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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.

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WHOLE No. 4,508

EDITORIAL

THE GENERAL CONFERENCE

The annual feasts of the people of God played a very large part in the history of Israel, both in the development of high ideals and in the strengthening of moral fiber of the life of the people. No doubt, by many, plans had to be made long in advance, and self denials practiced in order that the family might go up to Jerusalem to the house of God. The journey itself was of moment and on the way opportunity was afforded for fellowship, for becoming better acquainted, and for the larger appreciation of one another's burdens, experiences, and aspirations. The meetings with sacrifices and offerings, together with whatever public reading, speaking, and instructions may have been afforded, served to deepen the conviction of God's Fatherhood and of the place his people held in his purposes and plans. The training of the children who were old enough to make the journey and to understand its significance was a matter of vital importance. That awakenings of great significance, perhaps, often came to the young people on these occasions is suggested by the experience of the twelve year old boy, Jesus. Interested in the wisdom and kindness of the nation's leaders on that visit, Jesus found himself again and again in the temple asking questions and showing by his answers to their questions that he grasped in a marked way the meaning of religious and national affairs. But one is most struck, when gently chided by his seeking mother he asked, "Knew ye not I must be in my father's house," or as commonly rendered, "about my father's business?" Did he here for the first time realize who he was and what his mission was to be? The question has no absolute answer. But that in some way he now began to understand something of God and his plan must be admitted. It was a great experience that this Son of Galilee had at the feast.

In many ways the General Conference answers for Seventh Day Baptists what the Passover feast meant to the Jews. While our people go up to the Conference to hear reports, formulate new plans, discuss methods and questions of truth and polity, they go even, it may be, for more—they go for enrichment of life, for social fellowship, for enlarged ideals, for the deepening of conviction, and for inspiration for old tasks and vision for new ones.

Significant, indeed, is it for parents to take their boys and girls to these meetings. Life purposes may be discovered here, and dedication and rededication be made. Seventh Day Baptists may well carefully plan and make sacrifices throughout the year that the family may together "go up to the feast." Read Conference President Willard D. Burdick's message in this issue and look up and reread what he has to say about Conference in the SABBATH RECORDER of July 20.

People, sometimes, look upon reports and discussions as of lesser importance. They want to listen to inspiring messages. It is helpful, indeed, to be deeply stirred by an evangelistic appeal or moved by the soft music and subdued quiet hour message. But unless the people are instructed and furnished with the facts of reports and the discussion of our common problems they will be poorly prepared to crystallize their emotions in saner living and helpful service. Those who thoroughly acquaint themselves with the conditions among us as they exist, who realize there are tremendous difficulties to face and problems hard to solve, and who then get the vision and inspiration are the ones who go back to their homes and churches and with new zeal and courage take up the home, church, and denominational burdens and carry on. They are the ones who get the real blessing and become blessings to others.

More Benefits So much has been said, recently, about what would be accomplished by a fully raised denominational united budget—even at this late hour by the Theodore L. Gardiner Fund—that one hesitates to attempt to say more. But more needs to be said. The editor is assured on substantial authority that on completion of this fund “a friend will cancel the present outstanding indebtedness (\$100) of the Historical Society.” The item of this indebtedness is not, we understand, included in the united budget. This is another benefit and an added incentive to raise the full amount—to do what we ought to do.

Let it not be forgotten—with the united budget completely raised, the Missionary Board will be *out of debt*, and the way opened for a stronger program on the home field and on foreign shores; the Tract Society's indebtedness will be largely liquidated, and the board encouraged to “strengthen its stakes and lengthen its cords”; the Sabbath School Board debt will be cancelled and the opportunity furnished to continue in the valuable and much needed services of the director of religious education. In fact, every interest of the denomination represented will be well taken care of and our loyalty to the kingdom task be assured. Two weeks remain, yet, to Conference. How far do our churches dare to go? How much do Christian men and women dare to “abound in this grace also”? Many have responded and still are responding. Now for the strong pull together! Now for the lift that shall see us over the top! Lord, help us to *give*.

His Part A lad recently finishing his freshman year in college may well put many to shame. This boy is working hard with some allowance from parents to make his own way through school. When it came to his attention that a special effort was to be made in July to complete raising the Onward Movement budget before Conference, he became greatly interested. By good management, thrifty care, and hard work he had a little surplus at the end of his college year. We wonder how he did it. He appreciated the need and caught something of the vision of sacrifice and service. In effect he said, I want to do something,

I am going to give fifteen dollars for this cause. And he did.

He might have argued that he would need every cent saved and all he could possibly earn this summer, and have arrived at the conclusion that folks who did not have to go to school might do the giving. There are always enough who are willing for someone else to carry the burden. That boy could hardly have been blamed had he decided he could do nothing, or that a dollar would mark him generous under the circumstances. But he did no such thing. He made a real sacrifice, one that will mean self denial and harder work, later, and no doubt he is all aglow with the feeling that he has really helped a great cause along.

It may be wondered if there are not many who will not miss that after glow. A man of considerable reputed means with children with good incomes, excused himself not long ago from doing anything for his local church or the denomination on the ground he was not “making anything.” Yet he had had his living; none in his community ever lives better than he; his home is well kept up, farm in flourishing condition and stock round and sleek. His part would seem to be that of the “slacker.” Which part seems to play up the better—the part of the man or the part of the boy?

Ministers' Wives Probably there is no woman in the church parish busier or with heavier burdens than the minister's wife. Sometimes she is over appreciated, but as a usual thing she cannot be too highly thought of. Few realize the extent of her cares or the weight of her burdens. Her sympathies are daily taxed and her resources constantly called upon. Besides mothering her own family, doing her own housework, nursing her own sick, making her own and the children's clothes, and lending encouragement to the pastor, she is constantly in demand as Sabbath school teacher, perhaps superintendent, often the supervisor of the Religious Vacation School, and president of the Aid or Missionary society. Often she is the “pinch hitter” for the preacher at prayer meeting or morning service. She has the training with charms and graces that would cause her to shine in the home of a diplomat. Of many of her can

it be said as of the woman in Proverbs (31: 29) “Many daughters have done worthily, but thou excellest them all.”

Of such women has the acting editor asked letters for our RECORDER readers. They are busy women. They are humble women, not such as are glad to “rush into print.” But it is hoped they will soon find time amid their many and perplexing duties to write out of their experiences and aspirations those things which will be of interest to all and be especially helpful, it may be, to one another.

In this issue will be found a letter which was published in the RECORDER many years ago. You will not want to miss “Ministers' Wives.”

The New Psychology, Behaviorism and Christian Experience The above is the subject of a book prepared by Dean Arthur E. Main of Alfred University, soon to be published. Its themes will be of interest to many of our RECORDER readers and will appear serially in these pages.

For thirty years Doctor Main has been at the head of our seminary, and under his leadership the majority of our active and successful pastors have been trained. His writings are scholarly and profound. The book is a real contribution to the religious and theological literature of the day.

The author says in his preface, “My purpose is to treat two opposing views of existence with all possible fairness and with reasonable completeness, believing however that one of these contributes far more than the other to the enrichment of life and the deepening of Christian experience.” A part of his introduction, follows; it gives basis and point to his thesis.

INTRODUCTION

When some happening, a word or act, a fact or truth, relates itself to our thought, feeling, or volition, we experience it.

We become aware of some actual or imagined reality by way of reason, emotion, or will: that is to say, we *experience* it in a state of mind that did not exist before.

Religion is a theoretical and practical cosmic attitude of mind and heart really due to value judgments formed in the light of one's then existing spiritual and moral concepts.

Christian experience comes to us by way of our Spirit-born confidence in the God and Father of men whose supreme self-revelation is in Jesus Christ our Savior and Lord. It is

the life we live in Christ, or as Christ lives in us. Our Christian life and activities are our Christian experience.

Psychology is the systematic study of the mental life, and of the relation between mind and body. It tries to discover the principles or laws that pertain to the mind's activities. Human well-being, progress, and usefulness, individual and group, depends very much upon a due regard for these laws. And we Christians believe that the Holy Spirit in his inspiring and sanctifying work will regard these laws as he seeks to bring human minds into harmony with the mind of God.

Psychology as science, has to do with the way the things of mind go on, not with the Source of these laws, or with the origin and destiny of the soul. Such questions belong to metaphysics, philosophy, and religion.

The meaning of the New Psychology and Behaviorism will appear again and again in the course of our discussion.

My chief purpose is not to prove the certainty of our Christian experience, or to show the incompleteness and unsoundness of the New Psychology; but to set forth with all possible clearness and fairness two philosophies of life, two views of reality, that is, of God, man, and the world, in their eternal relations; and then to leave it for oneself to decide which view is the more reasonable and satisfying.

My personal point of view is cosmic; that is, my ideas are within the range of Hoffding's religious axiom—the eternal conservation of values; of Spinoza's *sub specie eternitatis*; and of reality; already defined.

THE NEW PSYCHOLOGY, BEHAVIORISM, AND CHRISTIAN EXPERIENCE

BY DR. ARTHUR E. MAIN
Dean of the Department of Theology and Religious
Education at Alfred University

I.

INTRODUCTION

When some happening, a word or act, a fact or truth, relates itself to our thought, feeling, or volition, we experience it.

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I accept the challenge of Professor Dewey: Discard what will not work well in all human relations—in the spheres of history, morals, society, industry, politics, literature, education, and religion.

In our quest for certainties I am quite willing to reject what will not work well.

If the New Psychology or Behaviorism works better in the long run, let us accept it.

I agree with Professor Dewey in magnifying the dignity of human action, in the cumulative force of experience, and in a religion that concerns itself with values, but in quest for certainty, knowledge, ideals, human action, experience, and values there must be continuity and unity. This is psychological. But my philosophy of reality makes me believe in God as the primary

Source and Ground of this continuity and unity.

I make no claim to equalify with Professor Dewey in the realm of philosophy; but if he has the right to reason from the point of view suggested by the more discouraging aspects of human history and existing human conditions and ideas, I claim the right to reason from the more encouraging aspects.

The late Reverend Dr. A. H. Strong, a great and conservative theologian, in the fourth and revised edition of his *Systematic Theology* says that there is evolution in the Bible as well as in science.

The Bible and human history, in spite of many a dark page, seem to me to justify our anticipation of a future perfect kingdom of God.

What if science does at length prove that what we call physical and spiritual, matter, life, and mind had one common starting point millions on millions of years ago?

In the course of their development they have been along widely divergent lines. They are related to one another but they are separated by a gulf too wide for human thought and imagination to bridge. And I still want to know who put into that one starting-point such amazing possibilities.

The universe is so large and we are so small, as Hoffding says, that no attempt will be made to answer all questions, solve all problems, and explain all mysteries. But this is not to say there are no reasonable certainties. For example, we expect that like causes will always produce like effects. It may be that creation, of which we are a very small part, extends from "cosmoplasma" and the electron to starry galaxies and to the entire universe.

There are facts of mind as well as facts of matter. Let us deal with all facts with intelligence and reason.

Science uses hypotheses, so may we in the realm of mind. If sound, they must justify themselves in experience.

Professor Dewey finds it convenient, and one may say necessary, to use such terms as "anticipation," "possibility," and "potentiality." My own philosophy of life has a place for such terms, for by faith I accept the hope of Lowell that truth crushed to earth shall rise again; the religious axiom of Hoffding that truth and value are ever-

lasting; the philosophy of Spinoza, that existence and experience should be viewed from the point of view of eternity, and that the absolute, or reality, of which I am a part and beyond which we cannot go in thought, consists of God, man, and the world.

Agriculture, navigation, all science, the telegraph, the telephone, the radio, the airplane, and the great industries, all practically assume that we live in an understandable and dependable world.

Does this understandable and dependable world proclaim no "Great Original"?

By Religion we mean an attitude of mind, of the whole man toward reality that moves one to seek by faith, worship, and service, highest values, that is, things and experiences that, it seems to us, will prove to be most worth while and satisfying.

In its higher form religion is the practiced belief that such values as love and goodness will last forever.

By personality we mean those normal qualities of mind and body that distinguish what we call human beings from lower animals and what we call things. Personality is the greatest thing in creation.

In a unique and ideal sense we ascribe personality to the infinite and eternal God.

My greatest wish and highest hope is to show, if I can be so fortunate, that the conscious, religious, and ethical interpretation of existence is infinitely more reasonable and satisfactory than anything the New Psychology or Behaviorism can offer, however much they may teach us regarding mechanism or process.

Four tests of my position:

Has it a supreme ideal of goodness?

Can it be verified in normal human experience?

Is it scientific?

Is it humane? i. e., Does it set forth a cosmic tendency toward peace and fellowship among men and nations?

This tendency requires belief in a Ground or Source.

Concepts of values may be referred, for their foundation, to matter and energy with their inherent laws; to the impersonal, one and eternal substance of pantheism with its twofold material and mind aspect; to psy-

chological processes in a given situation; or to the God and Father in whom Jesus believed and to the doctrine of spiritual and ethical monism. This reference seems to me to be infinitely more reasonable and satisfying than any other.

Science teaches cosmic unity and evolution. If these are facts they need a basis. Philosophy and religion say God.

There is nothing more real than the fact of religious consciousness. Fact and experience are the basis of religious faith.

If, as John Elliot Cairnes, an Irish publicist (d. 1875), says, the moral basis of modern society were suddenly withdrawn, if all moral feelings and actions were suddenly wiped out, the physical ruin and chaos that would result would be appalling.

Mechanics is not life; processes are not power; psychology not science, with mind left out.

In the twentieth chapter of Jeremiah the prophet tells how he felt like giving up, because of bitter opposition and apparent failure. But if he thought of keeping back the name and the word, that is the thought and will of Jehovah, he felt within him as if were a fire that burned his very being, and he must speak.

This impressive passage, says Professor Robinson in *Peake's Commentary*, is of great importance for the study of the prophetic impulse; it shows clearly that the psychological compulsion experienced by the prophet was the guarantee of his sincerity when he claimed to speak by divine inspiration.

I cannot demonstrate the superiority of Jeremiah's psychology over that of Tansley and Watson, but I like it far better. My moral reason commends it, and it edifies. It made him a bulwark of the true religion, and points us to the supreme Source of our power.

In my reference to authors I shall, as will best satisfy my purpose, quote, paraphrase, or as I trust, correctly interpret.

Of course the paper will contain repetitions. This seems well nigh unavoidable; but writers do not express themselves in the same way though discussing the same subject, and a wise man says that safety lies in a wealth of counselors. A. E. M.

MISSIONS

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

TIME TO BEGIN PLANNING YOUR CHURCH PROGRAM

Before these words reach the readers of the SABBATH RECORDER, we will be in the second month of a new Conference year. Church affairs are a little below par just now because the summer vacation is in full swing, but this will soon be over and church workers should be pressing forward in the matters of Christ's kingdom.

Doubtless much has been and will continue to be accomplished by the haphazard method, but far greater results will be realized by careful planning. Christ had this in mind when he said, "For which of you desiring to build a tower, doth not first sit down and count the cost?"

Often times much is lost because the plans are not made early enough. Pastors and churches sometimes wait till four or six months of the year have passed before they outline the year's work and plan to accomplish something definite. Why not take the matter up early in the Conference year and have something very definite in hand to present to the church, the Bible school, and the Christian Endeavor as soon as vacation is over?

No one knows better than the writer that many pastors desire to do this and gladly welcome any help by way of suggestions. These paragraphs are written for the purpose of offering a suggested church program. The Committee on Evangelism of the Federal Council for a number of years has formulated and published a program which many churches have followed more or less closely. At the recent meeting of the commission a program was formulated for the church year 1931-1932. This is given below. It is simply intended to be suggestive and any church may and should modify it to suit the local needs.

A SUGGESTED EVANGELISTIC CALENDAR FOR THE COMING YEAR

We desire to recommend to our denominations the following evangelistic calendar for the coming year:

October 4—Church Rally Day

The month of September may be used as a time for an every member visitation in behalf of Church Rally day. Vacation days are over. The membership of each congregation has returned home and the public schools have begun. If possible, every member of the church should be present on the first Sabbath in October. The greater each congregation can make this day, the greater the impetus that will be given to all the autumn's work.

November 22—Thanksgiving Sabbath

The autumn time presents a season of great opportunity for evangelism. Many may be reached for Christ during these days. The pastors and churches should seek to make Thanksgiving Sabbath a climax to the evangelistic work of the coming fall months as they plan special evangelistic meetings or use the "Home Visitation Evangelism" plan.

December 31—Watchnight Evangelistic Service

January 3-10—Week of Prayer

It is urged that the various denominations, wherever possible, join together in union prayer services during this week and by communities. A series of prayer topics have been prepared and will be furnished to the churches by the Commission on Evangelism of the Federal Council. Prayer means spiritual power. A season of pre-Easter evangelism begun in prayer cannot help but end in great victories for Christ and the Church.

February 17 — March 27. Pre-Easter Period (Lenten Season)

In this period distribute and use the "Fellowship of Prayer." During these forty days it is a time to challenge the church in behalf of daily devotions, church attendance, self denial, and soul winning. In this period conduct an Instruction or Catechetical Class for children. Plan for a week of personal work using the "Home Visitation Evangelism" plan or conduct a revival meeting with home forces or a vocational evangelist preceding Easter.

March 27-May 15—Pre-Pentecost Period

Three vital things are suggested for these fifty days.

1. Seek to conserve the new members who have come into the church since January first.
2. Continue the emphasis on evangelism, seeking to make Pentecost another important day of ingathering.
3. Seek to make Pentecost Sunday, May 15, a climax to the evangelistic efforts of the church for the year.

THE SUGGESTED EVANGELISTIC PROGRAM

The program suggested can only be general in its scope and content. It is intended that

each denomination will adapt the plans to their own program and use them as they think best. However, by following along a few broad general lines, all our evangelistic work will be given unity and effectiveness. The following program to begin September 1, 1931, is submitted:

1. *The Deepening of the Spiritual Life by—*

a. Enrichment of public worship. Men hunger for God. They desire to experience him. Feeling their need, they come to the church on the Sabbath day. In these days when men's souls are tried, the churches must seek to give their worship services a richer content. Greater reverence should also prevail in the house of God.

b. More loyal church attendance. Since there is such a large percentage of the church membership that attends the Lord's house on the Sabbath day, occasionally or not at all, great emphasis and effort need to be placed at this point during this entire year. To this end it is suggested that the pastors and other leaders within the church seek to secure the faithful regular attendance of every member of each church each Sunday.

c. Daily devotions. Two suggestions are made here.

(1) That each church member be asked to observe a period each day for personal devotions. To help in this the Commission on Evangelism is making available to the churches at a nominal cost, a series of daily devotions from January first to Pentecost, May 15.

(2) That each Christian home be enlisted in a plan for daily family devotions and the observance of grace at the table. To aid in this each denomination may secure helpful literature from their publishing houses.

d. Placing religious magazines and other pieces of Christian literature in the homes of the membership.

People are reading, but what? Our record can be greatly improved upon in this matter of placing religious reading in our church homes. The pastors must take the lead in this matter if anything much is accomplished.

2. *The Winning of Others to Christ by—*

a. Pastors' instruction classes. The children of proper age should be placed in such a class and instructed for church membership. These may be gathered especially from the homes and the Sabbath school. These boys and girls of tender years are of such infinite value in the eyes of Christ and have such possibilities for the Church of tomorrow, that none should be neglected or overlooked.

b. Holding decision or confession days in the Sabbath school. While more than eighty per cent of the church membership comes from the Sabbath school, yet an all too large per cent of the Sabbath school is never won to a Christian decision for Christ. Seasonal times for decision days are to be found at the

time of Christmas, Palm Sunday, Easter, and Pentecost.

c. Observing the "Home Visitation Evangelism" plan. This plan has to do with the careful selection of a group of personal workers, and sending them out two by two to call on their neighbors and friends during a period of one week. This plan may be used once or more times during the year as a congregation may see fit.

d. Holding special evangelistic meetings or preaching missions. The days of the "revival meeting" are not over. Many successful meetings are being held, resulting in a revival of the church membership and the winning of many to Christ. In some instances such meetings may be held by local forces, by pastors helping each other, or by a vocational evangelist.

3. *Conserving Evangelistic Results by—*

a. Organizing and conducting a class, one night each week for a period of six weeks, composed of new members. Such topics as "How to Read the Bible; The Meaning of Church Membership; Prayer and Church Attendance; Missions and Stewardship," may be discussed by the groups.

b. Follow the members who move. Many members in every congregation move each year. A large portion of these fail to transfer their membership, consequently it is not long before they become indifferent to the church, and are lost to the church. A great effort should be put forth this year to enlist all such persons to become identified with some church in the community where they have moved. This effort should be put forth in great earnestness since it is at this point that our greatest loss in church membership takes place.

c. Integrating the new member into the active life of the church. This means that each new convert should be placed quickly into the Sabbath school, Christian Endeavor, men's or women's organizations of the church for fellowship and instruction.

d. Participation in weekly giving. Very soon after the new member has been received into the church, there should be a visit made in behalf of his weekly pledge to current expense and missions.

4. *Helping the Pastor in*

a. His evangelistic reading. It is suggested that each denomination seek to help every pastor by recommending a list of books for his reading that will stimulate the evangelistic spirit and passion in his soul.

b. His evangelistic preaching. Many of the commissions on evangelism can help the pastor at this point by conducting evangelistic conferences in cities, counties, and larger areas. When the subject of the evangelistic message and evangelistic preaching are definite items on the program, special leaflets and books recommended or sent out along this line

will help the preachers to do greater evangelistic preaching this year than for some time.

c. His pastoral work — shouldering. Not much help by way of books and leaflets is available to our pastors to help them personally in their visitation in the homes or in organizing their churches for shepherding the membership. If the "shepherd heart" of the church is to be recovered then more help must be made available to our pastors. It is, therefore, suggested that each denomination survey and assess the material at hand for the pastor with reference to this matter, and if adequate, that steps be taken to provide the necessary literature and plans along this line.

REV. AND MRS. JAY W. CROFOOT ARRIVE HOME

MY DEAR SECRETARY BURDICK:

You will be interested to know that I reached here this morning with the two Wang boys. Mrs. Crofoot is on the way with Anna, who met us at Seattle on Monday with her Chevrolet. Anna and a friend who is on the staff of the same high school in Hancock, Mich., drove to Seattle in twelve days, so I suppose my wife and daughter may be expected to reach here within two weeks. A large number of the faculty and several of the trustees and a few students of the college were at the train this morning and gave me a hearty welcome.

Our journey from Shanghai, which you know we left on July 6, was for the most part uneventful. The one untoward event was the fact that Mrs. Crofoot took a severe cold which kept her in her berth for four days or more. She was much better before we reached Seattle.

And now . . . Is this the end of my official relation to you and to the Missionary Board? I should like to say a word of appreciation of the kind treatment I have received from the board, and especially of its present secretary, but it is not easy to say it, so I shall only sign myself, with real affection,

Your humble servant,

Milton, Wis., J. W. CROFOOT.
July 24, 1931.

"May heaven grant us patience. Of all the cants in this canting world, the cants of the habitual critic are most tormenting."

THE RELATION OF THE CHURCH TO SOCIAL SERVICE

A MESSAGE FROM THE CHURCH CONFERENCE
OF SOCIAL WORK

(The following message was adopted by the Second Annual Church Conference of Social Work which met in Minneapolis June 14-20, 1931, as an Associate Group of the National Conference of Social Work. The conference brought together representative leaders in the churches with social workers of the country to consider their common interests and relationships.)

The Church Conference of Social Work was organized in 1930 by the Federal Council of Churches of Christ in America and its constituent denominational departments of social service. It has two major objectives: to bring to church social workers, both professional and volunteer, the value of the discussions and associations of the National Conference of Social Work, thereby strengthening the social service of the churches; and to develop churches and social agencies in their contacts both national and local, particularly by stimulating the church to contribute stronger religious influences to personal and family rehabilitation.

Both in the teaching and example of Jesus, service to humanity is emphasized as the very heart of true religion. Christianity has continuously appealed to the world in terms of its social fruits. The Church Conference of Social Work therefore calls upon Christian people everywhere to further the realization of the principles of Jesus in everyday life.

Social service is alien neither to the program of the local church nor to that of denominational boards. Yet it has often been misunderstood. Foreign missions move forward through their hospitals and clinics, through kindergartens and the establishment of Christian homes. The promotion of good citizenship and of child welfare are both fundamental parts of the Home Missions Program.

Educational boards are concerned with the cultural and educational aspects of Christian living. It is high time that Christians recognized that their social service obligations have a definite and intimate relation to their responsibility for the building of the kingdom of God on earth.

Some of the departments of social work in which the churches should have a special interest are those relating to the care of

children, marriage and family relations, health, unemployment, economic and community welfare, good government, crime and prisoners, service to the immigrant, hospitals, and homes for children and for the aged.

The conference would call particular attention to the social needs of rural communities, where unfavorable economic conditions have accentuated such social problems as delinquency, family disorganization, and handicapped and neglected childhood. Low standards of living prevail in many areas. Probably two-thirds of America's counties have no social worker. In the rural communities live about forty per cent of the people of the United States, and the next great advance in social work should be to bring skilled care to the neglected and unfortunate among them. The leaders of national social work need to pay much more attention to overlooked rural areas. The religious bodies of the country and local pastors should be ready to co-operate in this advance. Farm, ranch, and small town need the redemptive force of religion as much as do the thickly congested areas in and around our cities.

In all these directions where the local church may help meet the social challenge of its own community, the minister is the key to the situation. The Church Conference of Social Work appeals to the conscience of the minister to give social service a place of importance along with preaching, religious education, pastoral care, missionary endeavor, and the other work of his parish.

This leads one step further back to the preparation of candidates for the ministry. The conference suggests that the theological seminaries give a social application to their entire curricula and also provide such courses in social interpretation and training as shall produce qualified leaders determined to apply the spirit of religion to the economic and social needs of humanity.

It has been noted with deep satisfaction by both social workers and church leaders that certain seminaries are carefully training ministers in organizing the local church for active participation in the social work of the community. Many colleges and seminaries are adjusting and enriching their

curricula with this end in view. Ministers and students are undertaking surveys and projects in social work which are of practical benefit to community life and of educational value for the ministry.

It is neither desired nor expected that the seminaries should turn out trained social workers, but that they should produce graduates not only sympathetic with social needs but also cognizant of the social resources available to meet those needs. A minister's knowledge of social work is not expected to take the place of pastoral care but rather to supplement and vitalize this spiritual service rendered to his people.

The conference further recommends that religious leaders endeavor to promote a common spirit and cordial understanding between church workers and social workers, and when this is done, the advantages of technical skill in social work may spread to all social effort, and the human and spiritual note which the church emphasizes may become a common characteristic of church work and social work. It is in no sense the aim of the Church Conference of Social Work to induce the churches to enter the field of social work in competition with social agencies. Rather its desire is to promote the largest understanding and provide for the greatest mutual helpfulness between these two great branches of human service.

Many social workers and church leaders are vitally conscious of the need of a great increment of spiritual power, both for the individual and for society. Society needs vision and spiritual power strong enough to guide and control the forces which have been released by science and invention. Both the social worker and the church worker, facing the staggering magnitude of poverty, ignorance, disease, crime, selfishness, social injustice, and the mass hatreds of nations and classes, must add to their skill great courage, great faith, and the capacity for great endeavor. These are gifts from God to those who seek them with all their hearts.—*Federal Council of Churches.*

In proportion as we "grow in grace and in the knowledge of Christ," we shall grow in the desire that the Redeemer's sovereignty may be more widely and visibly extended.—*Henry Melville.*

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH
CHESTERTOWN, MD.
Contributing Editor

THE EDUCATION HOUR, CENTRAL ASSOCIATION

The theme of the education hour was made to conform with that of the association. It was "Godliness Is Profitable, as Taught in Milton, Salem and Alfred." Leon Maltby from Adams Center had charge of the hour. Speakers were selected to represent the three schools with short talks. Miss Agnes Smith of Verona, class of '32, spoke of how godliness is promoted at Milton. Rev. E. H. Bottoms, who is studying at Salem, spoke particularly of upright Christian character of the professors. Following this Alfred Perry, class of '30, gave an interesting talk showing that godliness pays at Alfred. After these had spoken the leader pointed out in a five minute talk the Biblical teaching of the proper relation between godliness and education. During the program two numbers of instrumental music were given, one a violin solo and the other a cornet, violin and piano trio.

Two of the papers follow:

GODLINESS IN EDUCATION AS SHOWN IN MILTON COLLEGE

BY AGNES SMITH, CLASS OF '32

The ideals and principals of any institution depend largely upon the quality of its leaders and the manner in which they carry out these ideals. In a college, it is the professors who exert one of the greatest influences upon the students. This is especially true in a small college such as Milton, where contact between professor and student is especially close. Not only do young people go to those who are older for advice at times, but, perhaps, unconsciously, they pattern certain ideals after those whom they sincerely admire.

Ordinarily a professor in presenting many types of material tries not to put forth his own point of view. However, a man or woman with a strong personality

finds it difficult to conceal his opinion, and many students find it easy to discover where the professor stands on the matter. Occasionally, too, a student will ask outright of the instructor, "Just what is your opinion about this, what do you believe?" College students are expected to be thinkers, to work out their own problems. To a certain extent we do think independently, yet we are immeasurably influenced by the opinions of certain writers and professors. And so if a college is to instill certain ideals in the minds of its students it should first choose a faculty which will hold up the standard.

The men and women who have in the past composed Milton's faculty and those who fill the positions today are largely responsible for holding up those ideals which are Milton's, which have been imparted to the more transient students, and especially to the alumni.

With but few exceptions, Milton's faculty has been composed of men and women of high moral character, leading Christian lives and exerting, both in the classroom and on the campus, and in outside life, influences for worth while living. Milton is anticipating the arrival of Rev. J. W. Crofoot who will be at the helm next year.

There are many activities on the campus which offer students opportunity for training in Christian leadership along with Christian fellowship. The Young Men's and the Young Women's Christian Associations are among the prominent organizations on the campus. The various cabinet positions afford chances for much active work on the part of those who are willing to spend the time. It is impossible for me to mention many of the very worth while activities which form a part of the yearly programs of these associations, but there are some which are more outstanding than others. The weekly meetings deal with various questions including world fellowship and numerous others often touching upon campus problems. These meetings and discussions are usually led by the students themselves. Each fall some special member of the Young Women's Association secures the names of all the new girls who are coming to the campus and appoints some upper class girl as a "big sister" for each. Many

a girl has come to Milton feeling homesick and lost and has been helped in this way to become adjusted to the new life. Each spring the two organizations set aside one week-end for a "retreat" which is held at some lakeside camp. The time spent out in nature, in meetings under competent leaders, seems to be of special benefit. The weekly student prayer meeting held every Friday evening is sponsored jointly by the two Y's.

On Friday evenings following the prayer meeting the Student Volunteer group meets for mission study.

All of these organizations are in need of leadership and give opportunity for an experience which many alumni have found to be so valuable when college days were over. In addition to any direct influence, these organizations spread over the campus an atmosphere for the worth while things in life.

In a crowd it is so easy for one to go his own way, for he feels that no one really knows or cares. But, as so many have said, Milton College is like one big family where each one has an interest in the other and each has an individual responsibility for his own actions.

DOES GODLINESS PAY IN ALFRED?

BY ALFRED PERRY '30

This is a question in which every Seventh Day Baptist is interested. It is a question which every student who enters Alfred must come to answer, and the answer which he finds determines in large measure his own future and consequently the future of the college. If the student finds godliness unprofitable in college he will assume it to be so in the whole world. If godliness seems unprofitable, he will surely not pursue an ethical course through life. Since this is the case, it is quite important that the college reward godliness and punish ungodliness.

I am reminded of an incident which I witnessed in the biology laboratory at Alfred a year or more ago. A new fish had been placed in the aquarium. This individual was not acquainted with glass walls, and being somewhat uneasy, decided to flee. Imagine his surprise to find his nose flattened on an invisible wall. Several times

he rushed madly at the obstacle, but as before, he was unmercifully repelled. Then he noticed that if he swam slower, he was not hurt so much. Soon he was easily nosing here and there along his invisible prison wall, searching for some opening through which he might escape. A few hours later after having learned that there was no escape, he settled into a corner and pouted. After several days, this, too, became unpleasant so he proceeded to make the acquaintance of his neighbors. In a week he joined in the games and frolics as gayly as the rest, and we could tell that he was enjoying the ample food and good company supplied him.

We human beings have to learn our lessons the same way. We learn to do pleasant things and not to do unpleasant ones. So, if a college adjusts its life so that godliness will be pleasant and wickedness will be unpleasant, the students will learn the important fact, that godliness is profitable.

Let us see if we can find a yard stick for measuring godliness. The first foot on the scale will be honesty. Some of the inches in this foot would be honesty in financial affairs, honesty in our judgment of other people, honesty in what we say, honesty to ourselves. We must attain all of these before we can be one foot high in moral stature.

The second foot will be reached when we learn to live clean lives. The first inch will probably come when we learn to keep our bodies clean and healthy. Another will be added when we are clean in thought, still another when we are clean in what we say, and so on to the two-foot mark.

The third foot would be tolerance. We must learn to understand our neighbors. We must learn to consider their wishes as well as our own. We must learn to be unprejudiced. We must be good Samaritans.

We have plenty of room to grow before we will need to lengthen our scale. But is it worth while to try to grow in godliness?

It is true that we often hear young people say that godliness does not pay. I have heard students say that you can't get "A's" without "cribbing," that you can't get jobs without "slinging a line," nor can you be popular and godly at the same time. Can these statements be true? Can ungodliness really be profitable?

I recall that at one meeting of the student senate three men were called up to the carpet to answer charges of cheating in examinations. All three were men of high scholarship and were prominent in college activities. They were all convicted. The verdict was published in the college paper. There was no one in Alfred who envied these men their high marks or high position when they knew how they had attained them. The penalty these men paid for their ungodliness was severe.

A very desirable position was open for some senior student who had taken the necessary course of study in college. Several students applied for the position and asked their instructor to write recommendations for them. The professor did so, but he was not able to speak highly of all of them because he knew that they did not have the moral qualifications necessary for this position. Here again ungodliness did not pay.

A medal is given to the most loyal senior man every year by the vote of the student body. At one election two men were tied. Another vote was taken electing one of them to receive the loyalty medal. The men were of equal caliber except in one quality. One was a drinker while the other was not. The man who was the most godly was considered the most loyal to Alfred by the student body.

Here are a few instances at least where godliness paid in Alfred. There are many other penalties for ungodliness less conspicuous than these. They all serve however to teach the student not to "kick against the pricks."

In this hard-headed age it is necessary that young people recognize the value of godliness in terms of the gain it offers them. Student life in Alfred shows that godliness is profitable for several reasons. To begin with, it is more fun to be godly. Alfred offers more opportunity for fun to the right living student than to the wrong doer. Those who are honest in their work enjoy rewards and good marks, while those who cheat suffer the disdain of their fellows. Those who cheat in athletics are put off the teams, while those who honestly try to play better, succeed. Alfred tries to show that it is more fun to play fair than to cheat in life.

In Alfred godliness will bring you more money than ungodliness. Recommendations of the faculty for positions in life are based on the honesty, clean living, and tolerance of the candidates. Recommendations from Alfred are honest, so the students who are not honest must not expect the faculty to advertise them as such. Often the Bureau of Appointments has some very desirable position to fill and always it is the person best qualified in godliness who receives the appointment and not the one with the "pull." Alfred tries to make godliness actually pay.

Another argument for being godly in Alfred is popularity. The students who are really the most popular are the ones who are honest, considerate of others and live clean. The pupil who aims to get by on his "line" finds a shaky foothold, for in a small college where everyone knows everyone else it is much harder to conceal one's real self than in larger institutions. Those who can depend on their inside character gain friends, but those who can depend on outer appearances only find it uncomfortable.

Godliness also insures higher marks. The pupil who is conscientious about lessons, gains the advantage over the one who tries to get by with a bluff. The pupil who lives clean is in better condition of mind and body and can get more good out of his work. The tolerant pupil is not wondering about other people's marks, but spends his time and energy for his own improvement. He does not spend his time being jealous of better pupils or overbearing to poorer ones.

The godly student does better in athletics. He has a strong, healthy body, always in condition. He is a good sport in the true sense of the word, because of his consideration of others and his honesty. He puts all that he has into his sport because he is unselfish. He gets the teamwork of his mates because he is honest and fair. He does not play the grandstand for applause, and therefore receives even more admiration from his fellows. He is never out of the game because of cheating. The successful athlete is the godly one.

The godly student in Alfred has something else that the ungodly ones miss. It is the kinship of spirit between himself and the founders of Alfred. We have all heard

of the self-sacrificing spirit of the founders of Alfred. A story is told of a poor farmer's wife who was riding into Alfred with her husband from their farm just as the White House was going up in smoke. She looked upon the burning building for a moment. Then she calmly said to her husband, "I guess I can wait another year for that new dress." The White House was not replaced until this past year, but perhaps it was this same spirit which prompted Mrs. Ames to give the Social Hall which now stands at the head of the campus as the White House stood in other days.

The godly student also enjoys the kinship of spirit of the leaders of Alfred today. President Davis, Dean Norwood, Dean Main, and the other leaders of Alfred today are excellent models for the youth who seeks godliness of the profitable and pleasant kind.

Our denomination may justly be proud of this little college which strives to make godliness profitable for its students in so many ways.

LOOKING FORWARD TO THE GENERAL CONFERENCE

NUMBER TWO

In my letter to the readers of the SABBATH RECORDER two weeks ago I said, "The General Conference is our annual business meeting, and as such it should be deeply spiritual and grandly inspirational."

I believe that many in our denomination are anxious that our coming General Conference shall be such. We need to have our hearts filled with the Holy Spirit as we listen to the annual reports of our boards; as we consider with them their problems; and plan with them for future work. And with Spirit preparation on the part of speakers and hearers our meeting will be grandly inspirational.

Again I wish to encourage those attending Conference to be present at the business meetings on Friday and Sunday forenoons. We shall need your presence and help, and you will become more familiar with our denominational activities, problems, and possibilities by being present at these business meetings. And remember that an inspiring sermon is to be given each forenoon.

A vesper service is to be held each night from seven thirty to eight o'clock, except on the night after the Sabbath. In the ves-

per service a brief devotional service will be held. I am expecting that the men who have these periods will bring messages from the Bible and from their experiences that will greatly benefit us, and that they will lead us in fervent prayers for the blessing of God upon us.

And what about the Friday night meeting? We always look forward to this meeting with special longing and expectation. And to many this is the great meeting of the General Conference. At this time we hear from many who are not heard from at other times.

In planning for this service I asked Rev. Henry N. Jordan to take charge of the service, giving a short sermon and conducting the conference meeting, and I am happy to write that he is planning to be with us.

If our prayers are offered for this service, and we attend it and join with the leader in thought and song and testimony we shall realize a fitting preparation service for the Sabbath morning services—and these are to be held at half past ten on Sabbath morning, in the church, and an overflow meeting in Alumni Hall, and a junior worship service in the parish house.

The program of the General Conference is to appear, in abbreviated form, in next week's SABBATH RECORDER.

WILLARD D. BURDICK,
President General Conference.
Rockville, R. I.,
July 27, 1931.

MOTHER'S DAY

(Contribution of a mother who could not attend Mother's day service)

I was weary from heavy labor,
Carrying a load of cares;
When lo! there comes Ruth to me—
In her hand a book she bears.

"With love to honor our mothers,"
I read on a little card,
And oh, the labors are lightened
That were just now so hard.

For love does lighten labor
And love does lighten care;
The burdens seem much lighter
That we for loved ones bear.

I picture the children's bright faces
Alight with the spirit above,
And know they are one with the Savior
For the spirit of Christ is love.

Ashaway, R. I.

—C. A. Herrick.

WOMAN'S WORK

MRS. ALBERTA DAVIS BATSON
Contributing Editor

QUESTIONS FOR AUGUST

1. How many summer camps for young people are being conducted? Where are they located?
2. How many received degrees and diplomas from Salem College this year?
3. What is Missionary Davis' message to the people concerning the budget?
4. Where were the associations held this year?
5. Do we as church members take seriously enough "The Church's Special Field"?
6. How many of us look forward eagerly to the Denominational "Hook-up"?
7. What is our task relative to foreign missions?
8. Should the woman's societies take some definite action concerning the distribution of tracts?

WORSHIP PROGRAM FOR AUGUST

Subject—Gospel Measure.

Lesson—Luke 6: 27-38.

Leader's talk—

We often hear the expression, "That is gospel measure." The thirty-eighth verse sums it up until it gives a clear picture. The first statement is, "Give and it shall be given unto you." The next part of the verse tells us how much we shall give, and if we give this measure we shall receive the same.

How much better and happier this world would be if we all practiced giving this measure. Not only does it apply to material things but to those less tangible things, such as friendship, encouragement, faith, and love. It appeals to me that if we practiced using the "gospel measure" as laid down here, our lives would mean more to the world. There would be a greater difference between those who stand as Christ's and those who belong to the world. When the world placed us alongside the Scriptural measure, we would not be found wanting.

DENOMINATIONAL "HOOK-UP"

ROCKVILLE, R. I.

The Rockville Seventh Day Baptist Church was well represented at the Westerly Seventh Day Baptist Church services Sabbath morning.

Rev. and Mrs. Harold R. Crandall of Westerly were callers on Rev. and Mrs. W. D. Burdick Monday evening.

Rev. and Mrs. W. D. Burdick were Sunday guests of Rev. and Mrs. Clayton Burdick at Bluff Cottage, Weekapaug.

Rev. H. Eugene Davis and family of Shanghai, China, are occupying Rev. Clayton Burdick's camp at Lake Yawgoog.

—*Westerly Sun.*

HOPKINTON, R. I.

The Ladies' Aid to the number of twelve met at the parish house Wednesday afternoon with Mrs. John E. Wells, hostess. The decorations were rare dahlias, presented by Mr. Jencks of Rockville.

In the flowers exhibited the first prize went to Dorothy Cole for a collection of forty-three different kinds.

The second to Mary Fiddes for twenty-one, the third to Sadie Kenyon for eighteen, and the fourth to Louise Wells, seventeen.

—*Westerly Sun.*

LEONARDSVILLE, N. Y.

Mr. Frank Crumb, editor of the *Alfred Sun*, and wife, and Mr. and Mrs. Boice of Alfred were callers on Mr. and Mrs. Irving A. Crandall recently.

—*Brookfield Courier.*

BROOKFIELD, N. Y.

Rev. and Mrs. H. L. Polan, Muriel, and Dighton spent part of Thursday at Cuyler Hill and De Ruyter in company with Mr. and Mrs. Raymond Burdick of Syracuse, Mrs. Mary Church and Mrs. Lillian Irish of De Ruyter. They ate picnic dinner among the scenes of the childhood of their mothers. Later in the day the Polans visited Eatonbrooke Girl Scout encampment, and heard the visitors' night program, put on by the girls. The evening was beautiful and a large crowd of parents, friends, Scouts, and officials had gathered on the hillside beside the campfire for the program of songs and stunts.

ALFRED STATION, N. Y.

Word has been received that Harley Sutton has been called to ordination by the Nile Seventh Day Baptist Church, the service to be held August 8.

Mrs. Harriett Van Horn, Mrs. Margurite Palmiter, and Mrs. Eva Champlin attended the Officers' Council and Training School for Home Bureau officers at Independence, Tuesday. Although the weather was bad, a good attendance was present. It was a very interesting and helpful meeting. The council will meet with the West Clarksville unit in September. Miss Delany of the state college was present with her helpful talk.—*Sun.*

ALFRED, N. Y.

Daily Vacation Bible School Demonstration

Sabbath morning the students of the Daily Vacation Bible School gave a demonstration program, which took the place of the regular morning service. Each class had a part in the program and the exercises showed the results of considerable time and work spent in preparation.

The entire school marched in singing, "Marching With the Heroes," and after reaching their place in the audience saluted both the American and Christian flags. This was followed by a song, "I Would Be True." Following the call to worship another song was sung by the school, "This Is My Father's World." For the Scripture, Psalm 24 was recited by the school and they sang the call to prayer. Pastor A. Clyde Ehret offered prayer and the school sang the benediction.

Pastor Ehret extended the right hand of fellowship to those who were baptized the week before, and also to several as associate members.

Following the announcements and the offering, Mrs. Flora Easton's kindergarten class extended the greetings to the audience. Class No. 1 presented the play, "The Little Lame Prince," which was followed by the congregation singing a hymn. Class No. 2 dramatized "Knights of the Silver Shield," and Class No. 3, "The Big Little Library."

The school faculty was: superintendent, Neal Mills; fifth and sixth grades, Mrs. W. D. Stanton; third and fourth grades, Miss

Mr. and Mrs. Charles Rogers and Miss Ethel Rogers of Dunellen, N. J., Truman Rogers of Riverside, Calif., and Mrs. Eslie Coon were guests of Mr. and Mrs. D. J. Frair Sabbath day.

—*Brookfield Courier.*

DE RUYTER, N. Y.

There was a large attendance of parents and friends of the pupils of the Vacation Church School who presented at the Congregational church on Sunday night, some results of their work during the last three weeks.

The children and young people did fine in their presentation. There was a generous collection which approximately met the expenses incurred in this school. The faculty wish to express their appreciation that the general public has shown in this effort, and thank the public school board for granting the use of the school building for this purpose.

The union meeting of the churches will be held at the Seventh Day Baptist church Sunday night, July 26. Rev. J. A. Gardner will preach.—*Gleaner.*

NORTH LOUP, NEB.

Miss Mary Davis left early yesterday morning for Colorado, taking Merle Fuller, Audrey Williams, and Mary Cox to join the other North Loupers at Boulder and attend the Teen-Age Conference. The young people camping at the Big Thompson write that they are having a wonderful time. Miss Leona Sayre had charge of the girls' camp for a few days while Marcia Rood visited her aunt, Daisy Furrow in Greeley.

Mr. and Mrs. O. T. Babcock drove to Kearney last Friday morning to meet Arthur Babcock who was coming from Chappell. Sunday afternoon they took him to Grand Island to take the train back to his work at Chappell.

Mr. and Mrs. Byron Rood, Nelsie and Edward of Milton, Wis., arrived in North Loup Thursday night, having completed their trip a day earlier than schedule.

—*Loyalist.*

Erma Burdick; first and second grades, Miss Flora Burdick; kindergarten, Mrs. Flora Warren Easton.

In the back of the church the hand work done by the students was on display, all of which showed much training.

Rev. and Mrs. O. S. Mills, Miss Ewell Mills, and Neal Mills left yesterday for Shiloh, N. J. Neal will conduct the Daily Vacation Bible School and also supply the pulpit of the Seventh Day Baptist church. They expect to return to Alfred for Conference in August.

Miss May Dixon of Salem, N. J., has moved into rooms in the home of Dean and Mrs. A. E. Main. She is the sister of Mrs. Main and will make Alfred her future home.

An X-ray machine has been installed in the Clawson Infirmary this past week. This machine will be for the use of the students of the university as well as Dr. R. O. Hitchcock. This has been a much needed equipment in Alfred, as in case of an accident it necessitated taking the patient to Hornell for examination by X-ray.

President Paul E. Titsworth of Chestertown, Md., was greeting Alfred friends over the week-end.

Mr. and Mrs. David Robinson of Zanesville, Ohio, spent Sabbath day as guests of Mr. and Mrs. Curtis F. Randolph. Miss Marion Carpenter and little Dorothy accompanied them to De Ruyter, where they are visiting Mrs. Robinson's parents, Rev. and Mrs. T. J. Van Horn.

Orra S. Rogers writes from Scotland

The following letter of interest with regard to the travels of Mr. and Mrs. Orra S. Rogers was written July third, Royal Hotel, Invergordon, Scotland.

We are now up in the Highlands of Scotland, a couple hundred miles north of Glasgow. We are charmed by the scenery of the country and the old relics and their historical connection. Yesterday we visited the battlefield of Culloden, which is the battle in which Prince Charles of Scotland was defeated and Scotland came under the Eng-

lish rule. We also visited the "druid circles" which are of pre-historic origin. These relics were here when the Romans came in the first century; but whether they were fortresses, places of worship or what, nobody seems to have any idea. One place where we went there were three of them in very good state of preservation and several scattering stones standing in the field as though there had been more. In other places there are a few of the upright stones standing. The stones are very regular and about three feet wide, one foot thick and eight to ten feet above ground, and must be several feet in the ground too—to have kept them standing through the ages. We had tea last night with an old gentleman who had been "head master" of one school for fifty-two years, now retired on a pension, and I asked him what he thought of their age, origin, etc., and he said "his only conjecture was that they were here before the time of Adam as set forth in the Bible."

We visited the Roman camp, "Tremontium," down near Edinburgh one day last week, and the date on the monument was A. D. 87. There is the outline of a foot there. We have visited Scott and Burns counties and have seen the houses where they are supposed to have lived. All very interesting. One of the strange things about this country up here is the time it gets dark. The sun does not set until after nine o'clock, and then there is a long twilight. We often go to bed at ten-thirty or eleven o'clock without turning on the light. We were out about ten o'clock last night and watched the young people play tennis. Everybody else in the town seemed to be a-bed. This is a town of about two thousand, is one of the first of the country, and a fishing and farming center.

The buildings in Scotland, except a few modern ones of stucco, are all of stone and mostly covered with slate. The hills and mountains are beautiful. There are still many patches of snow on the mountains. The principal industry in the country districts is sheep raising. It rains very frequently here so that the pastures are very luxuriant, and there are three or four times as many sheep to the acre as in the United States.

We are going back to Inverness this af-

ternoon. Inverness is the chief city of this part of Scotland. We will stay there over the week-end and then go down the canal by boat to Oban the chief city on the west coast in the north. We expect to get back to Edinburgh about Wednesday or Thursday and go down on Friday to Lake Country of England for the week-end and then on to London.

Edinburgh is a very beautiful and fine city. We saw the Prince of Wales there last week, and the King and Queen are to be there all of next week, and we hope we may get sight of them.—*Sun.*

MILTON JUNCTION, WIS.

Two of our young people received degrees from Milton College, James Crow and Trevah Sutton; Gladys Sutton was graduated from the school of music.

We had eleven representatives from the Christian Endeavor society at the state convention held at Endeavor, Wis. The convention was in the form of a pilgrimage to this village, named in honor of Christian Endeavor.

CORRESPONDENT.

MILTON, WIS.

Professor and Mrs. W. T. Crandall of Ithaca, N. Y., are visiting his sisters, Miss Alberta Crandall and Mrs. Ellen Place. Dr. G. W. Post and family, Mrs. Nettie Goodrich, Miss Lois Goodrich, and Mrs. Carrie E. Davis picnicked at Geneva Lake with Mr. and Mrs. W. M. Davis, Sunday afternoon. Dr. and Mrs. Howell Randolph and two children are visiting Mrs. Randolph's parents, Rev. and Mrs. John Walker Findley in West Lafayette, Ind. They expect to visit Mrs. L. C. Randolph before returning to their home in Phoenix, Ariz.—*Alfred Sun.*

LETTER FROM BOULDER, COLO.

Our Daily Vacation Bible School was well attended by nearly forty happy, eager children. Our youngsters have looked forward to it all the year, since the closing of the first school last year. One darling girl is looking forward to the time when she can teach. She is fifteen, and one day when one of our teachers was ill she took the class, and was so happy in doing it. We

had devoted teachers and supervisors. Dorcas Daggett had charge, as you may know. Some of our people went several miles to get their children to attend. Our pastor (Rev. Ralph H. Coon) and Geneva Saunders took turns getting one family. Geneva Hummel filled her car each morning, driving five miles and leaving work on the farm at home. She stayed all morning, taking back at noon seven or eight children with her own little daughter and one of the young teachers. It means a great deal for the wife of a farmer to spend five forenoons each week for three weeks away from her home at this time of year.

This week (of July twenty-first) the camp in Big Thompson is in session. About forty are there, I believe, aside from the ministers and two of our Denver women who are over serving the meals. Our own Mrs. Sutton, a very busy woman, planned all the meals and bought the food. Our pastor is very anxious for a deep spiritual blessing to come to all who are attending. For that we are praying. This Friday night they will be down to start the Teen-Age Conference. I do not know the exact number from North Loup and Nortonville. The weather is perfect, and may they go home with hearts filled with a deep desire to be of real service in the kingdom of our Lord. Boulder, we feel, has been richly blessed.

CORRESPONDENT.

PLAINFIELD, N. J.

The boys are returning from Lewis Camp, in Rhode Island, today (Monday, July 27). Tomorrow the girls are going to camp for two weeks. Miss Marjorie Burdick is to be the directress with Miss Bernice Brewer assisting. Pastor and Mrs. Bond will act as supervisors.

The Sabbath morning church service was very interestingly and capably conducted by the Christian Endeavor society. Frederik Bakker conducted the service and made the prayer. Frances Wells read the Scripture, and John Reed Spicer read a paper on "Hymns and Their Origin," which was composed by a few of the young people.

Secretary H. C. Van Horn, acting editor, is making a trip to the southwestern field, to conduct special meetings and attend association.

YOUNG PEOPLE'S WORK

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

NATURE REVEALING GOD

Christian Endeavor Topic for Sabbath Day,
August 15, 1931

DAILY READINGS

Sunday—God's providence (Matt. 6: 25-34)
Monday—God is a worker (John 5: 17)
Tuesday—God is all-powerful (Ps. 135: 1-6)
Wednesday—God is good (Ps. 104: 10-14)
Thursday—God is Creator (Gen. 1: 1-5)
Friday—Nature the revealer (Rom. 1: 20)
Sabbath Day—Topic: What nature teaches
about God (Ps. 147: 1-20)

"The heavens declare the glory of God,
and the firmament sheweth his handiwork."

Did you ever go out on a crisp, snowy,
moonlight night and look up at the stars,
so cold and yet so comforting? Did you
not feel that somewhere there was a Su-
preme Being directing it all? He is near
to us all the time, but I have felt him near-
est on such a night, when all were asleep
save myself, and perhaps a watch dog bark-
ing, far off in the distance.

We find God near in the tall, green for-
est, where the sunlight filters through in
dappled patches, and a clear, cool spring
oozes out from the roots of a giant oak, or a
dark deep bayou laps the sandy shore in
gentle rhythm. Somehow, though, God
seems nearer on the top of a high hill, with
the blue sky and the clouds above, than he
does in the deep valley.

"I will lift up mine eyes unto the hills,
From whence cometh my help?
My help cometh from the Lord,
Which made heaven and earth."

We find God revealed to us in the minute
scales, arranged with utmost regularity, on
an Emperor moth's wing; in the exquisite
coloring of an Alice Tiplady gladiolus; in
the downy form of a baby chick. He is not
alone revealed by nature in her majestic
moods; he can be found as well in a thun-
derstorm as on the calmest night, or quiet-
est noonday.

We can well exclaim with Millay—

O God, I cried, no dark disguise
Can e'er hereafter hide from me
Thy radiant identity!
Thou can't not move across the grass
But my quick eyes will see thee pass,
Nor speak, however silently,
But my hushed voice will answer thee.
I know the path that tells thy way
Through the cool eve of every day;
God, I can push the grass apart
And lay my finger on thy heart!

QUESTIONS

What in nature best reveals God to you?
Can we prove from nature that there is a
God? What part does man play in God's
plan of creation?

SONGS

This Is My Father's World, Fairest Lord
Jesus, Bringing in the Sheaves, Now the
Day Is Over, Day Is Dying in the West,
and as a solo Kilmer's "Trees."

Make this a sunset meeting, if possible
on a hillside, under the trees. Be sure you
have a good song leader, and if any of the
Christian Endeavorers play musical instru-
ments that can be easily carried, bring them
along, and use them in a song service.

C. L. B.

CHRISTIAN ENDEAVOR NEWS FROM LITTLE GENESEE

DEAR ENDEAVORERS:

Last fall our Christian Endeavor society
held an "Original prayer meeting contest."
The pastor gave a prize to the winner. The
contest proved to be very successful. Many
interesting meetings were held. Thinking
that perhaps the meetings might be of in-
terest and help to you, I will explain sev-
eral of them.

The first meeting of the contest had for
the topic, "Making America Christian."
The leader had drawn the map of America
on sheets of paper. These were folded with
the following words on the cover: "Making
America Christian—How?" These were
passed to the members of the society and
the discussion followed.

The next meeting, "Why Support the
Eighteenth Amendment? How?" was in
the form of a ballot meeting. Each mem-
ber received a slip of paper bearing, "Why
should we have prohibition?" We were
allowed time to think of our answers. Then

as we finished writing our answers we went
to the ballot box and cast our ballot. These
were later taken out for count and dis-
cussion.

"WHAT DOES BROTHERHOOD MEAN?"

About a week before the meeting each
society member had received a topic for her
or his short talk. Just before the meeting
each one received an odd shaped piece of
paper. On one side were revealed num-
bers, on the other queer lines and blots. All
papers were found different in size. The
leader brought before us a chart, which was
oblong in shape. Our eyes caught the
words "what does" above a large, drawn
circle, and the word "mean?" below the
circle.

The leader then informed us that we
were to give our talks, as our slips of paper
indicated, commencing, of course, with No.
1. As each gave his talk, he handed the
slip of paper to the leader, who pasted it
on the circle. The chart when completed,
bore a circle enclosing the word "Brother-
hood" and a cross, so that the completed
chart read, "What Does Brotherhood
Mean?"

The circle stood for the world, the cross
for Christianity.

TRAIN MEETING

"THINGS WE SHOULD BE THANKFUL FOR"

As we came into the meeting room we
found that the chairs had been arranged
like a train coach. We discovered that the
seats were marked with the titles of each
one's speech. (Topics had previously been
given out to us.) We of course had to sit
down in our respective places. The signs
were:

Thankful for God's Forgiving Spirit
Thankful for Friends
Thankful for Love
Thankful for Church
Thankful for School
Thankful for Bible
Thankful for Food, Clothing, and Shelter.

We were told that for this journey we
were taking, Jesus was our engineer, the
leader our porter, and our talks the tickets.

"OUR RESPONSIBILITY TO SPREAD THE
GOSPEL"

A simple drawing of a tower was made
on the blackboard by the leader. A ladder

was then drawn up to the tower door. Over
the door was printed the word "Service."

We were given clippings from which we
were to read and from which we were to
draw our speeches. As we talked, a phase
of our subject was written on a step of the
ladder. As the subject was broadened by
the various members, the ladder was at last
full to the door of "Service."

"THE BEST CHRISTMAS GIFTS"

Each person was named after Bible char-
acters, and as our names were called we
gave our thoughts on: "The best Christmas
gift we have," or if we had Bible references
we told of the gift that our reference indi-
cated. As we gave our thoughts we laid
red paper hearts before a gold cross, indi-
cating that we were giving our hearts to
Christ as our best Christmas gift to him.

A MUSIC MEETING
(The prize meeting)

"JOY TO THE WORLD"

The room was lighted by only candles
and a large star, lighted by electricity, that
hung on the wall. As the members came
in a black eighth note, quarter or half note
was given to them with the instructions to
"pin it on for decoration."

Thanks to "Aunt Metty" Babcock of
Milton, Wis., we were able to have given
the history of the Christmas carols. Most
of these were given during the song serv-
ice.

About a week before the meeting eighth
notes were given to the Christian endeav-
orers. They were in booklet form. On
the cover the word, "Joy," was formed
from musical characters.

On the inside was found:
You must B natural, B sharp, or C sharp,
Crescendo to your best.
Hold to and accent your talents.
Do not slur in your life, but be tied to your
convictions and ideals, or you'll be double
flat.

We were instructed to tell at the meeting
how we could give joy to the world by car-
rying out these musical precepts.

(Note: All the musical terms used above
were represented by the appropriate sym-
bol.)

Of course each person chose one of the
above phrases for his talk.

As the members talked on their chosen themes, the leader received and pasted the black "decorating notes" on a long treble cleff staff. This proved to be a line or two of "O Little Town of Bethlehem." This, of course, was sung.

The leader for the topic, "Things This Year Has Taught Me," gave out card board school houses at the meeting, on which we were to list the things this year had taught us. These were read and discussed.

LETA CAROLINE CRANDALL,
Press Committee.

Little Genesee, N. Y.

INTERMEDIATE CORNER

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

Sabbath Day, August 15, 1931

DAILY READINGS

Sunday—Sabbath for rest (Exod. 20: 8-11)

Monday—For worship (Rev. 1: 9-11)

Tuesday—Relief from work (Neh. 13: 15)

Wednesday—A day of helpfulness (Isa. 58: 13, 14)

Thursday—A day of prayer and meditation (Acts 16: 13-15)

Friday—A day of church fellowship (Heb. 10: 24, 25)

Sabbath Day—Topic: Why do we need the Sabbath? (Heb. 10: 19-25)

"The Sabbath Was Made For Man."

Jesus told us that we needed the Sabbath for our own good. This is not inconsistent with the thought that our Sabbath keeping is pleasing to God. It is remarkable that all things that are really for our good are pleasing to God. They do not conflict. God has provided for our every need—physical, mental and spiritual, and that includes the Sabbath.

Man needs regular rest, and the Sabbath provides that rest. Rest is not always idleness. Sometimes we think the Sabbath is a busy day, nevertheless it gives us rest from the every day toils and cares of the week.

Man needs worship. We might become so busy with the material things of life that we would forget that there is anything else—forget even that we are more than machines ourselves. We need to recognize the spiritual realities and our relationship to God. Worship on the Sabbath helps us to do that.

We need to remember others and to help them. We are apt to become all wrapped up in our own needs and forget others. It is when our minds are not too full of our own "busy-ness" that we have time to think of others. And it is when we are in the presence of God that we realize that other men are our brothers.

The Sabbath makes all this possible and adds the opportunity of Christian fellowship. We can rest alone at home; we can worship in our homes, and should; we have our own private charities; but we are social beings and the association with others in any work adds zest, and the Sabbath with its church service adds this fellowship with others that wish to serve God and help mankind.

Only those who have been deprived of our Sabbath privileges fully realize our real need of the Sabbath.

JUNIOR JOTTINGS

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

HELPFUL QUOTATIONS FOR JUNIOR
SUPERINTENDENTS

From *The Junior Worker's Note Book*,
By Mildreth Haggard.

"The child begins life with the capacity for growth as a thinker, a feeler, and a doer."

"The Junior Christian Endeavor society is not concerned in a program of 'instruction about religion' but in 'educating (children) in religion' in producing 'intelligent, well-informed, skillful, co-operative, loyal Christians.' It is a project of a practical sort, 'calculated to encourage and train to proficiency in the doing of the things expected of good churchmen.' It develops skill in the use of the Bible, participation in worship, leading or taking part in meetings, recreational programs, committee work and service activities."

"The Junior leadership should be the ablest and most consecrated in the church. It offers an opportunity for service which is second to none." "No one can teach more than he is."

"A Junior Christian Endeavor prayer meeting carefully planned and reverently conducted, will 'develop love and loyalty to

God, to his house, to his day, and to his Book.'—They must be brought into the presence of God. They must learn to know him for themselves."

"Committee training is vitally important in the development of Christian character, particularly in inspiring the spirit of service which results in the performance of immediate duties, the right use of God's gifts, and in world friendship."

HYMNS AND THEIR ORIGIN

(A paper composed by three Christian endeavorers and read by John Reed Spicer at Sabbath morning service, July 25, in the Plainfield church)

Let us consider now the writers of a few of our hymns—a very few. Just as we store the religious strains in our memory treasury to be used in some hour when the soul is feeling its spiritual poverty, so the poets wrote the beautiful words when their souls were feeling the same lack. We find that each hymn was inspired by some experience or impressive incident in the writer's life. In many cases sad and distressful conditions were behind the hymns. We find that the writers in a few cases acknowledge the writing of the words on an impulse without any effort. The thoughts came from their souls, and were caused by some deep emotion. I am not considering any of the composers of the music, but no doubt they were often inspired by the words. The words so filled them that the tunes in most cases seem to have been written along with the words and are a part of them.

The hymn which was sung so beautifully a few minutes ago, "O Love that wilt not let me go," was written by George Matheson, a native of Glasgow. He became blind when twenty years old. This calamity increased his thirst for learning, and he had a brilliant career at Edinburgh University. He was later recognized as one of the foremost preachers and theologians, and as a poet he holds a high place. I shall quote what he says concerning the writing of the hymn just mentioned. "It was written in the manse of my former parish one summer evening in 1882. It was composed with extreme rapidity; it seemed to me that its construction occupied only a few minutes, and I felt myself in the position of one who

was being dictated to rather than of an original artist. I was suffering from extreme mental distress, and the hymn was the fruit of pain."

O love that wilt not let me go,
I rest my weary soul in thee,
I give thee back the life I owe
That in thine ocean depths its flow
May richer, fuller be.

Adelaide Anne Proctor was the daughter of a popular writer who used the *nom de plume* "Barry Cornwall." Her pen name was Mary Berwick. She wrote a great deal and under her assumed name contributed by correspondence for three years to "Household Words," a weekly edited by Charles Dickens. He never learned who she was until one day three years after accepting her first piece, he happened to remark to her parents, at whose home he was dining, that the current issue of the weekly had some particularly good work by Miss Berwick. Miss Proctor, the erstwhile Miss Berwick, was present but it was not until the next day that Dickens learned who his favorite contributor actually was. Her hymns are not so popular as they deserve to be, perhaps because they do not lend themselves readily to music. As sacred poetry the two pieces, "I do not ask, O Lord, that life may be," and "My God, I thank thee who hast made," are second to none in all literature. A high authority has remarked that the latter hymn, (the one we sang in the opening service) touches the chord of thankfulness *in trial* as perhaps no other hymn has.

The other hymn which we have sung this morning "My Faith Looks up to Thee" was written by Ray Palmer. He was born in Little Compton, R. I., in 1808, and died in Newark, N. J., in 1887. He was well known as a Congregational pastor and as the secretary of the Congregational Union. He wrote this popular hymn at the age of but twenty-two years, when he was teaching to make money between college and divinity school. He says that it was the expression of his own longing at a time of great trouble. After writing it in a short time with great feeling, he put it away in his pocket book, where it remained three years. One day Lowell Mason, meeting him, asked if he had anything to contribute to a collection he was then compiling. The young

man produced the old manuscript, which so greatly pleased Mason that he later wrote the music now used for it. A few days afterward he met Palmer again, and said, "Mr. Palmer, you may live many years, and do many things, but I think you will be best known to posterity as the author of "My Faith Looks up to Thee."

Another feminine hymn writer was Cecil Frances Alexander, a native of Ireland. She was the wife of Dr. William Alexander, bishop of Derry. She died at Londonderry in 1895, at the age of seventy-eight. Besides her hymns she wrote a number of poems, the best known of them all being "The Burial of Moses." "Jesus calls us o'er the tumult," "Once in Royal David's City," "All things bright and beautiful," "There is a green hill far away" are all familiar hymns to us. They, as most of hers, were written primarily for children but have become popular with adults. She saw that hymns for children should be not only in plain language, but that they should be picturesque, and not confined to the severe metres which had so long held possession of the field.

"Lead us, heavenly Father, lead us" and "Savior breathe an evening blessing" were written by J. Edmeston. Although he was active in his profession as an architect in London, he was able to write two thousand hymns. Mrs. Edmeston died early, leaving a large family, and in an effort to continue her influence, the father often wrote hymns for the family devotions.

Lead us, heavenly Father lead us
O'er the world's tempestuous sea.
Guard us, guide us, keep us, feed us,
For we have no help but thee.
Yet possessing every blessing,
If our God our Father be.

After reading "Salte's Travels in Abyssinia" in which the following passage occurs, "At night, their short evening hymn 'Jesus forgive us' stole through the camp," Mr. Edmeston wrote the following words:

"Savior, breathe an evening blessing
Ere repose our spirits seal.
Sin and want we come confessing;
Thou canst save, and thou canst heal.
Though the night be dark and dreary,
Darkness cannot hide from thee,
Thou art he who, never weary,
Watchest where thy people be."

"Abide with me" ranks with the best night

pieces of our literature. It was written by Henry Francis Lyte, of Scotland. He was a poet and clergyman, and early gave promise of a brilliant career; but illness and misfortune seemed to beset him. His great hymns, however, grew out of these experiences. He says that, "Scarcely able to crawl," he went to his last communion at Brixham, and after the service, as the darkness gathered, he wrote this farewell hymn, "Abide with me; fast falls the eventide." Today this hymn is found in almost all hymn books, and from the churches, the homes, from the forts, and the men of war, of both great English-speaking nations, its melody floats out on the Sabbath evening air.

Sir Henry Williams Baker of London was not only a baronet, but was also a clergyman in active service. He was the author of many hymns and was appointed chairman of the committee which compiled and edited that splendid collection known as "Hymns Ancient and Modern." "The King of Love my Shepherd is," one of his most popular hymns, is based on the twenty-third Psalm and was published in 1868. The last two lines of the third stanza were the words uttered by their author a few moments before he died.

"And on his shoulder gently laid,
And home, rejoicing, brought me."

We shall close the service by singing this hymn.

NOT FOR SELF

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."
—Matthew 25: 40.

Give me that loveliness that is undying:

The comrade look of welcome in mine eyes,
Of echo in my spirit for the sighing

Of every broken soul beneath the skies,
The healing in my voice for pain or sorrow,

The beating in my heart for grief or love,
The open hand for all who come to borrow,

The judgment that is tempered from above.
Give me the deeper mind of understanding,

The feet that know the course and will not swerve,

The courage for the scepter of commanding,
The humble heart contented but to serve.

—Wilson McDonald.

We thank thee that none of us liveth unto himself,

But each is forever debtor, to thee and to his brethren.

—From a Book of Prayers
written for an Indian college.

CHILDREN'S PAGE

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

HOW MY BIBLE HELPS ME

JAMES 1: 22

Junior Christian Endeavor Topic for Sabbath
Day, August 15, 1931

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

As Bill and Henry were leaving in Bill's new motor-boat for a trip on the St. Lawrence, Bill's father handed him a little book, which contained a folded chart of the river. On it were marked the places to avoid, such as shoals, rocks, and rapids, and on it were also marked the safe course to keep, good harbors, and gasoline stations. "Study your guide-book, boys; follow it closely if you want to have a rattling good time," were his parting words as he waved the boys good-by.

Bill intended to obey his father's directions after awhile, but in the excitement of the start he decided that it was not necessary to study the chart right away. "No harm could come to them so soon," he reasoned. Henry too seemed to think they could begin their voyage without the aid of the chart, and so self-confidently they went on, only to find at noon that they were aground on a shoal about a quarter of a mile offshore. Their shouts for help brought out a boat to their rescue. They were finally pulled off, but with a broken rudder, which it took some time to repair, and so half of their first day was spoiled. They decided to remain overnight with the guide who had befriended them. That night as they sat on the little porch, their new-found friend quizzically inquired, "What did ye run on that shoal for? Did ye have no chart of the river?" Shamefacedly the boys admitted they had, but that they thought they didn't need to study it at the very beginning of their journey.

"Well now!" replied the old guide, "you're just like a lot of boys and girls who mean some day to study God's Guide-book

for the voyage of life. It's the Bible I mean, you know. Lots of them decide just as you did, that they don't need to begin to study it just at the beginning of life's voyage, and so they go self-confidently on, getting into one kind of trouble after another, and spoiling the good time of youth, when by following the Guide-book they might have been happy and safe."

Sobered by their experiences and the captain's words, the boys went on their way in the morning, resolved not only to begin at once to study the river guide-book, but also God's great Guide-book for their every-day lives.

(From "Children's Leader." By permission.)

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I thought I would write you a letter and tell you how much I enjoy the Children's Page. I surely enjoy reading the letters and always look forward to the next issue.

I have several white Leghorn chickens and a duck, a kitten, and a dog to play with. One of the chickens, a little rooster, was especially "sassy." Whenever anyone would chase him he would run a little way ahead and then stop and crow; then run ahead again.

I will be in the ninth grade next year. I have four miles to go to school. My little brother will be in the first grade.

I will be fifteen years old the nineteenth of October. I have two twins. One will be fifteen, the other sixteen. Do I have any more?

I would be glad to hear from girls and boys all over the United States and other places also, although I can hardly promise to give the letters very prompt replies, especially while it is so hot, for it just takes all the "pep" out of any one who isn't used to it. Nevertheless I hope to receive a pile of letters soon.

I am sending a little poem which I think would help most everyone.

Your friend,

BARBARA EVELYN LANCASTER.
Marland, Neb.,
July 16, 1931.

PROMOTION

Promotion comes to him who sticks
Unto his work and never kicks;
Who watches neither clock nor sun
To tell him when his work is done;
Who tells not by a stated chart,
Defining to a job his part,
But gladly does a little more
Than he is remunerated for.

B. E. L.

DEAR BARBARA:

Of course it pleases and encourages me to have you say that you enjoy the Children's Page, and I am glad you have begun to do your part towards making it interesting. I hope you will write very, very often.

I think you have some very nice pets. Do you know, I feel that all young people should have pets of some kind; that helps to make them thoughtful and kind. Your Leghorn rooster must be quite funny. We once had a Leghorn rooster which was anything but funny, but that was more the fault of some thoughtless boys in the neighborhood who liked to tease him and make him run after them. When Eleanor was only about four years old he had become so cross that one day he chased her, knocked her down, and tore her face quite badly, so we had to get rid of him. Eleanor is fourteen now, but she never forgets about that rooster. She is only a little younger than you for she will be fifteen March eleventh. She isn't far from being your twin, is she?

I think it would be fine if RECORDER girls and boys would correspond with other RECORDER children, for in this way they could make many worthwhile friendships. I think some have already done so.

I like your poem very much. I have found it helpful and I am sure others will.

Sincerely your friend,

MIZPAH S. GREENE.

DEAR JAMES DAVIS:

It is a shame that I have not answered your fine letter sooner, but I'll have to confess that not having it before me last week it skipped my mind until it was too late to answer it.

I think your plan for paying the missionary debt is an excellent one, and I hope many of the RECORDER children have followed it, not only boys ten years old, but both boys and girls of all ages. I'll be anx-

ious to hear from you again and learn how well you succeeded and how quickly in earning your dollar. Wouldn't it be interesting if all who have followed your plan would write to the Children's Page and tell how they earned the money?

It does my heart good to know that you love the dear Father, for no one can be perfectly happy who does not. May God bless you, dear boy.

Your sincere friend,

MIZPAH S. GREENE.

HITCH-HIKERS

BY HORACE M. DAVIS

"We passed hundreds of tramps on the road," says a writer in a current publication, in recounting an automobile tour of Western states. He tells of cripples, old men, boys, hale young men and women "clogging the highways" while soliciting rides in passing cars.

Without troubling to consult a lexicon for a technical definition of the word "tramp," let us accept the common understanding, as a hobo, homeless, begging, wandering without destination. Hitch-hikers are not "tramps" by that token, although there are occasional hobos hoofing the highways instead of trudging the railway ties.

Insurance companies warn us not to pick up people on the roads. We read of rare occasions when a befriended hiker has turned Judas. Timid—may we add, selfish—people are wont to defend their disinclination to be Samaritans under the guise of precaution or prudence. It is the privilege of each driver, of course, to follow his or her impulse in this regard and reap a corresponding reward. But if a lonesome driver uses some discretion as to whom and when he takes in an itinerant wayfarer, he may get a pretty fair cross-section of the United States and see Main Street without traveling its entire length.

The writer has recently driven to and from some of the Western states and spent very little of the time trekking alone. Not one of our passengers was a tramp, although we confess to having passed up two or three men whose appearance suggested that they might be too "smelly" to be welcome seat mates. One young man did rad-

iate the attar of perspiration, but it did not matter after he had said that he was returning to his home after having served five years in marine corps. He had money in his pocket and money in a bank. After years at sea he craved a few weeks at navigating on land. I learned more of current commercial geography during his two-hours' ride than I remembered from the days when the RECORDER's editor and I studied from the same text-book, many years ago.

The next passenger was well dressed and carried a small over-night bag. He was a traveling missionary for the Mormon Church. He was not persistent in preaching the doctrines of the Latter Day Saints, but he welcomed the opportunity to enlighten me and if he did not pay in currency for his ride he had the conscious feeling that he had given the best he had to offer.

A war veteran had run out of money and had left his wife and babe in an institution in Lincoln, Neb., when his old car had passed out. He had relatives in the central part of the state and an uncle had offered him work in the harvest. He had promised to be there at a certain time and, despite the car trouble, was doing the best he could to be on time. I may meet up with him some time when our conditions are reversed. I doubt if I shall be able to better express my appreciation of any courtesy shown me than he unostentatiously evinced. And this circumstance affords opportunity to moralize:

Pretty much all of life, of social standing, and of place and power in the world are relative. The magazine writer who gazes out of the windows of his speeding limousine to see "tramps clogging the highways" may in another hour be a perspiring pedestrian himself. Let his gasoline tank leak or his ignition system "go on the hummer" and on his way into the next service station he will welcome a pick up just as genuinely as the hitch-hiker who has become accustomed to snippy rebuffs from the aristocrats who have barely made the down payment on their second hand "flivvers." And again—who may say that anyone else "clogs the highways"?

In our democracy we have been taught that at least two functions of government

are free by right rather than by privilege. One is the school system that theoretically, if not actually, affords each child an equal opportunity to the rudiments of an education. It is also fundamental that the state shall furnish means of transportation. "Every man has a right to a road out," was a chimney-corner statute in the old homestead days in Nebraska. We all pay our taxes primarily for police protection in our person and for our property; we are taxed for the support of our common school system and for the maintenance of free roads. If our critic had referred to the commercial trucks "clogging the highways" there would be many more to agree with his complaint.

This is not the proper place to discuss the cause and effect of the unfortunate economic condition that has driven many worthy, industrious men to resort to "Shank's mares" this summer to get from one section of the country to another. A man out of a job naturally wearies of his discouraging location and looks to the foot of a distant, beckoning rainbow. One hiker offered a plausible story about being suddenly summoned to the bedside of a sick father in Oklahoma. I didn't have to believe him, so did not; but I did learn from him why California dairymen prefer to employ Portuguese, and he gave me a bird's-eye view of the activities centering around Los Vegas, Nev., where ten thousand pieces of human driftwood are drinking, gambling, praying, cursing, singing, and waiting for work to open on Hoover Dam.

A married man from the hills of eastern Tennessee was trudging toward New Mexico or Arizona. A wife and two children were half starving in a tenant house on a tobacco farm, praying that the husband and father might arrive in time to get relief for his bleeding lungs. From his simple, quaint account I learned that Andrew Johnson's old tailor shop stood in his town with the goose just where "Andy" had left it when he first went to the capital to be governor, and that the old mansion still stands to which he returned after a strenuous and patriotic term as President of the United States.

One passenger was a 1931 law school graduate on his way to take charge of a Y. M. C. A. camp at a mountain resort.

There were many other interesting characters but I shall tell of just one more. It was on a Sunday morning in western Nebraska. Church services were probably being held in an isolated country school building near Fort McPherson. What appeared to be a mere boy was gingerly walking in the deep sand at the side of the road. He did not invite a ride from me or from the other cars that were leaving the school house, but his appreciation when I stopped was enough pay for my trouble and loss of time. He told me that he had just come to be twenty-one years of age; that he had been in a runaway when fourteen years old and a load of heavy planks had crushed his chest and retarded his growth. He was one of a large family living on a sparse homestead "in the hills." They had come from "down East," (probably one hundred fifty miles away, in Kansas) when he was a baby. He had never been fifty miles away since then. The night before he had collected \$8 for a month's work for a neighbor. He had purchased a pair of overalls for \$1.25, a hickory shirt for seventy-five cents, a cap for fifty cents, a pair of shoes for \$2 and a kerchief, such as cowboys wear knotted about their necks, for fifty cents, and a pair of cotton socks for twenty-five cents. The hose were folded and in his pocket while his feet were as sockless as those boasted of by the Honorable Mr. Simpson of Kansas. It seems that he had bought a comb and a jackknife, but I do remember that he displayed a piece of chewing tobacco that he thought would last him until autumn. I asked him about a monument that had recently been erected at the top of Sioux Lookout and he took great pains in telling me the best way to reach the site. He even went so far as to say that if I wanted to reach it closely he would get out and walk the rest of the way to his destination to save me driving a mile or so further. He told me with some pride that he had given his mother a half-dollar out of his month's earnings, his brother a quarter, and his sisters a dime each. He was on his way to a ranch, twenty-five miles north of the Platte River, where he hoped to get a job as "horse wrangler" for the hay makers. He wanted to buy me a bottle of pop at the village where he disembarked. He had \$1.30 left, but he felt rich and inde-

pendent and his frail, little body was fronting the world of hard labor and rough living with a courage and good cheer that should serve as an example for many folks with larger opportunities and wider fields.

The hitch-hiker is a "stranger within your gates." He is a human being, motivated by reasons of his own, whether real or imagined, for going from one place to another. Just as the driver of a comfortable automobile is going from one place to another. In the driver who sees a "tramp" the hitch-hiker sees a snob. Stock markets crash, banks fail, and the wheel of political fortune takes reverse-English. When these unfortunate circumstances come to men without preparation or warning, the aristocrat of today may find himself tomorrow envying the "tramp," who may be blessed by knowing a trade, or, at least, is not too proud to work. Not all who walk are tramps and not all who stand at our gates are pariahs.

Lincoln, Neb.

TRAVELING WITH GOD

My plans were made, I thought my path all bright and clear,
My heart with song o'erflowed, the world seemed full of cheer.
My Lord I wished to serve, to take him for my guide,
To keep so close that I could feel him by my side,
And so I traveled on.

But suddenly, in skies so clear and full of light,
The clouds fell thick and fast, the days seemed changed to night;
Instead of paths so clear and full of things so sweet,
Rough things and thorns and stones seemed all about my feet,
I scarce could travel on.

I bowed my head and wondered why this change should come,
And murmured—"Lord, is this because of aught I've done?
Has not the past been full enough of pain and care?
Why should my path again be changed to dark from fair?"
But still I travel on.

I listened—quiet and still, there came a voice—
"This path is mine, not thine, I made the choice;
Dear child, this service will be best for thee and me,
If thou wilt simply trust and leave the end to me."
And so we traveled on.

—Selected.

OUR PULPIT

WHAT CAN WE KNOW?

BY EVERETT T. HARRIS

Pastor of the church at Waterford, Conn.

(Given at the Southeastern Association at the young people's hour)

SERMON FOR SABBATH, AUGUST 15, 1931

Text—John 9: 25.

ORDER OF SERVICE

HYMN

INVOCATION

RESPONSIVE READING

HYMN

SCRIPTURE READING—John 9: 13-38

PRAYER

HYMN

NOTICES AND OFFERING

SERMON

HYMN

BENEDICTION

oning, "Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see." And a few minutes later he came to the conclusion that Jesus was not a sinner but indeed the Son of God and the cured man worshiped Jesus.

It is refreshing in this time of scientific uncertainty when we are expecting at any time to be told not to believe this or that because scientists have learned something different; in this time when people are saying, "Well, I don't know, that may be right, but then again I guess this is right";



"One thing I know, that, whereas I was blind, now I see."

It was on a beautiful Sabbath day and Jesus was passing by. He had compassion on a blind man and healed him. Immediately the cured man began praising Jesus, as was to be expected.

However, the Pharisees had had enough of this praising of Jesus, and they decided to put a stop to it by making an example of this man. So they went to his parents and asked them who cured their son. The parents suspected something and said: "The young man is of age, go ask him." So the Pharisees went to the cured man and asked the same question. The cured man answered that a prophet—a man of God—had cured him. But—the Pharisees reasoned—it is a sin to cure on the Sabbath and God would not be with a sinner. The cured man answered according to their own reas-

when people are wavering and wavering; I say it is refreshing to find this poor, ignorant fellow in the Bible who comes out point blank and says, "I know" something. "I know that I was blind and now this man Jesus has cured me. You can theorize all you want about his divinity, but this much I know, I am a cured man."

In this far-off twentieth century the life and death of Jesus Christ often seem like a beautiful story, dim and unreal. The thought occasionally comes, in spite of us, "Can it really be true?" It is always difficult to realize something we have not sensed.

We are told that Europe lies just beyond the Atlantic Ocean and we have pictures of it; but still, how can one know that it is there? Perhaps everybody has been fooling us. Don't we have to take some things on faith? We must take Europe on faith and get aboard a ship and go see for

ourselves before we will *know*. Even so with Jesus Christ. Faith in him—faith obtained by the testimonies of others perhaps, or from the testimony of the Bible—is absolutely necessary as one starts out in the quest for him. But no one ever started out in good faith, but found him, for he is there waiting. We have not seen him nor put our fingers in the prints of the nails as did Thomas, yet we *know* that he is there. We can see his genuineness in the results produced in the lives of those who find him.

There are those historical-minded ones who would like to have some definite proof of the actuality of Jesus Christ. They would like to know how does Jesus withstand the searching criticism of today, and I believe they have a right to ask the question. Do we have to accept Jesus Christ blinded and not inquire too closely, or does he stand the test of criticism?

The following facts are presented in the hope that they will help some young person who has had any questioning in mind regarding the historicity of Jesus. There is very little contemporary history of the time of Jesus, but Tacitus, a Roman historian of the first century, speaks of Jesus and his followers in Jerusalem, "who are giving the Roman governors much trouble because of the disturbances between these Christians and the Jews." So here we have a Roman historian who must have been fooled if there were no Jesus.

Again, we see Paul and the immediate disciples (Peter, James and John) disputing over a seemingly small affair. The disciples are claiming superiority over Paul because they have *seen* Jesus. If the whole Bible were a made-up story they certainly would have left out the petty little quarrels; and this particular quarrel shows that the disciples had *seen* Jesus in the flesh.

There is no denying that within a few years after the death of Jesus, Christians are to be found in the histories of all the countries round about Jerusalem, and these histories are full of accounts of men who have been persecuted and killed because they persisted in worshipping a God-man whom they called Jesus. Men do not die for a myth; men do not let the finger of

scorn be pointed at them when there is nothing behind it.

Many a man has started out to prove Jesus Christ a myth, an invention of men's minds, and has come out a strong believer. A certain man who was always doubting everything went to see the Grand Canyon. He stood and looked down into that awful abyss for a moment and then turned and said, "Say, *something must have happened here.*"

All that I ask one to do is to take a long look at Jesus Christ, notice the trend of history up to his time, notice the whole change of center from his time on. One can only point his finger to a definite place in history, about A. D. 30, and say, "Something must have happened here."

The fact of Jesus Christ is undoubtedly true. What we need is a fuller realization of that fact, to take him so fully into our hearts and minds that we can say, "I *know* that my Redeemer liveth."

And then there is a step even beyond that—to stop knowing *about* Christ and start *knowing* Christ, and to start living as though we knew him. It is all very well to have a *mind* belief, but it means more to have a *heart* belief in Christ.

Take a few examples of heart belief—a belief that means something—a belief that *makes a difference*. We see a huddled group down there in the arena of Rome; the crowds are shouting and laughing and pointing fingers of scorn at a little band of men and women. Notice the groups; some are kneeling; some are standing upright with arms extended to heaven. These are Christians of the first century awaiting their death. Do you suppose they would say, "Well, yes, I guess I'm a believer in Christ, but on the other hand perhaps he is just a myth." No, no! They *knew*. They could say, "This much I know, that whereas I was blind, now I see and I'll *die* for the man who helped me to see, that others too may see."

Take Stephen as he is about to be stoned. A great light shines from his face so that Saul, who afterward changed his name to Paul, sees the glory of God shining from Stephen's face. And in the following months that face haunts Saul night and day. Do you suppose Stephen, about to be

stoned, was in doubt about the reality of Christ? No, Stephen *knew*.

The heroes of Christianity have all been men of great faith, a faith founded on strong convictions. Perhaps science would have us keep our minds open and not be dogmatic, but unless someone had been willing to stand on his own legs and say, "I know this is right, and I intend to stand for it, come what will"; unless someone had been willing to do that, we would not have religious freedom today, or half the blessings which we do have.

Perhaps we will be forced to suffer for our convictions, but what if we do? Christ also suffered for his convictions, and we are his followers. Peter says, what thanks have you if you suffer when you have done wrong, even sinful men do that—but suffer for righteousness' sake, have a belief that makes a difference.

This world is so constituted that it doesn't wait while we make up our minds. We can stand and look at our watch and miss a train. We can pass into this life and never stand for anything, never make up our minds, and pass off the other side of the stage, all while we are wavering, wavering, wavering.

A workman made a wonderful compass. He made it mechanically perfect. It would swing to the north under all conditions of weather. It was indeed a fine piece of work. Then, he placed the compass in a ship, a fine, trim craft that would ride the seas. But the ship rode at anchor, and rode at anchor, month after month, and year after year, until finally it rotted and was gone. Tell me, friends, of what value were the perfect compass and the trim craft? Many a man has had the right belief about Christ, about the Sabbath, about what he should do, and he has had a good healthy body with which to carry out his right beliefs, but—he wavered and wavered, has put off taking some definite action, has failed to stand for anything in life until he just "dropped through a crack in the floor" and the world never knew he lived, and God himself had hard work to remember that he ever created that man.

Oh, for more men and women who can and *will* stand on their own legs, who will have a belief that makes a difference, that

costs something—men and women who will say, "This much I *know*; Jesus Christ has helped me to see a new way of life and I will follow that way of life no matter what it costs."

MINISTERS' WIVES

I am one of them. I think well of them in general, both from my acquaintance with others and from personal knowledge of myself. This statement seems egotistical, yet often—

"Things are not what they seem."

In justification of so satisfactory a decision, I have to say that I never got a parish into an uproar but once, and never quarrelled with my nearest neighbors but twice, and both of those times the blame was wholly on the neighbors' side.

As a class, however, or as individuals, we are not perfect. I have always known that some ministers' wives were not judicious. One of my predecessors had the habit of speaking when she ought to keep silent, while her predecessor sometimes kept silent when she ought to speak. One of my successors wore dresses of too costly material and too stylishly made, and the minister's wife in a neighboring parish dressed quite too poorly and had no style whatever.

It is also said that many of us are not as agreeable as we ought to be. It has been suggested that, as a class, we are too plain looking to be agreeable; but this view of the subject has two sides. I know that Shakespeare gave personal beauty a prominence by saying,

"There's nothing ill can dwell in such a temple,
If the ill spirit have so fair a house
Good things will strive to dwell with it;"

And Ben Jonson thought that,

"Who sees a soul in such a body set,
Might love the treasures for the cabinet."

But in spite of these two great poets, and others that might be mentioned, I respect any class of men, especially ministers, who give goodness, instead of beauty, the preference. It shows good judgment. I remember that one saintly minister ventured to marry a young wife who was both good and beautiful, and his parish directly turned the cold shoulder to him for ignoring the

custom of the past; and no minister who knew this brother's fate ever dared follow so dangerous an example!

Ministers' wives have a better opportunity to be criticised, and to hear the criticisms passed upon them, than most other people. This is healthful. It is not always pleasant to see ourselves as others see us, but it does

"From many a blunder free us
And foolish notion."

It sometimes occurs, though rarely, that the people get erroneous ideas of their ministers' wives. An expectation once pervaded the minds of one parish before my arrival, that I should probably monopolize the time in prayer meetings. I never could understand why such a mistaken notion should have existed, because I never made a long speech in my life. I neither believe in long prayers nor long sermons. Doubtless it originated with some of the brethren who had talent in that direction, believing, as did a pious old lady years ago, who said when reproved for taking too much time in prayer meetings: "If the Lord gives anybody anything to say, he generally gives them time to say it!"

Then the relation the minister's wife ought to hold toward the sewing society and other organizations, is still an unsettled question in the parishes, but not in my own mind. I have had my experiences with them. At one place the Ladies' Aid society expected I should want to do much managing. I believe in sewing societies. I know there are rumors of gossip and too much talking when so many women get together, but no one can depend upon rumors. Besides, our society had a by-law prohibiting slander. I do not think the minister's wife ought to be president of the sewing societies. I do not think the minister should be chairman of the finance committee. I refused to be president of the Ladies' Aid society where it was expected I would want to do too much managing, and some of the sisters said they hoped the next minister's wife would be some help to them. I hoped so too, and she was. At our next appointment, I decided against my judgment to take the presidency of every organization that was offered me. I soon became thankful that there were but seven days in a

week, for had there been ten I should have been president of ten societies instead of seven. As it was, I had all I could manage. I ran against snags in six of them, but I did the best I could. I am as yet undecided whether too little or too much managing is more desirable, but I incline to the former.

Fault is sometimes found with the ministers' wives for not exerting the right influences over the ministers. The people once wanted my husband to vote for Mr. Smith for justice of the peace, and he voted for Mr. Brown. The opinion prevailed that he wanted to vote for Mr. Smith, but that my objections triumphed, and therefore he voted for Mr. Brown. What hard things to deal with half truths are! Now, this was a half truth. Mr. Brown was my candidate. If I had been a voter I should have voted for him. There is a great deal in a name, and every one knows that the name of Brown is more euphonious than that of Smith. I own to a sensitiveness regarding names. One parish objected to my husband as their preacher because of his name. Since then I have made euphony a study. But, notwithstanding my choice of candidates, I did not feel called upon to dictate in this matter. Until ministers are legally disfranchised, I think it amounts to little to struggle against their individual votes, most of them claiming the rights of citizenship. Besides I should be greatly chagrined to know that a husband of mine had no opinion of his own regarding the candidates for justice of the peace.

But ministers' wives do have faults that are not imaginary. I might speak of some of them with which I am too familiar, but it is neither easy nor pleasant to recount one's own short-comings; hence I do not present these to the public. However, they are sufficiently numerous and important to set me to thinking, and I have come to believe that we have human natures very much like other people. I have also been led to coincide in the belief of a colored woman, who, years ago, presented herself as a candidate for admission in one of the orthodox churches of New Hampshire. One of the questions asked her during the examination was, "What do you think of human nature?" "I think it is awful nasty stuff," was the original, if inelegant, reply.

What are we ministers' wives to do with our human natures? I do not agree with one thoughtful lady, who sees that one way to avoid the matrimonial Scylla or Charybdis which wrecks the usefulness or popularity of so many ministers is by their adopting the custom of celibacy of the Roman priest. Still less do I agree with a most worthy gentleman who suggests that the proper place for some of us is the bottom of the Red Sea, for we should certainly share the fate of the old Egyptians and be drowned.

It is not for me to say how much the parish might do toward improving the relation of ministers' wives to the people. We are responsible for our own failings and failures, but there is a remedy that has been beneficial under all circumstances. It has been proved over and over again. I once saw a spirited young lady placed in a peculiarly annoying position by the thoughtlessness of some acquaintances. I expected to hear the indignation of the lady express itself in angry retort. Instead, she uttered no word, nor made a movement that suggested the resentment which she must have felt. I said to her later, "Kate, how could you endure such treatment so heroically?" "Give me no credit," was her immediate reply, "it is all due to my religion." Ministers' wives need a great deal of religion. That will make rough places smoother and dark days brighter. It will change discord into harmony, and ugliness into beauty. It will enable us to "judge not lest we be judged." It will help us to "cast the beam out of our own eyes," so that we can see clearer to cast the mote out of our sisters' eyes.—*A Pastor's Wife, in C. Index.*

FROM THE WOMAN'S CHRISTIAN TEMPERANCE UNION

In the face of the crazy wet charges that American students are a lot of drinkers, and that the situation could be changed for the better by adopting the foreign systems of unlimited booze, it is highly interesting to note that the "Isis," student paper published at Oxford University, Eng., claims that there is "a more constant high level of intoxication than anywhere else in the world."

English newspapers reaching the United

States in the past few days have quoted the Oxford undergraduate paper as follows:

It was G. K. Chesterton, who said, we think, that you should drink because you are happy. It was Omar Khayyam, we are sure, who intimated that you should drink because you are sad.

People in Oxford (and by that we mean undergraduates) drink for neither of these reasons—they drink out of habit, for the gentlemen at residence at this university are rarely happy and are rarely sad.

It would be going too far to say that they are mainly drunk, because, for all we know, some of them are drunk only very rarely, and some (for all we know) are never drunk at all, but the fact remains (apart from Buenos Aires, and the higher circles of Chicago) there is a more constant high level of intoxication in Oxford than anywhere else in the world.

For Oxford is full of young men who for the first time in their lives have been released from the suspicious tutelage of wary and argus-eyed school-masters, and a sudden liberty is invariably the prelude to the most remarkable folly. But apart from all this, there is an extraordinary tradition of drink in this town—this "gate-way to heaven," this "city of the Muses," this "Mecca of learning."

The tradition is not conventionalized; the ways and means are legion. There are those who drink on Saturday evenings; there are those who drink after a long and arduous course of physical discipline (these are horrid); there are those who do not drink mildly all day. There are—as we have observed—those who do not drink at all. But these are a rare race, and they have to bear with all the equanimity at their command the curious stare of their more volatile contemporaries.

A TRUE STORY

At a recent meeting of the Jacksonville, Fla., Humane Society, the humane officer told the following story:

I have a hero I want to mention. He is none other than a large police dog owned by a woman in Springfield. He located a cat out in a back lot with its head in a tin can that it could not get off, so he went to the house for help. At first members of the family did not know what he wanted but he kept on until he got them to go with him and he led them to the poor cat. It would have been impossible for the cat to have got the can off its head. The people called me and I soon had it out of its bad fix. The dog acted as though he was glad to get help. However they were not friends, for as soon as the cat was liberated it wanted to put up a fight.

—*Our Dumb Animals.*

DEATHS

PIERCE.—Samuel Stennett Pierce, son of Samuel Stennett and Jane Hall Pierce, was born at Teabeau Point, Lake Koskonong, near Milton Junction, Wis., April 7, 1860, and died at his home at Charley Bluff, Lake Koskonong, also on the old home place, July 18, 1931, in his seventy-second year.

Mr. Pierce was the third generation of Samuel Stennetts in his family, his father and grandfather bearing the same name. The name was adopted by the family in early days on account of a friendship with Rev. Samuel Stennett, D.D., of a large family of Sabbath-keeping Baptist ministers of London, England.

On December 25, 1882, he was married to Hattie E. Estee who survives him. To them were born five children: Grace Kerchoff of Milton Junction; Henry Pierce of Newville, Wis.; Ona Woolstrom, Milton Junction; Gailen Pierce, Edgerton, Wis.; and Clarence Pierce of Fulton, Wis. These all survive him, also nine grandchildren and two great-grandchildren, and one brother, Herbert L. Pierce, Fort Atkinson, Wis. He was a member of the local Masonic Lodge.

A few years after his marriage he was converted in revival meetings conducted by Rev. Geo. W. Hills at Milton Junction. He was baptized and united with the Rock River Seventh Day Baptist Church, now extinct.

Mr. Pierce had many friends and enjoyed their expression of that friendship in their calls at his home in his declining days. These many friends will feel a loss in his departure and will express their sympathy to the bereaved family.

Farewell services were held at the home at Charley Bluff and at the Seventh Day Baptist church at Milton Junction, July 20, 1931. Services were in charge of the pastor, Rev. John Fitz Randolph, assisted by Rev. Edwin Shaw of Milton, Wis. Interment was made at Milton Junction, the Masons having charge of the committal service.

J. F. R.

Sabbath School Lesson VII.—August 15, 1931

SOWING AND REAPING.—Galatians 6: 1-10.

Golden Text: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." Galatians 6: 7.

DAILY READINGS

August 9—Sowing and Reaping. Galatians 6: 1-10.

August 10—Timely Admonitions. Proverbs 23: 15-23.

August 11—Sowing Tares. Matthew 13: 24-30.

August 12—Temperate Living. Titus 2: 1-8.

August 13—Social Responsibility. Romans 14: 13-23.

August 14—Life's Harvest. Romans 2: 1-11.

August 15—Woes of the Wicked. Isaiah 5: 11-15.

(For Lesson Notes, see *Helping Hand*)

THE SABBATH RECORDER

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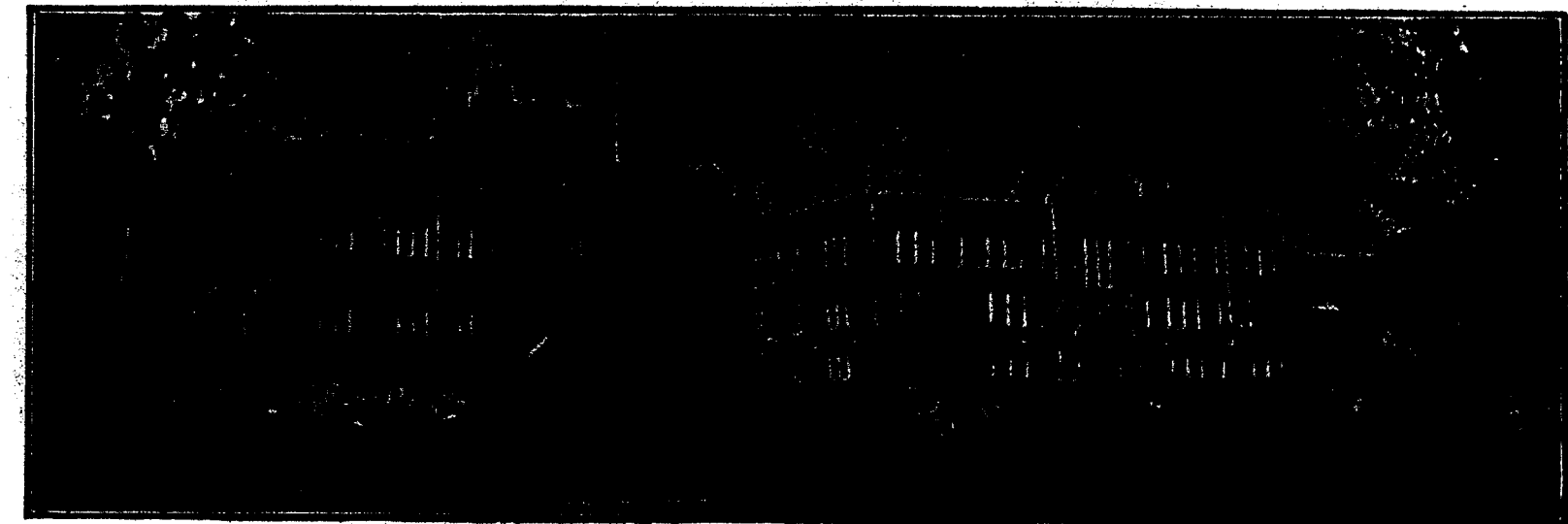
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No. 6

FOUR THINGS

Four things a man must learn to do

If he would make his record true:

To think without confusion clearly;

To love his fellow men sincerely;

To act from honest motives purely;

To trust in God and heaven securely

—Henry van Dyke.

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