

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."

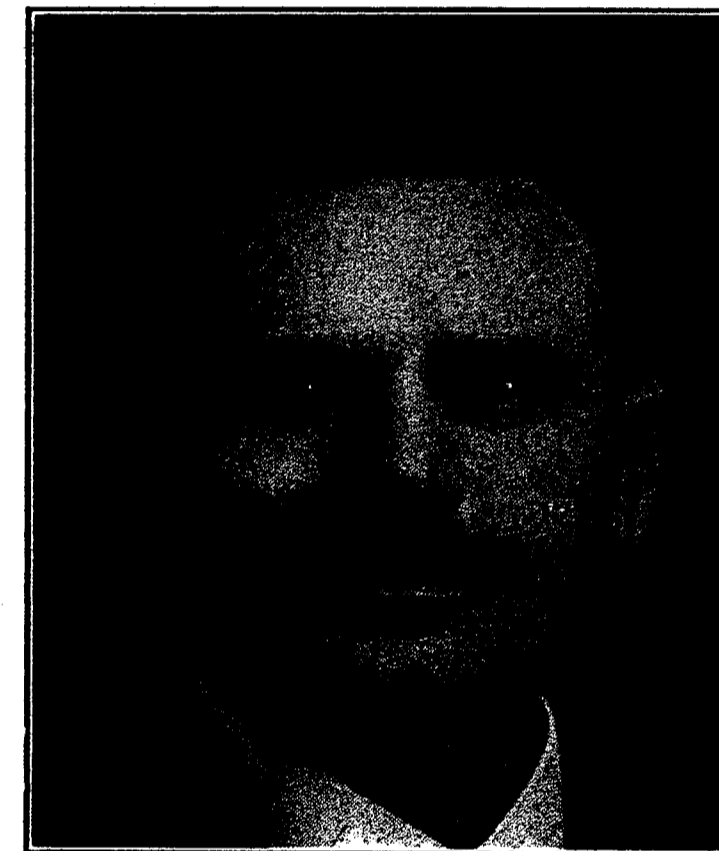
Has Your Church or Sabbath School Done Its Part?

The Sabbath Recorder

Vol. 111

JULY 27, 1931

No. 4



DR. CHARLES BEED CLARK

CONTENTS

Editorial. —An Appreciation of Charles Beed Clark.—Who Has the Answer	97-99
Milton College Commencement	99
Southwestern Association	103
Missions. —The Present Situation and Its Challenge. — Letter from Doctor Palmberg	104-106
A Correction	106
Sharing Yourself With Others	107
More About Conference	108
Woman's Work. —Can't We Put Forth a Special Effort?—Minutes of the Woman's Board	109
Former Presidents of the Seventh Day Eaptist General Conference	110
Denominational "Hook-Up"	110
In Memoriam	112
Attention Please!	113
Young People's Work. —Young People's Activities at Central Association.—Amusements.—Intermediate Corner.—Junior Jottings	114
Children's Page. —The Story of Tyndale.—Our Letter Exchange	116-118
Letter to Lone Sabbath-Keeping Children	118
Correspondence	118
A Pastor's Letter	119
Our Pulpit. —The Sabbath In the Bible	121
American Sabbath Tract Society Treasurer's Report	123
Our Resources	125
Memorials	127
Marriages	128
Sabbath School Lesson for August 8, 1931	128

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

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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.

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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.

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

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

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Treasurer—Mrs. L. Ray Polan, Salem, W. Va.
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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.
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Treasurer—Mrs. William M. Stillman, Plainfield, N. J.
Advisory Committee—William L. Burdick, Chairman, Ashaway, R. I.

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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.

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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.

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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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PLAINFIELD, N. J., JULY 27, 1931

WHOLE No. 4,507

EDITORIAL

AN APPRECIATION OF CHARLES BEED CLARK

In this appreciation of Charles Beed Clark, which is being made the front page editorial, the writer, laying aside editorial form, will speak in the first person. I first met Doctor Clark as reflected in the life and testimony of one of his students graduated from Union College, Lincoln, Neb. She was a high school classmate of mine at North Loup, who finished her college course the same year I was graduated from Milton, Wis. In comparing notes on schools and teachers, she was most enthusiastic over her professor in history. A careful student and thoughtful, she had drunk of the living water from the hands of this man. Four years later, as I entered upon a seminary course at Alfred University, the first teacher of the institution I met was Professor Charles Beed Clark. A thrill passed through me as he shook my hand and smiled into my face, though some months elapsed before I realized this was the teacher who had so impressed my friend. During the years at Alfred I came to know, intimately, Professor Clark and he became my life-long friend. The writer can appreciate every word written of him by such men as Dean Nelson Norwood, President Paul E. Titsworth, Chaplain Henry N. Jordan, and others, as published in a monograph recently come to my desk. On the completion of one of his courses in Sociology, he detained me after the class period, handed me my term's note book, and with a word of commendation and a most winning smile he said, "I did not know we had said so many good things." That note book has been one of my prized possessions during the years.

During those years of contact with him, I watched his evident interest in his students; I came to know of his deep anxiety for some of them, especially as they floundered in the depths of some disquieting

philosophy, and I watched him wade into the waters deeper than they could go and help them to find permanent and safe footing. Doctor Clark was a great teacher; he was an educator of finest type.

Later, as pastor of the Lost Creek, W. Va., Church, it was my privilege to help persuade him to accept the presidency of Salem College. How glad and honored we felt to entertain him and his dear family in our humble home, and later to introduce him to the executive committee of the state Bible School Association of West Virginia. Helpful and inspiring were the messages he brought in many a convention. Whenever he appeared for an address on a convention platform the audience received that which was fresh, dynamic, and challenging.

Tears smart my eyes again as I lay down the booklet so thoughtfully sent by Mrs. Clark. With the many others, I have sustained a personal loss in the untimely going of this loving friend. We who knew and loved him and were so helped by his kindness and wisdom can re-echo the sentiment in the contribution of Linda Tuck Green in

FOR ALL WHO MOURN

That he was dear to you so many a year
 But darkens your distress?
 Would you, he were less worthy and less dear
 That you might grieve the less?

He was a golden font that freely poured
 What goldenly endures,
 And though that font be gone, its bounty, stored
 And treasured, still is yours.

The past is deathless. Souls are wells too deep
 To spend their purest gains.
 All that he gave to you is yours to keep
 While memory remains.

Whoever had and lost, forlorn are they
 Far more than you or I
 Who had and have. Grudge not the price we pay
 For love that cannot die.

Most beautifully were exemplified in him the marked characteristics of affection, generosity, unflinching courtesy, and integrity.

Of his integrity. Doctor Spencer, president of Hillsdale College, in paying tribute said of Doctor Clark—"Sheer integrity of the man—an integrity in the field of scholarship which involved the power to discern with keen discrimination those things which were pertinent and those things which were not; an integrity which made him absolutely honest when it came to facing the facts; and that sub quality of integrity which gave him the courage of his convictions when it came to acting upon the conclusions which he had found in his study and discernment of facts." To these characteristics one must not fail to add "crystal clear" sincerity and an abiding passion for service: "Service—always service with Charles Beed Clark."

No character like his is achieved apart from a faith in the Divine. He loved God and was an obedient servant of the cross, humbly walking in the path where his Master had trod. Between the leaves of his Bible for many years lay, and doubtless was daily read, a typewritten copy of

"SUBMISSION"

"I do not ask, O Lord, that life may be
A pleasant road;
I do not ask that thou would'st take from me
Aught of its load.

"For one thing only, Lord, dear Lord, I plead:
Lead me aright—
Though strength should falter and though
heart should bleed,
Through peace to light.

Who Has the Answer? It may seem presumptuous for one not familiar with the intimacies of "big business" to question or to reflect on the actions of the "big boys" of finance. Be that as it may, the petition of the railroads for an increase of fifteen per cent on freight rates seems like a good deal for the public to stand, a petition that should not be granted. To those who remember the great railroad subsidies of the past half century, the thousands of sections of the best government land given freely to the railroads for extending their lines; to those who remember the special favors and privileges the roads have for so long enjoyed, privileges and favors that have resulted in monopoly of transportation, in the creation of barons of wealth and kings of commerce; to those who have realized how freely stock has been "watered" and rich

"I do not ask, O Lord, that thou should'st shed
Full radiance here;
Give but a ray of peace that I may tread
Without a fear.

"I do not ask, O Lord, my cross to understand,
My way to see;
Better in darkness just to feel thy hand
And follow thee.

"Joy is like restless day, but peace divine
Like quiet night.
Lead me, O Lord, till perfect day shall shine
Through peace to light."

A more fitting close of this appreciation could hardly be made than a quotation or two from an address by his pastor of the College Baptist Church with which Doctor Clark affiliated while at Hillsdale: "Doctor Clark . . . embodies in vital reality one of its (faith) basic beatitudes, 'blessed are the meek, for they shall inherit the earth.' You have felt it in his mild manner, in his strong sympathy. You have appreciated it in his pervasive understanding. You have realized it in his union of ability and fidelity. Already Professor Clark has inherited the earth; not the earth of wood and stone, of stocks and bonds, of privilege and preferment—beside other considerations these have been casual with him—but the world of neighborly understanding, of productive good will, of honest heart, and questing faith. Surely this pilgrim of the night has found the light, foregleams of which we have seen in him."

"melons" have been sliced for the favored ones; to all such it will be no surprise if the suffering and long suffering public is found none too sympathetic with the railroads' pathetic appeal, "Grant us a fifteen per cent increase in freight rates or we perish. We must have \$400,000,000 more a year."

A generation ago many of the men among millionaires were railroad manipulators, while the worst political scandals of the times came from this business. The most expensive lobbies ever maintained in Washington were found in connection with these "haughty, plutocratic, overbearing railroads." That the railroads, now, are in embarrassing circumstances no one would dare to deny. But that the only way out is by placing an added burden upon other interests, a burden ultimately pushed back

upon the consuming public, is not a position so easily conceded. An example of the railroad people's logic and confidence in the burden bearing ability of other industries than their own is seen in the testimony of Mr. J. J. Pelley, president of the New York, New Haven, and Hartford railroad, before the commission. "Do you know farm products are low as thirty years ago? And do you think it is good business to impose the highest freight rates ever known at this time? Do you think it good policy?" Mr. Pelley answered, "Yes, it is *our* policy" (Italics ours). "Can wheat at its present low price stand the increase?" His answer, "In my opinion, yes," was made at the time wheat in Kansas was bringing as low as twenty-five cents per bushel.

A thoughtful, observing business man, in the RECORDER office, as some of these problems were being discussed, said, "I wish I knew what the answer is." That is the wish, indeed, of every intelligent citizen in these days. We wish we knew the answer. But the answer is not an easy, one word affair. We need the railroads; they should have justice and a fair chance. We need the farmers; that they have had justice and a fair chance very few believe, who know anything about it. We need the industries, the trades, the professions, the factories, the mines, the wells and men to labor—and every one needs a fair chance. Men need work and a fair opportunity to make a living, honestly and comfortably for themselves and families. No fifteen per cent increase in freight rate or any other single factor will solve the problem, or answer the questions bothering us. No man or any one set of men can change the situation. It will take the combined efforts and good will of all to do so. We shall need patience with one another, faith in one another, and fairness with one another, coupled with a deeper respect for life, a larger vision of, and a more courageous consecration to, the task for the common good.

MILTON COLLEGE COMMENCEMENT

BY MRS. HANNAH SHAW BURDICK

We suppose there are three classes of readers who will see this article in print, first, those faithful friends who read the RECORDER conscientiously each week regard-

less of the nature of its contents, those who have children or friends in the limelight of this commencement at Milton, and those whose hearts still thrill at the very mention of Milton College. For this latter group, we wish we could paint a word picture which would not only reflect the actual events and happenings but also suggest the mood that seemed to prevail under the campus elms this year.

Guests for commencement began arriving the week before, and by their presence and assistance helped materially to make the season a success.

We leave to your imagination the busy days of preparation, for students and teachers, organizations and directors, not to mention Circle 3 which served the alumni luncheon. The publicity department wrote to 175 high school seniors who have been receiving the *Review*, and invited them to be guests at the Shakespearean play. A layout of four pictures was made and eleven mats distributed to nearby city papers and "home-town" newspapers.

The first event of commencement week was the sermon before the Christian Associations on Friday night, given this year by Rev. H. Eugene Davis, Shanghai, whose presence in the village and on the campus has been greatly enjoyed by the student body. The large choir of young people was directed by Albert Rogers, Brookfield, N. Y.

The next evening saw the return of the joint session of the lyceums. This consisted of musical numbers from the men's lyceums, a series of tableaux by the Miltonians, and the reading of Howell's play, "The Mouse Trap," by the Idunas. This program was very largely attended.

The caps and gowns were donned on Sunday night by students and faculty and the baccalaureate sermon was given by Dr. Edwin Shaw. A synopsis of the interesting and inspiring address appears in another place.

Monday noon the Idunas "picnicked" in Burdick's Woods. There was a fine attendance and a lot of enthusiasm was evident.

Monday afternoon the village park was again the scene of an animated struggle between the alumni and college baseball nines. Youth prevailed and the alumni team was defeated, the score being nine to one.

The annual recital of the School of Music was given Monday night, at which Miss Crandall, Mrs. Place, and Mr. Stringer presented their advanced students. Graduates in piano are Gladys Sutton, Milton Junction; and Dorothy Babcock, Albion. Miriam Dexheimer, Fort Atkinson, received a certificate in violin.

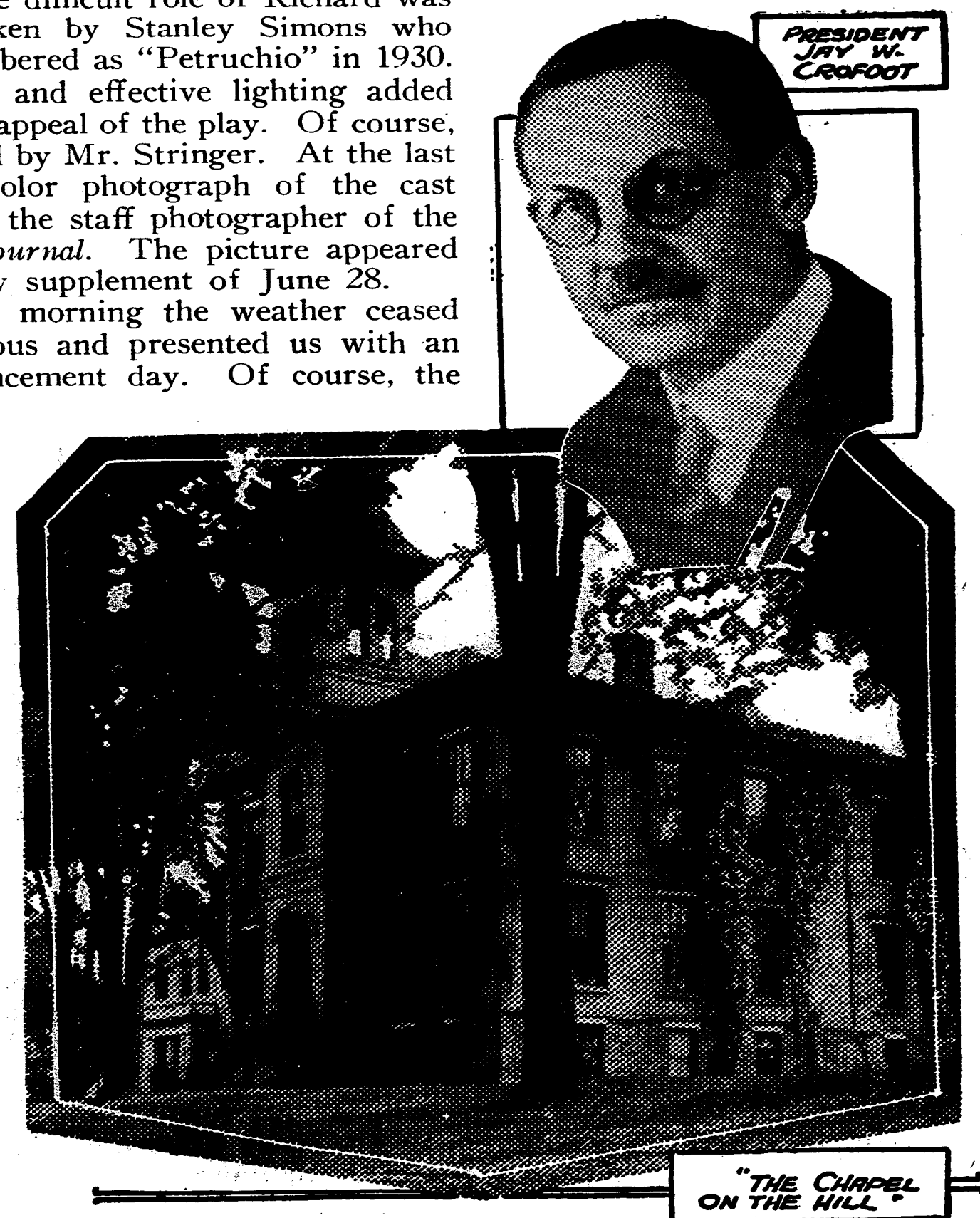
Tuesday morning Miltonians, young and not so young, (we do *so* object to being an "old Miltonian") braved a rainy morning and ate breakfast at Pioneer Beach at Clear Lake.

King Richard III is a new play at Milton. It was very much enjoyed by a large audience. The difficult role of Richard was most ably taken by Stanley Simons who will be remembered as "Petruccio" in 1930. New curtains and effective lighting added greatly to the appeal of the play. Of course, it was coached by Mr. Stringer. At the last rehearsal a color photograph of the cast was taken by the staff photographer of the *Milwaukee Journal*. The picture appeared in the Sunday supplement of June 28.

Wednesday morning the weather ceased being capricious and presented us with an ideal commencement day. Of course, the

usual complaint was heard from those who were encased in voluminous woolen robes and crowded together on the auditorium platform, but the rest of us found the day entirely comfortable.

All former Miltonites can picture the procession as it winds up from Whitford Hall to the gymnasium entrance and, after stopping to get a good breath, and arrange its mortar-board tassels, strikes up "O God, Our Help in Ages Past." What there is about this time-honored hymn and stately processional that brings a lump to our throats and mistiness to our eyes we do not know. Perhaps memories of other proces-



sionals, other graduates, other teachers, *another* leader, are too poignant.

A tradition of many years' standing was broken when peonies were not used for decoration. No, Doctor Post has not stopped raising them, but the season is late. However, we have never seen a more effective decoration than was obtained by the use of water lilies as arranged by the class of '32.

The exercises were in charge of Acting President W. D. Burdick. In another column you will find his statement of the year's activities. It is surely a "report of progress." One important fact that Professor Burdick omitted in his summary of the year's work, is that the year's success is largely due to his unselfish, capable leadership.

The address of the morning was given by Dr. Silas Evans, president of Ripon College. The address was witty and thought-provoking.

The odor of coffee was in the air before the presentation of diplomas was completed, and in a short time after dismissal, the alumni luncheon was served. The program was in charge of Zea Zinn, retiring president. Clair Stillman, Monroe, was elected president for 1931-32.

Many classes occupied tables by themselves, and the Janesville alumni of earlier years had a reunion all their own. Speeches were given by Hubert Clark '30, Anna J. Plumb '07, Charles Wileman '26, Rev. M. G. Stillman '81, J. N. Daland '13, Colonel R. M. Johnson '31, and Mrs. H. O. Burdick. Miss Plumb's toast was an appreciation of the thirty-one years of service given by Mrs. Anna Crandall. A beautiful bouquet was presented to "Frau," and all those who had been in her classes rose to salute her. This was a significant commencement for Mrs. Crandall, for it marked the fiftieth anniversary of her graduation from Milton College. Two other members of her class were present at the luncheon, Rev. M. G. Stillman, and Mrs. Eveleen Wentworth.

The week's activities came to a close with the president's reception at the gymnasium in the evening.

The list of graduates is as follows:

Dorothy Brandt, Edgerton; Melvin Chadsey, Milton; Kathryn Coy, Idaho Falls, Ida.; James Crow, Springfield, Ill.; Frances Hat-

lestad, Milton Junction; Gladys Hill, Battle Creek, Mich.; Helen Holmes, Milton; Colonel Johnson, Harvard, Ill.; Bernadine Ludington, Madison; Burl Olson, Milton; Nelsie Rood, Milton; Howard Root, Bolivar, N. Y.; Trevah Sutton, Milton Junction; John Werfal, Milton; Shirley Young, New Richland, Minn.

BACCALAUREATE SERMON

BY DR. EDWIN SHAW

(A brief summary)

The college campus is apt to pride itself on being independent, personally individualistic. This is commendable if it be the right sort of individualism; for it is one thing to be just a separate individual, and quite another to have a sense of being an individual part of something far greater than one's self. This is socialized individualism.

An extended period of emancipation—from ecclesiastical authority, from political authority, from slavery, from conventional morality, for women to live their own lives, for youth emancipation from sheer authority of an older generation—this emancipation from authority seems to have gone to the extreme in unbridled license, and there is need of definite self-discipline.

The present confusion in the matter of morals is due largely to a sense of a lack of authority. The old authorities have in great measure ceased to be potent, and yet in order for morality to be effective it must be authoritative, but not of necessity authoritarian. Here is a real distinction. To secure the honor and obedience of well-informed, intelligent people an authority must demonstrate its value and power to serve humanity, depending not so much upon its origin as upon its nature and worth.

College graduates should be leaders, daring to be individualistic, but thoroughly socialized, under a guiding control that is self-disciplined and intelligent.

Texts—"Work out your own salvation with fear and trembling." "Launch out into the deep and let down your nets for a draught."

ANNUAL STATEMENT OF THE PRESIDENT

In presenting this brief summary of the year now coming to a close, I am conscious that the degree of fulfillment of the aims of a college cannot be measured by its

apparent accomplishments. The success or failure of a Christian college is evidenced in the lives of its students and its alumni. Facts that I may mention are valuable only as they reveal the spirit that has permeated the life of the college—a spirit which I believe may best be expressed by the word co-operation.

Any college which hopes to maintain its position must progress educationally. During the past year there has continued the steady improvement of educational standards which has characterized the instruction in Milton College in past years. This has been made possible by the determination of the members of the faculty to grow professionally. While expressing my appreciation of the work of the entire faculty, I wish particularly to mention those who have just completed their first year with us. Mrs. Rowbotham has directed very satisfactorily the physical education classes for women, for which work she has been so well prepared. Professor McCalmont has rendered very faithful service in the department of mathematics and Doctor Johnson has brought to the department of psychology and education, and to the college as a whole, a wealth of experience both in teaching and in administrative affairs.

With the exception of two departments the present instructional staff will return next year. Coach Rowbotham, who has been head of our physical education department for the past five years, expects to devote his full time to business ventures. That some boundless enthusiasm which has made him an inimitable football coach and a leader in campus projects will insure his success in this new field of endeavor. Coach and Mrs. Rowbotham will take with them the best wishes of all who have been associated with them.

Simultaneous with the announcement of the reappointment of George H. Crandall as director of physical education came the announcement of a reorganization of that department. We believe that a complete program of intramural sports to supplement a well-balanced schedule of intercollegiate athletics maintained throughout the year will best serve the needs of the students of Milton College. Mr. Crandall is eminently fitted to initiate and develop such a program.

Professor H. O. Burdick, our professor of biology, has accepted a position on the instructional staff of the department of biology at Alfred University, Alfred, N. Y. We appreciate very deeply the splendid work done by Professor Burdick in his department during the two years he has been a member of our faculty. Furthermore his contacts in neighboring communities through the medium of scientific lectures have occasioned many favorable comments and have made many new friends for Milton. We regret that he and Mrs. Burdick are leaving Milton but congratulate them upon this advancement and the opportunity for specialized work. The appointment of the professor of biology for next year has not yet been made but will be announced in the near future.

The organizations of the college have maintained their usual high standards of accomplishment, particularly in music and dramatics. Of this you have had ample evidence from the presentations of the past two evenings. The work of the Glee Club and of the Treble Clef has been of a particularly high order this year. Also the Milton College Symphony Orchestra has been reorganized under the directorship of Mrs. Place and promises to assume its accustomed place among our worth while musical organizations.

Decision was reached this spring to abandon—at least for the present—intercollegiate oratory and debating. That portion of the student tax which had been used for the support of debating will now be available for a lecture and recital fund. The work in dramatics is reaching a continually greater number of students and has taken a commanding position on the campus.

The outstanding projects of the year have been those which look toward the future. For many years the students and faculty have been working toward the goal of an athletic field on our campus for use not only in intercollegiate contests but also for intramural programs. The leveling of the field southwest of the gymnasium, begun last fall but only recently completed, gives promise of the attainment of that goal. The classes of 1930 and 1931 have made this possible by their very generous class gifts for that purpose. The class of 1921 de-

SOUTHWESTERN ASSOCIATION

TENTATIVE PROGRAM OF THE SOUTHWESTERN ASSOCIATION TO BE HELD AT FOUKE, ARK. AUGUST 6-9, 1931

Theme—Christian Growth. Text—Ephesians 4: 15.

Thursday

10.30 p. m.—Call to praise, Moderator, Rev. R. J. Severance; Address of welcome, Deacon S. J. Davis; Response, Rev. Hurley Warren; Introductory sermon, Rev. John T. Babcock.

2 p. m.—Praise and devotions; Business session; Messages from sister associations; Letters from sister churches; Tract Society interests, Secretary H. C. Van Horn.

7.45 p. m.—Vesper service; Praise and devotions; Address: The Place of the Bible in Christian Growth, Rev. E. R. Lewis.

Friday

10 a. m.—Praise and devotions; Education Society interests; Sermon, Rev. C. A. Beebe.

2 p. m.—Business session; Woman's hour—In charge of Mrs. W. J. S. Smith; Sermon.

7.45 p. m.—Vesper service; Praise and devotions; Sermon: The Place of Prayer in Christian Growth, Rev. S. S. Powell.

Sabbath Day

10 a. m.—Sabbath school; In charge of the superintendent, Mrs. J. N. Pierce; Morning worship in charge of Pastor R. J. Severance; Sermon: The Place of the Sabbath in Christian Growth, Rev. H. C. Van Horn.

2.30 p. m.—Young people's program—In charge of Mrs. Alberta S. Godfrey.

7.45 p. m.—Vesper service; Praise and devotions; Address: The Place of Service in Christian Growth, Mark Sanford, delegate from the Western, Central, and Eastern associations.

Sunday

10 a. m.—Business session; Morning worship; Sermon.

2.30 p. m.—Missions, Secretary H. C. Van Horn.

7.45 p. m.—Vesper service; Praise and devotions; Sermon, Rev. Hurley Warren, delegate from the Northwestern Association.

MORATORIUM NEEDED

What we really need a moratorium on are:

- Globe-trotting mayors.
- Gangster movies.
- Big business Pollyannas.
- Ace trumping partners.
- Radio crooners.
- Transatlantic flyers.
- Postcards from summer resorts.

—Pathfinder.

serves much credit for its financial support, as do all individuals who have contributed to the fund. Much credit is due to the athletic board—particularly to Coach Rowbotham, Professor Oakley, and Professor Inglis—for their untiring efforts in reaching this first stage in the development of the field. Much remains to be done before the project can be considered completed. Eventually the Ballard property should be acquired to afford room for all sports, and to serve the needs of the proposed intramural program.

Credit should also be given to the athletic board for their efficient management of the finances of the department, and for their energy in sponsoring the amateur basketball tournament, which has resulted in bringing the department to the end of the year practically free of debt.

A comprehensive publicity program—particularly for the local area—was initiated this winter under the able directorship of Mrs. H. O. Burdick. Probably no single program of the college has required as great co-operation on the part of trustees, faculty, and student body over so long a period of time as has this. The weekly broadcasts from station WCLO in Janesville have involved thorough preparation and painstaking effort. Many members of the faculty have contributed much of their time and energy in presenting inspirational lectures to high school assemblies and to service clubs. The Glee Club and the Treble Clef have contributed also in bringing Milton College to the attention of nearby high schools. To Mrs. Burdick, who has developed the plans, and to all who have so generously contributed of their ability in making this program effective, I bring the sincere thanks of the administration.

As we look toward the future of Milton College we await eagerly the arrival of our new president. The tasks that he will face are not easy. To succeed he must have the united support of all Milton's friends. We have an abiding faith in his ability to carry us through to the fruition of those dreams for a Milton College bigger and better. Let us welcome President Crofoot when he arrives in July with the assurance that Milton's best days are yet to come!

MISSIONS

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

THE PRESENT SITUATION AND ITS CHALLENGE

As we hold in review the past year in the field of missions, certain important factors may be noted in connection with our work and with that of the entire Church as well.

We have already pointed out that there are very grave problems connected with missions. This is not the fault of Christian missions. It is because the nations of all the world are in commotion. There are forces at work testing and tearing at everything. Human institutions are riding a tempestuous sea that threatens to submerge them. The family itself, that institution that antedates sin, is pounding on the rocks. As Basil Mathews says, "There is sheer horror in the merciless impersonal violence of these titanic forces that beat upon humanity." This is true of our institutions as well as those in the nations of Europe and Asia. Christian missions face the gravest difficulties possible because of world conditions and the state of men's hearts, not because missions are a failure.

Having noted the above conditions and facts, it should always be kept in mind that it is Christ and the principles taught by him that can stop the commotion, calm the troubled sea, purify human institutions, and make this earth a fit place for human beings to live. By virtue of modern means of communication all peoples are brought together. The selfish interests of all nations and races are contending in a deadly struggle, and the love and principles of Christ alone can save the situation. Without Christ, his principles, and his way of living, all human institutions will perish and humanity will be swallowed up in the vortex of its own selfishness.

Another fact to be noted in connection with the present status is that there are limitless opportunities for mission work and world wide evangelism. Christ said to his disciples, "Lift up your eyes and look on

the fields, for they are white already to harvest." Never were these words truer than today. We state it tamely as well as tritely when we say the doors of all the world are now open to the heralds of the Redeemer. The doors of the world are open, for down deep in men's hearts, whether they know it or not, they have an insatiable longing, as they always have had, for that which the gospel brings them, the forgiveness of sin, a chance to start anew, the Fatherhood of God, the brotherhood of man, and the fellowship of the Savior.

Perhaps the most amazing thing that has come to light in the last twelve months affecting missions is that, for some reason, the churches are slowing down. Churches slowing down in the presence of limitless opportunities? Yes. This applies to Seventh Day Baptists as well as to other churches throughout America. That Seventh Day Baptists were losing ground has been known for some time, but that other denominations are faltering has come into the limelight only this year. The Presbyterians, Disciples, and Methodists have all lost more than they have gained the last year. The same conditions prevail in connection with the Bible schools and young people's societies also. Last year the Methodists lost 45,000 from their Bible schools, and their Bible schools have lost 600,000 in ten years. Perhaps last year was an off year and it may be too much has been made of this matter. Nevertheless the fact stands out that Christian churches have not been winning men to Christ as they did in recent decades. In the face of unprecedented opportunities there has been an amazing slump.

Here, then, is the situation: missions offering the gravest problems, the world's doors open with limitless opportunities for mission work, Christ and his principles the world's hope, and the churches in the homeland slowing down. What shall be done? The Church of Christ must not slow down and fail humanity in the hour of its agony. Seventh Day Baptists must not fail the Son of God. The fact that there are very grave problems should be a challenge; the fact that there are unprecedented opportunities should steady, thrill, and enthuse us; and the fact that the Church is slowing down

should fill us with deep concern, consume our selfishness, and lead us to a consecration which will bring victory.

LETTER FROM DOCTOR PALMBORG

DEAR RECORDER READERS:

According to our schedule, my time has come for writing to the RECORDER. Indeed it is already past by a few hours. I wish I could write you a really interesting letter, but doubt it! Real summer weather is upon us, and the one thing filling one's mind is where to find a breeze and how to keep decent, both in body and mind! The other day in Shanghai I saw a policeman wringing the perspiration out of his big handkerchief. They certainly have a trying job, standing in one place with no opportunity to hunt for a cooler one!

The people hoeing cotton out here in the fields are certainly taking it leisurely, too; but what they lack in work, their tongues make up in talk!

As you see by Mrs. Thorngate's interesting letter, my sister, Miss Elin Palmberg, of New York City, has been making me a visit. She was here a little over two months and left for America last Sabbath day. We had a good visit together, perhaps the longest since childhood. I could not go around with her very much on account of the work, but twice I managed so I could leave for four or five days at a time, laying off for that time the newer girls who are poorer workers, and harder to look after, and leaving my nice little helper in charge of the others for the time. The first time we went to Hangchow on the famous West Lake for a day and two nights, then up to Mokansan for parts of two days, so she could have an idea of our summer resort. It was deserted at that time, so we had the greater opportunity to roam around at will, but it will now quickly be teeming with its summer visitors. Mrs. Thorngate and the children and Miriam will start for Mokansan tomorrow morning. Miss West with a teacher at Bridgeman Home School and a nurse from a neighboring hospital started yesterday for Kuliang, a mountain summer refuge, as one might call these places. Mrs. West with the principal of Bridgeman School will start tomorrow for a month at Tsingtao, to occupy the latter's little cottage

at the beach. Doctor Crandall and Miss Phan would have been going along for the month of July, had she not broken the bones of her ankle, or *at* her ankle rather. Instead she is getting around her room on crutches and staying in Liuho. Having come from home so recently, I hope to be able to live through the summer right here.

The other trip I took with my sister in company with Mr. and Mrs. Crofoot, was to Nanking, the present capital. We had two days there, and were kindly assisted by our friend, Mr. Fu, and the automobile belonging to the Sun-Yat-sen Memorial Park, of which he is general manager, in seeing the most important places there, such as the Nsing tombs, the Sun Yat-sen tomb, (really the finest ones I have seen in this part of China—or anywhere else in China for that matter) the fine weather bureau, the beginning of what promises to be a very fine natural history museum, and other interesting places, where Mr. Fu introduced us to the managers, who are all his personal friends. He is a very simple, quiet man, but very well known and honored, for he is a man deserving of honor, being absolutely honest and dependable.

Another gentleman, Mr. Tau, an architect whose acquaintance I made during my last visit to Nanking two years ago, was our host at a Chinese dinner the evening before we left, and had also that day made possible our visit to two famous schools, one the Kyung-ling Women's College with its beautiful grounds, and its buildings in the finest Chinese architectural style, a missionary school; the other the experimental primary school (with over eight hundred pupils) of the Central University, a government school. There the dean, Doctor Waung (a young woman with a Ph.D. from a great American university) personally conducted us through the school, which certainly opened one's eyes to what the Chinese can do in an educational way. The buildings were old but the school was new in all its methods.

Another school in which I was most interested was the school for the sons of soldiers killed in battle. I saw the foundations being laid two years ago. It has one of the most beautiful locations in the Memorial Park, the buildings are of the best

style of Chinese architecture, and the five hundred boys there are certainly far more comfortable and happy than they could be in their own homes. Mr. Shih, the dean, is a graduate of a college in Tennessee, and is a Christian. I believe there are several Christians on the faculty, though it is a government institution.

In connection with the school is a neat little hospital and dispensary presided over by a little Chinese nurse, and a fine dairy, with immaculate barn in quite American style, with all up-to-date methods. Milk is sold from this dairy, so that it is self-supporting and the boys who need milk can have it.

This school has plenty of money as its revenue comes from a tax on every ticket sold on the Shanghai-Nanking railway. At least that is what I was told by the former dean two years ago. She had charge of all the building and organization, and since the first of this year is beginning a girls' school for the same class of pupils. Mr. Tau invited her and Mr. Fu to his dinner.

Mr. and Mrs. Crofoot left on the night train, but my sister and I stayed at the hotel till next morning, as we wanted to stop for half a day and a night on our way back, at Soochow, an ancient and famous city. We went to call on one of the old Grace School girls, whose husband, a doctor, has now retired. They have bought two acres of land, mostly set out with fruit trees of all kinds, all bearing, and they have planted vegetables of every kind, have a good sized flock of little ducks with a pond for them, and also a number of chickens, some of them white leghorns.

They are very happy in their quiet rural home (albeit within the city walls!) and love to work along with their servant, amongst their flowers, fowls, vegetables, and trees. From there we visited some old Chinese gardens, with their quaint rockeries, flowers, ponds with goldfish, and interesting old houses. We stayed at the Railway Hotel over night, visited some other famous gardens next morning, and reached Shanghai Friday afternoon.

It was a great surprise and pleasure to be met at the station by Miss Burdick and Mrs. Thorngate, with whom we returned to Liuho.

And now I am alone for two days. Tomorrow Eling and Rosaline, with her servant, will come out, probably for most of the summer, and an old protégée writes asking to visit me, so we will be 'pretty full in this little place. But somehow we will manage. Doctor Sinclair's protégée, Glenna, returned from school in Shanghai day before yesterday, too.

The work is going as usual, though the attendance is interfered with by the cotton hoeing and other rushing work in the homes of those from the country. We are very busy on a large order from England, passed on to us by the Industrial Missions Center ladies. I think the girls are showing a greater interest in their Bible study, too. In this warm weather most of them sit in the church to work. That is usually pretty comfortable.

Yours in Christ,

ROSA PALMBORG.

*Liuho, Ku, China,
June 29, 1931.*

A CORRECTION

In the SABBATH RECORDER of July 6 appears the report of the Central Association. It is credited to Mrs. T. J. Van Horn of DeRuyter, but should be credited, we find, to Mrs. Samuel F. Bates of Watertown, N. Y. We are sorry for the mistake but glad to set matters right as far as possible. It seems Mrs. Van Horn handed her paper in, expecting a few points would be gathered from it rather than the whole address published. While it may have made it a bit embarrassing for her, we are glad that it was published. We wish to publish the list of titles on "Little Lessons in Lovely Living," suggested in Mrs. Van Horn's symposium, which did not appear with the report, and are now at hand. She believes, and we share her belief, that there are people among us who can write helpfully for young people on such themes as:

Roger Chooses His Life Work.
"Are We Going to Church Today?"
Fred and His Conscience.
"I Don't Know How to Worship God."
Phillipa's Sabbath Day.
Verna's Cross Bearing.
"I Don't Know How to Pray."
Emily's "Tenth."
Kenneth's Decision Day.
Their First Communion.

SHARING YOURSELF WITH OTHERS

BY HARLEY SUTTON

(Moderator's Address at the Western Association)

As Jesus hung on the cross, his enemies mocking him said, "He saved others, himself he cannot save." It was within the power of Jesus to save himself but he could not do it and be Jesus. If we profess to be followers of this Jesus we too must realize that we are to help save others and cannot save ourselves. Jesus said, "He that would save his life must lose it." He also said, "This is my body which was broken for you," and "This is my blood which was shed for many." The life of Jesus was a series of self-sacrificing acts. He alone of all men shared himself with others.

We will have an opportunity during this association to share ourselves with others. We are to make special effort to get people out to the evening meetings, and to do this we must do more than to just ask people to come, we must show them that we are willing to share ourselves with them. These meetings will not be a success if we try to receive inspiration for ourselves alone.

It is important for us to consider this subject because it is a remedy for selfishness. The selfish person is not missed from the community, while the life of the unselfish person lives on in the lives of those into which its life has been woven.

In this age of scientific development we might ask the question, why should I share myself with anyone? All of our needs can very readily be supplied. It is a part of God's plan that we share with others. We see this revealed in nature. Science says that energy is not lost but is transferred from one form and place to another form and place. The plants and animals, the air and the soil, are all closely connected and interdependent. In the beginning God said to man, "Be fruitful and multiply." Then we have the family where sharing must be practiced. Because Cain was selfish and killed his brother, God punished him and his descendants by sending them into exile. Most people desire social life. We speak of the heavenly city when we mean heaven. The word city implies a group of people living together.

As individuals we are all a product of society. From infancy we are influenced by others. The small baby will hear these commands: Open your mouth; don't do that; swallow this medicine; say daddy; and smile for auntie. When the child is old enough to go to school his life is influenced by playmates and teachers. In business a man is forced to follow very closely the methods and rules set down by the business men in general.

The knowledge we gain from contact with other people is indispensable. We must know how to mingle with people if we are to be good servants of Jesus Christ. Jesus and the apostles spent most of their time where there were large groups of people.

The greatest reason why we are to share ourselves is because Jesus, who is our ideal, shared his life. To understand the way Jesus shared himself, read the account of his life as recorded in the New Testament.

We may ask the question, where do we have an opportunity to share with others? Susanna Wesley was the mother of nineteen children. She was school teacher, policeman, counselor, and helper for all of her children. The home is one place where we can share ourselves. We sometimes think our brothers and sisters do not need our help. But many times we should share with them more than we do. There was once an older sister who went with her brother to his room just before he started for college and putting her arm about his neck she prayed with him that he might remain true to his early training while in college.

At school, and when we have finished school and have entered our life work, we will always have opportunities. A great many business men are beginning to take to heart the motto of Mr. Nash of Cincinnati whose motto is the Golden Rule in business. Henry A. Dix and Sons, manufacturers of women's dresses and nurses' uniforms, share their profits with the employees. At first they established a five-day week without any decrease in wages, and now they have turned their business over to an organization of their employees. A great many other companies are doing similar things. It is no trouble for us to find places

where we can share with others if we have the desire in our hearts.

There are many ways to share yourself with others. We have time to mention only a few. Unless we have control of our tongues we become offensive to others. It is spoken of in the Bible as an unruly member and we are exhorted to bridle it. Aesop was told by his master to prepare a feast of the best thing in the world. He prepared a feast of tongues. His master saw the significance and told him to prepare a feast of the worst things in the world. Again he prepared a feast of tongues. I once asked a class in hygiene to give examples of involuntary muscles. One little boy gave as one example the tongue. It has been said, "A word fitly spoken is like apples of gold in baskets of silver."

The temper must also be under control if we are to help others. A young clerk came into his employer's office and remarked how hard it was for him to control his temper. The employer said, "I control more temper in a minute than you have in an hour." A boy in the eighth grade once told me how he wished that his parents had helped him get control of his temper when he was younger. Uncontrolled temper will spoil our chances to share ourselves with others.

We must be careful of our personal appearance. Why shouldn't a Christian be an attractive person?

I wish that we could get the full significance of just sharing ourselves with others, because what people in need want is not money so much as sympathy, love, and a revealed willingness on our part to share ourselves with them.

It means most to share our religious life with others in an endeavor to save them from a life of sin. A Methodist minister was holding special meetings in a small town. A girl from another town was visiting her friend. These two girls were converted. The girl who was visiting went back to her home town determined to organize a Methodist Church there. By her efforts she found enough people to organize a church. One of the group was a young man who later became her husband. They became quite wealthy through his success in business. They built a beautiful church, costing many thousand dollars. In

many other ways they shared their lives with the people of this community. Think what it meant that the minister was willing to share himself with that community, and this one girl saved to a life of so much service to others. We never can tell how much good will be done when we help bring a person to Christ. Let us try to share ourselves more as Jesus did, that we may be more like him and that men may see our good works and glorify our Father who is in heaven.

MORE ABOUT CONFERENCE

According to past experiences we are of the opinion that most of you who come to Conference will travel by auto. If any want routes, just write to Clifford Potter, chairman of the transportation committee. If you come by train, let him know when you expect to arrive so you can be met at the train. Otherwise you may have trouble in getting from the station to Alfred, as no taxi meets the trains. It is essential to your welfare that you give the time of your arrival.

A nursery has been arranged for, so those who have children can leave them in good hands and can attend Conference while their children are being looked after just as well as though they were in their own home. Do not stay away because your babies are too young to enjoy the meetings. Come and bring them and let parents and children alike enjoy the hospitality of the Alfred people.

Remember also that you can camp if you so desire, that the infirmary will be open and presided over by a competent nurse who will look after your ailments, should you have any in this healthful place. You will be kept over night free of charge and can be very much at home. There is no excuse from Alfred's standpoint why you should not come. We will plan for you as our guests. Do not disappoint us.

In behalf of the Alfred people,

A. CLYDE EHRET,
Pastor.

A lazy, indolent church tends toward unbelief; an earnest, busy church, in hand-to-hand conflict with sin and misery, grows stronger in faith.—John Hall.

WOMAN'S WORK

MRS. ALBERTA DAVIS BATSON
Contributing Editor

CAN'T WE PUT FORTH A SPECIAL EFFORT?

At the last regular meeting of the Woman's Board it was voted that the attention of our women's societies be called to the Dr. Theodore L. Gardiner Memorial Fund, and that we urge the loyal support of the various societies.

No doubt all the churches are active in helping to promote this great movement, but we feel that much can be done by the women to urge this and see that it is carried out in the very best and most efficient way.

We feel sure that the women are anxious to co-operate in this splendid movement and will do all in their power to see it put across.

MINUTES OF THE WOMAN'S BOARD

The meeting was called to order by the president. Members present were: Mrs. Owen Davis, Mrs. Edward Davis, Mrs. Earl W. Davis, Mrs. L. R. Polan, Mrs. George B. Shaw, Mrs. G. H. Trainer, Mrs. Eldred H. Batson, Miss Conza Meathrell, and Mrs. Harley Bond.

Scripture lesson, Acts 10, was read by the president. Short prayers were offered by members of the board.

In the absence of the recording secretary, it was voted that Miss Conza Meathrell act as secretary *pro tem*.

The treasurer's monthly report was read and adopted and is as follows:

MRS. L. R. POLAN, Treasurer,	
In account with the	
WOMAN'S EXECUTIVE BOARD	
<i>Dr.</i>	
Balance June 14	\$151.37
Collection, Central Association by	
E. A. Felton	7.51
H. R. Crandall	
Onward Movement	50.21
Verona, N. Y.	10.00
Walworth Helping Hand	12.00
Albion Home Benefit society	35.00
	\$266.09

	<i>Cr.</i>
Onward Movement	\$100.00
Balance July 11	166.09
	\$266.09

The treasurer's yearly report was read. Correspondence was read from Mrs. T. J. Van Horn in regard to slides used in her lectures. It was voted that the slides be sent as requested.

A communication from Willard D. Burdick concerning the meeting of the Commission was read. It was voted that our president be sent to meet with the Commission and attend the General Conference with expenses paid.

Communication from H. C. Van Horn, corresponding secretary, was read in regard to the raising of the Onward Movement budget, and a reply was ordered.

It was voted that the board send \$100 for the Dr. Theodore L. Gardiner Memorial Fund to be applied on the Onward Movement budget.

It was voted that through the Woman's Page of the RECORDER we call attention of our women's societies to the Dr. Theodore L. Gardiner Memorial Fund and urge their loyal support of the effort.

Communication from the secretary of the World Day of Prayer was read. The programs were received and ordered sent to the different fields.

The corresponding secretary's annual report to the General Conference was read, and it was voted that this report with the treasurer's annual report be the annual report of the Woman's Board to the General Conference. Voted that our recording secretary be instructed to have five hundred copies of this report printed for distribution at Conference.

The committee to judge the essays, Mrs. Eldred H. Batson, Mrs. L. R. Polan, and Mrs. Okey W. Davis, reported progress.

Voted to adjourn to meet with Mrs. George B. Shaw the second Sunday in August.

MRS. GEORGE B. SHAW,
President.
MISS CONZA MEATHRELL,
Secretary pro tem.

FORMER PRESIDENTS OF THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

BY REV. WILLARD D. BURDICK

After the General Conference last August a member of the Nominating Committee suggested that it would greatly aid the committee if it could have for reference a list of those who have served as president of Conference.

Remembering the suggestion, I have prepared the following list for publication in the SABBATH RECORDER. The list is made out from data given in the second volume of *Seventh Day Baptists in Europe and America*, pages 1305-1307, and from our *Year Books* since 1900.

I am giving the entire list of those who have served as president since 1900, together with the name of the place in which the General Conference was held, but before 1900 only the names of those who now are living.

Arthur E. Main	1880
Little Genesee, N. Y.	
Edwin Shaw, acting president	1892
Nortonville, Kan.	
Walton H. Ingham	1896
Alfred, N. Y.	
N. Wardner Williams	1898
Milton Junction, Wis.	
Sands C. Maxson	1900
Adams Center, N. Y.	
Earl P. Saunders	1901
Alfred, N. Y.	
Henry M. Maxson	1902
Ashaway, R. I.	
Theodore L. Gardiner	1903
Salem, W. Va.	
George W. Post	1904
Nortonville, Kan.	
George W. Post	1905
Shiloh, N. J.	
*Stephen Babcock	1906
Leonardsville, N. Y.	
Arthur E. Main	1907
Alfred, N. Y.	
Moses H. Van Horn	1908
Boulder, Colo.	
Allen B. West	1909
Milton, Wis.	
*Charles B. Clark	1910
Salem, W. Va.	
Samuel H. Davis	1911
Westerly, R. I.	
Boothe C. Davis, acting president	1912
North Loup, Neb.	
*William C. Daland	1913
Brookfield, N. Y.	
Alpheus B. Kenyon	1914
Alfred, N. Y.	
*Lester C. Randolph	1915
Milton, Wis.	

Samuel B. Bond	1916
Salem, W. Va.	
George B. Shaw	1917
Plainfield, N. J.	
*Frank J. Hubbard	1918
Nortonville, Kan.	
William L. Burdick	1919
Battle Creek, Mich.	
Alfred E. Whitford	1920
Alfred, N. Y.	
Clayton A. Burdick	1921
Shiloh, N. J.	
M. Wardner Davis	1922
Ashaway, R. I.	
Esle F. Randolph	1923
North Loup, Neb.	
Alva L. Davis	1924
Milton, Wis.	
S. Orestes Bond	1925
Salem, W. Va.	
George W. Post, Jr.	1926
Alfred, N. Y.	
Benjamin F. Johanson	1927
Westerly, R. I.	
Frank Hill	1928
Riverside, Calif.	
Claude L. Hill	1929
Milton, Wis.	
Edgar D. Van Horn	1930
Salem, W. Va.	

*Deceased.

DENOMINATIONAL "HOOK-UP"

NORTH LOUP, NEB.

Four car loads of young people and several adults left yesterday morning for Cedar Grove, in the Big Thompson canyon near Loveland where the party will spend a week in the cabin camp of Mrs. Kitty Potter Burdick who has offered it free to the Teen-Age group.

The week's program includes classes, hikes, camp fires, etc. Rev. A. J. C. Bond of Plainfield, N. J., denominational leader, will be in charge. Rev. H. S. Warren, Rev. Duane Ogden of Nortonville, and Rev. Ralph Coon of Boulder will assist with the classes. Mr. Ogden will supervise the boys' camp and Marcia Rood, the girls' camp.

The Teen-Age Conference proper will be held on Sabbath day and Sunday, July 25 and 26, the first day in Boulder and the second in Denver.

The North Loup party included Claude Barber, Beth Barber, Adele Van Horn, Ralph and Margaret Sayre, Virginia Moulton, Donald Davis, Richard Babcock, Gilbert Babcock, Kenneth Van Horn, Marcia

Rood, Mrs. Bert Sayre, Leona Sayre, Mr. and Mrs. H. S. Warren and baby, Mr. and Mrs. A. Sutton, and Miss Rella Hickman.

The Junior lesson for July 11, was "For the beauty of the earth," led by Marcia Rood.

Merle Fuller led the Intermediate lesson on "Lessons we can learn from other countries." She gave out sealed orders beforehand which created interest. The leader played a piano solo.

The seniors led by Eunice Rood had a lesson on the effect on our lives if Christ should be taken into everything. The interesting discussion took in social and business relations as well as religious.

The vesper service was led by the juniors. Harold Greene read the Scriptures, Donald Greene and Marian Maxson sang solos. Arvada Van Horn's class gave the Bible alphabet. The older juniors gave the prayer, and the closing song was by all the juniors.

Miss Rella Hickman of Smithsburg, W. Va., gave a fine talk to the primary department of the Sabbath school. They learned how different her home is from their own and what a great variety of places God has made.

L. O. Greene will have charge of church services next Sabbath while Rev. Mr. Warren has charge of two car loads of young people at the camp in the Rocky Mountains. —*Loyalist*.

DE RUYTER, N. Y.

Vacation Church School closed Friday at twelve o'clock after a pleasant three weeks spent in the study of the Bible, of world wide missions, memorizing great hymns and Bible chapters, and dramatization of familiar scenes in Bible story. It is hoped that the interest aroused in these subjects will not only find expression in Christian living, but will also bring new interest in regular Bible school work. A number of the children who have enjoyed the Vacation Church School have not yet become regular attendants at the religious services of the village. Parents and teachers should take this opportune time to help these children to form habits of regular attendance at church and Bible school.

On Sunday evening, July 19, the pupils of the Vacation Church School, will pre-

sent a program showing something of the work that has been done at this school the past three weeks. Each of the classes from the tiny tots in the kindergarten to the high school pupils in Class V will demonstrate some of the things which they have been learning. They are inviting their parents and friends to come to the Congregational church on that evening at seven-thirty o'clock to enjoy with them this presentation. Some of the hand work which has been done in the course of their study will also be on display. Remember the date, Sunday evening, July 19, at the Congregational church.—*Gleaner*.

[Pastor Theodore J. Van Horn of the Seventh Day Baptist Church was the supervisor of the school.—Ed.]

NILE, N. Y.

July 12.—The Vacation Bible School opened last Monday with an enrollment of fifty-eight. Mrs. Sutton is supervising the school. She is ably assisted by five other teachers.—*Alfred Sun*.

NORTONVILLE, KAN.

Rev. Duane Ogden and bride left Wednesday forenoon for Dodge Center, Minn., in their new car to attend the Seventh Day Baptist association there. They planned to make the trip in two days and to come home in one day so as to have a day (Tuesday) at home before leaving the fifteenth for Colorado to attend the Teen-Age Conference and camp for two weeks. They expect to leave August 9, for New York State where he will attend a meeting at Alfred of the Commission, of which he is a member, and they will attend Conference at Alfred the next week. —*The News*.

WALWORTH, WIS.

Highway 89, from Darien to its junction with 20, will be opened to traffic on Saturday, July 18. Paving was completed a few weeks ago, with the exception of the end of the strip in Darien, where a subway is to be built under the railroad tracks. This is to be completed this summer.

The new 20-foot pavement closes the last gap in the pavement between Richmond and the Illinois state line. It is about four miles in length.

Paving of the stretch provides an addi-

tional all-concrete route between Madison and Chicago. It is now possible to travel over highway 20 to a point near Delavan, turn south through Walworth to Harvard and pick up highway 19 for Woodstock, Crystal Lake, and Chicago. This is considered to be the shortest road to Chicago. It gives Walworth a second all-concrete route to Madison and the first to Janesville.

The road has been relocated, and no longer follows highway 20 for some distance in Walworth County as in the past. It goes southward from the intersection of the Richmond pavement. A wide intersection, with extra-width pavement on both highways marks the junction of routes 20 and 89.—*Times*.

PLAINFIELD, N. J.

On the afternoon of the July communion Sabbath of the Plainfield Church, deacons Asa Randolph and Frank Langworthy, and Pastor and Mrs. Bond conducted a special communion service at the home of Deacon Abert Whitford of Lenox Avenue.

For nearly a year, on account of failing health, Deacon Whitford has been unable to attend the services of the church, which has been a great disappointment to him.

Following the Lord's Supper, he gave an excellent testimony of the heavenly Father's loving watch care and blessings through his life. He expressed especially his appreciation of the care of his loved ones, and the kindly interest of friends.

In the absence of Pastor Bond, who is attending the Rocky Mountain Camp in Colorado, the prayer meeting Friday evening was led by Frederik Bakker. The Sabbath morning service was planned by the woman's society. Mr. Asa F. Randolph conducted the service and Miss Evalois St. John gave a very interesting and helpful address, using as her subject "Woman a Coworker With God."

The boys at Lewis Camp report that they are having a fine time. There is a full schedule of camp work for the forenoons, conducted by Rev. Harold Crandall and Rev. Carroll Hill. The afternoons are used for recreation and fun—including bathing at the beach. A Plainfield boy holds the record for eating the most pancakes.

—*Correspondent*.

NEW MARKET, N. J.

The Ladies' Aid society held its annual picnic on the church grounds, last Sunday afternoon. Forty-nine people sat down to the supper served on the lawn. The occasion furnished opportunity for pleasant visiting, contests in rubber "quoits," croquet, etc. An out-of-town guest was Mr. Wilbur Drake of Palm Beach, Fla.

Mr. Jesse J. Burdick chairman of the Committee on Distribution of Literature—American Sabbath Tract Society—has been compelled to return to the New York Hospital for treatment.—*Correspondent*.

IN MEMORIAM

(Obituary of Mrs. Eliza Sheppard Davis read before the one hundred and seventeenth annual meeting of the Shiloh Church Female Mite Society held in the Seventh Day Baptist church, Sunday afternoon, July 12, 1931.)

Today we record the passing of the oldest member of the Mite Society, Mrs. Eliza Sheppard Davis.

"Aunt Lide" as she was known by all was the second daughter of Jeremiah B. and Eunice Ann Davis, and was born on the farm east of Shiloh, now occupied by James E. Rainear and family.

After her father's death the family moved to the village into the house now owned by Mrs. Carrie E. Davis, and where Mr. and Mrs. Hiram Davis raised their family.

Here Eliza spent many happy years together with her sisters Anna and Emily. Their home was a social center for the young people, and the daughters, being musically inclined, purchased an organ, one of the first to come to Shiloh, and many pleasant evenings were spent with their friends in singing.

Eliza attended Union Academy, where she prepared herself for teaching.

She contributed much to the entertainments of the school, which were held annually and which were looked forward to with pleasure by the village folks, as at that time there was a deep appreciation for local talent, there not being so many attractions in the way of entertainment.

She often wrote compositions for their programs, and on one occasion she used as her theme "Woman's Rights," a subject which was later discussed until public sentiment was crystallized into the Nineteenth Amendment to the Federal Constitution, an

act which gave women equal citizenship with men in the use of the ballot.

Eliza was married to Theodore F. Davis, February 20, 1867, and to this union were born four children—Dora, the wife of Wilson S. Davis; Walter Bond, county superintendent of schools of Morris County, N. J.; Irene, who died at the age of three years; and Everett, who lived only three months to brighten the home.

Although a faithful wife and mother, "Aunt Lide" found time for the activities of some of the organizations which have as their aim, human uplift.

She was baptized and united with the Shiloh Church during the pastorate of Rev. Walter B. Gillette, and remained a faithful member until she was called to join the church triumphant.

She was a member of the Ladies' Benevolent Society and for many years served as its secretary.

She was also a teacher in the Sabbath school, and at one time taught a class of boys.

The younger people will remember "Aunt Lide" as a chair invalid. Forty years in a chair is a long time, but so fully had she resigned herself to duty and to service for others, that even in that affliction, she was victorious over self.

As long as she was able she would go to church in her wheel chair, her family wheeling her to the place that was dear to her on the Sabbath; and her familiar figure, as she sat there in the back of the church in her chair, was an inspiration to those who came in contact with her. Later, when she could no longer go to the house of worship she was heard to remark, "I wonder why some people do not go to church. I would surely go if I could."

The remembrance of this beautiful life would not be complete without a tribute to her husband, Theodore, who did so much for her comfort and happiness. He, too, was patient, kind, and thoughtful in her behalf and through many long days he ministered to her needs, and the evenings he would spend with her, and they enjoyed many happy hours in music, games, and reminiscence.

When he was taken she felt that she

could no longer endure the strain of life, but she resigned her will to her heavenly father and again took up her task in a cheerful manner.

Dora and Wilson did much for her physical comfort, and Walter and Nelle contributed much to her happiness by their many visits to her.

Her mind was constantly seeking the finer things of life and she found much pleasure in reading the SABBATH RECORDER.

The verse of Scripture which was uppermost in her thoughts and which she allowed to direct her life was:

"Thou wilt keep him in perfect peace whose mind is stayed on thee."

Thus on July 27, 1930, this beautiful life, loved so dearly by those who were closest to her and held in high esteem by all who were so fortunate as to be numbered among her friends, came to a close in this earthly home only to live more fully in a home prepared for her by the Savior whom she loved and trusted.

Her beautiful, patient spirit enriched the lives of all who knew her and was a benediction to those whom she left behind.

MRS. ANNABEL BOWDEN,
Obituary Committee.

Shiloh, N. J.,
July 12, 1931.

ATTENTION PLEASE!

NUMBER THREE

Following the afternoon session of Conference on Thursday of Conference week, a fellowship supper will be served at the expense of the seminary. The president of Conference and Mrs. Burdick *ex officio*; all who have ever studied theology at Alfred, including wives or husbands of former students, are cordially invited to attend. Those who purpose to accept our invitation are earnestly requested to inform the undersigned at the earliest practicable day. The importance of promptly responding to this request scarcely needs to be emphasized. The writer is glad to share with his pastor in the expectation of a large attendance at the coming Conference.

A. E. MAIN.

Alfred, N. Y.,
July 16, 1931.

YOUNG PEOPLE'S WORK

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

YOUNG PEOPLE'S ACTIVITIES AT CENTRAL ASSOCIATION

BY IRIS S. MALTBY

The Central Association is amply blessed with young people who are full of enthusiasm and ready to do their part. The young people's hour was held Sabbath afternoon at two o'clock, with Mrs. Leon Maltby in charge. A pageant entitled, "The Call to the Sabbath," was presented by young people chosen from each church in the association.

SYNOPSIS OF THE PAGEANT

Scene I.

Two Seventh Day Baptist young men meet and one tells that he is leaving the Sabbath because of a position he wishes to accept. He is trying to excuse himself by saying that it makes no difference which day we keep as long as we keep one. Someone has told him the Sabbath is only a Jewish institution which was done away with after the resurrection. His friend desires to show that the Sabbath is divinely set apart, but has to admit he knows too little about the Bible. He suggests that they kneel and ask God to show them the right way to follow.

Scene II.

An angel appears to the young men, and summons her friends, nine books of the Bible, who show them that God intends the same Sabbath which he set apart at creation to be kept throughout all eternity.

Scene III.

The young men arise, happy that their prayer has been answered. Now there are no more doubts in their minds. They have been assured that God still wishes his Sabbath Commandment to be observed. They decide to study their Bibles and find out more about God's will. The position the young man has been offered seems of little

importance after the angel's revelation, and he decides material things are of little importance. He takes for his motto, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." The conclusion is a plea by the angel for all Seventh Day Baptist young people to study their Bibles more, so that they may proudly proclaim that the seventh day is the Sabbath of the Lord our God.

Sunday noon the young people had an enjoyable time at the fellowship luncheon on the lawn of the parsonage. The "pep" songs which Mrs. Herbert Polan led were received with great enthusiasm, and then as hymns were suggested the young people quieted down to serious thinking.

Mrs. Eva Bates of Adams Center, who is a charming speaker for young people, gave a talk on Young People's Responsibilities. She pointed out that young people are capable of the tasks which come to them if they trust in God for guidance. She ended her talk with a most impressive story in which a lad was led to assume his share of life's responsibilities by studying the picture of Christ in Gethsemane. The meeting was dismissed by the Mizpah benediction, and all went away with a feeling of closer comradeship in the service of our Master.

Oneida, N. Y.

AMUSEMENTS

Christian Endeavor Topic for Sabbath Day,
August 8, 1931

DAILY READINGS

Sunday—Dancing to death (Ex. 32: 1-6, 10)
Monday—Cruel sport (Judges 16: 23-31)
Tuesday—Archery as a hobby (1 Sam. 20: 35-42)
Wednesday—Degrading fun (1 Peter 4: 1-5)
Thursday—Restful recreation (Mark 6: 30-32)
Friday—Influence—good or evil (1 Cor. 15: 33)
Sabbath Day—Topic: Good and bad features in amusements (Rom. 14: 13-23)

BY BEULA L. SUTTON

Good features in amusements.

We learn to play together.

We have restful recreation.

In wholesome amusements, we have opportunities to win other young people to Christ.

Young people *will* have recreation of some kind, and the standard Christian Endeavor socials each month may be a big help in solving the social hour for Christian Endeavor members.

Plan well your socials and ask everyone to take part.

Bad features in amusements.

We must not put our social amusements above our work for God's kingdom.

Remember, too: anything we may do that offends some one else, even though we may think it wholesome amusement, is wrong. Read Romans 14: 13-14.

That is why we need our Christian Endeavor socials on a high scale, and planned out well.

Do not people need a special education, to train the minds of our young people along this line?

A good debate on this topic might add interest to your Christian Endeavor meeting.

Are amusements necessary in the life of a Christian Endeavor society?

Some songs that might be used are:

Don't Get Blue.

Someone is Watching Your Light.

Berea, W. Va.

INTERMEDIATE CORNER

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

DAILY READINGS

Sunday—Singing in the heart (Eph. 5: 18-20)
Monday—God's omnipresence (Ps. 139: 7-12)
Tuesday—"O God of Bethel" (Gen. 28: 20-22)
Wednesday—"Nearer my God to thee" (Gen. 28: 10-17)
Thursday—"The spacious firmament on high" (Ps. 8: 1-9)
Friday—"God will take care of you" (1 Pet. 5:7)
Sabbath Day—Topic: Hymns that help us to know God (Ps. 100: 1-5)

Topic for Sabbath Day, August 8, 1931

HYMNS ABOUT GOD

Like the Psalmist of old, those who have found out about God and expressed their deepest feelings in song may also help us to know God. Each one may have his own favorite song about God. Here are a few that help us to know him:

GOD IS CREATOR

This is my Father's world,
And to my listening ear,
All nature sings, and round me rings
The music of the spheres.

GOD IS RULER

God, the Lord, a King remaineth,
Robed in his own glorious light;
God hath robed him, and he reigneth;
He hath girded him with might.
Alleluia, alleluia, God is King in depth and height.

OBJECT OF WORSHIP

Joyful, joyful, we adore thee,
God of glory, Lord of love;
Hearts unfold like flowers before thee,
Hail thee as the sun above.

GOD'S LOVE AND CARE

O Father, thou who givest all
The bounty of thy perfect love,
We thank thee that upon us fall
Such tender blessings from above.

MERCY AND JUSTICE

There's a wideness in God's mercy,
Like the wideness of the sea;
There's a kindness in his justice,
Which is more than liberty.

GOD INDWELLING

Spirit of God, descend upon my heart;
Wean it from earth, through all its pulses
move;
Stoop to my weakness, mighty as thou art,
And make me love thee as I ought to love.

JUNIOR JOTTINGS

ELISABETH K. AUSTIN
Junior Christian Endeavor Superintendent

BIBLE READING WORK

After the month's work which I have prepared has been worked out, the next month ask the juniors to read the Gospel of Mark, writing down two lessons learned from each chapter.

The next month ask them to read one Psalm each day. The following month read Jesus' parables, then the story of Daniel, and the sixth month read the book of Acts.

After this ask them to spend the next six months in reading the whole New Testament.

All common things, each day's events,
That with the hours begin and end,
Our pleasures and our discontents
Are rounds by which we may ascend.

—Longfellow.

CHILDREN'S PAGE

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

THE STORY OF TYNDALE

ACTS 8: 26-35

Junior Christian Endeavor Topic for Sabbath
Day, August 8, 1931

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

Over in England, in the year 1483, a baby was born who was to be used by God in helping to give the English-speaking people copies of his Word. As this lad grew older he became convinced that it was his task in life to give his people a better translation of the Bible than that of Wycliffe made over a hundred years before. But like Wycliffe, he was bitterly opposed and persecuted by the leaders of the church, and was finally compelled to flee to Germany where he could continue his long, tedious task in peace.

God was also working out his plans in another way. About this time, also, the art of printing had been invented and Johann Gutenberg was ready to start printing on his own press. So William Tyndale took his English manuscript to be printed, so that many copies could be had and at such a reasonable price that even the humblest people might own a copy. Of course this would bring great joy to the people who up to this time, when they wanted to read the Bible, had to use the copy that was chained to the pulpit in their churches.

Just as the copies of the Bible were about to be issued, Tyndale's secret became known and orders were issued from England that every copy of his translation that could be found should be burned. So Tyndale packed his Bibles in great bales of cloth and bags, even in sacks of flour, and shipped them to England. People eagerly bought the Bibles. In a short time the bishops determined to send out men to buy up all the Bibles that were left and burn them up. But oh, those foolish men who tried to stop God's plan for spreading his Word! The men bought the Bibles and burned

them in a huge bonfire in the public square. But with the money paid him Tyndale went back to the printer and had more Bibles than ever before printed, shipped to England, and secretly sold to the people.

Finally this noble man was taken prisoner in Germany and put into a dark, cold dungeon where he was kept until he was finally killed and his body burned. But he had won a great victory for which we honor him today.

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

We have had a nice vacation. On our way to the seashore we saw two white busses that looked like cement blocks. When we got to our grandma's it was about eight o'clock. We had our supper and played a little after supper. Then we had to go to bed. We had a nice time there. We got home last night.

When we were coming home there was a place where the water was running down somebody's back yard. Mama said that there must have been a cloud burst, because it had been raining awful hard. It ran all over the streets and we had to drive right through it. When we got home everything was wet.

We all have the whooping cough and mama said that we would have to stay at home most of the time. The doctor says we will have to stay home eight weeks, but we can go to school this fall.

I think I will close now.

Yours truly,

ESTHER BURDICK.

Leonardsville, N. Y.

July 11, 1931.

DEAR ESTHER:

I am glad you have had such a nice vacation, but sorry that you had to finish up with the whooping cough. That isn't one bit of fun. I hope none of you are having it hard, and the best encouragement I can give you is that you'll never have to have it again. Summer is a pretty good time to have it.

We wouldn't mind having some of your rain storm as it is pretty dry and warm here just now, though it rained a little bit in

the night, which seemed to make it warmer than ever.

Yesterday, we, the Greene family, and a girl friend of Eleanor's took a pleasant trip out to Allegany State Park, about one hundred miles from here. It is a great place for camping and picnic parties and has quite a number of good swimming pools. The park is mostly in its natural state and is about ten miles long and fifteen miles wide. On our way home we stopped at Wellsville to see the talking picture, "Daddy Long Legs," which we all enjoyed very much.

I was very much pleased to receive your letter, and now I am looking for a letter from Emma.

Sincerely your friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

I am ten years old and passed into five-one this year. Mr. Lyle Crandall is my teacher in Sabbath school and I like him very much.

I live near a lake and go swimming a lot and enjoy it just as much. Sometimes daddy drives us to Lake Michigan, too.

At Vacation Bible School we learned about Moses, and on the last day we gave a play which we had made on the story. I was Jethro.

I have no pets but am taking care of a neighbor's cat while they are away on their vacation.

I expect to go to camp at White Cloud, Mich. Our pastor is the leader and two other men will help him.

You new and loving friend,

ARTHUR B. MILLAR.

Battle Creek, Mich.,

R. D. Box 256,

July 11, 1931.

DEAR ARTHUR:

I am glad indeed to add another to my list of RECORDER young people. My RECORDER family grows day by day until I can hardly count them, but the larger it is the more I am pleased.

You are very fortunate to have a nearby lake in which to go swimming. We have none near here and no good swimming pool nearer than a short distance from Alfred

Station. However, some of our Andover business men are talking of putting one in here next year. That will be very enjoyable for all and I hope they'll be able to carry out this plan.

Your sincere friend,
MIZPAH S. GREENE.

DEAR CHILDREN:

I am sure you will all enjoy this fine letter from Mrs. Blake. M. S. G.

DEAR MRS. GREENE AND FAMILY OF RECORDER CHILDREN:

I am forty-one years old, my hair is pretty gray, and I am the mother of four children, yet with Mrs. Greene's permission I would like to write a letter for the Children's Page.

I am especially interested in the Children's Page of the RECORDER and always turn to that page first. It does my heart good to read the children's letters and I feel like encouraging Mrs. Greene in the good work that she has begun. Then, too, we want to tell Mrs. Ramsey how much our children enjoyed her wolf story, also the one about the deer. They want me to ask her to write them another. I think these stories that show how carefully God protects his own are especially good for our children.

A number of our readers give away their SABBATH RECORDERS so that others may enjoy and reap spiritual benefit from them, as well as they themselves. I believe a lot of good might be done if every one of its readers would do the same. But somehow I dislike very much to pass them outside of our denomination while our budget stands as it does at present. I believe God would be better pleased if we could raise the needed amount and our RECORDER do more spiritual good as we distributed it to strangers if we had our debt cleared away and no record of it on our pages. Read Deuteronomy 28: 1-14.

And wouldn't you children like to help the grown-ups pay this debt? I think it would be a good plan this vacation if our children would save their pennies and send them to Mrs. Greene. She could send them to our treasurer. There are many ways in which children can earn small sums of money.

And then wouldn't it be nice if in their letters they would tell how they had earned it? What do you say children? Shall we do it? Let us see what we can do before September first.

Yours for success in the
Master's vineyard,
MRS. JOHN BLAKE.

Rt. 2, Bitely, Mich.,
July 13, 1931.

LETTER TO LONE SABBATH-KEEPING CHILDREN

DEAR L. S. K. CHILDREN:

Do you remember that several months ago your mothers helped you to put your names on some quilt blocks? Your teacher, Mrs. Stillman, sewed all the blocks together into a very pretty quilt which was sent to our hospital children. I wish you could hold one of the very sweet babies that have used your quilt. You wouldn't have to be afraid of dropping or hurting its back, for Chinese babies are wrapped up very tightly in their blankets and tied up with a pretty cord just like a package, with only their eyes peeking out of one corner. Sometimes these hot days (when their grandmothers aren't looking) I let them have their hands outside.

You might like to hear about a girl who has been in our hospital for a month. She was a very poor girl who had to work all night in a factory. One night she leaned down too near a machine. Her hair was caught and her head badly injured. So her folks put old rags on her to stop the bleeding, put her in a basket, hired a boat, and came to Liuho. She has been very brave. Sometimes when the other patients sympathize with her, she smiles and says, "It doesn't hurt." She likes to be clean and is careful not to spill food on her bed. This is strange, for I don't believe you ever saw anyone so dirty as she was before I bathed her and put her into clean clothes and a clean bed. In fact, I came back an hour later and found the servants still trying to persuade her mother-in-law that she was her child.

Yes, she really does have a mother-in-law. You see, her mother-in-law was such a poor woman that she knew she would never be able to buy a wife for her son, so she bought

this child (you can get a baby at the orphanage for a dollar) and brought her up. In a few years she will marry her son.

We have fun out here in China the way you do in America. A few weeks ago we had a picnic. Doctor Palmborg and her sister, the Thorngates, and I hired three wheelbarrows. Briar rode his bicycle. For an hour and a half we jogged along narrow paths through the rice fields, across bridges, through little villages, and finally came out on the dyke along the Yangtze River. The river is so wide one cannot see the opposite side. We like to watch the big sail boats and hear the waves breaking on the cement wall that the farmers have built to keep the river from washing away their farms. One man told us that the river was his enemy for it had taken three Chinese miles of his land.

We found a shady bank on which to build our fire and cook our eggs. The wheelbarrow men were very hungry, but they did not like our "foreign" food. David and Stephen were very thrilled because we crossed the big canal on ferry boats.

Our hospital children are very fond of scrap books. Perhaps you would like to make some.

Your friend,
MIRIAM SHAW.

Grace Hospital,
Liuho, Ku, China,
June 19, 1931.

CORRESPONDENCE

DEAR MR. VAN HORN:

It may be a surprise to you to get a letter from . . . but all the same it is I. . . . During the winter I was very glad to get your very welcome letter and I assure you . . . it was a great pleasure to get the SABBATH RECORDERS, to read the marked articles, and I thank you for them. I missed reading but one as far as I know. You stated in your letter that you desired each Seventh Day Baptist to suggest how interest might be stimulated among the young people, especially of our college group. It is very notable that the SABBATH RECORDER is not very much read by the students and other young people of our denomination. For myself, I seldom, if ever, read the RECORDER until I received your letter and the RECORDERS. I began to take particular no-

tice of it. . . I was glad to read the articles written by President Titsworth and Doctor Bond. I enjoyed them and the articles were very inspiring. I welcomed the news that the Fundamentalist department had stopped. I heard more comment about this page than anything else in the RECORDER.

Would it, or would it not be a good idea to run a series of articles in the RECORDER written by students themselves . . . on subjects concerning the many problems that confront the men and women in our colleges today?

I know nothing about the following, personally, but I have heard various people say that they thought the RECORDER cost too much for the way conditions are all over the country.

I have given you my comments . . . if you wish to "hang" me for it, why come down to . . .

One of your admirers,

. . . July 15, 1931.

DEAR EDITOR:

Will you please publish this request for clean, un mutilated copies of the SABBATH RECORDER, any date, for house to house distribution, in lots of from two to a barrel full? Can also use "Gathering Call" and "American Sentinel." They should be sent prepaid, preferably by parcel post or express, as by such shipment they are delivered at my door.

Signed,

FRANK JEFFERS.

1676 Douglas Avenue,
Racine, Wis.,
July 16, 1931.

A PASTOR'S LETTER

To the Members of the Farina Seventh Day Baptist Church, Greetings:

For the seventh time in the history of the present pastorate a letter dealing with the financial interests of the church, and with the every-member canvass is written as the Apostle Peter once wrote, "to stir up the minds of the membership of the church."

For the last several years the pastor has said but very little from the pulpit about money for the reason that you have, by

your loyalty and by your gifts, made such mention unnecessary. For seven years we have met our local expenses and have given liberally to our denominational program. We have not resorted to ice cream suppers or other means of supplementing our gifts; we have just looked the situation squarely in the face and have gone down into our pockets and subscribed the means to carry on. When I think of these things I am reminded of Paul's recommendation to the church at Corinth, and reciting the action of the church at Macedonia, he said, "And this they did, not as we hoped, but first gave their own selves unto the Lord, and unto us by the will of God."

So far our gifts this year to the denomination and the local church have been smaller than in previous years, but this does not necessarily mean failure or defeat on the part of the members or on the part of the church. From the standpoint of the pastor this has been one of our best years, judging from the standpoint of attendance at church services, good feeling among the members, influential and widespread church activities, baptisms and admissions to the church, outside calls for pastoral service, and the most gratifying interest and activity of our young people. Mention should also be made of our enlarged choir membership and the most excellent and inspiring music that has been provided each Sabbath.

Failure results from low ideals, the willingness to depart from high levels and take low ground; such things constitute defeat. Success comes from lifting our banner high and being unwilling to lower it unless circumstances make it absolutely necessary; such living and such giving spell success and victory, no matter how loudly the world may cry defeat.

Your budget committee has been together and has carefully gone over the needs of our local organization for the coming year and we believe about \$1,350 will be needed to meet our necessary expenses. We have for several years followed the idea of making the combined pledge of our members for the Onward Movement the amount we should give to the denomination; therefore, when you are signing your card, consider the needs of our local organization and the great need of our small churches, of our

missionaries, and the work of our boards as represented by our Onward Movement, and give as the Lord has prospered you.

Your pastor believes that no individual who regularly supports the work by his presence at the church services and by his gifts can cease to have an interest in Christianity; worship and service are the two plain pathways to and through the kingdom of God. Let us always remember that "The earth is the Lord's and the fullness thereof; the world and they that dwell therein," and that "We are God's fellow-workers; we are God's husbandry, God's building." Therefore, "Honor Jehovah with thy substance, and with the first fruits of all thine increase."

It is with a deep and genuine feeling of love for you all, and with an abiding interest in your welfare, that your pastor sends out this letter, and he prays that it may be received and considered in the same spirit of love and concern by you, that prompted him to write it, let us not be discouraged, but rather let us "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory now and forever. Amen."

Affectionately,
PASTOR HILL.

Seventh Day Baptist Parsonage,
June 22, 1931.

LET THE PREACHER PASS

"The Pulpit has lost its Power"—so still another popular writer affirms. Magazine readers must be growing somewhat weary of articles proving the decadence of the Church and the futility of the parson's pronouncements. But the current news gives new point and piquancy to the old discussion. The talking moving pictures have arrived in church. The entire service, from prelude to benediction, including anthems by a great choir and a stirring message by a metropolitan minister, has been reproduced so realistically that worshipers by closing their eyes could not tell whether or not the participants on the program were actually present. Before the "talkies" arrived, enough had learned how to keep the eyes closed during service to warrant the opinion that no insurmountable difficulty lies in that direction. Are we now to see ten thousand little churches dismiss their preachers since the best the city affords can

be had at a fraction of the present expense? But the tenure of the city minister also is being threatened now. At the recent meeting of American scientists it was said the time may be near when "the injection of a skillfully balanced proportion of secretions from the ductless glands may make a man a Christian at once"! Russia today lists the preacher as a non-producer, granting him neither break-ticket nor vote. Large numbers in this country consider the sermon anything but an essential. How long can the preacher expect to last? You may answer. It is our conviction that ecclesiastical millinery may be marked down, sentimental, conventional pulpiteers may be crowded out, but so long as the human heart hungers for some authentic word from God, the man with a glowing message, in big churches and little, will find a welcome. With Charles E. Jefferson we predict that, "When the sun goes down in the last evening of the last day, its dying rays will fall on the face of a man proclaiming the unsearchable riches of Christ." Give way; let the preacher pass on and up to a new place of respect and power.—*The Baptist*.

WORSE THAN WAR!

This is the startling title of a pamphlet prepared by the Travelers Insurance Company of Hartford, Conn. It contains impressive statistics concerning the loss of life and limb in automobile accidents during 1930. The justification for the title is found in the fact that while 50,510 members of the A. E. F. were killed in action and died of wounds during eighteen months of the World War, 50,900 were killed in automobile accidents in the past eighteen months! These figures were built up from state reports on motor vehicle accidents and formed the basis of a report presented to the White House Conference. The analysis of the distribution and causes of these deplorable accidents is graphically set forth in a pamphlet obtainable from the above address. It deserves careful study by churches and community agencies.

—*Federal Council Bulletin*.

Obedience, submission, discipline, courage—these are among the characteristics which make a man.—*Samuel Smiles*.

OUR PULPIT

THE SABBATH IN THE BIBLE

BY DEAN ARTHUR E. MAIN

(Of the Department of Theology and Religious Education of Alfred University)

A SERMON FOR BOYS AND GIRLS FOR
SABBATH, AUGUST 8, 1931

Text—Genesis 2: 1-3.

ORDER OF SERVICE

HYMN—ALL HAIL!

INVOCATION

RESPONSIVE READING

HYMN

THE SCRIPTURE—Genesis 1: 1—2: 3

PRAYER

HYMN

NOTICES AND OFFERING

SERMON

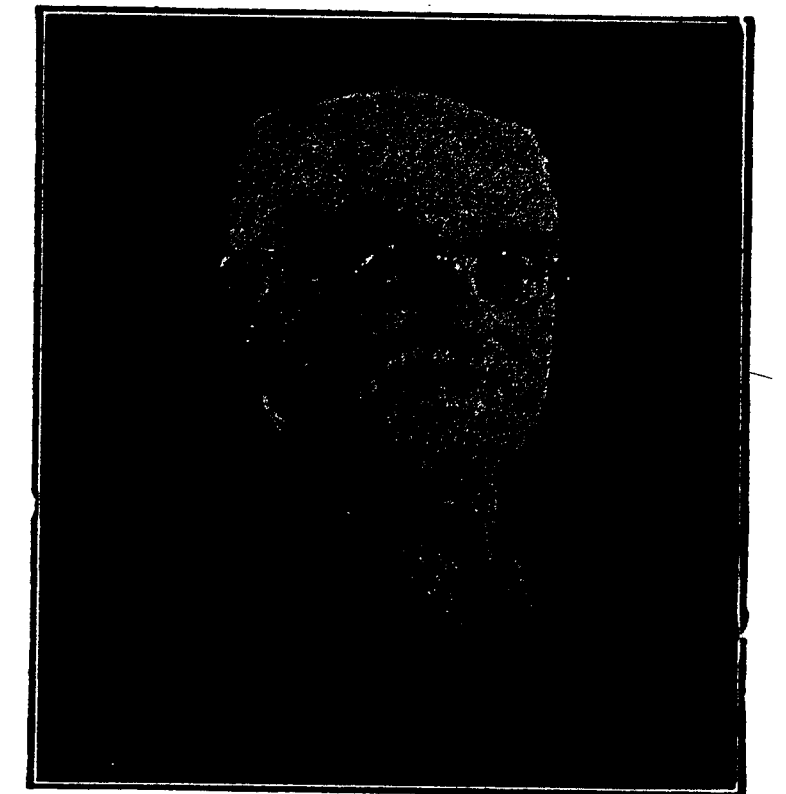
HYMN

BENEDICTION

I once sat by the bedside of a dear little girl who was not expected to live. She was greatly troubled because she thought her Savior Jesus wanted her to be baptized and she could not be.

I said: When a man and woman are about to be married, if they can afford it, they give each other a ring as a sign of unending love. But if they are too poor for this, their love for each other is just as real.

Now Jesus knows that you would like to be baptized; but if you cannot be it will



A friend of mine, and a minister, thought we ought not to teach boys and girls the Bible story of creation because, he said, they cannot understand it.

I do not agree with him. You have as good imagination as we older folks have, and can understand the story about as well as we can.

If a boy wants to make a little wagon he has in his mind or thought a mind picture of the kind of wagon he wants; that is, he imagines it. If a girl wants to dress up a doll she has in her thought a mind picture of how she wants the doll to look; that is, she imagines it.

To imagine, then, is to have in our mind or thought a mind picture or likeness of what we cannot see or hear with the natural eye or the natural ear.

be all right. He knows that your heart is true. Oh, she said, baptism then is the wedding ring. I said, yes. And she was content.

That was beautiful imagination.

Men have studied the earth on which we live—mountains, valleys, rocks, lakes, and rivers; plants and trees, animals and men; and the heavens above with suns, moons, and stars; and they have come to believe that it took God millions of years to do what this Scripture tells us about.

A period means a special part or division of time and for example, may be a day, a week, a month, a year, or a million of years.

God did certain things in one period, other things in another period, and so on, as the Bible says here.

People sing, "Majestic sweetness sits en-

throned upon the Savior's brow." Now there is no throne on the Savior's brow on which majestic sweetness sits. This is a poetical or picture way of saying that Jesus must have had a sweet-looking face.

People sing,

"There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners plunged beneath that flood
Lose all their guilty stains."

There is no such fountain, and there never has been. This is a picture way of saying that Christ was crucified on account of our sins.

The Twenty-third Psalm says:

"The Lord is my shepherd:
I shall not want."

The Lord is not really our shepherd; but he will take care of us as a good shepherd cares for his sheep.

The heavens and the earth were not created in six ordinary days; but the Bible, in the form of a common week, gives us a poetical or picture story of God's great creative periods, and of his rest.

God did not have to rest because he was tired. It was the rest of a satisfied mind as he saw that everything he had made was good—that is, good for his purpose, which is to help boys and girls, men and women, out of wrong doing into goodness and kindness.

One of the best things we can do on the Sabbath day is to *think*, to think about God and creation.

We are living in the seventh great period, God's Great Rest Day. We can easily believe that he finds rest, for example, in being like a great and good shepherd to us his children.

Jesus, after a miracle of healing, on the Sabbath, and after telling the man that was healed to take up his bed and walk, was accused of doing Sabbath-breaking work. His remarkable answer was: My Father is still at work, and I work too.

The kind of work suitable for the Sabbath is clearly shown in the Bible story.

God must also have the rest of satisfaction as he thinks how law rules throughout creation.

The Hebrew poet exclaims in the one hundred nineteenth Psalm:

"Forever, O Lord,
Thy word (thy thought) stands fast in the heavens.
Thy faithfulness is for generation after generation;
Thou didst establish the earth and it stood fast.
Thy judgments they stand today;
For all things are thy servants."

So true is this that, as you know, the time of an eclipse can be foretold with great exactness.

It may be of interest to you to know that the first three verses of the second chapter of Genesis are among the principal reasons for my being a Sabbath keeper.

These verses also close our first Bible story of the creation of the heavens and the earth.

"On the seventh day God brought his work to an end on which he had been engaged, desisting (stopping) on the seventh day from all the work in which he had been engaged. So God blessed the seventh day and consecrated it."

By blessing the seventh day he made it a source and means of blessedness, that is, of great happiness.

He consecrated it; that is, he set it apart for special purposes. These purposes are religious, because the Sabbath turns our minds and hearts toward God. They are moral, because the Sabbath has to do with character and conduct, with right and wrong. It helps us to be and to do better. They are social purposes, because when we come to church on the Sabbath to worship together, we grow more friendly.

These verses then tell us why God wants us to "keep" the seventh day; because it is a most fitting regular, weekly, and beautiful reminder to us of himself, of his working week, and of his rest; and of our duty to him as our Maker.

Our Father who art in heaven, we thank thee for thine ancient Sabbath. In thy holy and loving purpose it is a blessing not a burden. Help us to so value and use it that it may more and more be a means and sign of Christian fellowship and unity, of true worship, and of our spiritual and abiding rest in God. Amen.

AMERICAN SABBATH TRACT SOCIETY
Treasurer's Receipts for April, 1931
GENERAL FUND

Contributions:		
Lucia M. Waldo, Venango, Pa.	\$ 2.50	
Onward Movement	320.04	
		\$ 322.54
Income from invested funds:		
Lois Babcock Bequest .....	.94	
George Bonham Bequest	3.00	
William C. Cookman Bequest .....	.03	
George S. Greenman Bequest	150.00	
Eliza James Bequest	8.10	
Elizabeth U. Maxson Bequest	1.50	
Olive Hall Pierce Bequest	5.25	
Electra A. Potter Bequest	19.19	
Fannie R. Shaw Bequest	30.00	
Julius Todd Bequest	3.00	
Thomas Francis Trenor Bequest .....	.50	
Villa Ridge, Ill., Church Fund	3.57	
Seventh Day Baptist Memorial Fund:		
Delos C. Burdick Bequest	25.00	
Delos C. Burdick farm	13.70	
Eugenia L. Babcock Bequest	26.67	
George H. Babcock Bequest	121.48	
		411.93
Receipts from publications:		
"Sabbath Recorder"	\$ 179.37	
"Helping Hand"	235.67	
Outside publications	4.00	
Junior Graded Helps	15.75	
Intermediate Graded Helps .....	.90	
Calendars	24.01	
Tract depository	5.90	
		465.60
Contributions to Special Sabbath Pro-		
motion Work		41.67
S. H. Davis, treasurer, Seventh Day		
Baptist Missionary Society, one-		
half 1931 taxes, Minneapolis lot		20.82
		\$1,262.56

DENOMINATIONAL BUILDING FUND

Contributions	\$ 130.00
Income:	
Silas G. Burdick estate—interest	
on note	21.00
	151.00

MAINTENANCE FUND

Rent from publishing house	\$ 125.00
Income from Denominational Building	
Endowment:	
Frank H. Smith Gift	30.00
	155.00
	\$1,568.56

Treasurer's Receipts for May, 1931

GENERAL FUND

Contributions:		
Onward Movement	\$ 229.16	
Income from invested funds:		
Annuity Gifts	\$ 397.25	
Reuben D. Ayres Bequest	7.50	
Alice E. Annas Bequest	7.50	
Henrietta V. P. Babcock Bequest ..	31.43	
Lois Babcock Bequest	1.50	
Mary P. Bentley Gift	4.50	
Berlin, Wis., Parsonage Fund	6.75	
Mary Rogers Berry Bequest	15.00	
Addie S. Witter Billins Bequest	7.14	
Richard C. Bond Bequest	3.00	
Sarah Elizabeth Brand Bequest	1.43	
Eugene K. Burdick Gift	135.00	
Harriet Burdick Bequest	9.00	
Martha Irish Burdick Bequest	15.00	
Mary A. Burdick Bequest	1.80	
Sarah C. L. Burdick Bequest	3.00	
Susan E. Burdick Bequest	22.17	
Hannah Cimiano Bequest	161.58	
Joshua Clark Bequest	9.00	
Joshua M. Clarke Bequest	4.50	
Relief A. Clark Bequest	24.00	
Alfred Collins Bequest	9.06	

Nettie J. Coon Bequest	1.50
Emergene Cottrell Gift	2.25
Amy K. Crandall Gift	3.00
B. R. Crandall Gift	1.50
Eliza M. Crandall Gift	34.52
S. Adeline Crumb Fund	28.71
Elizabeth R. Davis Bequest	6.74
Oliver Davis Bequest	149.69
Amanda C. Dunham Bequest	3.00
Nancy M. Frank Bequest	12.12
Rosannah Green Bequest .....	.75
Amanda B. Greene Bequest	32.53
Andrew J. Greene Bequest	6.00
Orson C. Green Bequest	3.00
Selinda I. Green Bequest	3.00
Olive T. Greene Bequest	26.36
Rhoda T. Greene Bequest	36.00
Russell W. Greene Bequest	4.50
Ellen L. Greenman Bequest	6.00
George Greenman Bequest	45.00
George S. Greenman Bequest	135.00
Greenmanville, Conn., Church Fund	4.50
Amanda P. Hamilton Bequest	12.00
Celia Hiscox Bequest	17.07
Orlando Holcomb Bequest	30.00
Frank J. Hubbard Gift	15.00
Angenette Kellogg Bequest	4.33
Adelia C. Kenyon Bequest	63.06
Lucy M. Knapp Bequest	6.00
B. P. Langworthy Bequest	1.50
Clark F. Langworthy Bequest	2.00
Life Memberships	25.65
Alzina C. Shaw Bequest .....	.75
Fannie R. Shaw Bequest .....	.44
Susan Loofboro Gift	10.83
Eliza L. Maxson Bequest	1.50
Elizabeth L. North Bequest	3.00
North Branch, Neb., Church Fund ..	3.75
Julia A. Ormsby Bequest	10.52
Cyrenus P. Ormsby Bequest	2.55
Paul Palmiter Gift	6.00
Marilla B. Phillips Bequest	28.50
Electra A. Potter Bequest	145.13
Maria L. Potter Bequest	15.00
Deborah A. Randall Bequest	48.18
Gertrude E. Richardson Gift	7.25
Arletta G. Rogers Bequest	78.26
George H. Rogers Bequest	30.00
Charles Saunders Bequest	1.50
E. Sophia Saunders Bequest	3.00
Mary Saunders Bequest .....	.60
Miss S. E. Saunders Gift	4.50
Sarah A. Saunders Bequest .....	.60
Sarah A. Saunders Gift	24.86
Sarah E. Saunders Bequest	3.00
Second Westerly, R. I., Church Fund	9.68
John G. Spicer Gift	15.00
M. Julia Stillman Bequest	24.05
Martha G. Stillman Bequest	3.00
Mary S. Stillman Bequest	7.50
Sarah E. V. Stillman Bequest	15.00
Mary K. B. Sunderland Bequest ..	3.00
I. D. Titsworth Bequest	15.00
Thomas Francis Trenor Bequest ..	22.56
A. Judson Wells Bequest	1.50
William C. Whitford Bequest	9.17
Mary J. Willard Bequest	7.50
Philomela T. Woodward Gift	3.00
I. H. York Bequest	3.00
Mary B. York Bequest	1.58
	2,169.65

Receipts from publications:		
"Sabbath Recorder"	\$ 254.75	
"Helping Hand"	133.67	
Outside publications .....	.35	
Junior Graded Helps	6.00	
Intermediate Graded Helps	1.20	
Calendars	10.25	
Tract depository	1.15	
		407.37
Contributions to Special Sabbath Pro-		
motion Work		41.67
		\$2,847.85

DENOMINATIONAL BUILDING FUND

Contributions	\$ 104.86
Maintenance Fund—payment account	
equipment note loan	3,000.00
	3,104.86

MAINTENANCE FUND	
Rent from publishing house	\$ 125.00
Income:	
Mary S. Harkness Gift	15.00
Franklin Fitz Randolph Gift	3.06
Sarah A. B. Gillings Gift	1.50
	<u>144.56</u>
	\$6,097.27

Treasurer's Receipts for June, 1931

GENERAL FUND	
Contribution:	
Onward Movement	\$ 797.00
Collections:	
One third collections, Central Association	15.84
Income from invested funds:	
George Greenman Bequest	\$ 45.00
Julia A. Ormsby Bequest	30.00
Seventh Day Baptist Memorial Fund:	
American Sabbath Tract Society Fund	33.34
Charity L. Burdick Bequest	12.65
Eugenia L. Babcock Bequest	224.63
George H. Babcock Bequest	1,056.25
Eugene K. and Francelia Burdick Gift	177.11
Delos C. Burdick Bequest	247.83
Delos C. Burdick farm	12.07
Harriet Burdick Bequest	2.59
Mary E. Rich Fund	34.03
Penelope R. Harbert Bequest	39.88
Sarah P. Potter Bequest	27.16
Southampton Parsonage Fund ..	3.36
	<u>1,945.90</u>

Receipts from publications:	
"Sabbath Recorder"	\$ 202.42
"Helping Hand"	29.45
Junior Graded Helps	3.30
Intermediate Graded Helps	3.15
Tract depository	1.00
	<u>239.32</u>
Contributions for Special Sabbath Promotion Work	41.67
Interest on equipment notes, from publishing house	261.50
	<u>\$3,301.23</u>

DENOMINATIONAL BUILDING FUND

Contributions	\$ 264.34
Income:	
Interest on loan account equipment notes	261.50
	<u>525.84</u>

MAINTENANCE FUND

Rent from publishing house	\$ 125.00
Interest on savings account	125.61
	<u>250.61</u>
	\$4,077.68

ETHEL T. STILLMAN,
Treasurer.

**AMERICAN SABBATH TRACT SOCIETY—
TREASURER'S REPORT**

For the quarter ending June 30, 1931

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

Dr.

To balance on hand April 1, 1931:	
General Fund	\$ 55.82
Denominational Building Fund	1,550.15
Maintenance Fund	213.82
	<u>\$ 1,819.79</u>

To cash received since as follows:

GENERAL FUND	
Contributions:	
April—Onward Movement	\$ 320.04
Individuals	2.50
May	229.16
June	797.00
Collections:	
June	15.84
Income from invested funds:	
April	411.93
May	2,169.65
June	1,945.90
Receipts from publications:	
"Sabbath Recorder"	636.54
"Helping Hand"	398.79
Outside publications	4.35
Junior Graded Helps	25.05
Intermediate Graded Helps	5.25
Calendars	34.26
Tract depository	8.05
Interest on equipment notes—from publishing house	261.50
Contributions to Special Sabbath Promotion Work	125.01
One half taxes on Minneapolis lot—from Missionary Society	20.82
	<u>7,411.64</u>

DENOMINATIONAL BUILDING FUND

Contributions:	
April	\$ 130.00
May	104.86
June	264.34
Income:	
Interest on note, Silas G. Burdick estate	21.00
Interest on loan account equipment notes	261.50
Payment account principal of loan account equipment notes—by appropriation of the board from Maintenance Fund savings account	3,000.00
	<u>3,781.70</u>

MAINTENANCE FUND

Rent from publishing house	\$ 375.00
Income—Denominational Building Endowment:	
Mary S. Harkness Gift	15.00
Frank H. Smith Gift	30.00
Franklin Fitz Randolph Gift	3.06
Sarah A. B. Gillings Gift	1.50
Interest on savings account, Plainfield Savings Bank	125.61
	<u>550.17</u>
	<u>\$13,563.30</u>

Cr.

By cash paid out as follows:	
GENERAL FUND	
Sabbath Promotion Work:	
Holland, G. Velthuysen—appropriation "De Boodschapper"	\$ 150.00
British Isles, Mill Yard Church, London—Mrs. T. W. Richardson—appropriation to "The Sabbath Observer"	25.00
Special Sabbath Promotion Work:	
A. J. C. Bond—salary	150.00
Stationery, etc.	12.25
Stenographic work	25.00
Traveling expenses	44.87
Contribution to World Conference on Faith and Order	25.00
Young people's work—traveling expenses	29.52
Badges, programs, etc.	23.27
	<u>\$ 484.91</u>
Expenses of publications:	
"Sabbath Recorder"	\$2,735.55
"Helping Hand"	364.24
	<u>3,099.79</u>
General printing and distribution of literature	22.33

Miscellaneous:	
Traveling expenses of representatives to Conferences, associations, etc. \$	20.00
President's expenses—traveling ..	50.00
Stenographic work	4.50
Corresponding secretary—salary ..	396.00
Traveling expenses	226.15
Office supplies, etc.	17.25
Telephone	6.05
Treasurer's expenses—telephone ..	5.25
Clerical assistance, etc.	65.00
Taxes on Minneapolis lot—one half ..	20.82
Interest on loan account equipment notes from denominational Building Fund	261.50
Interest on loans (notes)	143.77
Account subscription to "Sabbath Recorder"—to J. L. C. Kenyon	2.05
Annuity Gifts income payments ..	40.00
	<u>1,258.34</u>
One half taxes on Minneapolis lot—Missionary Society	20.82
	<u>\$ 4,886.19</u>

DENOMINATIONAL BUILDING FUND

Relaying linoleum in one room	\$ 44.90
Interest on note—Plainfield Trust Company	90.51
Interest on loan from Permanent Fund	203.21
Principal of note, Plainfield Trust Company	4,000.00
	<u>4,338.62</u>

MAINTENANCE FUND

Janitor service, etc.	\$ 33.00
Repairs to fire bucket tanks	2.50
Repairs to plumbing	4.55
Replacing awnings	29.00
J. H. Coon, treasurer, General Conference, Income from Denominational Building Endowment ..	49.56
	<u>118.61</u>
By balance on hand:	\$ 9,343.42
General Fund	\$2,581.27
Denominational Building Fund	993.23
Maintenance Fund	645.38
	<u>4,219.88</u>
	<u>\$13,563.30</u>

E. & O. E.

Plainfield, N. J.,
July 10, 1931.

(Total indebtedness, General Fund \$6,500.)

Examined, compared with books and vouchers, and found correct.

IRVING A. HUNTING,
NATHAN E. LEWIS,
FRANK A. LANGWORTHY,
Auditors.

Plainfield, N. J.,
July 12, 1931.

DENOMINATIONAL BUILDING FUND

Total amount contributed, and income, to April 1, 1931	\$78,143.67
Contributions received during the quarter	499.20
Income received during the quarter ..	282.50
	<u>\$78,925.37</u>
Loan from Permanent Fund	\$8,485.00
Less amount repaid	1,400.00
	<u>7,085.00</u>
	<u>\$86,010.37</u>

Cr.

Expenses of canvass for funds, 1926 ..	\$ 155.23
Architects' fees	4,856.37
Loan account equipment notes	\$7,000.00
Less amount repaid	5,000.00
	<u>2,000.00</u>
Building permit	100.00
Staking building	15.00
Materials and labor, temporary walk and entrance	66.75
Heating unit	490.00
Insurance on building during construction ..	243.60
Payments account contract for building Photographs	66,502.50
Photographs	66.50
Wiring inspection fee	5.00
Lighting fixtures and bulbs	1,465.65
Lighting—Historical Society room ..	246.80
Telephone switchboard and table (less refund)	23.95
Cleaning building	35.89
Vacuum cleaner and other small supplies	135.28
Furniture, curtains, floor coverings, etc.	6,193.59
Bill forms in connection with pledges Typewriting for Building Committee ..	7.50
Expenses in connection with permanent record of subscriptions	1.25
Two filing cabinets for vault	23.50
Painting interior of building	51.70
Cinders	1,000.00
County clerk's fee—in regard to Silas G. Burdick estate	2.00
Interest on loans	4.00
Expenses of dedication service	826.79
Fence	175.82
Inheritance tax—estate Daytus B. Coon	46.50
Cover of building entrance, temporary during construction	7.60
Taking up and relaying linoleum in one room	3.22
Chair rail	67.90
Labor adjusting front doors	55.00
Bronze signs and numerals	18.25
Painting doorway	104.00
	<u>20.00</u>
Balance on hand	\$85,017.14
	<u>993.23</u>
	<u>\$86,010.37</u>

OUR RESOURCES

BY REV. RALPH H. COON

We are so accustomed to talking of God's power working in his Church that we fail to realize what it really amounts to and what it could mean if we only appropriated the power that is available for doing his work in the world. Let us consider three very familiar passages in this connection.

All power is available for carrying out the work commissioned to us. "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway; even unto the end of the world." Matthew 28: 18-20. Because all power is given unto Jesus and that power is available for his work, we are to

do the impossible. A helpful thought from the original Greek is brought out by Weymouth's translation: "And Remember, I am with you always, day by day." He has all power and he is with us day by day as we do the work he commanded.

Unlimited Supply. "My God shall supply all your need according to his riches in glory by Christ Jesus." Philippians 4: 19. This most certainly includes the needs involved in carrying out the great commission quoted above. If money is needed for the Lord's work we have the promise that he will provide it. Like the other promises of God's work, we must claim them in the prayer of faith.

Sending Includes Supporting. "Pray ye therefore the Lord of the harvest that he send forth laborers into his harvest." Matthew 9: 38. I am convinced that sending forth laborers means supplying the means to send them and supporting them after they are sent forth. The Lord would not ask us to pray for anything that he was not willing and anxious to give. I also think that Philippians 4: 19 applies especially to supplying the needs we have in connection with the Lord's work. God wants us to ask for the money we need to do his work and he promises he will supply. If we are following the guidance of the Holy Spirit in our service for the Lord and if we are asking for the material means with which to do this work and asking according to the conditions of prayer laid down in his Word, the prayer will be answered. If God supplies all that we need to do his work, I am sure he will supply it when it is needed and not a few days or a few months after it is needed. That would not be his way of doing things.

It is certainly up to us to search ourselves to be sure that we are entirely yielded to the divine leading and to see that we ask in faith for support from the "riches in glory by Christ Jesus."

Boulder, Colo.

I have no faith in that proverb about all things coming to him who waits. My experience proves that the only things that come to the man who waits are the cast-off things of somebody else.—*John D. Rockefeller.*

YOU MAY LAUGH

Lee: "I went to a spiritualist's yesterday."

Paul: "Any good?"

Lee: "Oh, medium."

"Hello, hello, is this you, Mac?"

"Aye."

"Is this MacGregor I'm talking too?"

"Aye; spe'kin."

"Well, Mac, it's like this: I want to borrow fifty dollars—"

"All right. I'll tell him as soon as he comes in."

"Soap educates the eyes."

"Yes?"

"Well, it makes them smart."

"What is your name?" a Kentuckian asked a Negro boy.

"Well, boss," he answered, "everywhere I goes they give me a new name, but my maiden name was Moses."

"I have never owned any automobiles," said the man who had not yet paid for his home, "but I can say one thing in praise of them." "What is that?" inquired Henderson. "They have made mortgages respectable."

"Rastus, I sure am sorry to hear that you buried your wife."

"Yassuh, boss, but Ah jes' had to; she was daid."

Little Boy (calling father at office): "Hello, who is this?"

Father (recognizing son's voice): "The smartest man in the world."

Little Boy: "Pardon me, I got the wrong number."

Preachers who know what slips of the tongue from the pulpit mean will like this one where the slip was on the other side of the altar railing:

The twins had been brought to the altar to be baptized.

"What names?" asked the clergyman.

"Steak and Kidney," the father replied.

"Bill," cried the mother, "it's Kate and Sydney."

Which reminded Conrad of the young clergyman who was passionately preaching his first sermon and wanted to use an eloquent phrase: "I feel within my breast a half-formed wish."

What he actually said was: "I feel within my breast a half-warmed fish!"—*Selected.*

MEMORIALS

BY MRS. FERN B. MAXSON

It was only a few weeks ago that we observed Memorial day, so the subject is still fresh in our minds. Let us pause for a moment to study the dictionary and we find there, "bringing to memory—that which serves to keep in remembrance—a monument."

In February we celebrate, as memorials, the birthdays of two of our greatest Presidents and best known citizens: Washington's the twenty-second, and Lincoln's the twelfth.

The site of our nation's capital was selected by our first President whose name was given to the city. There are many memorials to Washington: A monument costing over one million dollars, an arch, a university, an elm, etc.

The capital city of Nebraska was named in honor of Lincoln. There is a Lincoln memorial in Washington, D. C., and many others. I suppose the Lincoln Highway is a memorial to the same great man.

And so we have down through the years and throughout the length and breadth of our land many memorials. Monuments, statues, buildings, days, books, songs are dedicated to the memory of loved ones everywhere.

In the North Loup Church we have windows honoring our pioneers and early settlers. On the church lawn are trees in honor of our soldier boys of the World War. In Plainfield is our new Denominational Building, which is to be a memorial to Seventh Day Baptists through coming years. Our college campus grounds boast many memorial buildings.

In the Bible one of the first memorials mentioned is the Sabbath, and many, many times thereafter it is spoken of as an everlasting covenant. "It shall be a statute forever."

Another one is "Mizpah," the covenant between Jacob and Laban—a memorial or pillar of stones. Memorials unto the children of Israel are mentioned in the first books of the Old Testament.

Then you will recall in Matthew 26, where the woman came with the alabaster box of ointment and poured it on the head of Jesus and in the thirteenth verse he said, "Wherever this gospel shall be preached in the whole world there shall this, that this woman hath done, be told for a memorial of her." Many more instances might be referred to.

I have mentioned two kinds of memorials. Most of them are of the temporal kind, made of material things which may endure for a few generations, but ultimately they will crumble and fall—even memories will fail.

The other is eternal—the Sabbath. In Exodus 31: 16 we read, "The sabbath is a perpetual covenant." Perpetual means never ceasing. And the verse following, "It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed."

North Loup, Neb.

"DRYOSOPHY AND DRYOLOGY"

"Dryosophy and Dryology" by Graccio Houlder, just off the press, is a book as original as is its author. "Dryosophy and Dryology" is defined on the title page as "The wisdom and philosophy, science and psychology of prohibition." In this volume which the author describes as "a book of fundamental ideas, true illustrations, original aphorisms, epigrams, essences, observations, and valuations of prohibition," Miss Houlder undertakes to and does answer some of the following questions: "Is prohibition right?" "Was prohibition premature?" "Has not prohibition in America proved to be a failure?"

The following quotations from Miss Houlder's unique book will give an idea of her treatment of the various phases of the prohibition question:

"What about tea, Miss Houlder; what about the prohibition of tea?" "All right! On one condition! If you can produce evidence or prove that any man, while under the influence of tea struck his wife or

scared the children out of their lives, we will work for the prohibition of tea."

"Did not God give man the grape?" "Assuredly, but it's not what the grape doeth to man that is the trouble—it's what the distiller doeth to the grape! The distiller prostitutes the vine, murders the grape, desecrates God's handiwork."

"Organized motherhood in action will put the liquor traffic out of action. In all the world the liquor traffic has no more formidable enemy than woman in terms of organized motherhood. As well for the liquor traffickers to try to stem the tide or change the course of the seas as to stem, check, or control the determination of the world's womanhood and motherhood to free, once and for all, the human race of the biggest cheat the world has ever known—the cheat of life and cheat of happiness—the legalized liquor traffic and its product, alcoholic beverages."—*The Union Signal*.

MARRIAGES

GREEN-DAVIS.—At the Seventh Day Baptist church, Marlboro, N. J., June 25, 1931, by the bride's pastor, Rev. Herbert L. Cottrell, Mr. Frank M. Green of Millville, N. J., and Miss Mary H. Davis of Marlboro, N. J.

OLSON-STEARN.—At the bride's home near Coudersport, Pa., July 6, 1931, by Rev. William L. Burdick, Mr. Edwin J. Olson of Emporium, Pa., and Miss Genevieve Stearns of Coudersport, Pa.

Sabbath School Lesson VI.—August 8, 1931

SAUL CONVERTED AND COMMISSIONED.—Acts 9: 1-31; 22: 3-21; Galatians 1: 12-17; 1 Timothy 1: 12-17.

Golden Text: "I was not disobedient unto the heavenly vision." Acts 26: 19.

DAILY READINGS

August 2—The Conversion of Saul. Acts 9: 1-9.
August 3—The Hatred of the Jews. Acts 9: 23-31.

August 4—Called to Be an Apostle. 1 Timothy 1: 12-17.

August 5—Source of Paul's Gospel. Galatians 1: 11-17.

August 6—A New Creature. 2 Corinthians 5: 11-19.

August 7—Surrendering All. Philippians 3: 1-12.

August 8—Isaiah's Vision. Isaiah 6: 1-8.

(For Lesson Notes, see *Helping Hand*)

THE SABBATH RECORDER

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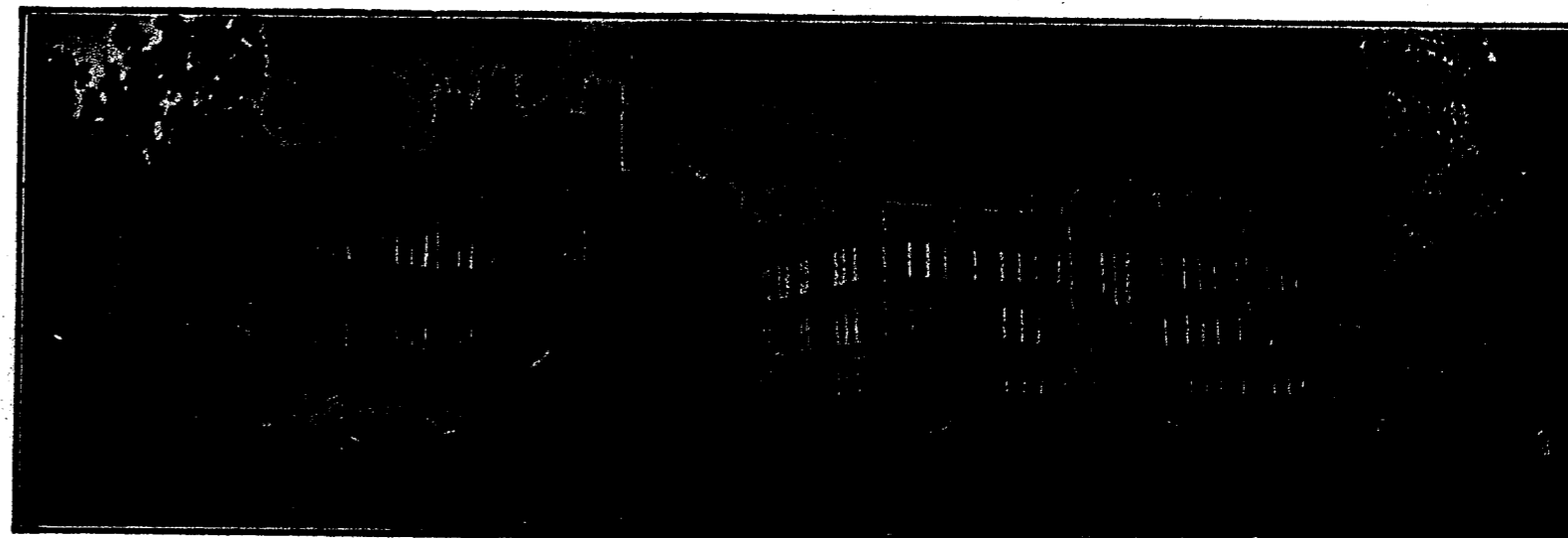
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The Sabbath Recorder

VOL. 111

AUGUST 3, 1931

No. 5

OUT IN THE FIELDS WITH GOD

The little cares that fretted me,
I lost them yesterday
Among the fields above the sea,
Among the winds at play,
Among the lowing of the herds,
The rustling of the trees,
Among the singing of the birds,
The humming of the bees.

The foolish fears of what might happen,
I cast them all away
Among the clover-scented grass,
Among the new-mown hay,
Among the husking of the corn,
Where drowsy poppies nod,
Where ill thoughts die and good are born—
Out in the fields with God.
—Elizabeth Barrett Browning.

Contents

Editorial.—The General Conference.—More Benefits.—His Part.—Ministers' Wives.—The New Psychology, Behaviorism and Christian Experience	129-131
The New Psychology, Behaviorism and Christian Experience	131
Missions.—Time to Begin Planning Your Church Program.—Rev. and Mrs. Jay W. Crofoot Arrive Home	134-136
The Relation of the Church to Social Service	136
Education Society's Page.—The Education Hour, Central Association	138-141
Looking Forward to the General Conference	141
Woman's Work.—Questions for August.—Worship Program for August	142
Denominational "Hook-Up"	142
Young People's Work.—Nature Revealing God.—Christian Endeavor News From Little Genesee.—Intermediate Corner.—Junior Jottings	146-149
Hymns and Their Origin	149
Children's Page.—How My Bible Helps Me.—Our Letter Exchange	151
Hitch-Hikers	152
Our Pulpit.—What Can We Know?	155-157
Ministers' Wives	157
From the Woman's Christian Temperance Union	159
Deaths	160
Sabbath School Lesson for August 15, 1931	160