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**THE SABBATH RECORDER
PLAINFIELD, N. J.**

The Sabbath Recorder

Vol. 111

OCTOBER 26, 1931

No. 17

ONE HOUR

"COULDST 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

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PLAINFIELD, N. J., OCTOBER 26, 1931

WHOLE No. 4,520

EDITORIAL

EVANGELICAL SABBATARIAN MISSION

The above title is the letterhead bearing a communication recently received from Rev. James McGeachy, pastor of the old Mill Yard Seventh Day Baptist Church in London. As most of our readers know, the Mill Yard Church was organized in 1617.

The Evangelical Sabbatarian Mission is of recent origin, but already its influence is being largely felt. The facts of its beginning and history are not at hand, but enough of the fruits of its efforts and spirit have been noticed to justify a word of hearty approval and a sincere wish and prayer for the mission's abundant success.

Pastor McGeachy, who is the superintendent of the mission, writes of a minister in South Africa who has recently become a Seventh Day Baptist, bringing with him five hundred members made up of groups of various believers. Inquiries made of a brother of one of the prominent leaders in the Mill Yard Church result in favorable reports of this new convert to the Sabbath.

To satisfy the officials of the South African government, the Mill Yard Church has furnished credentials for Rev. H. L. Ses-

huene. "His work will be a branch of the Evangelical Sabbatarian Mission," writes Pastor McGeachy, a mission "which has blossomed out from being a home missionary society to a foreign missionary society." Pastor McGeachy expresses the hope that in time the mission will be represented in all parts of the British Empire, "and be the means of strengthening the work of the denomination and expanding it in these parts by being a common bond of union."

He further desires through these columns to invite Seventh Day Baptists in the British Empire to write him about forming branches of the Evangelical Sabbatarian Mission in their respective fields, such as Canada, Australia, New Zealand, and other colonies. We are glad to do this. Rev. James McGeachy's address is 17, Highland Road, Tottenham, N. 17, London, England.

All our readers will be pleased to learn, too, that five new members were recently received into the Mill Yard Church. There is nothing that gives us more pleasure and encouragement than to learn of souls being born into the kingdom of God and lining up with the children of God in church membership.

We Agree *Liberty Magazine*, in its current issue, reports an editorial note from the *San José Post*, a California paper dated July 3, 1931, and makes pertinent comment to which SABBATH RECORDER readers will agree.

"The Right Reverend Ernest M. Stires, Protestant Episcopal Bishop of Long Island, recently warned fifty members of the Woman's National Sabbath Alliance against advocating state or national legislation to compel the observance of Sunday, at a meeting in the Hotel Astor in New York City. He said:

"The best method of teaching people to keep holy the Sabbath is by personal example. The world is getting tired of those who take the legislative short cut to bring others to their way of thought and action. Let all men be free to choose their own form of Sunday recreation of

the mind, body, and spirit, provided always that they do not disturb the worship of others.'

"What Bishop Stires says is true: personal example and education are the best means of bringing about reform. But he also spoke a great truth which would be a blessing if legislators could learn to apply it—"The world is getting tired of those who take the legislative short cut to bring others to their way of thought and action."

"Every business man and all who think, know how true is this statement! It would be a great step if legislators could learn this, and have the courage to apply it in their job. We all try to do things by laws. If puncture vine (a California roadside plant very destructive of automobile tires) makes inroads, we pass a resolution instead of hoeing the weeds. If barbers want to remove competition, they try to pass a Sunday-closing law. The result of that move

showed how tired the public is of this kind of legislative action."

Liberty editor asserts that with a few more men of Bishop Stire's type, the legislative octopus "whose tentacles have entwined themselves around our religious institutions" might be removed. Legislative entanglements and healthy religion must be free from each other. History should warn us that only bitter results can come from a legally controlled religion. Religion and legislation must be kept separate if a happy and prosperous country and church are to endure. But the days of narrowness, prejudice, and bigotry are not yet passed. There are still left in this country many who would consign to oblivion or worse those who do not agree with them in their religious thinking. Vindictive spirit and religious intolerance are usually to be found lining up with legislative enactments. In the long run they may prove futile, but in the meantime they result in persecution and sorrow and loss. All true thinking Americans must keep alert and safeguard most jealously their rights and institutions. "The grandest thing America ever did for the benefit of both the Church and the State was to grant a bill of divorcement to each."

Unemployment: That the times in which **What Can We Do?** we are living present serious problems no one denies. Many seem able to tell where the trouble lies—though men by no means agree—but no one comes forward with the cure for our trouble.

A friend returning from a trip tells us the conditions seem to be felt even more keenly in the Northwest than they are felt in the East. We thought it could hardly be worse anywhere than here in the industrial East.

Regardless of local comparisons, all feel the pinch of the times and many are wondering what can be done about it. It should be clearly realized that legislation can avail little. Appropriations, farm help, bonuses, and the like do not solve the problem. The sooner we realize that personally we must help solve our own, and the general problem, the better. We are encouraged to see that the Northern Baptist Convention has sent out a call to the churches that must needs have a steadying influence upon the character and helpfulness of its people.

Doubtless other great organizations have or will do likewise. A marvelous opportunity is herein offered the Church "to show its real concern and link itself in practically with all the measures of relief . . . giving an outstanding demonstration of the reality of its brotherhood."

A problem like this before the American people—involving more than half its entire population—must command the best consideration the nation can bring to it.

What can we do about it? Of course very few of us who read these columns can do much. If there are any employers among us, they will go their limit—they should—in keeping their particular business going and making it do its utmost to furnish a living to the largest number possible. Working people themselves must be willing to share—if possible—their employment with others. Striking examples are not wanting where this is being cheerfully done. But as the *Presbyterian Advance* points out, "still more of this mutual help and sacrifice on the part of all classes, employers and employees, must yet be exercised while we are squeezing through these hard times."

It must not be forgotten that those who are in actual want must be cared for. Everywhere churches, clubs, legions, and various other organizations are getting supplies and resources together to meet the needs immediately upon us. No one should turn a deaf ear to appeals for this brotherly service as it comes along. It would be a burning shame for men to starve to death or suffer with cold in a Christian land and in the days of ready communication and swift transportation. "If we will all go to our limit in this work of mutual help and sacrifice, we will be doing something very immediate and practical to meet the present emergency."

What of Tomorrow? To meet a pressing, immediate situation is not enough. It would seem possible for our astute business men to find out what the trouble is and also find a remedy. Then certainly the cure can reasonably be looked for.

It has been cheap and easy to lay blame upon certain classes and make extravagant charges against capitalism. No cure can be expected suddenly or quickly to be ef-

fectured. Some hopeful suggestions are being put forward and to some extent tried out.

Stabilization of production and employment, we understand, is growing in favor and in practice. A report recently issued by a committee of the Chamber of Commerce of the United States, "is based on sound business judgment and promises much." For example, "it is proposed that industrial concerns establish reserves and organize unemployment benefit systems." If it is practical to build up great reserves to insure dividends, why not to insure wages? Isn't there a saying, "What is sauce for the goose is sauce for the gander"?

A Moral Implication We are beginning more and more to realize that there is a personal, moral responsibility here that must be accepted by each of us.

Roger Babson before a group of Y. M. C. A. workers is quoted as saying, "Business depressions are caused by dissipation, dishonesty, and disobedience to God's will, a general collapse of moral character. Statistics show this plainly. They also show how business depressions are cured . . . by moral awakening, spiritual revival, and the rehabilitation of righteousness." The *Watchman Examiner* from whose pages the above words are taken goes on to say, after giving some well known statistics, "We are raising a generation without the restraining influence of religion, while many of these splendid youth and maidens are being poisoned with the soul-destroying pagan philosophy of naturalism in many of our schools of higher learning. . . . The sins of our political life as a nation are on the ascending scale. . . . Bribery and corruption are evidenced in many of our courts of justice, until many good people have lost faith in the government. Dishonesty, greed, and lust have eaten like a cancer into society. Immorality, vice, and crime are on the increase. . . . Lawlessness stalks abroad in daylight, robbing, killing, kidnapping, and violating every law of God and man.

"God still rules the world. In the past he has withheld natural blessings and permitted the correcting rod to fall upon nations and men in national calamities as a purifying judgment when they have forsaken him and pursued their own folly."

Sacred and profane history, the editor points out, are not wanting in testimony that depressions follow periods of moral lapse and irreligion, which is sin. They have been roots and causes of overthrow of nations in the past—have we any guarantee against similar results in America? We need to learn, "Righteousness exalteth a nation." As the individual, so the nation. It would seem, then, that individually we shall approach the solution of the problem by putting our own individual hearts and lives in order. It is a time for faith in God—a time to call ourselves back or ahead to more loyal discipleship with Christ "that we may have his mind in us to do his will." As the *Presbyterian Banner* urges, let us "go slow in attempting to find the cause and cure of this depression, but go strong for upholding and stimulating the spiritual life of faith and courage that must carry us through."

"Attractions" of The Ministry Last week considerable editorial space was given to "Ministers Needed" and "The Call to the Ministry." The writer does not feel that any apology is needed for this. Rather should one explain, if possible, why more space is not taken and a larger emphasis given to the calling of God to the work so much in need of consecrated men and women. Much stress in the mentioned editorial was given to the inner urge and divine nature of the "call," without which one would not be justified in entering the ministry. In this editorial the writer wishes to speak of some other things which may have a legitimate bearing upon one's "call." These suggestions are gathered up here under the head "Attractions of the Ministry."

AN ASSURED INCOME

The financial returns in the ministry are usually far below those of callings demanding a preparation equivalent to that of a college and theological training. But for the most part a comfortable living is assured and a regular, stated income is a matter not to be despised at any time. In times of economic depression and "no job," it is comforting indeed. Usually before the young minister is through his school work he has been invited to some pastorate where he can begin work at once upon graduation.

Certainly, such will not be the motive of entering the ministry, but it seems to the writer to be a perfectly legitimate attraction.

AN INTELLECTUAL CALLING

The ministry offers privileges of leisure for study, wide reading, and spiritually intellectual pursuits as afforded by no other vocation. The opportunity for Bible study itself and the enrichment of mind and spirit through close contact with such spiritual resources is ennobling and uplifting. Other literatures offer great joys and pleasures, but the Bible is the rich treasure that anyone may rightly covet. "Prophets, poets, and apostles were men of religious genius who were sensitive to every breath of the Spirit, lofty mountain peaks that early caught the light of God's face and reflected it down upon their fellow men. To live in their companionship and to learn to see their visions and throb with their aspirations is a high privilege and inspiration."

A TEACHING VOCATION

The intellectual life is not an end in itself, but that one may have whereof to impart to others. Someone has said of impartible knowledge that it is twice blessed—it "blesses him that gives and him that takes." Forced constantly to explain clearly and definitely to others, the minister learns more, gains, and grows by it. What a joy came to the writer, some years ago, when he had opportunity to explain some of the great fundamental teachings of the Bible to one who had recently become a Christian without any religious training or background. The man was hungry to know, and hung on every word spoken in answer to his many questions. As this young father apologized for taking so much of a busy pastor's time, he seemed surprised when the pastor said, "You are giving me one of the best times of my life." There is nothing more satisfying than to impart knowledge of Jesus to hungry, inquiring minds and hearts. Added to this is the joy and satisfaction of seeing souls develop and grow. To lead such into new fields and introduce them to loftier visions is among the greatest joys and highest privileges. As the man of God forges the message from God upon the anvil of the pulpit, for the moment his joy seems complete.

A WINNER OF SOULS

"He that winneth souls is wise." What greater attraction than that of winning men and women to eternal life? Such pales the task of him who works in wood or marble or on canvas. It is a task greater than that of the lawyer or doctor. The former is winning a case, the latter saving a physical life, while the minister is winning a case, healing a patient, and *saving* a soul. His task is that of persuading his hearers of their lost condition in sin, their need of a Savior, and convincing them that Jesus Christ is able and mighty to save. "When prejudices have been broken down, difficulties removed, indifference broken up, and a soul has been led to accept Jesus Christ, there comes to him a sense of holy satisfaction greater than ever can come to a lawyer or physician." This work is not confined to the pronouncements from the pulpit, and on one day of the week, but is a matter of continuous effort, day by day, in the man's daily personal contacts and relationships with his people and with all whom he may meet.

To few other men is given such a wide acquaintanceship and opportunity for forming precious friendships that continue with him through life and constitute some of his greatest treasures and richest joys. "The pleasure of helping souls transcends the mere satisfaction of success." The ministers of Jesus the Christ who "endured the cross, despising the shame," following him, may go forth with weeping bearing precious seeds, but they shall doubtless come again with rejoicing bringing their sheaves with them.

Space does not permit more than mention of such attractions as "building the brotherhood," helping establish the kingdom of God, social service in the community, joys of leadership, and being *one* of a great fellowship. The writer would close as he began this last editorial, "He that winneth souls is wise," and "they that turn many to righteousness shall shine as the stars forever and ever."

Edison Dead Thomas A. Edison, the inventor, is dead. After several days of gradual decline, days in which people from every corner of the earth were interested, he passed quietly into the unknown. Death

occurred at his home in West Orange, N. J., Sunday, October 18. The funeral services were on Wednesday, the twenty-first, which was the fifty-second anniversary of his perfection of the incandescent light, termed by many as his greatest contribution to the human welfare.

The whole world mourns the going of Mr. Edison for he was one of its very greatest benefactors. His marvelous inventions over a long period of years captured the imagination as his companionable and sociable nature endeared him to his many friends. The *New York Times*, October 19, comments as follows:

It seems at first as though some mighty and creative force had ended. It is not ended. It is continued and transmitted immortally. As he profited by his predecessors, so will his successors profit by him. If nothing can take the place of or soften the regret for a warm human presence, let us think what an earthly immortality is his. Every incandescent light is his remembrancer. Every power house is his monument. Wherever there is a phonograph or radio, wherever there is a moving picture, mute or speaking, Edison lives. Of him and no man else may it be truly said that "his fame folds in this orb o' the earth."

The Eskimo on Bering Strait, the Kirghiz of the steppes, East Indians in remote villages, Moors of the town, and Bedouins of the desert, east, west, north, south, all the tribes of men, owe a harmless pleasure, a quickening of the imaginative pulse, to the incomparable magician. He is the god of safety to seamen and riders of the air. He is the universal lamplighter. Multitudinous homes and buildings and streets shine every night in his praise. He has illuminated and broadened the use and wont of life. How many men and women he has set to work in the industries sprung from his brain is beyond estimation. Between the time of our grandfathers and our own he has transformed the world. He has added immeasurably to the comfort, enjoyment, and productivity of mankind.

The key to the understanding of this great mind is to be found in his forward look. While some devote their attention to the past, others to the present, Mr. Edison declared of himself, "I am not dwelling on the past . . . nor on the present . . . but I am always thinking of the future and of the still unknown advances which may be made by scientific discovery and invention."

Mr. Edison was a living personification of his own philosophy on genius. Genius, he said, is one-tenth ability plus nine-tenths hard work. At least added to his natural

endowments was the genius for close application and almost endless hard work.

While all are the poorer for his passing, everyone is the richer for his having lived.

RELIGIOUS LIFE COMMITTEE

SECOND LETTER FROM THE CHAIRMAN

At the first meeting of the Religious Life Committee of the Seventh Day Baptist General Conference other matters were considered besides that of "friendly visitation" about which the readers of the *SABBATH RECORDER* have already heard. You will hear about these other things later, but just now we are anxious to do all we can to encourage the churches to begin that visiting about which we have been talking. And some talking in the interest of this proposition has been going on in many sections of the denomination, to our certain knowledge.

Rev. H. C. Van Horn, a member of the committee, has talked with four of the pastors of the Central Association who came together at his invitation for that specific purpose. Rev. E. E. Sutton, another member, will confer with the pastors of the Southeastern Association very soon, if he has not done so already. The chairman of the committee had a conference with the pastors of the Ohio and Michigan churches at White Cloud, Mich., recently, and with the pastors of the churches of southern Wisconsin at Milton, Wis. He also called together at Berlin, N. Y., at the time of the Yearly Meeting of the New Jersey, New York City, and Berlin, N. Y., churches the pastors of this group for consultation on this same matter. At Milton and Berlin laymen were present.

One of the purposes of this personal interview on the part of a member of the committee with a group of our pastors is to get the mind of these brethren with reference to the proposal for friendly visitation among the membership of the respective churches, and to receive suggestions as to how to inaugurate the movement. Judging from the reaction of the pastors as far as we have heard from them it would seem that the president of Conference has struck a very responsive chord in the hearts of all in his idea of promoting Christian fellowship by the old-fashioned method of neighborly visiting.

While all have seemed to accept the proposition with favor, some have gotten a somewhat restricted idea of the matter at first, thinking it to be rather in the nature of a campaign of immediate evangelistic intent and purpose. However, when the wider and more fundamental nature of the thing proposed is understood, in some cases at least, *more* enthusiasm has been expressed. Perhaps readers of the RECORDER will be able to get a better idea of what we mean by this movement if we share with them some of the things said in certain of our conferences.

WHITE CLOUD

We were interested to learn at White Cloud that one pastor had anticipated the thought and action of the Religious Life Committee and of the president of Conference, and had already started just such a movement in his church before he received our first communication. In fact he had had two meetings already of members of the church to work out a method of procedure. The idea came to him while he was on his knees in the strawberry patch. It is his plan to work through a general committee.

In another church of this group the activities committee consisting of twelve members will sponsor the work to start with. It was suggested here that "loyal members should visit each other first." The purpose of such a beginning of course is to avoid the impression that it is another effort on the part of the "loyal members of the church" to do something for the "marginal people." The thing that the church proposes to do affects all families equally, and in the same essential way. All are to visit and all are to be visited. It was suggested here also that nonresident members be not overlooked. Church bulletins should be sent to them where the church publishes a bulletin, and friendly letters should be exchanged.

MILTON

At Milton the whole matter of the social life of the church was discussed at length and quite thoroughly. It was said by one pastor that it often happens that there are people in the church who seem to find in some other organization than the church their warmest fellowship. For this the church may be to blame. In view of the

nature of the church, and the basis of Christian fellowship, the dearest ties of earth ought to be found in the church group. There ought not to be cliques in the church. I can do no better perhaps than to quote some of the things said in this group of four ministers and three laymen:

"It is a fine and happy thing to do." "Visit the marginal people, but get them to call on others." "The church should make a fellowship that is stronger than any other fellowship." "Have someone like John L. Huffman or L. C. Randolph (we have some such haven't we?) hold a revival meeting in the church and wake up the members, and then they will be friendly." "Get together those who are sympathetic with the idea, let them call on whomsoever they will, and report back to the group. Then let them call again, on others, and again, after a period of time, report. In that way no one will be 'sent' to make a call on some particular family. But as the visiting is continued, and as names of people who have been visited are read, it will be revealed that certain ones have not had a visit, and quite likely in time these, too, will receive a voluntary visit from someone."

BERLIN

New members have been received in one church of this group recently through friendly visiting. One church organized a "Mission Group" to carry on the work of distributing tracts under the direction of the committee on tract distribution of the Tract Society. It is proposed to use this group in promoting the movement. "Once begun, the idea will become contagious and the work will grow." "It will deepen the spirit of unity and love."

CONCLUSION

The purpose of these articles is to make clear the conception the religious life committee has with reference to the nature and purpose of this proposed friendly visitation in Seventh Day Baptist churches and church communities. When the object has been made clear we confidently leave the matter to be worked out by each individual church. The success of the movement will depend upon the interest and initiative of the local group, and upon the warm devotion and wise persistence of those who undertake to

carry it forward. We are not concerned with methods. Our judgment is that there should be as little organization as possible, with whatever machinery is necessary to success (and a certain amount of organization will be required) kept in the background.

We have already had encouraging responses from the letter sent out, and shall share with readers of the SABBATH RECORDER in an early issue of the paper some of the things that are being said on this subject of friendly visiting as proposed by the Religious Life Committee of the Seventh Day Baptist General Conference.

AHVA J. C. BOND,
Chairman.

SALEM Y GAZETTE

BY RANDAL STROTHER

While members of the Young Women's Christian Association at Salem College have spent most of their time this week in making preparations for the fall festival, held Tuesday night in the gymnasium, members of the Young Men's Christian Association have been actively engaged in initiating their second year of boys' work in and around Salem.

The boys' work carried on through the efforts of the young men's organization in the past two years is so arranged that they will be benefited in their physical, mental, and moral development. The work was started last fall when members of the association deemed it a worthy cause and one which it was the duty of the organization to sponsor.

This work of the Young Men's Christian Association has some notable characteristics. To begin with, leaders are appointed that have had experience in such work, practically assuring success. And this is one division of work for the Christian Associations with which the girls do not have much to do. The boys range in age from six or eight years up to the early teens, the time when girls are objects of aversion to them, especially as their leaders.

Resembling much the work carried on by the organizations last year, the club this

year is placed in four divisions for the boys. These divisions are in charge of Harold Babcock, a junior, of Friendship, N. Y.; Russell Kagarise, a junior, of Salemville, Pa.; Marvin Foster, a senior, of Pennsylvania; and Christopher Conley, a new student at Salem from Bridgeton, N. J. The leaders are so chosen that they will not all graduate at the same time and leave the work without the experienced sponsorship that it should have.

At the meeting Tuesday, forty boys turned out at a very short notice. The number in the clubs will probably reach the mark of one hundred, however, within the next few weeks. There was a total of near that number in the clubs last year. The Tuesday meeting was devoted to preliminary work and the arrangement of plans with the boys. After the work is started the boys will receive moral guidance and leadership in gymnastic exercises from the four sponsors.

Edwin Bond, president of the senior class, was elected fall prince in a new vote to break the tie between himself and another member of the degree class last week. Indications were, shortly before the fall festival, that it would be attended by a much larger number even than that of last year. Miss Wanna Ford, sophomore chairman of the program committee, declared at that time that nearly everything was ready for the big event.

A DAY OF PRAYER

From a message to the churches in a General Conference letter by the president, Corliss F. Randolph.—The Commission on International Justice and Goodwill of the Federal Council of the Churches of Christ in America, is about to issue a *Call to Prayer* for peace and disarmament for the observance of November 8, next, set apart for that purpose by the Administrative Committee of the Federal Council. Upon the invitation of the Commission on International Justice and Goodwill, the president of the General Conference is affixing his name to the call, and suggests that Seventh Day Baptist Churches observe Sabbath Day, November 7, as such a Day of Prayer. Full particulars, including a copy of the Call to Prayer, will appear in the public press in a few days.

MISSIONS

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

PAYING THE PRICE

Many things in this life are hard to attain, but the most or all of them can be had if we are willing to pay the price. This principle is never truer than when applied to missionary and denominational success. Let us look at the principle in its general application first.

Any young person can secure an education if he is willing to pay the price, as is demonstrated in hundreds of cases every year. A young person may have no money and no friends, he may not have good health even; but if he will, he can secure a good education and fill a useful and honored place. Men have gone into a new country, cleared the forests and produced fertile farms, and established beautiful homes when others failed, because they were willing to pay the price. Others have produced great and useful inventions after years of toil and under the most discouraging circumstances because they were willing to pay the price. People with the worst dispositions, the fiercest appetites for alcohol or the strongest lusts have conquered and made beautiful, Christlike characters because they were willing to pay the price.

The same truth holds good in respect to missionary work and the establishing and building up of churches and the denomination. The Church of Christ has always fought against superhuman odds and foes, but it has always triumphed when Christ's disciples have been willing to pay the price and use the forces at hand. The missionary on the field can get results if he is willing to pay the price. And what is that price? It is hard, patient, loving, consecrated work.

It is Christ's purpose, according to the Great Commission, that he be enthroned in the hearts of all men over all the earth and by this means that they be transformed, their lives beautified by his graces and energized by his infinite power. The Church is the organization which he instituted to

unite men in accomplishing this end. A denomination is made up of local churches. Its strength and efficiency is as the number, strength, purity, and consecration of its churches. The output of a factory is as the quantity and quality of its equipment; the output of a denomination is as the number and quality of its churches. Why has our China mission languished while the missions of other denominations by its side have grown with leaps and bounds? One reason has been the small constituency of churches to support it. Why has our denominational paper been crippled while the papers of other denominations have flourished? One reason has been the small number of churches backing it. Why have our denominational schools grown so slowly while schools of some other denominations have outstripped them? One reason has been the small number of churches to whom they could look for support.

All this shows that the success of a denomination depends on the number and efficiency of the churches composing it. To accomplish the task to which God has called us as a denomination necessitates increasing both the number and the efficiency of our churches. Seventh Day Baptists can establish and build up churches till they dot this continent if we are willing to pay the price. We have come short because we have not been willing to pay the price.

What is the price we must pay?

1. Complete abandon to the will of Christ whom we would enthrone in the hearts of all men. If Christ does not have the first place in our hearts, we cannot lead others to let him have first place in their lives. Most people are willing to follow Christ when his will corresponds with theirs; but when his will conflicts with theirs, many go their own way. Christ asks us to make a complete surrender to him that he may surrender himself, his love, grace, and power the more completely to us; but how prone we are to withhold the price.

This complete abandon includes the using of our money and time as his stewards. If we would consider our property as Christ's and ourselves as his stewards, there would be an abundance of money to carry on every denominational project and no one would be burdened; but too often all our

own wants are satisfied first and the interests of Christ's kingdom last. This complete submission to Christ includes a dedication of our time to him. Much time on the part of everyone is needed in the service of the church. Our stewardship should include our time. Perhaps the least we can do in this respect is to support the appointments of the church, and yet how much easier it is to attend a show than the appointment of the church. Perhaps the hardest thing to give up for Christ is our reputation. This is often required. The Christian may find himself in a position where he must choose between abandoning the helpless and imperiled in their hour of need or take their part and lose his reputation. Christ stood for the truth and helped the needy, even the fallen, at the expense of his reputation; so must every disciple of his if occasion requires. It is the part of the priest and Levite to go "by on the other side." Human pride desires to be popular, whether it is the side of truth, right, and Christ or not; but to succeed we must put Christ ahead of fame and popularity.

2. The price of success in building up churches includes teamwork. No small harm has come from a failure to work with other disciples and from pulling apart. Strife and prejudice grow up between people, and instead of working together they antagonize one another. On a certain occasion the writer had addressed a church, telling them of three possible candidates for pastor. He was no sooner through than up jumped a man who was trying to run the church and exclaimed, "I do not want Mr. —." When he was seated another man in the church arose and said, "I have my preference, to be sure, but I will support any one whom the church may choose." The spirit of the second man is the one that must exist in denominational work. Men do not need to cease doing their own thinking, but they must cease fighting one another. "Be sure you are right and keep still about it," was the advice given a husband on a certain occasion. It is a good rule in other spheres.

3. The price of success in the church and denominational work includes much time spent in intercessory prayer. There can be no success in the work of the kingdom without prayer—earnest, persistent

prayer. Christ said, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

It may be more difficult in some cases to establish and build up Seventh Day Baptist churches than others, but they can be founded and maintained till they cover our land if we are willing to pay the price. When we make Christ and his blessed will supreme in our lives, when we dedicate our time and money to him, when we are willing to work with others though things do not go our way, and when we consecrate much time to intercessory prayer, then the Holy Spirit attends our efforts and results must come. We are not alone any more than were the first disciples on the day of Pentecost.

MEN AND MISSIONS SABBATH

NOVEMBER 14-15, 1931

Those who read the religious press of other denominations have seen frequent notices regarding a "Men and Missions Sunday" and they may be wondering if Seventh Day Baptists are interested in such a movement. The movement was assured months ago that Seventh Day Baptists would encourage the promotion of such a day and the interests connected therewith. The laymen in over forty Protestant denominations are planning to observe the fifteenth of November as Laymen's Missionary day. Also the Foreign Missions Conference and the Home Missions Council are backing the observance of this day.

It is the twenty-fifth anniversary of the starting of the Laymen's Missionary Movement, and the Laymen's Missionary Movement was the centennial of the famous Haystack Prayer Meeting, at Williamstown, Mass., "when a group of Williams College Students, under the leadership of Samuel J. Mills, in the act of prayer pledged their lives to Christian service in foreign lands, thereby launching one of the great onward movements in the history of the Church." At that time, 1906, some of the leading laymen of the country came to feel that the time was at hand when laymen should unitedly give themselves to the mis-

sionary program as never before. On November 15, 1906, eighty men in the Fifth Avenue Presbyterian Church, New York City, met and started the Laymen's Missionary Movement. It resulted in laymen's meetings being held in many towns and cities throughout the United States.

This was a "movement" not an "organization." From the beginning it laid emphasis on missionary education. A great impetus was given to missions. Some things which seemed daring then were undertaken, and among them was the Every Member Canvass for missions, which amazingly increased the funds for missions and subsequently was the method adopted by others in promoting great interests, both religious and secular. To well-informed, consecrated laymen is to be given the credit of having produced the Every Member Canvass, which has revolutionized church finances.

The Laymen's Missionary Movement has never died. The men promoting it slacked their pace some during the months that the United States was in the World War; and when the Interchurch World Movement came just following the war, the Laymen's Missionary Movement gave way to it; but a Continuation Committee was provided, that the work might be continued. Since 1927 the movement has been more or less active again. The appointing of November 15, 1931, as Men and Missions day is an attempt on the part of leading laymen in our country to again give laymen a chance to put their best into Christian missions.

This day is to be observed in thousands of villages and cities and it is to be hoped that Seventh Day Baptists, so far as convenient, will join in the day.

Two things in the program for that day may be noted here:

1. Pastors are asked to make the morning service, the week-end of November 14-15, a men's missionary meeting. The sermon is to be a missionary sermon. Men are to be asked to furnish special music and a brief address or two on missions may be given by laymen.

2. On the afternoon of November 15, at four o'clock, Eastern Standard Time, all the men in a village or city are to be asked to assemble for a men's meeting on mis-

sions. Addresses delivered at these meetings will be broadcast as far as possible.

Many of our Seventh Day Baptist pastors may find the observance of this anniversary a helpful means of carrying out their desires in promoting missions.

MONTHLY STATEMENT

September 1, 1931 to October 1, 1931

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

<i>Dr.</i>	
Balance on hand September 1, 1931	\$2,324.47
Contributions through general missionary in Colorado	30.15
Dr. Palmborg	40.00
Mabel L. West	30.00
Mrs. M. Flansburgh, foreign missions	3.00
Julie Flansburgh, foreign missions	3.00
Onward Movement	613.90
New York City Church	10.00
Seventh Day Baptist Christian Endeavor Union of New England for Jamaica worker	20.00
Interest on checking account90
Income Permanent Fund	400.00
Franklin Browne	5.00
Memorial Board, D. C. Burdick, Bequest	75.00
Memorial Board, E. L. Babcock, Missionary Society	50.00
Memorial Board, E. K. and F. Burdick	40.00
Mr. and Mrs. Harry Shephard, foreign missions	15.65
Advanced loan	650.00
	\$4,311.07

<i>Cr.</i>	
Interest on note	\$ 75.00
Recorder Press, Conference minutes	103.51
Wm. A. Berry, August salary, etc.	30.00
D. Burdett Coon, August salary, etc.	195.79
Wm. L. Burdick, August salary	206.09
Wm. L. Burdick, clerk hire	33.33
Ellis R. Lewis, August salary	233.80
Verney A. Wilson, August salary	41.67
R. J. Severance, August salary	41.67
Clifford A. Beebe, August salary	50.00
W. L. Davis, August salary	25.00
John T. Babcock, August salary	16.67
E. H. Bottoms, August salary	25.00
A. T. Bottoms, August salary	25.00
James H. Hurley, August salary	50.00
S. S. Powell, August salary	41.67
B. I. Jeffrey, work on Pacific Coast	125.00
H. Eugene Davis, October salary	183.33
Ralph H. Coon, quarterly salary	193.60
Jay W. Crofoot, July salary	100.00
Industrial Trust Company, China draft	
Miss Burdick, salary	\$150.00
Dr. Palmborg, salary	140.00
Dr. Crandall, salary	150.00
Dr. Thorngate, salary	300.00
Thorngate children	125.00
Girls' School appropriation	37.50
Boys' School appropriation	125.00
Incidental Fund	225.00
Anna West, salary	200.00
Mabel L. West, salary	120.00
	1,572.50

Herbert Van Horn,* representative to Southeastern Association	50.25
L. R. Hart, balance of H. Eugene Davis' passage	609.37
Philip Browne, tax and insurance on Nebraska land	60.00
Wm. L. Burdick, traveling expenses	75.00
Bank of Milton, deposit Dr. Crandall's account	50.00
Woman's Board, Dr. Palmborg contribution	10.00
Alfred Mutual Loan Association, H. E. Davis' account	8.08

Prudential Insurance Company, H. E. Davis' account	9.99
Prudential Insurance Company, H. E. Davis' account	11.25
Treasurer's expenses	35.00
Total expenditures for month	\$4,287.57
Balance on hand October 1, 1931	23.50
	\$4,311.07

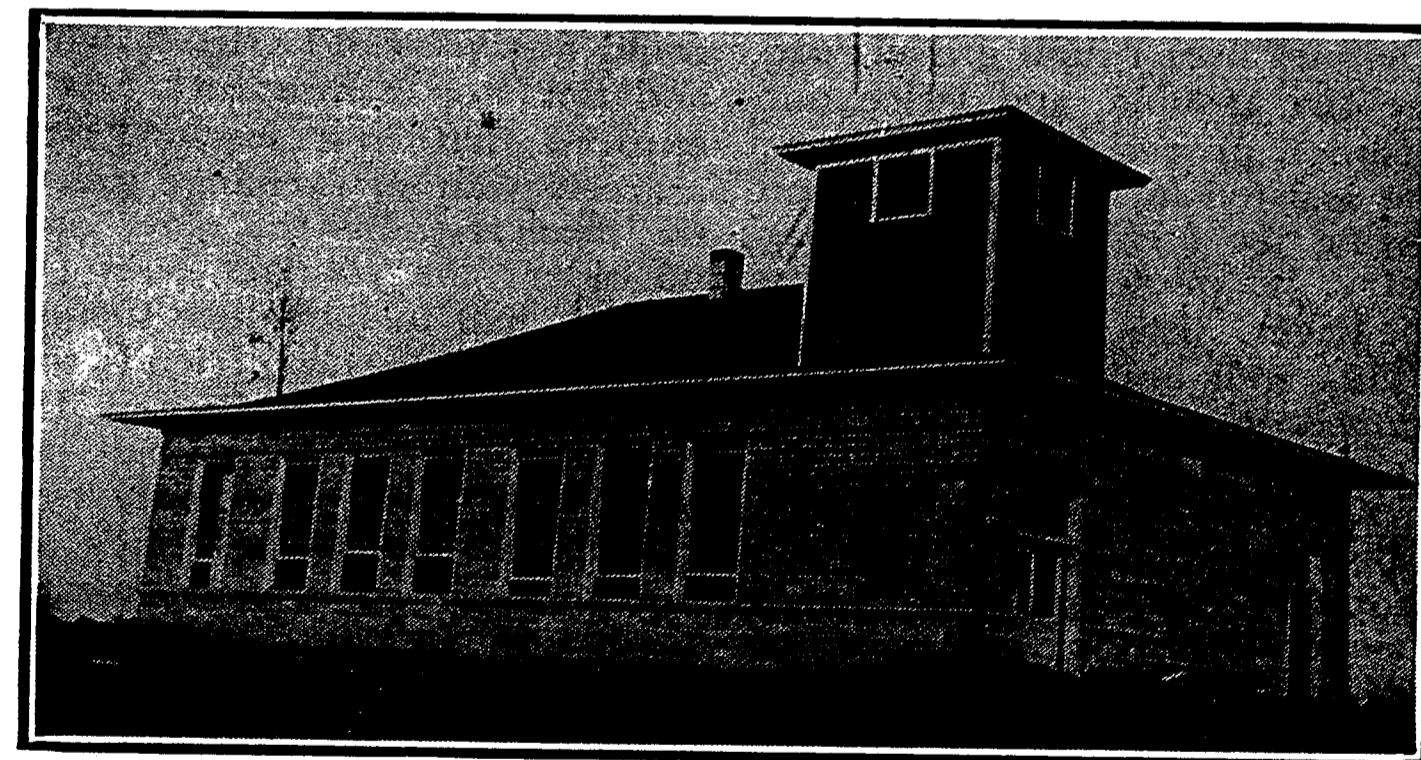
S. H. DAVIS,
Treasurer.

VISITING FOUKE

BY MRS. EDNA B. SANFORD

Perhaps valuable space in the RECORDER should not be taken for this article I have intended to write ever since our return from the Southwestern Association, when already the acting editor, who was present at the association, has, weeks ago, given such a splendid account of the meetings. However, there may be a few RECORDER readers, who, because of their former connection with the Southwest, may be interested in what I will term "just a friendly letter."

such a journey to a still hotter clime, the change of water, reaction of such changes upon the boys, whom we planned to take with us, and numerous other ideas made us feel that our dream would, after all, be only a dream. The morning upon which we decided to give up our cherished plans there came a letter from Pastor Severance, voicing the expression of the Fouke Church, which again changed our plans, and we said with one voice, "If they want us to come, we'll go, and trust in the Lord to be with us." Thus it came about that early Sunday morning, August 2, we started in a down-pour of rain. Very heavy showers, then intense humidity, and a hot, glaring sun in Ohio, made camp just beyond Mansfield a welcome sight, at dusk. Next morning we were awakened by the familiar cooing of the morning dove, and I whispered, "We are in the Southland," though our journey had but begun. With exception of the first day, weather for the next two weeks was truly in our favor. Wednesday morning found us



THE SEVENTH DAY BAPTIST CHURCH AT FOUKE

I wish first to voice my thanks to the three associations who made it possible for us to go. When Mr. Sanford was appointed delegate, someone at the meeting suggested that perhaps he could go by car and take his wife with no greater expense for the associations than one could go by train. It seemed like a dream come true that we should again be planning a journey to Fouke, but as the hot July days bore upon us, the thought of

stirring at three twenty, for we were hoping to reach St. Louis before heavy traffic began. However, because of a detour, we arrived in East St. Louis at eight-thirty, and enjoyed the full benefit of passing heavy, fourteen to sixteen wheel trucks, heavily loaded for the city market; and across the river, business was in full swing. A very long detour in Missouri made us fearful lest we arrive in Fouke too late for the first session;

so that night, for the first, we traveled after dark along the straight, newly constructed road, or levees in the lowlands of Missouri to Pine Bluff.

This letter would scarcely be complete without telling you about our extra passenger. Indeed, we could have had a truck load most of the time, judging by the number "hitch-hiking," by day and by night. At a filling station, he came across the road, bundle under one arm, and said, "Where youse-all going?" We could scarcely tell him for just then another detour was in sight. After some discussion pro and con, among ourselves, we continued our way, but after talking over the situation, knowing (if what our pedestrian friend said were true) that he was anxious to get home to a sick wife in Louisiana, we decided to retrace the mile and take him with us. We found him sitting on a rail, with a most doleful expression, but his countenance beamed as we turned and swung open the door. "Youse-all haven't come back to get me," he exclaimed. "A friend in need is a friend indeed," and sometimes it works both ways. Detours over rough gravel road began to cause tire trouble, and twice our traveling companion proved a ready helper; at breakfast he assisted in making the camp fire and preparing the meal; being familiar with the country, he piloted us to a ferry over the Red River, thus avoiding heavy bridge toll. This well built, comely young southerner seemed in every way a gentleman; not an oath or slang expression came from his lips; no traces of tobacco could be seen. In the late afternoon he left us at Little Rock, hoping to be home a day or so later. With sincere words of gratitude, he thrust one hand into his pocket saying, "Now I got thirty cents, if youse-all will take it." Though unlearned in books, this was the type of true southern manhood.

A long, dusty detour late that afternoon brought us nearly to the end of detouring, and early next morning we were traveling at high speed over some of Arkansas' best roads, the new national trail which led through miles of tall, straight pine forests. What a gigantic task such roads must be in the construction! Soon we were on familiar ground although many changes in a large city like Texarkana can be made in the

course of ten years. Over the bridge and on the road to Fouke, but where was the old road, muddy and winding, over which we had taken many a happy ride behind mule teams? Now it was a smooth, gravel road in as straight a line as could be surveyed. No wonder we scarcely realized we were nearing home until we arrived. Yes, there was Miss Nancy (Mrs. Doctor Smith) at her gate to greet us, as only a mother can who has mothered her own as well as many a young teacher who has labored there. A few minutes later and two smiling faces greeted us at another gate. There awaited Mr. and Mrs. Pierce (at whose home we had so often enjoyed a Sabbath dinner) ready to show that same hospitality only this time to give us lodging, as well. Cotton fields surrounding us were of much interest to the boys, for they knew that the boys and girls whom we had passed on their way to school on these hot summer days would soon be having their vacation in order to help pick the ripened cotton.

Yes, we were a few minutes late at the first session Thursday morning, but how could one pass old friends with a "howdy" and not stop a moment? As much as we enjoyed that first session, truly we could scarcely wait to exchange greetings with all the dear friends—the older ones, seemingly no older; the younger ones (many former pupils) had to introduce themselves. Then too, there were new friends to meet—those from Little Prairie, Gentry, Hammond, and delegates from more distant points. These were busy days for the housewives, faithfully attending the meetings and entertaining different groups at meals. This afforded us an opportunity to become better acquainted with delegates and visit in the same homes which had once offered us that true southern hospitality.

However, we could not go back fully satisfied until many other friends (not members of our own church, but who had been especially interested in the school, the teachers, the community Christian Endeavor, or who had just given a friendly hand) had been visited. Thus the moments between sessions were crowded to their full capacity. It is indeed interesting to note the change ten years can make in children. Some are now in training, some have returned from col-

lege, others are teaching, or have some business profession.

I have written nothing of the heart-rending conditions which prevailed throughout Arkansas last year, due especially to drought, but of this you already know; however, you can realize how conditions have retarded education. One is impressed with the eagerness with which most of the young people are seeking higher education. This year, many plans for such have been frustrated, and many schools will be open for only a few months, as a very limited amount of funds is available.

The criticism has been made, and perhaps some may feel that because the Fouke Seventh Day Baptist School has closed, it has proved a failure. If any who read these words are in that state of mind, may I share with you the statement made (during our call that Friday afternoon) by one of Fouke's good citizens, a cultured woman who has sent her three children to our school, two of whom are teaching, one in college. "Why friends, I don't know what Fouke would ever have done without that school, and but see the teachers who have come from the school" (enumerates many). "Then there is the state commissioner of education, a graduate of your school, doing so much to further education. And the pupils have all seemed to make good. Perhaps there are some who haven't, but if so we forget them." Another splendid family has sent its three sons to our school; one now holds an important Public Service position in Tulsa, Okla., and is superintendent of a Sunday school of twelve hundred members; another is mayor of Fouke and a successful business man; the third is now a college student. How I wish I might tell you of our visit in this home, as well as in so many others. It is indeed an inspiration to meet these young people and hear the testimony of parents, who, though not connected with our church, feel grateful that our denomination has had men and women willing to sacrifice much for the sake of education, those willing to support big enterprises. Fouke has had its share of consecrated workers—those, I mean, who have labored there for years with little remuneration save the joy of serving others.

Great advances in educational lines have

been made in recent years throughout the state—there are no longer the little country schools, with unprepared teachers, holding sessions only a few months during the year. Arkansas is now dotted with fine centralized schools, well prepared teachers, and except in extreme cases, such as last year, schools are being well supported financially. I might add that though the centralized school at Fouke has had a large addition, it is still inadequate to accommodate all its pupils; hence classes are being held in two rooms of our building. The large front room with its new auditorium seats is still in use by our people for church service, and it was here the association was held.

Monday morning we again said farewell to the friendly people of Fouke and, stopping in Texarkana to look up and chat for a few minutes with two or three friends with whom we had once labored, we took our way northward. The change of route was due to the very kind invitation of Rev. E. R. Lewis, missionary on the Southwestern field, to visit Gentry. How happy we were to have one of the delegates from Gentry as our pilot, for our delay in Texarkana brought us into the heart of the Ozark Mountains after darkness had overtaken us. We had always supposed that western New York State could boast of a few hills, but this trail reminded us of the scenic railroads which in our younger days seemed so thrilling. Houses were few and far between, not much chance for a night's lodging; but why think of that when only two more hours would bring us to Gentry and to friends? At the honk of the horn the pastor's wife with her cheerful smile was at hand to greet us. How friendly those beds looked to sleepy travelers, that night! One of the happy memories of our trip will always be the delightful morning spent with Mr. and Mrs. Lewis and their fine family, two daughters and a son, also a Seventh Day Baptist young lady of Oklahoma, visiting there after returning from the association. Their well kept parsonage home, surrounded by gardens of vegetables and flowers, was truly a pleasant place to visit. After showing us the church building, Pastor Lewis piloted us about the town and surrounding districts. In no finer country, he thinks, could one wish to live.

Our journey homeward was pleasant, but

quite uneventful. We arrived home on schedule time, namely, Friday afternoon, August 14. The lasting impression of our experience was that though over three thousand miles had been covered, nothing but friendliness met us at every turn. Filling stations could well be termed "friendly stations," for every one in charge seemed eager to give of his best. Of course that's business, but such interest and friendliness seemed deeper than just thin veneer. The newspapers may try to make us believe that the world is all bad, but oh, there is so much of good in it, let us thank God for it, and do our bit to make it a brighter world.

Little Genesee, N. Y.

THE PACIFIC COAST ASSOCIATION

SEMI-ANNUAL MEETING

By a very urgent request of our associational president, Deaconess C. D. Coon, of Riverside, I became the SABBATH RECORDER reporter of this meeting of the association.

The semi-annual meeting of this association convened at Los Angeles, Calif., on October 10, 1931.

The attendance was large, and the programs were of a very high order.

The theme of the meeting was Christian Living.

Deacon James R. Jeffrey conducted the opening devotional services.

Pastor Hills gave words of welcome to those in attendance.

Very fine and appropriate music was interspersed throughout the day, in which both the Riverside and the Los Angeles churches rendered their parts.

During the Sabbath school hour, Brother P. B. Hurley spoke on the subject of The Christian Witnessing for His Savior, by his life and labors, in his home community.

Deacon C. D. Coon spoke of the Christian Bearing Such Witness Abroad, in missionary fields and elsewhere.

President Ben R. Crandall spoke on the subject of the Christian Witnessing for His Master, by his life and words, wherever duty might call him.

The Sabbath school hour was very fine and inspiring and seemed to touch all hearts present.

The morning sermon was a spiritually inspiring masterpiece, delivered by Pastor Hargis, of Riverside.

Adjournment for lunch.

The afternoon services were opened by prayer and several musical numbers. Then followed another masterpiece sermon. This was by Evangelist Lester G. Osborn.

Then followed the young people's hour. Its exercises were made up of many very excellent things. Limited space will not permit its full write-up.

But it is very gratifying to know and realize the high views, aims, and purposes of our young people, and their strict adherence to the divinely taught principles of true Christian living, called for by our theme, and the teachings of the Holy Word. These were strongly manifested in all the exercises of their hour.

They were so very earnest, straight forward, and consecrated in it all that it gave great inspiration and touched all hearts present.

No doubt our divine Master above will find places to use such devoted young people in his service. We look hopefully and expectantly, away beyond this meeting, into the future, trusting that our loving "God of all grace" may continually lead them in the "upward way," in which they at present appear to be well established.

There is a very pressing need for many more such devoted young hearts and lives that are dedicated to our Lord Jesus and his service, as world conditions surely indicate.

The last service of the day was a very spiritual testimony and prayer meeting, which was in charge of Rev. E. S. Ballenger, an expert leader of such meetings.

This closed a marvelously enjoyable, uplifting meeting of our association. We call it one of the very best ever held on the West Coast. We believe Divine influences from above inspired it, and through it came into the hearts and lives of those present, which will never die out, but remain as a part of our lives.

Sincerely yours in the name and service of our divine Master,

GEO. W. HILLS,
Reporter.

WOMAN'S WORK

MRS. ALBERTA DAVIS BATSON
Contributing Editor

MINUTES OF THE WOMAN'S BOARD

The Woman's Board met Sunday, October 11, 1931, at the home of Mrs. George B. Shaw, Salem, W. Va. Members present: Miss Lotta Bond, Miss Conza Meathrell, Mrs. G. H. Trainer, Mrs. E. F. Loofboro, Mrs. Okey W. Davis, Mrs. Edward Davis, Mrs. Harley D. Bond, Mrs. George B. Shaw, and Mrs. Oris O. Stutler.

Visitor: Mrs. B. W. Kenney, Battle Creek, Mich.

The meeting was called to order by the president. After the reading of Psalm 139, prayer was offered by Mrs. Kenney.

The minutes of the last meeting were read.

Receipts for the month—Onward Movement, \$16.24. No disbursements. Balance October 11, 1931, \$119.89.

It was voted that we accept the resignation of Mrs. Eldred H. Batson as board member, but ask her to continue as editor of the Woman's Page of the SABBATH RECORDER for the Conference year.

It was voted that the nominating ballot be made the elective ballot and the secretary cast a unanimous vote in favor of Mrs. S. O. Bond as member of the Woman's Board.

It was voted that the nominating ballot be made the elective ballot and the secretary cast a unanimous vote in favor of Mrs. Okey W. Davis as treasurer of the Woman's Board.

Correspondence was read from Mrs. Carl Sheldon, Albion, Wis.; Mrs. A. L. Davis, Little Genesee, N. Y.; Mrs. Mary West Moore, Riverside, Calif.; and from the Federation of Woman's Boards of Foreign Missions of North America concerning the International Disarmament Conference to be held in Geneva in 1932.

It was voted that the corresponding secretary secure petitions to the International Disarmament Conference for the use of the societies of the denomination.

Voted that Mrs. M. G. Stillman be asked to act as associational secretary of the Northwestern Association to take the place of Mrs. Sheldon, who resigned.

It was voted that the associational secretaries of the other associations be re-elected.

It was voted that the board sponsor a contest to be conducted through the Woman's Page, similar to the one sponsored last year.

It was voted that the chair appoint a committee to consider the contest work.

These minutes were read and approved. Adjourned to meet with Mrs. Okey W. Davis in November.

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

THE RESPONSIBILITY OF THE COLLEGE IN CHRISTIAN EVANGELISM

BY DORIS H. FETHERSTON

(Paper read at the Northwestern Association)

I feel very incapable of speaking upon this subject. Perhaps in order to realize the responsibility that rests upon the college in this matter of Christian evangelism we should consider the group of people with which the college deals.

Let us divide the student body into two main groups, Christians and non-Christians. Understand—by this I do not mean church members and those who are not. Nor do I mean that the non-Christians are "bad." Perhaps I can explain it best thus—I was brought up in a Christian home, always went to church and Sabbath school, Junior, and Christian Endeavor, and enjoyed going. Some might think that I needed no change of heart to make me a Christian. Nevertheless there came a time when my mind could really grasp something of what it means to live in accordance with the teachings of Christ. After thinking seriously about it, I was ready to stand forth and say that I would try to live as I thought Jesus would have me. It was a very definite experience and I believe one that has to come to each of us before we can say we are Christians. So, the Christian group

contains those young people who have had such an experience; the non-Christian group those who have not.

Then let us take the first group and divide it again. I believe that some young people of college age have a big enough conception of God our Father and have put their faith in those things which are unchanging so that anything that they may study in college will strengthen rather than undermine their faith.

The second section of this Christian group has been taught to believe every detail of the Bible. Then when they make a further study of science they can't, for some reason, correlate the two. And when they have to give up a few unimportant beliefs they are ready to throw away all the Bible. For example, I knew a girl in college who was a senior and in my Bible class. One day the incident that is related in Joshua 10: 12, of God allowing the sun to stand still in the heavens, was brought to our attention. In the light of her knowledge she simply couldn't conceive of the sun actually standing still. When we were leaving the classroom she said to me, "Really, I don't know what to believe!" Surely, that girl needed some person who could help her to find the important truths to cling to. There are many others in her predicament, and certainly the college should feel responsible and give them all the help possible.

Now let us consider the non-Christian group. Perhaps we can divide them into three sections: First—those who have been brought up in non-Christian homes, or even in homes where the parents are Christians, but still where this matter of Christian living has never been brought out in the open, discussed freely, and made an important thing. This section is perhaps easiest to work with for they are interested when given a chance to be. Second—the indifferent section. This section probably takes in the greatest share of the non-Christian group. Somehow they cannot see the importance and need of faith in God. They have no desire to really do bad things, but everything seems to go along so gloriously without bothering about Christ's teachings. This section and the last section are the hardest

to work with, I think. This last section we will call the rebellious ones. I believe it's hard to tell just what is in their minds, but somehow they seem to have no use for God in their scheme of living.

Now—look at the tremendous task! The greater share of young people that are in the colleges of our country for nine months each year need friendly help in order to find Christ and his way of life.

First, I think, we cannot put too much stress on the fact that our teachers must be consecrated Christians. If I wanted to learn to play golf I should become associated with someone who had at least seen a golf club and ball. And unless our young people come under the influence of those who know Christ we cannot expect them to know him.

Y. M. C. A. and Y. W. C. A. work is fine for some young people. There are some to whom the group work does not appeal, but there are many others to whom it does.

I think there is nothing like the influence of a truly Christian personality. So some of the responsibility falls on the young people in the college who have become settled in their faith. They, by being friends—really close, personal friends—of some in these other classes may be able—not, perhaps by word of mouth, but by daily example—to show what happiness may be gained by trying to live according to the teachings of Jesus.

OUR THEOLOGICAL SEMINARY

Ten persons are doing work in connection with the seminary. Five of these are Sabbath keepers. Two Sabbath keepers are students in residence and three are correspondence students. The five first day students are all students in residence. Another Seventh Day Baptist intends to join one of our classes if circumstances permit.

A. E. MAIN,
Dean.

With a collection of 4,103,000 books and pamphlets, 1,160,000 maps, 1,060,000 pieces of music, and nearly 500,000 prints, the Library of Congress, Washington, District of Columbia, is second in size only to the Bibliothèque Nationale in Paris, France.

—*Watchman-Examiner.*

YOUNG PEOPLE'S WORK

WORLD PEACE

Christian Endeavor Topic for Sabbath Day,
November 7, 1931

DAILY READINGS

Sunday—Creating a peace ideal (Col. 3: 5)
Monday—Being honestly peace-minded (Jas. 3: 17, 18)
Tuesday—Breaking down race barriers (Eph. 2: 13-22)
Wednesday—Disarmament (Ps. 46: 9)
Thursday—Avoid controversies (Prov. 25: 8)
Friday—Spread good will (Luke 2: 8-14)
Sabbath Day — Topic: Our share in making world peace permanent (Isa. 2: 2-4. Armistice day)

BY NEAL D. MILLS

At the close of the World War the nations agreed in the Treaty of Versailles and in the Treaty of Berlin that Germany was to be disarmed "in order to render possible the initiation of a general limitation of armaments of all nations. . . ." Thus relieved of the burden of military preparations Germany threw all her men and money into industry and was the quickest nation to recover from the effects of the war. How much better it would have been if our own and other governments had followed the example of Germany and not weighed down their people with war taxes!

Upon the Christian citizens rests the responsibility for determining how far the United States will co-operate with other nations in reducing armaments and organizing for peace. Ours is the most powerful and most secure nation in the world. It should lead the world in disarmament, thus proving our sincerity and good will, and removing the fears and suspicions of other nations.

Militarists are flooding our country with war propaganda. They are trying to build up fear and suspicion so that people will consent to the spending of millions of dollars for "defense." If we are fair and square with other peoples there is little danger that we shall ever need to fall back on military defense.

The League of Nations and the World Court were created to settle all international troubles. Why not make them our defense?

Congress voted six years ago to join the World Court; all there is left to do is to sign the papers. We should urge our government to take its place immediately among the nations who are working out their problems together through peaceful means.

As Christians we must demand reduction of armaments because Jesus, by precept and example, refrained from physical combat and exalted peace, justice, brotherhood, forgiveness, patience, faith, and love.

As churches we must demand disarmament because, under the leadership of the Prince of Peace, we seek to establish good will and the universal reign of brotherhood.

As citizens we must demand disarmament because our government has solemnly renounced war and pledged to fifty-seven other nations to seek the solution of every controversy only by pacific means.

QUESTIONS

1. What nations in history have attained permanent peace and national security through ever-increasing armaments?
2. Did the World War bring permanent peace and a guarantee of security to any of the contending nations?
3. What nations in the late war could not justify themselves as acting in self-defense?
4. Which would endanger a nation more: to excel all others in increasing armaments, or to excel them in rapidity of disarmament?
5. Do missionaries help or hinder world peace? How?
6. Why is the Christian West more warlike than the non-Christian East?

QUOTATIONS

"International confidence cannot be builded upon fear—it must be builded upon good will. The whole history of the world is filled with chapter after chapter of the failure to secure peace through either competitive arms or intimidation."

—*Herbert Hoover.*

"Out of the war came victors and vanquished. It is for the victors to set an example to the others . . . so that these others shall at last understand and open their hearts to the hope of peace and to peace itself." —*Foreign Minister Briand.*

"Until the world is disarmed peace will be insecure. Work done for disarmament is work for consolidation of peace."

—*Foreign Minister Dino Grandi.*

"Do the peoples wish for disarmament? Only they can give an answer to that question. . . . The last word is with the peoples of the world."

—*Lord Cecil.*

Alfred, N. Y.

STEWARDSHIP IN CHRISTIAN GROWTH

BY ANNIE MITCHELL

(Little Prairie Junior Christian Endeavor)

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

Christian growth begins in the home, first as talents. God gave us talents, and we ought to use them to the very best service we can. If we hide our talents, they will not grow; we must use them to the best service. Our talents do not belong to us; they are God's. He gave them to us in order that we might help each other. It's like the parable of the talents. God gave one man five talents, he used them, and they grew. When he was through he had ten talents. The other man had only one talent and he buried it. When he was through he had only one talent. He had to use it to make it grow. That's the trouble in the world today. Too many of us are hiding our talents and not using them as God would have us to do. We are hiding our Lord. Sometimes when we meet a stranger we wonder if he or she is a Christian, and we sometimes ask about it. But the thing we should do is to "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

Nady, Ark.

THE C. E. PRAYER MEETING A MEANS TO CHRISTIAN GROWTH

BY LURA MAE FITZ RANDOLPH

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

The one great commandment set forth in the New Testament is this: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself." Luke 10: 27.

Love, the religion of Jesus Christ, is an easy word to say, but it is a hard one to

find and keep. Perhaps one of the most important of all methods of finding the love of Christ, and growing in it, is through the weekly Christian Endeavor prayer meeting. There, one grows in the love that is Christ's own expression of himself.

We grow in love of God. It is impossible to really love a person whom we do not know; we may know of him, his great personality and wonderful works; we may admire him, respect him, even fear him; but until we know him as a person, find his personality and power ourselves, we do not love him.

Neither can we love God without a personal knowledge of him. Any unsaved man may admire God's wonderful handiwork, may respect and fear his power, but only a Christian who knows Christ the Savior, and God the Father, can love the Lord.

When we have found a good and great friend, we love him more as we know him better and longer.

God is our friend, the greatest friend one can possibly have, and we grow in love of him as we know him better and longer.

The Christian Endeavor prayer meeting is one of the best places to go to get acquainted with your God and your Savior. Prayer will help our growth in Christlikeness better, perhaps, than any other one thing. Through prayer we learn to know and love God, and to find out his plans for us. The song service, always a most important part of any Christian Endeavor prayer meeting, brings us nearer to God and helps our growth immensely. Go to Christian Endeavor prayer meetings to find your God, to learn to know him, and to grow in love of Christ.

At the Christian Endeavor prayer meeting we grow in love for our fellow men. The communion which the meeting affords us with others of like faith and interests is invaluable. There, we find the best of all our friends, and learn to love them for their good points. This love grows with the frequency of our attendance at the meetings, helping us to keep the second part of the great commandment — "Love thy neighbor as thyself."

So go to the weekly Christian Endeavor prayer meeting as a means of growing in Christlikeness—love.

Texarkana, Ark.

AMERICAN SABBATH TRACT SOCIETY—MEETING OF BOARD

The Board of Trustees of the American Sabbath Tract Society of New Jersey met in regular session Sunday, October 11, 1931, at 2 p. m., in the Seventh Day Baptist Building, Plainfield, N. J., with President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, Alexander W. Vars, Herbert C. Van Horn, Asa F' Randolph, Mrs. William M. Stillman, William M. Stillman, Orra S. Rogers, Esle F. Randolph, Irving A. Hunting, Edward E. Whitford, William C. Hubbard, A. Burdet Crofoot, Mrs. Herbert C. Van Horn, Everett C. Hunting, Jesse G. Burdick, and Business Manager L. H. North.

Visitor present, Professor Alfred A. Titsworth of Alfred, N. Y.

The meeting was called to order by the president. In the absence of the secretary, Winfred R. Harris, the assistant recording secretary, Asa F' Randolph, acted as secretary of the meeting.

Rev. Herbert C. Van Horn led in prayer, all standing meanwhile.

President Randolph welcomed to membership and duties and privileges of the board two new members who were present, namely, Mrs. Herbert C. Van Horn and Everett C. Hunting.

The report of the corresponding secretary, Herbert C. Van Horn, was presented and read by him as follows:

REPORT OF CORRESPONDING SECRETARY OCTOBER 11, 1931

The report of the corresponding secretary for August was written while he was upon his vacation. While returning from West Virginia the secretary went to Salemville, Pa., and presented the interests of the board, speaking to a goodly company of interested people concerning the work of the denomination. A message was delivered on Seventh Day Baptist Publications and Responsibility. But little interruption to editorial work resulted from the secretary's short vacation. Since returning his time has been largely occupied with editorial duties. No correspondence of significance has been received.

Work on the calendar has progressed but slowly. Some clerical help has been had, but it would seem desirable and advisable, since the secretary is occupied so fully with extra duties, that he be relieved of all further responsibility for the calendar this year.

For obvious reasons it has not been possible to make out a program for the field work of the secretary for the year ahead.

The secretary held a conference, Thursday night, October 8, with the pastors of the Central Association, at DeRuyter, N. Y. Four of the five pastors were present. The secretary carried a message from the Conference Committee on Religious Life of the Denomination, a message which the president of Conference is exceedingly anxious shall go to all our pastors and churches. On Friday night the secretary attended a prayer meeting in which he had part, and on Sabbath morning spoke at the DeRuyter church when fifty-five people were present. In an evangelistic message he sought to present a hopeful outlook for Seventh Day Baptist work as he sees it. "Watchman, what of the night? . . . The morning cometh." We believe light is breaking more and more upon an anxious and perplexed world. This is a time for every Seventh Day Baptist, every board and every board member to gird himself, conscious of the presence and strength of Jehovah, and go forth to the task.

Sincerely,

Your corresponding secretary,
HERBERT C. VAN HORN.

The foregoing report was received.

Mr. Van Horn made mention of the recent meeting in Plainfield of the Religious Life Committee of the General Conference, calling attention to the work being projected by that committee, including a circular letter prepared by the committee and now being sent to the churches.

Because of the pressure of his other duties, the corresponding secretary asked that he be relieved of the responsibility of the preparation and editing of our Denominational Calendar, now about to be printed, whereupon, by unanimous vote the request was granted.

It was voted that Miss Evalois St. John be asked and employed to complete the preparation for printing of our Denominational Calendar.

The treasurer, Mrs. William M. Stillman, present and read her quarterly report, which, having been audited, was approved.

Mr. Irving A. Hunting, chairman of the auditing committee, reported for the committee, that it has employed Mr. J. W. Hiebeler to audit the treasurer's accounts; that as yet no arrangement as to the expense of such audit has been made, but the committee will endeavor to make definite arrangements in that regard and report to the board at its next meeting.

Standing Committees.—Mr. Esle F. Randolph, chairman of the Advisory Committee,

reported a meeting held and matters referred to it considered.

Jesse G. Burdick, chairman of the Committee on the Distribution of Literature, presented and read the report of that committee as follows:

REPORT OF THE COMMITTEE ON THE DISTRIBUTION OF LITERATURE, OCTOBER 11, 1931

1. We recommend that a tract rack be sent to Mr. Carl Crouse, Calora, Neb., for his church, with the understanding that he co-operate in the work and plan of the Distribution Committee in its work of distribution, at a cost of \$15.

2. Mrs. H. Eugene Davis of Shanghai has asked for a set of tracts for China. We recommend that one hundred copies each of the tracts best suited for their needs, approximating one thousand tracts; two copies each of the books: "History of Seventh Day Baptists in Europe and America"; "Manual of Seventh Day Baptist Procedure"; "Sabbath History" (Bond); "Country Life Leadership" (Davis); and "Letters to the Smiths" (Rood), be sent to her.

We have in stock some thirty-four thousand tracts to be distributed.

Forty-one subscriptions to the SABBATH RECORDER have been secured since December 1, 1930.

Sincerely,

JESSE G. BURDICK,

Committee on Distribution of Literature.

The foregoing report was received and the recommendations contained therein adopted.

Mr. Alexander W. Vars, chairman of the Supervisory Committee, made verbal report of conditions generally at the publishing house.

At the suggestion of the chairman, Mr. L. H. North, business manager, made general statement of the curtailment of expenses which have been inaugurated in the plant.

Miscellaneous.—Upon motion of the treasurer, it was voted that in accord with the recommendations of the General Conference, by action at its recent session, this board take the necessary steps for bonding its treasurer.

Mr. Orra S. Rogers was instructed to procure bonding of the treasurer to the amount of \$5,000.

Asa F' Randolph was named as custodian of the treasurer's bond.

Minutes read and approved.

Meeting adjourned.

ASA F' RANDOLPH,

Assistant Recording Secretary.

AMERICAN SABBATH TRACT SOCIETY—
TREASURER'S REPORT

For the quarter ending September 30, 1931

ETHEL T. STILLMAN, *Treasurer,*
In account with the
AMERICAN SABBATH TRACT SOCIETY

Dr.

To balance on hand July 1, 1931:		
General Fund	\$2,581.27	
Denominational Building Fund	993.23	
Maintenance Fund	645.38	
		\$4,219.88

To cash received since as follows:

GENERAL FUND		
Contributions:		
July—individuals	\$ 8.00	
July—Onward Movement	417.88	
August—Onward Movement	369.63	
September—Onward Movement	191.66	
Collections—August	3.75	
Income from invested funds:		
July	1.00	
August	1.08	
Receipts from publications:		
"Sabbath Recorder"	572.68	
"Helping Hand"	354.35	
Outside publications	2.30	
Junior Graded Helps	20.25	
Intermediate Graded Helps	3.15	
Tract depository	30.82	
Calendars	.50	
Contributions to Special Sabbath Promotion work	125.01	
		2,102.06

DENOMINATIONAL BUILDING FUND		
Contributions:		
July	\$ 19.75	
August	144.00	
September	50.00	
Income:		
Interest on note, Silas G. Burdick estate	21.00	
Sale, old storm vestibule	6.70	
		241.45

MAINTENANCE FUND		
Rent from publishing house	375.00	
		\$6,938.39

Cr.

GENERAL FUND		
Sabbath Promotion work:		
Holland—G. Velthuysen—appropriation	\$ 150.00	
British Isles, Mrs. T. W. Richardson—appropriation	25.00	
Special Sabbath Promotion work:		
A. J. C. Bond—salary	150.00	
Traveling expense	14.12	
Stationery	3.00	
Stenographic work	25.00	
Teen-Age Conferences—printing	5.27	
Camp—traveling expenses	158.06	
Board	28.00	
Salaries	110.00	
Printing	5.86	
		\$ 674.31
Expenses of publications:		
"Sabbath Recorder"	\$2,848.79	
Junior Graded Helps	3.40	
Intermediate Graded Helps	.41	
Tract depository	16.61	
Outside publications	4.65	
Denominational calendars	1.12	
Reports to Conference	121.61	
Material for Conference	5.50	
		3,002.09

Distribution of literature—expense	.25		
Miscellaneous:			
Traveling expenses to Conference, etc.	\$ 61.42		
Corresponding secretary:			
Salary	396.00		
Traveling expenses	159.88		
Stenographic work	2.75		
Printing	15.37		
Telephone	4.57		
Treasurer's expenses:			
Clerical assistance, etc.	65.00		
Telephone	3.50		
Income Annuity Gifts	459.50		
S. H. Davis—one-third sewer tax—Hannah Cimiano property, Westerly, R. I.	31.44		
Interest on notes, Plainfield Trust Co.	153.42		
		1,352.85	
		\$5,029.50	

By loan account equipment notes\$7,000.00			
Less amount repaid 5,000.00			
			2,000.00
			\$85,190.02
By balance on hand			1,061.80
			\$86,251.82

DENOMINATIONAL BUILDING FUND		
Concrete walk	\$ 81.36	
Concrete porch	11.52	
Lawn	80.00	
		172.88

MAINTENANCE FUND		
Janitor service, etc.	\$ 33.75	
Painting—material and labor	45.14	
Repairs to fence	18.00	
		96.89

By balance on hand:		
Denominational Building Fund	\$1,061.80	
Maintenance Fund	923.49	
	\$1,985.29	
Less overdraft, General Fund	346.17	
		1,639.12
		\$6,938.39

E. & O. E.

ETHEL T. STILLMAN,
Treasurer.

(Total amount of indebtedness—General Fund)		
Notes—Plainfield Trust Co.	\$6,500.00	
Overdraft—checking account	346.17	
		\$6,846.17

Plainfield, N. J.,
October 1, 1931.

Examined, compared with books and vouchers and found correct.

J. W. HIEBELER,
Auditor.

Plainfield, N. J.,
October 11, 1931.

DENOMINATIONAL BUILDING FUND		
To total amount contributed, and income, to July 1, 1931	\$78,925.37	
To contributions received during the quarter	213.75	
To income, including sale of old storm vestibule	27.70	
		\$79,166.82
To loan from Permanent Fund	\$8,485.99	
Less amount repaid	1,400.00	
		7,085.00
		\$86,251.82

Cr.

By expenses of building to July 1, 1931, as per last annual report	\$83,017.14
By expenses during quarter	172.88
	\$83,190.02

MINUTE OF APPRECIATION

We, the Executive Board of the Seventh Day Baptist Education Society, wish to put on record the following minute regarding the late Professor Alpheus B. Kenyon, our Christian brother and fellow worker, who entered upon the Life Beyond on September 15, 1931:

He was earnestly and constantly loyal to the interest of this society, whether as efficient treasurer for many years, or as director, or on important committees, or in any position in which he might be called to serve. We shall not forget or cease to appreciate his manly worth and loyalty.

It was ordered that this minute of appreciation be incorporated in the minutes of the meeting of this board, held October 11, 1931, and that copies of the same be sent to the family of our deceased brother and to the SABBATH RECORDER and the Alfred Sun for publication.

NEW YORK—FOREIGN

New Yorkers haven't always liked to have their city called "foreign" but if figures don't lie those of the federal census bureau surely prove New York foreign. According to the 1930 figures there are 2,283,400 foreign-born white persons in our city. In addition to this there are 2,788,625 native white of foreign or mixed parentage. This means that there are over 5,000,000 persons of foreign stock in New York City, which number is a pretty large share of the total population of the national metropolis. It is rather surprising to many of us to find that the persons born in Russia, who number 442,431, now exceed slightly the number of those born in Italy. Home mission agencies working in this city will do well to consider these figures.

—Christian Century.

Nothing is so contemptible as habitual contempt. It is impossible to remain long under its control without being dwarfed by its influence.—E. L. Magoon.

CHILDREN'S PAGE

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

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I am wondering how many of the RECORDER children have ever visited Roger Williams' Park in Providence. I have found it a very interesting place.

There are flowers in bloom the year around. The roses are especially beautiful. In a large pool there are several seals.

There are several different kinds of animals such as buffalo, deer, and monkeys. One of the monkeys had a mirror and kept admiring himself by looking into it.

There is a large building where mounted birds and animals may be seen.

There are several boats which may be used for short trips around the lake. The first time I visited the park the boats were very popular. This is a good place to spend a Sunday afternoon.

Sincerely,

ALICE BRIGGS.

R. F. D. 1, Westerly, R. I.,
October 13, 1931.

DEAR ALICE:

You have told the things about the park especially interesting to children, and I am sure most of the grown-ups will find it interesting as well; at least I have. The park must be very beautiful with its wealth of flowers. Our little town of Andover has been especially colorful with blossoms this summer. Flowers are among God's wonderful blessings which all can enjoy to the full.

Your monkey with his mirror makes me think of one of my brother's favorite jokes when he was a small boy. He would say, "Do you want to see a monkey?" and when one of his victims said yes, he would hold a mirror in front of that person's eyes. Not only monkeys like to admire themselves in a mirror. Let us strive to make our lives worthy of admiration in God's mirror.

I was pleased to hear from you again,

Alice, for I always find your letters well worth while.

Sincerely yours,

MIZPAH S. GREENE.

DEAR RUTH:

I put off answering your letter until this week so that I would "have more woom to sp'ead," as my boy used to say when he was quite small. I am so glad that you have joined the ranks of our RECORDER children. I am pleased, too, that you followed a recent suggestion and told us about yourself and family. Did mother tell you that my family can claim relationship with yours, since Mr. Greene and your Grandpa Witter are cousins? I hope other children will follow your good example, telling about themselves and family. It makes us all feel better acquainted, doesn't it?

I wish I could have taken the trip to Walworth with you for it was my old home. I was born about two miles from Walworth and spent fifteen years there. I do not get back there half often enough. Isn't Geneva Lake a beautiful place? I have seen the interesting points you mention, except, of course, Mrs. Davis' little wren. He must have been very cute.

Thank mother for her charming little poem, and tell her to please come again. Mothers especially will appreciate its truthfulness and beauty of thought. I am leaving room for it right here.

Sincerely your cousin,

MIZPAH S. GREENE.

HOW I FOUND GOD

I searched for God both near and far
In every clime and place.
I sought him on mountain, plain, and sea,
But never could find his face;
Till at last I decided to leave my quest
And just try to do my bit—
So I gave the children what worth I had
(Expecting naught for it).
But God knew my heart and he knew my need,
And so in his wisdom mild,
He gave me the key to a little child's soul—
I've found God in the heart of a child.

MRS. EVA WITTER HORTON

Lake View, Mich.

Write it in your heart that every day is the best day in the year. No man has learned anything rightly until he knows that every day is doomsday.—Emerson.

OUR PULPIT

ARMISTICE SERMON THE SOLDIER NOBODY KNOWS

BY REV. ALFRED W. SWAN

(Pastor of the First Congregational Church of
Madison, Wis.)

SERMON FOR SABBATH, NOVEMBER 7, 1931

Text—Hebrews 11: 4.

ORDER OF SERVICE

HYMN
LORD'S PRAYER
RESPONSIVE READING
HYMN
SCRIPTURE READING
PRAYER
HYMN
OFFERING
SERMON
HYMN
CLOSING PRAYER

[This sermon came into the editor's hand from a friend and has so impressed him that he asked permission of Mr. Swan to publish it in our Pulpit Department. Permission has been generously granted with the request that credit be given Dr. John Haynes Holmes of New York City "for the pattern on which the sermon is modeled." Doctor Holmes' version of the story is to be found under the title, "The Unknown Soldier Speaks." We are glad to make this explanation and are grateful to Mr. Swan.—EDITOR.]

"He being dead yet speaketh."

I

It happened the night of Memorial day. The railroads ran an excursion that weekend to Washington; and I took the chance to see the city I wanted most in all the world to see.

The massive federal buildings and the

great dome of the capitol were much as I had seen them pictured. The Japanese cherry trees had lost the pink bunting of their blossoms; but Washington's monument gleamed a shaft of marble white, and the memorial temple to the great Emancipator stood like silent alabaster down by the riverside. Yet what I wanted most to see was the Tomb of the Unknown Soldier, for he was a buddy of mine.

By mid-forenoon the processions were on their way out to the peaceful City of the Dead at Arlington, and I followed along. We drew up before the perfect memorial in stone at the crest of the hill, beautiful for situation.

There we were, the mighty and the lowly, the marine band, a military detachment, diplomats, with braid in full regalia, congressmen and senators with canes, the President, the orator of the occasion, school children of the city of Washington with their tribute of a wreath, fathers and mothers, some of them gold star mothers. One of them, though she was more timid than the rest, drew nearer than the others. I stood where I could see that she trembled just a little. And I thought perhaps her boy was one that had never been identified among the casualties, so that she wondered if this unknown one might be hers among the many motherless of the dead. But the guards, counting her unimportant, pressed her back into the crowd.

The speaker was declaiming then, and a battery of microphones was broadcasting his utterances to every corner of the land. After patronizing the boys in khaki, and making an allusion of delicate deference to the mothers that had given them up, he passed on to recount the magnificent fighting of those who had kept the world safe for civilization, democracy, and American prosperity. It was a great address and a moving one. I went away with the throngs back toward the center of the city feeling properly grateful for the sacrifices that made it possible for me to live so comfortably in free America and have a home and wife and children, and I found a vast satisfaction in myself that I had had a part in it all.

The afternoon I spent in sight-seeing about the great buildings which I had always wanted to explore. The experience was rewarding but wearying; and after dinner at

the hotel I sat down in the lobby to rest and to ponder over the mass of impressions I had received that day.

Picking up a current magazine I found a symposium in prose, contributed to by eminent historians, educators, editors, statesmen, and churchmen, attempting to sum up the meaning of Memorial day, and followed by a short anthology of poetry celebrating this High Day of the Dead.

The fatigue of sight-seeing began to overcome me by the time I had finished the articles. And it occurred to me to take a swing around the block to freshen up my brain. Even as I walked toward the door I could hardly shake off the veil that had come upon my senses. But once outside my mind cleared, and the invigorating freshness brought me a sudden impulse to see Arlington again. A taxi quickly brought me there. I went at once to the Unknown Soldier's Tomb, to see how differently it might appear at night, when there were no crowds about.

II

Apparently the sentry was kept on duty through the night. There he stood motionless in the moonlight, at a sort of parade rest at ease, leaning slightly on his gun. I noticed that instead of the smart chapeau the guard had worn in the morning, this lad wore an old tin trench helmet. I wondered what the reason. And when I got closer there was light enough to see mud was caked on his blouse and puttees. I wondered why the government so equipped its sentries even under cover of the night. Nor did this careless soldier come to attention or challenge me as I approached. He only stood there motionless.

So I said, "Hello there."

He said, "Hello yourself." But in the shadow there was apparently no motion of his lips. And there was an element of detachment about him, as if he were of another strata of the atmosphere than I. It made me feel strange, and rather took away my confidence.

But I said, "Who are you?"

He said, "I am the Soldier Nobody Knows."

"The what? You're not the—"

"Yes, I'm the Unknown Soldier. But nobody knows me. They think they do. They come out here in broad daylight, when I

am out of sight, and they think they know all about me. But they don't. Very few know anything about what I think about. If they would come out here in the silence of the night, they might find out a thing or two. The night of Memorial day each year I am permitted to come out and stand here. I have done it several times now. But no one has ever come to me before. It is very lonely out here at night. What brought you here?"

III

"Why, I was out here this morning, and I thought I'd just come out again and see what it looks like at night."

"Oh, so you were one of the crowd this morning? Say, I noticed tears in some of your eyes. But let me tell you something: It's nothing to the way we weep about it over here."

"I know what you folks think back there. You think we haven't got any passions over here. You think we're all stone cold. But you're wrong. That's the part that nobody knows about us. We live it all over again. And we go on living things through with you folks. And we see you doing the same silly things all over again. It's hell? No, not the kind you're thinking about, but the kind that burns you up, when men don't know enough to learn by past mistakes how to stop making fools of themselves and victims of others."

"Yes, sir, every time we see a diplomat or a senator we think, 'They're the fellows that declare the wars and ratify the treaties.' If we had our way, we'd have a law passed making all the statesmen who vote to declare war the first ones to be drafted for service at the front and the last to get out of the trenches."

"We can't help remembering that senators are a lot quicker on the trigger at declaring war than they have been at signing treaties and trying to rig up some device so they won't have to declare war. Oh, some of them have been trying; they're the brave ones. But they've been swimming up stream; and they've had to fight the crowd against them all the way."

"And there are the congressmen. We have a saying over here: 'Hell hath no fury like a non-combatant.' But congressmen never go to war. Duty calls them to stay

at home and defend the country. There's just one case that I know when Congress went to war. One of my older buddies over here was telling me about it, one of the boys in blue. He told how in '61 a lot of congressmen drove over across the Potomac there in their phaetons to see the war finished up for the Union at Bull Run. They were all slicked up with patriotism and bay rum. And when the battle was a rout, and their horses couldn't get back to Washington fast enough, they jumped out of their buggies and started running, plug hats falling off and frock coat-tails flying. That sure must have been a good sight—a statesman running just once, instead of strutting. This fellow in blue who was telling me about it, said he was trying to cover the retreat a little, when one of the congressmen fell over a cat that ran across the road. Said he didn't know what happened after that, as just then he got a stomach full of Virginia lead. Soon, fortunately, he was dead. 'But who ever saw a dead congressman?' he said.

"I know you think that's disrespectful. And you think I'm not very patriotic any more, since I died for my country. Did you hear that orator this morning quoting: '*Dulce et decorum est pro patria mori*'? That's the old lie. Of course what he meant was, 'How sweet and beautiful it is for the other fellow to die for his native land!'"

IV

Now I confess this began to get me a little, and I wanted to put in a word of apology for myself. So I said, "Yes, that's right. But of course I'm not a professional patrioteer like that crowd this morning. You see, I'm one of your old buddies, and I belong to the American Legion."

"Oh," said the silhouette, "So you're one of the guys that got back. And you belong to the American Legion. Well, I've just been wanting to talk to one of you fellows."

"Say, you've got a preamble to your constitution, haven't you, that says you pledge yourselves 'to uphold and defend the Constitution of the United States'? Well then, what I want to know is why the Legion has so frequently abridged the Bill of Rights by preventing freedom of speech, for instance by stopping social liberals from speaking on university campuses. Why do

you practice political intolerance in free America?"

This began to rile me; I could feel myself getting hot under the collar. So I grabbed hold of the Legion button in my coat lapel and said, "Yes, but you know our preamble also states that we associate ourselves together 'to promote peace and goodwill on earth.' What about that?"

"What about that?" said the soldier with the level eyes. "Well, that's the thing that we of the Legion of the Dead are most concerned about. And we believe that there are many of you of the Legion of the Living who are honestly concerned about it, too. But the trouble is, you've got cold feet. And you let the organization be run by those who know nothing about how to build for peace and who know only how to make war. That's the reason that officialdom in the Legion has backed big navy programs, compulsory military training proposals, and every other device that threatens to make America as militaristic as Prussian Germany was before the war. It is the reason that the President has been obliged to rebuke Legion convention utterances against naval reduction as an impediment to national policy, and that the government will be embarrassed in every kind of disarmament conference by the Legion—unless some of you fellows who belong and who do want peace speak up in meetings."

"If you ask us, there is nothing we on this side so fear as that the Legion may become a national menace by making America an international menace to the peace of the world. Of course, the same thing is true of the German Nationalist party. That's the trouble with too many of you guys back there; you haven't thrown off the war mind."

"You need to do more things like Lexington Post, 108, of New York, did the other night, when they tendered a banquet to all German and Austrian residents of the city who had fought in the armies of the Central Powers and who have since become naturalized American citizens or have taken our first papers. Past National Commander Spofford presented a resolution urging 'either new treaties or the revision of old treaties so that love and friendship may supplant envy and hate in the minds of generations in Europe yet unborn and insure that our children's children may never be drawn

into the horrors of another war.' Mayor Walker said it was perhaps the most glorious thing that ever happened in the city of New York.

"You ought to be over here a while. You'd get a different slant on things. You see on this side we know that God does not favor any one nation; no nation has a right to speak of him as 'Unser Gott.' For here we find there is no difference between American and German, or French and Russian. Believe me, we're all alike over here. That's the first thing I found out when I came here.

"It was the day I lay in the Marne mud with my hands blown off and the stumps bleeding, waiting for the light to go out. When the light dawned again, I found the fellow Erich Remarque told about lying right beside me. You remember—the German dough-boy.

"He fell in October, 1918, on a day that was so quiet and still on the whole front that the army report confined itself to the single sentence: All Quiet on the Western Front. He had fallen forward and lay on the earth as though sleeping. Turning him over one saw that he could not have suffered long; his face had an expression of calm, as though almost glad the end had come."

"There he was right beside me. Did we start fighting? We did not. Did we hate each other? No; we never had. He smiled a sort of tired smile; and I grinned. And then he called me 'Comrade'; and I called him 'Buddy.' And that's what we've been ever since."

V

This began to itch me again. So I interrupted and said, "Look here now, that's sentimental, and you know we fellows were never that. It looks to me like you wish you hadn't gone into this war. Aren't you proud of having done your bit? And don't you feel that if you had come back you would have wanted your children in after years to say how proud they were of their daddy for what he had done in the Great War?"

I heard a disgusted snort from this soldier I did not know, which prevented me from going on. "Children!" he cried, "That's a hot way for a guy like you to talk, that got back without a scratch. It looks like I have a swell chance to have children, doesn't it?"

"Let me tell you how much I wanted to go into this war. I grew up on a farm back in Wisconsin. I took a course in a business college, and was making good in an office in Madison in 1916. That spring I got engaged to Ruth. Ruth was teaching school back in my little cross-roads home town. Well, seeing we were going to get married the next year, I thought I'd better improve my situation. So with a recommendation from my boss I went to Chicago in the fall of '16, and got a job in the receiving office of a department store. All that winter Ruth kept writing about the wedding that would be pulled off the next summer.

"Then in April, you remember, we went to war. And the draft came. I'll never forget the way we talked about it down in the old office. There were two married fellows and three of us single there; and we three heard the other two figuring how they would claim exemption because they were married. Then you remember, they pulled a lot of numbers out of a jar in Washington, and published them in the papers. The boss had let us off early that afternoon to see the White Sox play. I was out at the game when the afternoon papers came out. We were sitting there in the left field bleachers while the teams warmed up, and I bought a paper. Then I began to hunt for my number. In the first editions they were printed in the order they were drawn, and you had to hunt through the list. I began to hunt for my number. I read down one column and up another, until my eyes were dizzy, column after column in the Chicago list. And then all of a sudden I saw a number stand out in figures as big as the page, like a close-up in a movie walking right out at you. And it was my number! I kept looking at it in a sort of a dazed way, and saying just one word over and over—Ruth, Ruth, Ruth! And when I came to, the crowd was standing up for the stretch at the end of the seventh inning, and I hadn't seen a bit of it. I went sick and weak all over. But I managed to get out and walk home. Then I wrote a letter to Ruth.

"Now I know what you think. You think I was yellow, because you never hear anyone talk like that back there where you are. That's because you folks down there

are shored up and held down by a lot of social inhibitions and repressions that won't let the truth out. Up here, there are no repressions, and there is no shame in confession. There is nothing but the truth here. And I am telling you the truth about how I felt.

"Well, I went to training camp thinking all the time about Ruth. In December I was shipped to New Jersey to be ready to sail. Ruth came on in a hurry Christmas week. My mother couldn't come; she hadn't money enough. But she gave Ruth a present to bring to me. I got three days leave from the camp to spend in the city. Ruth wanted to be married. Maybe I didn't too. But I was thinking about those children we wanted to have, and me maybe not coming back, and Ruth being left alone. So we didn't.

"Now I'll tell you what I can't get over here. It doesn't make any difference to me, now that I'm here, that I didn't have those children. But I can't help thinking about Ruth. And I wonder if she still wants those children of mine and hers we never had!

"That argument about your children being proud of daddy, because he was a great big brave soldier boy—that's all right for you fellows who got back to go on telling that fairy tale. But with us over here—it's not so good.

"I never got back to Wisconsin. And I never saw my mother again—until she came by here this morning. Did you see her? She was the one who came a little closer than the others, because she thought I might be hers. But she didn't know. And I was shut up inside this slab, and I couldn't tell her—"

VI

He stopped suddenly, and I thought it was up to me to say something. So I said, "I'll tell her."

And then he began again, "Yes, and there are some more things I want you to tell. You're a preacher, aren't you?"

I had to admit that I was, though it had always tickled my vanity when my parishoners told me that none would know it without being told.

"Well, I guessed it all right," he said, "And I wish you'd tell your churches a few

things. I used to go to Sunday school when I was a kid. And that Sunday Ruth was in New York, we went to church together; and they were singing the Christmas songs about peace right in the midst of the war. I learned afterwards that the Committee on Public Information had suppressed the publication by a peace society of a leaflet carrying the Sermon on the Mount without comments as a seditious act. But now it can be told. And if you preachers don't do it, who will?

"If you and your churches would begin to hate war like you hate liquor and loose living, you'd begin to get somewhere in this peace business. You can be sure of this, if the Church blesses another war as it has this past one, it will become a mere mortuary to bury the dead from, and it will lose forever the possibility of being the Church of the Living God.

"The trouble with you preachers is that you go on preaching superstitions about it being noble to fight and heroic to kill. We here know that's a lie. You don't go to war to die; you go to kill. The dying is accidental; the killing is intentional. Yet you go on making a religion out of killing. You link your religion of Jesus who came to save the world from killing and death with that old pre-Christian pagan religion of false and tribal gods and blood sacrifice. And you deny Christ every time you do it.

"You preach mere patriotism. Edith Cavell said, 'Patriotism is not enough.' Lord Haldane said, 'Patriotism, which was once a flame upon an altar, has become a world devouring conflagration.' And even Charlie Chaplin says, 'Patriotism is the greatest insanity the world has ever suffered.' And yet patriotism is the only kind of religion many men know anything about. 'There are a hundred thousand altars in America to God and his servant Christ, but there isn't one of them as holy in the eyes of the nation as this grave of mine which you have made an altar to Mars and his servant Caesar.'

"War is the blackest lie in hell. I know it's a lie, for I've seen God. But you don't believe that, you who haven't seen God. And because you don't believe it, you go on preaching about how beautiful it is to be shot, or bayoneted, or gassed, or disemboweled; or how sweet it is to do that to

other men. And you have the nerve to use my grave to fool yourselves and your children, as we were fooled and our fathers before us."

VII

I cringed before the fury of this man's utterance. But I managed to ask, "What wilt thou have me to do?"

And he said, "You probably know they have been polling the ministers of the country on their attitudes on war and peace. Twenty thousand of them replied to the questions: 'Do you believe that the churches of America should now go on record as refusing to sanction or support any future war?' and 'Are you personally prepared to state that it is your present purpose not to sanction any future war or participate as an armed combatant?' Sixty-two per cent said yes to the first question, and fifty-four per cent said yes to the second. What do you answer?"

"Oh, well now, I don't know which I'm saying. You see, I've got a new church, and I don't know just where my congregation stands on those matters?"

"But they have a right to know where you stand," said he with the steady voice.

"I guess you're right. Well Buddy, after this night I can never be with anybody but you and that adventurous majority."

"Good," he said, "But remember, pacifism is not enough. 'If you would end war, you must create great peace.' Pacifism in itself is a vacuum. You must fill the world of life with commerce, and with athletics, and with education, and art, and music, and great thoughts. 'Is merely keeping alive, peace? Better the young die greatly than live weakly.' Plunge you in the smelting fires of a work that becomes your child; coerce yourself with the hazards of mating and the toil that belong to you; seek you a hard peace, a peace of discipline and justice, kindled with vision and invited to high adventure. Create not things, but men."

"And what then?" I asked.

"Finally, my brother," and he began to speak rapidly as if his time were short, "Be strong in the Lord, and in the strength of his might. Put on the armor of God. For we contend not against flesh and blood, but against principles and forces, against the rulers of the world-darkness, and against

spiritual wickedness in high places. Stand, therefore, having yourself girt about only with truth, and having on a breastplate of righteousness, and your feet sped with preparing the gospel of peace. Above all take the shield of faith, wherewith ye shall be able to turn all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the spirit which is the Word of God." (Ephesians 6: 10-17.)

"And comrade," I asked, "Can you tell us from the other side, what the signs of promise are? Will we win this war?"

"Yes, in time."

"How long?"

"O Lord, how long!"

VIII

And after the cry there was a click as of a marble slab lifted and dropped again into its place, and he was gone.

I started as if a door had slammed. And when I looked about I saw the page of poems I had been holding in the big chair in the hotel lobby. And I read one that caught my eye and heart:

"Who goes there, in the night,
Across the storm-swept plain?
We are the ghosts of a valiant war—
A million murdered men!"

"Who goes there, at the dawn,
Across the sun-swept plain?
We are the hosts of those who swear
It shall not be again!"

—Thomas Curtis Clark.

DENOMINATIONAL "HOOK-UP"

MILTON JUNCTION, WIS.

The July, August, and September committee for the Ladies' Aid was: Nettie Coon, Grace Coon, and Mattie Burdick. The attendance at the six meetings held during this time was very good in spite of the unusually warm weather. Although it did not seem wise to attempt much sewing during the summer months, considerable was accomplished, and many useful as well as pretty articles are ready for the fall sale. Two all-day meetings were held, one a picnic dinner, the other a birthday luncheon for which twenty-five cents was charged and birthday offerings received.

A six o'clock dinner was served to the Fortnightly Club. A program was given at

each meeting. Some ideas of the agricultural problems of the world and of our own state were brought to us at our first meeting. At the next meeting, Mrs. Hattie West gave an interesting account of her trip to France with the Gold Star mothers. At the first meeting in July the subject of the present day Palestine and the Dead Sea proved interesting. At the next meeting the director of health and medical temperance department of the W. C. T. U. arranged the program which included the playlet, "Mrs. Smith Learns the Truth," given by several ladies, ably assisted by Elinor and Ellen Olsbye and Edith Babcock.

On September 2, Margaret Burdick gave an account of her trip to Bermuda Islands.

On September 14, the program for the birthday party was a bit different. It included invitations in rhyme which bade the guests come prepared to represent the "month you celebrate." Later, groups from each month gave a "stunt" representing their month. The June wedding received the most applause although the Fourth of July was a close second.

After the business session, the general verdict was, "And a good time was had by all." Later, Mrs. Randolph told us of the trip of the pastor's family to Conference.

Mr. and Mrs. Geo. W. Coon have rented their home in Milton Junction and are spending the winter with their daughter, Mrs. M. S. Dierdorff, 3308 Clinton Ave., Berwyn, Ill.

Mr. and Mrs. Walter B. Cockerill of Berlin, Wis., were in attendance at the Seventh Day Baptist Church, September 26. Others from out of town were Mr. and Mrs. G. W. Coon of Berwyn, Ill., and Mr. and Mrs. Ross C. Coon of Milton, Wis.

We were glad to receive a class of young people into the church by baptism on August 29. They were: Evalyn Gray, Jene McWilliam, Bettie McWilliam, Ellen Olsbye, and Arlene Loofboro. Each of these had completed a study of church membership in the pastor's class. —Pastor's Assistant.

ALFRED, N. Y.

Excavation for the new \$100,000 physics building was started Wednesday afternoon. The project is the first in a \$1,500,000 ten-year construction and improvement program,

authorized for Alfred University by the board of trustees in annual fall meeting in New York City last week.

President Boothe C. Davis returned Friday from Meadville, Pa., where he had attended the ceremonies, inaugurating William Pearson Tolley, Ph.D., D. D., as president of the Allegheny College. —Sun.

ALFRED STATION, N. Y.

Church attendance is increasing. Three weeks ago there were but eighty present, two weeks ago ninety-five, and last week one hundred twenty. —Sun.

DE RUYTER, N. Y.

The family of Rev. J. T. Babcock, former pastor of the De Ruyter Seventh Day Baptist Church, who left here some two years ago to locate in southern Texas, has removed to Garwin, Iowa, having left Texas September 6.

Professor A. N. Annas of DeKalb, Ill., whose removal to New York City to take up a year's post-graduate work at Columbia University was noted in a recent issue of the *Gleaner* has taken apartments at 424 International House, 500 Riverside Drive, New York City, and taken up his studies. —*Gleaner*.

WESTERLY, R. I.

Mrs. Samuel H. Davis was nominated by the Democratic party of Westerly this afternoon to fill the vacancy of seventh town councilman, caused by the inability of Sidney Moorhouse to qualify as a voter in the town of Westerly. —*The Sun*.

ROCKVILLE, R. I.

The Yearly Meeting of the Rhode Island and Connecticut Seventh Day Baptist churches held at the church in Rockville was well attended. There were morning, afternoon, and evening sessions. No services were held at the Pawcatuck Seventh Day Baptist church yesterday, many members of the congregation attending the services at the Rockville church.

Rev. Carroll L. Hill, pastor of the Ashaway Church, delivered the sermon at the morning service held at ten-thirty o'clock. Special music for the service was arranged by the Misses Irish of Rockville. They rendered a duet in one of the numbers.

At the two o'clock service short addresses were made by a number of the pastors from other churches. The evening service was held at seven o'clock, it being the quarterly rally of the New England Seventh Day Baptist Christian Endeavor Union.

After the morning services a basket lunch was enjoyed and refreshments were served at the supper hour by the young people of the Rockville Church. The church was decorated with flowers picked from the gardens in the Rockville community.

—*Westerly Sun.*

BATTLE CREEK, MICH.

The celebration of the Centennial of Battle Creek will begin next Sabbath. Religious pageant in the Sanitarium Union Building, Sunday evening, October 4. A call for five more "travelers" from this church.

—*Church Bulletin.*

MILTON, WIS.

President Crofoot and Dean Daland are in Madison today attending the meeting of the association of presidents and deans of Wisconsin colleges. Registrar O. T. Babcock is attending the meetings of Wisconsin registrars.

—*College Review.*

PLAINFIELD, N. J.

Dr. Paul E. Titsworth, president of Washington College, Chestertown, Md., was in Plainfield a week ago and spoke at the Friday evening prayer meeting and at the Sabbath morning service. His description of the Passion Play, as seen by him in 1930, as well as of the little city of Oberammergau and its inhabitants, brought to his hearers a vivid picture which will not soon be forgotten.

On Wednesday of last week the Woman's Society of the Seventh Day Baptist Church held an all-day meeting, serving a luncheon at noon to members and others. In the evening at six-thirty a get-together supper was served to the members of the church and congregation, and Mr. and Mrs. Orra Rogers later told of their trip to Europe this summer.

Deacon Abert Whitford of the Plainfield Church, who has been confined to his home for several months by illness, recently enjoyed a visit from his son, Dr. "Ted" Whitford, of Westerly, R. I. On the last evening of his visit, the original Whitford quar-

ter, which, we hear, used to furnish spirited music for various occasions up in "York State," got together and gave their father a pleasant surprise by singing some of the old songs. The other members of the quartet were Ben, Paul, and Ernest Whitford, all of Plainfield. —*Contributed.*

HUMAN FRIENDSHIP

• BY DEAN ARTHUR E. MAIN

A friend loveth at all times and is born as a brother for adversity.

A man that hath friends must shew himself friendly; and there is a friend that sticketh closer than a brother.

The permanent relation is friendship. In their very nature all the other relations of human life change and pass. But this, which binds two souls together without consideration of outward equality or inequality, circumstance or natural relation, comes to be the heart of them all. Sonship and fatherhood, the brotherly and sisterly relation, wedded life, community of interests and tastes, all terminate in friendship, or cease to be heart ties. It was only late in his association with the twelve that Jesus in the deeper sense could call them friends, but when that point was reached he opened his heart to them with the fullest confidence and assurance of changeless trust.

Among friends the unpardonable sin is falsehood. Truth is the air that friendship breathes and without which it cannot live.

For friendship is not ours to lock away
In stifling chests, for fear of thievish hands;
It is a generous sun-warmth, that expands
The soul it flows through, turning night to day;
Light given to us to give abroad again,
Till none in unblest darkness shall remain.

A friend—it is another name for God,
Whose love inspires all love, is all in all:
Profane it not, lest lowest shame befall!
Worship no idol, whether star or clod!
Nor think that any friend is truly thine,
Save as life's closest link with Love Divine.

—*Lucy Larcom.*

The way to broaden love is to deepen it. Jesus loved his disciples more, not less, because of the inner circle of the four and his special joy in the companionship of John. Selfish love is shallow, but not wide. As our affection breaks through to perfect love of God, it will break forth in purer and more fervent love to all God's creatures.

PRAYER

O God, in whose presence is our love's content, help us to use all human affections that they may speak to us of thee. For strength in ministry to those we love, for opportunities of service, and for glad humility in receiving, we humbly pray. To love is thy gift. Help us to use it nobly, in all sorrow and in all delight. Choose thou our happiness and sustain us with thy patience in our grief. When in humility of self-knowledge we are afraid to think of the great love that others bring us, may we grow strong and pure by the remembrance of their affection. We are awed and humbled by the thought of thy great love in Christ, O God. Help us to know its power for joyful righteousness. And may that holy love surround and purify all earthly ties of affection, that they may be as enduring as our life that is hid with Christ in God. Amen.

KAGAWA IN AMERICA

[Many SABBATH RECORDER readers have, for some time, been interested in the celebrated Japanese Christian, Kagawa. They will welcome the news comments sent us by the Federal Council of the Churches of Christ in America. We are glad to give the communication following.]

Toyohiko Kagawa, the distinguished Japanese Christian evangelist and social worker, was the guest of honor at a luncheon attended by two hundred representative church and missionary leaders in New York, October 10, under the joint auspices of the International Missionary Council and the Federal Council of the Churches of Christ in America.

Mr. Kagawa, who was introduced by Dr. John R. Mott as one of the outstanding Christians in the entire world today, responded by calling himself "a humble servant of Christ." He thanked the American churches for sending missionaries to Japan and urged them to continue to do so. He suggested that for the term "foreign missions" we should substitute the term "world missions." "Japan," he said, "is no longer to be thought of as foreign to America. Japan and America are simply parts of the one world which belongs to Christ."

Mr. Kagawa's address was devoted chiefly to an interpretation of "the Kingdom of God Movement" in Japan. He listed evangelism as its first objective, with the definite purpose of building up a Christian community of at least one million souls in Japan. The number has been fixed at one million because of his observation that in France the Protestant community, although only a minority with a membership of approximately a million, was large enough to have a profound influence upon the life of the nation.

The second objective of the Kingdom of God Movement is the education of a more extensive Christian leadership, especially a lay leadership for service among the peasant and industrial classes. The aim is to train five thousand lay preachers.

The third objective is the Christianizing of the economic and industrial life. In this connection, Mr. Kagawa lays great emphasis upon the development of co-operatives, and hopes to lead the local churches to become branches of a nation-wide system of mutual aid societies.

Mr. Kagawa's primary emphasis was upon following Christ with a whole-hearted commitment in every aspect of life. "Being a lukewarm Christian," he commented, "is not interesting at all." When asked how American Christians could help in the Kingdom of God Movement in Japan, Mr. Kagawa replied, "Pray for a revival of religion in your own churches. That will do more than anything else to help Christianity in Japan." Concluding his address, Mr. Kagawa said, "If I have one message more than another for America, it is that we should forget national and racial differences and unite in taking Christ seriously and making the kingdom of God a reality in the world."

MARRIAGES

RUSSELL-PARSLEY.—On October 4, 1931, Martin Luther Russell and Miss Ann Malvina Parsley, both of Bath, Jamaica, B. W. I., were united in marriage by D. Burdett Coon.

DEATHS

CRANDALL.—Elizabeth Holmes Crandall, daughter of Thomas and Lucy Partlo Holmes, was born at North Stonington, Conn., December 29, 1855, and died at her home in DeRuyter, N. Y., October 2, 1931.

Her early life was spent in and around West-erly, R. I., where she became acquainted with Barnie D. Crandall whom she married March 15, 1882. Rev. L. A. Platts performed the ceremony. To them was born one child, Clara May, who died in infancy.

At an early age she was baptized at Westerly, R. I., and joined the Seventh Day Baptist Church. Later, when they moved to DeRuyter, she became an active member of the DeRuyter Seventh Day Baptist Church. Here she, with her husband, who was a deacon of the church, served in many ways and was beloved by all. The two were affectionately called "Uncle Barnie and Aunt Lizzie." Her life exemplified her strong Christian character down through the years.

She is survived by her sister, Harriet Holmes of DeRuyter, several nieces and nephews, other relatives, and many friends.

In the absence of her pastor, Rev. T. J. Van Horn, Pastor H. L. Polan of Brookfield had charge of the service which was held in the DeRuyter Seventh Day Baptist church at two thirty, October 4, 1931.

Her body was laid to rest in the DeRuyter cemetery. H. L. P.

Sabbath School Lesson VI.—Nov. 7, 1931

PAUL IN EPHEBUS. — Acts 19; Ephesians 5: 5-11.

Golden Text: "Have no fellowship with the unfruitful works of darkness, but rather even reprove them." Ephesians 5: 11.

DAILY READINGS

November 1—Apollos at Ephesus. Acts 18: 24-28.
November 2—Paul Begins at Ephesus. Acts 19: 1-7.
November 3—Pretenders Roughly Handled. Acts 19: 8-17.
November 4—A Reading Reformation. Acts 19: 18-20.
November 5—The Ephesian Mob. Acts 19: 23, 24.
November 6—Forsaking Idolatry. Ephesians 5: 5-14.
November 7—Paul's Deliverance From Death. 2 Corinthians 1: 3-11.

(For Lesson Notes, see *Helping Hand*)

THE SABBATH RECORDER

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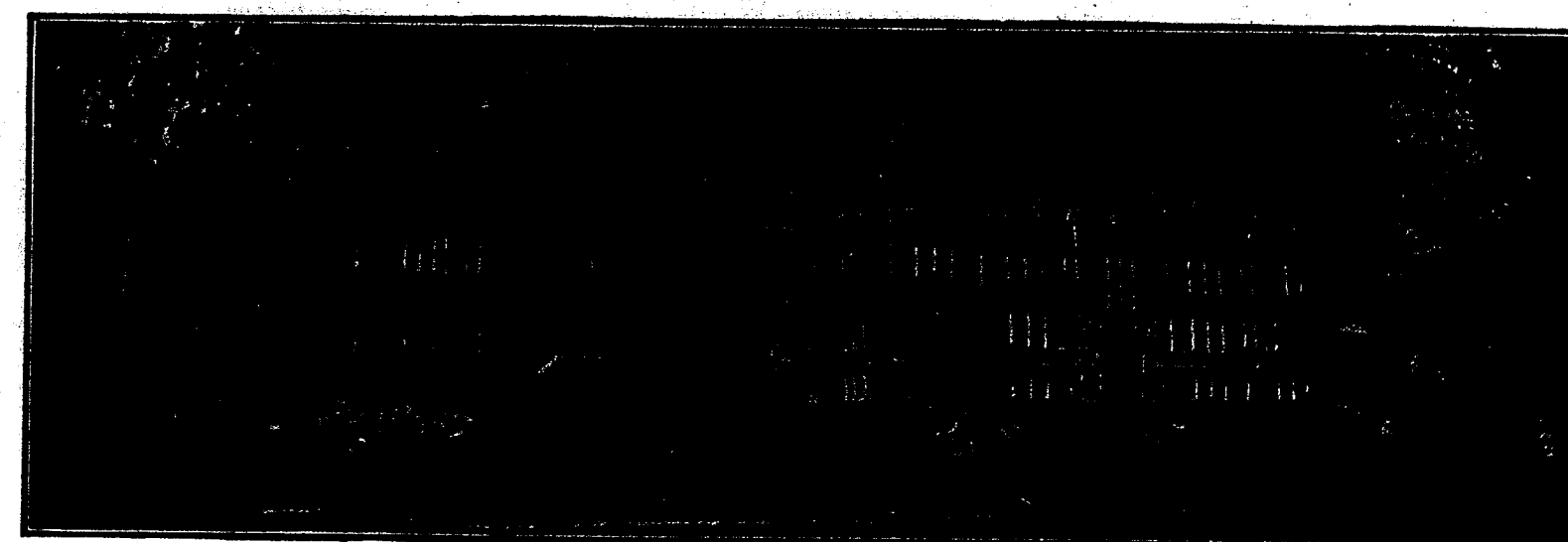
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CHRIST KNOCKING AT THE DOOR

Patiently waiting and knocking,
So oft he has stood there before,
Pleading in vain for an answer
For someone to open the door.

O hearts that are weary with longing,
O souls that are filled with unrest,
Would you but know that to answer
Your lives would be better and blest.

O hasten to welcome the Master,
No longer his pleadings ignore,
Lift the latch, bid him enter, he's weary
In waiting so long at the door.
—Neva B. McMurray,
In Presbyterian Advance.

Contents

Editorial.—Armistice Day. — A Disturbing Sentence. — Something More.— "Alcohol and the Automobile."—The "Akron" and Bridges	545-547
A Call to Prayer	547
A Word of Appreciation	548
Missions.—Looking Ahead.—Laboring for the Cause or for Ourselves.—From the Home Field.—Meeting of the Board of Managers.—Schools Meeting the Changing Order	549-553
Helen Hill	554
All Faiths to Observe Red Cross Sunday Soon	555
A Message from the Quakers	556
Salem Y Gazette	557
Special Notice	557
Woman's Work.—Questions for November.—Worship Program for Novem- ber.—An Interesting Account of the Ashaway, R. L. Quilt Exhibit	558-560
Communication	560
Yearly Meeting at Berlin, N. Y.	560
Young People's Work.—"You Who Are Young." — The Purpose of Life.— Young People's Board Report, 1930-1931	565
Denominational "Hook-Up"	566
"My Holy Day"	569
Burn Your Own Smoke	570
Children's Page.—Our Letter Exchange.—Snubby	571
Our Pulpit.—Ambassadors for Christ	572-574
DeRuyter Church—Pastor's Report	574
Marriages.	575
Deaths.	575
Sabbath School Lesson for November 14, 1931	576