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The Sabbath Recorder

Vol. 111

OCTOBER 19, 1931

No. 16

THE PRIMACY OF PRAYER

Old-fashioned? Yes, old-fashioned. But vital and true. Nothing could be more almost revolutionary, nothing one tenth so dynamic, as it would be for God's people, in a deep realization of their need of him to forgive their sins and endue them for obedience and spiritual service, to betake themselves to earnest, importunate prayer.

—From Western Recorder.

Contents

| | |
|--|---------|
| Editorial.—Friendly Visitation.—Ministers Needed.—The Call to the Ministry.—Education in a College | 481-484 |
| Religious Life Committee | 484 |
| Friendly Visitors | 485 |
| Annual Meeting of the Iowa Churches | 485 |
| Missions.—The Spirit Which Wins in Missions.—“Missionaries: Then and Now” | 489-491 |
| A Letter from Salem, W. Va. | 491 |
| Note of Appreciation | 492 |
| Woman's Work.—God's Nature.—Some of the Duties of a Christian | 493 |
| Christ and Business | 494 |
| Young People's Work.—Co-operation With God in Laws of Mind and Spirit.—Faith.—Co-operation With the Denomination | 496-498 |
| Salem Y Gazette | 498 |
| Observations by the Corresponding Secretary | 499 |
| Children's Page.—A Message of Love for Our Friends in India.—Our Letter Exchange | 501 |
| Golden Wedding | 503 |
| Our Pulpit.—Remarks at the Closing Session of General Conference | 504-506 |
| A Timely Utterance | 506 |
| Denominational “Hook-Up” | 506 |
| American Sabbath Tract Society Treasurer's Receipts | 508 |
| Religious Education.—Minutes of Sabbath School Board Meeting | 509 |
| Resolution of Love and Appreciation | 509 |
| A Successful Evangelistic Meeting at Salemville, Pa. | 510 |
| Marriages. | 511 |
| Deaths. | 511 |
| Sabbath School Lesson for October 31, 1931 | 512 |

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EDITORIAL

FRIENDLY VISITATION

Last week the pastors and clerks of our churches received a letter from the chairman of the Denominational Committee on Religious Life. The letter appears on another page in this issue of the SABBATH RECORDER. Our readers should turn to it and give it a careful perusal, for it contains a vital suggestion of concern to us all and to our future.

The theme of the letter is Friendly Visitation. What a homely word that "friendly" is. We have lost a lot of valuable help and inspiration by giving up the custom of friendly visiting. We seem too busy for such visitation. Is it possible that people do not want to be bothered by others visiting them? We do not believe so. Folks are just not doing this sort of thing, and for various reasons.

The writer remembers very well when people visited. It was, usually, largely done during the winter time, when people had a little more leisure than at other seasons. On such occasion the young people played together—yoked up the calves, perhaps, and taught them to drive, or skated and coasted down hill, or played checkers or fox-and-geese. The older people talked about six-cent corn, while some of it burned in the stove to keep them warm, or about the hard times and taxes. But the church came in for discussion—and it was not the last topic of conversation, a topic always challenging and satisfying. Sermons were discussed, and missions. One wonders if the large number of ministers and missionaries coming from the old church at North Loup may not have been due to the keen interest of common folk who had the welfare of

the church upon their hearts and freely exchanged views on such matters with each other on such visits. One wonders if the power of the churches was not augmented by this exchange of visits in those years. Of course we cannot go back, even if we wished to do so. But why can we not go forward in practicing some of the sound methods—sound psychologically (oh, magic and abused word!) used in other days. They were not visits for prayer, but visitors and visited were people of prayer. They were not visits with evangelistic intent, but the people were of evangelistic spirit, and their children expected and were expected to become Christians, and nearly always did.

We believe the committee is sound in its judgment when it seeks to aid in the increase in spiritual life and power of our churches by promoting friendly visitation.

Direction should be given the effort; otherwise some homes may be neglected and the encouragement and warmth of fellowship be missed. Little publicity should be given, else the whole matter will be looked upon as "official," or a matter of project. Hence the committee suggests to pastors and other leaders the importance of organizing the local church with great care. Let it be observed, this is not a campaign; it is a plan for continuous working. The manifestation of the friendly spirit continued through the year and throughout the years will go far toward breaking down prejudice against religion and the Church; it will quicken a desire to know, personally, more of the heavenly Friend, and warm the hearts of all concerned and touched. The SABBATH RECORDER bespeaks the sympathy and hearty co-operation of all its readers in this worth while undertaking.

Ministers Needed In a recent article Dean Arthur E. Main, of Alfred, makes an earnest plea for more ministers. With no uncertain voice he challenges us of the ministry to pray for and work with young men

in behalf of the Christian ministry. It is a timely call and its urgency may not be overestimated. For the first time in many years there is no Seventh Day Baptist person studying for the ministry in our own semi-

nary. We know of at least one promising young man in a seminary elsewhere and of two or three young men in college preparing themselves for theological training. The situation, on the surface, is a bit alarming; under the surface, certainly it should deeply concern us. Our ministry must be constantly recruited if our supply at any period is to be adequate to our needs. It is not enough to say we have ministers who are not employed, or that we are not able to support those we have. Such positions are beside the point. We need young men, today, more and more, looking toward the ministry.

The soil from which ministers grow is the home. That may sound commonplace. It may even be said that some strong preachers have come up without helpful home influences. But all such are exceptions that help prove the rule. Deepen the religious convictions of the home; clarify its spiritual atmosphere; secure consecration of the parents—and from such environment will ministers be bound to come. Children, dedicated to God before they are born by godly parents, rarely go wrong and have been the backbone of the ministry. The mother kneeling, at midnight, at the foot of his bed, dedicating her boy to the ministry, need not be surprised to see him later in the pulpit. The times we live in demand homes with mothers and fathers like that. Pastors and Sabbath school teachers also must be alert and bear upon their hearts the great need for gospel workers.

Of course something more and in addition to a parent's wish for the child to be a minister of God is needed. There must come the call from God. Only those divinely called are needed or will be successful in the ministry. "Preaching to be effective must have the divine flavor of the divine gladness in it." But the soil out of which the ministry grows is the point of above emphasis. If our homes are not deeply concerned in this, our youth will not be. The home in which material values only are placed on life, will produce no ministers. Homes concerned only or largely with passing pleasures and gratifications, will be barren of strong souled men. Homes given to faultfinding and criticism of churches and pastors need not expect to sprout recruits for the ministry. Homes where God is loved, where Jesus is recog-

nized as a needed and realized Savior and personal Friend, and the kingdom tasks are taken seriously, furnish the kind of soil from which the Christian ministry springs.

The Call to The Ministry The call to the ministry is not at all easy to define. However, we believe that sooner or later the one called will himself personally know of the call, and others will realize it.

How is one called; how shall I know God is calling me to the ministry, are questions of honest and sincere youth.

It may be in place to say, as above indicated, it is a *personal* call. The "call" must be known or felt, personally. It seems far less simple than in Jesus' time when he said, "Come . . . I will make you fishers of men." The call today is not an audible one. No helping vision may determine the matter as in the days of Isaiah or Ezekiel. Impending doom may not be as clearly defined in the mind of the one called, but may not the sin of the time and the lack of appreciation of high moral and spiritual values as truly impress him of the divine nature of the urge, as the sinful conditions at Bethel indicated to Amos, the herdsman of Tekoa? How shall one know? The writer believes that every well brought up Seventh Day Baptist boy—that is, brought up in a normal, healthful Christian home, taught in church and Sabbath school, and with Christian Endeavor training, will have some *drawing*, sooner or later, in early life, *toward* the ministry. It may not be a call "to" but one *toward*. Other things, entering in, will help the youth to know God's will for him. He should give the Spirit a chance, and not choke or block his path.

Strong motives must underlie his character and help to determine the "call." Doctor Webb, in the Ministry as Life Work, says—"To be effective the motive for entering the ministry must be strong enough both to influence the *decision* in the beginning and to hold the will and purpose afterward—to keep the soul in the day when temptation of ease and pleasure are met; or when hardship must be endured either in the minister's own person, or in the persons of his household whom he should love better than his own life." The needs of others, the urge of the kingdom task—the "go ye into all the world . . ." must move a man. Wounds must be cleansed,

wrongs must be righted, service rendered, light be brought to dark places. Love for humanity, bruised and sinful, and sympathy must mark the heart if one is called. Something even more is needed, namely, a faith in God and in his Son, Jesus Christ, in his integrity, love, and power. The author above quoted points out that "simply altruistic motives lose their freshness of appeal after a time; they fail to sustain a minister's courage when his wife and children are suffering for the common things that give pleasure to life; and they do not furnish companionship and solace for the soul in the loneliness of the strange land." When a man is thus burdened only the "I must" sustains him in the assurance of the divine nature of his call. "Woe is me," cries the Apostle Paul, "if I preach not the gospel." This is the divine urge, the germ of conviction that enters the soul. The consciousness of the need of such motive may keep some from entering the ministry—but a less sufficient motive will not make one worth while in the ministry if entered. All about us are records of achievements of men motivated by ambition. Today's (October 6) papers are full of the story of two young men who have just flown in a non-stop flight across the Pacific from Japan to Wenatchee, Wash., a distance of 4,500 miles. Strong, compelling motives! American youth is never deaf to the call of strenuous tasks. Our church youth is American and not different from his fellows. The other day one hundred thirty marched forward, at Conference in groups and singly to the call of Doctor H. Eugene Davis to consecrate themselves in fellowship to the place the Lord shall call them. If divinely called to the ministry, they will respond. We believe in Seventh Day Baptist youth enough to believe that. Let us pray that the "Lord of harvests" will send forth reapers. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace . . . that publisheth salvation, that saith unto Zion, Thy God reigneth."

In a College Education Many of our homes are interested in a college education. There are few of them but what are touched in one way or another by our colleges. Some matters of interest are at hand from the Annual Report of President Dan-

iel L. Marsh of Boston University, recently made public. He discusses the urgent need of enlarged student loan funds and of their new regime in sports and athletics, which includes the program and ideal of "athletics of the students, by the students, for the students; athletics that will at once stimulate loyalty and enthusiasm for the university through contests, and at the same time will develop muscular strength, endurance, energy, will power, courage, and self control, not in a few students only, but in all of them, encouraging every form of play that fosters the spirit of co-operation, friendliness, loyalty, and good sportsmanship." A program that will foster these ideals and help achieve such noble ends, rather than one with the eye to popular and commercial ends, will meet the approval of all who are interested in true education. That the ordinary and common athletic schedule falls far short of such objectives as above suggested must be admitted. Right thinking people will welcome such changes in athletic procedure as shall conduce to the higher goals.

President Marsh had a helpful word in reply to current criticisms of higher education. We are more or less familiar with such non-constructive pronouncements. Criticism that is offered without solutions to the problems in hand or without constructive and helpful suggestion is generally futile. Two main criticisms pointed out are, first, "our colleges have changed their character too much"; second, "our colleges have not changed enough." The following paragraphs quoted from the president's report, we feel quite sure, will be of interest:

" . . . to the educational ultra-conservative, the best culture is my culture, and the right kind of a liberal education is the kind I have received. Any deviation from the entrance requirements designed by the fathers, or from the traditional one hundred and twenty hours of credit for a degree, which is the orthodox thing, is regarded by educational fundamentalists as iconoclastic. Only the man who can pronounce the educational shibboleth with the proper accent is regarded as safe. Such persons are fettered to jargon. They are victims of meaningless academic mummery. They like their heroes to talk pretentious mysticism instead of ordinary common sense.

"We probably should not so much condemn as pity the person whose steps are always turned toward the past, who longs for the return of the good old days."

"The person who thinks that we do not today have as great colleges, as great universities, as

great scholars, as we had a generation or several generations ago, should remember that our colleges and universities and scholars today rise out of a higher plateau than they did yesterday. That is, the common level of education is much higher. To a person standing near its foot, Mount Serrat, near Barcelona, Spain, appears much higher than does Pike's Peak to one who stands near its foot, and yet Mount Serrat is only four thousand feet above sea level, while Pike's Peak is over fourteen thousand feet above sea level. The difference is that Mount Serrat rises abruptly from almost sea level, while Pike's Peak lifts itself aloft out of a mountain range thousands of feet above the level of the sea.

"The second group of critics of the modern college of liberal arts in particular and of education in general is composed of persons who feel that our colleges have not changed enough, have not kept up with changing contemporary life. They seem unaware of the fact that colleges have been, and are, changing. Language and mathematical requirements have been reduced to make way for English and the natural and social sciences. Changes have been forced by recalcitrant high schools from below and by utilitarian vocational and professional schools from above. The program has been diluted also by hordes of athletes.

"No college stands still. It goes forward or backward. Taken as a whole throughout the country, liberal education is surcharged with new life which is manifesting itself in experimentation and in breaking away from the slavery of custom." The speaker listed many instances of such changes, including Yale's elimination of Latin or Greek for any degree; the University of Buffalo's abolition of all required courses, allowing freshmen and sophomores to select their own courses according to their own interests and future careers; Antioch's regime of study-work; and the University of Chicago's most radical form of reorganization in being composed of the college, and of four divisions—humanities, biological, physiological science, social science, and the several professional schools.

"A truly liberal education will discipline the mind, train and sharpen the wits, furnish the educated man with the tools of modern culture, including a mastery of at least one modern language and a knowledge of the sciences. To be educated today a person should know something about almost everything, and almost everything about something.

"Liberal education will deal with our everyday needs and activities, including the economic factor which is the common denominator of modern life. Thus will be removed the problem of how to assimilate the intelligentsia.

"A liberal education today will make citizens who are intelligent masters of the society in which they move, acquainting them with the whole field of human and social relationships. It will not neglect the science of getting along with folks, nor the fine art of living together.

"A liberal education will give important place to the spiritual and religious factor that gives meaning and value and interpretation to life."

RELIGIOUS LIFE COMMITTEE

A LETTER FROM THE CHAIRMAN

DEAR BROTHER:

The Religious Life Committee of the Seventh Day Baptist General Conference in consultation with the president of the Conference and after thoughtful and earnest consideration, comes to you with a proposition which calls for the hearty co-operation of all of us if it is to succeed.

It is proposed to inaugurate at the earliest possible date in every church in the denomination a system of *friendly visitation*. And this is not proposed as a short campaign—something to be continued for a brief season only—but rather as something to be continued indefinitely, with, we trust, increasing interest and value.

The pastor of the church, or its lay leaders where there is no pastor, is expected to bring together the members of the church who may be interested in this matter and with them to work out a plan to carry on this *friendly visitation*. We speak of the proposition as one for "friendly visitation" because that term seems to place the emphasis in the right place. The purpose is to increase Christian fellowship and friendliness among the members of the church. Our friendship with Jesus makes us all good friends one of another. The desire is to make our church friendships, which are indeed very real and precious, more evident and more helpful—mutually so.

In many cases husband and wife should make the call together. When the work has been started, doubtless the number of those who are willing to engage in such service will be increased. All families of the church should be visited several times during the year, and not always by the same people. Absent members should be given consideration when plans are being made.

We are making no suggestions as to topics of conversation. We certainly do not recommend that local committees discuss this question to the exclusion of the primary purpose, which is to increase in every church the spirit of rich and sympathetic friendliness, which is the spirit of the Master. Of course when such a service has been inaugurated by the church, naturally the church will become a topic of conversation, and the welfare of all its members will be desired and sought. Doubt-

less interest in the church will be revived on the part of many members, and the whole fellowship will feel a new impulse. Indeed we may reasonably expect that new members will come in, glad to join, in these times of distress and distractions, a group of genuine Christians, sanely active, calmly expectant, and *friendly*.

The members of the Religious Life Committee believe this is something that is worthy the prayerful consideration of every pastor and of every church. What do you think about it? What have you to say about it? What will you do about it?

(On behalf of the Religious Life Committee,

AHVA J. C. BOND,
Chairman.

October 6, 1931.

FRIENDLY VISITORS

BY CORLISS F. RANDOLPH

The term "Friendly Visitors," adopted by the Committee on Religious Life after very careful consideration, would almost seem a misnomer because one would not expect any inter-visitation among Seventh Day Baptists to be otherwise than friendly. But any human activity, however informal, must have a name, and Friendly Visitors does sound sociable and homelike.

The Friendly Visitors will be just your neighbors making their calls in a most informal manner. The topics of conversation will be those incident to the life of the community, just as if they were merely friendly visitors and not Friendly Visitors. Of course, the church and Sabbath school will incidentally be one of the major topics of discussion. The Friendly Visitors will ignore, or at most minimize, weaknesses of the church, church members, pastor, or any other person connected with the congregation; and will talk of the good and better things and traits of all. They will seek to create an interest in making things that are merely good, very good; the good things, better; the better things, of the best; and the best things, the very best possible. In short they will emulate the old lady who was always saying nice things of everybody, until one day her small granddaughter said, "Grandma, I think you could find something good to say of Satan, himself." Whereupon grandma replied, with a twinkle

in her eye, "Well, my dear, I've always admired his perseverance."

Well, I think Friendly Visitors will persevere, too. They won't stay too long, nor will they make too short a call. Above all, they won't leave the impression that they've made a "duty call, and glad it's over." But will receive a cordial, hearty invitation to "Come again"; and will respond "Yes, we've had a good time and will be glad to come again; but won't you make us a visit? In the meantime, we'll see you at church."

ANNUAL MEETING OF THE IOWA CHURCHES

REPORTED BY THELMA FREET
Recording Secretary

The fifty-sixth annual meeting of the Iowa churches convened with the Garwin Church September 18, 19, and 20. Rev. James Hurley gave the address of welcome. Four essays were given and some splendid special music, which made us rally to the work. The meetings were well attended despite the downpour of rain which we had both days. Dinner was served in the church basement, both Sabbath and Sunday. All of the meetings were a success and each of us went home with a longing in our hearts to do more this coming year for our Lord.

The delegates from out of town were:

Marion, Iowa—Mr. and Mrs. W. E. Carver, Mr. and Mrs. Charles Nelson, son Nolan and daughters Reva and Verna, Eleanor Ford, Mrs. Wm. Fleisher and sons Kyle and Mayhon, Mrs. Harry Ford and four youngest children. Dodge Center, Minn.—Charles Socwell, Mrs. Eugene Socwell, Mrs. Langworthy, Mr. and Mrs. Nels Lindall. Walker, Iowa—Mr. and Mrs. James Smith. Welton, Iowa—Mr. Austin Forsythe, Mr. and Mrs. James Hurley. We also had with us Rev. John Babcock who recently moved to Garwin from Texas.

Essays follow:

A CALL TO ARMS
BY KYLE FLEISHER

On the continent of North America there once dwelled a goodly race of people in a land called the United States. Wealth they had in abundance. Knowledge and education were highly regarded and faithfully promoted. Culture was not unknown. Commerce and trade too were carried on with all parts of the world. The people lived and worked and died, seemingly un-

aware that this utopia could not be everlasting. Then one day out of the conglomerate darkness came the devil and his hosts. Nations fought and ceased to be. The stronger ones became more powerful.

The foundation of the nation was attacked. Political corruption dictated the policies of towns, cities, and nations. Culture was undermined. The moral fiber was bent to the breaking point.

As preceding nations had declined, so this nation must decline also.

But wait; hear the rest of my story. Hidden away in the security of Christian living were bands of good people who let not the materialism of the world stain their lives. They believed, and because of their faith they would not yield.

These scattered bands of believers organized against the forces of evil. Crooked politics were exposed and cleaned up. Literature and art became again the expression of beauty. Individuals lived better lives. The churches extended their influence and once more the land was bathed in the golden light of God and right, and the people were all for God and God for all.

This is the story of a powerful nation that today stands on the brink of no one knows what. The future is looked upon as a time of drastic changes. If our patriotism, which at the present time tolerates crime and sin, can be strengthened through faith, we, as did the bands of people in the story, are bound to overcome the lustful, sinful existence of today.

The majority of us live cowardly lives. Our attitude permits us to "let George do it." We are selfish and say, "Well, I am minding my own business and am doing pretty good, let someone else handle this thing." We have to like our condition because we are afraid to try to change. We are afraid because we "know not God," or if we do we heed him not.

It is imperative that we, in the words of the old hymn, "Stand up for Jesus." For as Paul said, "I can do all things through Christ which strengtheneth me."

"And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

Marion, Iowa.

GOD IS EVERYWHERE

BY MARY MICHEL

It is not necessary to go to a church to find God, but we can find him in everyday life if we but try. Many of us go day after day without seeing half of the beauty that is around us. Those of us who live in the country or small towns are very fortunate and we little realize the privilege we have to study God through the beauties of nature. In the early spring we plant many tiny seeds of various kinds in the earth. The seeds all look somewhat alike, but what a variety of plants grow from them. We can plant and care for the seeds, but if it were not for the power God gave them to grow and the sun and rain he sends, we could not make them grow. Our most beautiful flowers grow from just some small seed.

Man has made many wonderful things but he cannot quite reproduce the beauty God gave flowers in their color and perfume. We can find every shade imaginable from the lightest tints to deep shades, but how many of us stop to think and realize the true beauty that we find in their soft, velvet petals? Artists from all ages have tried to reproduce the beauty of landscape, but it is impossible to make with paint and brush anything to equal God's own natural beauty. Great artists and poets, especially today, live in large cities it is true, but how few of them do their work there. They go into the country away from the "brick walls," and "rumble of autos" to get their real inspiration that makes their work famous. What is more peaceful and restful than to sit by a small brook which is running through a shady woods. The tinkling sound of the water over the rocks and the changing shadows cannot be put into man-made pictures. There is something for us in all nature, as Shakespeare has said:

"Tongues in trees, books in running brooks,
Sermons in stones, and good in everything."

What great variety God has given us in nature even in the trees alone. What contrast there is between the strong and sturdy oak and the white birch with its tiny leaves. The evergreen that is permitted to keep its green foliage all winter is one of the most beautiful. How pretty they look after a snow storm, each branch bending low with

the glittering, white snow. Someone has said:

"The trees are God's great alphabet;
With them he writes in shining green
Across the world his thoughts serene,
He scribbles poems against the sky
With a gay, leafy lettering
For us and for our bettering.

"The winds pull softly at his page,
And every star and bird
Repeats in dutiful delight his word,
And every blade of grass
Flutters to class.
Like a slow child that does not heed,
I stand at summer's knees
And from the primer of the wood
I spell that life and love are good,
I learn to read."

Trees are also the home of a great number of birds. In early spring when the trees are sending out their buds, birds are seen flitting from branch to branch. Some of them are brilliantly colored, such as the warblers, but even then we do not see them unless our eyes are watching for a flash of color or we hear their sharp warble.

Some birds are very beautiful in their gay plumage while others, such as the thrush family, have dull color but a very sweet song. The cardinal is one of the few birds that stays with us all winter. If we are friendly to him he will become quite tame and is a cheerful companion. It is with the greatest of skill that the oriole builds his hanging nest. Men marvel at the power God has given to such small creatures.

God not only gives us beautiful landscape pictures but he fills the sky with pictures. Often in the summer the sky is filled with fleecy, white clouds which form large castles in front of the bright, blue sky. Last summer while my parents and I were on our way to the Northwestern Association we saw a most unusual sight. A thunder shower had just passed and the heavy, grey clouds were breaking apart. Through a large, oval opening in the clouds shone a golden ray of sunshine and the background was clear, bright blue with several white, fluffy clouds. Of course in a few minutes the dark clouds had gone and the picture with them. If we are to see real beauty we must watch all the time and train our eyes and ears.

Even after the sun goes down and we can no longer see the sky it is not long until

God sends us the more beautiful pictures through the stars and moon. Surely we know a greater power than man must control the innumerable planets in their courses in order that they go on for centuries without any discord.

The beauties of nature are innumerable and the old saying, "We find what we are looking for," is especially applicable to its study.

"Since the universe began,
And till it shall be ended,
The soul of nature, soul of man,
And the soul of God are blended."

Marion, Ia.

EVERYDAY FRIENDLINESS

BY MRS. E. W. SAUNDERS

Real friends are few in number. Friendship means giving and taking in an intimate relationship, which is restricted because it is necessary. Some people may have, or do have, a friendly attitude toward all whom they meet. What kind of person attracts us?

It is the person who is *true*. Bluff may work for a while, but it is soon found out. There is another person who puts on a "hale-fellow-well-met" attitude.

Absolute reality and frankness alone have the power to attract men. Paul said, "Let love be without hypocrisy." Let us ask ourselves after each day, "Have I acted naturally and honestly today?" Is the one who is sought by others, the one who turns about any way which the wind happens to blow, or the one who stiffens his back with positive convictions and thinks his are the only valuable ideas? Again, Paul wrote, "If I speak with the tongues of men and of angels and have not love, I am become a clanging cymbal." We must learn to hold our convictions firmly but kindly. Do not be afraid to forgive. If we hold resentment alive and glowing we are freezing friendship. Some are miserable enough to be always gently referring to past injury, even after full reparation has been made. Those who are always keeping in view their rights and their wrongs are poor companions and very cold comforts in time of real trouble.

The selfish man is always repelling. Even the appearance of selfishness is enough to drive others away. "He is playing his own

game," we say; or of another, "I'm useful to him now, but after Christmas." A good way to avoid selfishness is to cultivate whole-hearted and genuine generosity.

In Paul's letter to the Romans he outlined the characteristics of the friendly Christian. "Let love be perfectly sincere," he said, "and do not be overcome by evil but overcome evil with good." If you read Paul's letter I think you will agree that he had his Master's wonderful life before him as he wrote.

After all, friendliness is very closely akin to the convictions of a good Christian. Let us be true friends, unselfish, appreciating the other man's point of view, always keeping in mind our "Great Example."

Welton, Ia.

THE YOUNG PEOPLE AND THE CHRISTIAN CHURCH

BY WAYNE FREET

The most important persons on the earth today are the young people; not because I belong to that class but because I have heard many people say so. Why? Because the characters made out of the young people of today will shape the destiny of this old world of ours for future time.

Within most every young man or young woman lives the desire some day to achieve something great. Where can a young person be helped to achieve that which he wants but through the church?

Some people say that church is just a denomination where people can go if they wish. It may look that way to some, but if so they do not see the material good that may be acquired by going to church and associating with church members.

Young people sometimes do not want to go to church because they are allowed to take no part in the church work. In most of the smaller churches they must help in order to have enough people to fill the offices, as is the case in our local church; but when it comes to the larger churches the young people do not help much with the work and have no responsibility. How can a young person achieve his goal if he is not, sometime in his younger life, given a responsible position to fill so that he may learn to manage things in his own way?

I think that most of the failures in business today are caused by the people not having obtained the proper training in the church. I do not want to blame the church for all of these failures, because it is not wholly its fault. If the proper training is given to the young person, he has to come in contact with the Christian Church, with God, and the Holy Bible. As the Bible is not taught in the public schools, the church is the only means through which a pupil may acquire this form of knowledge.

Whenever this good old land of ours becomes thoroughly Christian, it will be brought about through training the boy or girl from birth to manhood and womanhood the proper way to deal with man and themselves through God.

Garwin, Ia.

IN MEMORIAM

Whereas, on September 16, 1931, Mrs. Cora Hill, the pastor's wife, was called to her heavenly home, the society wishes to express its deep sense of loss and its appreciation of her faithful and efficient services in the Aid society and as teacher of the Martha class, until failing health prevented.

The society extends its sincere sympathy to her husband and family in their hour of sorrow.

LETTIE C. FERRILL,
Secretary.

Farina, Ill.,
October 7, 1931.

RACKETEERING THREATENS WASHINGTON

The racketeering and outlawry that have so afflicted Chicago, New York, and other big cities during more than a decade, seem to threaten the national capital. During the last few days there have been an appalling number of fatal shootings in clubs and dance halls and other places of levity. For two or three years mysterious murders, especially of women, have gone unpunished because of the difficulty of identifying the murderers.

The city police have prepared a map for their use in detecting crime. It is said to show hundreds of places where liquor is sold or gambling and vice prevail. A comprehensive survey during April and May is said to have provided the information disclosed by the map. —*From the Monitor.*

MISSIONS

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

THE SPIRIT WHICH WINS IN MISSIONS

A minister, a few months before his death, said to the writer, "If I could live my ministry over again, I would be more tender and sympathetic." He had filled several important pastorates and occupied a large place in the work of the denomination. In all this he had not been considered unkind; but as he looked over his own work and that of other ministers, he realized as never before the power of the sympathetic touch.

Paul in his second letter to Timothy says, "And the servant of the Lord must not strive." Paul was not always thus. When we first see him, he was full of combativeness and fight, persecuting unto death some with whom he did not agree; but as he walked with Christ, this was all changed till he reached that state of heart and life in which he could write that wonderful thirteenth chapter of First Corinthians.

It is unnecessary to go into details, but the Christian and the Christian Church are often shorn of their power by harshness and the spirit of strife. When this is the order, religious work and the forms of religion may be kept up, but there is no fruitage for the Master's kingdom and no growth in grace.

Men's hearts, as well as their intellects and wills, must be reached if they are helped. The fighting spirit creates the same in others, while harshness drives men away from that which is good and brutalizes all connected with it. General William Booth instructed his workers to "Aim at the heart," and this was one of the secrets of his world-wide success. Christ did not strive with men. His was the tender touch and his aim was at men's hearts. It was Mohammed who established his religion with the sword; Christ established his with love; his is a kingdom of love. It is through the avenue of love that men are brought to their knees in penitence, cleansed of their sins, and started on lives of joyful

service. He who does not aim at the heart is bound to lose out.

This does not mean that there should be no reproof. Reproof may be given in love and tenderness, or in hate and bitterness. The child knows instantly whether the parent's reproof is prompted by love or temper; the congregation knows whether the minister's denunciations are the result of love or a desire to criticize captiously; the meeting at once detects whether the speaker's words are inspired by love or madness. "And let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice; and be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

Such is the spirit and method of Christ, and such must be the spirit and method of Christian missions if they succeed. Their aim is at the stony hearts of men, and their method is characterized by the tender, sympathetic touch.

"MISSIONARIES: THEN AND NOW"

In the August number of the *Chinese Recorder* appears an editorial under the caption, "Missionaries: Then and Now," which is both interesting and thought provoking. One writing on such a subject might be led to individious comparisons; but anything of this kind does not appear in the editorial. Its helpfulness consists, among other things, in that it points out the great changes that have come the last twenty-five years and that all who have to do with missions must adjust themselves and the work to conditions as they exist today. Three or four paragraphs are given below.

"New Times: New Methods.—How do the missionaries of today compare with those of a generation or so ago? This question is in the air. It is sometimes asked with a hint of disparaging uncertainty about modern missionaries. To venture an answer to it calls for wary walking between the slough of invidious comparison and the bitumen pit of self-satisfaction. Since different times demand different qualities it may well be, also, that the missionary of today cannot fairly be compared with his early predecessors. To admit this does not minimize the work of earlier predecessors. It does recognize, however, that new times may necessitate new methods."

"The Age of Pioneering.—In comparing missionaries then and now it is customary to point out certain outstanding missionaries of the then and look for counterparts or understudies now. A few such outstanding missionaries may be noted. Dr. R. H. Graves was a Southern Baptist who laid enduring foundations for self-directing and self-supporting churches in South China. Dr. Griffith John founded the Central China Mission of the London Missionary Society and, among other noted deeds, made many arduous pioneer journeys. Dr. Young J. Allen was a Southern Methodist who through journalistic channels introduced modern ideas to China. Mr. Hudson Taylor founded the China Inland Mission, now widely distributed all over China. Dr. Calvin Mateer, a Presbyterian (North) pioneered in mission work in North China. Dr. J. L. Nevius initiated the "Nevius" method of self-support which is widely used in Korea and sometimes urged for revival in China. Dr. J. C. Gibson, an English Presbyterian, pioneered in vernacular education and wrote with rare skill on mission organization in South China. Others might be mentioned. We must admit that no modern missionaries stand out now as these earlier missionaries stood out in their day. It may well be, however, that when the historian of today is as far removed therefrom as we are from these earlier missionaries some modern missionaries will likewise stand out for the significance of their contribution. That was the day of beginnings; this is the day of carrying on. What was then new is now the usual."

"The Day of New Demands. — These earlier missionaries produced much literature, dug in Sinological studies, and built up many dictionaries. Missionaries still work at these tasks. But of dictionaries there is now a large crop and the Chinese themselves are digging into Sinological mines and producing literature. Many modern missionaries take long journeys. But they are now commonplace and the conditions thereof under better control. Whether Doctor Nevius' method can be generally applied is an open question. It is now uncertain, also, that any one method of self-support could be generally worked. A mission like the China Inland Mission can only be started once. It was and is a significant enterprise. But repeating it can hardly be

made a test of the capacities of modern missionaries. But must we conclude that because modern missionaries do not repeat these outstanding feats their capacities are less and their spirituality weaker? Hardly! Dissension does, it is true, loom larger among missionaries now than then. A proportion of the present missionary body was chosen mainly because of its allegiance to particular denominational policies or theological dogmas. Some groups lay more stress on devotional alertness than mental capacities. Has this resulted in a lessening of intellectual calibre? Who can say? On the other hand, the preparation of these predecessors of ours, while the best of its day, did not often include special training. In contrast many modern missionaries have had considerable special training. Our day sees many missionaries carefully trained for research work. Nevertheless the intellectual capacity of modern missionaries cannot be compared either adversely or favorably with that of those of a generation since. Yet knowing how keen-minded and alert many modern missionaries are, one may say that though their contributions are more hidden their capacities do not, in general, show any deterioration. The same is true of their spirituality."

"Background Leadership.—Compare the position of the missionaries in the Centenary Conference (1907) and that in the last meeting of the National Christian Council of China (April, 1931). Only twenty-four years stretch between them. At the Centenary Conference a few Chinese were present as visitors only. Missionary pioneers were still prominent. At the last National Christian Council meeting the majority of delegates were Chinese, and every administrative position and most of the speaking was done by them. Three westerners, not missionaries, gave expert summaries on religious education, rural reconstruction, and the scientific investigation of Christian work. Inevitably the missionaries present were in the background. That is where they should be. Such background leadership is as vital to the present China Christian Movement as pioneering was in an earlier day. This emergence of Chinese leadership was sought by the earlier missionaries. We have attained it. But missionaries who thus work quietly in the background cannot stand out as their predecessors

did. The day of missionary pioneering has set; that of co-operative service has dawned. To work assiduously in the background calls for a type of determination as valuable now as pioneer daring was in earlier days. This disappearance of prominence of missionary leadership is another of the modern missionary's problems. A generation ago missionaries often came to China because lack of leadership therein offered them an opportunity unequalled in their own lands. They came expecting to stand out. This was far from being their only or leading motive. Now missionaries, in contrast, come to lose their lives in service given more and more in the background. Their influence is less that of originators than of permeators—those who permeate human relationships with a Christlike spirit. To come to China as a foreground leader had a thrill of its own; to come as a sharer in rebuilding the life of a people has an even greater thrill, even though it involves less prominence. To be a background leader calls, also, for a type of grace fitted thereto."

A LETTER FROM SALEM, W. VA.

Editor of the Sabbath Recorder.

DEAR BROTHER:

Since Salem, W. Va., because of its location, is not in the pick-up of your denominational hook-up I am sending you the news of this week-end at Salem.

The prayer meeting on Friday night, October 2, was attended by forty-eight people, forty-one of whom were young people. The subject was "Soul Health." Earl Davis led the singing. Esther Stone played the organ. The choir rehearsal follows the prayer meeting.

Sabbath morning was the time of our communion service. Pastor Ehret of Alfred, who was a welcome visitor in the congregation, assisted in the service. There were more than thirty in the choir. The text was, "Let a man examine himself, and so let him eat that bread." There were one hundred forty who partook of the elements. C. H. Siedhoff was leading the choir and Elizabeth Bond was playing the organ.

The Christian Endeavor society met at three o'clock at the college chapel. There were about thirty present. The Intermedi-

ate society met at the same hour in another room in the same building.

Sunday was the time for our annual business meeting and home-coming.

The service began at eleven. The full choir was present. A trio consisting of violin, cello, and piano was rendered by Leah Davis, Mary Bond, and Elizabeth Bond.

The pastor read letters from thirteen nonresident members, and also the obituary notices as published in the RECORDER of the six members who had died since his last report.

Pastor E. F. Loofboro of Lost Creek then gave a brief and very worth while address.

Dinner was served to a few more than two hundred persons. It would be as easy to count a flock of chickens while they were being fed. The day was warm and bright. The location of our church is ideal for such a gathering on such a day.

At two o'clock the business meeting was called to order by the moderator, L. D. Lowther. M. Wardner Davis was elected clerk for the day. We very much miss our clerk, E. H. Batson, who is teaching at Durbin, and our treasurer, L. R. Polan, who has removed to Alfred.

I will not weary your readers by a report of all that was done and all that was talked about. Reports of all officers and all organizations were given. Plans for our annual every member canvass were announced. A sample report will be sent with this letter.

Officers for the coming year are as follows: Moderator, L. D. Lowther; clerk, E. R. Sutton; treasurer, O. L. Rorhough; chorister, C. H. Siedhoff; assistant chorister, Anita Davis; organist, Elizabeth Bond; assistant organist, Elizabeth Crandall; finance committee, A. G. T. Brissey, O. O. Stutler, and K. V. Hulin; ushers, M. W. Davis, E. O. Davis, Wilbur Stutler, and Elmo Randolph; trustee, D. M. Davis.

(Signed) GEORGE B. SHAW.

*Salem, W. Va.,
October 5, 1931.*

REPORT OF THE PASTOR FOR NINE MONTHS,
ENDING SEPTEMBER 30, 1931

To the Salem Seventh Day Baptist Church.

Since, by vote of the church, we are to make our official year correspond with our financial year beginning on October 1, the

pastor's report this year will cover but three quarters of the calendar year of 1931. This is his eleventh report.

The pastor has preached twenty-five sermons in our pulpit on the Sabbath and has been present on five Sabbaths when others have spoken. In connection with other services, thirteen little sermons have been given to boys and girls.

The occasions for the pastor's absence have been as follows: Once he was conducting the quarterly meeting at Lost Creek; once he was preaching at Athens, Ala.; once he was attending Conference; and three times he was on vacation.

Others who have spoken in our pulpit on the Sabbath have been A. J. C. Bond, O. P. Bishop, E. E. Sutton, H. E. Davis, E. J. Woolfer, D. G. Holman, P. L. Flanigan, Harry Flanagan, and T. L. Niles.

Other sermons and addresses by the pastor during these months are sixty in number, but some of them were not very heavy or very strong. Twenty-one times he has spoken at Upper Buckeye schoolhouse. The pastor regularly attends Sabbath school, and Christian Endeavor when not otherwise engaged.

The pastor has conducted nine funerals, only five of which were for members of our church—Virginia Davis, Sarah Davis, Nina Ford Spencer, Mary Caroline Davis, and Marvel Clarke Davis.

During the year he has officiated at three marriages. Of the six contracting parties only one was a member of our church.

Twenty-two persons have been baptized and have united with the church. Most of these were young people, and with one exception were from our own families. Four have been added by letter, one has been dismissed by letter, and one nonresident has died, making a net increase of nineteen. So, while we recognize and acknowledge with regret and shame that there are so many who are members of record of our church who are not with us in interest and in conduct, yet it is a comfort to know that the church is still growing in membership.

The Friday night meeting has been maintained throughout the year except during the time of the pastor's vacation. The attendance has been good, but made up largely of the young people.

The attendance and interest at the monthly appointments of the pastor at

Clarksburg and at Smithburg do not seem to warrant their continuance, and they are therefore being given up.

The pastor taught two classes in Bible at the night school of the college during the last school year, two classes during the summer term, and is now teaching two classes in the regular college schedule.

The pastor would here record his sincere appreciation of the uniform kindness and the unfailing loyalty of the entire congregation, and would make special reference to those who have led public services in his absence, and who have transported him to and from appointments.

Whenever we think of the things that have been undertaken and accomplished we are shadowed by the thought of the things that have not been undertaken and not accomplished.

With devout thanksgiving to our heavenly Father for all his mercies and blessings, this report is humbly submitted.

GEORGE B. SHAW, *Pastor.*

Salem, W. Va.,

NOTE OF APPRECIATION

It will be a long time before we can express to each one personally our heart-felt appreciation of the loving and sympathetic messages that our friends have sent to us during our recent painful experience. So we are adopting this lame way of conveying to each our gratitude for the valued tokens that came to us at Muhlenberg Hospital, Plainfield.

Lovely flowers, letters, cards, and personal calls kept us in daily reminders of our friends far and near.

After several days of convalescing in the home of Pastor H. C. Van Horn at New Market, where we were shown every kindness, we came home yesterday in our car, with the skillful hands of our said cousin at the wheel. He generously connected this service for us with some work for the Tract Board.

A warm "welcome home" from the De Ruyter friends was waiting for us.

We are thanking our heavenly Father for his tender mercy toward us, and for the rich gift of friendship which misfortune brings close to our hearts. God bless you all, every one.

THEODORE J. AND MRS. VAN HORN.

WOMAN'S WORK

MRS. ALBERTA DAVIS BATSON
Contributing Editor

GOD'S NATURE

What can be more beautiful and picturesque than the changing of the seasons. Each one has its own peculiar beauty and interest and uniqueness. Some, perhaps, are more gladsome and joyous than others—perhaps autumn is the saddest of all, at least for some people. Truly it does represent the death of the flowers and all living things; it does signify, though, the necessity for and coming of a new life later on, but the gracefulness and colorfulness with which nature dies in autumn makes it, to me, one of the most beautiful seasons of the year. Spring gives evidence of new life and happiness; winter, in a sense, gives evidence of purity and security in its blanket of pure, white snow; summer gives evidence of freedom and recreation; autumn gives us our glorious pictures in color. All of these speak to us of the presence of an all-loving Father. How can one *live* without enjoying and loving nature at all times and how can one enjoy and love nature without having the blessed assurance that there is a God whose thought is ever of his children and their welfare.

I have always been a lover of nature but this fall it seems to me I have seen more gorgeous evidences of God's handiwork than ever before.

Our new home is situated in a small mountain town located on the Staunton-Parkersburg highway near the Virginia state line. The town is located in a valley and is surrounded by mountains on all four sides. Indeed, one wonders on first thought how it is possible to ever get in or out of the place. The air is always fresh and good, the mountain water pure, and the view exquisite. Incidentally, I might say that every one knows everyone else in a most friendly and happy way.

One does not need to travel some distance from home to see the lovely trees as they are gradually putting on their new fall

dresses. Indeed, one need but step to the window to view a whole mountain of color which is far beyond my poor power to put into words, but which I often sit or stand and view, and feel somewhat as Shakespeare said, putting his words into the mouth of Duke Senior who was at that time living in the Forest of Arden:

"And this our life, exempt from public haunt,
Finds tongues in trees, books in the running
brooks,
Sermons in stones, and good in everything."

It seems as though that mountain, as it daily changes its hues, each day seemingly lovelier than the day before, speaks of the greatness and goodness and love of God. Certainly there are tongues in trees, books in the running brooks, sermons in stones, and good in everything *if* we look for these things. Isn't it funny how we can so readily find what we look for, good or bad, if we *diligently* look?

One recent Wednesday evening as we were returning from a football game which had been played in a town about twenty miles distant, I saw one of the most remarkably exquisite pictures painted by God's own hand that I have ever seen.

At this distance from Durbin, our home, the mountains spread out, giving a much wider valley and also giving view to distant ranges of mountains beyond those which are nearest to us. As far as we were concerned the sun had set, but on that distant range of mountains there was a vivid glow of purple. Then the mountain closer to us was not affected by the setting sun at all and was a most vivid green. The sky was as clear as crystal. Near by us a large flock of sheep dotted the meadow. Had man attempted such a picture—and no living mortal could have painted anything half so beautiful—we perhaps would have been inclined to say that the coloring was too deep—it was unreal. But there it was in all its marvelous beauty just as a perfect autumn day was about to end and a magnificent, starry night close in upon us. God was not in that? Who dare to even think it was not God speaking to his children in all the loveliness of nature?

"The heavens declare the glory of God
And the firmament showeth his handiwork.
Day unto day uttereth speech,
And night unto night showeth knowledge.

There is no speech nor language where
 Their voice is not heard.
 Their line is gone out through all the earth,
 And their works to the end of the world.
 In them hath he set a tabernacle for the sun,
 Which is as a bridegroom coming out of his
 chamber,
 And rejoiceth as a strong man to run his course.
 His going forth is from the end of the heavens,
 And his circuit unto the ends of it;
 And there is nothing hid from the heat thereof."

SOME OF THE DUTIES OF A CHRISTIAN

BY MRS. M. C. GREENE

(Paper read by Mrs. Dorothy L. Ives in the Woman's
 Hour at the Southwestern Association)

A Christian's first duty is to God, for is not God the giver of all good and perfect gifts? It is a Christian's duty to show his appreciation of God's goodness by doing all that is within his power for him. We should be glad and willing to speak a word for Jesus and to help spread his message by giving of our time and money, even if we do have to sacrifice some of the things we want. Did not Christ sacrifice for us? Yes, even to a death on the cross. What then are we going to do to repay this great debt? Sit idly and wait for someone to do our duty?

Much sorrow and disappointment might be prevented if everyone would only do his part.

Jonah realized it was his duty to go to Ninevah, but he was like many professed Christians of today. They know their duty, but many times God has to send disastrous things upon them before they will awaken. They may go to another country, but duty will call wherever they go.

A Christian's second duty is in the home. We should live so that our lives will be an influence for good. To obtain the right kind of amusement for the child is a problem today. Proverbs 22: 6 tells us, "Train up a child in the way he should go; and when he is old he will not depart from it." We all know this is true from our own lives. Then why are we so slack in warning and pleading with our children to live clean and pure lives?

What is more heart-rending than to know a child is lost? Not kidnapped or stolen, for if this were the case a thousand people would come to the rescue. Unfortunately,

the losing of this child is without excitement, though very sad and very real.

The fact is, his father lost him—being too busy to ever have a little play time or to answer his little questions when father was the great hero to the boy. The father let go his hold.

Yes, her mother lost her—being so busy with her dinners, parties, and club programs, she let the maid train her girl and thus her grip slipped and her girl was gone.

Yes, the church lost them — being so much occupied with sermons and doings for the older ones they were unmindful of the feelings of the child. The church made no provision in the way of sermons, songs, or sports for the child, and so the church and many sad parents are looking earnestly for a lost child.

A Christian's third duty is to his fellow man. If all would do as commanded we could completely wipe out court houses, convict camps, and prisons from our national life.

In Matthew 22: 39 Christ said, "Love thy neighbor as thyself." We should all have more love for our neighbor. Luke 17: 3-4, "If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day and seven times turn again to thee, saying, I repent; thou shalt forgive him." And when we have done all these things, we have done our duty.

Our fellow man needs help in time of sickness and trouble. At such times we should use our influence to bring him to Christ. It is every Christian's duty to attend church services and to help in every way possible.

Ecclesiastes 12: 13 — "Let us hear the conclusion of the whole matter: Fear God and keep his commandments for this is the *whole duty of man.*"

Gentry, Ark.

CHRIST AND BUSINESS

(Paper read at the Northwestern Association)

How far can we take Christ with us in business? He came to us as a Redeemer of man—our great Example. His daily living and teachings gave us a firm foundation on which to build our lives. He earnestly and patiently tried to get

his followers to see his viewpoint of life. Through his parables and simple illustrations he drove home to them his simple formula of living.

What did Christ say about money? "Ye cannot serve God and mammon" (Matthew 6: 24). Only one thing we are asked to do: "Seek ye first his kingdom and his righteousness and all these things shall be added unto you." (Matthew 6: 33) In other words, our basic aim in life should be to live in accordance with Christ's teachings. Then our business, through our effort and ability and faith in God's plan, will prosper. If we place Christ first we will be like the wise man who built his house upon the rock; the rain descended, the floods came, and the wind blew, but the house stood firmly upon its foundation.

The business world, to a great extent, is ignorant of the fact that Christ gave it a wonderful code to follow in its dealings with men. "All things therefore whatsoever ye would that men should do to you, even so do ye also unto them" (Matthew 7:12). The love of money and wealth and the desire to be on top pushes in the background the Golden Rule principle given to us by Christ. It is time for many business concerns to adopt this Golden Rule principle and make their own lives and others richer in the better things of life.

Whatever our business is, it is impossible to have two standards of living and follow Christ. We must continually strive to use the examples of Christ or he ceases to be our personal Savior. We must make daily use of Christ or he ceases to guide our daily actions. If we have given him first place in our lives, we will not put him on at church and drop him off in our daily living or in our business dealings. We do not truly know Christ if we only use him at convenient times.

A practical Christianity is badly needed in the world today. It seems so hard for our Christian faith and ideals to develop into practical Christian works. It is only when Christian faith and Christian living walk together that we will find Christian principles applied to our daily living.

Christ came to prepare a spiritual kingdom. His work was not of the material world, but his teachings gave us a dependable principle to follow for any line of honest business.

I do not think that Christ condemns a rich man simply because he is rich, but Christ is interested in the method the rich man used in obtaining wealth. Money should be used as a means to an end, and not an end in itself.

Governor William E. Russell of Massachusetts made a sound statement when he said, "It is better to make a life than a living." Christ follows us as long as we use his teachings in our dealing with mankind, although the business world is so non-Christian at the present time. I think we can take Christ all the way in our business dealings if we only would learn a practical Christianity.

WHY DOCTOR WEEKS BECAME A TEETOTALER

Giving evidence before the British Royal Licensing Commission, Dr. C. C. Weeks, noted British physician, was asked the reasons why he became a teetotaler. He replied:

"My reasons, I am afraid, were entirely selfish. There wasn't very much altruism about it. I was a young doctor, and I saw round me what was doing. The doctor whose practice I took killed himself with drink. All round me men were drinking, and I made a rule that during the day I would never drink with my patients. I found that without it I was a better cricketer and a safer catch. The thing that finally put it over was when I was called in consultation by another doctor. He was in evening dress, and had been out to dinner. He wasn't drunk, but he met me with that fatuous grin which is associated with drinking—and upstairs there was a tragedy. He had made a profound error of judgment in a woman at her hour of confinement. As I drove home I said to myself, 'this might happen to me,' and that night I made up my mind that I would not take any more alcohol."

—*Queensland Prohibitionist,*
 February 2, 1931.

YOUNG PEOPLE'S WORK

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

CO-OPERATION WITH GOD IN LAWS OF THE MIND AND SPIRIT

(Paper given at Fellowship Breakfast at Conference, Alfred, N. Y., August 21, 1931)

BY ANITA G. DAVIS

The working together with God in laws of the mind and spirit is an act dependent upon the growth of these God-given powers.

Psychology teaches us that the mind is controlled by the individual within himself, whereas some other power enters into the control and use of the emotions. You have often heard someone say, "I can't help feeling this way," when they are expressing an emotion, but you yourself know that you use your mind when you need to or wish to and have the power of erasing thought when you so desire. However that may be, even leaders in the world of science are agreed that mind has not emerged from a merely physical and mechanical soil and that there is a definite, if indefinable, bond between the mind, of which we know much, and the spirit, of which we know little.

It is impossible for me to definitely discover and name the laws of the mind and spirit, but I should like to bring to your attention some ideas of working together with God in the usage of some of our mental and moral faculties.

First, there is *conscience* through which the spirit of God speaks—to some plainly, to others less so, depending upon the non-resistance or resistance of the person. Conscience must be kept alert if we intend to co-operate with God. It must not fall prey to indifference or superficial value; it must be educated, kept true and worthy of trust.

Second, *memory* is a pathway to past lessons of our co-operation with God. It is an endowment not easily accounted for or readily understood, but greatly to be desired, for through it we register impressions—which will lead to a pathway we will find happiness in following. We have

always to keep in mind that memory is a great responsibility. The recollections most worth while are those which tend to deepen reverence and gratitude, those which teach lessons of practical reason, those which furnish ideals of loftier endeavor, and those which help to nurse moral courage and faith.

Imagination is another gift of the soul—the gift of seeing in things visible and tangible the hints of other things. Some thankfully assert that the imagination is on the wane in the present generation. I say "thankfully" because they think that to give it much play unfits a person for the practical demands of life. Yet we know that Jesus devoted a large part of his teaching to the awakening of the imagination; and he was neither a sentimentalist nor a visionary, but seriously practical. Obviously, he placed great confidence in the power of the imagination to enlarge the range of men's perceptions, and to lift them to heights of thought and feeling which they could not otherwise reach.

Now we come to one faculty of the mind which is more widely known and easily understood than any other. I am speaking of the gift of *reasoning*—the power which has enabled us largely to reach our present state of civilization. God is helping us through this gift to interpret facts and dig out explanations, to judge values, and to adapt all we have learned to the completion of an end. Men who are truly successful in their life work are clear-thinking men who have developed their gift of reason to the utmost.

If our work is to be of any avail or our efforts to come to any good, we must think and put things together; we must know what we are doing or intend to do; we must consider how we are to lay out our time and deal with the affairs that demand our attention.

And, finally, we must develop and discipline our *will* if we intend to work with God. Tennyson said, "Man is man, and master of his fate," simply stating the fact that each man is possessed of a separate independence, and has the carving of his course and the shaping of his destiny largely in his own hands. Deeper than everything else—conscience, memory, imagination, reason—lies will. It is the center of

one's personality—self-regulating and free. To be sure, heredity, environment, and early upbringing may affect its action as to impose certain tendencies upon it. Yet, evidence proves that these influences are not irresistible.

A free and independent will is a stupendous trust—as all these factors are. On the fact that we possess them our individual responsibility rests, and for the manner in which we exercise them we must individually answer.

Our aim, therefore, should be to deal with our faculties honestly, without shirking responsibility in view of our ability to do, and ever attempt to tune our instrument into harmony with the will of God.

FAITH

Christian Endeavor Topic for Sabbath Day,
October 31, 1931

DAILY READINGS

Sunday—Trust God implicitly (Mark 11: 20-24)
Monday—Faith saves (John 5: 24)
Tuesday—Faith heals (Mark 8: 5-13)
Wednesday—Faith creates hope (John 11: 25)
Thursday—Weak faith (Matt. 14: 25-33)
Friday—Faith achieves the impossible (Mark 9: 14-29)
Sabbath Day—Topic: What Jesus teaches about faith in God (Matt. 6: 25-30. Consecration meeting).

"Faith is spelled in this way:

F-orsaking

A-ll,

I

T-ake

H-im."—*Phillips Brooks*.

"Faith is to believe what we do not see, and the reward for this faith is to see what we believe."—*Augustine*.

We hope to furnish fuller notes on this topic next week.—C. A. B.

CO-OPERATION WITH THE DENOMINATION

(Given Sabbath afternoon, August 22, 1931, at Conference)

BY RICHARD DAVIS

In order to be able to co-operate with any organization it is necessary that we understand the workings of that organization. With the General Conference as the head, the churches of our denomination are divided into nine associations: Eastern,

Western, Central, Southwestern, Northwestern, Southeastern, Pacific, Washington, and Jamaica.

Besides these associations, we have a number of societies whose boards are responsible to the General Conference. This all has to do with organization. We who are younger should understand fully how the business of the denomination is carried on. Sermons are necessary, but if we are to carry on this business in the future we must learn about it now. How can we as young people co-operate with our different boards and societies?

It has been suggested that, in regard to the Missionary Board, we might conduct mission study classes. We must educate for missions now. It is for us to continue the work in the near future. Direct correspondence with missionaries will make us more familiar with their work. Your letters would be welcomed. Then you might form an organization like the New England Union. This consists of the Christian Endeavor societies of our denomination in Rhode Island and Connecticut. They have a meeting once every three months and have a good time when they get together. They are now supporting a native worker down in Jamaica. There are other possibilities for other societies to form such unions and in co-operation with the Missionary Board do a like task. This certainly has not hurt the New England Union, since it is one of the strongest if not the strongest group of Christian Endeavor societies anywhere in our denomination.

The Tract Board publishes tracts and the RECORDER, conducts camps, organizes Teen-Age Conferences. While the mere word "Tract" may appear to sound dull and dry, no one can justly say that until he has read some of them. It is surprising how interesting some of them are, and in the meantime you are acquainting yourself with our Father's business. We can also help in the distribution. The RECORDER is something that we as young people can all read. There are departments for the youngest to the oldest. The RECORDER through its "Denominational Hook-up" helps us to keep in touch with different parts of the denomination. Its Young People's Page as well as all the other pages is full of interest. If

you doubt about the good times that are had at some of the summer camps, just ask some of the young people who have been there and they will correct your impression. The Teen-Age Conferences are also very helpful. We should all strive to attend one whenever it is held near by.

The Woman's Board claims — and very likely this is true — that their hands have been tied in regard to raising finances since they joined the general organization. Before this they were supporting missionaries and other projects on their own. But it is for us as young people to do the best we can in co-operating with this board.

The Education Society, which helps young ministers, is another organization that we may co-operate with, whether we plan to enter the ministry or otherwise, for this society fosters the future leaders of our denomination, and it would be impossible for us to continue as a strong organization should there be no more new leaders.

The Young People's Board may, and rightly, command a good share of our attention. There is a great deal of overlapping, some of which cannot perhaps be helped. However, the Young People's Board is necessary. This board fosters the Christian Endeavor and greatly desires that each society report to the associational secretary its activities for the year. It has been said that in some places the Christian Endeavor is strong, but that the Sabbath school has suffered, while in other places the reverse has been true and the Sabbath school has been strong while there is no Christian Endeavor. This leads to somewhat of a split between the Sabbath School Board and the Young People's Board. This should not be and there should not be any overlapping in these fields to the detriment of one of the activities.

The Sabbath School Board supplies the *Helping Hand*. However, each Sabbath school uses those helps as it pleases. Some use departmental graded lessons from various publishing houses.

It is all very well to talk about this, but talking will not get us anywhere. We must do something and it is best to do it now. If we do all we can, no one will criticize us. Destructive criticism will not get us anywhere, but will be a hindrance to co-opera-

tion. However, constructive criticism will help us all to improve. I am sure that we will all strive to do all we can as young people in co-operating with the denomination.

SALEM Y GAZETTE

BY RANDAL STROTHER

Dean M. H. Van Horn, of Salem College, delivered a twenty-minute address before the Young Men's Christian Associations of the school, in their first group meeting, September 24. He divided people into four classes morally, — putting liars, thieves, and cheats in the worst class.

Dean Van Horn entered into a detailed discussion on conditions of social life today. His four classes of people were the very, very good, in which he included Christ and a few others, the reasonably good, the tolerably bad, and the "rotten" bad. Liars, thieves, and cheats were put in the "rotten" bad class by him. He described a cheat as being both a liar and a thief, emphasizing the fact that it was difficult for one ever to reform.

The text of Dean Van Horn's address before the one hundred young men present was, in part:

I am always glad to talk to young men, but I am somewhat at a loss as to what to say this morning. I had thought some about talking to you of the southern gentleman, but I decided not.

Many almost unspeakable things have taken place in the activities of presidential work within recent years. The Senate of the United States has been the butt of many jokes in recent years because of the breaks that were made on its floor. Some of the most disgraceful breaks made anywhere were made by the men there. Now the question is, "What are we going to do about it?" The fact is that many nations all over the world are wondering what is at the head of it. Right now where can we expect the streams of betterment flowing through our national life to come from? Where are their sources? Where will better men come from to control things within the next ten years? I am going to say without attempting to prove it that they will come from the Christian colleges all over the world.

The Christian colleges have got to be more serious about the kind of men they are turning out in order for that stream of men to be helpful. What can we do about it?

The work of the Christian associations at Salem is prospering in the initial functions of the year. The first joint program

of the organizations was given before the college student body September 23. The program given was of a religious nature. The prelude was by Miss Mary Bond. Special music was offered by the Young Men's Christian Association quartet. Prayers were offered and meditations read.

At the joint program, Miss Harriet Cottrell, membership campaign chairman for the women's organization, announced that the annual "Hello" party was to be held October 1. Big sisters and little sisters were grouped at the first women's group meeting, September 24. The date for the harvest festival was announced as October 20. The women's organization is carrying on an active campaign for membership this week.

The men's association climaxed their campaign for membership with a "stag party" on Childer's hill, Salem, September 26. The party lasted all night. Dinner and breakfast were served by a committee in charge. Devotionals were conducted by Marvin Foster. All male students at the college were invited guests to this affair.

Choosing honored participants for the second annual harvest festival proved a very difficult matter this week when a ballot election was conducted. Miss Mary Frum, of Salem, was chosen as harvest queen, and Miss Virginia Britton, of Pennsboro, as maid of honor. However, the vote was tied in an attempt to select the harvest prince, and the two for whom the vote was tied will be voted upon again within the next few days.

It was thought at first by members of the Young Women's Christian Association, who are sponsoring the event, that it would be held outside, near the West Virginia Industrial Home for Girls. This plan fell through, however, and it is to be held in the gymnasium, as was the case last year. The date for the event will be the night of October 20.

In the festival this year an Indian scheme is to be carried out in the program. Approximately one hundred fifty participants, including students from the Salem graded and high schools as well as the college, are expected to take part. Practicing will start within the next few days. The program will be in charge of Miss Wanna Ford, a sophomore, of Salem. The old Shawnee Indian trail passed through Salem, and that will be the basis of her program.

The idea of a harvest festival at Salem College was suggested last year when a group of students declared their opposition to the plan of the spring program, as the season was so busy anyhow at that time. The program carried over well as one of the leading functions of the college last winter, and the members of the Christian organization plan to have even a better program this year.

OBSERVATIONS BY THE CORRESPONDING SECRETARY

REV. H. C. VAN HORN

You Will Like the "Recorder."—"How do you get that way?" Please excuse the modern expression, but the corresponding secretary was on the wing again. Helping a brother in need—he sought to further our denominational work by promoting the interests of his own particular task at the same time. Fifty miles from the city, advertised on the great bill board, he saw the slogan, "You will like Binghamton." Here more than an hour's drive away and outside the city's own state was the slogan emblazoned in colors attractive and cheerful. The secretary is not fifty miles from the SABBATH RECORDER or in a state of mind outside the deepest interest in this publication, so vital to all our homes and denominational well-being. Why not throw onto the screen in cheerful and interesting light our confidence and faith in the RECORDER? "You will like the RECORDER." That is, you will if you pass this way—the way of taking it, reading it, talking it up. The acting editor tells the corresponding secretary that there are many letters and words of appreciation of this publication, words of appreciation and encouragement. "You will like the RECORDER," yes, the more you read it and the more you become interested in the people who support it and the things they stand for, the more you loyally support the churches it represents, and above all as you prove loyal to the Christ whom the people of the SABBATH RECORDER love and serve.

Art Color.—There is an establishment often passed by the corresponding secretary known as the Art Color Printing Company. I have never seen its products, but I suppose I know what sort of work it does—if

the name is truly suggestive of the business. At any rate our modern magazines appear in several different colors that lend interest to the periodical and charm to the story illustrated or article advertised. But where is the firm that can successfully compete with the colors in gardens and forests about us? "Art" cannot color the lips or cheek as well as nature, well-cared for, does. Nor can "art" or science produce such colors in brilliance or abundance as nature paints into fields and hillsides. Baskets of dahlias gathered from our gardens more than delight the eye—they deepen the quality of the soul. Said one the other day on looking upon such a basket of riotous shades, "God must love colors, he made so many of them." This sense of God's love and appreciation of beauty was deepened, today, as we drove over the delightful Lackawanna trail. Distant mountains and uplands were all aglow with rich and changing colors. Then, for some miles along the trail, the mountain sides were as great, abrupt walls covered with greens, bronzes, gold, copper, scarlet, and crimson — all woven in an exquisite combination. "Talk about tapestries," exclaimed the secretary. "Tapestries," echoed a fellow traveler, "that is just the word I was thinking of." Certainly no artist was ever able to weave such wonderful and extensive spreads or wall coverings as here stretched away before us. Certainly no weaver or dyer or painter ever mixed such exquisite colors. Such brilliancies combined on canvas or in tapestries would surely evoke the exclamation, "It just isn't done that way," or "It is overdone." But here it is, and God's hand did it. And the effect—how glorious! It satisfies the mind, the heart, the soul—"if you know what I mean."

"Wire" and Mail.—Common words but of great significance. A message was sent by "wire" to . . . minister up in the Central Association; a letter followed by mail to him and his fellow pastors, with an urgent request to meet the secretary at De-Ruyter a few hours after the letters were received. Then without reply or hesitation the secretary prepared to meet the group at the appointed place. Promptly, at the hour set, four of the group out of five were present, one driving more than a hundred

miles, the other two some fifty miles to be present, while the fifth man, it was later found, was away from home at another meeting. Confidence was not misplaced—faith in his men was justified. But then the secretary *knew* his men. As the men of the group visited, exchanging experiences, one said, "Is it not strange, as often as our prayers have been gloriously answered, that we do not have more faith?" We wonder why? Is it because we do not know our Christ any better? Above, the writer said, "I knew the men." If we truly and more fully *know* the Christ, our faith will be gloriously justified, "Whatsoever ye shall ask in my name, that will I do."

COLLEGE STUDENT PROBLEM

American universities still in the throes of readjustment—of turning loose the old and selecting the new—have tried, and are still trying, interesting experiments. St. Stephen's College of Columbia University after a search of several years for an "ideal curriculum"—a program of study to fit the average student—gave up and declared there was "no such thing." It was decided to give a student a year to show his ability. If he fails, he will be dropped. If he succeeds, a faculty committee will consult with him, consider his record and tastes, and then map out a course for him. There may be a hundred varying courses leading to the bachelor degree, it was said. The University of Wisconsin decided on two years for the experimental period, and new courses and methods have been used in developing the student in that time. Then some will be dropped, and those qualifying for real scholarship will receive increased and more special attention. There is a growing disposition to eliminate, even from state universities, those students who go for a good time, or, as William Allen White said, for "social advantages." Elective studies, too, are being abandoned and real, required work substituted.—*The Pathfinder.*

Some of these days! Let us bear with our sorrow!
Faith in the future—its light we may borrow;
There will be joy in the golden tomorrow—
Some of these days.

—Frank L. Stanton.

CHILDREN'S PAGE

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

A MESSAGE OF LOVE FOR OUR FRIENDS IN INDIA

JOHN 3: 16; 15: 12

Junior Christian Endeavor Topic for Sabbath Day, October 24, 1931

BY MRS. NETTIE CRANDALL

Junior Christian Endeavor Superintendent

Abraham Lincoln once said, "I plucked a thistle and planted a flower where I thought a flower would grow." He meant that he took away things that hurt other people's lives, and planted the flowers of love and friendly help that blossom into happiness. Let us take our Bibles and read of the flowers of friendliness planted by boys many, many years ago.

David cheers the downhearted—1 Sam. 16: 23.
David loved by a friend—1 Sam. 20: 17-23.
David spares his enemy's life—1 Sam. 24: 4; 26: 11.
David sorrows for his friends and enemies—2 Sam. 1: 17.
Samuel faithful to Eli—1 Sam. 3: 1-10.
"I would be friend of all—the foe, the friendless, I would be giving, and forget the gift; I would be humble, for I know my weakness, I would look up, and laugh, and love, and lift."

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I have started to write to you twice before, but I have never got finished, so I am going to try to finish this time, and mother says she will help the twins and Berta Lea write a little later. I guess you remember the Robinsons you saw at Salem. Our daddy was transferred to a gasoline plant here at Alvy, about twenty miles from Salem, or forty on hard road. So we do not get to go to Sabbath school and Junior and could not go to Religious Day school. We have Sabbath school and Junior at home most of the time.

We had a good bit of company this summer and have not done as we want to do this winter.

We go to Sunday school and other church services here. Our baby John, two years old, will help us read and sing at church

and at home, but you wonder what he is saying.

We studied your poem on the "Sabbath" one day for Junior. We would like to have been at Junior meeting at Conference. I hope I can see you when you come to Salem again.

Our pet rabbit had five bunches of baby rabbits. We only have four left. We sold a few and gave the others away, all but one pair. A little boy traded a wheelbarrow for them, and John has lots of fun playing with it and sometimes we girls like to wheel it, too.

Berta Lea asked whom I was writing to and one of the twins said, "Oh, Aunt Greene, don't you know?"

Berta Lea and I are going to school where there are four grades in each room. I like school.

Yours truly,

GLENNA MAY ROBINSON.

Alvy, W. Va.,

September 27, 1931.

DEAR GLENNA MAE:

I was delighted to receive your good letter last week, but your letter was the last one to come in, so I had to save it for this week's RECORDER when our page began to overflow.

Yes, indeed, I do remember the Robinsons, every last one of them, and I have been looking for a letter from you or Berta Lea. Of course I'd love to hear from the twins as well. I will be looking forward to seeing you all next Salem Conference.

I am sorry you have to be so far away from church and Sabbath school, but of course you must go where daddy's work calls him. Then it is nice that you can have Sabbath school and Junior at home. Wherever we are we can always love and serve Jesus and know that he is our best friend. We know, too, that keeping the Sabbath faithfully is one of the ways to show our love for him, even when we must be lone Sabbath keepers; but that does not mean that we cannot serve Jesus also with Christian people who do not keep the Sabbath, so long as we are faithful to it ourselves.

I know I should enjoy your cunning rabbits, but there have been some very pretty little animals running around our house lately in the evening that I do not enjoy

having around. In fact I do not choose them for pets. I started to pet one the other night thinking it was a black and white kitty, but I stopped just in time. You see it was a skunk. The town seems to be full of them this fall.

Tell Berta Lee and the twins that "Aunt Greene" is expecting to hear from them soon.

Your sincere friend,
MIZPAH S. GREENE.

DEAR DAREN:

Your letter was certainly a good beginning and I hope we will receive many more fine letters from you. I wish I could have read your letter in the Colorado paper, too.

I am glad you are so happy in your school and hope you will like it just as well all through the grades, high school, and college, for then you will be pretty sure to make a good record.

Are your dog and cat good friends? Our cat hasn't a bit of use for dogs, but perhaps if he had been brought up with one he might feel differently. One day one of our friends who raises dogs was calling on us. He threw his coat over a chair and immediately Skeezees began to smell of it; then how he did growl. Even after our friend had gone he actually growled at the door. I'm afraid we haven't given him a proper knowledge of the dog family, aren't you?

I surely do know your Grandma Hull; she is one of my oldest and dearest friends. I used to live in Chicago and all of her children (now grown up) were my Sabbath school pupils at one time or another. I don't wonder you love her for I do, too.

I wish you could have sent me some of those watermelons you didn't like for I am very fond of them, and never had a chance to eat one fresh from the garden. They must be extra fine.

I hope you will have a fine time coasting this coming winter and will learn to like cold weather. Our little niece from Panama did, especially the snow.

Sincerely your friend,
MIZPAH S. GREENE.

DEAR MRS. GREENE:

When mother and we children went to visit grandpa, he asked me to write a letter to you—so I will, gladly.

My name is Ruth Horton. I am in the seventh grade and am eleven years old. In Michigan the seventh and eighth grades are upstairs with the high school. It is fun being upstairs. I also take music lessons and like them very much.

My father is K. F. Horton from Adams Center, and my mother was Eva Witter. My Grandfather Witter is the pastor at Walworth, Wis. I have two brothers; there is Kenneth, Jr., who will be ten in November; and Arwin, who is five. I also have a little sister-cousin, Mary Emma, who is eight.

I enjoyed Ogareta Ehret's letter because I used to know her in Adams Center. Mother says that Marguerite Beebe is a cousin of ours so I like to read her letters.

We have several minor members of the family; there is Ginger, our big gray and white cat; Frix Ann, our mother dog, and her four little puppies. They are little white English fox terriers with black splotches around their eyes. We have named the twins Jimmy and Jerry.

Almost all summer we camped at Holland Lake where we saw all sorts of squirrels, birds, and snakes. We had lots of fun swimming and jumping from a huge sand bank that we reached by crossing the lake.

We saw wonderful things on our trip to Wisconsin; the Yerkes Observatory and the Great Lakes Training Station; there was Lake Geneva and the aquarium and planetarium in Chicago; but the most interesting thing I saw was Mrs. Grant Davis' little wren which was so tame she hopped on my hand.

I have written enough for three letters so good-by.

RUTH HORTON.

Lakeview, Mich.,
October 10, 1931.

DEAR RUTH:

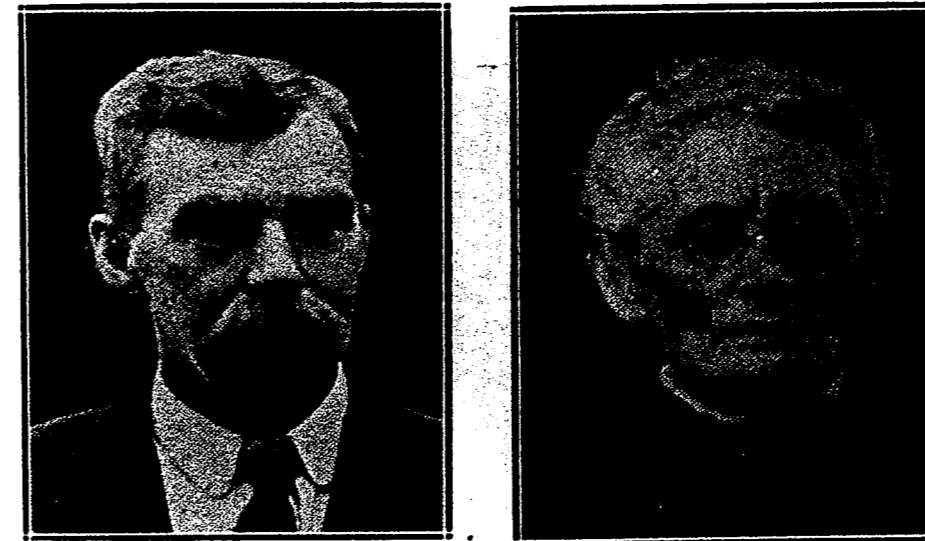
I will answer your fine letter and send mother's poem next week.

Sincerely,
MIZPAH S. GREENE.

Creed, or the belief in a certain amount of doctrine, has made Christendom, but never made a Christian. "Ye must be born again."—*W. P. Mackay.*

GOLDEN WEDDING

Mr. R. G. Coon and Miss Viola West were married at Vandalia, Ill., September 11, 1881, and celebrated their golden wedding anniversary at their home in Farina, September 11, 1931, by entertaining at luncheon a few of their friends, and by keeping open house Friday afternoon and evening. The guests invited for the luncheon were: Rev. and Mrs. L. D. Seager, Mr. and Mrs. T. T. Van Sant, Mr. and Mrs.



MR. AND MRS. RAY COON

Joseph Hoffmeister, Mr. and Mrs. Clifford Coon, Mr. and Mrs. C. E. Persels, Mr. and Mrs. E. F. Randolph, Shirley Coon, Mrs. Eva Hill, Mrs. Adelle Howard, Mrs. Lettie Clarke, Mr. and Mrs. N. C. Clarke, and Rev. C. L. Hill.

One of the attractive features of the event was the wedding cake trimmed in yellow and white, which was presented by Mrs. Ressie Bee. The cake was adorned with a miniature bride and groom who stood under a wedding bell swung from a wedding arch. On opposite sides of the cake in figures of yellow were the dates 1881 and 1931.

Near the close of the meal messages of love and respect were read from absent friends who reside at various places extending from the Atlantic to the Pacific.

Another pleasing feature of the affair was the inscription done in yellow and white ribbon streamers bearing the dates 1881 and 1931, which adorned the doorway from parlor to dining room. This was the presentation of their grandson, Shirley.

At two o'clock, friends from the village and surrounding country began to arrive, and the register showed that they numbered in all one hundred fourteen. Among those

who called were the following relatives of Mrs. Coon from Vandalia: Mrs. Joe Sandage, Mr. and Mrs. Will Ritter, and Mrs. Bertha Morey.

Aside from expressions of esteem and words of appreciation, a gold offering of about \$90 was presented.

At nine o'clock when the last caller had said good night there was left behind a rather tired but very happy bride and groom, who had ringing in their ears the well wishes of many friends, and in their hearts the cherished memories of fifty summers and fifty winters. And so, dear friends, we bid you go on together until the one who sanctified your marriage shall say:

"HOME AT LAST"

"To an open house in the evening,
Home shall men come,
To an older place than Eden,
And a taller town than Rome;
To the end of the way of the wandering star,
To the things that cannot be and that are,
To the place where God was homeless,
And all men are at home."

—A GUEST.

—C. L. Hill in *Farina News.*

THE HEART OF AN AMBASSADOR

The editor is violating a precedent long observed by *Information Service* to narrate an incident which seems to him revealing concerning the late Senator Dwight W. Morrow. Mr. Morrow had been a friend and supporter of this department for some years and occasionally the editor had the privilege of discussing with him matters of great interest to our constituency with which he was closely associated. The last such interview occurred on the eve of Mr. Morrow's departure for Mexico to take up his diplomatic duties. He was having a rapid succession of visits, and when the editor entered his office he was busy signing letters. Before he looked up, he said, "Well, what am I going to do in Mexico?" The editor remarked, "That is something the country is very curious to know." "Well," said Mr. Morrow, "I know one thing I can do; I can love them." It would seem that this purpose and the demonstrated capacity to carry it out was in large measure the key to the ambassador's extraordinary success.—*Information Service.*

OUR PULPIT

REMARKS AT THE CLOSING SESSION OF GENERAL CONFERENCE

BY ALFRED E. WHITFORD

FOR SABBATH, OCTOBER 31, 1931

ORDER OF SERVICE

PRELUDE

DOXOLOGY

INVOCATION

RESPONSIVE READING

HYMN

SCRIPTURE LESSON

PRAYER

ANNOUNCEMENTS

OFFERING

HYMN

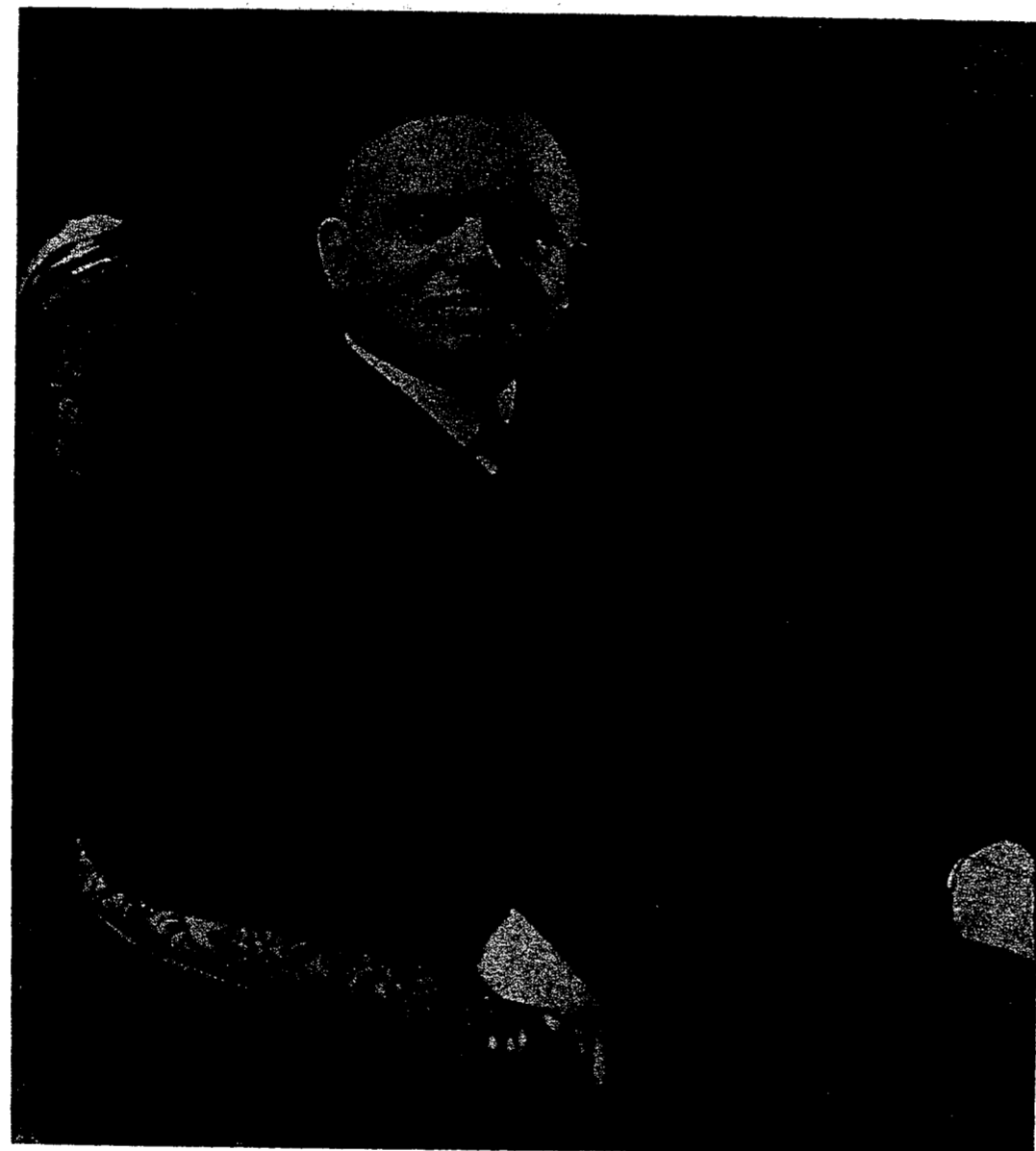
SERMON

PRAYER

HYMN

BENEDICTION

POSTLUDE



years, and especially by the helpful and inspiring addresses and the unswerving faith of our denominational leaders manifested in these meetings, we have determined to go back to our respective homes and churches, live more Christlike lives, and be more faithful to our church appointments and to the cause of promoting the *Jesus-way of life*.

I am sure I am speaking for a great ma-

I want to say a few words tonight about two ideas—*conviction* and *devotion*.

We come to the close of a most stimulating series of sessions of the General Conference. We have gained fresh information about the various phases of our denominational work. There is much to give us encouragement and to make us hopeful for a continued effective program of the denomination and to stiffen our purposes to do all within our powers for its success. By the formation of new friendships and by the renewal of friendships of former

majority of the visitors at this Conference when I say this. We feel that it is good to have been here. Let us, in the coming year, pray and work for the growth and extension of Christ's kingdom in our own immediate environment. And let us be loyal to Jesus whatever we are doing and wherever we are.

But there are discouragements too. Dr. William L. Burdick in his address in the missionary program told you of the net losses in several of the evangelical denominations last year. He stated that in the

Bible schools of the Methodist Church alone there was a decrease in attendance of 600,000 in ten years, and of 45,000 last year.

One can scarcely fail to observe a changed attitude of many young people toward organized religion and toward the Church. There is a consequent indifference toward religion and a defection from the Church.

Several of the speakers in this Conference have hinted at these conditions in their addresses, but they have not attempted to analyze the causes of this discouraging situation. It would take longer than the time allotted to do this even if I were well enough informed or capable of adequately making such an analysis, but I do want to say this much. Whatever else may be said, and there is much to say, I think that young people are *honest* but *confused*. Old authorities have been shown to be fallible, and much that religion and religious activities did to satisfy the social, the esthetic, and the spiritual desires of young people in earlier days, is now provided in part in other ways. Moreover many find complete satisfaction apparently in the greatly enriched social and intellectual life which wider knowledge and scientific achievements have brought to them, until some are thinking that science and invention will eventually bring a satisfying solution of right and true living, and that religion as such will become unnecessary, although enjoyable. Moreover the phraseology with which you and I expressed our religious experience when we learned to testify in Christian Endeavor and which many of us still use, does not now mean much to many young people. They do not see the reality which we feel. They are seeking reality in God but they are likely to express it in a quite different mental framework.

Furthermore the confusion in religious faith and thinking is not confined to young people alone. We of the next older generation are, in some particulars at least, questioning and testing the older sanctions and trying to find certitude in what is enduring. How can we expect our young people to be true to the faith when we ourselves, perhaps unconsciously, reveal our own uncertainty?

Therefore the thought I wish to put

across to you tonight is this: Let us as parents and older persons have deep and abiding convictions about Christ and the Christian life. This is fundamental and real. I believe that Jesus in a unique sense is the Son of God and that he revealed and even now reveals the Father-God. I believe the principles of Jesus honestly and devoutly lived through the aid of the companionship and leadership of the living Christ, will make it possible for us to win spiritual victories over ourselves in time of distress and will enable us to find the complete and happy life with a consciousness of God's reality and a serene good-will to all men.

Assuming that what I have said is an expression of convictions which most of us have or would like to have, then let us live them and find modes of expression which our children will understand so that they may find Jesus and God indispensable in their lives. If it is true that the authority of experience is the truest guide, let us enrich our own experience by practicing the presence of God and by allowing Jesus to have full sway in our lives.

Young people today are not indifferent or willful. They are in an earnest quest for reality and certitude, and they are ready to accept any challenge for real service, however much it may cost them in personal comfort or cherished plans. In other words, young people are as capable of unselfish devotion to a cause as ever, provided they are sure that the cause is real and of abiding value. So when our young people see the evidences of our religious convictions in enriched Christian noble living, I believe we may have much influence in helping them to clarify their confusion and find Christ and God the great realities of their lives.

The second main idea I have in these remarks is *devotion*. No person's life is worth living unless he is devoted primarily to some cause outside himself. The essentially selfish life is useless, but the life unselfishly lived and enthusiastically devoted to a cause is ennobled and blesses all who come under its influence. One of the main values of training in the so-called small Christian college is the large opportunity afforded the students to forget for a time personal reasons for going to college and to

throw themselves unreservedly in enthusiastic devotion to student enterprises, such as athletics, or better still the solution of student problems.

So when we return to our homes, let us give ourselves with consistent and regular attention to the work and the appointments of our respective churches. Let us show our convictions by our steady sense of responsibility. Let our unchecked devotion to the cause of the promotion of Christ's kingdom manifest itself not only in being faithful to the meetings of the church, but also by our stewardship in providing means for an adequate carrying forward of our denominational program.

Then there is always the opportunity to use our intelligence as well as devotion in a wider sense in community, state, and nation in a fearless and unprejudiced application of Jesus' teachings to the critical problems that now confront us. These problems need not be mentioned. They are already in our minds. The world needs the solutions which true Christianity will bring it. I am sure Seventh Day Baptists are going to be alert enough, intelligent enough, and devoted enough to contribute their share toward the gradual attainment of a better world.

Madison, Wis.

A TIMELY UTTERANCE

The SABBATH RECORDER is glad to give space to a "release" from the Federal Council of the Churches of Christ in America, under date of October 5, 1931. We wish to give approval to words of Doctor Cavert, as contained in this utterance. The statement from the council follows:

New York, October 5, 1931.—The idea that young people should be encouraged to make problems of sex the subject of public discussion and debate was emphatically repudiated by Rev. Samuel McCrea Cavert, general secretary of the Federal Council of the Churches, in a statement made public today. The immediate occasion of the statement was the way in which a recent publication on young people's relationships was described in the press.

Interpreting his attitude as an official of the Federal Council of Churches, Doctor Cavert said:

"It has become the fashion nowadays to

make fun of the mid-Victorian attitude of reserve toward matters of sex, but the pendulum has now swung so far to the other extreme that the old conservative view would be a relief from present exaggerations. Apparently we have now come to a situation in which even the most serious and restrained effort to deal with such questions is treated as if something sensational, highly colored, and spicy were to be found in it.

"Of all this we have lately had an illustration in the way in which one of the great press associations described a recent study outline on young people's relationships. The reader was left with the wholly erroneous impression that young people were being invited to debate various topics having to do with intimate aspects of sex. As a matter of fact, nothing of the sort was even suggested in the study itself. In fact, the publication was not one for young people at all, but was a manual for adult leaders of young people's groups, designed to help these leaders to understand the problems young people face. The newspaper reports were also in error in describing the document as a publication of the Federal Council of Churches, the fact being that it was prepared by a conference of leaders of young people of various organizations. The group was convened by the Federal Council of Churches, but the council did not assume the responsibility for the findings or for their publication.

"The idea that young people should be encouraged to make problems of sex the subject of public discussion or debate is one which I emphatically repudiate. I believe that my point of view is shared by all the officials and leaders in the Federal Council of Churches.

"In this day of moratoriums, I suggest a moratorium on the newspaper exploitation of sex."

DENOMINATIONAL "HOOK-UP"

PLAINFIELD, N. J.

Pastor Bond has returned from the Middle West, where he attended the yearly meeting of the Michigan and Ohio churches at White Cloud, and conducted a Teen-Age Conference. He also held a conference with the pastors of the southern Wisconsin churches at Milton. He will soon leave for Berlin, N. Y., to attend the yearly meeting

of the New York, New Jersey and Berlin churches.

It seems good to have Mr. and Mrs. Orra S. Rogers among us again. They were gone for several months during the summer, touring Europe in company with Mr. and Mrs. E. E. Whitford of New York City. The trip seems to have been of great benefit to all.

The acting editor and corresponding secretary made a hurried trip last week to drive Rev. and Mrs. T. J. Van Horn to their home in DeRuyter, N. Y. Mr. Van Horn is on the road to recovery since his accident and stood the trip home very well. All his friends will be glad to hear this.

NORTH LOUP, NEBR.

We were all glad to listen, Sabbath morning, to the communion sermon by Rev. Claude L. Hill, whom with his son, Rev. Carroll, we still consider North Loup "boys." His subject was "Remember Jesus Christ."

Sunday evening a church social was held in the church basement for Rev. Claude Hill and his mother, Mrs. Eva Hill. After singing several hymns, the crowd was entertained by Frank Cruzan, with a recitation; Mrs. Edgar Davis, with her pop-corn float stunt; and Mrs. Hemphill with a get-together game which brought out discussions of several church and denominational problems. Visiting and a cafeteria supper closed a very pleasant evening.

The prayer meeting tonight will take up the topic, "I am a Citizen in the Home," where Archie Moulton's fire interrupted it last week. The subjects for prayer meeting form a service taken from the *International Journal of Religious Education*, and adapted to our use.

At the meeting of the Loup Valley Ministerial Association last Monday, Pastor Hurley S. Warren was elected vice-president.

Mr. and Mrs. Walter Davis of Lincoln drove to North Loup Sunday to visit relatives and to see Mrs. Eva Hill and Claude and Russell Hill before they left. The Davises were guests with a large number of relatives at a family dinner at the home of Mr. and Mrs. A. H. Babcock. Robin Davis, son of Walter Davis, with his wife had visited here the week previous.

C. L. Hill and Mrs. Eva Hill left on Tuesday for their home in Farina, Ill. They rode with Russell Hill who was driving to Chicago. —*Loyalist*.

SALEM COLLEGE

Salem, October 7. — One hundred students enrolled in night classes at Salem College at the opening session tonight. Most of those registered are from Clarksburg, West Union, Bristol, and Salem. Registration will remain open for about one week. —*Clarksburg Exponent*.

MILTON COLLEGE

Among the students gathered on the Milton campus this year, there are, as usual, representatives from widely scattered parts of the United States, and, as has been true for several years, Chinese students enrolled.

Some statistics may not prove too bore-some. Hailing from Wisconsin, come ninety-eight students, forty-two of whom have not attended Milton before. Next in line come New York and Nebraska with seven representatives each; Illinois and Michigan with five; China with four; Kansas, three; Colorado, two; and Arkansas, Idaho, New Jersey, West Virginia, Washington, South Dakota, and Iowa with one each — fourteen states and one foreign country.

From information on hand in the office, it appears that these 138 distribute their religious preferences over fourteen denominations. The following percentages show the approximate distribution of the student body according to this classification: Seventh Day Baptists, 41 per cent; Methodist Episcopal, 12 per cent; Congregational, 11 per cent; Lutheran, 7 per cent; Catholic, 6 per cent; Jewish, 4 per cent; Presbyterian, 3 per cent; Christian Science, 2 per cent; and Baptist, Episcopalian, Union church, Seventh Day Adventist, Christian, Protestant, and Advent Christian each one per cent. —*Review*.

BROOKFIELD, N. Y.

Recently the Christian Endeavor society purchased new song books for their use, and cards entitled, "The String of Pearls," which is memory scripture, and when the verses are learned the cards are mounted and hung on the wall.

Members of the Christian Endeavor

society and others attended the special service held at West Edmeston Sabbath night and furnished an order of special music, consisting of a cornet solo by Dighton Polan, accompanied by Robert Curtis. Those attending were Jean Rogers, Robert Curtis, Dighton Polan, Alpha Crumb, Francis and Muriel Polan, Rev. H. L. Polan and L. P. Curtis. —*Courier.*

ALFRED, N. Y.

Last Thursday, the regular assembly time was lengthened by an hour and a half to allow sufficient time for the Bartlett Memorial Dormitory dedicatory services. The dormitory which forms a part of the million dollar Alfred centennial program was formally dedicated and the keys to the building given to the university.

The building, which is the gift of Mrs. Nancy Bartlett Laughlin, was begun last fall and was completed the early part of this summer. With its excellently appointed equipment, it offers accommodations to about one hundred freshmen men.

The Honorable Hamilton Ward of Buffalo gave an instructive talk to the students on the possibilities which present themselves to the educated youth of today in the field of government.

President Davis then gave a brief history of the dormitory and its future relations to Alfred University.

Miss Florence W. Hatch, representing Mrs. Laughlin in her absence, gave a brief history of the details surrounding the gift, and then presented the keys of the building to Mr. Orra S. Rogers, president of the board of trustees, who accepted on behalf of the university. —*The Sun.*

ALFRED STATION, N. Y.

Mrs. Van Horn was in attendance last Monday at the Western District Federation of Home Bureaus. The meeting was held at Hotel Samuels, Jamestown, and was largely attended, delegates being from nearly all of the fourteen counties of western New York. The speakers of the afternoon were State President of Home Bureaus, Miss Elizabeth Mac Donald, Mrs. Herbert Davis, from Buffalo League of Women Voters, and Mrs. Lillian Holmes, from Erie County League of Women Voters. —*The Sun.*

AMERICAN SABBATH TRACT SOCIETY

Treasurer's Receipts for July, 1931

| | |
|--|-----------|
| GENERAL FUND | |
| Contributions: | |
| Lucinda P. Waldo, Venango, Pa..... | \$ 3.00 |
| Alice A. Peckham, Watson, N. Y. | 5.00 |
| Onward Movement | 417.88 |
| | \$ 425.88 |
| Income from invested funds: | |
| Mrs. H. Gillette Kenyon gift | 1.00 |
| Receipts from publications: | |
| "Sabbath Recorder" | \$155.42 |
| "Helping Hand" | 245.54 |
| Outside publications | .70 |
| Junior Graded Helps | 10.65 |
| Calendars | .50 |
| Tract depository | 5.83 |
| | 418.64 |
| Contribution to special Sabbath Promotion work | 41.67 |
| | \$ 887.19 |

| | |
|---|----------|
| DENOMINATIONAL BUILDING FUND | |
| Contributions | \$ 19.75 |
| Income: | |
| Sale of old storm vestibule | 6.70 |
| Interest on note, Silas G. Burdick estate | 21.00 |
| | 47.45 |

| | |
|----------------------------------|------------|
| MAINTENANCE FUND | |
| Rent from publishing house | 125.00 |
| Total | \$1,059.64 |

Treasurer's Receipts for August, 1931

| | |
|---|-----------|
| GENERAL FUND | |
| Contributions: | |
| Onward Movement | \$ 369.63 |
| Collections: | |
| One-third collections, Southwestern Association | 3.75 |
| Income from invested funds: | |
| W. C. Cookman Bequest | .03 |
| Susan Loofboro gift | .34 |
| Electra A. Potter Bequest | .71 |
| | 1.08 |
| Receipts from publications: | |
| "Sabbath Recorder" | \$239.30 |
| "Helping Hand" | 67.60 |
| Outside publications | .35 |
| Junior Graded Helps | 7.65 |
| Intermediate Graded Helps | 3.15 |
| Tract depository | 13.49 |
| | 331.54 |
| Contribution to special Sabbath Promotion work | 41.67 |
| | \$ 747.67 |

| | |
|----------------------------------|------------|
| DENOMINATIONAL BUILDING FUND | |
| Contributions | 144.00 |
| MAINTENANCE FUND | |
| Rent from publishing house | 125.00 |
| Total | \$1,016.67 |

Treasurer's Receipts for September, 1931

| | |
|--|-----------|
| GENERAL FUND | |
| Contributions: | |
| Onward Movement | \$ 191.66 |
| Receipts from publications: | |
| "Sabbath Recorder" | \$177.96 |
| "Helping Hand" | 41.21 |
| Outside publications | 1.25 |
| Junior Graded Helps | 1.95 |
| Tract Depository | 11.50 |
| | 233.87 |
| Contribution to special Sabbath Promotion work | 41.67 |
| | \$ 467.20 |

| | |
|----------------------------------|-----------|
| DENOMINATIONAL BUILDING FUND | |
| Contributions | 50.00 |
| MAINTENANCE FUND | |
| Rent from publishing house | 125.00 |
| Total | \$ 642.20 |

RELIGIOUS EDUCATION

REV. ERLO E. SUTTON
Director of Religious Education
Contributing Editor

MINUTES OF SABBATH SCHOOL BOARD MEETING

The regular quarterly meeting of the Sabbath School Board of the Seventh Day Baptist General Conference was held in the primary room of the Milton Seventh Day Baptist church at Milton, Wis., Sunday night, September 20, 1931, at eight o'clock.

The president, Professor D. Nelson Inglis, presided and the following were present: Trustees, D. Nelson Inglis, Edwin Shaw, Leland C. Shaw, John N. Daland, Jay W. Crofoot, Robert E. Greene, Russell W. Burdick, John Fitz Randolph, Louis A. Babcock, George H. Crandall, James L. Skaggs, and A. Lovelle Burdick. Visitor, George O. Sayre.

Prayer was offered by Rev. Edwin Shaw. The minutes of the two preceding meetings were read and the secretary reported on the call for this meeting. The various standing committees made informal reports, which after a considerable discussion were accepted.

The treasurer's quarterly report was presented and adopted as follows:

| | |
|--|--------------------------|
| L. A. BABCOCK, | In account with |
| | THE SABBATH SCHOOL BOARD |
| | Dr. |
| July 1, to balance | \$514.12 |
| July 7, White Cloud Sabbath school | 10.36 |
| July 16, Boulder Sabbath school | 6.39 |
| August 5, Harold R. Crandall, treasurer | |
| Onward Movement | 202.74 |
| September 7, Harold R. Crandall, treasurer | |
| Onward Movement | 238.14 |
| | \$971.75 |
| | Cr. |
| July 7, Gladys Sutton, balance salary, | |
| White Cloud | \$ 35.00 |
| July 20, E. E. Sutton, balance expense | |
| account | 20.22 |
| July 20, E. E. Sutton, expense | 100.53 |
| August 5, E. E. Sutton, salary | 133.00 |

| | |
|---|----------|
| August 26, Mrs. L. R. Daggett, salary, | |
| Boulder | 45.00 |
| September 4, E. E. Sutton, salary | 133.00 |
| | \$466.75 |
| Balance on hand | \$505.00 |

Milton, Wis.,
September 20, 1931.

The president was instructed to appoint the standing committees for the coming year. The following standing committees were appointed:

Committee on Publications

James L. Skaggs, chairman, Edwin Shaw, Mrs. Louis A. Babcock, Jay W. Crofoot.

Committee on Field Work

John F. Randolph, chairman, Russell W. Burdick, John N. Daland, George H. Crandall.

Committee on Finance

Louis A. Babcock, chairman, Robert E. Greene, George M. Ellis.

Auditing Committee

Leland C. Shaw, chairman, Robert E. Greene.

The minutes were read and approved.

After prayer by Rev. James L. Skaggs the meeting was adjourned.

D. NELSON INGLIS,
President,
A. LOVELLE BURDICK,
Secretary.

RESOLUTIONS OF LOVE AND APPRECIATION

BY THE RIVERSIDE CHURCH

We accept the resignation of our pastor, Gerald D. Hargis, with great reluctance, and only because we recognize that his entering the foreign missionary work is a call to a higher and wider field.

We are thankful for the nearly six years of service he has rendered here. In these years his preaching has been marked with sincerity, earnestness, and power in presentation, with fervent zeal and desire to build up God's kingdom among us. He has shown growth and advancement in Christian grace himself, and thereby has encour-

aged growth in others. His sermons have been inspiring and convincing. He has borne the manifold duties, the trying experiences, the innumerable calls on time, energy, and resources, the burdens of present day life and conditions, with cheerful, friendly courage and enthusiasm. He has truly been a minister, a servant, to the church. If he has made mistakes, they were caused by zeal for accomplishing the best, and were of the head and not the heart.

In his public relations with other churches and ministers he has filled his place well and has been a help in the community. His relations with the young people of the church and community have been cordial and helpful.

In parting with Mrs. Hargis we are losing far more than a pastor's wife. We lose one who, herself filled with a deep and active consecration, has filled a place in church and social life equal to that of the pastor. She has been a co-pastor with him in a unique way, and by her musical talents, so thoroughly devoted to God's cause, and her years of willing, inspiring teaching and leadership among the children, has done a work in our church never accomplished before by any one person. Our pastor and his wife have been a unit in consecration and service to the church. Their leaving will be keenly felt by a far wider circle than their own church, but it is we in the church who know them best and love them most, who will feel the saddest. Our hearts go with them to their new field of work and we pray that God's richest blessings will rest on their work.

Resolved, That we adopt the foregoing as an expression of our sentiments; and that a copy be sent to the SABBATH RECORDER for publication.

Riverside, Calif.,
October 8, 1931.

These resolutions were brought before the board of directors at their meeting after the Sabbath, October 3, and voted at the regular quarterly business meeting of the church, October 4.

Respectfully submitted,

MARGARET DAVIS,
Secretary,
B. I. JEFFREY,
President.

A SUCCESSFUL EVANGELISTIC MEETING AT SALEMVILLE, PA.

"Successful" is the word we want to use because there were satisfactory results — souls born into the kingdom and brought into the church, and the church greatly revived, set on fire for God.

The meetings began on Friday evening, August 28, as the Sabbath came on, with Rev. Erlo E. Sutton in the pulpit and the pastor directing the music.

There was a good interest from the beginning, because the good people of the Salemville Church had been praying for the success of the meetings long before they began. It was well announced by large posters and cards as well as by word of mouth. The campaign was well planned and the plan well worked.

The sermons were of the highest order—evangelistic, convincing, gripping. The music was kept well in harmony with the sermons. The Salemville Church choir rendered valuable service with its special selections as well as leading the audience in congregational singing. This choir is made up of devout, praying Christians, and so they were very loyal during the meetings.

Results? Twelve souls were born into the kingdom, followed Christ in the ordinance of baptism, Sabbath afternoon, September 19, and were received into the Christian fellowship of the church at its quarterly meeting, October 3. Thus they commemorated with us the love and sacrifice of our Savior for us all.

Our meetings closed Sunday evening, September 13, with a beautiful and impressive scene, when all of our local young people of the church stood on the rostrum and signed their names to the pledge of World Fellowship Among Seventh Day Baptist Young People.

Increase in numbers? Yes, but also the whole church has received a great spiritual uplift.

Brother Sutton should be employed by our churches as a full-time evangelist. That is his real work. His services are needed among our churches. May God help other churches to secure his valuable services.

W. L. DAVIS, *Pastor.*

My advice to young women is to find a man as busy as the one I found.—*Mrs. Thomas A. Edison.*

ODD BIBLES

The largest Bible is said to be in the Royal Library of Stockholm. The covers are made of solid plank four inches thick, and the pages, which are made of parchment, are a yard in length and number three hundred nine. The famous thumb Bible in the theological seminary at Washington is the smallest complete Bible ever printed. A New York man's son, a cripple, is reported to have spent several hours a day for two years transcribing a Bible. We are told that it does not contain an error in transcription and that the verses and headings are beautifully engrossed in red ink. A shorthand Bible is exhibited in London, the work of an apprentice of the days of James II, when even to possess a Bible was held to be an offense. An American woman owns a Bible which an ancestor of hers baked in a loaf of bread when a house-to-house search was being made for copies of the Scripture.—*The Way.*

CIGARETTE SMOKING

The editor of "Success," New York City, says: My observation of cigarette smokers has confirmed my belief that no one who is a victim of the cigarette habit can keep himself up to a high mental or physical standard. Cigarette smoking leads boys and girls into bad company and a demoralizing environment. A New York City magistrate says that ninety-one out of a hundred of all lads charged with crime from misdemeanor to burglary have had their moral sense weakened by the passion of cigarettes.

In fact the moral depravity which follows the cigarette habit is appalling. Lying, cheating, impurity, loss of moral courage and manhood—a complete dropping of life's standards are its general results.

"Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness" (Isaiah 55: 2).

—*Christian Monitor.*

MARRIAGES

ARNOLD-JOHNSON.—At the home of the bride's parents, Mr. and Mrs. John W. Johnson, Ashaway, R. I., August 30, 1931, by Rev. Clayton A. Burdick, pastor *emeritus* of the Pawcatuck Seventh Day Baptist Church of Westerly, Albert Edward Arnold and Anna Belle Johnson, both of Ashaway, R. I.

C. A. B.

DAVENPORT-PRENTICE.—At the home of Pastor Coon in Boulder, Colo., October 1, 1931, by Rev. Ralph H. Coon, Mr. George Davenport and Miss Pearl Prentice, both of Denver, Colo. The bride was formerly from Nortonville.

WAITE-COON.—At the home of the bride's parents, Mr. and Mrs. Amos L. Kenyon, in Hopkinton, R. I., October 3, 1931, by Rev. William L. Burdick of Ashaway, R. I., Mr. James G. Waite of Bradford, R. I., and Mrs. Helen E. Coon of Ashaway, R. I.

DEATHS

RANDOLPH.—George Erwin Fitz Randolph was born February 16, 1845, near Nile, N. Y., and died October 5, 1931, near Nortonville, Kan., in his eighty-seventh year.

His parents were A. A. F. Randolph and Lucy Crandall Maxson. The family moved to Mosier-town, Pa., in 1847, and two years later removed to Hayfield, Crawford County, Pa., where George grew to manhood. In 1863 the family moved to Kansas, locating near Pardee, Atchison County. Mr. Randolph lived in this vicinity the remainder of his long life.

On February 24, 1874, he was united in marriage to Miss Margaret Fraser of Effingham, Kan. To them were born four daughters, all of whom survive. Mrs. Randolph departed this life in 1922. He joined the Pardee Seventh Day Baptist Church in June, 1864. During the early part of his life, Mr. Randolph was engaged in farming and through the last thirty-five years of his active life he was in business in Nortonville, retiring about five years ago.

He is remembered by those who knew him as a man of Christian integrity and an uncommonly useful citizen. A humble man, he possessed rare versatility and a keen intellect, which did not fail him until very shortly before his passing. He was a perennially youthful soul, finding interest and zest in life until his final illness. When he approached the passing of his earthly life, he was ready and willing to go, for his course had been run and his work was done. He was always a good neighbor and a loyal friend.

He is survived by one sister, Miss Georgiana Randolph, of Leavenworth. His four daughters are: Mrs. Lucy Wells, Nortonville; Mrs. Mary Oursler, DeRuyter, N. Y.; Mrs. Emma Jeffrey, Nortonville; and Mrs. Flora Schule, Owensboro, Ky. Two nieces, Mrs. Elnora Scrafford and Miss Lucy Stelle, Edinboro, Pa.; and one nephew, Charles Stelle, also survive. There are thirteen grandchildren and two great-grandchildren.

Funeral services were held from the Seventh Day Baptist church in Nortonville, October 7, 1931, the pastor officiating. Interment was made in the Nortonville cemetery. S. D. O.

TABOR.—Juliet Colvin Tabor, daughter of Sterry and Eliza Lamphear Colvin, was born at Rockville, R. I., in 1857.

Her early life was spent in Rockville, but upon her marriage to Clark A. Tabor they moved to Cranston, R. I. Later they returned to Rockville where they made their home. Mr. Tabor died in 1925.

For about a year and a half Mrs. Tabor made her home with Miss Abbie Hakes on the Potter Hill road near Westerly.

Mrs. Tabor was baptized by Rev. James R. Irish and united with the Rockville Church on October 11, 1873, continuing a member till her death.

She is survived by a half brother, Harold Colvin, and a half sister, Jessie Trainer, and several nephews and nieces.

Funeral services were held on Sabbath afternoon, August 29, conducted by Rev. Willard D. Burdick and Rev. Harold R. Crandall. Her pastor spoke from the words, "Behold, I am with thee, and will keep thee in all places whither thou goest," Genesis 28: 15, that were sent to Mrs. Tabor by a friend, a little time before her death.

Burial was in the Rockville cemetery.

W. D. B.

Sabbath School Lesson V.—Oct. 31, 1931

WORLD'S TEMPERANCE LESSON. — Galatians 5: 13-26; Romans 13: 1-14.

Golden Text: "Be not drunken with wine, wherein is riot, but be filled with the Spirit." Ephesians 5: 18.

DAILY READINGS

October 25—Denying the Flesh. Galatians 5: 16-26.

October 26—Conscientious Law Observers. Romans 13: 1-10.

October 27—Disciplining the Body. 1 Corinthians 9: 24-27.

October 28—Putting on the New Man. Colossians 3: 1-10.

October 29—Following the Good. 1 Peter 3: 8-13.

October 30—Suffering for the Right. 1 Peter 4: 12-19.

October 31—Walking Charitably. Romans 14: 13-21.

(For Lesson Notes, see *Helping Hand*)

THE SABBATH RECORDER

THEODORE L. GARDINER, D. D.,
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REV. H. C. VAN HORN, M. A., Acting Editor

L. H. NORTH, Business Manager

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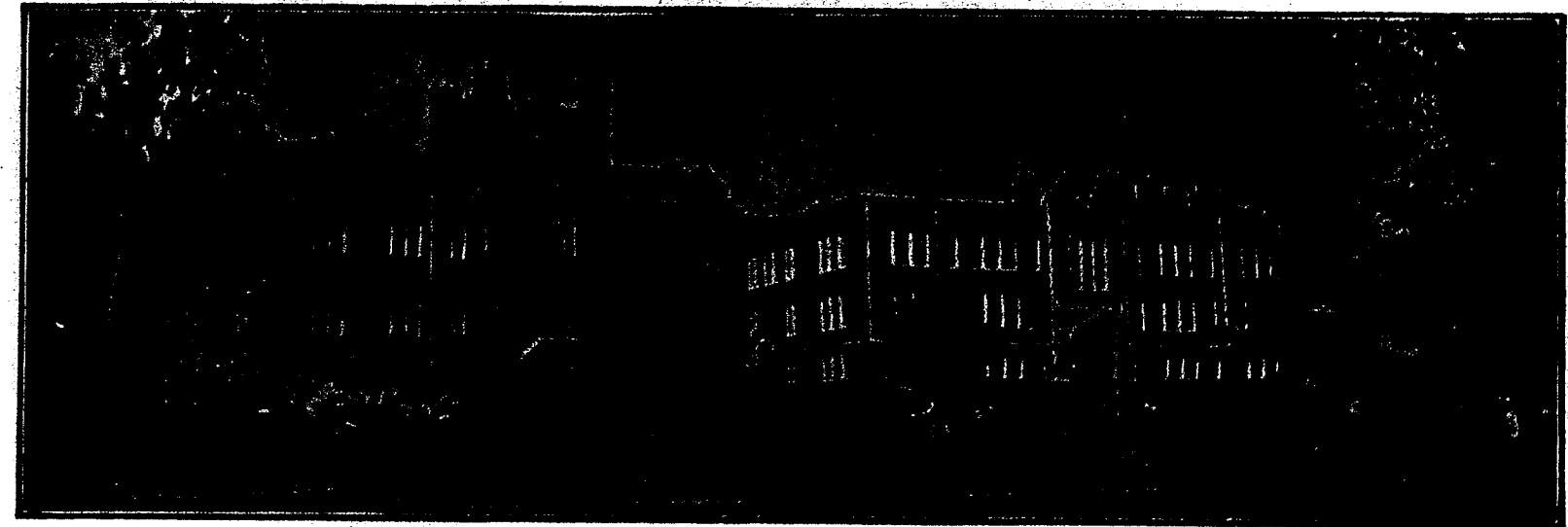
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No. 17

ONE HOUR

"COULDEST THOU NOT WATCH ONE HOUR?" Mark 14: 37

We do not slip from heaven by years,
Nor yet by days . . .

Thrice did He come

Twixt dark and dawn.

Within an hour any man may nod,

Within an hour any man lose God.

—William John Holliday,

—From *The Christian Century*.

Contents

| | |
|--|---------|
| Editorial. —Evangelical Sabbatarian Mission. — We Agree.—Unemployment: What Can We Do?—What of Tomorrow?—A Moral Implication.—"At- tractions" of The Ministry.—Edison Dead. | 513-517 |
| Religious Life Committee | 517 |
| Salem Y Gazette | 519 |
| A Day of Prayer | 519 |
| Missions. — Paying the Price. — Men and Missions Sabbath. — Monthly Statement | 520-523 |
| Visiting Fouke | 523 |
| The Pacific Coast Association | 526 |
| Woman's Work. —Minutes of The Woman's Board | 527 |
| The Responsibility of The College in Christian Evangelism | 527 |
| Our Theological Seminary | 528 |
| Young People's Work. —World Peace.—Stewardship in Christian Growth.— The C. E. Prayer Meeting A Means to Christian Growth. | 529 |
| American Sabbath Tract Society—Meeting of Board | 531 |
| American Sabbath Tract Society—Treasurer's Report. | 532 |
| Minute of Appreciation | 533 |
| Children's Page. —Our Letter Exchange | 534 |
| Our Pulpit. —Armistice Sermon: The Soldier Nobody Knows | 535-540 |
| Denominational "Hook-Up" | 540 |
| Human Friendship | 542 |
| Kagawa in America | 543 |
| Marriages. | 543 |
| Deaths. | 544 |
| Sabbath School Lesson for November 7, 1931 | 544 |