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# The Sabbath Recorder

Vol. 111

AUGUST 10, 1931

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.

## Contents

Editorial.—Pentecost.—Sabbath Recorder Fund.—The Religion of a Mystery	
Story Writer.—Prohibition Interests	161-163
The New Psychology, Behaviorism, and Christian Experience—No. II.	163
Program of the Seventh Day Baptist General Conference	166
Missions.—Training for Missions and Evangelism.—Financial Statement of	
New Buildings in Shanghai.—Annual Session of Jamaica Association,	
Jamaica, B. W. I.—Treasurer's Monthly Statement	168-171
Semi-Annual Meeting	171
Woman's Work.—Notice.—Home Training of the Young Child in Sabbath	
Keeping	172
Denominational "Hook-Up"	173
Study Conference on Disarmament	175
Young People's Work.—Who Wrote It?—Nature and the Bible.—Intermedi-	
ate Corner.—Junior Jottings	176
Statement Onward Movement Treasurer, July, 1931	177
Children's Page.—Junior Christian Endeavor.—Our Letter Exchange	179
Tract Society.—Meeting Board of Trustees	181
Observations By the Corresponding Secretary	183
Why I Married a Minister	186
Our Pulpit.—A Declaration of Dependence	187
The Public Doctor in Canada	188
"Chinking"	189
Attention Please!	190
Marriages	190
Deaths	190
Sabbath School Lesson for August 22, 1931	190

# SEVENTH DAY BAPTIST DIRECTORY

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

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

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# The Sabbath Recorder

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PLAINFIELD, N. J., AUGUST 10, 1931

WHOLE No. 4,509

**Pentecost** Some two thousand years ago, while the followers of Jesus were gathered together expectantly, yet not quite knowing in what way would come that for which they were looking, but in the most harmonious personal relationship and in deep prayerful mood, something happened that has completely changed the history of the centuries. The ones who saw and reported to the careful writer, Luke, had no precedents in their experience. What happened was the coming of a "sound as of the rushing of a mighty wind, and it filled all the house where they were sitting." Notice the italics, *as of*. It was not the rushing wind but like it. "There appeared unto them tongues parting asunder, *like as of fire*; and it sat upon each one of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance." But the unique manifestations were not the important things of Pentecost, not the permanent things. The special accompaniments of the Holy Spirit might vanish but the dynamic power was to continue. That day a new fellowship was born that was to make a clean break with Judaism and that was destined to "turn the world upside down." It was a fellowship not to be satisfied with its own pleasure and salvation, but that would find its greatest joy and indeed its very life in sharing itself with others. The question, "What meaneth this?" was to be answered not only in the reply of Peter in his great sermon, but in the evangelism and missionary program that has ever characterized the Church of Jesus Christ. Pentecost was not a period of twenty-four hours; it continued on through Peter and John's ministry in the temple, with Peter on the house top at Joppa and as he brought joy and gladness to the Caesarean Cornelius; it continued as Philip ministered in Samaria and on the desert road near Azotus as he enlightened and baptized the Ethiopian eunuch. The spirit of Pentecost manifested

itself still in the Holy Spirit, laying hands on Barnabas and Saul, and in all of Paul's ministry. Who shall say something of Pentecost does not continue down to our own day?

But we do need new manifestations of the Power. Not in "tongues" and "flame" but in lives made more godly and churches more serviceful. We need as never before, the spirit of missions and of evangelism. In our pages of a recent RECORDER, we had a few "Impressions of the Northfield Retreat" by some of our men who were there. How fine that they could attend and are now on fire with the passion, perhaps as never before, for saving souls. A "release" from the Federal Council is at hand calling attention to the evangelistic appeal and entitled "A New Pentecost."

Let us give the following a careful and prayerful reading.

In times of religious stress and crisis the voice of God is heard speaking in unmistakable terms to those who seek to know and do his will. We believe that such a time is now upon us and that his call must not be disregarded. His message to the souls of men transcends in importance all temporary questions of social or political concern. Religion stands in the relation of cause and effect to all social reform and progress. We therefore urge that the Church put the first thing first. To his disciples Jesus said, in substance, "Power over all personal and social evil comes only through prayer and self-denial." No human strength is adequate for the world's need. Therefore he said, "Tarry ye in Jerusalem until ye be endued with power." Pentecost was the fulfillment of his promise, and the history of the Church proved that his words were true.

At a time when the fires are burning low on the altars of many hearts, and some churches seem to have lost the yearning soul and a passionate devotion, a new Pentecost must fall upon the Church or we are undone. Judgment must begin at the altars of God. The hearts of those who minister there in holy things must be cleansed and their love renewed and their lips touched with a live coal from off God's altar. We long to hear again the old prophetic cry, "Here am I! Lord, send me!" Questioning and disputation which eventuate in nothing and benumb the soul and chill devotion must be laid



aside. Is thy heart as my heart? If it be, give me thy hand. The superlative task of the ministry is to win men and women to the personal experience of Jesus Christ, the Savior of men.

The membership of the Church of God must go out to proclaim the gospel which they have experienced and to show in their lives the fruit of the Spirit.

Christian education must assert itself in the home and Bible school with the birth and growth of Christian experience. The Church grows by spiritual contagion. How can one maintain his own religious life if he does not win somebody to the same blessed experience with every passing month? There are no vital questions in religion which cannot be settled by experience. "If any man will do his will, he shall know of the doctrine." If anyone is not winning others to Christ, let him know that he faces the awful doom of those whom Jesus calls cumberers of the ground.

We are interested in all social questions, but we are fully persuaded that we shall never find real solutions of social problems until we have a far more spiritual conception of life. We must make a new appraisal of values and give ourselves with uncalculating devotion to those things which are supreme. Matters of eternal life and death are at issue. The sins which broke the Savior's heart and sent him to the cross should also break ours. He that would save his life shall lose it, and he that would lose his life for Christ's sake shall save it unto Life Eternal.

**Sabbath Recorder Fund** A project in which Dr. Theodore L. Gardiner, editor *emeritus*, was much interested during the many years of his editorial service to the denomination was the RECORDER Fund. To this he, himself, generously contributed and greatly encouraged others to do so. The purpose of the fund is to make it possible for the RECORDER to go regularly to many who are not financially able to pay for it themselves. This is a most worthy purpose. It would be worth while for every church among us to include an item in its annual budget to provide its own members with the SABBATH RECORDER, members who otherwise would not be able to take it. But, even if this were generally done, there would still be a need for a RECORDER Fund at the office.

The Fund now on hand is practically exhausted and the need of building it up is urgent. Otherwise, there are those who will soon be without the RECORDER, to their great disappointment and loss, who have so greatly benefited by it in the time past. It is hoped that those who so generously responded in days gone by to Doctor Gardi-

ner's appeals will loyally listen to and heed *this* call. Please send your remittance, properly designated, to the SABBATH RECORDER, Plainfield, N. J. Your contributions to this fund will be carefully and judiciously used. We thank you.

**The Religion Of a Mystery Story Writer** About one year ago the writer, together with the superintendent of the Lost Creek High School, drove across a beautiful, short stretch of West Virginia hills to attend the funeral of Mellville Davison Post. Many lovers of good fiction have enjoyed the mystery stories written by this author. They have appeared variously in book form and in magazines. Among his best have been those in which a Virginia judge usually featured unraveling tangled skeins of life and in administering real justice. Many of his stories had to do with local historical incidents, and not infrequently the reader was able to recognize some known fact or provincial character or characteristic.

Not to give publicity, however, to the literary works of the late Mr. Post is this article being written, but to give place to an epitaph written by him for his own tomb. The epitaph was discovered among his papers, quite recently, by his friends as they examined his personal effects. It contains a bit of logic of his keen and carefully thoughtful mind, "harmonizing the theory of evolution and the Christian religion." For many of us there is no longer a demand for harmonizing matters which to us do not appear to conflict. But we are aware that there are many of our readers who with scientifically trained minds are not as easily satisfied as others. For their sakes the epitaph is printed herewith and may stand on its own merits.

The universe toils in some tremendous purpose. Be not disheartened because the understanding of that purpose is denied you. Is not your beloved before you in a world of beauty? How could you have known the creative energies of God had predetermined on such a world and her, when they were lifting the slime life landward out of the old Cambrian seas? If you could not have foreseen, then, these excellencies appearing on the way, how much less can you foresee now the end of that immense endeavor?

Reflect that over aeons, over light years, over ages inconceivably extended, the energies of God, patient and unwearyed, have been shaping the

design of every earthly creature out of the germ of life. And what could you have seen—at any point of this interminable way—in your brief flash of human consciousness, but the rise and fall of the tides, the progression of the seasons, and no change?

Go forward with a high face; the mysterious energies of God labor to some divine perfection.

Multitudes have gone "forward," thank God, to a point of higher faith and achievement than that merely to "harmonize," and have found in the inspiration of God's Word the glory of man, "made in the image of God," destined for heaven, life eternal in Jesus Christ, and for a perfection like unto God. "Be ye therefore perfect," said Jesus, "as your Father in heaven is perfect."

**Prohibition Interests** Many loose statements concerning the failure of prohibition rightly may be laid to wet propaganda. It is said more liquor is used than in pre-prohibition days; that more young men are forming the liquor habit than in the days of the saloon; that more is used by students on the college campus. Concerning the last allegation denials are made by many college and university heads, who bring figures to back their statements. For a denial of the second, one who remembers the saloon days has but to point out some of the common sights and experiences of that time. The case of Chicago may be cited to throw some light on the statement that more liquor is used now than in the days of the open saloon. In the pre-prohibition days brewers' wagons and distillers' trucks blocked traffic daily in Chicago, furnishing the city's 7,000 licensed saloons with wet goods. There were unofficially reported more than 20,000 unlicensed places, and uncounted numbers of bootleggers. Facts like these are overlooked by those urging that more liquor is used now than then, and that the Eighteenth Amendment has created lawlessness.

Of course there is all too much used now and the traffic is all too great. American citizens must be aroused to the peril of the cause. Our citizenship must be challenged more strongly than ever before with the call to loyal obedience. "Government by the people and for the people should inspire intelligent and loyal sentiment. We have thought the fight was won, that victory was ours. We let down. But the fight is still

to be fought. The battle is not won. The hardest and hottest struggle is still ahead. Compared with the conflict ahead, the battles already won for prohibition are but outpost skirmishes.

Plans are on foot, beginning next September and for the succeeding ten months, for allied prohibition forces to hold 1,500 meetings in 252 cities on behalf of the preservation and enforcement of the Eighteenth Amendment. The campaign will be headed by Dr. Daniel A. Poling, intrepid leader of Christian Endeavor forces, who threw out the challenge in 1915 in the slogan, "A Saloonless Nation by 1920." The purpose of the promoters of the campaign is to arouse the whole country to a consciousness that the prohibition situation is at a critical stage. Seventh Day Baptists must be alive to the situation, as they have been in the past, and give this campaign their hearty personal support and co-operation.

## THE NEW PSYCHOLOGY, BEHAVIORISM, AND CHRISTIAN EXPERIENCE

NO. II

THE NEW PSYCHOLOGY AND ITS RELATION TO LIFE

A. G. TANSLEY

"The New Psychology, then, looks upon the human mind as a highly evolved organism, intimately adapted, as regards its most fundamental traits, to the needs of its possessor, built up and elaborated during a long course of evolution in constant relation to those needs, but often showing the most striking want of adaptation and adjustment to the rapidly developed and rapidly changing demands of modern civilized life. Its most fundamental activities are nonrational and largely unconscious activities. The power of conscious reasoning is a later development, playing but a minor part, even in the most highly developed human being, on the surface, so to speak, of the firmly built edifice of instincts, emotions, and desires, which form the main structure of the mental organism. In many cases the apparent importance of rational activity is seen to be illusory, forming as it were a mere cloak for the action of deep-seated instincts and desires."

"The conclusion to which we have come is, then, that the pattern on which the thoughts, emotions, and activities of man are based is the specific response to environment (usually purposive, i. e., serving the needs of the organism) which is characteristic of all living beings. This specific response shows a gradual evolution from the simplest to the most complex organisms."

"But fundamentally the human mind, like that of the animal, remains a complex mechanism for initiating and carrying out specific conations, i. e., for doing things, and its activity can only be comprehended if it be constantly regarded in this way. The specific conations involved are, in the first instance, the same as those of the higher gregarious animals, the instinct mechanisms being largely inherited as such from the pre-human Primates."

The ego instinct which centers round the self; the herd, or group, instinct which centers round our relation to society; and the sex instinct are the three great universal instincts upon which human behavior depends.

There is every reason to believe that changes in the energy of the mind are closely paralleled by correlated changes of physical energy which take place in the cells of the brain.

The complexes, that is, groups of related instincts, that correspond with the three great natural instincts may be regarded as charged with potential psychical energy in a way analogous to that in which chemical substances are charged with potential energy.

"The human mind, then, is an organism, which like all organisms is continuously expressing the life that is in it by the discharge of energy. The form and direction which the discharges take are determined absolutely by the structure of the organism—in the case of the mind by the complexes which are developed as the result of the interaction of the instincts with one another and with the whole mental environment. The discharges themselves continually react upon the complexes which determine them, and upon the mind as a whole."

The attempts at unification represented by systems of philosophy and the belief in

a moral order of the universe have their psychological cause in the strong sense of unity of the self, arising from the firm bonds of the ego instinct.

A visitor to an insane asylum came across an inmate who was riding a hobby horse. The visitor said, "What are you doing?" The inmate replied, "I am riding a hobby." The visitor said, "What is the difference between a hobby and a horse?" The inmate replied, "One can get off a horse, but he cannot get off a hobby." This seems to illustrate an extreme case amounting to insanity, in which an idea is projected into an external object.

If I understand our author, our idea of God is simply a projection of unfolding ethical ideals into an imagined being called God.

It is said that we make unconscious efforts on this principle of projection in order to obtain what is really an illusory mental satisfaction.

A common form of projection is idealization, in which the mind projects an ideal of personality upon some real person. The elements of the ideal personality are, of course, furnished from the idealizer's own mind, who thus pictures what he admires. Sometimes, it is said that a lover falls in love, not with a real woman, but with his ideal woman whose image he has put in the place of the living personality. Sometimes he goes through life contentedly in love with the ideal he still mistakes for a real person.

One motive for this projection of our ideas is an overmastering desire for harmony within ourselves and in the world. Here is found the psychological cause of the attempt of philosophy to unify existence and of the belief in a universal moral order.

In man's primitive state he projects his own ideas upon the forces of nature which he sees all about him, and thus personifies and often deifies them. He does not understand these forces, often conflicting, and so attributes to them the only principles of action with which he is acquainted, namely, the principles of human character and conduct. Thus he creates gods in his own image.

A strong power which concerns man most intimately is his tribe, and this power

he personifies as the tribal god, which god may be an idol or an unseen spirit. When his egoistic actions come into conflict with the commands of the tribal god he feels that he has sinned and deserves punishment. This is his explanation of inner conflicts.

The process of projection was gradually simplified in accordance with the need of unification and finally crystallized into a dualism, a personification of good and evil, and instead of polytheism we have the antithesis of God and the devil.

The internal moral conflict is represented in the mind as caused from without, and direct personal responsibility is escaped.

"Moralists felt that personal responsibility must not be entirely disclaimed or the most powerful motive to right action would be destroyed. Hence arose the doctrine of the possibility of co-operation of the soul with God and its power of resistance to the devil through the grace of God, and the constant injunction to submit the will to the Will of God." The doctrine of original sin was held, the human heart being represented as wicked but redeemed by the power of God. Later we have a further unification. The devil is banished from cosmology, and God is responsible for everything. Evil is only apparent or a means to good.

"The projection of the most diverse human qualities upon God is well illustrated by the different aspects God takes according to human preoccupations. He is the great Creator or the stern Lawgiver, the God of Justice or the God of Mercy, the God of Battles or the God of Love, as different human needs and passions wax and wane. In recent centuries, since Christianity became dominant, he is most universally the God of Love, because the oppressed majority must have consolation, and also because more and more the tender instinct is felt to be the hope of humanity. God always stands for what is felt to be in the interests of humanity.

"So far God is essentially a social God, a concentrated projection of all the qualities useful to the herd in a supreme supernatural personality—the supreme herd leader of humanity, just as the old tribal gods were the tribal leaders. He is the creator of man and of the whole of man's environment.

He gives laws to the herd, fights its battles, protects it from harm, punishes its evil-doers, and rewards the righteous. But with increase of the individual's spiritual autonomy God has another function to perform. The individual demands the right of entering into personal relations with God, no longer through his servants the priests, but directly and intimately. God then becomes the center of the individual's own struggles toward unification, the repository of his highest hopes, the confidant of his deepest troubles. The more intimate the communion, the more frankly and simply the individual 'casts his burden upon the Lord,' the more useful God is to him, and the more real his personal religion. In this relation God is simply the projection of what we have called the ethical self, the highest standard conceived by the individual, and it is then that 'His service is perfect freedom.'"

"Sometimes the God of the herd comes into sharp conflict with the God of the ethical self. There can be no doubt, for instance, that in the Great War the God of the herd demanded unrestricted and self-forgetting service to the country, whether in fighting or in some other national activity. But the personal God of the conscientious objector has emphatically forbidden such service. It cannot be said that the God of the conscientious objector was a false god, because the individual is the only possible judge of his God's commands. Nor can it be said that the herd God was wrong, because the herd alone can be the judge of its God's commands; and the personal God of many devout and sincere individual citizens gave the same command to service."

"Each complex may deny the God of the other, but neither will be right, for each God has complete validity in his own sphere."

God and religion have been a necessity and are still a necessity and will long continue to be. But "it is clear, of course, that religious truth is incommensurate with scientific truth, just as for instance mathematical truth is incommensurate with artistic truth."

"We have seen that idealization, in which the mind projects its own ideal of personality upon a real person, is a common



frailty of the human mind. . . . On the other hand, the faculty of idealism, the ability of the mind to form ideals, is one of its most valuable powers. It may, indeed, be considered the highest faculty of the mind, without which human progress would be impossible. . . ."

"The ideal may be projected upon God, represented as the Will of God, and when it is thus definitely externalized an added feeling of its security is often felt — the treasure is safe in a supernatural sanctuary. The mind, like the Indian juggler, can climb up a rope the end of which it has thrown into the heavens. But the mind may recognize the ideal as its own creation, into the likeness of which it tries to fashion reality."

**PROGRAM OF THE SEVENTH DAY BAPTIST GENERAL CONFERENCE**

To be held at Alfred, N. Y., August 18-23, 1931

"We are laborers together with God."

*Tuesday Forenoon*

YOUNG PEOPLE'S PRE-CONFERENCE PROGRAM

- 8.30 Opening service
- 9.15 Discussion groups:
  1. Co-operation within the local church
  2. Co-operation—young people with young people
  3. Co-operation with the denomination in its program
- 12.30 Fellowship luncheon

*Tuesday Afternoon*

OPENING SERVICE OF THE GENERAL CONFERENCE

- 2.00 Hymn
- Prayer Rev. Arthur E. Main
- Anthem
- Address of Welcome Rev. A. Clyde Ehret
- Response to the Address of Welcome A. Lovelle Burdick
- Music
- President's Address Rev. Willard D. Burdick
- Music
- Report of the corresponding secretary Courtland V. Davis
- Report of the treasurer of the Onward Movement Rev. Harold R. Crandall
- Report of the treasurer of the General Conference James H. Coon
- Report of the Commission Courtland V. Davis
- Formal presentation of the reports of the denominational boards
- Appointment of standing committees
- Adjournment
- 5.00 An hour of fun and fellowship on the campus. In charge of the Young People's Board

*Tuesday Night*

- 7.30 Vesper service
- 8.00 (Building up the Local Church) The Mission of the Church Rev. George B. Shaw
- The Services of the Church Rev. Loyal F. Hurley
- The Church's Local Opportunities Rev. Theodore J. Van Horn

*Wednesday Forenoon*

- Young people's breakfast hour discussion—Local C. E. Work and Plans
- 9.30 Business session of Conference
- 9.45 Program of the Missionary Society Devotions Rev. Loyal F. Hurley
- 10.00 Treasurer's report Mr. S. H. Davis
- 10.15 Report of corresponding secretary Rev. William L. Burdick
- 11.00 Sermon Pres. Boothe C. Davis
- 11.45 Devotional service Rev. Loyal F. Hurley

*Wednesday Afternoon*

- 2.00 Program of the Missionary Society, continued Devotions Rev. Loyal F. Hurley
- 2.15 Our China Mission Rev. J. W. Crofoot
- 2.50 The Challenge of the Home Field
- 3.10 Forum: Seventh Day Baptists and Missions Conducted by Rev. William L. Burdick
- 3.40 Seventh Day Baptists in Co-operation Rev. H. Eugene Davis
- 4.00 Adjournment

*Wednesday Night*

- 7.30 Vesper service
- 8.00 (Building up the Local Church) Church Work for Young People Rev. Carroll L. Hill
- Church Brotherhoods Rev. James L. Skaggs
- Church Work for Women Mrs. A. E. Whitford
- Working Together Prof. J. F. Whitford

*Thursday, August 20*

- 9.30 Conference business session
- 9.45 Program of the American Sabbath Tract Society Corliss F. Randolph, presiding
- Devotional exercises
- 10.00 Reports: Corresponding secretary Rev. Herbert C. Van Horn
- Treasurer Mrs. William M. Stillman
- Business manager L. Harrison North
- Greetings: Dr. Theodore L. Gardiner
- Editor Emeritus of SABBATH RECORDER
- Hymn
- Report: leader in Sabbath Promotion Rev. Ahva J. C. Bond
- President's address Corliss F. Randolph
- 11.30 Inspirational Address Rev. Claude L. Hill

*Afternoon*

- (Program of the American Sabbath Tract Society, continued)
- 2.00 Worship

- 2.15 Address Rev. Ahva J. C. Bond Followed by discussion
- 3.05 Hymn
- 3.10 Address Rev. Herbert C. Van Horn Followed by discussion

- 4.00 Doxology
- Benediction
- Evening*
- 7.30 Vesper service
- 8.00 Program of the Sabbath School Board

- D. Nelson Inglis, presiding
- Presentation of the Work of the Board A. L. Burdick
- Changing Emphasis in Bible School Teaching J. F. Whitford
- Music
- Psychology of Teen-age Teaching H. O. Burdick
- Courses for Leadership Training E. E. Sutton

*Friday Forenoon*

- 9.30 Young people's fellowship breakfast
- Conference business session
- Report of the Memorial Board
- Consideration of the Commission's report
- Report of Finance Committee of the General Conference
- Report of the Committee on Religious Life
- Miscellaneous business
- 11.15 Sermon Rev. Alva L. Davis

*Friday Afternoon*

- 2.00 Program of the Historical Society
- Devotionals
- Report of treasurer
- Address of president
- 3.00 Program of the Education Society
- The Future of the Denominational College Professor D. Nelson Inglis, Milton, Wis.
- Science and Religion Professor Harold O. Burdick Alfred, N. Y.
- Why Maintain and Support a Seventh Day Baptist School of Theology? Rev. Claude L. Hill, Farina, Ill.

*Friday Night*

- 7.30 Vesper service
- 8.00 Sermon Rev. Henry N. Jordan
- Prayer and conference meeting led by Rev. Henry N. Jordan

*Sabbath Morning*

- 9.00 Communion service, conducted by Rev. Harold R. Crandall
- Rev. L. A. Wing
- 10.30 Sabbath morning worship (in the church) in charge of Rev. A. Clyde Ehret
- Sermon Rev. H. Eugene Davis
- Sabbath morning worship (in Alumni Hall)
- Sermon Rev. Hurley S. Warren
- Junior worship service (in parish house) Conducted by Mrs. Walter L. Greene

*Sabbath Afternoon*

- 2.00 Program of the Young People's Board

- Address Rev. Carroll L. Hill
- Reports of the discussion groups
- Worship services

*Sabbath Night*

- 7.30 Organ recital Prof. A. Neil Annas
- 8.00 Program of the Woman's Board Address Mrs. H. Eugene Davis
- A missionary drama
- Ladies of the Little Genesee Church

*Sunday Forenoon*

- 9.30 Conference business session
- Report of Committee on Obituaries
- Report of Committee to Consider and Recommend a Plan and Method of Holding Title to and Maintaining the Seventh Day Baptist Building
- Report of standing committees
- 11.15 Sermon Rev. Lewis C. Sheafe

*Sunday Afternoon*

- 2.00 Addresses
- The Christian in Civic Affairs Prof. J. Nelson Norwood
- Interdenominational Work Rev. S. Duane Ogden
- Christian Education for Church Leadership President Paul E. Titsworth
- Sunday Night*

- 7.30 Vesper service
- 8.00 Sermon Rev. Claude L. Hill
- Remarks by the newly elected president of the General Conference
- Adjournment

GENERAL INFORMATION

W. H. Bassett, chairman of the Commissary Committee, makes the following announcement: Three meals will be served each day of Conference, beginning with breakfast on Tuesday morning, August 18th, and closing with supper on Sunday evening, August 23d, in the college gymnasium.

All meals will be served on the cafeteria plan. Breakfast from 7.00 a. m. to 8.30 Dinner from 12.15 p. m. to 1.30 Supper from 5.30 p. m. to 7.00

CHAIRMEN OF CONFERENCE COMMITTEES

- General . . . . . Fritjof Hildebrand
- Commissary . . . . . W. H. Bassett
- Entertainment . . . . . Waldo Titsworth
- Music . . . . . Ray W. Wingate
- Rest room . . . . . Mrs. Nellie Armstrong
- Nursery . . . . . Miss Flora Burdick
- Buildings and grounds . . . . . Robert Armstrong
- Publicity . . . . . De Forest Truman
- Decoration . . . . . Mr. and Mrs. Henry Hunting
- Camp sites and parking . . . . . Charles Palmer
- Transportation . . . . . Clifford Potter

Except when otherwise announced the sessions of Conference will be held in the church. All mail will be delivered from the post office. Call there for your mail.

Through the courtesy of the college, the infirmary will be open to all Conference guests.

WILLARD D. BURDICK,  
President General Conference.  
Rockville, R. I., August 3, 1931.

## MISSIONS

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

### TRAINING FOR MISSIONS AND EVANGELISM

It is apparent that this generation must train itself for mission and evangelistic work if it meets the needs of the critical hour. We have training everywhere else. Men are trained for law, medicine, teaching, preaching, statesmanship, administration, mechanics, farming, and many other things. Even Bible schools, which in methods have been about as far behind as anything, are beginning to see the need of teacher training and are pushing it with more or less vigor. Perhaps missions have been the slowest of all to recognize the need of especial training, but more recently many people have come to feel the necessity in this field, with its colossal tasks and multitudinous problems freighted with human weal or woe.

Many young people and some not so young, wishing to be in the conflict with and for their Master, are asking, "What preparation is needed?" One is sometimes led to believe that successful missionaries and evangelists are born, not made. We acknowledge that artists, musicians, and poets are born. There are those who seem to be able to play almost any instrument without instruction, while others are able to play only after most laborious effort; the former were born musicians, the latter were made musicians. One sometimes wonders if the same is not true in the field of missions and evangelism, and upon due consideration one concludes that it is. Inherited tendencies and natural endowments are to be recognized here as in other fields, but even with those highly endowed with the gifts of a missionary and evangelist, training is of incalculable value.

With those who are longing to fit themselves as missionaries and evangelists, the question as to what direction the training should take is a vital one. All general training can be of great use here. Furthermore,

it is agreed that a missionary should be versed in the history of the Christian Church, for the past throws light on the present and future which can be secured from no other source; that he should be familiar with the history and polity of his own denomination, otherwise he will be working at variance with his co-laborers; that he should know the present world conditions with their political, economic, religious, and racial problems; that he should specialize in the history of missions and worldwide evangelism; that he should inform himself in the principles and spirit of the Christian religion as taught in the Bible; and most needed of all, that he should have a Christian experience resulting in surrender and in love for his Savior and his fellow men. Preparation along these lines is possible and is commended to all young people and any others who would share in the glorious triumph of missions and evangelism.

A new day has arrived in missions. Whether it is better or worse than other days is to be seen. This question is to be decided by those now living. The present may be made the brightest day missions and worldwide evangelism have ever seen, or it may be the darkest. It depends on Christ's followers. The hour has struck. All things are ready. God is waiting. We must act quickly!

### FINANCIAL STATEMENT OF NEW BUILDINGS IN SHANGHAI

As has already been stated, the new school buildings in Shanghai are completed, and last week the financial statement came to hand. It was two weeks too late for the annual report; but as many people will be interested in the statement, it seems best to publish it in this department, and it is given below. In regard to the financial statement Mr. Crofoot says, "I enclose herewith the final reports of the building funds with which I have been so much concerned for the past two years. I suppose you will wish to publish these summaries in the RECORDER. I should give credit to Doctor Crandall for the form in which they appear, for I took advantage of her good nature and the fact that she was confined to her room with a broken ankle to get her

to work on the accounts for me, as well as with me. You will note that there are five accounts reported, one of which is in taels—the girls' building account. Though the "Recorder Press" does not have the sign for taels in its equipment, it can use the word without difficulty, I think. Perhaps I should explain that the reason for keeping that account in taels was to save on exchange, as the banks when changing gold to Mexican charge for exchange twice; gold dollars to taels, and taels to Mexican."

J. W. CROFOOT,  
In account with  
"BOYS' AND JOINT BUILDING" ACCOUNT, SHANGHAI  
*Mexican Dollars*  
Dr.

To receipts:	
S. H. D. \$10,000 G. ....	\$23,850.93
Contributions, '29 .....	171.38
Bank interest, '29 .....	169.70
Bank interest, '30 .....	63.97
Girls' School paid on Da-zang land ...	3,000.00
Battle Creek S. S. ....	97.62
Transfer Ts. savings account (Ts. 668.84) .....	928.94
Girls' share of joint building .....	10,211.88
Local funds .....	(Ts. 1,296.40)
From Ts. account .....	( 5,331.16)
Balance from girls' Ts. balance .....	( 724.99)
\$10,211.88 is .....	Ts. 7,352.55
	\$38,494.42

By expenditures:	
Blue prints .....	\$ 1.70
Building plans .....	105.50
Building license .....	77.73
Contract (Ts. 23,574)	
Piles ... ( 75) .....	32,873.03
Car fares .....	13.90
Locks and extra wiring .....	43.57
Plumbers .....	101.18
Lights and paint (Ts. 47.78) .....	66.36
Extra to contractor, (Ts. 1,245.02) ...	1,729.20
Transfer to boys' equipment .....	2,836.81
Balance .....	645.44
	\$38,494.42

E. & O. E. Total cost boys' building .....

J. W. CROFOOT,  
In account with  
JOINT EQUIPMENT ACCOUNT, SHANGHAI  
*Mexican Dollars*  
Dr.

To receipts:	
Contributions .....	\$ 566.32
Old buildings, etc., sold .....	1,547.30
	\$ 2,113.62

By expenditures:	
Lamps .....	\$ 34.00
Seats in auditorium .....	1,500.00
Laboratory equipment .....	168.00
Laboratory furniture .....	41.00
Auditorium furniture .....	76.24
Car fares .....	2.15
Transfer to boys' equipment fund ...	292.23
	\$ 2,113.62

E. & O. E.  
J. W. CROFOOT,  
In account with  
BOYS' EQUIPMENT FUND, SHANGHAI  
*Mexican Dollars*  
Dr.

To receipts:	
Transfer from joint equipment fund ..	\$ 292.23
Transfer from boys' building account ..	2,836.81
	\$ 3,129.04

By expenditures:	
Seats with desks .....	\$ 1,967.00
Beds .....	488.50
Water installation .....	223.80
Boiler .....	70.00
Desk and table .....	29.00
Ball court .....	94.50
Small hardware .....	2.42
Extra plumbing .....	7.95
Lamps .....	13.33
Extra to contractor, May 31 .....	94.62
Light and water fixtures (Ts. 28) ...	38.89
Wire screening .....	21.91
Extra equipment, December account (Ts. 55.53) .....	77.12
	\$ 3,129.04

E. & O. E.  
J. W. CROFOOT,  
In account with  
GIRLS' SCHOOL BUILDING ACCOUNT, SHANGHAI  
Dr.

To receipts:	
S. H. D., \$10,000 G. ....	Ts. 27,189.10
Bank interest .....	141.90
S. D. B. account for old house roof.	3,044.00
Girls' School account on plumbing (\$435.13) .....	313.29
Transferred from local funds (\$1,800.55) .....	1,296.40
	Ts. 31,984.69

By expenditures:	
Building contract .....	Ts. 18,844.00
Extra to contractor .....	1,080.32
Tip to bank coolie .....	1.00
Additional lights .....	67.60
Building license .....	27.54
Taps in basement .....	50.00
Water installation .....	54.70
Building plans (\$120) .....	86.40
Car trips (\$1.50) .....	1.08



Plumbing (\$539.67) .....	388.56
Final extras to contractor (\$205.70) .....	148.10
Share in joint building (\$10,213.89) .....	7,352.55
Transfer to girls' equipment (\$379.04) .....	272.91
Balance .....	3,609.93
	<u>Ts. 31,984.69</u>

E. & O. E.  
Total cost girls' building .....Ts. 20,749.30

J. W. CROFOOT,  
In account with  
GIRLS' EQUIPMENT FUNDS, SHANGHAI  
Mexican Dollars  
Dr.

To receipts:  
Girls' building fund (Ts. 272.91) .....\$379.04

By expenditures:  
Deposit with light company .....\$ 37.33  
Wire screening ..... 87.65  
May 31 to contractor ..... 254.06  
\$379.04

E. & O. E.

### ANNUAL SESSION OF JAMAICA ASSOCIATION, JAMAICA, B. W. I.

In spite of severe rain throughout the island and great depression, we arranged for the annual session of the Jamaica Association, trusting on our Savior's providences. That meeting was an inspired one and met in Kingston, Jamaica. The secretary-treasurer offered her home as a place in which to hold the meetings, but it was found that this home was not sufficient and we had to rent a lodge hall near by, and it was good that we did so, for we had forty-five delegates besides visitors at our public services. At each meeting we had a full house and our people were of one mind, aim, and determination to work for our Master and to stick to the Word of God, also to the rules and doctrines of the Seventh Day Baptist society. Delegates were present from Waterford, Jeffrey's Town, Albion Mountain, Post Road, Kingston, Pear Tree River, Font Hill, and Bower Wood-Bog Walk (two churches united). Grantham was represented by letter.

We held our association June 26-29. The Friday night meeting was conducted by Pastor Mignott, who cited his text from Romans 1:23. His discourse was that sin had made us come short of the glory of

God. The work of the church is to restore in man through the gospel the image and glory of God. In that work every true Christian is a worker together with God. We had selected hymns from our "Gospel in Song," which were cheerfully sung to make our meeting lively. The meeting was concluded with prayer by Brother Willis and Sister Smikle.

We had a full house on Sabbath. Our Sabbath school, led by Brother Stephen Gray, was cheerful. The delegates from the other churches gave an awakening in the school, for they were filled with their lessons. We realize that those folks spent much time in the study of their Sabbath school lessons. We were all very joyous and spent the day the same way, a perfect revival of heart.

Pastor Mignott preached for us on that Sabbath morning. The vesper service (afternoon service) was conducted by Brother Joseph Kelly from the Bog Walk-Bower Wood church, and was closed by a burning prayer and testimony meeting in which the spirit of the Lord was manifest in a very marked way.

On Sunday and Monday were held our business meetings. During part of this program a very profitable discussion on the topic "God's Plan For the Support of His Work," was led by Mrs. Jane Christie, from the Font Hill Church. Another discussion hour was led by Brother Albert Smith of the Kingston Church. Pastor Mignott reported that he had traveled 6,050 miles, baptized 23 Sabbath-keeping Christians, made 2,046 missionary visits, conducted 30 prayer meetings, organized two new churches, raised up one new company, and preached 246 sermons, besides conducting Bible studies in the homes of the people. He had received an average of 5 shillings and 1 penny per week from the association for the year 1930.

At the conclusion of our sessions the delegates went home holding a better grip on serving the Lord and doing his will, and confessing one to another.

Mrs. F. B. BROWN,  
Secretary-Treasurer.

Sabbath Cottage,  
45 Wellington Road,  
Whitfield Penn P. O.,  
17th July, 1931.

### TREASURER'S MONTHLY STATEMENT June 1, 1931 to July 1, 1931

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

<i>Dr.</i>	
Balance on hand June 1, 1931 .....	\$ 958.87
Daytona Sabbath school, debt .....	25.00
J. E. H. Flansburg, foreign missions .....	3.00
1/3 collection at Central Association .....	15.84
Memorial Board, Charity L. Burdick .....	12.66
Church, Utica, Wis. ....	13.59
D. C. Burdick, Bequest.....	247.83
D. C. Burdick farm.....	12.08
E. C. Babcock, Missionary Society .....	224.64
E. K. and F. Burdick .....	177.12
Harriet Burdick .....	2.60
Mary E. Rich Fund .....	34.04
Missionary Society .....	88.99
Penelope R. Harbert .....	39.88
S. P. Potter, Missionary Society .....	22.10
Southampton Parsonage Fund .....	3.35
Susie M. Burdick .....	50.00
Anna M. West .....	25.00
Dr. Palmborg .....	50.00
Gentry Seventh Day Baptist Church .....	5.00
Gentry Christian Endeavor society .....	3.10
Anna W. Crofoot .....	25.00
J. E. H. Flansburg, foreign missions .....	3.00
Loan from Washington Trust, less interest.....	1,992.00
Lydis F. Chace .....	5.00
Lucinda P. Waldo .....	3.00
Onward Movement .....	3,263.60
Rockville Sabbath school .....	10.00
DeRuyter .....	65.00
West Edmeston .....	5.00
Milton .....	25.00
Plainfield Woman's Society, new schools in China .....	25.00
Seventh Day Baptist Christian Endeavor of New England, Jamaica native worker .....	20.00
Mr. and Mrs. E. H. White, debt .....	16.00
Wilma and Ernest White, debt .....	4.00
Milton Junction .....	13.00
First Alfred, Helen A. Titsworth .....	5.00
First Alfred, Susie M. Burdick, debt .....	50.00
North Loup, George Thorngate .....	25.00
Income permanent funds .....	4,350.00
Interest on checking account .....	3.26
Interest on permanent account .....	45.00
	<u>\$11,967.55</u>

<i>Cr.</i>	
Wm. A. Berry, May salary, etc. ....	\$ 30.00
D. Burdett Coon, May salary, etc. ....	189.68
Wm. L. Burdick, May salary, etc. ....	200.73
Wm. L. Burdick, clerk hire .....	33.33
Ellis R. Lewis, May salary .....	125.00
Verney A. Wilson, May salary .....	66.67
R. J. Severance, May salary .....	41.67
Clifford A. Beebe, May salary .....	50.00
W. L. Davis, May salary .....	25.00
John T. Babcock, May salary .....	16.67
E. H. Bottoms, May salary .....	25.00
James H. Hurley, May salary .....	50.00
S. S. Powell, May salary .....	41.67
B. I. Jeffrey, work on Pacific Coast .....	125.00
A. T. Bottoms, May salary .....	25.00
H. Eugene Davis, May salary, children's allowance .....	129.20
Washington Trust Company, China draft .....	400.00
Wm. L. Burdick, traveling expenses .....	125.00
Washington Trust Company, China draft .....	112.50
Washington Trust Company, China draft .....	125.00
Boys' School .....	\$125.00
Girls' School .....	37.50
S. M. Burdick, salary .....	150.00
Anna M. West, salary .....	175.00
Grace I. Crandall, salary .....	150.00
George Thorngate, salary .....	400.00
Rosa W. Palmborg, salary .....	130.00
	<u>1,167.50</u>

Harold R. Crandall, Dr. Palmborg contribution .....
 20.00 || Bank of Milton, Dep. Dr. Crandall's account.. | 50.00 |
| Treasurer's expenses ..... | 35.00 |

Total disbursements for month .....
 \$ 3,084.62 || Balance on hand July 1, 1931 ..... | 8,882.93 |

\$11,967.55

E. & O. E.

S.-H. DAVIS,  
Treasurer.

### SEMI-ANNUAL MEETING

The semi-annual meeting of the Michigan and Ohio churches was held at Jackson Center, Ohio, May 29 and 30. Interesting and helpful addresses were given and enjoyed. The devotional services and music were all fine. J. D. Jones welcomed the people and Rev. J. J. Scott made a fitting response. Other ministers present were Rev. William M. Simpson, Rev. Robert W. Wing, Rev. J. C. Branch, and Ralph Brooks. A program for the Young People's Board was conducted by Rev. William M. Simpson, who also preached the Sabbath morning sermon. The young people on Sunday morning had a fellowship meal together.

The fall meeting will be held with the White Cloud Seventh Day Baptist Church, Harry Branch, president, with Mrs. Nettie Fowler, secretary - treasurer. Offerings taken amounted to \$7.22. The following resolutions were passed:

*Resolved*, That we of the Michigan and Ohio Seventh Day Baptist churches hereby express our appreciation of Rev. Lely D. Seager's long and useful service in the gospel ministry, and that we rejoice that he could come back to the Jackson Center Church, where he began his pastoral work, and that we are grateful to our heavenly Father that he has so nearly recovered from his recent illness, and that we pray for God's blessing upon his later years.

*Resolved*, That we commend to our boys and girls the summer camp near White Cloud.

*Resolved*, That we thank the Jackson Center people for their cordial hospitality and their thoughtful care of us during our visit to this semi-annual meeting.

(Report made up from minutes submitted by Miss Dorothy Jane Lawhead, secretary.)

Soberly and with clear eyes believe in your own time and place. There is not, there never has been a better time or a better place to live in. Only with this belief can you believe in hope.—Phillips Brooks.

## WOMAN'S WORK

MRS. ALBERTA DAVIS BATSON  
Contributing Editor

### NOTICE

The following essay is the prize winning essay of the Central Association in the contest staged by the Woman's Board in the various associations. Three associations responded to the call of the board and some very splendid essays were written. The prize essays from the other associations and perhaps some of the other ones will follow later. We wish to commend all who took part in this contest for their loyal support and splendid papers. The following paper was written by Sadie K. Whitford of Adams Center, N. Y.

### HOME TRAINING OF THE YOUNG CHILD IN SABBATH KEEPING

BY SADIE K. WHITFORD

It is hardly practical to make any hard and fast rules for the training of young children in Sabbath keeping, just as it is no longer considered practical to make such rules for training children in any other direction. In these days most of us are aware that each child must be treated individually, and according to his temperament, his age, his environment, his ability to assimilate instructions, etc. However, one may venture to make some general suggestions, recommend some courses that have proved helpful, and offer as the surest expedient of all—that of a careful and prayerful study of the child to be trained, and a careful and prayerful examination of the parents' methods, and of the example they themselves set before their children.

Wise parents realize that child training must begin with the child's earliest perceptions, therefore Sabbath lessons should begin early. Children who are normally well and strong should be taken to church on the Sabbath while still babies; even a baby feels the church atmosphere, becomes accustomed to it, and, in time, responds to it, if taken regularly to church. When he is old enough to walk if he becomes restless

he may be given something to hold in his hands—a small toy of a sort that appeals to him, that is of soft material, and that makes no noise to disturb others; let it be a "Sabbath toy," that is, one that he does not have during the week, and so is not already tired of. As the child grows older the idea that some favorite doll or animal toy would like to go to church, too, may be used to advantage.

When the Sabbath school age is reached the parents should keep in touch with the child's teacher, and supplement her work in every way possible—giving any preparation for the lesson that will be helpful, reading to the child the little story papers which are brought home, and drawing from the lessons they are designed to teach. One of the early verses to teach and emphasize at home should be, "Remember the Sabbath day to keep it holy." Other verses relating to the Sabbath may be taught from time to time, as the child's ability to learn them develops.

Make the Sabbath a happy day, a family day too, as in many families this is the only day that they may all be together. Brighten the meals with some favorite but easily prepared dishes; most of these may be prepared the day before, leaving mother more time to be with the family; it is a good plan, also, to train the children to help mother out with her necessary work on the Sabbath as well as other days. After breakfast and prayers, gather the family around the piano for a few hymns and favorite old songs; the young children will enjoy this and soon learn to sing with the rest. Then father or one of the older children may help the young children to learn their Sabbath school verses—the older members of the family having prepared their lessons Friday evening, or during the week.

When lessons are learned, and all are clean and neatly dressed, the family starts for church and Sabbath school. Please note that right here is found the keynote to Sabbath training—the *family* starts for church—not mother and one or two children, not just the children going to Sabbath school—but *the family* starts for church and Sabbath school. Example has always more weight than precept; and this is especially true in the matter of church

## DENOMINATIONAL "HOOK-UP"

BRITISH WEST INDIES

A letter from Brother Victor L. Taylor tells how the foundations of the Albion Mountain Church were laid thirty years ago, to the exact date of this writing, July 28. The church has suffered many vicissitudes, its growth being interrupted often "by many devices of Satan." "God hath wrought immensely for us as a church in and among this people." Some property—small allotment of land—has been acquired, and a small building is being erected by the sacrificial giving and labor of the members. "The structure is capable of seating between 175 and 200 people, and already a few necessary utensils, such as lights, stools, etc." have been donated. In the fear of the Lord these good people are carrying on, and the writer of the letter quotes, "When the poor and needy seek water and there is none, and their tongue faileth for thirst I the Lord will hear them; I the God of Israel will not forsake them." . . . "I will open rivers in high places, and fountains in the midst of the valleys." For many years a Bible school has been maintained for the training of the young people.

In spite of financial depression and loss of crops the people of this church are going forward courageously, doing the best they can.

EDITOR.

FROM THE BROOKFIELD COURIER

Pastor and Mrs. H. L. Polan and family called on Mr. and Mrs. Vivan Burton and Miss Iva Burton at Oswego, Friday, on their way to Adams Center to attend the ordination of deacons and deaconesses the following day. They returned Sunday morning in time to attend the Rogers reunion at the fair grounds.

Mr. and Mrs. Charles Rogers and daughter Ethel of Plainfield, N. J., also Mr. Truman Rogers of California, spent a day last week at the home of Mr. Card. This was the former home of Mr. Rogers some fifty years ago and much pleasure was given in renewing old scenes and familiar places along Beaver Creek and Mount Hunger in the town of Sangerfield. The house has been well kept up, and of special interest was the old brick fireplace

attendance; if father and mother never go to Sabbath school, there surely will come a time when the children will wonder (and often rebel) at being the only ones who "have to go," as they probably will express it. If it is really a pleasure for the older members of the household to attend Sabbath services, that pleasure will readily communicate itself to the children.

After dinner would be a good time to read the various story papers brought home from Sabbath school. Father or mother should also have planned some special music, or a Bible game, or some helpful story book to be read to all. The older children too will find pleasure in helping the younger ones with these things, thus giving father and mother more leisure to read and rest. Sometimes in the springtime the family may go for a bird walk or a wildflower hunt after dinner; other seasons may suggest walks and drives of interest to all the family.

It is well to remember that the children need fresh air and exercise on the Sabbath as well as other days, and when walks or drives for the entire family may not be indulged in, the children should be allowed to play quiet games in their own grounds; usually it is not advisable to bring in other children for Sabbath day play, nor to allow the children of the family to go elsewhere to play; however, the good judgment of the parents should be drawn upon to settle such points. Occasionally a simple picnic supper on porch or back lawn or even at some quiet spot which is not too long a drive from home, may close a happy day. The child's bedtime story on the Sabbath may be a Bible story or one which emphasizes the peace and holiness and happiness of the Sabbath day.

In all of these suggested plans young children may take an active part, and in so doing receive happy impressions of the Sabbath that time could never erase from memory. Such Sabbath memories have helped many a boy and girl grown to manhood and womanhood to keep Sabbath ideals and practices high and holy, and have imprinted on their hearts for all time the feeling that the Sabbath is indeed the

"Day of all the week the best,  
Emblem of eternal rest."



in the cellar which is in almost perfect condition.

Leonardsville.—Rev. Erlo E. Sutton, director of religious education of our denomination, will speak at our church on Friday night, August 7. All who are interested in Bible school work are invited to be present. A union service will be held at our church at Leonardsville, Sabbath day, August 8 at eleven o'clock, and Mr. Sutton will speak then, too.

Our union Sabbath school picnic with West Edmeston and Leonardsville will be held at Will Palmer's on August 9.

#### *Dr. Whitford in the British Isles*

When we got to London, yesterday, we were pleased to find a couple of copies of the *Courier* awaiting us; and today the copy of July 8 came.

Early in June, Mrs. Whitford and I went over to Plainfield, N. J., to see him whom the readers of the *Courier* know as "Old Timer." I told him that we were going to do two things this summer, go to Europe and go to the Brookfield Fair. Of the two, he would prefer the Brookfield Fair.

I did attend the agricultural fair in Edinburgh. There were forty-nine thousand paid admissions that day I attended. There were some fine horses but no cattle; for the sheep and cattle were all detained away on account of the prevalence of the hoof and mouth disease. At this fair I caught a glimpse of the Prince of Wales. On another day in Edinburgh we saw from the windows of our hotel the King and Queen drive by; and this morning in London we saw the ceremony of changing the guard at Buckingham Palace. These bits of royal display are very novel to good republicans like us.

The *Courier's* publisher will be interested to know that this afternoon, not a half hour's ride from London, we saw several hundred deer, some of them with very large branching antlers.

Some times here in making hay, farmers use a machine that has burning coals and the heated air is blown over the grass which passes through the machine, an electric fan being used; and thus hay is made in twenty minutes, rain or shine.

In Scotland we went as far north as fifty-eight degrees north latitude, and there caught a glimpse of Skibo Castle, where Mrs. Andrew Carnegie usually comes summers. The day we were so far north was near the summer solstice, and at noon the sun was within nine degrees of the zenith. It was not dark till after eleven o'clock at night. The other remarkable sight that I have seen was Fingal's Cave.

We have had delightful visits in four homes in Great Britain.

The cathedrals are even more interesting than I had expected; and we have spent considerable time in them.

We found the site of the old Whitford house in Edinburgh, where doubtless my ancestors lived. See Sir Walter Scott's "The Abbot," Vol. 1, chapter XVIII.

Yours truly,  
EDWARD E. WHITFORD,

48 Kensington Court,  
London, July 17, 1931.

—*Courier*.

#### FROM THE ALFRED SUN

Professor and Mrs. C. R. Clawson returned home last Wednesday, after spending four weeks in Plainfield, N. J.

Dr. and Mrs. LaVerne Bassett and little daughter of Dunellen, N. J., are guests of his uncle and aunt, Mr. and Mrs. W. H. Bassett.

Second Alfred Church Notes. — The Vacation Religious Day School will close next Sabbath day, with a demonstration of the work done for the past three weeks. In spite of the fact that several of the boys and girls are out on account of measles, it is hoped that the program may be carried out successfully.

The service will be at eleven o'clock Sabbath morning.

Sabbath school at 12:15.

#### PLAINFIELD, N. J.

Mr. and Mrs. Clarence S. Daggett of Washington, D. C., their daughter Jean and Mrs. Daggett's sister, Miss Mildred Quinn, stopped off in Plainfield recently en route home from an auto trip to Canada, and spent a few hours with Mr. Daggett's boyhood friend, Harry North. Mr. Daggett had learned of Mr. North's ad-

dress through a RECORDER which his mother had sent him from Dodge Center, Minn., several years ago.

Mr. and Mrs. Wm. Stillman have returned home from a few weeks in the Adirondacks.

Mrs. Paul Whitford and children, Roger and Joan, are spending their vacation with Mrs. Whitford's father and mother, Mr. and Mrs. John Cottrell, Rangeley, Maine. Mr. Whitford will join them soon.

#### STUDY CONFERENCE ON DISARMAMENT

In view of the conferences recently held by the President with Secretary of State Stimson, Ambassador Hugh Gibson, Senator Dwight W. Morrow and others, with the view of formulating the policy to be pursued by the United States at the forthcoming World Conference on Disarmament, to be held at Geneva early next year, sixty-six officials and members of thirty-eight national organizations, in a statement addressed to President Hoover, urged the government of the United States to exert every influence at its command to insure the success of the Geneva parley.

It was further recommended that the Washington administration give serious consideration to the principle of budgetary limitation as one of the steps to be taken in effecting a drastic reduction of the world's armaments.

The policies which the United States is asked to consider in connection with the forthcoming Disarmament Conference, include the following:

"Acceptance of the principle of budgetary limitation, including all expenditures on land, sea, and air forces as a whole, and on *material* (ships, guns, aircraft, etc.) of each force separately;

"Proposals for a drastic cut in total expenditure, such as ten per cent a year for five years; and continued advocacy of direct limitation and reduction of the weapons of land warfare, which are not so limited in the Draft Treaty;

"Proposals for further direct reduction of naval armaments, including the abolition of submarines and of all surface war vessels over ten thousand tons and the reduction in aircraft carrier tonnage;

"Prohibition of the preparation for and use of poison gas and bacteriological methods of warfare;

"Acceptance of the establishment of a Permanent Disarmament Commission to watch over the execution of the treaty."

Intensive study preceded this statement. Making it clear that they were speaking not in behalf of their organizations the individuals signing today's pronouncement unite in urging "the United States to formulate a policy setting forth what steps we would be prepared to take to preserve the peace in case of a threatened violation of the Kellogg Pact." "We believe," it was added, "that the first step toward making the pact more effective would be to provide by treaty agreement for conference with the other powers."

It was also urged that the Washington administration appoint the strongest possible delegation to the General Disarmament Conference composed of civilians, with at least one outstanding statesman not officially connected with the government. Ratification of the World Court protocols before the opening of the General Disarmament Conference was called for.

The preamble to the "Statement of Objectives and Program" describes the forthcoming Conference as "the most important crisis in world history since Versailles."

"The disarmament of Germany," it is stated, "was imposed by the Treaty of Versailles as the first step toward a general reduction and limitation of armaments. The preamble to Part V of the peace treaties, including the Treaty of Berlin between the United States and Germany, and the letter of Clemenceau to the German delegation, written June 16, 1919, on behalf of the Allied and Associated Powers, contain a moral, if not a legal obligation to disarmament. The General Disarmament Conference has been called for February, 1932, to carry out this obligation to which the United States, as well as all members of the League of Nations, is committed."

The Kellogg-Briand Peace Pact is looked to by the officials of these national organizations as paving the way for a drastic reduction of land, naval, and air armaments, and not mere limitation at existing levels. "This pact," the signatories go on to say, "logically calls for immediate steps toward general disarmament and requires nations to put the same reliance for security in their peace treaties that they have hitherto put in military alliances and armaments."

—James G. McDonald, Chairman.

## YOUNG PEOPLE'S WORK

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

### WHO WROTE IT?

We have on hand for this department an unsigned paper entitled "By What Test Shall I Measure Friendship?" If the author will send me his name, I shall be glad to publish the paper. C. A. B.

### NATURE AND THE BIBLE

Christian Endeavor Topic for Sabbath Day,  
August 22, 1931

#### DAILY READINGS

Sunday—Orderliness (Eccl. 3: 1-8)  
Monday—Influence of the Word (Matt. 13: 1-9, 18-23)  
Tuesday—Silent influence (Matt. 13: 33)  
Wednesday—Lesson from a plowman (Luke 9: 57-62)  
Thursday—No spiritual discernment (Luke 12: 54-57)  
Friday—A new birth (John 3: 1-12)  
Sabbath Day—Bible truths based on nature (Gal. 6: 7-9; John 15: 1-8)

#### NATURE AND THE BIBLE

BY HAROLD SUTTON

God created the world and all that is in it for man's benefit.

It seems to me that we will all reap what we sow, whether it be good or evil. Whatever we do, there comes a time when, sooner or later, it is found out.

There is a season for everything. There is also a season for us, and what we do in this season determines our reward in our heavenly home. We had better do our best in this season and great will be our reward in heaven.

Jesus spake in parables saying, "Behold a sower went forth to sow. Some seeds fell by the wayside, and the fowls of the air devoured them. Some fell on stony ground and they did not grow because they had no deepness of earth. Some fell in good ground, and brought forth fruit, some an hundred fold, some sixty fold, some thirty fold."

Jesus draws the lesson of God's loving care from his care of the grass and the

lilies. (Matthew 6: 28-34.) He has made provision for all, just as he has for the flowers.

(Matthew 7: 24-27.) We should be sure that we are building our lives on a foundation that will stand the strain of disaster. Our riches will not. Pleasure will not. Only the Christ life will.

Our lives are likened to that of a tree. The gardener removes what hinders growth, keeps us clean, that we may attain the best results.

Fruit is borne only as the branch is connected with the root. The Christ life is attained only as we keep up vital connection (through prayer and meditation) with Christ.

Christ likens us to a vine. He says, "I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing" (John 15: 5).

(Proverbs 6: 6.) The ant is both wise and industrious. The fellow that spends all he makes and does not think of the future, will come to grief. Be provident.

God attends to the minutest detail—even the coloring on a butterfly's wing. He knows every leaf on every tree. There is no detail in our life which he does not know and care for.

God is love. His rich provision, even for the smallest of his creatures, proves this. But Jesus revealed it absolutely in his teachings and his life.

Everything grows according to its nature—trees, insects, animals. But does man? No. His nature is to reproduce the divine image (Genesis 1:26) and he has failed.

God is interested in training men's character. The world is a schoolroom and nature is matter with which he bids us work. What are we doing with it?

*Berea, W. Va.*

### INTERMEDIATE CORNER

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

Sabbath Day, August 22, 1931

#### DAILY READINGS

Sunday—Earning power from God (Gen. 24: 35)  
Monday—Temporal blessing follows spiritual (1 Kings 3: 6-14)

Tuesday—God rewards generosity (Mal. 3: 10)  
Wednesday—Selfish spending (Eccl. 5: 13)  
Thursday—Love's gift (Matt. 26: 7, 8)  
Friday—Give according to ability (Acts 11: 29)  
Sabbath Day—Topic: Earning and spending money (1 Tim. 6: 17-19)

#### EARNING AND SPENDING

A person should learn to earn money before he learns to spend very much. That is no joke. One does not know the value of money until he has earned it. If we learn to spend first, we must spend other people's earnings and we do not know what it cost; it came easy to us and we get a false idea of its cost in time and energy. If thrown on our own resources suddenly, we are unfit to meet the test.

Money is only a symbol. We think it is very substantial but it only represents somebody's time, mental strain, muscular strength given, a means of exchange for somebody else's work. If we do not earn our own money, we are spending some one else's life for our needs and pleasures. Of course parents feel that they are spending their energy in just the way they most want to when they feed, clothe, and educate their children; but the children will not always have their parents, and it is well for them to learn the value of money in terms of time and effort, so that their knowledge of earning will equal their knowledge of spending.

There is much to be learned about spending also, by young and old. Our lesson teaches that the best investments are in good works, good foundation for the future, and eternal life. What we spend for selfish pleasures cannot be of service to us very long at best, but we can spend money so that it will be doing good long after we are gone from this world. Some very well-to-do men have lost all their possessions even in their life time, and have nothing to do with only that which they have invested in Christian colleges, missions, and other institutions that will continue to do good for them through years and years.

### JUNIOR JOTTINGS

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

The following is an original outline used by Mrs. Herbert L. Polan in teaching her juniors at one time "The Sermon on the

Mount." The juniors may also use it in scrap book work.

#### CHAPTER 5

Hymn learned at the same time—"Once On a Mountainside Green and Fair," from "Junior Carols."

The arrangement is according to a house-plan called "The Palace of Happiness" (Blessedness). Old blue prints, model houses, and pictures were also used in the project.

"Poor in spirit" (humble) — foundation or floors  
"Mourn"—bedroom  
"Meek" (teachable)—library  
"Hunger and thirst"—dining room  
"Merciful" (mercy)—entry hall or door  
"Pure"—bathroom  
"Peacemakers" (talk over) — parlor (French work, to talk)  
"Persecuted"—cellar  
"Salt"—insurance papers  
"Light"—electric fixtures  
"Think not"—books on rules  
"Ye have heard, etc."—five law books

#### CHAPTER 6

"Take heed — let not — when ye pray" — telephone or radio  
"Lord's Prayer"—bed  
"Lay not, etc."—strong box  
"No man can serve"—deed of property  
"Take no thought"—"eat"—larder  
"Put on"—linen closet  
"Which of you"—medicine chest  
"Consider the lilies"—flower garden

#### CHAPTER 7

"Judge not"—mirror  
"Seek ye first"—Bible  
"Give not—holy"—Bible  
"Ask, seek, knock"—keys  
"Or what man is there"—treasure chest  
"Therefore all things"—ruler  
"Enter ye in"—gate and front walk  
"Beware of false prophets"—burglar alarm  
"Not every one"—calling card tray  
"Therefore whosoever heareth" — the lot or premises on which the house is built

### STATEMENT ONWARD MOVEMENT TREASURER, JULY, 1931

#### Receipts

Adams Center .....	\$ 5.00	
For debt .....	45.70	
		\$ 50.70
Albion .....		
Alfred, First .....		77.23
Alfred, Second .....		87.60
Andover, 1930-31 .....	\$ 5.00	
	10.00	
		15.00
Attalla .....		



Battle Creek, Gardiner Fund...	8.50	Roanoke .....	1.00
Berlin, 1930-31 .....	30.00	Rockville Christian Endeavor society, special .....	2.00
Boulder .....		Salem .....	16.87
Brookfield, First .....	25.00	Salemville, special .....	
Brookfield, Second .....	\$ 20.50	Scio .....	5.00
Mrs. S. Spooner, Dr. Gardiner Fund .....	2.00	Scott .....	10.00
Kenyon P. Crandall .....	20.00	Shiloh .....	
Miss Eva L. Frair, Dr. Gardiner Fund .....	10.00	Stonefort .....	
		Syracuse .....	
Carlton .....	52.50	Verona, 1930-31 .....	34.05
Chicago .....		Walworth .....	30.00
Denver .....	\$ 28.00	Washington .....	
Sabbath school .....	10.00	Waterford .....	\$ 21.05
Christian Endeavor society ..	4.00	Christian Endeavor society ...	10.00
		Christian Endeavor society special .....	3.00
DeRuyter .....	42.00		
Detroit .....		Wellsville, 1930-31 .....	
Dodge Center .....	1.00	Welton .....	
Edinburg .....	3.25	West Edmeston .....	
Farina, Dr. Gardiner Fund .....	300.00	White Cloud .....	
Fouke .....	5.00	Daytona, Dr. Gardiner Fund .....	
Friendship .....		Summer Sabbath school.....	\$ 10.00
Genesee, First .....	83.06	A. Dickenson, Bonita Springs, Fla. ....	2.00
Gentry .....			
Hammond .....	62.00		12.00
Hartsville .....		Western Association .....	64.50
Hebron, First .....	30.00	Southwestern Association .....	49.54
Hebron, Second .....		Individuals:	
Hopkinton, First .....	\$108.00	Dr. and Mrs. Alfred S. Burdick .....	\$100.00
Christian Endeavor society, special .....	6.00	Dr. Gardiner Fund .....	3.00
		Mrs. O. K. Tillman .....	5.00
Hopkinton, Second .....	114.00	Charles W. Thorngate, special .....	2.00
Independence .....	4.00	Miss Ozina M. Bee .....	2.00
Jackson Center .....	72.21	A friend, Providence .....	2.00
Little Prairie .....	4.70	A friend, Providence, Dr. Gardiner Fund .....	2.00
Los Angeles .....		Mrs. Ruth Threlkeld .....	50.00
Lost Creek .....	35.00	W. H. Tassell, M. D. ....	10.00
Marlboro .....	\$ 35.00	Rev. and Mrs. H. E. Davis, Dr. Gardiner Fund .....	15.00
Dr. Gardiner Fund .....	5.00	Winthrop Davis, Dr. Gardiner Fund .....	1.00
		Mrs. Mary C. White, Sioux City, Iowa .....	10.00
Middle Island .....	40.00		200.00
Milton .....	17.00		\$3,228.45
Milton Junction .....	164.25		
New Auburn .....	17.00		
New York City .....	\$ 60.00		
Dr. Gardiner Fund .....	7.00		
North Loup .....	\$ 8.00		
Carrol Swenson, dimes, special ..	8.00		
Nortonville .....	16.00		
De Ette Coon, for debt .....	2.00		
Pawcatuck .....	\$360.00		
Senior Christian Endeavor society, special .....	7.00		
Junior Christian Endeavor society, special .....	2.00		
Piscataway .....	369.00		
Plainfield .....	662.89		
Portville .....	13.60		
Richburg .....	12.00		
Ritchie, Dr. Gardiner Fund .....	25.00		
Riverside, 1930-31 .....	\$290.00		
Philathea Class .....	5.00		
	295.00		

118 Main Street,  
Westerly, R. I.,  
August 1, 1931.  
HAROLD R. CRANDALL,  
Treasurer.

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I read someone's letter in the RECORDER urging all of us to send one dollar for the Forward Movement and so I am sending mine. I earned it in our garden.

We have thirteen cats, nine of which are kittens. We did have sixteen until a few days ago, when we gave three away. We have promised quite a few of our kittens, so maybe we will not have quite so many after awhile. We had only half as many as you but we thought we had quite a few. We also have one dog, some horses, and some cows.

I drive team on the hay fork for the men. We did have three hired men that stayed here all night, but now we are reduced to one, with two that come in the day during haying.

I am thirteen years old and will be in the eighth grade in September.

The three things I like most are to ride horseback, play the piano, and make rhymes (I guess you couldn't call it poetry). I think it would be nice if all of the children who write letters to the RECORDER would tell how old they are and what their favorite pastimes are, and then we would all feel that we knew each other better, and we could correspond with others whose fun runs in the same line as our own.

With love,

MARGUERITE CARPENTER.

Ashville, N. Y.,  
July 30, 1931.

DEAR MARGUERITE:

Your letter is the first response I have received to James Davis's plea for the missionary debt, but I hope I will receive others soon. Perhaps some have already sent their money directly to Rev. Harold Crandall, Onward Movement treasurer. If so I hope they will write and tell us about it and how they earned their dollar. I sent yours and Jessie's dollars to Mr. Crandall yesterday, explaining why you had sent them.

No, you cannot quite come up to the cat family my brother and I had once upon a time, but you have a pretty good start. I am satisfied with just one cat nowadays, al-

CHILDREN'S PAGE

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

JUNIOR CHRISTIAN ENDEAVOR

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

Topic for Sabbath Day, August 22, 1931

"WE'VE A STORY TO TELL TO THE NATIONS"

(Song)

"THE HOPE OF THE WORLD"

(Picture by Copping)

MARK 5: 19; MATT. 28: 18-20

A MISSIONARY WORSHIP SERVICE

Hymn—"In Christ There Is No East or West."

Scripture—"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." Matthew 28: 19-20.

Hymn—"We've a Story to Tell to the Nations"—verse 1.

The story—The story of Christ's life told by a junior.

Hymn—"We've a Story to Tell to the Nations"—verse 2.

The song—"The Light of the World is Jesus" or "Jesus Loves the Little Children of the World," sung by one or two juniors.

Hymn—"We've a Story to Tell to the Nations"—verse 3.

The message—John 3: 16, read by another junior.

Hymn—"We've a Story to Tell to the Nations"—verse 4.

The Savior—"The Magic Spectacles," taken from "They Love Him Too" (stories to use with Copping's picture, "The Hope of the World," price fifteen cents, from the Missionary Education Movement, 150 Fifth Ave., New York), told by the superintendent, using the picture, "The Hope of the World."

POEM

"If you cannot cross the ocean  
And the foreign lands explore,  
You can find the foreigner nearer,  
You can help him at your door;  
If you cannot speak like angels,  
If you cannot preach like Paul,  
You can tell the love of Jesus,  
You can say he died for all."

though Eleanor is teasing for a little one, and a dog in the bargain.

I used to have to drive team on the hay fork when I was your age, and younger. I used to ride on the hay fork, too, sometimes, but I think that was rather dangerous.

I am sure all your favorite pastimes are very pleasant ones; I like them myself, though writing rhymes is the only one I do these days. You must write some of your rhymes for the RECORDER. I'm sure we would all enjoy reading them.

I think your correspondence plan is very good and I hope many RECORDER children will make good your suggestion.

Your true friend,  
MIZPAH S. GREENE.

DEAR MRS. GREENE:

I like to read the Children's Page. I have never written for it before, but my sister has. My sister was thirteen the twenty-second of June, I was ten the thirtieth of April, and my brother is going to be five the sixth of October.

I am sending in a dollar for the debt. I earned it from the things my sister and I raised and sold from the garden. I will be in the fifth grade next year.

We have one dog and thirteen cats and kittens. We did have sixteen, but we gave three of them away. We have six horses and about sixty cattle.

We go in swimming most every day with two other girls.

With love,  
JESSIE CARPENTER.

Ashville, N. Y.,  
July 30, 1931.

DEAR JESSIE:

I am glad you have followed Marguerite's good example by writing for our page, and I hope now you have started that you will both write often. I thoroughly enjoy all the children's letters.

Your father must be a very busy man with so many horses and cattle to care for. I should think he could keep three men busy most of the time. Your farm must be a very large one. I think a farm is the very finest place for boys and girls, don't you?

I have received a letter from one of our grown-up friends which did me so much

good that I'm going to let you read it, too, so I must stop here and leave room for it.

Your sincere friend,  
MIZPAH S. GREENE.

Mrs. Mizpah Greene,  
Andover, N. Y.

DEAR MRS. GREENE:

Though I am not one of your RECORDER children, unless I may be counted in because of second childhood, I feel like telling you that I enjoy very much the children's letters. I must commend you for the pains you take to make them interesting to all of us. It is indeed a good work you are doing. I think it must be good for you as well as for all of us who read them, for through it you are keeping yourself from becoming old; and that is a blessed thing to be able to do. Especially will it be good for you away along, by and by, when your hair will become whiter than it is now.

It is a good thing for the children who write to you. It may be the means of getting them so much into the habit of writing that some day they will be able to write more than children's letters. It will be a good thing for them to preserve in whatever they may write something of their present simplicity and directness of expression, avoiding a tendency to become bookish. Bless them in their letters and the good lady who is so wisely leading them along.

Cordially yours,  
UNCLE OLIVER.

Milton, Wis.,  
July 24, 1931.

DEAR UNCLE OLIVER:

I cannot tell you how much good your letter has done me. It gives me courage to try harder. Thank you with all my heart.

Sincerely and gratefully yours,  
MIZPAH S. GREENE.

The most beautiful and the rarest thing in the world is a complete human life, unmarred, unified by intelligent purpose and uninterrupted accomplishment, blessed by great talent employed in the worthiest activities, with a deserved fame never dimmed and always growing—*Chief Justice Charles E. Hughes.*

### TRACT SOCIETY—MEETING BOARD OF TRUSTEES

The Board of Trustees of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist Building, Plainfield, N. J., Sunday, July 12, 1931, at 2 o'clock p. m., President Corliss F. Randolph in the chair.

The members present were: Corliss F. Randolph, Wm. C. Hubbard, Alexander W. Vars, Herbert C. Van Horn, Winfred R. Harris, Asa F. Randolph, Mrs. William M. Stillman, Ahva J. C. Bond, Wm. M. Stillman, Jesse G. Burdick, Irving A. Hunting, Courtland V. Davis, Franklin A. Langworthy, Business Manager L. Harrison North.

Visitors present were: Mr. John C. Bond, Miss Dorothy P. Hubbard, Dr. H. Eugene Davis.

The meeting was opened with prayer by Dr. Ahva J. C. Bond.

The minutes of the last regular meeting of June 21, 1931, were read.

Corresponding Secretary Rev. Herbert C. Van Horn presented his regular report which was approved. Supplementing the report, he read a letter from Rev. Willard D. Burdick, president of General Conference, relative to the meeting of the Commission of the General Conference, and inviting the Tract Society to send a representative. It was voted that President Corliss F. Randolph represent the Tract Society at the meetings of the Commission.

#### REPORT OF CORRESPONDING SECRETARY July 12, 1931

Perhaps a brief report will suffice for the period since our last meeting. Work in the office has been attended to including some fifteen pieces of correspondence. A letter from Rev. Willard D. Burdick, President of the General Conference, is presented with this report. Seven hundred fifteen tracts have been sent out, a few requests for SABBATH RECORDERS granted, and one 1930 Year Book sent free to the Lutheran Council, New York City. In connection with the work on the SABBATH RECORDER, letters were sent out to the wives of thirty-four ministers asking for articles, showing some of their experiences as pastors' wives, for publication. The sessions of the Southeastern Association were attended and written up for our RECORDER readers. At this association, your secretary preached a missionary sermon, delivered an address on Home Missions, one on Meaning of the C. E. Emblem to young people, presented the interests

of the Tract Board, besides conducting a devotional period and leading in some of the association song services.

While in West Virginia, before and just following the association at Salem, your secretary visited the churches at Roanoke, Berea, Middle Island, and Lost Creek, speaking in all of them except at Middle Island, where his letter had failed to reach. This makes forty-five churches, and one Sabbath school apart from a church, visited with the board's message since last October. The association at Salem was well attended and interest very good. The congregations addressed in the other churches ranged from forty-two to seventy-six. An assembly of fifty children at Berea in a session of the Vacation Bible School was also addressed.

Your secretary is more than ever convinced of the value and importance of this kind of contact with our churches.

In compliance with the board's instructions of June 21, a communication was addressed to the other boards and societies of the denomination, calling attention to the action taken by the Tract Board in supporting the resolutions and actions of various associations promoting in July a free will offering of our people—to be known as the Theodore L. Gardiner Fund to complete a one hundred per cent budget raised for 1930-31. Also a letter was sent to each church and pastor urging their full and hearty sympathy and cooperation in this matter.

The work of editing the SABBATH RECORDER has been continued, whether in the office or on the field, "Observations" being furnished together with other material, and items of news and other contributions solicited for publication.

The Annual Statement of the Board of Trustees of the American Sabbath Tract Society to the Seventh Day Baptist General Conference has been prepared and is ready when called for. It will be submitted with the favor begged of the privilege, later, of corrections or such other alterations as may be deemed necessary.

Your secretary, also, has prepared a preamble with some resolutions which he wishes to present in connection with this report, or whenever it may be appropriate to do so.

Sincerely yours,  
HERBERT C. VAN HORN,  
Corresponding Secretary.

The leader in Sabbath Promotion, Dr. Ahva J. C. Bond, submitted the following report which was accepted:

#### REPORT OF LEADER IN SABBATH PROMOTION

June twenty-sixth I conducted a Teen-Age Conference at Little Genesee, N. Y. There were present at this conference seventy-five young people, and with them all the pastors of the association. Sabbath morning I preached to a congregation of more than three hundred fifty people.

I have had considerable correspondence during the month in regard to the summer camps now in session or about to open.



I shall leave tomorrow for Boulder, Colo., where I shall open the first camp in the Rockies next Friday evening. I shall conduct a daily chapel exercise and teach a class in the study of the Sabbath. Following this camp and a Teen-Age Conference in the Boulder church, I shall go directly to Camp Lewis where Mrs. Bond and I shall supervise the girls' camp.

I have learned that there are sixteen girls in the Middle Island Camp, and that as many boys have enrolled from one church for the boys' camp as attended from all the West Virginia churches last year.

Faithfully submitted,

A. J. C. BOND,  
Leader in Sabbath Promotion.

Report accepted.

Treasurer Mrs. William M. Stillman presented the regular audited quarterly report for the period ending June 30, 1931.

Report approved.

(Report will be published at a later date.)

Chairman Jesse G. Burdick of the Committee on Distribution of Literature submitted the following report which was approved:

REPORT OF COMMITTEE ON THE DISTRIBUTION  
OF LITERATURE

Your Committee on the Distribution of Literature is reporting—during the month 715 tracts mailed, and 500 assorted back numbers of the SABBATH RECORDER, with 25 copies of the 1931 Sabbath Calendar sent to Rev. D. Burdett Coon, Kingston, Jamaica, B. W. I.

Willing consent has been granted the Tract Board to the use of the historical leaflet of the Piscataway Seventh Day Baptist Church, written by Rev. T. J. Van Horn and published by Mr. Alfred Wilson. There are about 1,000 copies.

Sincerely submitted,

JESSE G. BURDICK,  
Per W. R. H.,  
Committee.

July 12, 1931.

Chairman Alexander W. Vars of the Supervisory Committee reported informally.

Business Manager L. Harrison North, submitted for the publishing house the annual report, together with balance sheet as of, and profit and loss statement for period ending, June 30, 1931.

(This report will be printed later in connection with the Annual Report of the Tract Society.)

It was voted that the report be adopted, subject to approval of the auditors.

Treasurer Mrs. William M. Stillman, for the Budget Committee, presented the proposed budget for the Conference year 1931-1932.

Report adopted.

Dr. A. J. C. Bond presented the program of the Tract Society to be offered at the General Conference, Thursday, August 20, 1931.

PROGRAM OF THE AMERICAN SABBATH TRACT  
SOCIETY, THURSDAY, AUGUST 20, 1931

Annual Session of The General Conference

Morning

- 9.45 Devotional Exercises  
10.00 Reports:  
Corresponding Secretary  
Rev. Herbert C. Van Horn  
Treasurer Mrs. William M. Stillman  
Business Manager L. Harrison North  
Greetings Dr. Theodore L. Gardiner,  
Editor Emeritus of SABBATH RECORDER  
Hymn  
Report Rev. Ahva J. C. Bond  
Leader in Sabbath Promotion  
President's Address Corliss F. Randolph  
11.30 Inspirational Address Rev. Claude L. Hill

Afternoon

- 2.00 Worship  
2.15 Address Rev. Ahva J. C. Bond  
Followed by discussion  
3.05 Hymn  
3.10 Address Rev. Herbert C. Van Horn  
Followed by discussion  
4.00 Doxology  
Benediction

Report of Program Committee adopted.

Dr. H. Eugene Davis reported relative to the translation of two tracts by David Sung, financial provision for which was partially supplied by the American Sabbath Tract Society.

Corresponding Secretary Rev. Herbert C. Van Horn presented the Annual Report of the American Sabbath Tract Society for the year ending June 30, 1931.

Report adopted.

Leader in Sabbath Promotion, Dr. A. J. C. Bond, presented his annual report for the year ending June 30, 1931.

Report adopted.

Treasurer Mrs. William M. Stillman presented her regular audited annual report.

The report was adopted.

(This report will be published in the Year Book.)

It was voted that the annual reports presented at this meeting constitute the report of the board to the next General Conference.

Reading of minutes.

Adjournment.

WINFRED R. HARRIS,  
Secretary.

OBSERVATIONS BY THE CORRESPONDING  
SECRETARY

REV. HERBERT C. VAN HORN

*He Thought He Knew.*—The ticket had been bought to St. Louis. Last words had been spoken to son-chauffeur. Then *Baltimore and Ohio* No. 1 roared in. The corresponding secretary thought he knew just where the train would stop. He had not listened to the call of the train-crier or paid any attention to his instructions, for the secretary thought he knew — he had taken this train a few times before. Acting on his presumed knowledge because of former experiences, he took his stand far up the platform. But experience, as valuable as it is, does not always teach enough, perhaps sometimes even the wrong lesson. Car after car whizzed by until the last one stopped half its length past the passenger to be. Boarding this car, he traveled practically the length of the train to find the reservation on No. 15. Dunellen, four miles away, was being entered ere the secretary finally got his seat. But he thought he knew.

Isn't that just like life? With one or two experiences we think we know. Sometimes we think we know it all. We will not ask anybody; we think we know. Too much occupied, perhaps, to listen to advice or seek information from those whose business it is to know and direct, we make ourselves unnecessary trouble, possibly involving inconvenience and loss because we *think* we know. Nor is it enough to reflect, as in this case, that no damage was done or serious trouble resulted. Many experiences are not of such inconsequence. One may think he knows where the deep hole is or just how strong is the current, but get beyond his depth and drown. One may think he knows the "game," take a chance and

lose all. One may think he knows life and that religion, personal salvation in Jesus Christ is not necessary. He fails to heed the overtures of the gospel—to his final ruin and loss.

It is good to know. But one should be *sure* he knows, which is different.

*An Upper Berth.*—We talk about "climbing," and having the "upper seat," but when it comes to climbing into an upper berth of a Pullman it is an operation uncomfortable and possibly embarrassing. Even a "reservation" is not always a reservation, as the corresponding secretary discovered, recently, buying his ticket from Clarksburg, W. Va., for home, and claiming what had been promised over the 'phone. But it was train time, with No. 18 just ready to pull out, with "all aboard" just called. But the last "lower" had been sold—and it was all in the day's work, so why worry? A full program had been carried out, and what would a little inconvenience amount to anyway? After all an "upper" is not so bad. But should one be out for the pleasure of it, he better do as the philosophic Mr. Dooley of an earlier generation suggested—stick a cinder in his eye, throw a five dollar bill out of the window, and climb onto the top shelf in the closet for the night. But at that the "upper" is far ahead of the seat in a day coach where one must either sit up all night or curl himself up northeast by southwest and wish for day.

*Along the "B. and O."* — The corresponding secretary awoke, gasping for breath and nearly strangled with gas and coal smoke. He realized at once where he was and what was the matter. He was in the tunnel region of West Virginia, and looking at the time he could guess at the locality. Directly the city of Pennsboro was recognized as we passed out of another long tunnel. On this line of railway, between Grafton and Parkersburg there are twenty-three tunnels. On a hot day or night with windows open through this section, the traveler emerges with a color that would easily identify him with a large portion of the southern population. Doctor Sheafe of Washington, D. C., told us at Salem, last

Conference, of the little girl who for the first time saw him, her first Negro, and that he finally overcame her shyness, coming up behind him, putting her finger in her mouth and dabbing at his hand to see if the black would rub off. We liked the doctor all the better for telling the story. This tunnel and railroad deposit rubs off—though with difficulty.

The *Baltimore and Ohio* from Washington to Parkersburg, we understand, follows the early survey, and is a really wonderful piece of engineering, creeping up mountain sides in long winding grades, crossing roaring streams, and piercing the many hills. If the road is ever electrified, it will be easily the most popular route between New York and Chicago. Hasten the day. The line passes through Salem, where one of our fine colleges is located, making it easy for the many New Jersey young people and others from the East to get back and forth to school.

The most scenic and for this reason interesting part of this trip, so far, was passed through during the night. We are now traveling through the southwestern part of Ohio. Corn is looking fine, grain crops are harvested, and hay is being cut and put up. The large, well tilled corn fields look good to one reared in the West.

And now these observations must be put in an envelope and mailed back from our next stop, Vincennes, Ind., in time, if possible, for the RECORDER of August 3.

[The above "Observations" came too late for last week's RECORDER.]

*Choosing a College.*—It is probably a little late for any observation now to influence one in his choice of a school to attend next year. But it may encourage those who have decided on the small, denominational school. Much is being said, these days, in favor of the large universities and publicly maintained schools. There is no doubt such schools have many distinct advantages to offer. But there are some very important things to be urged in favor of the smaller schools, especially, if maintained as denominational institutions.

Education is a part of life. Life is "meeting people in such an understanding way that souls live together." The more

spirits get together, in touch with others, the bigger and fuller and richer lives become. The Christian college, the smaller institution, affords larger opportunity for the group to have a common understanding of fundamental issues, "fertile soil for kindred spirits." Opportunity is there for souls to blossom and grow, touched in personal ways by teachers, leaders, and fellow students.

Also there is in such schools opportunity for usefulness, for real helping. That is a part of life. Talents used are talents developed. In the large institutions, fewer people are called to places of responsibility, and as a result talents shrivel up and are lost. Self development comes by self giving, by self sacrifice. I know "self sacrifice" is not a term people like, these days. But it is as true today as when Jesus called attention to the fact, "unless a seed die it abideth alone." We save our lives by losing them in service to others. He who spoke so truthfully, always urged that if one would be truly great he should become the servant of all. The following argument is applicable to any religious group as well as to Seventh Day Baptists. Will not people in general have a right to mistrust one who fails the group to which he belongs? The very fact that our schools are small and very much need us is indeed all the more reason we should be loyal. Moreover, the finest and richest agent of development in life is a firm grasp on the Christian religion. This important element our colleges should furnish, and I believe for the most part they do.

*Southwestern Arkansas.*—On the *Sunshine Special* the secretary found a comfortable night, after a few hours of waiting in the heat of St. Louis. During the night showers were passed through that cooled the atmosphere so that on alighting at Texarkana the morning air was most refreshing. The Red River was about the first thing recognized as to the geography of the country after daylight came. From then on there was evidence of plenty of rain, and the corn and the cotton were looking fine.

The smiling face of Pastor Rolla J. Severance was discovered just as the secretary landed at the top of the stairs in the depot.

After greetings, a few errands looked after, the Whippet comfortably brought us to Fouke, the parsonage, and a delightful breakfast which told the traveler he was in the land of melons and peaches. Um-m-m.

Soon, we were busy folding leaflets and distributing them among the stores and garages of the place, and a little later, personally leaving them at the doors and in the hands of the people of the community. A genial huckster generously offered to distribute many of them in the sections he was about to visit in his rounds of produce collecting. The meetings were already brought to the attention of the people of Fouke by posters put up in several store windows—posters on which a picture of the "evangelist" was conspicuous. It was gratifying, not because the picture was displayed, but because of the evidence of the care and thought which had been given to the preparation for these meetings.

The thermometer registers pretty high in the shade today, but one is comforted by the philosophy of the optimist who reported he had a job in Honolulu. When his friend pointed out that it got to be one hundred ten in the shade in the country, he came back with, "Well, I won't be working in the shade all the time."

A family of Pierces are found here who were parishioners of the writer's in his first pastorate at Farnam, Neb., more than thirty years ago. What a long-suffering group the Farnam folks were. It seemed good to meet with these staunch supporters of the church after so many years. One of the best things about it is to find them still standing by the pastor and loyally supporting the church. Other people already have been met. One service at the church is not enough in a series of special meetings for one to pass "observation" upon. We are hopeful for the meetings.

*Avocations.* — Webster's *International Dictionary* defines avocation as "that which calls one away from one's regular employment or vocation." One's avocation might easily become one's hobby, and it is said everyone ought to have a hobby. A "side line" differs from an avocation or hobby in that its motive is not so much pleasure to be derived as that by means of it one's salary or income would be augmented. A side

line might be desirable or it might not. Preachers ought to have an avocation, perhaps even better a hobby. Perhaps it might become a "side line," but it at least is a question whether it should be or not. A minister should not be forced to supplement his salary with outside activity. In these days, with the need of religious work so great as it is, one should have support from the church adequate to the needs of his family and fully worthy of the work he is engaged in. "The laborer is worthy of his hire."

But the pastor, of all men, needs the relaxation offered by the right kind of avocation or hobby. It will rest his mind, relieve his tension, lengthen the reach of his influence, and prepare him in every way for his regular task. One's taste or one's location may determine his avocation. It may be the study of trees or birds, or the collection of butterflies, or of postage stamps. One chap is making a large collection of post-marks. A successful carriage maker of an earlier generation became, from an avocation, nationally known and very comfortably "well to do" as a producer of dahlias. One minister and his wife have become the breeders of fine canary birds, selling them successfully to the wholesale trade. The writer for his recreation and pleasure turns to the culture of fine gladioli.

The avocation is good. But for a church practically to force its pastor to supplement his meager salary by taking his time and strength from the regular program of the church and Christian task is indefensible. This is too often made necessary because churches have not been trained to stewardship. Members have no adequate conception of or desire for Christian giving. Sometimes the church membership has no idea of what constitutes a minister's work or his responsibilities. Some of the members may feel as one expressed himself years ago to one of our ministers, "no preaching is worth more than three hundred dollars a year." That was in a church where it was expected the pastor would obtain most of his support by farm work. The chief trouble in such a case is the lack of proper appreciation of the meaning of God's call to the gospel ministry and the vastness of the mission of the church of Jesus Christ.



The work of the kingdom of God is large, and the task of promoting is most urgent, while its responsibility lays a burden upon the man of God worthy his whole time and demanding his entire attention.

He needs his hobby or avocation to help keep him mentally and physically fit. May the day be hastened when our churches shall fully realize this and be willing to make whatever sacrifices may be necessary, for an adequate support of its ministry.

### WHY I MARRIED A MINISTER

Why did I marry a minister? I'm not sure that being a minister influenced me either way. First, I married the man. His occupation was of secondary importance. It is true that his ministerial calling has helped to make him what he is. But merely being a minister doesn't make a man a perfect husband. (I must be careful not to instigate a rush for marriageable ministers.)

If my husband had been a ditch digger I would have married him just the same. I believe the man makes the profession, and not vice versa. What really counts is the inner self that is revealed when the purse is flat and the pantry empty—or when some well meaning person tells the young couple how to run the house, plant the garden, or what to give the baby when it gets the colic. It is that kind, affectionate self which enjoys helping others even when the "other" is the wife.

One of the most outstanding advantages of being a minister's wife is the chance for closer companionship. The minister usually has more time at home than the business man. This affords a chance for him to be a real companion to his wife and children.

I believe that ministers, as a rule, are more self-controlled and even-tempered than the ordinary man. Perhaps that is because they feel they must be for the sake of an example, I don't know. The fact remains they are, and that is what counts.

Minister or not, a loving and understanding heart filled with the love of God and the yearning to serve him is the greatest thing a woman can desire of a man. I am glad to say that my observations of

the ministerial group (the few I know) are wholly in accord with this view.

One of the hardest things in a minister's life, and his wife's, is the behind back criticism that eventually reaches his ears through some less cautious member. It hurts to find that one whom you trust and respect is talking about you before you're out of sight. Oh, if the church members could only remember that we too are human beings and subject to the same temptations as they, perhaps they would be slower about broadcasting our faults.

I am thankful for the good people and have found them a majority in the communities I have known.

Last of all, I believe the life of a minister's wife is as happy as she makes it. We should learn to listen and heed the good, and let the slams go in one ear and out the other.

May our motto be, "I'll do what I can the best I can."

### CUT IT DOWN

If you have a thing to say,  
Cut it down!

Something you must write today  
Cut it down!

Let your words be short and few,  
Aim to make them clear and true,  
Monosyllables will do,  
Cut it down!

Do you spend more than you get?  
Cut it down!

Daily get in deeper debt?  
Cut it down!

Do not strive to make a show,  
Settle promptly what you owe,  
Pay your way or do not go,  
Cut it down!

Are you writing to the press?  
Cut it down!

Make it half or even less,  
Cut it down!

Editors like pithy prose,  
Lengthy letters are their foes,  
Take a hint from "One Who Knows,"  
Cut it down!

Have to make a speech tonight?  
Cut it down!

Wish to have it go all right?  
Cut it down!

Do not be a talking bore,  
Better far to listen more,  
Don't monopolize the floor,  
Cut it down!

—Grenville Kleiser,  
in the Christian Observer.

## OUR PULPIT

### A DECLARATION OF DEPENDENCE

REV. AHVA J. C. BOND

(A sermon preached Independence day and communion Sabbath, at Plainfield, N. J.)

SERMON FOR SABBATH, AUGUST 22, 1931

Text—Philippians 2: 4.

### ORDER OF SERVICE

HYMN

LORD'S PRAYER

RESPONSIVE READING

HYMN

SCRIPTURE READING

PRAYER

HYMN

OFFERING

SERMON

HYMN

CLOSING PRAYER

"Not looking each of you to his own things, but each of you also to the things of others."

This is Independence day. One could hardly speak from any pulpit in America today and not make reference to that fact. Every true American citizen is grateful for what the Revolutionary fathers achieved, and is proud of the heritage that has come down to him through the subsequent years of our national history. I count myself among those who are most thankful that they were born in this fair land.

I am not unmindful, however, of the dangers that confront a people who are content to accept inherited privileges, while making no attempt to understand or to assume the accompanying obligations.

There is very great danger today that while lauding the patriots of a former generation we shall fail entirely to understand and appreciate the spirit which moved them,

and the fundamental principles by which their lives were guided.

Washington and his compatriots are honored today because they broke the bands of a tyranny that was both intolerable and un-reasoning. But have we given them full credit for their constructive statesmanship in welding together into a nation the colonies with their narrow patriotisms and petty local loyalties? After all, this was perhaps the more difficult task. And here they demonstrated their loyalty to the principle set forth in our text, and in the theme of the morning.

"Not looking each of you to his own things, but each of you also to the things of others."

This is the viewpoint which Christ's followers should take, and this the spirit which should temper all their loyalties. Edwin Markham has caught the Christian note in the following verses:

"Live and let live!" was the call of the Old—  
The call of the world when the world was cold—  
The call of men when they pulled apart—  
The call of the race with a chill on the heart.

But "Live and help live!" is the cry of the New—  
The cry of the world with the dream shining through—  
The cry of the Brother World rising to birth—  
The cry of the Christ for a Comrade-like earth.

I cannot say whether the "cry of the New," or the "call of the Old," is gaining in our time. I can say, however, and I do say that only the "cry of the New" as defined by Mr. Markham represents the spirit of Jesus Christ. And it is the business of every follower of the Master to manifest that spirit in his life, and to do what he can to bring it to bear upon every life problem and every human relationship. Furthermore, where that spirit is carried in any human heart, there freedom is enjoyed which far exceeds the mere patriot's dream. For that soul is emancipated from the slavery of selfishness and the prison walls of prejudice.

There are political slaveries and physical serfdoms which men cannot tolerate and retain their manhood. But that slavery is more fatal still which shackles the mind and binds the soul. For soul freedom, and for the highest human freedom as well, we

look not to the Declaration of Independence and Valley Forge, but to the Golden Rule and Calvary, of which the former are but dim reflections. Perhaps I can make clear what I mean by this larger soul-freedom by two illustrations.

Strange as it may seem to many of you, up until a year or so ago Bishop Lawrence of Massachusetts took his whisky. I suppose in doing so he felt he was exercising that freedom which was the inherent right of every man. To give it up would have been to forsake a cherished right. But the good old bishop has given it up. He seems to have experienced a sudden awakening. He has a new sense of his responsibility toward others on this very important question. And the strangest thing about it all is that he feels a personal freedom in giving up for the sake of others his accustomed practice, a freedom which he never felt while standing upon his personal rights in the matter. I say this is the strangest thing about it all. It is strange only to those who have not experienced the same thing as they have caught the spirit of Christ and have let it work through them to destroy some cherished prejudice.

A more recent example of this soul-emancipation is found in the experience of Rev. Roger T. Nooe of Nashville, Tenn. Dr. Nooe, a born southerner, tells of the sense of release and emancipation that came to him in a recent interracial conference when he sat down to dinner for the first time in his life with colored men and women.

Human prejudice in whatever field it is exercised—national, racial, or whatever—is destructive of human welfare and is the cause of strife and pain and suffering and sorrow. But its most destructive blight falls upon the one who carries the prejudice. And this is the besetting sin of many lives—the sin that hinders our usefulness and destroys our happiness.

Ramsay MacDonald, the premier of Great Britain, said the other day that the United States of America is the greatest nation in the world. What is our response to that gracious remark? Shall we glibly ask why he was so long finding that out? Shall we not rather find the good in our sister nation across the sea, and acknowledg-

ing her greatness, rejoice in it? This is the Christian way among individuals, and also among nations, and races, and groups. It is Christ's way. Let us seek his mind and catch his spirit, and be sure that we are in step with him. Such an experience is in harmony with the highest patriotism, and will free us from a nationalism which is pagan, and a racial prejudice which is fatal to the highest welfare of the soul.

Today we sit at table with the Lord Christ. In that holy and compassionate presence shall we not surrender our sin of pride and prejudice, and then rise up to go forth with him in love and holy joy, "not looking each of you to his own things, but each of you also to the things of others."

### THE PUBLIC DOCTOR IN CANADA

"Twenty rural communities in Saskatchewan, Canada, levy taxes of \$7 to \$10 per family to engage the services of full time physicians at annual salaries ranging from \$3,000 to \$5,000. Both physicians and communities participating regard the system favorably."

The above is from a summary of the study entitled *The Municipal Doctor in Rural Saskatchewan*, made under the auspices of the Committee on the Costs of Medical Care, Washington, D. C., by C. Rufus Rorem. (Abstract of Publication No. 11, 1931.) The purpose of the study was to examine the "municipal doctor system" which prevails in Saskatchewan and to point out what appear to be its advantages and disadvantages, in the hope of making a contribution to the solution of the serious problem caused by the lack of medical service in many rural sections of the United States.

In the province of Saskatchewan, each "rural municipality" is eighteen miles square and contains nine townships. It is a unit which in some respects resembles the county in the United States. The rural municipality of Sarnia led the way in 1921 by employing a full-time practitioner. Since then nineteen others have adopted the plan. These municipalities have an average population of 1,800. "In addition to the twenty municipalities employing full time physicians in 1930,

twelve others make grants of \$1,500 or less as inducement to physicians to practice in the communities and as remuneration for services as public health officers and for the care of indigent persons"

The physicians employed on full time had practiced on an average twenty years at the time of the study. The scope of medical care given is that of the general practitioner; it does not include major surgery or many types of minor surgery. About one half of the doctors perform tonsillectomies. Office calls are free to residents who pay the taxes. In some communities there are low fees, such as \$2 for home visits in case of illness, \$5 for the reduction of a fracture, \$7 for obstetrical service.

The median salary of the physicians employed on a full time basis is \$4,000. In general, the physicians state that their incomes are larger under the public system than they would be in a private practice in the same localities. This is explained by some on the ground that they are not "good collectors." They also believe that they are doing more work under the public system than they would in private practice. Opposition to the plan has come mainly from nonresident land owners, and from private physicians in the localities or in adjacent areas. There are private physicians, however, who say that the system may be the only one that will assure medical service to rural areas. No community that has adopted the plan has discontinued it.

—*Information Service Federal Council of the Churches of Christ in America.*

### "CHINKING"

BY MRS. FERN B. MAXSON

Please get your Bible and read Isaiah 58, then read again verse 12b, "and thou shalt be called, The repairer of the breach."

I wonder how many of you are familiar with the word "chinking"? Someway I have always thought of it as belonging with the little old sod shanty. And, also, I usually connect that word with Geo. B. Shaw. Maybe he used it as the subject of a sermon. I wonder.

Anyway as a child of three I remember

living in the old "soddie" with its dirt floor, which mother used to mop. It was always cool in summer and warm in winter. I remember the prairie fire which passed our house; the wash-out in the canyon where we played, my brother and I; the only-partly-ripe watermelons which were too long in arriving at the pig pen (and the old leather belt which ordinarily was used as a belt)—but perhaps these memories have little to do with the subject. I have always felt a bit of pride when I say, "I used to live in a sod house," and I have just a little sympathy for those who have never had that privilege of contact with Mother Earth.

The chinking, as I remember it, was the dirt used to fill the chinks between the slabs of sod laid up brick fashion. I like the sound of the word "chinking." The cracks must be filled to keep out the cold winds and dust of summer, so common to our Nebraska prairies. It is just so in life. "And thou shalt be called, The repairer of the breach."

I have often thought of those who are called on to fill some emergency, to do some last minute job that no one else seems to want to do, or to do substituting, as being compared to chinking. And I'm not sure but that is a real art. There are many such instances when the Sabbath school teacher is absent, the telephone operator is ill and the assistant must take her place, when extra help is needed at invoicing time or during the sale—all these and more. There is always someone who responds to the call for relief, someone in everyday life must be the chinking. "And thou shalt be called, The repairer of the breach."

In Isaiah 106: 23 we read that, "Moses . . . stood in the breach" to turn away God's wrath; "and thou shalt be called, The repairer of the breach."

There are two situations in the existence of each person for which there is no substitute—birth and death. The thought might be suggested that salvation is also a personal matter. The choice is individual—no one can make it for us—yet 2 Timothy 2: 5 tells us that Christ came to be our mediator, that which connects us with eternity, the chinking, if you please, that fills the breach and keeps out the



sins of doubt and fear. "And thou shalt be called, The repairer of the breach."

Now you may be wondering what practical application is to be made. Just this: A long time ago God gave to the world the Sabbath, the seventh day of the week, so we are told in the Bible in the story of creation, in the Decalogue, and in the gospel messages—a day of worship and rest from the daily cares of life. Later someone without divine authority tried, with a great degree of success so far as the world goes, to change that day from the seventh to the first. From among those who refused to accept the change have come Seventh Day Baptists. A breach has been made.

God has given us a chance to restore the Sabbath truth to the millions of misguided with the use of our Bibles and tracts and consecrated Sabbath keepers. We are a small people but nothing is impossible with God's help.

The last message W. G. Rood left with us was, "Remember the next great reform will be the Sabbath reform." It is a divine commission. "And thou shalt be called, The repairer of the breach."

North Loup, Neb.

**ATTENTION PLEASE!**  
NUMBER FOUR  
THE LAST CALL!

Do not forget that on Thursday, August 20, following the afternoon session of the Conference, a fellowship luncheon will be served in the parish house at the expense of the seminary for all who have ever studied theology at Alfred, including wives and husbands. Those who are planning to be present are earnestly urged to let the writer know at the very earliest practicable day for reasons that cannot but be appreciated. Those who read this notice are cordially requested to pass the invitation on.

ARTHUR E. MAIN.

IS FORD'S THEATRE IN WASHINGTON STILL STANDING?

The old Ford's theatre in which Abraham Lincoln was assassinated is still standing and is the property of the government, which has used it as a storehouse.

**MARRIAGES**

SAYRE-BABCOCK. — At the home of the bride's parents, Mr. and Mrs. M. J. Babcock, Albion, Wis., July 22, 1931, by the groom's father, Rev. C. S. Sayre, Mr. Maurice C. Sayre and Miss Dorothy E. Babcock, both of Albion, Wis.

**DEATHS**

ROBBINS. — Mrs. Emma (Bosard) Robbins was born in Independence, N. Y., September 6, 1851, and died at the home of her brother, Charles Bosard, in Angelica, N. Y., July 25, 1931.

Mrs. Emma Robbins was daughter of William and Sarah (Stillman) Bosard and the most of her life has been spent in Independence and Andover, where she has been loved and respected for her kindly helpfulness and integrity of character. She was ever ready to respond to calls of need and service when health and strength would permit.

In April, 1894, she was married to Clark Robbins and they soon came to Andover to make their home. Mr. Robbins died in 1912. In the winter of 1930-31 she went to live in the home of her brother, Charles Bosard, at Angelica, where she remained until called to the life beyond. She is survived by her brother and some cousins of whom mention may be made, of Rev. M. G. Stillman, Milton, Wis., Owen Stillman of Friendship, N. Y., Alpheus Stillman of Independence, Lovonia Holcomb of Cedar Falls, Iowa, and Rosellus Stillman, Ames, Iowa.

She was a faithful member of the Seventh Day Baptist Church of Andover and was associated with the Ladies' Aid society of the church, with the local W. C. T. U., the Women's Relief Corps, and Rebekah Lodge.

Farewell services were held in the Andover Seventh Day Baptist church, July 27, 1931, conducted by her pastor, W. L. Greene. Interment in Hillside Cemetery, Andover.

W. L. G.

**Sabbath School Lesson VIII.—August 22, 1931**

A GOSPEL FOR ALL MEN.—Acts 10: 1—11: 18; 1 Corinthians 1: 23-25.

Golden Text: "There is no distinction between Jew and Greek: for the same Lord is Lord of all, and is rich unto all that call upon him." Romans 10: 12.

DAILY READINGS

- August 16—A Gospel for All Men. Acts 11: 5-18.
- August 17—Peter's Vision. Acts 10: 9-16.
- August 18—The Responsive Heart. Acts 10: 24-33.
- August 19—Gentiles Received. Acts 10: 34-48.
- August 20—The Universal Kingdom. Psalm 72: 1-10.
- August 21—Salvation for All. Romans 10: 11-21.
- August 22—The Righteous Judge. Isaiah 11: 1-5.

(For Lesson Notes, see *Helping Hand*)

COURAGE

Last night the wind with icy breath  
Came sweeping down the trail;  
We shivered and drew near the fire  
With each blast of the gale.  
  
This morning when I stepped outside  
To view my violet beds,  
A dozen purple beauties  
Held up their brave young heads.  
  
I've asked the dears to be my guests  
At luncheon and at tea;  
I'm hoping that their presence here  
May courage bring to me.

—Catherine Marshall,  
In *Presbyterian Advance*.

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<i>The captives enquire of fasting.</i>	<b>ZECHARIAH 7, 8.</b>
12 And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD:	8 ¶ And the word of the LORD came unto Zech-a-ri'ah, saying, 9 Thus speaketh the LORD of hosts, saying, Execute true judgment, and shew mercy and compassions every man to his brother:

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## SPECIAL NOTICES

The Seventh Day Baptist Missionary Society will be glad to receive contributions for the work in Pangoengsen, Java. Send remittances to the treasurer, S. H. Davis, Westfry, R. I.

The First Seventh Day Baptist Church of Syracuse, N. Y., holds regular Sabbath services in the Auditorium, first floor, of the Y. M. C. A. Building, 334 Montgomery St. Bible study at 2.30 p. m. followed by preaching service. For information concerning weekly prayer meeting held in various homes, call Pastor William Clayton, 1427 W. Colvin Street, Phone Warren 4270-J. The church clerk is Mrs. Edith Cross Spaid, 240 Nottingham Road. Phone James 3082-W. A cordial welcome to all services.

The Seventh Day Baptist Church of New York City holds services at the Judson Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors.

The Seventh Day Baptist Church of Chicago holds regular Sabbath services in Hall 601, Capitol Building (formerly Masonic Temple), corner of State and Randolph Streets, at 2 o'clock. Everybody welcome. August E. Johansen, Pastor, 6316 Ellis Ave., Chicago, Ill.

The Seventh Day Baptist Church of Los Angeles, Calif., holds its regular Sabbath services in its house of worship, located one-half of a block east of South Broadway (previously Moneta Avenue), on Forty-second Street. Sabbath school at 10 a. m., preaching at 11 a. m. Everybody welcome. Rev. Geo. W. Hills, Pastor, 264 W. Forty-second Street.

Riverside, California, Seventh Day Baptist Church holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible school. Christian Endeavor, Sabbath afternoon, 3 o'clock. Prayer meeting Friday evening. All services in church, corner Fourteenth and Lemon Streets. Gerald D. Hargis, Pastor. Parsonage 4415 Lemon Street.

The Minneapolis Seventh Day Baptist Sabbath school meets each Sabbath. Visitors in the Twin Cities and Robbinsdale are cordially invited to meet with us. Phone Miss Evelyn Schuh, Secretary, Hyland 1650.

The Detroit Seventh Day Baptist Church meets every Sabbath day at 10 a. m. on Wood Avenue, one-half block west of Van Dyke in the village of Center Line. Elder J. J. Scott, 6692 Fischer Avenue, and R. L. Brooks, 11435 Sanford Avenue, Detroit, associate pastors.

The Seventh Day Baptist Church of Battle Creek, Mich., holds regular services of worship with sermon each Sabbath at 11 a. m. in its house of worship on the corner of Washington Avenue and Aldrich Street. Sabbath school precedes the church service. Prayer meeting at 7.30 Wednesday evening. William M. Simpson, Pastor, 619 North Avenue, R. F. D. 3, Box 39-A. Telephone 2-1946.

The Seventh Day Baptist Church of White Cloud, Mich., holds regular preaching services and Sabbath school, each Sabbath, beginning at 11 a. m. Christian Endeavor and prayer meeting each Friday evening at 7.30. Visitors are welcome.

The Denver, Colo., Seventh Day Baptist Church holds regular services at Eleventh and Kalamath Streets as follows: Sabbath school at 2 p. m., church service at 3 p. m., Christian Endeavor meeting at 4.30 p. m. Rev. Ralph H. Coon, Pastor.

The Daytona Beach, Florida, Sabbath keepers meet during the winter season at some public meeting place and in the summer at the several homes. A cordial welcome is extended to all. Services at 10 a. m. Mail addressed to 436 Fairview Court, or local telephone 233-J, will secure further information. Rev. Elizabeth F. Randolph, Pastor.

The Mill Yard Seventh Day Baptist Church of London holds a regular Sabbath service at 3 p. m., at Argyle Hall, 105 Seven Sisters' Road, Holloway, N. 7. Strangers and visiting brethren are cordially invited to attend these services.

## THE SABBATH RECORDER

THEODORE L. GARDINER, D. D.,  
Editor Emeritus

REV. H. C. VAN HORN, M. A., Acting Editor

L. H. NORTH, Business Manager

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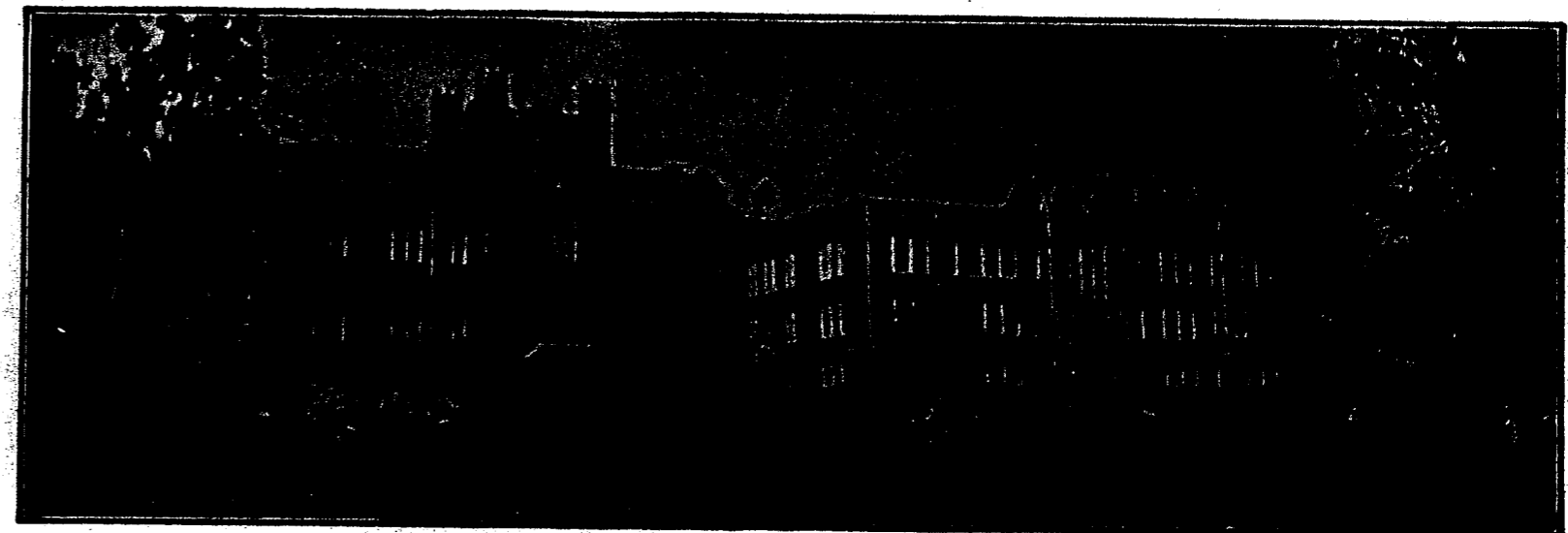
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# The Sabbath Recorder

Vol. 111

AUGUST 17, 1931

No. 7

Speak thou the truth; let others fence  
And trim the words for pay.  
In pleasant sunshine of pretence  
Let others bask their day.

Be true to every inmost thought,  
And as thy thought thy speech.  
What thou hast not by suffering bought,  
Presume thou not to teach.

—Alford.

## Contents

Editorial.—Price of the Recorder.—Shall We Dare?—Home Education....	193-196
Southwestern Association .....	196
Observations by the Corresponding Secretary .....	201
Denominational "Hook-Up" .....	202
Missions.—Measured by Unselfishness.—The Nevius Method—Self-Supporting Missions.—Letters from British Guiana.—Letter from Miss West.—Minutes of Missionary Board Meetings.—Monthly Statement.....	203-209
Education Society's Page.—The New Psychology, Behaviorism, and Christian Experience .....	211
Woman's Work.—Notice.—Home Training of the Young Child in Sabbath Keeping.—Reports of Women's Societies .....	213-216
Young People's Work.—What Does the Bible Say About Missions?—Intermediate Corner.—Junior Jottings .....	217
Children's Page.—God's Helpers—The Trees.—Our Letter Exchange .....	219
Our Pulpit.—Woman a Co-Worker With God .....	221-223
Marriages .....	224
Sabbath School Lesson for August 29, 1931 .....	224