do it, waded into the river and there did what Elisha had told him to do—dipped himself seven times; and then, behold! his flesh became as clean and fresh as that of a child.

Naaman was so glad and thankful that he went back at once to Elisha to thank him and to say that thereafter he would believe in the God of Israel and would worship no other, and he urged the prophet to accept the gold and silver and other presents he had brought with him. But, for all his urging, Elisha would take nothing from Naaman, but with his blessing sent him back to his king.

And all this came about because the little captive Hebrew maiden one day, in her sympathy for her leprous master, said to her mistress, "Would God my lord were with the prophet that is in Samaria, for he would recover him of his leprosy." And what she said came to the ears of the king. Why should the king have so much confidence in the maiden serving in the household of Naaman and his wife as to go to so much trouble and expense in the hope that possibly the life of the general of his army might be saved? Was it not because she had in her daily life and service attracted the attention and so won the confidence of her master and mistress that they believed in her and trusted her?

And now, may not the faithful, honest behavior of our boys in the every day life and duties of home and school gain the confidence and trust of their parents and teachers, as the Hebrew maiden did away back when and where she lived?

This is a truly good Bible story, well worth remembering and thinking about. We are not told the name of this little maiden

or how old she was. As I see her, she was twelve years old, the age of Jesus when he first went with Joseph and Mary, his mother, to the great feast at Jerusalem. I am inclined to call her *Ruth*, a Hebrew name meaning *Beauty*, in her case beauty and purity of character.

### NOTICE OF YEARLY MEETING

YEARLY MEETING OF THE RHODE ISLAND AND CONNECTICUT SEVENTH DAY BAPTIST CHURCHES

The plan adopted by these churches is to go on the pilgrimage to the old Newport Church once in five years, and on other years to hold the yearly meeting with the churches.

This year the meeting is to be at Rockville on Sabbath, October 17. At 10.30 a. m. there will be a sermon, and at 2.00 o'clock there are to be three short addresses.

By agreement of the churches the noon-day meal is to be a basket lunch.

It is hoped that the attendance will be large.

In the evening the New England Seventh Day Baptist Christian Endeavor Union will hold its quarterly rally with the Rockville Christian Endeavor society.

WILLARD D. BURDICK, *Pastor,*  
*Rockville Church.*

### RESOLUTIONS OF RESPECT

WHEREAS the heavenly Father, in his infinite wisdom and wonderful love, has seen fit to call to a better home our loving mother, sister, and friend, Mrs. E. J. Davis, more familiarly known to many as "Aunt Jane"; therefore be it

*Resolved*, That as a token of our love, we place these resolutions upon the minutes of the Ladies' Aid society, of which she was a member for forty-six years; also that we have them published in the SABBATH RECORDER.

MRS. H. A. SAUNDERS,  
MRS. J. T. BABCOCK.

Because thy loving kindness is better than life, therefore my lips shall praise thee.—*Psalm 63: 3.*  
And what of earth but renders thanks and praise  
For all the earth holds dear, for each fair goal,  
For bounty, vigor, peace, and length of days?  
The soul gives thanks for what God gives the soul.  
—*Guiterman.*

## OUR PULPIT

### PREPARERS OF THE WAY

BY REV. LEWIS C. SHEAFE

Pastor of the church at Washington, D. C.

(Conference Sermon)

FOR SABBATH, OCTOBER 24, 1931

Text—Isaiah 62: 10.

### ORDER OF SERVICE

HYMN

LORD'S PRAYER

RESPONSIVE READING

HYMN

SCRIPTURE READING

PRAYER

HYMN

OFFERING

SERMON

HYMN

CLOSING PRAYER

"Cyrus, king of Persia, said, The Lord God of heaven hath given me all the kingdoms of the earth; and hath charged me to build him an house at Jerusalem, which is in Judah. Who is there among you of all his people, his God be with him, and let him go up to Jerusalem, and build the house of the Lord God of Israel. Those who do not care to go, help those who do; give them freely of your silver and gold, of goods and beasts, besides free will offerings for the house of God that is in Jerusalem."

This was a glad proclamation to many of the Jews. There were two classes of Jews that did not care to go—the rich and the very poor. The rich were satisfied to stay; the very poor were disheartened. God's call is to whosoever will, the gates are open; the call is to "Go through, go through, go forth of Babylon, flee ye from the Chaldeans, with the voice of singing declare ye, go ye out from thence, touch no unclean

thing. Tell this, utter it even to the end of the earth; say ye, say ye, the Lord hath redeemed his servant Jacob. Depart ye, depart ye. Go ye out from the midst of her, be ye clean that bear the vessel of the Lord." Freedom through Christ is offered to all. The gate of faith is wide open, the least bit of faith is accepted, if it is the faith of Jesus. Then there is the gate of love; pass through this beautiful gate—God is love. This leads to peace and victory, on to the gate of hope; it brightens as we journey. The Church of God must awaken to the sense of its responsibility and the sacredness of its opportunity.

God's call today is, "Go through, go through the gates, prepare ye the way of the people. Cast up, cast up a highway; gather out the stones; lift up a standard for the people." Out of Babylon, which stands for confusion, discord, and alienation, what are world conditions today? There are those who long for freedom from the burdens and cares, men who have lost hope in the struggle of life, men without Gods, souls in a world of temptation and strife, who long for home and peace. How can these find the way? The world is in sore need of spiritual uplift; God calls his Church to come up to help against the mighty. The need is for spiritual teaching, united effort, with motive and purpose. Never was the human cry for divine love and its manifestation in the affairs of men so insistent as at the present time. Never was there such a universal demand for a God inspired spirit that shall neutralize differences, harmonize forces, and co-ordinate activities for higher and truer civilization. To meet its opportunities the Church must be vitalized and endowed with spiritual power.

Then, as Rev. F. B. Meyer said: "At the heart of all that happens to us, our finger tips may touch his. As we live deeply, we have fellowship with his spirit. Nothing ever befalls us but at the core of which we cannot find him. In the center of every furnace of fire, in every whirlwind of trouble, in the interior of every house of sorrow, in the holy place of every bereavement, at the pivot and focus of each responsibility, below the rough surface of every irksome duty, we shall always find the Word of God, whose glory was reflected in the days of his flesh on the waters of the

Galilean lake, when it shone through the curtain of his humanity. When we realize this and keep in touch with him, we advance along the appointed path to the desired goal."

The Lord's command is, "Hallow my sabbaths, and they shall be a sign between me and you, that ye may know that I am the Lord your God"; and again, "The sabbath is a sign that ye may know that I am the Lord that doth sanctify you." The Sabbath stands for a relationship to God and his sanctifying presence. Today I saw a boy dressed in Scout uniform, on the street. His mother was standing by her car, not far from the boy. She called to him, saying, "Son, come home and help me a little, I have lots to do." The Boy Scout whined, and said, "No." He did not go. I said to the lady, "Boy Scouts are supposed to help everybody except their mothers." She replied, "I am only his mother." That boy was not true to his sign. If you have not the goods, take down your sign. The Lord's command is, "Prepare the way, lift up a standard for the people." The knowledge of and obedience to the Sabbath truth ought to produce a better brand of Christianity. The world has a right to expect this. As Sabbath keepers we owe much to the world, for the standard is more than rules, laws, and commands. The man in the street has these in abundance. What he needs is living epistles written in human hearts, and translated into lives that pulsate with the life and spirit of Christ. This manifestation of Christ is a winner. The world says, "Sirs, we would see Jesus." Self must die, that Christ may be seen. Let it be true of each of us, "I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me." "This is for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come, in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, and to the measure of the stature of the fulness of Christ, each to be an ensample to the flock." The Word says, "Be ye followers together of me, and mark them which walk so as ye have us for an ensample." The beauty and power of the standard is Christ in you the hope of

glory, and because ye are sons, God hath sent forth the spirit of his Son into your hearts crying, "My Father, my Father," for truly if we have not the spirit of Christ, we are not Christians.

Pioneers are needed to go forward preparing the way for others—forward in freedom, as road builders, making the way plain for the people to travel in paths of truth, getting the grade, the measure of the statue of Christ, building on rock bed. Other foundation can no man lay than that which is laid, which is Christ Jesus. The mass of men are confused by the many voices. Give the trumpet no uncertain sound. Make the approach to Christ as easy as our Lord did. Stones of stumbling and rocks of offence are to be removed. Men stumble over our inconsistencies, over sleeping Christians, and over our unchrist-like habits and attitudes. Take heed lest by any means this liberty of yours become a stumbling block to them that are weak. "Behold, the Lord will lift up his hand to the Gentiles, and set up an ensign for the nations, and shall assemble the outcast of Israel, and gather together the dispersed of Judah." Therefore in the name of our God we will set up our banner.

Did Israel have enemies? So will we. Did Israel meet with discouragements? So will we find the same stones in our pathway, but the spirit and power of our Christ, who is the same yesterday, today, and forever, will enable us to go forward to certain victory, bearing the standard of his love. Progress is the law of the world; it is the law that should rule our lives; see to it that you have an active part in the world's betterment. What matters, after all, the catastrophies, the convulsions of the heart and intellect which you must suffer, the shattered sail, the mid-night watch in the hurricane, the loneliness of the mid-ocean? It is life; it is more; it is moving with the movement of the world, and the world is moving under the direction of Christ. Brethren, be of good cheer, for there shall be a fulfillment unto you of all things spoken by the Lord.

"I would be learning, day by day, the lessons My heavenly Father gives me in his Word; I would be quick to hear his lightest whisper, And prompt and glad to do the things I've heard."



## DENOMINATIONAL "HOOK-UP"

MILTON, WIS.

Dr. and Mrs. Alfred E. Whitford announce the engagement of their daughter, Dorothy, to Nelson C. Lerdahl of Madison, Wis. Miss Whitford is well known in this community, having been graduated from Union High School in 1924, and from Milton College in 1929. For the last two years she has taught English in the high school at Mauston, Wis.—*The News*.

NORTH LOUP, NEB.

Many people enjoyed the union open air services last Sabbath night when Claude Hill spoke. Mrs. Eva Hill, Rev. Carroll, Mrs. Esther Babcock, Rev. and Mrs. Warren, and Rev. Mr. Schwabauer assisted with the music.

Sunday, the Hill family, which included Claude, Carroll, Eva, Inez, Russell, Mills, Russell's two daughters, Barbara and Inez, and Mr. and Mrs. A. H. Babcock, drove to Miller, where they spent the day with Mr. and Mrs. Robert Harmon. Mr. Harmon is employed in the city schools of that place.

Carroll Hill received a call from home which hastened his departure a few days. He left on Wednesday for Ashaway, R. I.

Mrs. Hemphill very pleasantly entertained the members of a former Sabbath school class at her home on Wednesday evening of last week, the affair being planned at this time in honor of Ida Van Zant Green of Ismay, Wyo. Supper and an evening of visiting were very much enjoyed. Those present were: Lee Sample, Sadie Cox, Celia Moulton, Fern Maxson, Vera Van Horn, Alice Van Horn, Mary A. Davis, Ella Green, Stella Cruzan, Maud Clement, and Ida Green.

Mr. and Mrs. L. E. Green who celebrated their fiftieth wedding anniversary last Thursday, September 24, express themselves as most appreciative of the visits, cards, telegrams, letters, and gifts that were showered upon them.

Those who visited the Green home on the anniversary occasion will long remember their happy faces as they sat side by side under the canopy of yellow and white flanked on each side by jars of golden rod.

Festoons hung with small wedding bells extended to the window. Plants and bouquets about the room completed the decorations. Mrs. Green's dress with its touch of yellow blended with the color scheme. Refreshments of yellow and white brick ice cream, wafers, and yellow candies in nut cups were served.

Mr. and Mrs. Green received ten dollars in gold from their children, and a few other relatives also silver and currency. A cameo pin and other gifts were also received. They wish to thank all those who had any part in making the occasion a happy memory.

Mr. Green passed his seventieth birthday on June 23, and Mrs. Green was sixty-eight years of age July 20, but their golden wedding has made them feel years younger.—*Loyalist*.

WALWORTH, WIS.

Dr. and Mrs. C. P. Clarke, Rochelle, Ill.; Mr. and Mrs. C. P. Clarke, Jr., Madison, Wis.; Mr. and Mrs. Carroll Clarke, Maywood, Ill.; Mr. and Mrs. Ted Featherstone and son, Whitewater, Wis., were callers of Mrs. Lucinda Clarke on Sunday afternoon. Four generations were represented.

The Seventh Day Baptist Church.—The Walworth County Ministers' Association will meet in the church on Monday morning, October 5, at ten o'clock.

Emerson said, "Mistakes are opportunities for learning."

"Analyze the trouble you have on your hands and you will find that most of it has been borrowed."

God provides food for every little bird, but each one has to work for it. Are you a worker?—*Times*.

LITTLE GENESEE, N. Y.

Mrs. Ray Wingate and daughter Peggie, of Alfred, called on their aunt, Gertrude Burdick, at Jeannette Wells', Sabbath afternoon.

Rev. Mr. Bishop of Salem, W. Va., preached at the Sabbath morning services, and spent several days with Rev. and Mrs. A. L. Davis.—*Alfred Sun*.

NILE, N. Y.

Rev. Harley Sutton was at Olean, Wednesday, to conduct the funeral of Mrs. Ida Irish, a former resident of this place.—*Alfred Sun*.

BROOKFIELD, N. Y.

Rev. H. L. Polan and family and Ray L. Polan and his family spent Sunday visiting relatives in Sherrill, and from there motored to Chittenango Falls.

Word has been received that Mrs. Agnes Rogers Saunders of Robbinsdale, Minn., who recently underwent an operation, is gaining nicely. Mrs. Saunders was a teacher in Brookfield High School, many years ago.—*Courier*.

PLAINFIELD, N. J.

Rev. Erlo Sutton occupied the pulpit Sabbath morning, October 3, and gave us a most earnest inspirational message. He impressed his hearers with the great importance of religious education, especially for children and young people.

Rally day was observed in the Sabbath school with an appropriate program by the children and girls' chorus. Rev. Henry L. Bell of the First Baptist Church was the speaker.

On the following day, October 4, a picnic was held at the farm home of Mr. and Mrs. George M. Clarke, at High Bridge. The Clarks have a summer home here—one of the very old houses of the community. They often invite the church and Sabbath school here and prove themselves ideal host and hostess. The house contains many of the unique features found in the earlier houses of this country. It is well preserved and is attractively and fittingly furnished. From its basement living room—with its large stone fireplace filled with blazing logs—to the attic, it is thrown open for the comfort and entertainment of their guests. The visitors never cease to marvel at the unusual architecture and furnishings. The surrounding grounds are attractive and in keeping with the house. The day was ideal, and about eighty-five people enjoyed the excellent dinner, visiting, and games.

—*Correspondent*.

BEREA, W. VA.

Rev. Erlo Sutton and family of Wisconsin have been in this community for a few days' visit.

A three-act play, "Mother Mine," which was given at the Seventh Day Baptist church at Berea on last Sabbath night, was well attended, twenty-six dollars being re-

alized for the Christian Endeavor society, which presented the play.

The following persons took part in the play: Katherine Bottoms, Ora Hudkins, Darinda Hodge, Velma Hodge, Lillian Bottoms, Edna Bottoms, Harold Sutton, Norris Cox, Kay Bee, Orland Sutton, Myrl Kelley, and Carlos Simmons.

All members of the cast acted their parts in a most creditable manner. The admission was twenty-five and fifteen cents.

Special musical numbers were given between acts by Norris and Blair Cox.

—*Ritchie County Standard*.

LOST CREEK, W. VA.

September 29.—The Ladies' Aid society of the Seventh Day Baptist church held their monthly dinner at the home of the Misses Victoria and Gertha Davis, Sunday.

H. C. Lupton accompanied A. H. Lupton from Shiloh, N. J., here to visit Rev. and Mrs. E. F. Loofboro Friday.

—*Clarksburg Exponent*.

SALEM, W. VA.

September 26. — Ten states are represented in the total enrollment of students in regular work at Salem College this fall, according to a final checkup on the number made yesterday. The total number is 310.

West Virginia leads the number with 259 students, while New Jersey comes second with thirty. The others are: Pennsylvania, 9; New York, 4; Rhode Island, 2; Illinois, 2; Michigan, 1; Ohio, 1; Nebraska, 1; and Arkansas, 1.

The number of regular students does not include the night, correspondence, or special students. It includes only those who have enrolled for the average amount of college work. Extension schools in several communities are being organized by E. R. Sutton, a professor. Night school, which is to be conducted every Wednesday during the winter months, will start October 7.

—*Clarksburg Exponent*.

The freshman class, numbering 135, is the largest entering class in the history of Salem College.

Of interest to the New Jersey readers of the RECORDER is the fact that of the thirty enrolled New Jersey students, fifteen are from Sabbath-keeping homes.

Courses offered by the newly organized department of business administration are usually popular and the classes are large.

The classes of the night school connected with Salem College will be taught by regular instructors. The indications are good for a large enrollment.—*Correspondent.*

### NEWS LETTER

As a church and society we miss several of our young people who left here at the beginning of the school year.

Alfred Perry has returned to his position as principal of Perryville High School. Miss Eudora Perry is teaching art and music in the high school at Rensselaer Falls, N. Y.

Miss Lola Woodcock has a position as English teacher in the high school in Central Square, N. Y. Miss Jean Woodcock has returned to St. Lawrence University where she will complete her course this year. The Misses Flora and Agnes Smith and Harriet Franklin have returned to Milton College, Wis. Miss Ada Dillman and Anna Smith are students in Cortland Normal School.

The Perry-Williams reunion was held at the pleasant home of Arthur and Irving Williams, near New London. A literary and musical program was given after which a bountiful dinner was served on the lawn. Over sixty were present to enjoy the occasion.

The Sabbath school voted to send Pastor George Sorensen as delegate to the State Sunday School Convention held in Rochester in October.

The following clipping was taken from the *Rome Daily Sentinel*.

#### COUPLE HONORED ON ANNIVERSARY

Verona Mills, September 15, 1931.—The spacious home of T. Stuart and Carrie Palmiter Smith was filled to overflowing Saturday evening when more than one hundred of their neighbors and friends gathered to help celebrate their twenty-fifth wedding anniversary. As the strains of Lohengrin's wedding march, played by Mrs. Stanley Warner, sounded through the rooms, the bride, dressed in the bridal gown of twenty-five years ago, appeared and with the bridegroom marched to the front room where they occupied prominent seats while a program was carried out.

The program was: Duet, "Let the Rest of the World Go By," Mrs. Eula Sholtz and Stanley Warner; reading of the account of the wedding as it appeared in the paper

twenty-five years ago, Mrs. Iva Davis; duet, "When Your Hair Has Turned to Silver," Gertrude and Gladys Hyde; original poem, Genevieve Stone; music, Mr. and Mrs. Stanley Warner; reading, "Elocution Day," Jean Woodcock; solos, "The Little White Cot in the Lane" and "Smiling Through" by Sylvia Babcock.

Pastor Sorensen of the First Verona Seventh Day Baptist Church presented gifts of silver to the bridal couple, on behalf of friends and neighbors. In his remarks Pastor Sorensen spoke of the magic wand which Mr. Smith seems to carry, and, at its waving, religious bodies gather and religious programs are aptly carried out.

Mr. Smith is president of the Parent-Teachers' Association of Verona High School; for about twelve years he was president of the Town Council of Religious Education of the town of Verona, and for over twenty years has served as the efficient superintendent of First Verona Seventh Day Baptist Sabbath school.

Mr. and Mrs. Smith have four children: Flora and Agnes, students of Milton College, Wis.; Anna, a student at Cortland Normal school; and G. Allison, attending Verona High School.

Wishes were expressed that Mr. and Mrs. Smith may live many years and be happy in the continuance of their good work in the community.

Mrs. Genevieve Stone, superintendent of the cradle roll, gave a party for the babies enrolled and their mothers and grandmothers, at her home Monday afternoon, September 28th.

CORRESPONDENT.

Verona, N. Y.,

September 28, 1931.

### LETTERS FROM HOLLAND

To the American Sabbath Tract Society.

DEAR BRETHREN:

Deeply touched by the striking message you kindly conveyed to our dear brother, Deacon Herman Pieters, of Alfred, at his visit to his family and all his dear friends in our churches and elsewhere, we mutually—at his return—feel it a great privilege and pleasure to testify to you our gratitude for the love and confidence you continue to show towards our churches and cause in Holland and Java.

We are sure we shall not be put to shame, neither you in America, nor we in Holland, when by the grace of the Lord we may walk in the path of obedience and righteousness and put all our trust in his promises.

Surely the aspect of the Holland field is more hopeful now than it was some years ago. Let us never grow weary under disappointment and continue instantly in prayer for each other.

With fraternal greetings, I am

Very sincerely yours in Christ,

G. VELTHUYSEN,

Chairman of Board of Seventh Day Baptist Churches in Holland.

Amsterdam, Holland,

July 9, 1931.

To the American Sabbath Tract Society:

The Seventh Day Baptist Church at Haarlem, in the first instance, through its secretary, sends you its most cordial greetings and is glad that this is possible by the kind intermediacy of our respected Brother Pieters.

We are struck, indeed, by your cordial letter and your trust in us as revealed by the lines: "We have reason to believe that we are not forgotten by you and that our united prayers continuously rise to the throne of God Almighty." We thank you for that confidence. It is certainly true that the brethren and sisters in America together with all the interests in the kingdom of God, which they foster so truly, are remembered in our prayers.

At the beginning of each Sabbath we, as a rule, unite in prayer, and our hearts and thoughts fly across the ocean and no doubt meet there your prayers said for the same interest, and they are rising together to the throne of grace of Jesus Christ our Lord.

Also the very important question which you are now facing, namely, the nomination of a new editor for the SABBATH RECORDER, has our interest in prayer. We feel ourselves bound to you with many ties for the sake of our Lord, Jesus Christ, and his mission.

Brother Pieters' visit refreshed us much. It has awakened, in the older ones of us, many glorious memories, of the time when our old Brother Velthuysen was still our pastor and minister, and this look into the past is not to our detriment but to our advantage. We are glad to see that Brother Pieters has kept his simple and clear mindedness and the firmness of God's unalterable word and testimony.

Shortly (the eighth, ninth, and tenth of August) our annual conference and meeting will be held in Haarlem. I, the undersigned, will take leave and say good-by to the Dutch congregations at that time, as I am to set out for Java to enter the Lord's service at Pangoensen. These affairs, too, are urgently recommended for your prayers and interest.

We sincerely hope that Brother Pieters, who bears this letter to you, may cross safely and meet you in good health.

With blessings and cordial sister greetings we are faithfully yours in Jesus Christ our Lord.

For the Seventh Day Baptist Church at Haarlem,

J. MOL V. D. STEUR,  
Secretary.

Haarlem, Holland,

July 5, 1931.

### A FEW MILD WORDS IN DEFENSE OF PREACHERS

Here's to the preacher! Who is like unto him? His critics are many and vociferous; his defenders few and mild in voice; but could we get along without him?

He's not perfect (he'll confess it himself) but he's closer to perfection than his critics are. While they find fault with the English of last Sabbath's sermon, he is out visiting the sick; when they spend an evening at the club, he is conducting a prayer meeting; while they "condemn him with faint phrase" or furious invective, he is comforting the brokenhearted and consoling the sorrowful.

His critics may produce material wealth; but he produces something infinitely nobler and better—character! We may criticize his sermons, his pastoral work, but in the supreme moments of life—when life is born, when the nuptial bells ring gladly, when the Somber Angel appears at the door, we cannot do without him.

If a physician be a good physician, an attorney a good attorney, the world is satisfied. But if a preacher be a good preacher, is that enough? Not in ten thousand years.

He must be a good preacher, certainly; but that is only a fraction of one per cent.



of what is expected of him. He must be a model of virtue, tact, and uncommon sense. He must be as wise as Socrates, as patient as Job, as harmless as a dove, as diplomatic as Metternich, as business-like as Charles M. Schwab, as eloquent as Webster, as subtle as Emerson, as practical as Westinghouse—superman, in truth! In addition to all this, many expect him to be a hired man for the Ladies' Aid society, office boy for the official board, and perpetual peacemaker between church factions, the members of which cannot agree. —Selected.

### AN EXPIRING SUNDAY

To the editor of the "Recorder":

Over two years ago there appeared in the New York Sun the following lines by W. J. Lampton, entitled "An Expiring Sunday," which appeared a short time later in the Congregationalist, issue of March 7, 1929.

They are killing our Sunday of long ago,  
The good old Sunday we used to know;  
The day of quiet when everywhere  
The spirit of peace pervaded the air,  
And the whole world, wearing its Sunday best,  
Sat down by the roadside of life to rest.

They are killing our Sunday, not with a blow,  
To end it suddenly, but sure and slow,  
As they did the martyrs who suffered shame,  
On the wheel and the rack and in the flame.

They are killing our Sunday, and when it is dead,  
When the last, last drop of its blood is shed,  
And its spirit has gone from the knowledge of men  
In their world-weary struggle for pleasure—  
what then?

There is no special need of reprinting the comments of the Congregationalists because they did not solve the problem involved in the question "What then?"

But I take the liberty of seizing the opportunity of answering the question and submitting the lines to your columns.

We will then advance to revive the true,  
And the covenant of our God renew.  
We will know that men really slipped a cog,  
And they filled Christendom with mist and fog,

When they left the seventh, and the first day took,  
Without any sanction from the wonderful Book,  
That tells the best way to guide our souls,  
As over our lives each new day rolls.

To commemorate resurrection day,  
We'll no longer games and gay sports play,  
But remember the time our God hath blest,  
And hath given to us for most perfect rest.  
From the death of that Sunday we used to know,  
A memorial of rest eternal shall grow.

LOIS R. FAY.

Princeton, Mass.,  
September 5, 1931.

### "RIO DE JANEIRO--1932"

Regional conventions are being held in various parts of Brazil in the interest of Sunday school work, and particularly, that all may become thoroughly informed concerning the Eleventh World's Sunday School Convention which will be held in Rio de Janeiro, July 25-31, 1932. The central theme is "Preparing the Way of the Lord!" One young Sunday school superintendent walked over thirty-five miles to the nearest railroad station that he might attend the meeting in Bello Horizonte, Minas. Among the speakers at these regional meetings are Rev. Herbert S. Harris, general secretary of the Brazil Sunday School Union, and Dr. Benjamin Hunnicutt, executive secretary of the Local World's Convention Committee.

More helpful Sunday school literature is always in process of preparation through the Brazil Sunday School Union. A well qualified young man of the Independent Presbyterian Church is now writing the lessons for the first quarter of the new junior age lessons (Licoes Intermediaries).

### MARRIAGES

BLACK-STEPHENSON.—At Mile Gully, St. Mary Parish, Jamaica, B. W. I., August 30, 1931, Mr. Albert Allington Black, of Wakefield P. O., and Miss Violet Amanda Stephenson, of Gayle P. O., were united in marriage by Superintendent D. Burdett Coon.

PATE-BELL—At Lambkin Hill, St. Mary Parish, Jamaica, B. W. I., by Superintendent D. Burdett Coon, Ralph Pate and Henrietta Bell, both of Marley, Gayle P. O., were united in marriage.

### DEATHS

GREENE.—Quincy DeForest Greene was born in Adams Center, N. Y., June 25, 1840, and died in Alfred, July 28, 1931.

He was the youngest son of Thomas H. and Ann Sweet Greene. His two brothers, O. DeGrass and L. DeEsting, died some ten years ago. In January, 1861, he married Josephine A. Maxson, to whom were born five children: Fay D., of Unadilla Forks, N. Y.; Mrs. Phil S. Place and Amy L. Greene, of Alfred, N. Y.; Mrs. Clifford H. Coon, of Garden City, L. I., and Marian Claire, who died February 19, 1919.

Until the fall of 1898 he lived in Adams Center. At that time he bought a home in Alfred, where he lived until Mrs. Greene was taken June 5, 1907. Since that time his home has been in Albany and Brooklyn with the daughters Amy and Marian, until in November, 1929, he, with his daughter Amy, came to Alfred again to make it their home.

In early life Mr. Greene united with the Adams Center Seventh Day Baptist Church, where he kept his membership all his years. He loved the church, its services, and all that it stood for, and was faithful in attendance until a week before his death.

Besides his children, he is survived by six grandchildren and twelve great grandchildren.

Funeral services were conducted from his home in Alfred by A. Clyde Ehret, and from the Adams Center church by Loyal F. Hurley. Burial was in the Adams Center cemetery.

A. C. E.

IRISH.—Mrs. Ida M. Irish, age seventy-nine years, daughter of Wm. and Amelia Wightman of Nile, N. Y., passed away at the home of her daughter, Mrs. Bertha Raub of Olean, N. Y., September 21, 1931.

She leaves to mourn her loss her daughter, Mrs. Bertha Raub; two granddaughters, Mrs. Evelyn Jerolds and Mrs. Leona Boone; one great-granddaughter, Arlene Mae Jerolds; one sister, Mrs. Edna Green of Alfred, N. Y.; and a nephew, Luther Green.

She was a member of the Seventh Day Baptist Church of Nile, N. Y. Pastor Harley Sutton of this church officiated at the services. Interment was made in Pleasant Valley Cemetery at Olean, N. Y.

L. B.

KENYON.—Alpheus Burdick Kenyon was born August 2, 1850, and died September 15, 1931. He was the son of Cordelia Burdick and Edwin O. Kenyon, and was born in Potter Hill, R. I.

From boyhood he was interested in education and used well such opportunities as he had. In addition to his school work he learned the carpenter and shipbuilder's trade. At eighteen years of age he entered Alfred University, earning much of his expenses by doing odd jobs of

various kinds, such as janitor and carpenter work. He also dropped out of college three winters to teach school. In 1874 he was graduated from college with the degree of Bachelor of Science.

Upon his graduation he was appointed instructor in mathematics and industrial mechanics and soon gained the rank of professor. He held teaching positions in the university for forty-six years. Twice during this long period of service the university honored him by conferring upon him degrees. At one time he received the degree of Master of Science, at another time that of Doctor of Science. In 1908 he became the first dean, a position he held until his retirement from the college in 1920.

Not only was he vitally connected with the university for these forty-six years, but he was just as active and useful in the community and church, as well as in the denomination. He showed himself useful in most every needed organization of the village and community. When the village was incorporated he was its first president. In the Loan Association he has served as director, secretary, vice-president, and president. In the Cemetery Association he has taken an active part. In the church he has been a trustee, a member of the advisory board, and a very worthy elder. In the denomination he has filled the position of a member of the Education Society and president of Conference, beside other positions. No one in a religious, a neighborly, a friendly way did his part better than our well beloved friend, neighbor, and brother has done—always dependable, always capable, always vitally interested in everything good. But few people are more universally loved than was he.

In 1873 he was married to Mary Veola Babcock, who was a most suitable companion for him. She preceded him in death by just fifteen months to the day.

In his passing Alfred has lost one of its most noble citizens. In commenting upon his going one man said, "He was one of the finest men I ever knew. There are only two others in all my acquaintance whom I would consider as good as he." For more than sixty years he has proved this goodness to the people of Alfred.

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

Funeral services were conducted from his home in Alfred by his pastor, who was assisted by President Davis, Dean Norwood, and Professor Binns. Burial was in the Alfred Rural Cemetery.

A. C. E.

[A life sketch by President Boothe C. Davis appeared in last week's RECORDER.]

WHITFORD.—Hugh A. Whitford, son of Algenon L. and Vernetta Woolworth Whitford, was born at Albion, Wis., July 7, 1883, and died on a farm near Milton Junction, Wis., September 21, 1931, the victim of a tornado that wrecked his home.

When he was a young man he moved with his parents from Albion to Milton Junction. In this vicinity, on various farms, he has lived ever since. He has always been on the farm and was at the time of his death a member of the Milton Grange.

He has always been interested in music. In early manhood he helped in the choirs of the Rock River and Milton Junction Seventh Day Baptist churches. He has played in the Milton band for a number of years, and has sung with the Arian Club at Milton. Members of this club furnished music at the funeral.

On March 3, 1906, he became a member of the Milton Junction Seventh Day Baptist Church by letter from the Albion Seventh Day Baptist Church. This membership he has maintained till death. In earlier days he was active in the young people's Christian Endeavor work of this church.

On August 24, 1919, he was married to Marianne Rood, who survives him. Others who survive him are: his father and mother, Mr. and Mrs. A. L. Whitford of Milton Junction; five brothers—Harold and Kenneth of Albion, Wis.; Ward of Edgerton, Wis.; Elmer of Lincoln, Calif.; Beryl of Milton Junction; two sisters—Mrs. Edna Thomas of Milton, Wis., and Mrs. Mignon Vincent of Milton Junction. The family is well known in this vicinity and a host of friends will express their sympathy in this time of sorrow.

Farewell services were conducted from the Seventh Day Baptist church at Milton Junction, September 24, 1931. The services were in charge of the pastor, Rev. John Fitz Randolph, assisted by Pastor Charles W. Thorngate of Albion. Interment was made at Albion, Wis. J. F. R.

**Sabbath School Lesson IV.—Oct. 24, 1931**

PAUL IN CORINTH.—Acts 18: 1-17; 1 Corinthians 13.

*Golden Text:* "Now abideth faith, hope, love, these three: and the greatest of these is love." 1 Corinthians 13: 13.

**DAILY READINGS**

- October 18—Paul's Preaching in Athens. Acts 17: 22-32.
- October 19—Evangelizing in Corinth. Acts 18: 1-11.
- October 20—Paul's Estimate of Preaching. 1 Corinthians 1: 18-25.
- October 21—Paul's Manner of Preaching. 1 Corinthians 2: 1-8.
- October 22—Damaging Divisions. 1 Corinthians 3: 2-11.
- October 23—Guarding Others' Consciences. 1 Corinthians 8: 4-13.
- October 24—Love, the Greatest Grace. 1 Corinthians 13: 1-8.

(For Lesson Notes, see *Helping Hand*)

"He who would shackle the soul is not worthy to wield the scepter."

**THE SABBATH RECORDER**

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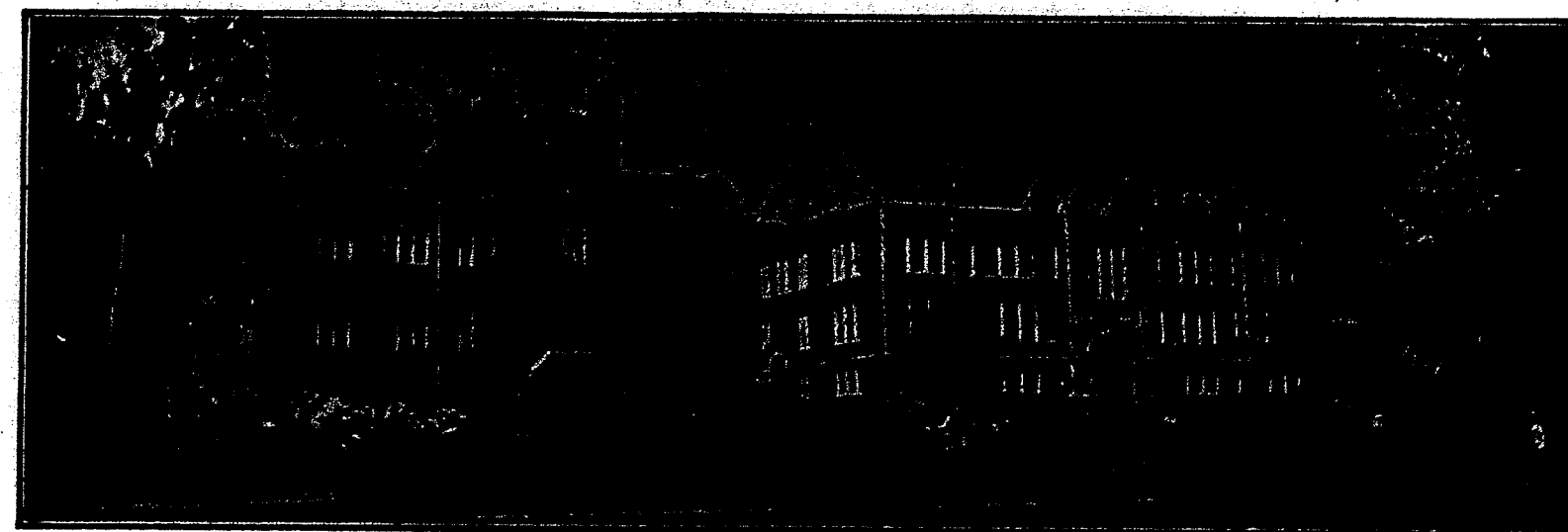
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