

Let's Make the Final Effort and Raise the Budget

"Our Missionary from China, H. Eugene Davis, challenges us with the belief that we are able to complete raising the 1930-1931 budget during the month of July so that we can go to Conference in August free from debt.

"Every member in the church and church community—old and young—resident and non-resident, should be urged and given opportunity to CONSECRATE a gift for this purpose.

"This gift is not something already subscribed and not paid. It's an 'offering unto the Lord.' It may be a tithe of a week's income. It may be a day's wage; or it may be a self-denial of some luxury or necessity. Let it be of 'the first fruits,' 'the lamb without blemish,' a real gift.

"The method is not so important. That which is vitally important is—that EVERY One is giving something EXTRA—giving something for Christ till it hurts."

**What will you and your church
do about it?**

JULY IS THE MONTH

**"The wall was built . . . for
the people had a mind to work."**

The Sabbath Recorder

Vol. 111

JULY 20, 1931

No. 3

A MORNING PRAYER

O God, our Father, watch today
O'er all I think or do or say;
And, if it please thy gracious might,
Lead me in peace toward the night.

Let me in sleep remember thee
Who never hast forgotten me.
Thy will be done—but grant me, pray,
To wake in joy at break of day.

—Margaret R. Dodge,
In The Presbyterian Advance.

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SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

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

President—Willard D. Burdick, Rockville, R. I.
Vice-President—Curtis F. Randolph, Alfred, N. Y.
Recording Secretary—Paul C. Saunders, Alfred, N. Y.
Corresponding Secretary—Courtland V. Davis, Plainfield, N. J.

Treasurer of General Conference—James H. Coon, Milton, Wis.

Treasurer of Onward Movement—Harold R. Crandall, 118 Main Street, Westerly, R. I.

Trustees of the General Conference for Three Years—Samuel H. Davis, Westerly, R. I.; LaVerne D. Langworthy, Westerly, R. I.; Frank Hill, Ashaway, R. I.

COMMISSION OF THE GENERAL CONFERENCE

Terms expiring in 1931—George M. Ellis, Milton, Wis.; Edward E. Whitford, New York, N. Y.; S. Duane Ogden, Nortonville, Kan.

Terms expiring in 1932—George B. Utter, Westerly, R. I.; Asa F. Randolph, Plainfield, N. J.; William M. Simpson, Battle Creek, Mich.

Terms expiring in 1933—Willard D. Burdick, Rockville, R. I.; J. Frederick Whitford, Bolivar, N. Y.; Moses H. Van Horn, Salem, W. Va.

AMERICAN SABBATH TRACT SOCIETY

BOARD OF DIRECTORS

President—Corliss F. Randolph, Maplewood, N. J.
Recording Secretary—Winfred R. Harris, Plainfield, N. J.

Assistant Recording Secretary—Asa F. Randolph, Plainfield, N. J.

Corresponding Secretary—Herbert C. Van Horn, Plainfield, N. J.

Treasurer—Mrs. William M. Stillman, Seventh Day Baptist Building, Plainfield, N. J.

Regular meeting of the Board, at Plainfield, N. J., the second First Day of each month, at 2 p. m.

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

President—Clayton A. Burdick, Westerly, R. I.
Recording Secretary—George B. Utter, Westerly, R. I.
Corresponding Secretary—William L. Burdick, Ashaway, R. I.

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

The regular meetings of the Board of Managers are held the third Sunday in January, April, July, and October, at 2 p. m.

SEVENTH DAY BAPTIST EDUCATION SOCIETY

President—Edgar D. Van Horn, Alfred Station, N. Y.
Recording Secretary and Treasurer—Earl P. Saunders, Alfred, N. Y.

Corresponding Secretary—Walter L. Greene, Andover, N. Y.

The regular meetings of the Board are held on the second Sunday of January, April, July and October.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE

President—Mrs. George B. Shaw, Salem, W. Va.
Corresponding Secretary—Miss Lotta Bond, Lost Creek, W. Va.

Recording Secretary—Mrs. Oris O. Stutler, Salem, W. Va.

Treasurer—Mrs. L. Ray Polan, Salem, W. Va.
Editor Woman's Page, SABBATH RECORDER—Mrs. Eldred H. Batson, Salem, W. Va.

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Eastern—Mrs. Herbert C. Van Horn, Dunellen, N. J.
Central—Mrs. Loyal F. Hurley, Adams Center, N. Y.
Western—Mrs. Alva L. Davis, Little Genesee, N. Y.
Northwestern—Mrs. Karl Sheldon, Albion, Wis.
Southeastern—Mrs. Harlie D. Bond, Lost Creek, W. Va.
Southwestern—Mrs. Nancy Davis Smith, Fouke, Ark.
Pacific Coast—Mrs. Harry M. Pierce, Riverside, Calif.
Washington Union—Mrs. Cyril A. Crichlow, Washington, D. C.

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President—William M. Stillman, Plainfield, N. J.
Secretary—William C. Hubbard, Plainfield, N. J.
Treasurer—Asa F. Randolph, 240 West Front Street, Plainfield, N. J.

Gifts or bequests for any denominational purpose are invited, and will be gladly administered and safeguarded for the best interests of the beneficiaries in accordance with the wishes of the donors.

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

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

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

President—Corliss F. Randolph, Maplewood, N. J.
Recording Secretary—Asa F. Randolph, Plainfield, N. J.
Treasurer—Mrs. William M. Stillman, Plainfield, N. J.
Advisory Committee—William L. Burdick, Chairman, Ashaway, R. I.

SABBATH SCHOOL BOARD

President—D. Nelson Inglis, Milton, Wis.
Secretary—A. Lovelle Burdick, Janesville, Wis.
Treasurer—Louis A. Babcock, Milton, Wis.
Director of Religious Education—Erlo E. Sutton, Milton Junction, Wis.

Stated meetings are held on the third First Day of the week in the months of September, December and March, and on the first First Day of the week in the month of June in the Whitford Memorial Hall, of Milton College, Milton, Wis.

YOUNG PEOPLE'S EXECUTIVE BOARD

President—Miss Marjorie Burdick, Kalamazoo, Mich.
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Corresponding Secretary—Mrs. Ruby C. Babcock, Battle Creek, Mich.

Treasurer—Elvan H. Clarke, 229 N. Washington Ave., Battle Creek, Mich.

Trustee of International Society—William M. Simpson, 619 N. Ave., R. R. 3, Battle Creek, Mich.

Editor of Young People's Department of SABBATH RECORDER—Clifford A. Beebe, Nady, Ark.

Junior Superintendent—Mrs. Elisabeth K. Austin, 12 William St., Westerly, R. I. **Associate**—Mrs. Ina S. Polan, Brookfield, N. Y.

Intermediate Superintendent—John F. Randolph, Milton Junction, Wis.

ASSOCIATIONAL SECRETARIES

Eastern—Mrs. Blanche Burdick, Ashaway, R. I.
Central—Mrs. Iris Sholtz Maltby, Oneida, N. Y.
Western—Miss Elizabeth Ormsby, Alfred Sta., N. Y.

Northwestern—Mrs. Elsie Van Horn Sweetland, Loup City, Neb.

Miss Vivian Hill, Farina, Ill.
Miss Alberta Simpson, Battle Creek, Mich.

Southeastern—Miss Greta F. Randolph, Salem, W. Va.
Southwestern—Mrs. Alberta S. Godfrey, Fouke, Ark.

Pacific Coast—Miss Alice Baker, Corona, Calif.
Washington Union—Miss Lillian Giles, Anacostia, D. C.

SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

Gael V. Simpson, Battle Creek, Mich., Chairman; George Crandall, Battle Creek, Mich., Secretary; Paul R. Crandall, Battle Creek, Mich.; Richard C. Brewer, Riverside, Calif.; George R. Boss, Milton, Wis.; John H. Austin, Westerly, R. I.; Winfred R. Harris, Plainfield, N. J.; Moses H. Van Horn, Salem, W. Va.; William Coalwell, Hammond, La.; Royal Crouch, Center Line, Mich.

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WHOLE No. 4,506

EDITORIAL

COURAGE, PEOPLE, FORWARD

Seventh Day Baptists have every reason in the world to be encouraged. Onward Movement Treasurer Rev. Harold R. Crandall reports the total amount raised on denominational budget, including "specials," \$30,402.09, of which \$3,563.80 is for "specials" and \$26,838.29 is for the budget proper. When compared with the amounts of other years, since 1927 the sum raised this year is very encouraging. When it is recalled that every year there are considerable amounts raised as "specials" we need not hesitate for comparison to use our totals.

The Methodist Episcopal Church have recently rejoiced in the fact that their people, for their work corresponding to our Onward Movement budget, had raised about 91 per cent as much as was raised last year, while the Northern Baptist Convention, at Kansas City, a few weeks ago reported they had similarly received 93 per cent as much as they raised last year. In such a distressing financial year this great convention of our Baptist brethren felt that its people had done wonderfully well. Now as Seventh Day Baptists, we, too, may rejoice, for in this same year we have done even better than Methodists or Baptists, by raising over 7 per cent more than we did last year, which is 14 per cent better than the latter denomination and 16 per cent better than the former.

But while we may rightly be glad over such a showing in this year of unusual financial depression, it should by no means blind us to the fact that only about 50 per cent of the budget has been raised, about 47 per cent to be nearer correct, not counting the amount for specials. It should be 100 per cent. Visualize again, dear people, what \$58,100 fully raised stands for. It would mean the Missionary Board debt fully paid, and work in China, Jamaica,

Holland, and the home mission field provided for. Hear Secretary William L. Burdick saying, "One half the churches in the homeland are being helped by the Missionary Board." Fully paid, that board could greatly extend its usefulness with an enlarged program. We are doing all too little in evangelism. That work would be greatly augmented. The budget of \$58,100 fully raised would mean that the debt of the Tract Society would be largely liquidated, a larger program of tract distribution made possible, the publication of tracts that are needed, and a definite program carried out much more fully. It would mean the encouragement of the Sabbath School Board, with its bills all paid, and the way opened to retain the director of Religious Education and to promote more vigorously the campaign of Religious Vacation Bible Schools, the preparation of Sabbath School helps, and increased efficiency along all its lines of endeavor. A fully paid budget will mean new life and vigorous zeal in all the splendid activities of our consecrated Young People's Board. The same would be true of the program of the Woman's Board. The work of the seminary and of providing needed help for young ministers preparing for life work would be encouraged, and more adequate assistance made possible for aged and retired ministers who have given themselves without reserve to the work of the kingdom of God. Oh, that this editor could paint a moving picture across the horizon of the good folks of this denomination of things accomplished and that might be more fully accomplished by the raising in full of the united budget.

True it is, the books are closed. But we have on foot the plan for free will offerings during this month to raise the Gardiner Fund, that will fully make up the balance of the budget for last year—1930-31. Be loyal to it, people. Is there one so young who cannot give of his nickels and dimes

and quarters, perhaps saved by a week of self denial—of candy, gum, and ice cream? Is there one so old as not to have one little mite, somewhere, that can be "cast into the treasury"? Is there one so meager of income, he cannot tithe, extra it may be, a week's income, or give a day's wage? Is there a church so poor, it cannot call its *entire* membership on a certain Sabbath in July to bring its free will offerings in some special envelope? Is there an advisory committee or finance committee so overworked that it cannot get out and see every member of church, Sabbath school, and parish for the free will offering that will bring richness of soul to the giver and health and assistance to the denomination? Yes, rejoice, "and again I say rejoice," in what *we have done*, but be not satisfied that all has been done that can be done. People have been responding to the challenge of Dr. Eugene

Ministers' Retreat It has been said, "A modern church is no stronger than its prayer life." Doubtless this is true. People take too little time in these days to pray. It is hard, under modern conditions, to get any time of the day when the family can get together with time to read and pray together. A deacon of a western church, a godly man and generous, never went to the field, no matter how urgent the crop season and situation, until the family and hired men were gathered together, after the morning meal, for family worship. That was a generation ago. They say times have changed. But the need of prayer has not changed. One wonders if it might not be truly said—A modern church is no stronger than its leader? However that may be, there is a need of stronger leadership, everywhere. There is a need of praying preachers and other praying leaders. Organization is needed; a program is needed; vision is needed. "Where there is no vision the people perish." But withal there is need of meditation and prayer if leadership is to be what it ought to be.

The call, therefore, of Dr. Ahva J. C. Bond, chairman of the Conference Committee on Religious Life, to a day of "retreat" for Seventh Day Baptist ministers is timely. It would be fine if our ministers could get *together* for such a purpose. Such

Davis, whose message has been published in these pages as well as broadcasted in various of the associations. There are many more yet to respond. We will pay our debts. We expect to do that. Why not now, and more? Read elsewhere in these pages the message to churches and pastors from the Tract Board. The Sabbath School Board already has been moving strongly along these lines. So have the valiant leaders of the young people. The plan has the sympathy of the whole people. How much are you sorry for conditions? How much are you alive to the need? How much are you going down into the pocket book or bank account to bring forth for the Lord? For after all, friends, it is not for Doctor Gardiner; it is not for Eugene Davis, or for the boards or officials—it is for *Jesus' sake*, and for the advancement of his kingdom.

a meeting might be an opening of the way into "the deeper realities of the faith and its experiences and the buoyancy of a new and genuine hopefulness." But such a "retreat" is impracticable and out of the question. Little can hinder, however, the carrying out of Doctor Bond's proposed plan "to set aside a day when we shall, each in his own place and way, but with a common desire and purpose, seek in some special manner the face of God." Monday, July 20, is the day suggested in his letter to the ministers of the denomination. While this editorial will be too late to help promote the plan, it will indicate the writer's appreciation of the effort and its purpose.

A new and deepened sense of fellowship and brotherhood should be experienced by the carrying out of the suggestions made. In this period between the close of the Conference year and the convening of Conference, it is urged: "With the work of the past year clearly in mind, and looking toward the sessions of Conference at Alfred, let us earnestly, expectantly, and confidently turn our minds and hearts toward God who has led us thus far, with whom are all the resources of heaven and earth, and who has promised to be with his servants always."

It is greatly to be hoped that every minister of us will in some way observe this

day, find a rich experience in his communion, and in new courage and faith continue to promote the kingdom of God.

A New National Daily Newspaper It is no small undertaking to establish a new daily newspaper in any of our larger cities. The recent going down of one of New York's leading dailies, one of long years of successful publication, because of the financial stress that made its continuance impossible, would be a warning against any light undertaking of a new publication.

But there is felt a great need for a sheet that will give world news, national and local news in a reliable manner and that will do so with high and Christian ideals of journalism. It is encouraging to know there are men of ability and training and means who are willing to consecrate themselves to this task. Such a newspaper is to be established. It is to be a great daily, with the exception there will be no Sunday edition. It will be a great newspaper, we are assured. "Its coverage will be both local and worldwide and as satisfactory as any now printed in America." No one, subscribing for this paper, will need to take any other in order to get the "rest of the news." That such men as Stanley High, Dr. S. Parkes Cadman, Dr. Samuel McCrea Cavert, Daniel Poling, John R. Mott, Dr. William Hiram Foulkes, Professor Irving Fisher, Honorable William G. McAdoo, and scores of others are back of this must give it standing all over the United States. We are assured,

The control of the paper journalistically and from the publishing point of view will be in Christian hands. Matters of scandal, crime, and corruption, which now receive so much attention, will not be omitted, but they will be given minor attention. This, in other words, will be a clean paper of the sort that the average church member will be willing to have his children read. This same idealism will dominate the selection of advertising. Church people can count on it that this new paper will stand staunchly for prohibition, for civic righteousness, social integrity, and industrial justice. In other words, it will strive aggressively to speak what we believe to be the mind and heart of America's Christian people.

We believe all Christian people everywhere and Seventh Day Baptists, especially, will hail with appreciation the publication of such a newspaper. The price, we under-

stand, has not yet been fixed. It will be distributed in the manner and as other periodicals are handled. We shall await with interest the appearance of the first issue and we bespeak for the publication the interest, sympathy and support of our people.

LOOKING FORWARD TO THE GENERAL CONFERENCE

Two urgent requests have been made about the program of the General Conference, one, that more time be given for public consideration of the important reports that are made to Conference, and the other, that less time be spent in Conference.

To meet these requests that are made by persons greatly interested in our denomination and its work, we are departing a little from our recent plans for Conference.

The pre-Conference meeting of our young people is to be held on Tuesday forenoon, August 18, instead of Monday, and the opening meeting of Conference will be in the afternoon of that day, beginning at two o'clock.

This change will be better for the entertaining church, and it will shorten the Conference period by a day for the young people, and for those who go to Alfred with the young people.

We are attempting to have more time for the transaction of the business of Conference by devoting Friday and Sunday forenoons very largely to business.

It is unsatisfactory to attempt to do Conference business at early morning meetings and in a hurried manner.

This year there are several questions that must be considered in largely attended meetings and when ample time can be given for their consideration. Some of you may say that these should be considered in committees. I agree to this, and that Conference delegates should be invited to these committee meetings. But it is both right and wise that when these committees report to Conference sufficient time shall be given for explanations and suggestions that will result in the best possible understanding of the measure and united support in the churches. At all times we should avoid seeming haste in transacting Conference business.

The following are some of the items of business that *all delegates to Conference*

should join in considering: the report of the Commission; the reports of the Committee on Religious Life and Denominational Finances; the report of the special committee to report on a plan for the care of the Denominational Building; reports of the Committee on Petitions and of the committees appointed to consider the annual reports of our boards; of the committee for further study of denominational administration; and the Nominating Committee's report.

There are but few, if any, of the meetings of the General Conference, that should be better attended than these business meetings on Friday and Sunday forenoons. And each of these morning meetings is to close with an inspiring sermon that no person can afford to miss.

We are looking for a *host* of our young people at their pre-Conference meeting Tuesday morning at nine o'clock—and they will not wish to miss their "Breakfast Hours" during Conference.

I can almost assure you now that the Conference program will be in readiness to be printed in the SABBATH RECORDER on August 17, the week Conference convenes.

The Commission of the General Conference meets in Alfred on the night of the Sabbath before Conference, for its pre-Conference session.

Representatives of our boards will be welcome to these meetings, and communications from the boards to be submitted for the Commission's consideration should be presented by their representatives, or sent to the secretary of the Commission, Courtland V. Davis, Plainfield, N. J., or to the president of the Conference.

The General Conference is our annual business meeting, and as such it should be deeply spiritual and grandly inspirational. I ask that in all of our churches, and in our homes, earnest petitions be offered to God that we may have a Pentecostal blessing at Conference. And let us seek Divine guidance that we may plan wisely for our work in future days and years, and welcome God's assistance in our attempts to carry out those plans.

WILLARD D. BURDICK,
President General Conference.

July 13, 1931.

THE WESTERN ASSOCIATION

BY REV. EDGAR D. VAN HORN

The Western Association was opened by a Teen-Age conference as arranged by the executive committee and led by Rev. A. J. C. Bond, our leader in Sabbath Promotion. Evidently the pastors had been busy in arousing interest and arranging transportation, for at eleven o'clock seventy-five of these young people had come from Alfred, Alfred Station, Andover, Independence, Nile, Richburg, and Little Genesee. A brief session was held at the church for registration and a brief statement of the youth conferences which Pastor Bond and others had conducted throughout the denomination. This was the thirty-seventh conference.

The young people were then led across the street to the church dining hall where the ladies of the Little Genesee Church had prepared a delicious fellowship luncheon. Songs and stunts enlivened the hour, which was much enjoyed by everyone.

As Doctor Bond will undoubtedly report this interesting meeting in another connection, it will be enough to say here that these youth conferences are rendering a wonderful service in bringing our young people together for better acquaintance, instruction, and a deeper appreciation of our heritage as a young people. Doctor Bond's interesting way of presenting our history with its line of heroes and martyrs gives dignity to our mission and standing in the world and makes us all glad that we "belong" to such a movement.

Some constructive criticisms and suggestions have been made concerning these pre-conferences of our young people. The question has been raised whether it would not be better to make these not *pre-conferences* but a part of the regular program in which they should have a more central place. The fear is expressed that the young people get the impression that the responsibility ends as soon as *their* conference is over and therefore take little interest in what follows—association, Conference, etc. I am not sure that this is the case, but if it is the suggestion that

we give them a more central place is worth considering. Surely such a conference as was held at Little Genesee, if witnessed by the older people, would do *them* a lot of good as well as the young people.

DEVOTIONAL PERIODS

Every session of the association opened with a devotional period. At five of these Rev. Walter L. Greene presented brief studies from the Gospel of Luke on the general theme, A Test of Life considering in order, "Sincerity," "Unselfishness," "Perspective," "Fearlessness," and "Faithfulness." A five-minute meditation followed the reading of an appropriate passage of Scripture. These were thought provoking and revealed what the Scriptures might mean to us all if we took the time to read them thoughtfully and meditatively.

THE MODERATOR'S ADDRESS

Harley Sutton, pastor of the Nile Church, presented an interesting address in which he emphasized the duty of "sharing ourselves with others," and the effective ways in which this may be done. This address was given in manuscript and no doubt will appear in the RECORDER in due time.

MUSIC AT THE ASSOCIATION

Mrs. Mark Sanford, who had charge of the music, evidently had spent much time in preparing the musical treats which enriched so much the associational meeting. I think it was Pastor Davis who spoke of the "Influence of Christ in Music" and truly we had a very practical demonstration of this truth in the meditations with the piano, violin, solos, choir, orchestra, and congregation all breathing the sweetness, culture, and sanctified harmony of Christian music. Dr. Eugene Davis forced this truth home when he spoke of the mournful dronings and beating of the tom-toms in the pagan temples of China and other oriental lands. How grateful we should be for these soul-stirrings presented to us in the melodies and harmonies of Christian music. Truly music is celestial and eternal in its ministry.

THE EVANGELISTIC NOTE

The executive committee planned and arranged for special evangelistic services for the evening sessions of the association. These meetings, following the vesper services, were addressed by Rev. H. Eugene Davis, who is on furlough from his mission work in Shanghai. His first message was on the topic, "An Appreciation of Jesus." After all, is this not what the world needs? This would be a vastly different world from what it is with all its unemployment, its hunger, its unrest, its suffering, if professing Christians appreciated Jesus as they should. The parable of the feeding of the five thousand teaches us that in Jesus is an unlimited source of life and power. He always has been, is, and ever will be God's revelation of true life. As such he merits our appreciation, admiration, love, loyalty in friendship and service. This heart searching message was followed by the consecration song, "Have Thine Own Way Lord."

The second in this evangelistic series was on the topic, "The Possible You," with Jesus as the central theme. Mr. Davis said it was frequently said by those returning from America to China that the Church of Jesus Christ had lost sight of him quite largely in America; but he had not found it so, especially among Seventh Day Baptists. The speaker made a strong appeal, evidently backed by the prayers of many people for it stirred many hearts and received willing response by the young people.

The last in the series on Sunday night reached a wonderful climax when in answer to the question, "Why Not?" twenty-four young people went to the platform and pledged themselves to life service for Jesus Christ. Following this almost the entire congregation of two hundred or more rose in rededication to cause of Christ.

The executive committee has not been disappointed in its hopes, for the current of evangelism has run deep through all the sessions, and while I have asked another to report the services for Sabbath forenoon and afternoon I cannot forego this opportunity of saying the sermons by

Bond and Ehret as well as those of Mr. Davis were full of the evangelistic spirit and presented intelligent, constructive, and appealing messages for a deeper heart experience of God and his Son, Jesus Christ.

"THIS IS MY FATHER'S WORLD"

A report of this association which does not take notice of the beauties of a "perfect day" would be incomplete. As we sped over the fine paved highway Sabbath morning in a comfortable car, making the distance in less than an hour, we spoke of former days when it took all day to make an uncomfortable and arduous trip to Little Genesee from Alfred. The ride was over the hills and through the valleys at a time when the landscape was at its best and awakened in us a sense of thankfulness and a spirit of reverence to a wise Creator who has given us such a beautiful world in which to live. Hills clothed in a rich green, meadows splotted with green, yellow, gold, and red, a clear blue sky, a pure air laden with the fragrance of blossoms and the songs of birds made one feel as though he were riding through some dreamland. As the car sped over the beautiful winding highway, through farm land and deep ravines, mid the high Allegheny Hills, one of the young people remarked, "To think it is all underlaid with gold." For it is here a wise Providence stored, centuries ago, the rich resources of oil and gas for the use of man. One felt, as he thought of all this wealth for our comfort and happiness, like joining in the hymn of praise that has come down the centuries, "O that men would praise the Lord for his goodness and wonderful works to the children of men."

SABBATH MORNING AND AFTERNOON

BY DEAN J. NELSON NORWOOD

The picture presented to the eye of the visitor as he chug-chugged up to the Little Genesee church Sabbath morning, about ten-thirty o'clock, was a familiar one to Seventh Day Baptists in the habit of attending one of their springtime associations. The sky was deep blue, dotted with wisps of floating fleeciness; the hills and the valley were bathed in June sun-

shine, and smiled back at the sun through their carpets of green streaked with the white, yellow, and red of the daisy, the buttercup, and the paint-brush. The picture was completed by the newly painted meeting house; the new grading and shrubbery around the building; the automobiles; and the gathering groups of good-natured worshipers, intent on the morning service.

It was a wonderful day, whether viewed from the standpoint of the weather man or the priest of God. The church service was presided over by the local pastor, Rev. Alva L. Davis. The sermons—one to children and one to adults—were preached by Rev. Ahva J. C. Bond; Sabbath school was directed by Mrs. A. L. Davis, while a triply addressed missionary meeting filled the afternoon. These features with other familiar ones including an anthem by the choir and a vocal solo by Miss Arlouine Hall (both at the morning service) made a memorable day.

Just what was there outstanding about it? We all carry away from such an experience somewhat different impressions. The present scribe can be held responsible only for his own. It would be doing no injustice to the occasion to say that the dominant note struck was the note of reality. One developed a distinct feeling that the speakers and even the singers were considering essentials—real problems, real situations in human experience. Doctor Bond was talking about our getting an open window into the spiritual world. Daniel was brave and godly and consistent. He might have kept his window closed after he knew that the decree had gone forth against him, but he opened it toward Jerusalem, as usual, and prayed. The window was important, very important in Daniel's scheme of things, but not all important. Daniel was brave and the open window symbolized his courage. We need to stand by our convictions and have unmistakable symbols for them.

The Sabbath school exercises—short addresses by five different speakers—also dealt with some of life's deeper realities like

Sinners and a Saving Gospel, by Rev. A. L. Davis,

Victory Through Suffering, by Rev. E. D. Van Horn,

Christ Triumphant, by O. M. Burdick, to mention but three of them.

In the afternoon program also the note of reality (essentials) was present in a marked degree. The first speaker dealing with *The Vital Phases of Christianity that Give It the Right to World Conquest*, greatly emphasized the primary nature of religion and especially the Christian religion as contrasted with their varying expressions in buildings, ceremonies, observances, creeds, and organizations. He based Christianity's right to world conquest on its possession of the unique Jesus who embodied religion in a life, who made a new and profound distinction in values between persons and things, and who still moves his followers and his Church to prophetic utterance on the moral shortcomings of a social order that allows liquor, that permits war, and that so far has doomed us to alternate periods of plenty and starvation.

Mrs. E. D. Van Horn made essentials clear as to the Home Base in the Cause of Missions by life-interest stories presented in her typically original way. Mrs. H. Eugene Davis took us right into the realities of Chinese life in her portrayal of *The Present Status as Viewed from Personal Contact*. Yes, it was a great day and still there was to come a great sermon in the evening by Rev. H. Eugene Davis. But that is another story.

SUNDAY MORNING AND AFTERNOON

BY HARLEY SUTTON

The Sunday morning service was so arranged as to attract all of the people of the community regardless of denomination. The attendance was above the average for Sunday morning meetings of association. A very interesting and inspiring sermon was delivered by Rev. A. Clyde Ehret. His subject was "The Visible and Invisible." The music for this morning, as well as for all other sessions, was very appropriate, showing that thorough preparation had been made for all of the programs.

On Sunday afternoon Rev. E. D. Van Horn had charge of a program present-

ing the needs of a better worship service. An order of service prepared by Mr. Van Horn was carried out and he explained and discussed each part giving reason for the order.

Mr. J. F. Whitford spoke on the subject, "A Worshiping Church as Viewed by a Layman." He presented the need of a worship program that will hold the young people. The element of fear should not be the ruling element in worship. Love should be supreme but not to the extreme which would lead to mere sentimentalism. We must change our worship program to meet the new age. We must make more use of visual instruction. Church buildings should be improved so they will give more of the atmosphere of worship. These and many other suggestions show that here is a problem which needs to be considered.

Mr. Van Horn had for his subject, "A Worshiping Church as Viewed by a Pastor." He made a number of helpful suggestions. Indirectly church services have a good effect upon the community. Home talent should be used in the music programs. All people should take part in the singing of the hymns. Mr. Van Horn said that a number of people had spectatoritis, which means they take no active part in congregational singing. It is important that the music program be thoroughly religious in order that by it souls may be saved. We need to do all we can to make our church services more worshipful.

Everyone was interested in this program and many practical helps were given to the pastors and to those who make up congregations.

IOWA YEARLY MEETING

Sabbath Recorder,
Plainfield, N. J.

DEAR SIRS:

I was instructed to write you concerning the date set for the yearly meeting of the Iowa churches. The date has been changed and we will hold the meetings on September 18, 19, and 20, instead of the last of August.

Respectfully yours,

THELMA FREET,

Secretary.

Garwin, Iowa,
July 8, 1931.

MISSIONS

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

HOME MISSIONS—THE FIRST TASK OF EVERY CHURCH

(Address delivered by Pastor Everett T. Harris, during the session on Home Missions, at the Southeastern Association, Salem, W. Va., July 3, 1931.)

Scripture reading Acts 1: 6-17.

Most of our young people and many of the older ones have either read "The Covered Wagon" or have seen on the screen the story called "The Big Trail" and have thrilled to the adventures of those early pioneers who blazed the trails westward. They cut down trees, built log cabins, cleared away brush, and raised small crops, working with a rifle by their sides to protect their loved ones against hostile Indians. In most cases these who went before built log schoolhouses and churches, taking their education and religion with them wherever they went. In 1756 when these conditions were existing on the western frontier which was at that time in central New York State and south, a boy was born in Rhode Island named Henry Clarke. In the early days of his life he was a farmer, then a blacksmith, a deacon, and then a preacher, his father having been a deacon in the Hopkinton Church before him.

When Henry Clarke was forty-three years of age he felt the call of western lands and decided to move west with his family. He settled at what is now Brookfield, N. Y., on a farm which cost him fifty cents an acre. Two years later when he returned to Rhode Island for the first yearly meeting of our churches, he urged that the people join in sending out missionaries into different parts of the United States. This was practically a new idea to the churches and was one of the chief causes for the uniting of the yearly meeting and the General Conference. The churches decided to join, and sent as their first missionaries Elders Henry Clarke and Abel Burdick. Elder Henry Clarke returned to his new home in Brookfield but this time as first

missionary of the Seventh Day Baptist denomination. The result of his missionary work was the organization of the First Brookfield Seventh Day Baptist Church at Leonardsville, N. Y.

Another daring missionary of those early years was Rev. Amos R. Wells, who worked in western New York, in West Virginia in the section where we now are, and west of here in Ohio and Indiana. He traveled thousands of miles on horseback, fording streams and rivers which his faithful horse was often forced to swim. For the most part he traveled through thick woods following deer paths and Indian trails, going from settlement to settlement, sometimes camping out at night and hearing the cry of wild animals. Whenever he entered a settlement the pioneer folk received him with a glad welcome and he brought joy and blessing to these hard working, hard living peoples who rarely saw or heard a minister. He preached in the open, in their homes, in court houses, schoolhouses, and at times when they were fortunate enough to have one, in their churches; not always to Seventh Day Baptists but to any group that would listen.

There were many other active and brave missionaries in the following years as the pioneers pushed westward. Among them are to be mentioned Rev. Charles Burdick, Rev. Alexander Campbell, Rev. James Bailey, Rev. L. D. Seager, and Rev. Samuel D. Davis. These are the grand old names that have run down generation after generation carrying the burdens of Seventh Day Baptists on their shoulders; many here present are their children and relatives.

Had it not been for the missionary zeal on the home field, of these men, and the spiritual backing they received from the people back home, our denomination, it is safe to say, would never be existing today. It would have become self centered and died out long ago. History shows, and more explicitly the twenty-one churches of our faith that once existed in England show, that when a people fail to extend their belief, when they lose their zeal to lead others to an experience of Jesus Christ, God withdraws his Spirit from them and they fail.

Having surveyed briefly the history of home missions, it seems queer, it almost seems pathetic, that the movement which

made us what we are has so little interest and backing among the people today.

A new generation has arisen that needs to catch the vision of a truly Christian America, and what such a nation could do as an example and leader of nations today.

The SABBATH RECORDER says in listing the unmet needs of our nation that there are today 10,000 villages in the rural sections of America without a church of any kind; 30,000 villages without a resident pastor; 13,400,000 children under twelve years of age who are receiving no religious instruction whatever; and more than one half of the population of the nation are not connected with any institution representing organized religion. Besides this the nation is threatened by sinful attitudes even among nominal Christians, such attitudes as careless or intentional breaking of laws, etc. So we see that the task is great enough to challenge any Seventh Day Baptist, young or old. Then the problem simmers down to the question, "Is the task a worthy one?" I have heard it again and again from returned missionaries that the greatest drawback to the nations across the sea accepting Christianity, is the sinful example of the home country. They judge us, good and bad, by the worst side. It is always the worst side that gets publicity. There is little question in my own mind that if we could purge our own country of gangsters, crooked lawmakers, clean up and Christianize the slums of our cities, co-operate with other denominations in searching out unchurched rural districts and Christianize them, and extend to other countries a truly Christian attitude, I say that there is little question in my mind but that foreign missionaries would all be out of work. For the nations would flock to a Christianity that could produce such a nation. Is the task worthy? If it is not then it is certainly not worth while to advance the kingdom of God.

The task is worthy but it certainly is a large one, almost discouraging a little church to start. But glance again at the verse read in the Scripture, "the names together were about an hundred and twenty." This was the size of the first church at Jerusalem, only one hundred twenty members. As we compare the size of that church with population of Jerusalem of that time we see they

were about one and one half per cent of the population. Do you not have one and one half per cent of the population of your community in your church? Then you have as good a start as did the first church of Jerusalem. And just see what they did with the power of Almighty God. They changed the course of the whole world.

Notice some of the members of that first church and perhaps we will find help for our task. There was Mary, the mother of Jesus. This is the last time we hear of Mary in the New Testament. She who could have claimed a place of distinction quietly took her place as one of the congregation. Many of our greatest and worthiest Christians do their work quietly in the interests of the church and the kingdom of God. No one ever hears much about them, but it is they who are carrying the burdens of the day.

Notice Peter. Peter "stood up in the midst of them." He had the people with him. What would he have accomplished had he stood up alone? Do you ever see a Salvation Army lad preaching on the street alone? No, he will always have a band around him. We need to stand back to back these days. The preacher needs to stand up in the midst of his people. Too often the people expect him to "go it alone" in carrying on evangelism in the home community. Peter stood up and preached with such power as to convert thousands, but he probably would not have done so were it not for the other disciples and witnesses to Christ all around him who were encouraging him and praising God.

Notice a last member—a member on the inactive list if you please — Peter says, "For he (Judas) was numbered among us, and had obtained part of this ministry." Judas probably thought it was going to hurt no one but himself if he went off and committed suicide. But Judas had obtained part of the ministry and he dragged it down with him. No one, having been a Christian, can drop out without hurting the cause. As Christians and especially as Seventh Day Baptist Christians we have a responsibility to our fellow Christians and to our God to live up to our best and not drag down the standards. It is not enough just to be numbered with them, to have our names on the books; we must stand for

something. We must be distinct from the world and not be ashamed to let the world know it. So much for the first Christian Church and its task.

It has been said and well said that three things bind a church together and make for growth. First, to follow a great leader—and we have that in Christ. Second, to work toward a common hope—and we have that in the hope for immortality. Last, to work together on a common task. I wonder if this last one isn't where we fall down? Are all the members of this church working on a common task? Do we have a definite task in mind to pray and work for—a task for our church as a group, or is it all rather hazy? Should we not have a more definite task set before us, our goals in heart and mind, and each member volunteering to do his or her part?

If the church would set a day when they might meet as an entire church, not as a work committee of the church but every member present; come together to talk over the task of your church in your community and there pray for the power and courage and strength to carry out that task; if the church would do this I believe God would bless that church beyond our dreams or expectations. The power of the church as a group to be led by the Holy Spirit is a power we have never yet fathomed; it is incomprehensible because it is the power of Almighty God.

When Columbus came to the coast of South America he thought it was another island like Jamaica where he had first landed. But as he sailed down the coast he came to the mouth of the Amazon River. As he sailed across the outlet of this mighty river and noted its width and the power of the outflowing current he turned to his men and said, "Men, this river drains a continent."

Let us turn our attention back once more to that upper chamber in Jerusalem where one hundred twenty members were kneeling in prayer. Outside in the streets the mobs are howling for blood. "Down with all Christians, stone them," is the cry. Then from the doors of this Church come men with faces shining and glorified—Stephen going to be stoned; James, the brother of Jesus, to be killed; Peter, preaching with power; and those other disciples, most of

whom died the martyr's death of burning at the stake—all coming out of those doors with the glory of Almighty God shining in their eyes. As we see that mighty stream we can only turn to our fellows and say, "Men, that river drains a continent." Within the doors of that church dwells the whole continent of God's power—a power of strength that is virtually untapped by the present Church of Christ.

Let us enter those doors of Christ's sacred church and there, by the help of the Holy Spirit, find our task in our community and the work of Christ shall go forward in our own America.

LETTER FROM JAMAICA

*Rev. William L. Burdick,
Ashaway, R. I.*

DEAR BROTHER BURDICK:

Ever since I came to this parish (Trelawney) it has always been my intention to write to you concerning our journey from St. Mary, that is about ninety miles from here.

About a year and a half ago four of us came on foot all the way from there to engage in missionary work at this place. You can imagine how tired we were after walking that long distance. But, praise the Lord, we reached here safely and started our mission that very evening. I think the time has come when I should write you something of our work and of how it is coming on. We were all strangers to this community. At first we built a coconut booth in which we could hold religious services. After a little time this was not satisfactory in the time of rains. Then we worshiped in a private home. But now, through the goodness of the Lord, we are worshiping in our own very good booth that is good for all kinds of weather. When we first came the people did not receive us gladly. But, thank God, that spirit did not prevail for long after learning that nothing but love could bring us here. They soon came hovering around us. Then the work started. Two of our number had to return to St. Mary after some weeks.

We want you all to rejoice with us because of the great things the Lord has been doing in Jamaica. We are happy in having a house of worship measuring twen-

THE SOUTHEASTERN ASSOCIATION

How awful to begin a report of a good association with the confession that the reporter was late at the first session. Tardiness was due, however, to no fault of his but to the "flat" of the good friend's automobile bringing him to the meeting. The first session was opened by the moderator, Mr. Ross Seager, a successful farmer and orchardist of West Virginia. It may be added to his account, he is a successful Christian as well. His address, I understand, was of high order and, it is hoped, may be secured for our readers. Twenty-four people were counted in the meeting on the arrival of the belated editor. Usual reports had already been made by officers, committees, and delegates. Mr. Everett Harris of Waterford, Conn., representing the Eastern Association, was at once observed. Directly the smiling face of Secretary William L. Burdick was seen, with the shining countenance of Rev. H. Eugene Davis from Shanghai. Pastor George B. Shaw's pleasant voice soon happily greeted even late comers. How would some of you feel to be in an associational gathering for the first time? Especially if you had been all your life a lone Sabbath keeper? Then you may know something of the feelings of Brother T. H. Wise of Louisville, Ky. Tears stood in his eyes as he expressed some of his emotion to me. This is the first association he ever attended, also the first attended by Brother A. T. Bottoms and his wife of Berea. For many years they have promoted the interests of the kingdom in the vicinity of Athens, Ala. His introductory sermon in the evening on "The people had a mind to work," rather reflected the heart feelings of one definitely and deeply consecrated to the service of the Master. The influence of such people in their "first experiences" with gatherings of our people is a benediction to us. We trust their contact with those who for years have been enjoying these privileges may not be disappointing. For many years Brother Bottoms has felt the call to preach, and now at last has yielded to the call of God and the influence of the prayers and life of a devoted wife, and has definitely committed himself to the gospel ministry. In the opening sermon he very practically called attention to the need of right living and home

ty feet long by twelve feet wide. Pastor and Sister Coon were here a number of times and assisted in conducting evangelistic meetings. On the fifteenth of last March they helped us to organize the Wakefield Seventh Day Baptist Church with ten baptized members. Within a few days others were baptized and five more were added to the membership of the church. Since then one more has united with us, so that now we have sixteen members. We have an organized Sabbath school of thirty-six members with four classes. And we have a bright Christian Endeavor society. So you see, Brother Burdick, the work here in Jamaica is progressing and looking bright for the future. And so, by the help of the Lord and your co-operation, we are determined to set Jamaica ablaze with gospel fire. We are having regular evangelistic services here with very good attendance and interest. In these gospel services we generally have testimonies. I wish you were near by to enjoy some of these services, and could listen to the warm and inspiring testimonies coming from the lips of warm hearted people. It does my heart good to be here in Trelawney at this time and to know that I can be of some use in the great harvest field.

I think I must close here, Brother Burdick, and give space to others. I hope that in my next letter I may be able to tell you more about the work. But right here I must express my hearty thanks and appreciation to the Ladies' Sewing society of Ashaway, R. I., for the nice present of money they sent me a few weeks ago.

Trusting that the blessing of the Lord may rest upon you, and that we all may labor faithfully and receive our reward by and by, I am

Your brother in Christ,

SIMEON LYONS.

*Wakefield P. O.,
Jamaica, B. W. I.,
June 19, 1931.*

THE WAY

Who seeks for heaven alone to save his soul,
May keep the path, but will not reach the goal;
While he who walks in love may wander far,
But God will bring him where the Blessed are.

—Henry van Dyke.

influence. Tithing was urged as a helpful means of accomplishing the task set before us. "If we would tithe more for Christ," he declared, "we would tithe less for crime." He had just given figures showing that in the United States one tenth of the income of government was devoted to taking care of crime. So closed the first day's service.

MISSION DAY

While "Crown Him With Many Crowns" and "Jesus Calls Us o'er the Tumult" were singing their way into our hearts, the desire was quickened within us for a larger sweeter consecration and a fuller, less selfish service. Then as Brother Everett Harris continued to lead us in devotion by reading the sixty-second Psalm and by leading us to the throne of grace in prayer, we all might have given our testimony, "it is good to be here, this is none other but the house of God, this is the gate of heaven." In his meditation Mr. Harris said we must be careful of what is behind us. He was resting under the shade of a roadside tree when he witnessed a truck nearly crowding a passing car over a steep embankment. The driver did not know what was behind him. Then wondering what might be back of him, he looked. There on a sign on the tree he read, "The Lord is my refuge." "What is behind you?" he asked. "Someone may be depending upon what you believe and do." Our hearts thrilled at the ringing out of the strains, "He Leadeth Me." This same Pastor Harris, one of the main speakers of the morning, announced his theme as Home Missions: The Church's First Task. Briefly and in a most interesting manner the early history of the Church and missions was surveyed. If America were really Christian, he averred, the nations would soon become Christian. Like many in the early Church we must quietly back the others up and carry on. He pointed out the danger of loss when one, who once having been a Christian, stops. The success of the Church depends on a great leader, a common hope, and a common task. We have all these elements. Let us become greatly committed to the great common task. Deeply did he stir us with the words of Columbus on the discovery of the Amazon River. Sailing across its mouth, believing the land was another island like

Jamaica, but noting the drift and surge of a mighty current he declared, "Men, this river drains a mighty continent." So, he pointed out, the stream flowing from the door of the early Church inspires one to exclaim, "This stream drains a mighty continent."

The second address of the morning, presented by Herbert C. Van Horn, had in its undercurrent the urge that at the home base must be a clear, clean conviction of the reality and presence of God, which may be realized if we do as he commands, put into practice the principles of Christ's teaching, become imbued with the spirit of missions, and are willing to pay the price of doing whatsoever he has commanded. A dead organization is cheap. The living concern costs in sacrifice, service, and money.

The closing moments, again, of worship conducted by Brother Emmett Bottoms led us out along the shores with Jesus who bade us "go into all the world and preach the gospel." It was fitting to close with prayer which was voiced by Jesse Kennedy of Lost Creek, Deacon Frank Sutton of Berea, Mrs. H. Eugene Davis of China, and the leader, Brother Bottoms.

MORE ABOUT MISSIONS

In a wonderfully helpful manner Rev. H. Eugene Davis showed us by chart and description the Chinese Compound at Shanghai and the one at Liuho where our work is being conducted. I am sure all present will have a much better appreciation of some of the problems and difficulties as well as advantages and opportunities of the work over there. Of the latter place where he showed the location of a "T. B." cottage back of the hospital, he dared to assert it would contain at least three more such cottages within the next five years and without cost to the churches in America. We were touched when he told us that the children of the lower grades of the Shanghai Sabbath school every Sabbath have to be sent home because there is not room for them to meet for the morning worship in the church. And to think we have to beg and coax parents to bring *their* children to church in so many of our American communities! Doctor Davis said if he could be three men he would be a foreign missionary, a home missionary, and an evangelist.

I think he comes near being three in one, anyway. May the Lord continue to bless him.

Secretary William L. Burdick in address and discussion brought many vital matters to our attention and made our hearts burn within us as he talked to us of the matters upon his heart and upon the hands of the Missionary Board. We discovered from his statements that more than one third of our churches are receiving aid in support of their pastors from the Missionary Board. We were made to realize as never before how much of our church extension and development has been the result of home missions.

SABBATH EVENING AT SALEM

As the sun dropped behind the western hills a peaceful quiet fell upon the people gathered for worship and conference. Inspiringly did the choir under the able leadership of Professor Clarke Siedhoff sing a stirring anthem and lead in the congregation hymn singing. After a brief sermon by the writer from the texts, "Have ye any meat," "Give ye them to eat," more than fifty people gave testimony of Christian experience and life. One man gave his heart's experience who had never met in such a meeting before with Seventh Day Baptists; others who never before had met in such an association. Image your own feelings under such circumstances, and what would your testimony mean to you and others around you? The meeting was indeed one long to be remembered.

SABBATH MORNING

Again the choir sang their message, and now it was "Remember thy Creator in the days of thy youth . . ." The worship, enriched by pastor and people joining in memory responsive reading of Commandments and Beatitudes, continued in the message of Rev. H. Eugene Davis, from the text, "Seek ye first the kingdom of God." He spoke of depredation of rust, moths, and thieves in the Far East, and our need of taking heed of Christ's teaching about laying up treasure. An open mind in China, a widespread need, a vision of service and a five year program in which the goal is to double the church membership gripped the hearers of the morning message. The pol-

icy of the Christian Church in China is definitely to raise the spiritual tone. There is only one Christian in that land for every one thousand population, which would mean, if it were true likewise of Salem, there would not be more than three Christian people here. "The mind of China was never more open than today." One Chinese Christian general dug down into his own pockets for \$21,000 and interested other people for other sums for the Bible in their own language and for free distribution. When it was found five thousand dollars were left, the general who was a scholar of the great classics of China, had stamped on a special and fine edition of the Bible—"This is the Greatest Classic in the Chinese Language," and had them given to the officials of China. Stressing the need for service and of consecration, Doctor Davis called for a definite commitment of the young people who would let Christ have his own way in their hearts and lives. Some forty quietly and thoughtfully came forward and so dedicated themselves. It is planned by him that there shall be printed a declaration showing there is a group of Seventh Day Baptist young people banded together who have so promised themselves for home and world service.

YOUNG PEOPLE

Very fittingly did the program of a young people's hour come in the next service following the morning's meeting just reported. The young lady introduced to lead devotionals by Miss Greta Randolph of Middle Island, associational secretary, is Edna Bottoms, daughter of our Pastor A. T. Bottoms of Berea. Miss Eleanor Davis of Salem in a solo led us to feel that he whose "eye is on the sparrow" will truly care for "me." Also the beautiful "Follow the gleam" was effectively rendered by Sarah Ruth and her father Okey W. Davis. Pastor Everett Harris of Waterford, Conn., was the first speaker. His excellent address will appear in the RECORDER soon. Everett is one of our conscientious, reliable, and able young ministers. A student last year at Yale, he took his degree at Alfred last month. We are proud of him. Mrs. H. Eugene Davis in her helpful and earnest way made us feel for China and long for a better expression of our own lives for Christ. What a chal-

lenge rightly to interpret the love and purpose of Jesus by our own lives is found in the story of the Japanese who declared he did not need a Bible because he knew the Book through those near him who lived it. And again in the story of the people who when the claims of Jesus were presented, said, "Why we know that man, he lived here." What a challenge to "carry our cross with a smile," in the story she related in which the native Christian quietly said when hiding her sorrow, "I save my tears for the night, for I must show them what the triumphant faith will do." All too soon, Mrs. Davis closed and gave place to the closing address which was made by the acting editor of the SABBATH RECORDER. As he is reporting these meetings he will not speak here on The Value and Meaning of the Christian Emblem, only in its opening illustration. Two years ago, people in a nearby city were disappointed at an Easter recital, when a certain great prelude could not be rendered because, the announcer said, the organ lacked two important "stops." Provision had been made for them but they had never been installed. So many an aria and many a harmony cannot be produced in our lives and service because, though God has provided for them, we have failed to install the things necessary for their production. The speaker closed with the urge that our sermons, our prayer meetings, committee service, and other forms of activity are not for the praise of men, but that the face of Jesus may be revealed to a world needing Christ.

SABBATH'S CLOSE

Soon after the Sabbath sun had ceased to shine for the week, sweet music and meditative thought in Scripture and prayer were conducted by Lost Creek's new pastor, Rev. Eli F. Loofboro. It was a pleasure to this association to welcome this good yoke fellow and his consecrated family to its midst.

Secretary William L. Burdick brought the message of the evening. He spoke of the Disappointments of the Christian Life and pointed out their causes and inspired his hearers to find an experience in which disappointments do not rest. We must remember earth is not heaven. Joy in the Christian life depends upon one's closeness

of walk to God, and is a matter of growth. Comfort and help from the Bible will not be found in *chance* turning of page for a daily message, but by a careful reading and study of it to know God's will. If God is to direct us we must yield ourselves to do his will. We must not be like the sturdy warrior who when baptized held one fist out of the water, and declared to the expostulating baptizer, "I keep that to smite my enemies." Temptation must be met and overcome by prayer, Bible study, and service. We were sorry to say good-by to this noble servant of God as he had to leave for duties elsewhere. We must not forget his message.

BUSINESS

There is always a considerable routine business, much of which many like to shun. But a goodly number assembled Sunday morning and listened to letters, reports of committees and statistics from the churches. We were encouraged to note that in several of the churches revival meetings during the year were reported and that one of the churches had been augmented by a net increase of eighteen. We noted, gladly too, that all the churches reporting are now supplied with pastors, Rev. Eli F. Loofboro being just settled at Lost Creek. The report of a committee on exchange of delegates was adopted as follows:

Recommended:

1. That we continue the annual exchange of delegates, believing that in so doing the interests of the associations can be best served.
2. That we approve the suggestion already worked out by the Eastern and Central associations . . . that the six associations now co-operating in the exchange of delegates use the following combinations for the appointment of delegates: the Southeastern with the Eastern, the Central with the Western, and the Northwestern with the Southwestern, thus making three units out of the six associations for the appointment of delegates.
3. That the Southeastern Association accept the invitation of the Eastern Association to join with them in the sending of delegates, alternating between the two associations, but sharing equally with them in the expense of such delegates.
4. That the executive committee of this association be given full authority to carry out the provisions of these resolutions in co-operation with the associations involved.

The next session of the Southeastern Association will be held with the Middle Is-

land Church, beginning the fifth day following the fourth Sabbath of June, 1932. The clerk's address is Varnum B. Lowther, New Milton, W. Va., while the pastor's is Rev. Emmett H. Bottoms, Blandville, W. Va. The moderator, Ross Seager, made a fine leader and kept the business going in statesmanlike manner, and as always the moderator had the co-operation and backing of the people of the association.

THE WOMAN'S HOUR

This hour was in the capable hands of Mrs. Harley D. Bond. With regret the writer was called out during most of the devotional period of this hour. He fortunately heard Miss Margaret Trainer's solo, "In the Garden." We were given an opportunity to get better acquainted with our work in China by asking Mrs. Eugene Davis questions. The conditions of womanhood in China with their better opportunities were shown to be greatly improved. The love of music on the part of the Chinese and the advancement being made in it were somewhat dwelt upon. There is a growing need of trained leadership in this line of work. We were given a glimpse into the lives and work of "Bible women" who find open doors to them where doors to others are so much shut. The love for Miss Burdick on the part of the natives was spoken about. It seems the Chinese do not want her to leave them. They fear if she ever comes home, America will never let her go back. "Live with us," they say, "we will take care of you." Is not that a beautiful testimony to the life of one who has given more than forty years to their country? We can well believe those people could say as earlier reported of others—"We know him. He used to live here." They know Him, through her beautiful life.

A CONSECRATION MEETING

Inspiring was the evening's music, warm was the night and most winning was the closing message of the association. It was delivered by Rev. H. Eugene Davis, who after teaching the congregation to sing "Come to Jesus just now," in the Chinese language, developed a most helpful outline of invitation for a whole-souled life for Christ and for his service. We are inviting men to come to a mighty God of love. He

declared that some time the Chinese race would show the world how to use intelligence. Boys of other races than the white seize opportunity. He told of two boys born on a rice boat in a canal, who had made good, one building up a big, successful business which he had left to become the leader of the Chinese Christian Church, and another, similarly, had become a leader in our own church over there, a mighty preacher of power. Illustrating his various points as he went along from experience and observation at home and abroad, he had his congregation in his hand as he declared, "The Spirit and the Bride say come, and whosoever heareth, let him come." When Doctor Davis invited us forward for a fresh consecration, every person in the house, so far as the writer could see, went forward to rededicate himself to God and his service. Quietly and earnestly, with bowed heads and with streaming eyes, the congregation joined in heart with the petition of the leader, and went out at the close of the association with a firmer faith and a determination to a larger loyalty. Since this kind of demonstration characterized the close of so many of our associations this year, we may confidently expect larger results spiritually and materially in the days to come.

AND SO FORTH

We noticed listed as delegates from the churches as reported in church letters and reported by the committee on credentials, names of many people who were not present in any session of the association. That does not seem at all desirable. Why should people be reported delegates who are not present. How can this be remedied? One way would be to have a registration fee. But that might not be desirable, either.

Mention was not made of the Tract Society hour. But Dr. Eugene Davis spoke at that time of needs and opportunities of tract publication and distribution in the Chinese language. We were interested again to hear how the word "Sabbath" was preserved to the translation of the Chinese Bible by Dr. David H. Davis, so many years our missionary. The other members of the committee wanted it rendered, "worship day"; but Doctor Davis, knowing so well their language and our own and the

original tongues in which the Bible was written, insisted and, because of his scholarship and standing, held the committee to the correct translation, "Sabbath." The summer camps were presented in a fine address by Rev. E. H. Bottoms. In Brother Bottoms we have a fine, growing, and able speaker and pastor. I was deeply impressed by a devotional service conducted by Professor Harley D. Bond, head of Salem College science department. "He leadeth me" was the song he chose for opening the period of worship, and then followed reading a portion of the "Faith" chapter, Hebrews 11. I thought, how fine to have such a man leading our youth in the study of subjects that so often unsettle their faith. "Standing on the sacred ground where our fathers and grandfathers and great-grandfathers stood," prayed Roy F. Randolph, of the Middle Island Church, "Our Father, impress us with the responsibility laid upon us and bless our leaders with vision and wisdom and grace." Amen.

Mr. Orville B. Bond of Lost Creek, in reporting as delegate to the Northwestern Association in 1930, expressed his belief that we should continue the system of sending delegates, and that because of the great good to the delegate he be expected to bear one-half of the expense. This we feel to be a bit radical and might work an impossible hardship, especially upon the delegate who happened to be a pastor. He expressed a belief, too, that such a delegate should be expected to report, personally, to every church of the association sending him.

There is an interesting monument on the parsonage property at Salem, just east of the house, marking the site of the old Salem Fort. It was erected by the Lowther Fitz Randolph Chapter of the Daughters of the American Revolution in 1930. It bears the inscription, "Old Northwestern Turnpike on the Shawnee Trail. Old Fort Site one hundred feet south of this marker." It recalls to many of us something of the story of the old Shrewsbury Church that moved as a colony from northeastern New Jersey, through Pennsylvania, and two years later settled on Ten Mile Creek, W. Va., and became the New Salem Church, later Salem. And now, peacefully, the descendants of those who came and erected homes and

safeguarded themselves and their homes by building a fort or a stockade here, have worshiped and carried out the religious program of the Southeastern Association.

ENCOURAGEMENT FOR SALEM COLLEGE

The Sabbath Recorder,
Plainfield, N. J.

GENTLEMEN:

Steadily on through the months of the depression and the drought I have solicited day by day for Salem College. Many times President S. O. Bond has been with me on the important trips. Mr. T. Edward Davis has often accompanied me, and occasionally Mr. M. Wardner Davis or Mr. G. H. Trainer; and it has not been in vain. Many new friends have come to our rescue this year; and, while of necessity, many contributions have been smaller than ever before, our total is good and our deficit that loomed so large about January first has gradually been reduced and is daily growing smaller.

The Seventh Day Baptist people in fostering Salem College and giving such a magnificent chance to more than eight hundred fine, clean young people each year, are doing a marvelous thing for the kingdom of God. And as the days go by other friends are coming to our rescue. This very day, a Methodist and a Presbyterian have given us checks. A Methodist friend in Pittsburgh, Pa., has renewed his contribution of \$100 a month.

Last week President Bond and I returned from a trip to New Market, Berlin, Westerly, and other points where we were received most kindly and some magnificent contributions were given by our people.

Through the SABBATH RECORDER, I should like to thank our pastors and the beloved people in the churches for their gifts to Salem College and for the blessed, blessed work they make possible.

It would not be amiss for me to send love and thanks and greetings, perhaps, to all of our friends through the RECORDER.

Very truly,
O. P. BISHOP.

July 8, 1931.

WOMAN'S WORK

MRS. ALBERTA DAVIS BATSON
Contributing Editor

PAWCATUCK WOMAN'S AID SOCIETY

(Through a misunderstanding this report was not sent in with the other reports of the Pawcatuck Church.)

ANNUAL REPORT OF THE SECRETARY OF THE
WOMAN'S AID SOCIETY OF THE PAWCATUCK
(WESTERLY) SEVENTH DAY BAPTIST
CHURCH FOR THE YEAR 1930 AND 1931

The Woman's Aid society has held eleven regular meetings, all in the church parlors. Tea has been served at nearly all of these meetings. The meeting of January twentieth was omitted, owing to the fact that the Westerly Hospital Aid society was using the church parlors for an all-day meeting to work for the hospital. A committee from our Aid society furnished lunch at noon for the workers.

After the close of our meetings last year, on May 6, a luncheon was held with the Ashaway ladies as guests. There were fifty-five present. We have had two luncheons during the present year, one on January 6 and one on March 31. On June 3 a special meeting was held to take action on renovating the parsonage and to plan a reception for our new pastor and his family. On December 2 the annual Christmas sale was held with the usual articles for sale. The turkey supper furnished by the men, usually held at this time, was omitted this year.

An invitation was extended to the society to join "The Council of Women's Clubs of Westerly" and was accepted. One delegate and an alternate were appointed to represent us on the council. We also accepted an invitation from the S. D. B. society to attend a Hallowe'en party in the church parlors on October 26.

At the invitation of Mrs. L. K. Burdick, who has had charge of the program this year, the following have given short informal talks at some of our meetings: Mrs. Mertie Loofboro, Mrs. Harold Crandall, Mrs. Merton Chapman, Mrs. Dagmar Smith, and Miss Lucy Crowley.

There have been seven comforters tied, some sewing done for the hospital in addition to the aprons made for the Christmas sale. We have had but one supper this year, that of March 17, which was in charge of the officers. The usual appropriations have been made to the Onward Movement, People's Mission, RECORDER, and the church.

We have lost one member by death, Mrs. Emmons, and one by withdrawal. We have gained two, Pastor and Mrs. Crandall, making a total membership of one hundred six.

Although the past year has been rather a quiet one as regards social activities, all meetings have been very well attended and a lively interest in the affairs of the church and society has been maintained throughout the year.

Respectfully submitted,

MABEL T. KENYON,
Secretary.

AN INTERESTING REPORT FROM WELTON, IOWA

The Benevolent society of the Welton, Iowa, Church had its annual business meeting June 17, and officers and committees were elected for another year's work. The following items are taken mainly from the reports given at this meeting.

Twenty-four regular meetings were held during the year, the largest attendance being thirteen and the smallest, five. There are eleven active members and five who are called honorary members. Some of the members are first day women of the neighborhood and we have found them a great help in the work of the society.

Lunch has been served at the meetings and the amount taken in from the lunches was \$29.34. From socials and bazaar we have received \$119.70, and also a small amount from cash donations and other ways. The society has given \$50 to the Onward Movement through the church treasurer and \$50 toward the expense of the church.

Plants, flowers, etc., have been given the members on birthdays, and the sick have been remembered by sending flowers to them.

YOUNG PEOPLE'S WORK

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

WHAT JESUS TEACHES ABOUT HAPPINESS

Christian Endeavor Topic for Sabbath Day,
August 1, 1931

DAILY READINGS

Sunday—Joy in fellowship with God (Luke 10: 21, 22)
Monday—Joy of the soul winner (John 4: 31-38)
Tuesday—Joy in loving service (John 15: 1-11)
Wednesday—Joy through answered prayer (John 16: 24)
Thursday—Joy in finding the kingdom (Matt. 13: 44-46)
Friday—Joy in success
Sabbath Day—Topic: What Jesus teaches about happiness (Matt. 5: 1-12. Consecration meeting)

BY BERTHA R. SUTTON
PLANS FOR THE MEETING

Two songs.
Announcement of topic.
Scripture reading, Matt 5: 1-12.
Repetition of the Beatitudes, using the word "happy" where "blessed" appears.
Have daily readings given by individuals and use "happy" where "blessed" appears. Discuss each reading as given.
Song.
Discussion:
The happiest man I know. Why?
The happiest woman I know. Why?
The happiest event in my life.
Our happiest social.
Special—pageant, "The Good Samaritan."
Solo or duet, "It Pays to Serve Jesus."

HAPPINESS

Each of us has within us the power to be happy with the aid of God. Not wealth, health, or any worldly thing can make us truly happy without that peace within. Only by following Jesus' teaching can we be truly happy.

What is the happiest creature on earth? Is it man? I think we will all agree that it is not. Why not? Because he does not trust God. If we know a really happy person we will see that he lives near God and trusts God's will to be best, through all.

Did you ever watch a lamb at play around an old stump on a sunny day? It seems

to me that is the most beautiful expression of happiness anyone can see. The lamb trusts God for all.

We are God's sheep. Why cannot we be truly happy under our "Good Shepherd's Care"? Let's watch his other creatures and learn from them the secret of true happiness.

Watch the birds carol as if they would burst with joy (happiness) even when it rains. Then if troubles come to us, let's sing through the rain and trust, like the birds, that God will care for us.

Let's resolve from this meeting on that we will trust God and be happy.

SONGS

In the Service of the King.
Dwelling in Beulah Land.
God Will Take Care of You.
Sunshine in the Soul.
Since Jesus Came Into My Heart.
Closing—Some Day We'll Understand.
Berea, W. Va.

INTERMEDIATE CORNER

REV. JOHN FITZ RANDOLPH
Intermediate Superintendent
Milton Junction, Wis.

Topic for Sabbath Day, July 25, 1931

DAILY READINGS

Sunday—Children of one Father (Prov. 22: 2)
Monday—A foreigner welcomed (Ruth 2: 1-10)
Tuesday—Jesus' fine courtesy (John 4: 1-14)
Wednesday—Foreigners appreciate kindness (Luke 17: 11-19)
Thursday—Help the stranger (Luke 4: 24-27)
Friday—Equal treatment (Lev. 19: 34)
Sabbath Day—Topic: How shall we treat people of other races in our land? (Matt. 7: 12)

WHATSOEVER YE WOULD

Suppose a superior race should arise in America, no matter what race or color, and I belonged to the inferior group. What would I wish this superior race should do unto me?

I would not want them to call me "Poor white trash" or any other unkind name, just because I was not so rich or so well educated as they.

I would not want them to take it for granted that I must do only their dirty work for them. There is no disgrace in doing disagreeable work, but if I were capable of rising to more agreeable positions, I would want that privilege.

If I had proved myself to be equal in education and business ability to the average "superior" race, I would not want to be shunned by educated people and business men. I might not wish to be considered in all respects as one of them, for racial differences might make it unpleasant for both of us, but I would want an opportunity to exercise my abilities, and enjoy business privileges with my business class.

If I proved myself to be a Christian man of high character, I would not want other Christians of any race to shun me and despise me because of my color or nationality. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus."

Topic for Sabbath Day, August 1, 1931

DAILY READINGS

Sunday—Animal life—Order (Prov. 6: 6-11)
Monday—Snow and God's forgiveness (Isa. 1: 16-20)
Tuesday—Flowers—God the artist (Matt 6: 28-30)
Wednesday—The vine—God the husbandman (John 15: 1-8)
Thursday—Planted seed—God the power behind growth (1 Cor. 3: 6, 7)
Friday—Light—God the light of the soul (John 1: 9)
Sabbath Day—Topic: Things out of doors which remind us of God (Ps. 19: 1-6; Matt 10: 29. An outdoor meeting. Consecration meeting.)

GOD AND THE OUTDOORS

All nature reminds us of God if we remember the first words of the Bible—"In the beginning God created the heaven and the earth." There are many verses of Scripture that will come to mind when we are out doors if we are familiar with them. God made the insects without minds like ours, but they were made to teach us the lesson of order and industry. "Go to the ant, thou sluggard; consider her ways and be wise."

Do you like flowers, and do they remind you of God? No combination of colors can compare with the colors that God has put in nature—the sunset, the rainbow, and flowers. "Consider the lilies of the field—even Solomon in all his glory was not arrayed like one of these."

When you see one working in the vineyard or orchard are you not reminded that

Jesus said, "I am the true vine, and my Father is the husbandman"?

Every boy and girl likes to have a little garden of his own. Are you not reminded that Paul said, "I have planted,—but God gave the increase"? This is true of the seed that we plant in the soil and the seed we plant in the heart.

The Prophet Isaiah saw in the snow an emblem of purity. God made the pure snow and he can make our lives pure if we let him. "Though your sins be as scarlet, they shall be as white as snow."

The Psalmist could not look at the wonders in the sky without thinking of God, and those who study the heavenly bodies with powerful lenses and see more than the Psalmist could, only see more and more of the glory of God's work. "The heavens declare the glory of God; and the firmament showeth his handiwork."

JUNIOR JOTTINGS

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

BIBLE READING WORK

TWENTY-EIGHTH DAY

Write down the different titles of Christ with the references where they are mentioned.

TWENTY-NINTH DAY

Make out the following puzzle:

I am composed of 33 letters.
23-18-28-31 is the name of a state.
31-6-24 is the name of a tree.
11-32-28-12-10-13 is the name of a prophet.
6-28-14-32-25 is a book we all should read.
2-12-29-30-26-1 is a book of the Bible in the Old Testament.
21-4-20-8 is 365 days.
3-13-33 is a month.
32-28-22-17-32-7 means small.
15-13-19 is the opposite of good.
9-16-5 is a head covering.
The whole is a Bible verse.

THIRTIETH DAY

Copy fifteen verses about "Praise" from the Psalms.

THIRTY-FIRST DAY

Paste six pictures from magazines on your page today and write an appropriate Bible verse under each picture.

CHILDREN'S PAGE

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

THE STORY OF OUR BIBLE

DEUTERONOMY 6: 4-9; 2 KINGS 22: 1a, 8,
10; 23: 1-3; GALATIANS 1: 1-3

Junior Christian Endeavor Topic for Sabbath
Day, August 1, 1931

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

What a lot of things and people God used to make it possible for us to have copies of his Word! We can only give a brief outline of the story of our Bible here, but if you will read between the lines you can make quite a list of things used by God in making it possible for you and me today to have our own copies of the Bible.

The books of the Old Testament were originally written in Hebrew and those of the New Testament in Greek, but not a single copy is now in existence or has been for hundreds of years. The oldest copies to be found anywhere in the world are but copies of copies of other copies. The old manuscripts were written by hand on papyrus or parchment. The ancient scribes must have known how many letters and words were in the original copies as well as the monks who copied the Bible in the middle ages, for we read that they were so careful about their work that all the letters of each line of the original were counted, then the letters in the corresponding lines of their copies, so they might be sure nothing was omitted. These manuscripts did not have divisions between words and into chapters. (The division into chapters was made in 1250, and into verses in 1551.)

As soon as Christianity began to spread, it became necessary to translate the Bible into other languages. Many of these translators suffered severe persecutions. John Wycliff translated the Bible into English in the fourteenth century, writing out all of his translation by hand. It is claimed that Bibles in those days cost \$150. After Johann Gutenberg invented the printing press, the first book to be printed was the Bible

(1456) in Latin. The Bible has never been off the press, until today more than 30,000,000 copies are produced each year in more than 158 languages. It is the world's "best seller."

The first English Bible to be printed was William Tyndale's translation, of whom we will study next week. Numerous other translations were made but all proved unsatisfactory, so in 1611 fifty-four churchmen were authorized by King James I to make a translation without comments, which could be used by all denominations. This is known as the King James' Version and is still being used today.

In 1870 a movement was begun by leaders in the Church of England to make a new translation; one set of leaders working on the Old Testament and another on the New. In America two years later two committees began work in the same way. These committees exchanged notes as they progressed in their study of the old manuscripts and translations. This was known as the "Revised Version," and the American edition was called the "Revised Version, American Standard Edition."

The first Bible that came to America was probably brought by the Pilgrims, but it is interesting to know that the first Bible to be printed in America was John Eliot's translation in the Indian language in 1633.

OUR LETTER EXCHANGE

DEAR NANCILU:

I had to put off answering your fine letter until this week, but I am glad I have it to answer today, since no other letters have come in up to date. I hope I'll receive many more soon.

I hope you and your mother were able to go to Salem as you had planned. You are sure of having a wonderful time there. I know, because I did.

Eleanor has become both a Camp Fire girl and a 4-H Club girl this summer and enjoys both very much. She is a very busy girl nowadays, and also helps me to be less busy, for she does a good bit of sewing, cooking, and canning to win Camp Fire honors and to carry out her 4-H Club projects. Of course that is a great help to her mother and wins her hearty approval. Next week the Camp Fire girls are planning to

take orders for homemade doughnuts all over town and thus put a little money into their treasury, as well as have a glorious time.

It must be very interesting work collecting birds' nests, and will also teach you many interesting things about the different birds and their habits. I shall be anxious to know how many different kinds of nests you find.

Friday, we closed our Daily Vacation Bible School, and yesterday at the Independence church a pageant was given by the children, demonstrating the work they had done in the Bible school. Tomorrow we are to take them all to Stony Brook Glen for our closing picnic, which of course will be great fun.

I must close now and leave room for a poem written by that good friend of all children, Devillo E. Livermore, of Independence.

Your true friend,
MIZPAH S. GREENE.

ARE WE GROWING BETTER GROWING OLD
BY DEVILLO E. LIVERMORE

Are we growing better, friends of mine,
With loving hearts so true and kind,
As on life's busy way we glide,
As pass the boats on the moving tide;
Leaving scenes that are the sweetest,
Amid the throng that moves the fleetest;
Ere the tale of life is told,
Are we growing better, growing old?

Are you growing better, little ones,
Merry hearted, smiling ones?
I greet you on my busy way,
And almost seem to hear you say,
"I am trying to be very good,
And do the many things I should."
Ah! that would give you grace and beauty;
In the world you'd find your place and duty.
But what will the future years unfold
My dear young friends, as you're growing old?

Are you growing better, girls and boys,
In your frolics and your joys?
Are the flowers of love and truth
Blooming in your happy youth?
With the love of God around you,
And the many friends who love you,
Do you stand for virtue firm and bold,
Just growing better, growing old?

We are but the creatures of God's care;
His love is round us everywhere.
He watches o'er our earthly race
With boundless, boundless gifts of grace.
We may win the wealth that virtue brings;
So may the riches of life unfold
The gems of worth, when we are old.

Perchance within a forest wide
A giant oak stands in its pride,
Monarch of the woodland all around,
None more stately could be found.
'Twas once a little acorn small,
A tiny sprout and that was all;
Soon a little rootlet found
A feeding place in the fertile ground.
Its Maker gave sunshine, rain, and dew
And through the years it grew and grew.
It used the means God gave so free,
Through all that time to make a tree.

Surely life must have a meaning;
But the vain things lose their seeming.
So we use the means our God has given
To fit our souls for him and heaven.
I know not of a better place
To dwell than neath his love and grace.
I know not of a better way
Than the straight and narrow way.
Each life may claim its promise better far than
gold
Just growing better, lovelier, growing old.

LETTER FROM THE TRACT BOARD

The Pastor and his Church.

DEAR FRIENDS:

To complete the Conference budget for 1930-31, \$32,477.31 must be raised. In such a financially depressed year as that just passed we may be pardoned if we feel "we have done well." We have. However, we may remember what Paul, the Apostle, wrote, "Ye did run well . . . but what did hinder you?" They had done well, but they had not finished the race. "What did hinder you?"

We have done well, but something has hindered us that we have not completed the course of the budget. Not only this year, but during the years. What has hindered us? It is this: we have not been as deeply concerned about the cause of Christ as we have been with "what ye shall eat, or what ye shall drink, and wherewithal shall ye be clothed." These are legitimate essentials, but as Jesus said on another occasion, "these ought ye to have done and not left the other undone."

Our missionary from China, H. Eugene Davis, challenges us with the belief that we are able to complete raising this budget during the month of July, 1931. He holds that if we *really* love Jesus we can and we will do it.

I believe we love God and his Son Jesus Christ, our Savior. We are sincere in this love and are honest in our attitude toward

him. We have not just properly associated our Conference budget with him. We have not just connected up the raising this money with loyalty to him. Now have we? We have not been sensitive to the fact that \$58,100 represents work for him, done in China, Jamaica, and South America; in Java, Holland, and England; that it represents helping our churches and missionaries in America—in the Southwest and Southeast; in the Northwest and on the Pacific Coast; that it represents our evangelism and religious education, our young people's work and women's interests. We have been dull, I say, to the fact that the dollars of the budget represent our printing and distribution of tracts; our promotion of the Sabbath and our Teen-age Conferences including summer camps for boys and girls; that it makes possible the publication and circulation of the SABBATH RECORDER. Many as yet are not clear that this budget, this year, includes accumulated debts of boards, boards that could not retrench and dared not withdraw. In short, friends, the budget is vastly more than dollars and cents—it is the spirit and heart of Jesus Christ as represented by Seventh Day Baptists.

If our eyes will open to these facts, we can and will easily raise the rest of this budget in July. Eugene Davis has flung this challenge to us and suggests it be done, in addition, in the honor of Doctor Gardiner who has so often raised funds for Seventh Day Baptists in times past. This is a happy thought. How pleased would be this aged, spiritual, man of God could he know that the memory of his consecration and service had inspired the people whom he loved, and who loved him for what he was and did, to achieve glorious success for Christ and the Church by raising one hundred per cent of the budget as an expression of love and loyalty to Jesus Christ.

The Sabbath School Board, the Young People's Board, the Woman's Board, the Tract Board, and Historical Society are all back of this movement to raise the budget. Other boards will be committed too as soon as they have their meetings. The Eastern Association by a tremendous vote passed a resolution in favor of promoting it. Other associations doubtless will do likewise. It is bound to capture the imagination and awaken the spirit of loyalty everywhere.

Of course it comes back to the churches and the pastors. The Conference Finance Committee will, however, send out helpful suggestions to interested men in your community enlisting their support in pushing this matter.

This letter was authorized by the Tract Board at its June meeting. The board voted unanimously to support the movement, and appointed its corresponding secretary to act with and encourage the Finance Committee of Conference to use every means within its power to complete raising the budget.

Editorials, resolutions, and other publicity material on this vital question are now appearing in the SABBATH RECORDER.

Every member in the church and church community—old and young—resident and nonresident, should be urged and given opportunity to *consecrate* a gift for this purpose—*raise the budget*. This gift is not something already subscribed and not paid. It is an "offering unto the Lord." It may be a tithe of a week's income. It may be a day's wage; or it may be a self-denial of some luxury or necessity. Let it be of "the first fruits," the "lamb without blemish," yea, a *real* gift. The method is not so important. That which is vitally important is—that *every one* is giving something *extra*—giving something for Christ till it hurts and hurts.

What will you and your church do about it? July is the month.

"The wall was built . . . for the people had a mind to work."

In behalf of the board and of the Christ we love,

Cordially and sincerely yours,

H. C. VAN HORN,

Corresponding Secretary.

June 25, 1931.

DENOMINATIONAL "HOOK-UP"

ALFRED, N. Y.

From the Alfred *Sun*, "Looking Backward," is gleaned a bit of interesting commencement news of forty-three years ago: that degrees at that time were conferred on people who have become denominationally known—Judson G. Burdick, Eugene H. Socwell, Corliss F. Randolph, N. Wardner

Williams, Gideon H. F. Randolph, Orpheus S. Mills, and Charles P. Rogers.

From the Alfred *Sun* we also learn that "The committee having in charge the entertainment of the Seventh Day Baptist Conference to be held in Alfred, August 18-25, is beginning to function, and it is expected that everything will be in ship-shape before the time arrives."

Pastor and Mrs. Edgar D. Van Horn of Alfred Station spent a couple of days at Leonardsville, this week, at the home of her sisters, Myra and Helen.

NORTONVILLE, KAN.

A reception was given at the Seventh Day Baptist church Sabbath night for Pastor Ogden and bride. Miss Helen Ring read a poem and Mrs. Allie Stephan gave some humorous advice to the newly weds. Miss Lois Wells played a piano number and Mrs. Cecil Daum and Mrs. Raphael Marlatt sang solos. There was a duet by Rachel and Harriet Crouch, and a quartet of boys sang. Miss LaMont gave a brief talk and presented the bridal couple with a purse.

Refreshments of sandwiches, ice cocoa, tea, and cake were served.

The bride's cake was decorated with two doves and a border of white wedding bells on a chocolate frosting.

—Nortonville News.

MILTON, WIS.

Mrs. A. E. Webster, River Forest, Ill., writes: "Our family returned last week from a three thousand mile auto trip through the East. The object of our trip was to attend the graduation exercises of our son Paul, at Alfred University, Mr. Webster having graduated from there in 1909. We went to Alfred by the way of Detroit, Hamilton, Toronto, and Niagara Falls. From Alfred we made Watkins Glen, Albany, and Hudson, N. Y.; through the Berkshire Hills to Boston, Plymouth Rock, Westerly, and Watch Hill, R. I., New York City; Philadelphia, Atlantic City, Chester, Pa.; Washington, D. C., and Pittsburgh. We called on friends and relatives at Andover, Bolivar, Brookfield, and Leonardsville, N. Y., and at Ashaway and Rockville, R. I."

Mrs. W. C. Daland, Miss Agnes Wolfe and Alexander Daland left Tuesday morn-

ing for Battle Creek, where they will spend a week with Clifton Daland and family.

—Milton News.

BROOKFIELD, N. Y.

Mr. and Mrs. George Burdick of De-Ruyter attended the Seventh Day Baptist Association and remained for commencement. Mr. and Mrs. Jay Brown took them to their home the following Thursday and enjoyed a short visit with friends.

Dr. and Mrs. Ralph Babcock and son Ralph Jr., of Great Neck, L. I., and Mrs. Annie Clawson of Upper Montclair, N. J., came Friday.

Dr. and Mrs. H. C. Brown returned Wednesday evening from the state health officers' annual convention at Saratoga Springs. There were 1,409 health officers and state nurses enrolled.

Mr. and Mrs. K. P. Crandall entertained at dinner Thursday, Mr. and Mrs. L. A. Worden and daughters Dorothy and Dana, Dean Worden, and Mr. and Mrs. R. C. Thoms and son William of Dover, N. H.

—Brookfield Courier.

ROCKVILLE, R. I.

Rev. and Mrs. Paul S. Burdick of Leonardsville, N. Y., and B. A. Brooks of Waterford, Conn., called on friends in this vicinity Wednesday.

—Westerly Sun.

MILL YARD CHURCH (LONDON)

This church is the mother church of the Seventh Day Baptist denomination. It is called "Mill Yard" from the fact that from 1691 to 1885 its "Meeting House" was in Mill Yard, Leman Street, Goodman's Fields, London, E.

The exact date of the church's foundation is unknown, as some of its valuable ancient documents were burnt in 1790. It would appear from ancient writings that John Trask was a member in 1618. Dr. Peter Chamberlen, who was the first physician to the Royal Family in the reign of three sovereigns, was a leader of the church in 1654. The "Meeting House" in Mill Yard was purchased by the church in 1691, when Mr. Joseph Davis, a wealthy member, lent the money. William Sallers in 1671, Henry Soursbey prior to 1710, and Robert Cornthwaite subsequent to 1733, were pastors of the church. Rev. Joseph

Stennett was "a well-known Seventh Day Baptist clergyman of London" about 1710. Daniel Noble "ministered here for thirty years." Nathaniel Bailey was an influential member. The pastors since 1840 have been: Rev. William Henry Black, F.S.A.; Rev. William Mead Jones, D.D.; Rev. William Clifton Daland, D.D.; Lt.-Col. T. W. Richardson, V.D.; and Rev. W. Winston Haines, (*Pulpit supply*), 1920-29.

(Rev. James McGeachey is the present pastor.—ED.)

In the past, Sabbath keepers have often waited, owing to various circumstances, for opportunities to present the requirements of God as revealed in the fourth commandment. But A.D. 1931 sees the position reversed. The opportunities are waiting for the Sabbath keepers. All England is astir over the Sunday question. The country, generally speaking, is divided into two vast armies, each of which is prepared for a mighty conflict. The army of the world is fighting for the right to pursue its pleasures on Sunday; the opposing army, backed up by antiquated Sunday laws, is arousing every available unit for united action to inflict a permanent defeat upon their opponents.

Prominent among the battalions of the Sunday supporters is the Lord's Day Observance Society, having as their secretary Mr. H. H. Martin, whose vigorous enthusiasm we cannot but admire.

Viewing the conflict between these two armies is another army, small it is true, but ready for conflict. This army has ammunition that will have deadly effect on the other armies. The difference between the latter army and that led by the Sunday keepers is that its batteries are able to fire shot and shell from the heavenly ramparts of God's Word unmixed with human traditions. That Mr. Martin is using gunpowder damped with human tradition is evident from the following statement credited to him at a debate recently held in London and reported in *The Christian Herald* of February 19, 1931:

"... Mr. Martin had been speaking about the opening of places of amusement on Sunday, when someone shouted, 'Why not?' 'Why not,' answered Mr. Martin. 'Because the Word of the living God says six days shalt thou labor and do all thy work, but the seventh is the Sabbath of the Lord thy God.'

Mr. Martin is not alone when firing such damp ammunition into the worlding's camp. It is not a little surprising that those who stand as Protestant leaders confuse the Sunday issue by claiming for the first day that which the Bible only confers upon the seventh. What an opportunity for true Sabbath keepers armed with the weapon that is "sharper than a two-edged sword"!

—*The Sabbath Observer*.

NORTH LOUP, NEB.

The children and grandchildren of Mr. and Mrs. Charles Barber gathered at their home Tuesday evening in commemoration of their forty-fifth wedding anniversary, the company numbering twenty-two in all. Ice cream and cake were served and a very happy evening spent together.

Mr. and Mrs. Barber were married, July 7, 1886, by Elder Crandall. They have occupied their present home since their second son, Del, was a year old.

Woman's Missionary society met at the church Tuesday afternoon and began quilting. The new officers are: president, Myra Hutchins; vice-president, Mary Clement; secretary, Louisa Barber; treasurer, Genia Crandall; chorister, Esther Babcock; chairman program committee, Mary Clement; work committee, Grace Hutchins; social committee, Cora Hemphill.

The Nellie Shaw society met at the church Wednesday afternoon. Mrs. Sadie Cox was the leader of a lesson on the Seventh Day Baptist Tracts. Mrs. Mary Davis furnished a splendid piece of music.

Mr. and Mrs. Walter Lewis and daughter Myrtle left on Wednesday for Salt Lake City. They were accompanied by Mr. and Mrs. L. L. Lewis who will make the trip with them. They will visit the Willis Lewis' at Roosevelt, Utah, and other relatives in the state and will make stops at Boulder and Denver on the return trip.

Mrs. W. J. Hemphill, George, and Gertrude expect to leave for a motor trip to Pawhuska, Okla., next Tuesday morning, where they will visit the Paul Hemphill's for a week. On Monday, July 20, Doctor Hemphill will meet the others at Kansas City and they will make a tour of the East, probably going first to Washington, D. C. They will visit the doctor's people in Pennsylvania and New York and will make stops

NEW MARKET, N. J.

Deacon Charles E. Rogers and family, accompanied by his brother, C. T. Rogers of Riverside, Calif., left Tuesday morning, July 14, for a two weeks' trip into central New York State. They will visit in Sherbourne, Brookfield, and other places in that vicinity. Brookfield was the home of the Rogers' before they came to New Jersey.

—*The Dunellen Call*.

A COMMENT BY THE BRITISH WEEKLY

I remember having pointed out to me in a magazine article or in a book, how, although Americans tend on casual and superficial things to use terms unintelligible to us, as we tend to use terms unintelligible to them—"Atta boy" on the one side, "Not half" on the other—whenever we begin to deal with deeper matters our language, whether we write or speak, becomes one and the same. Which I take as a parable and a prophecy — that however we may differ on this and that and the other thing (and on this level the more we differ the better it may be), a real issue will find us approaching one another: so that on some issue so deep that we might call it a final issue, the one people shall always find the other at hand.

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George, who has a two years' internship at Pennsylvania University Hospital, will go on duty there August 1. An internship at this hospital carries with it considerable distinction, as only the top scholarship men can apply, and George was selected as one of seven applicants. He is very much pleased to be able to interne in the hospital of his choice.

Dr. and Mrs. Hemphill and Gertrude will probably return home by way of Niagara Falls and Canada.

—*North Loup Loyalist*.

PLAINFIELD, N. J.

The Seventh Day Baptist Church gave the Rev. H. Eugene Davis family a reception at the church, the night after the Sabbath, July 11. The reception followed a vesper service put on by the local Christian Endeavor society.

Monday morning, July 13, an auto load of boys left for Lewis Camp, Ashaway, R. I. It was sponsored by Frank Langworthy and driven by Charles North. Other members of the group were David North, Nathan Randolph, and Winthrop Davis. Two boys, accompanied by Richard Davis who will spend some of his vacation working on Dr. Anne Langworthy Waite's farm near Ashaway, went to camp by boat. They are Robert and Hartwell Clarke.

The young people's society of the Plainfield Church gave a banquet in honor of Miss Bernice A. Brewer, Monday night, July 13, in the church parlors. Miss Brewer, who for two years was assistant corresponding secretary of the Tract Society, the past year a teacher in Drake Business college, will be greatly missed by the people of the Plainfield Church. For more than a year she has been an efficient and progressive Sabbath school superintendent. She plans to return, in a few weeks, to her home in Riverside, Calif.

Pastor Ahva J. C. Bond is away attending the Rocky Mountain Camp of the young people of Kansas, Nebraska, and Colorado. In his absence the church services one Sabbath will be in charge of the woman's society and one Sabbath in the hands of the Christian Endeavor group.

—*Observer*.

OUR PULPIT

THE GLORIOUS LIBERTY OF THE CHILDREN OF GOD

BY REV. PAUL S. BURDICK

Pastor of the church at Leonardsville, N. Y.

(This is the substance of a sermon preached at the Eastern Association at Marlboro, N. J., June 12, 1931)

SERMON FOR SABBATH, AUGUST 1, 1931

Text—Romans 8: 21.

ORDER OF SERVICE

DOXOLOGY

INVOCATION

RESPONSIVE READING

HYMN — "Come Thou Almighty King"

SCRIPTURE READING — Romans 8: 18-23; James 1: 25; 2: 12.

PRAYER

OFFERING

HYMN — "The Morning Light Is Breaking"

SERMON

HYMN—"These Things Shall Be"

BENEDICTION

sults from a lack of understanding of what it is.

What is liberty? Perhaps this definition will do for the purposes of this discussion: It is the right of every individual to follow his own highest impulses, in harmony with God's righteous government of the universe. We have faith to believe that our highest impulses do come from God, and hence will be in harmony with his plan.

The Bible teaching is clear on this point. There are higher and lower impulses, and the Christian must recognize the difference. Paul, in writing to the Galatians about their



It is said that Lord Haldane, British philosopher and historian, once considered writing the history of human liberty, but gave up the task when he discovered that it would involve a writing of the entire history of man. So deep-seated is the desire for liberty in the human breast that probably no war has ever been fought without one or both sides proclaiming that it was a war for liberty. Moreover, no great progress has ever been made by any nation in times of peace, that did not express in some way man's universal longing for liberty. On the other hand, there is much misconception about the idea of liberty, and much evil re-

new-found freedom, says: "Ye have been called unto liberty, only use not liberty for an occasion to the flesh, but by love serve one another." True, liberty means the freeing of self from these lower impulses. It means loving and serving our brothers, and it leads upward to harmonious fellowship with God. Paul again traces this upward struggle in these words: "Because the creature itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God."

Thus liberty is not lawlessness. It is not "obeying that impulse," however vile. It begins with an education of the will in self-

restraint. It finds its highest expression in loving service. Its pathway lies in following the leading of God-given impulses until the "glorious liberty of the children of God" is accomplished. Liberty is subject to laws. In fact, liberty in the highest sense is a law of God, for James says, "So speak ye and so do as they that shall be judged by the law of liberty," and he speaks in another place of the "perfect law of liberty." It means that man is to be judged as he lives up to the very highest idea of liberty, "and continueth therein, he being not a forgetful hearer, but a doer of the work."

We must understand and observe the laws governing liberty, then, if we are to preserve it for ourselves and our spiritual descendants. What are these laws? We shall try to state some of them.

1. True liberty is born in self-restraint. As one watches the upheavals going on in such countries as Russia and Spain, for example, he wonders whether true liberty is going to be advanced. For liberty does not come by the overthrowing of a Czar Nicholas or an Alphonso Thirteenth. Its cause is not particularly advanced by the destruction of cathedrals or mocking at the name of God. It makes its shy appearance wherever people begin, by self-control, to follow their higher impulses instead of their lower. It is dependent on no system of government, although it always happens that when people earn the right to self-government in this way, more power is given to them. But this leads us to the second law.

2. Liberty carries with it certain obligations. When these obligations are shirked, liberty is lost. What about the breakdown of government in our American cities, and the rule of gangdom and corrupt politics instead? Is it not the direct result of the shirking of responsibility by the average citizen?

We are told that gangdom in Chicago began, not with the Eighteenth Amendment, but years before, when certain "honest" citizens who desired special franchises and favors from the city government, were willing to support officers who would give them those favors. Then everyone who wanted special protection, including the gambler and brothel-keeper, found he could get it by

paying for it. The average citizen who occupies a tenement in one of our cities can know little about what is going on, and in most cases he does not care. His liberty is gone because he did not use it rightly.

Since liberty is lost where its responsibilities are shirked, and especially where men are selfish and think only of their own interests, it follows that

3. The cause of liberty is advanced by unselfish service. Not those who declaim on "personal liberty," but those who are seeking the highest welfare of their fellows, are the real champions of liberty. Not idle hearers but doers of good work, they go about increasing human happiness, and so adding to their own. They are the friends of liberty because they are bringing men out of the "bondage of corruption into the glorious liberty of the children of God."

Jesus pointed out the path of true liberty when he said, "If any man will come after me, let him deny himself and take up his cross and follow me." Strange as it may seem, liberty, like happiness, is found not by seeking it directly for one's self, but by bringing it into the lives of others. We can do that best by bringing men into harmony with God's purposes in this universe. So there follows the last and greatest law of all respecting liberty. It is that

4. True liberty is harmony with God's plan. This statement may raise more questions than it attempts to solve, for someone will ask, "What is God's plan?" However, I believe he has given us sufficient instruction in his Book, and is continually supplementing this by individual revelation, so that we need not long remain in doubt if we are sincere seekers. If we approach the question along the pathway already suggested, that is, of self-control, faithfulness to duty, and unselfish service, can it be possible that God will withhold his revelation from the earnest seeker after liberty?

A man desires to become a citizen of this country, but is refused citizenship because in the matter of war he determines to "obey God rather than men." He is the real free man, while his opponents are slaves to the false idea that any cause, even the perpetuation of a nation, should come before man's duty to God as revealed through conscience.

What is God's plan for your life and

mine? That we are to find out by a lifetime of seeking. But we may be assured of two things. The first is that his purpose shall be revealed to us day by day as we need to know it, if we are earnest seekers. The other is that we have to deal, not with a god of caprice, who makes a thing good today that he called bad the day before, but with a God whose purposes are unchanging. In matters of morals he will not lead us in a backward step. He may lead us into new and fuller truth. The morals taught in the New Testament are higher than those taught in the books of Kings, for example. But his leading is ever upward and onward. The path of true liberty he has marked out for us lies through self-control and unselfish service to better and better knowledge of the will of God for man. Thus shall the whole creation that "groaneth and travaileth in pain together until now" be finally "delivered from the bondage of corruption into the glorious liberty of the children of God."

A SPECIAL DAY OF COMMUNION AND FELLOWSHIP IN THE SPIRIT

FOR SEVENTH DAY BAPTIST MINISTERS

[The following letter was sent out to all our pastors, July 9. It was not meant for publication, but is a matter of interest to all our people. This, and because it is made the basis of an editorial, would make it advisable to give it place. Doctor Bond has given his consent.—EDITOR.]

I am sure every minister among us has often thought that it would be a fine thing to do, and very helpful, if all our ministers could come together in some quiet place, and for a little time enjoy mutual fellowship, while together seeking a more intimate communion with God. Since we are denied that privilege because we are "scattered abroad," may I suggest that we set aside a day when we shall, each in his own place and way, but with a common desire and purpose, seek in some special manner the face of God. And in so doing I am sure we shall experience a new fellowship with the brethren.

I do not feel capable or worthy of indicating the method to be employed. Doubtless each can work that out to his own best

advantage, and therefore with the best results in the good of all. I know it is the earnest and constant endeavor of all to have the mind of Christ always, and to manifest his spirit in all we do. The aim of this suggestion is to help us a bit in this high purpose.

We are now in that rather peculiar period between the close of the Conference year and the convening of Conference. With the work of the past year clearly in mind, and looking toward the sessions of Conference at Alfred, let us earnestly, expectantly, and confidently turn our minds and hearts toward God who has led us thus far, with whom are all the resources of heaven and earth, and who has promised to be with his servants always.

In order to help us to carry out this plan for a common and concerted effort in Christian devotion and fellowship, I am designating Monday, July 20, as the day for such use. Through a renewed consecration to the work of Christ, and a common quest for a more intimate fellowship of the Holy Spirit, may we find new power in God our Father, and a new strength in the consciousness of common desires and purposes in promoting the work of the kingdom.

Fraternally,

A. J. C. BOND, *Chairman,*
Committee on Religious Life.

P. S.—I shall be glad to know how the day was observed by each one, and to receive any comment you may wish to make.—
A. J. C. B.

WE PLAY WAR

Many Americans are mystified as to the administration's purpose in holding, recently, the largest military air maneuvers ever staged anywhere at any time.

The President has just been making speeches on the necessity of international good will and confidence. Does he think that these provocative war games and bombing raids will make our neighbors love and trust us more? Does he think this militaristic splurge will help convince the rest of the world of our sincerity in signing the Kellogg treaty "renouncing war as an instrument of national policy"—an anti-war pledge which he repeated this week to the International Chamber of Commerce?

The President has just been making speeches on the necessity of reducing preparedness costs, which threaten another armament race and another war. Does he think that this mammoth mobilization, estimated to cost \$3,000,000 and probably much more, will reduce military expenses?

The President laments the billion dollar annual deficit which faces the government next month, a staggering and unprecedented deficit, larger than our total regular annual expenses before the war. Does he think the money burned up in this military gesture will help balance the budget?

The President has blocked federal aid to the six million unemployed, despite the fact that the state and municipal funds which have provided seventy-two per cent of the relief are now in the main exhausted. What will the six million unemployed and their dependents think of a government, which, when they ask for bread, gives them a war show?

We can understand that, as long as the country has an army air corps, it must be trained and its training paid for — such training and such expense is going on daily throughout the year at sundry army air fields, without any propaganda stunts.

But we cannot understand why, at a critical time in world peace and in disarmament negotiations and at a desperate time of unemployment and starvation, President Hoover chooses to sanction the largest war air maneuvers on record.

Even if war propaganda is not the purpose, that will be the sincere interpretation of our neighboring nations and of many Americans. And that in itself is enough, in our judgment, to condemn these war games.—*From The News, Washington, D. C. A Scripps-Howard newspaper, May 9, 1931.*

WHO PAYS

"I'll pay the price," he said, as though
On him alone would fall the blow.
Poor youth, who fancied that his sin
No other lives had gathered in,
And that he truly walked alone
Into the house of steel and stone.

"Spare him," a kindly neighbor said,
"This erring boy has been misled.
I know his people, fine and true,
It is for them I come to you.
This shame their aging hearts will break,
I ask your mercy for their sake."

I stood beside the judge and heard
The family doctor speak a word
In his behalf. The priest came in
Pardon, if possible to win,
Not for the boy, but others all
On whom the punishment would fall.

Sentence was passed. Upon his face
Emotion could not write a trace.
I wondered if he didn't know
That as from court he turned to go
That all who once had thought him fair
Had five years' agony to bear.

—Edgar A. Guest.

MARRIAGES

BURTON-SOHNKER.—At the old Burton home in Brookfield, July 4, 1931, Vivan L. Burton of Montrose, N. Y., and Dorothy C. Sohnker of Snell, Va., were united in marriage by Pastor H. L. Polan.

CAMENGA-SKAGGS.—At Milton, Wis., June 3, 1931, Mr. Kenneth A. Camenga and Miss Evalyn R. Skaggs were united in marriage, Rev. James L. Skaggs, father of the bride, officiating.

CURTIS-BASS.—At the home of the bride's parents, Mr. and Mrs. Bruce Bass, of Leonardsville, N. Y., June 8, 1931, Arthur H. Curtis of Brookfield, N. Y., and Margaret Bass of Utica, N. Y., were united in marriage by Pastor H. L. Polan.

DEATHS

BALL.—James M. Ball was born at Hebron Center, Pa., September 4, 1861, and died at his home near Shinglehouse, Pa., June 13, 1931.

At an early age he was baptized and became a member of the Seventh Day Baptist Church of East Hebron, where he retained his membership till death called him.

He was twice married. The first marriage was to Miss Electa Ingraham of Hebron. To them, several years later, was born a son, Charles Ball, of Millport, Pa. Mrs. Ball died about thirty-three years ago.

On December 31, 1902, he was married to Miss Chloe Sherwood of Hebron. To this union were born a daughter, Mrs. Ruth Hancock, and two sons, Fordyce and Vivan. Besides his wife and children, he is survived by three brothers—Frank, of Belmont, N. Y.; Lewis and Ambrose, of Hebron Center, Pa.; and by four grandchildren and two great grandchildren.

Mr. Ball was a kind and generous friend, and in spite of ill health tried to live a hopeful and helpful life.

Funeral services were held, June 16, 1931, conducted by Rev. A. L. Davis, pastor of the Seventh Day Baptist Church of Little Genesee, N. Y. Prayer was made at the home, and the funeral was held at the schoolhouse at Coneville, Pa. Burial was made in the cemetery nearby.

A. L. D.

LAMB.—Mary Janette Lamb, the daughter of Riley Clarke and Lucy Whitford Clarke, was born in the town of Plainfield, March 20, 1870. She died June 28, 1931, in her sixty-second year, at her home near Leonardsville. She was married to De Witte Lamb December 22, 1898. To them were born two sons—Walter C., who lived with his mother; and Merton D., who lived on a neighboring farm. Besides these who survive her, there is an infant grandson.

Mrs. Lamb was a faithful member of the First Brookfield Seventh Day Baptist Church, which she joined when she was fourteen years of age. She was known to her family and neighbors and friends as an earnest and devoted follower of her Savior.

The funeral was conducted at her late home on July 1, by the pastor of the church, Rev. Paul S. Burdick. Burial took place at Unadilla Forks.

P. S. B.

Sabbath School Lesson V.—August 1, 1931

PHILIP'S MISSIONARY LABORS.—Acts 8: 5-40.

Golden Text: "They therefore that were scattered abroad went about preaching the word." Acts 8: 4.

DAILY READINGS

July 26—The Ethiopian Converted. Acts 8: 26-40.

July 27—A Disobedient Messenger. Jonah 1: 1-10.

July 28—Foreigners Converted. Isaiah 19: 18-25.

July 29—Gentiles Become Fellow Citizens. Ephesians 2: 11-22.

July 30—Opening the Scriptures. Acts 17: 1-11.

July 31—The Word of Power. 1 Corinthians 1: 18-25.

August 1—Sowing the Seed. Matthew 13: 1-9.

(For Lesson Notes, see *Helping Hand*)

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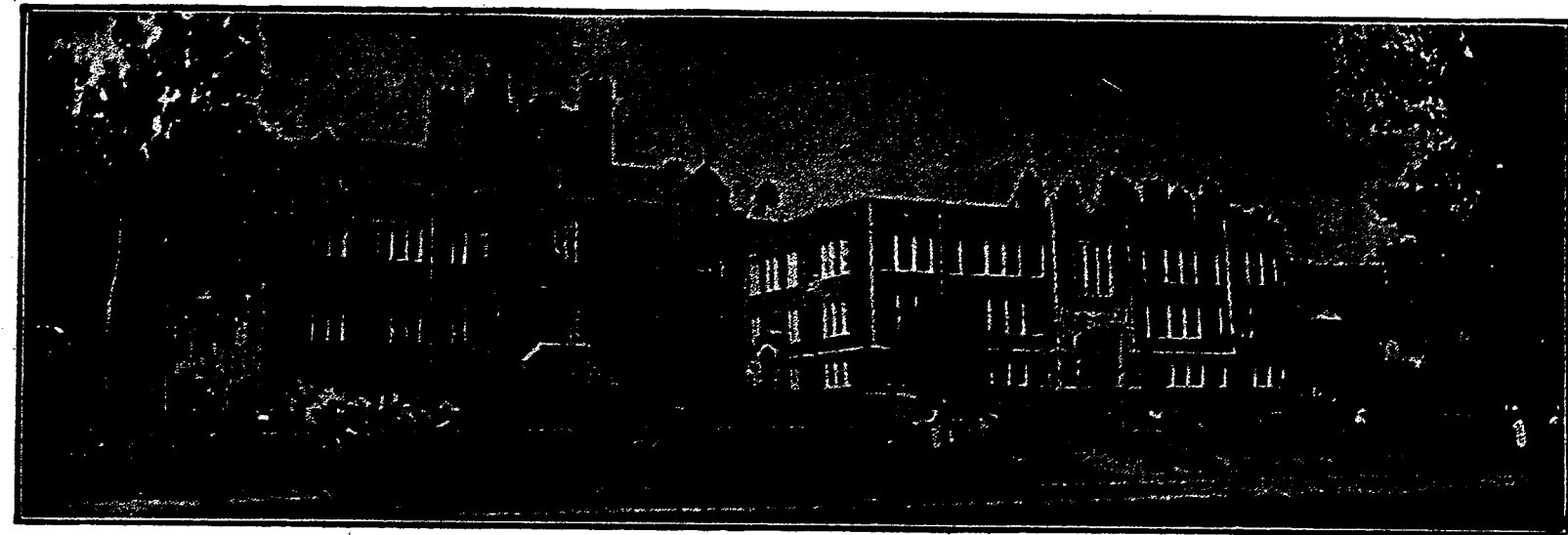
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Are You Working to Help Raise the Budget?

• ONE church has just reported that it handled the matter this way:

At the morning service the pastor read the recent letter sent out by the Finance Committee and the Corresponding Secretary. He then suggested that he hoped that every person in the audience would make a gift to the "Gardiner Memorial Fund to Help Raise the Budget." Collection envelopes were passed around and those who had the money ready placed it in the envelope. Those who wished to give but who didn't have the amount with them, wrote their name and the amount on the outside of the envelope. The envelopes were then collected and the amount totaled over \$350.00.

How a Sabbath School Helps

• THIS school had planned a certain project which had not been carried out. There was \$70.00 in the treasury. Since all of the \$70.00 would not be required for immediate expenses it was voted to send \$50.00 to the "Gardiner Memorial Fund to Raise the Budget."

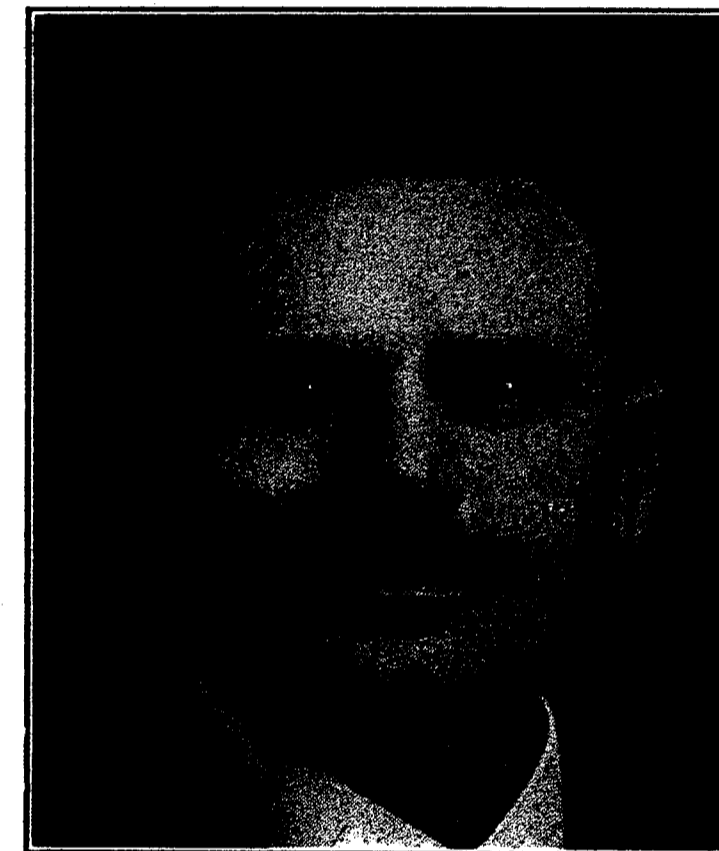
Has Your Church or Sabbath School Done Its Part?

The Sabbath Recorder

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No. 4



DR. CHARLES BEED CLARK

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