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The Sabbath Recorder

Vol. 111

AUGUST 24, 1931

No. 8

Lord, lay some soul upon my heart
And love that soul through me
And may I nobly do my part
To win that soul for thee.

"Go and tell"—2 Kings 7: 9

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EDITORIAL

IS THE HOLY SPIRIT DEAD?

A gifted preacher of a sister denomination once startled a fellow minister by saying of one of their contemporaries, "His trouble is that he believes that the Holy Ghost is dead. He died at the close of the Westminster Assembly after the Confession of Faith and the Catechisms had been completed." Many denominations, apparently, have reached a similar period. The Calvinists stick closely to the pronouncements of Calvin, and dare not go beyond. Lutherans cannot be persuaded to go beyond what Luther thought and declared. Great and shining as were the lights of Calvin and Luther, much light has been shed since their days.

Jesus promised that when the Holy Spirit came he would guide into all truth. Is it to be believed that that light was all shown on the coming at Pentecost? Or has been confined to any particular and limited period? Rather, the work was continuous, and his power is effective today. The writer has recently preached two sermons in which the work of the Holy Spirit has been emphasized. Never in the history of the Church has it had more or better organization than now. Never was there so much beautiful machinery. But what is the value of machinery without the power to operate it? It is almost commonplace to say the Church lacks spiritual power. Perhaps it need not be said, for the truth of the statement is so apparent.

We are concerned, and rightly so, about budgets and buildings, endowments and organization. We have not been deeply impressed with lack of spiritual power, although sometimes we have been vaguely conscious of it. We need money. There is no question about that, and this the writer has been urging through the pages of the RECORDER and from platform and pulpit in

the effort to help raise the united budget in full. But much as money is needed, money alone will not convert the world. We become alarmed when we do not raise more than half enough for the needs of our work. We ought to be more alarmed than we are. But we should be equally or more alarmed and concerned when we realize that the Holy Spirit is not at work, in any marked degree, in our midst. The disciples were not detained at Jerusalem to raise budgets or manufacture machinery, but in the little upper room they remained, praying and waiting for the coming of the Holy Spirit according to the promise.

When this is published Seventh Day Baptists will be assembled at General Conference. Many reports will have been made, budgets assembled, and perhaps passed upon, plans will be in the making for another year's work. This is right. But, oh, that the people will not neglect the "upper room," and that they will be claiming the promise of the Holy Spirit! It is not a time to be discouraged. Fewness of numbers and meagerness of resources need not too much depress. When those of the captivity were returned to Jerusalem and the temple repairs were delayed, and workers were few and discouraged, the word of the Lord came to Zechariah the prophet to assure Zerubbabel, "It is not by might nor by power but by my spirit saith the Lord of Hosts." In these days of feverish haste and waste with emphasis upon irrelevant things, there is a great need of this message. Do we believe in the Holy Spirit? Does he still live and do we give him a chance in our lives, or do we "quench the Spirit" and go choking along in our own strength and without his power? He is indeed alive and is able to regenerate dead souls, lead them into truth and life, and quicken the Church and bless the world.

Now Conference Is Past When these words are read, our Conference of 1931 will be a matter of history. The Conference year is already two months past. Reports have been made. All funds have been turned in. Writing thus and before the last news is at hand, one cannot say how much we have to rejoice in, how much to be sorry for. As for the former we may be sure there is much. For the latter, no matter how well one has done—there is always cause for regret.

Many of our readers have not been able this year to attend Conference. We hold that readers of the SABBATH RECORDER are the backbone of the denomination. They are the well informed and generous supporters of every good cause. Effort will be made to give careful reports, and as full as practicable, of Conference matters. The call of the RECORDER at this hour is to our own people. It is a clear call to loyalty and advance. Let all the people stand steadfastly and courageously by the work represented by General Conference.

Let them prove their loyalty and devotion more fully than ever before. No matter how much was raised last year on the budget—in the regular way or through the Gardiner Fund—the time and need is here to continue to pay on our pledges and make our offerings. Every treasurer in the denomination should practice sending in every cent in his hands, belonging to the Onward Movement work — at the first of every month—be it much or little. Why can't the church official understand that and do it? Why will church treasurers sometimes refuse to do what they are instructed by their local constituents to do?

Boards are at work. The Commission is at work. Committees are at work. Churches are at work. There is a responsibility upon all of us, individually and collectively. Let us by faithful, consecrated, sustained, adequate effort go forward and earn the right to "rejoice and be exceeding glad for great is your reward which is in heaven."

"Be of Good Cheer" "Be of good cheer, I have overcome the world."

It is told—

On a late day in November a man came down the steps of his house discouraged, dreading to go to business. From the

street a voice called out, "Hello, neighbor; a great day." How little a cheery greeting or a smile costs, and what possibilities for good.

The man looked, observed that the sun was shining, and that there were flowers in the gardens along the street. "Yes," he answered. He straightened his shoulders, walked down to the corner, and said to the boy who shines his shoes, "It's a great day." The boy said, "Sure."

The man entered his office and said to his stenographer, "It's a great day." She looked up and smiled. He went to lunch, then back to the office, later home, where he said to his wife, "It's been a great day. Things I thought were against me have opened wonderfully." Her face beamed with happiness.

How much a word of encouragement relieves our burdens. Business men need it. Working men need it. The home keeper, working at the kitchen sink, constantly at the daily grind, needs it. We all—whoever we are—need it to inspire and sustain. Those who are passing through vales of tears—sorrow and hardship, experiences that break the heart and bewilder the soul—may be encouraged and helped to a victorious life, if given a word of encouragement at the right time. "Be of good courage, I have overcome the world," is the assurance of one who never failed to say or to do the right thing at the right time.

AMONG THE WEST VIRGINIA HILLS

BY EDITOR EMERITUS

Of course the RECORDER readers would hardly expect the Editor *Emeritus* to linger long among the beautiful hills of the "Mountain State" without writing something for the SABBATH RECORDER. One can scarcely go amiss in finding a good place for such a work, no matter whether he looks for one in or about Salem or Lost Creek. I know of no better place than this—the front porch of my daughter's home on the hillside not far from Lost Creek, W. Va. There is something about the rugged scenery here that has a specially quieting and restful effect. This I have found to be true on many a return from the long journeys to attend the various associations.

One cannot be long among these scenes without meeting evidences of the love the young people have for the wonderful world about them.

My sixteen years of home-life here as preacher and teacher have enthroned these hills in my heart forever. One cannot dwell very long among the young people of West Virginia without catching the spirit of love for the hills which is always in evidence here. The music of their songs will ring in my ears while life shall last.

So I was not surprised today when one of them handed me a pamphlet containing forty-eight *Songs of the People*. Of course that meant "national and folk songs" with which I had become familiar during sixteen years of West Virginia life—fourteen years of which were lived among Salem College students who came from "homes among the hills," and to whom many of these songs were precious.

On the outside front cover is a little cut showing the college buildings. It is entitled, "The Home of Salem College." Then follow these words:

"Make the home of Salem College your home during the years of your preparation for a successful life. It is a friendly school in a friendly city. It is good enough for the wealthy. It is economical enough for all others"; and there were many other good words of which we could heartily approve.

To me every advertisement on the covers and on first and last leaves—twenty-four in all—contained interesting statements to one whose home had been among the people there so long.

Then came the songs, beginning with "My Old Kentucky Home," and ending with "America the Beautiful." Almost every song revived precious memories of years gone by. There I found: "Nellie Gray," "Annie Laurie," "Old Black Joe," "Dixie," "The West Virginia Hills," "Tenting on the old Camp Ground," and more than forty other songs of "Auld Lang Syne," dear to all our hearts because so many precious memories are aroused by them.

Almost every national and folk song of my early life are found there, and to me one of the joys of a visit to West Virginia

is found in listening to the throngs of young people as they sing them.

We never tire of hearing "The West Virginia Hills" sung. Now, as I must turn to something else, in what way can I better close this little write-up than by quoting from the dear old song:

Oh, the West Virginia hills!
How unchanging they seem to stand
With their summits pointed skyward
To the great Almighty's land!

Oh, ye West Virginia hills
I must bid you now adieu
In my home beyond the mountains
I shall ever dream of you.

In the evening time of life
If my Father only wills,
I shall still behold the vision
Of those West Virginia hills.

Chorus

O the hills, beautiful hills,
How I love the West Virginia hills;
If o'er land and sea I roam,
Still I think of happy home, and the friends
Among the West Virginia hills.

FROM THE "OUTLOOK"—1888

The article reprinted below from the *Outlook* will be of interest and value to many of our readers. In recent years much has been written, and too often loosely, concerning the last six days of our Lord's ministry in the flesh. The writing is from the hand of a careful student of the Scriptures, and if the premises drawn are allowable—we believe they have never been successfully controverted—the author's conclusions are unassailable. We are glad to give space for this reprint, both for the sake of our younger readers and for the sake of extending the influence of one of God's noblemen who wrought so faithfully a generation ago.—EDITOR.

THE TIME OF THE CRUCIFIXION AND RESURRECTION

(Proved by the record of the Six Days Before the Passover.)

BY REV. D. N. NEWTON, FAYETTEVILLE, N. C.

As the following communication presents arguments new to us, and important to our readers, we give it entire, trusting it will be carefully studied. We do not see how anyone can escape the conclusions of the writer:

A study of the words of the four evangelists, with respect to the acts and teachings of Jesus during the six days preceding his death, will, I think, clearly prove that his death occurred on Wednesday, and not on Friday, as is commonly supposed; and his resurrection on the seventh, and not on the first day of the week.

The record of the evangelists shows that Jesus ate the Passover supper with his disciples in the evening before his crucifixion; after the supper they went into the garden where Jesus was betrayed; on the following morning he was brought before the council and condemned; was crucified about nine o'clock; and placed in the sepulcher just before the close of the day at sunset. John 12: 1 tells us that "Jesus, six days before the passover, came to Bethany." As this passover was on the day of the crucifixion, the coming of Jesus to Bethany was six days before the crucifixion.

1. These six days contained a weekly Sabbath.

If six days, counted in regular succession, begin with *any other* than the *first* day of the week, they contain a seventh-day Sabbath. If those six days had begun with *Sunday*, the *first* day of the week, they would have ended with *Friday*, the sixth day of the week, and the following day, the Sabbath, would have been the day on which Christ was crucified. But since Christ was not crucified on the Sabbath day, it is evident that the six days contained a weekly Sabbath.

2. The weekly Sabbath was contained in the *first three* of the six days.

If the *fourth* day of the six had been the Sabbath, then the whole six would have ended with Monday, and that would have placed the crucifixion on Tuesday, which is too early in the week to agree with either the testimony of the evangelists or the opinions of men. For either of the two remaining days, the fifth or the sixth, to have been the Sabbath, would have placed the crucifixion still earlier in the week, and hence it is evident that the Sabbath was contained in the first three of the six days.

3. If it can be shown by the events which transpired on *any two* of the first three days that they were both *working days*, it

follows, as a matter of fact, that the other one of the three days *was* the Sabbath.

John 12: 1 says, "Then Jesus, six days before the passover, came to Bethany where Lazarus was which had been dead, whom he raised from the dead." From the twelfth to the fifteenth verses of the same chapter, he says, "On the next day (five days before the passover) much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm trees, and went forth to meet him, and cried, Hosanna! Blessed is the King of Israel that cometh in the name of the Lord. And Jesus, when he had found a young ass, sat thereon; as it is written, Fear not, daughter of Zion, behold thy King cometh, sitting on an ass's colt."

It is said by Mark, 11: 7-27, concerning this same time, "And they brought the colt to Jesus, and cast their garments on him; and he sat upon him. And many spread their garments in the way; and others cut down branches of the trees and strewed them in the way. And they that went before, and they that followed, cried, saying, Hosanna! Blessed is he that cometh in the name of the Lord; blessed be the kingdom of our father David, that cometh in the name of the Lord; Hosanna in the highest. And Jesus entered into Jerusalem, and into the temple; and when he had looked round about upon all things, and now the eventide was come, he went out into Bethany with the twelve.

"And on the morrow (four days before the passover), when they were come from Bethany, he was hungry; and seeing a fig tree afar off having leaves, he came, if haply he might find anything thereon; and when he came to it, he found nothing but leaves, for the time of figs was not yet. And Jesus answered and said unto it, No man eat fruit of thee hereafter forever. And his disciples heard it.

"And they came to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves; and would not suffer that any man should carry *any* vessel through the temple. And he taught, saying unto them, Is it not written, My house shall be called of

all nations the house of prayer? but ye have made it a den of thieves. And the scribes and chief priests heard it, and sought how they might destroy him; for they feared him, because all the people was astonished at his doctrine. And when even was come, he went out of the city.

"And in the morning (three days before the passover), as they passed by they saw the fig tree dried up from the roots. And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away. And Jesus answering saith unto him, Have faith in God. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass, he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive *them*, and ye shall have *them*. And when ye stand praying, forgive, if ye have aught against any; that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive neither will your Father which is in heaven forgive your trespasses.

"And they came again to Jerusalem, and as he was walking in the temple, there came to him the chief priests, and the scribes, and the elders."

For the instruction and conversations of Christ on this the third of the six days before the passover, please read the remainder of the eleventh chapter of Mark, also the twelfth and thirteenth chapters and the first verse of the fourteenth, and compare with this Matthew 21: 23—26: 2, and Luke twentieth and twenty-first chapters. Please note carefully the following points and the Scriptures which seem to support them.

On the first of the three days above mentioned, and also the first of the six before the passover, Christ rode into Jerusalem, "And many spread their garments in the way, and others cut down branches off the trees and strewed them in the way." Read Mark 11: 8-11. The use of cutting implements on that day forbids the supposition that it was the Sabbath. If that had been the Sabbath day, the scribes and Pharisees who were not willing for Christ to re-

ceive the praises which the people conferred upon him and asked him to command them "to hold their peace," would certainly have accused them of doing that which was unlawful to do on the Sabbath day.

On the second day Christ came again to Jerusalem, "And Jesus went into the temple of God and cast out all them that sold and bought in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves." Matthew 21: 12. Read also Mark 11: 15-19, Luke 19: 45. From these passages we learn that some of the people were buying and selling in the temple on that day, which they would not have done if it had been the Sabbath day. It is also plainly stated that Jesus "*overthrew the tables of the money changers,*" and "*cast out all them that sold therein and them that bought.*" Such dealings in the temple, and such a stir as Jesus must have made in casting out the dealers were certainly unsuitable for the holy Sabbath. But to anticipate a little, it *does seem* a most suitable *preparation* or cleaning of the temple for the services of the holy Sabbath—such services as did actually take place in the temple the day after that on which it was cleansed. See Luke 20: 1.

Now if neither the first nor the second of the six days before the passover was the Sabbath, the *third day certainly was*, for the Sabbath was contained *in the first three days*.

On the third day Jesus came again to Jerusalem and went into the temple. Mark 11: 27 introduces the conversations and instructions of Christ on this third day of the six, and Luke, after concluding his account of the teaching and preaching of Christ on this day, says, in 21: 37, 38, "And in the day time he was teaching in the temple, and at night he went out and abode in the mount that is called the Mount of Olives. And all the people came early in the morning to him in the temple for to hear him." The teachings of Christ on the fourth day, the morning of which is here mentioned, do not seem to be recorded, but it is doubtless in allusion to these as well as those on the third of the six days that Matthew says, in 26: 1, 2, "And it came to pass, when Jesus had finished all these sayings, he said unto his disciples, Ye know that after two days is the

feast of the passover, and the Son of man is betrayed to be crucified." If this last inference is correct, then the whole six days have been traced out, and each in its regular order, except the last two, which are included in one statement, Matthew 26: 2, Mark 14: 1.

If, upon a careful examination, the above inference does not prove satisfactory, the *chain* of evidence will yet remain unbroken, for the weekly Sabbath was included in the *first three days*, and *they have been traced* in regular succession. This fact itself adds force to the argument by showing that there was something more important connected with the first three days than there was with the last three.

Summing up the evidence, we have the following:

1. The six days (John 12:1) contained a weekly Sabbath.
2. The Sabbath was included in the first three of the six days before the passover.
3. On the first day the people used cutting implements and did such work as was inconsistent with Sabbath observance.
4. On the second day some were buying and selling in the temple, and Christ cast them out, overthrew their seats and the tables of the money changers.
5. On the first day of the six, Christ went into the temple and looked round about on all things, and went out. Mark 11: 11. On the second day he cleansed the temple, and on the third day he preached.
6. Christ's teachings on this third day, together with such other things as are mentioned for the same day, comprise nearly one-fifth of all that is recorded in the gospel by Matthew.
7. Nothing is recorded as having transpired on the third day which can reasonably be regarded as Sabbath desecration.
8. The cleansing of the temple on the second day, preparatory to the service that followed on the third day, points out the third as an important day.
9. The care manifested by the evangelists in recording in regular order the events of each of the first three days in which it is found the Sabbath was included, while no such care is manifested

with regard to the last three days, is, to say the least, somewhat significant.

10. Nothing is discovered to point out the third day as a working day, while the abundant and important teachings of Christ on that day, considered in connection with other things already mentioned, would seem to point it out as a day devoted to the service of God.

Conclusion.—If the third of the six days before the passover was the Sabbath, as is evident from the facts recorded by the four evangelists, then the whole six days ended at sunset on Tuesday; and on Wednesday, the day following, Christ was crucified, placed in the sepulcher a little while before sunset, when Thursday, the passover sabbath drew on—Luke 23: 54. Jesus told the scribes and Pharisees, (Matthew 12: 40) that he should lie in the heart of the earth "three days and three nights." As the fulfillment of these words of Christ was to be important evidence to these scribes and Pharisees of the Messiahship of Christ, they took special care to seal the sepulcher and set a watch to prevent its occurrence. The "three days and three nights" must necessarily end a little while before sunset on the Sabbath. Matthew 28: 1 (R. V.) tells us that "Late on the sabbath day" came Mary Magdalene and the other Mary to see the sepulcher, and they found that Jesus had already risen, thus proving the literal fulfillment of the words of Jesus concerning the time he should lie in the tomb.

ANNUAL MEETING OF SABBATH SCHOOL BOARD

The annual meeting of the corporation of the Sabbath School Board of the Seventh Day Baptist General Conference will be held in the "Gothic," Alfred University, Alfred, N. Y., on Wednesday, September 9, 1931, at eight o'clock p. m., for the election of officers and trustees for the next year, and the transaction of such other business as may properly come before the meeting.

By order of the president,

A. LOVELLE BURDICK,
Secretary.

MISSIONS

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

LETTER FROM JAMAICA

DEAR SABBATH RECORDER READERS:

Sister Smith, of whom I wrote in my previous letter, lived on for five weeks in the hospital before passing on to the great beyond. We were very glad her husband could be with her during these last weeks of her life. She was a dear, good woman. She said that all was well with her and that Jesus was speaking peace to her heart. She was happy in the Lord. In deep sorrow for our loss we buried her in the burial plot furnished our Charles Street Church by the government, even as it furnishes other burial plots to other churches of the city.

With Brother Flynn, whom I also mentioned in the previous letter, matters went differently. He was in our home and the hospital for some two months. He said to me, "You brought me to Kingston a dead man and took me home a live man." We rejoice much to see his greatly improved health, and hope he may live long to honor God with his good works.

Because of repeated urgent requests from the Jeffrey Town people we recently spent about ten days with them. We had very much rain while there. But all day each Sabbath and each Sunday night services were quite well attended and were of a high spiritual nature. I had previously baptized fourteen of those people. The work here was started by Brother Bernard S. Benjamin, and afterward much encouraged by Brother Simon Lyons and others from our Bowensville Church. The people certainly gave us a hearty welcome, and were very anxious for our speedy return to them to help build up spiritual interests among them.

Then, we had our car all packed ready to start early one morning for Wakefield, more than a hundred miles away, where we were to baptize more candidates who

were to unite with that church. But the night before we were to start we received word from there that nearly everybody in the community was sick with fever. Every candidate waiting for baptism was sick. Of course it would be unwise for us to go there at such a time. We are glad to have heard since then that health there is much better. We expect to go there a little later.

We had promised Above Rocks long ago that we would visit them at our first opportunity. Failing to make our appointment at Wakefield, we changed to Above Rocks. This is about twenty miles from our home. We were entertained there in the pleasant and hospitable home of Brother Robert Dunbar from Friday till Monday. We had services in their home on the Sabbath and again Sunday night. We have very few people at this place. Perhaps we might have more there if more evangelistic work could be done in the place. Although hindered by rains from doing much work that we had hoped to do, we enjoyed very much the three days spent there and the Sabbath school and other services held. They speak in highest terms of the "Helping Hand" for Sabbath school work.

We were never more busy in our lives than we are in the midst of these days. We spent most of last week in Kingston. Had very good meetings all through the Sabbath and again on Sunday night. Brother Finn was with our Luna Church over Sabbath and Sunday. As is usual, in Kingston, last Sunday night there were a good number of strangers in for our church service there. Brother C. E. Hunt is to have charge of the prayer meeting there next Friday night. Brother Isaac Smith is to preach the Sabbath morning sermon. Brother Arthur Batson will conduct the vesper service at the closing hour of the Sabbath. Brother Finn is to preach Sunday night, and he will have charge of the music throughout all of the services. These brethren and Brother Charles Levy and others are always ready to lead out in the services in our Charles Street Church whenever I, their pastor, call upon them. Very few of our churches in the States have more ready and willing workers than we have in this church.

At present Mrs. Coon and I are with our Bowensville Church. They are planning for a literary and musical entertainment for next Sunday afternoon, proceeds of which are to go toward their church building fund. This church now has sixty-eight members. I am expected to baptize several candidates here next Sabbath who are to unite with this church.

Do you ask, "What of the future for Jamaica"? Well, that depends. Our churches are looking up and planning for moving forward in spite of poverty and other worse opposing forces. I wish you could see the piles of sand, lime, and stone on our church lot here, brought from considerable distances by the members of this church, carrying it all on their heads. They are putting into the work earnestly. Bath, Luna, and Lower Buxton are making like plans. In these very days the work is moving on. Still others are going to catch the spirit of building permanently for the Seventh Day Baptist cause. The Bath Church, having perfect faith in Seventh Day Baptists, and, to make sure their property right shall never be diverted to other interests, have already voluntarily and most gladly deeded their very fine church lot, on which they hope to soon put a good church building, to the Seventh Day Baptist Missionary Society in the States.

Financially, the churches are very weak. Spiritually, they are generally strong and growing stronger. Membership is increasing. In six of our churches right now new applications are in for membership. Fourteen people planning to make seven new Seventh Day Baptist homes are asking me to marry them within the next few weeks. Reports of the facts connected with the work here should convince any reasonable mind that the needs, opportunities, and possibilities for Seventh Day Baptist work in Jamaica are very great. We cannot neglect them or turn them over to irresponsible hands. These interests are too grave to be treated lightly. God is calling our people to a mighty task in Jamaica. We should have more money for putting more native workers into this mission field at once. And a good, spiritually minded, fully consecrated and capable man and wife should

be making themselves ready to take the place of the present representatives of the Missionary Board on this field whenever the present representatives feel that they must leave it. With these essentials fulfilled prospects for the Seventh Day Baptist cause in Jamaica are very bright. Without their fulfillment disappointment is ahead. We take our choice.

Sincerely yours,

D. BURDETT COON.

2B Camperdown Road,
Kingston, Jamaica,
B. W. I.,
August 6, 1931.

ANNUAL REPORT OF THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

Another year has passed, and the Board of Managers submits herewith its eighty-ninth annual report. In doing this there is a realization of the magnitude of the missionary task and of the individual responsibility to God for the faithful performance of duties assumed in Christ's name. Also there is a consciousness that, though we recite the labors of the year, eternity alone can disclose the full results. The presence and help of the Holy Spirit are acknowledged in every worthy achievement; and gratitude for the patience of God with all connected with the work and for his benign care of the workers is here recorded.

In addition to reviewing the activities of the year, this report keeps in mind conditions and the problems growing out of them, and the needs of the future. It includes the following items:

- I. Work in China.
- II. Work in Holland.
- III. Work in the American Tropics.
- IV. Work on the Home Field.
- V. Annual Report of the Corresponding Secretary.
- VI. Conclusion.
- VII. Treasurer's Yearly Report.

I. CHINA

The past year has witnessed, at least, four marked events in work in China.

First. Last autumn Miss Miriam Shaw went out under the appointment of this board to Grace Hospital, Liuhoo, China, as a trained nurse. As was reported last

year, the funds for her maintenance are made possible by the subscription of \$1,000, Mex., per year for ten years by a party in Shanghai and New York, who became interested in Grace Hospital because of the good work it is doing. One significant feature in Miss Shaw's appointment is the preparation she made for the work. Realizing that all who have to do with missions in these days should make especial preparation, Miss Shaw, after having been graduated from college and after having completed a course in nursing, studied for one year in Hartford Theological Seminary, taking courses designed to prepare young people for mission work. This plan is to be commended to all young people who anticipate activities in any way in connection with missions. The ordinary preparation for the ministry is not enough. So many complications in connection with missions have grown up in the last generation that those who would succeed must have special preparation.

Second. In the first half of the year covered by this report, the new school buildings in China were completed—an accomplishment for which we have been struggling twelve or fifteen years.

Third. For five years the registration of schools has received the attention of this board. It has been a very difficult problem because it involved the surrender of religious liberty, as we understand it, and other grave questions. At its regular meeting in April the board gave the Mission in China the privilege of registering the schools if it thought best. At last report registration had not taken place, but negotiations were in progress. Systems of public education in all civilized lands have passed with great rapidity through many changes during the last century, and are still in a constant flux. For the last decade China has been passing through the same experience with a vengeance. What the result is to be no one can forecast. Our highest ambition should be to help the people through this crisis.

Fourth. After over thirty years of service as a missionary in China under the appointment of this board, Rev. Jay W. Crofoot closed his labors with the board,

June 30, to become president of Milton College, Milton, Wis. Up to the time Milton College approached the Board of Managers in regard to Mr. Crofoot's becoming president, the board had no thought of releasing him for any purpose. Recognizing the great opportunities offered by the presidency of Milton College, when the board came to vote upon the proposition, it did not wish to stand in the way of Mr. Crofoot's accepting if he thought best. Mr. Crofoot has been a very efficient worker, possessing unusual qualifications for certain lines of the work, and his release is a loss to the mission. In releasing him under present conditions, the board had no thought of securing another man to take his place.

When it was decided that Mr. Crofoot would become president of Milton College this summer, Rev. H. Eugene Davis, whose furlough was due to begin this autumn, most generously offered to make his furlough nine months instead of eighteen and to begin it the first of the year, that he might be back this autumn to counsel and aid in other ways regarding school matters. Mr. Davis arrived in this country the fore part of January and plans to sail for Shanghai September 26. It is to be regretted that the furlough should be so short, but in Mr. Crofoot's absence Mr. Davis' presence will be much needed.

The outlook for Christ's kingdom in China has not brightened much during the year, as far as human eye can see. This great nation is in the midst of political, social, economic, intellectual, and religious revolutions. It is true that the president of the republic, Chiang Kai-shek, has embraced Christianity and that some members of his cabinet are professed Christians, but the war lords have not been able to rise above their selfish ambitions, and communism, secularism, and atheism stand out as menaces. Though there are nearly half a million professed Christians in China, this is but a pittance to the entire population of 440,000,000. The work of Christianizing China is just commenced, problems of the gravest nature are increasing, and there is danger that all may collapse, as has been the case three times before. But Christ and his principles are the hope of this great peo-

ple. More than human grace, love, and wisdom are needed by boards and missionaries who have to do with missions in China in this great day of opportunity.

The following reports will give more or less of the details of our work in China during the year.

Report of Rev. Jay W. Crofoot, Shanghai

Building operations have again required a large portion of my time and nerve force during the past year, for though the boys' building was completed last autumn, and a small part of the girls' building has been in use since September too, their main building did not come into use till the present semester, and some items have continued to require work and attention clear up to the end of the year. The screening of their dining room and kitchen has just been completed. Though parts of the buildings have been in use so long, it was only on May 24 that we had our official dedication. Though it has been a long time in coming and has required sacrificial giving on the part of so many of our supporters at home, we feel that "Finis coronat opus."

It should also be said that a hut has been erected on the land at Da-zang, using largely materials from one of the small buildings taken down here, and that we have let the land directly to a new group of people who are farming it. We believe this a better arrangement than the old one in which the former owners were some of them tenants, and the rental was collected by the local official, who acted as middle man when we bought the land. Bridgman School, which plans to move to the country, and probably to a place near the Liuho road, desired to buy our land at Da-zang, but we felt that we should keep it for future use.

In January we had so much trouble with thieves that we employed a police night-watchman to look after the place here at Catherine's Bridge for two months. When the completion of the building and the road widening enabled us to put our fences in better order, we dispensed with his services.

The repairs and repainting of buildings are constantly recurring necessities but have not been so extensive as in some

years. The galvanized iron roof of the church has just been repainted and the interior of that building redecorated.

The salary of the evangelist, Mr. Tong, has been increased as from January first, and that and the part of the salary of Mr. Woo (the evangelist at Liuho) have been paid the last few months from the Incidental Fund instead of from the Evangelistic Fund. Formerly they were paid from the Incidental Fund, but when that fund ran low two years ago the change was made of paying them from the Evangelistic Fund. Last winter when the Incidental Fund had more money in it, the mission voted to change back.

As may be seen from the report of the Incidental Fund the price of silver has continued to go down. Now one dollar in United States money equals nearly five in Mexican dollars. This is an advantage for those who receive gold and buy in silver, but quite the contrary for those who sell in silver and buy in gold.

Of course we have been able to receive more pupils in the schools than ever before. In the Boys' School (grades five to twelve) we have seventy-nine in the fall term and have ninety this term. So many are boarders that we changed one classroom into a bedroom to accommodate them.

We employed an additional teacher last September, Mr. Tsha, a graduate of this school about ten years ago, who has been teaching in other schools since. Then for the present semester we added a Mr. Waung, a young friend of Mr. Feng, a northern man.

Mr. Theodore Chang, the principal elect, has been teaching this term, as an offset to his rental, though he has continued his work at Kwang Hwa University. Hereafter he will give his whole attention to the work of our school. He has been in our teachers' meetings, and I have deferred to him a good deal. We changed from four periods of forty-five minutes each in the afternoon to three periods of fifty minutes each. We have also been having the memorial service for Sun Yat Sen of late, but only fortnightly instead of weekly. The Girls' School joins in this.

Mr. Chang has also been very keen for

the registration of the school, and some steps have been taken in that direction. It is doubtful if the government will register our school as a senior middle school as we have not the endowment their rules require. Possibly our senior middle school will be closed. It is very small anyway.

During this term the teachers have been teaching approximately the following number of periods per week: Theodore Chang, 10; B. U. Chang, 24; Mr. Han, 30; Mr. Tsha, 22; Mr. Waung, 16; Mrs. Crofoot, 15; Mr. Crofoot, 27; Mr. Feng, 22, and Mr. Tsaung, 15. The last two also teach in the Girls' School.

It is a matter of keen regret that no one from the Boys' School has joined the church during the year.

Since January I have been preaching once each month and administering the communion, here and at Liuho alternately. The Bible class of men workers has continued its monthly meetings, but the attendance has fallen off. Like other branches of our work, it misses the stimulating influence of Doctor Davis.

As I come to the close of almost thirty-two years of close connection with the work of our China mission, I can hardly refrain from a glance backward. From day to day one can see but little accomplished, but when one compares conditions now with those at the close of the nineteenth century, he can "thank God and take courage" as he considers the progress that has been made. On the other hand, one who has been in the thick of things can hardly fail to have the feeling "So much to do — so little done." It is not without real regret that I leave this work, at what seems the call of duty to what appears to be a slightly more important task.

May I close with a most earnest and solemn entreaty that the Missionary Society and all our people will continue loyally to support this most important work, and an especially fervent appeal that a full measure of sympathy and prayer may be accorded to the Chinese Christians who are undertaking added responsibilities.

[Financial Report will appear in the *Year Book*.]

Report of Rev. H. Eugene Davis, Shanghai
We are reporting this year for service both in China and America, as we left the field on December 14, 1930, sailing on the N. Y. K. steamer, "Chichibu Maru," which arrived at Los Angeles January 5.

While we were in China this past year, service was more varied than usual, as it was a year of building, and considerable time, effort, and thought were given to the building program.

A larger teaching schedule was carried than usual in order that Mr. Crofoot might have additional time to supervise more carefully the construction work of the schools.

The regular religious work of the schools, the two churches, and the hospital were supervised as time and strength would permit. The Men Workers Bible Class was carried forward with its usual interest and enthusiasm.

With the enlarged schools and the increased enrollment, a larger opportunity has been offered in the religious educational field, and, while difficulties may be ahead, we had not as yet realized any in the promotion of religious education in our schools.

The Endeavor societies have been active, and we believe have aided materially in the Christian development of our young people.

A retreat was held and an evangelistic campaign carried out.

Meetings of the Patients' Club were attended at the Liuho hospital, and conferences with the hospital staff in planning religious work there were held.

Upon our arrival in America, the better part of three months was spent in California. In the latter part of March we started across the continent in a De Soto Six, provided by the board at a cost of \$800 in place of railroad transportation for the family across and return. We have made visits in ten states, speaking in seventeen churches, and at three associations, and one quarterly meeting. Many more churches than those personally visited were thus touched through these annual gatherings. Mrs. Davis and I have spoken 126 times during the six and a

half months, and have given many hours in conference.

We wish to express our heartfelt gratitude to our heavenly Father for his blessing of health and strength for these tasks.

(To Be Continued Next Week)

ROCKY MOUNTAIN CAMP FOR SEVENTH DAY BAPTIST YOUNG PEOPLE

The editor of the SABBATH RECORDER has asked me to tell something about the camp which was held recently in the Rocky Mountains. He suggested that I might call it "Sparks from the Camp Fire." There has come into my hands a copy of a diary kept by one of the girls. It seems to me that the publication of those entries will come as nearly supplying what the editor asks for as anything.

A song composed for the camp and sung about the camp fire is presented also.

Doubtless it will be of interest to RECORDER readers to know that twenty-five young people were in camp for a full week in Big Thompson Canyon, about forty miles from Boulder. Nine of these young people came from North Loup, Neb.; nine from Boulder, Colo.; five from Denver, Colo.; and two from Matheson, Colo. During the camp period other young people were with us for a day or two, so that altogether there were forty-six young people at the camp.

Daily classes were taught by Rev. Hurley S. Warren, Rev. S. Duane Ogden, Rev. Ralph H. Coon and Rev. A. J. C. Bond. We also had a quiet hour before breakfast conducted by Mr. Warren and chapel service in the middle of the forenoon led by Mr. Bond. Mr. Ogden had charge of the camp fire services. The afternoons were given to recreation which included the climbing of Mt. Alexander, a climb of three miles; a walk through Big Thompson Canyon; an automobile trip to Bear Lake, which took us through Estes Park; and other similar activities. A vesper service was held each evening on a brow of the hill overlooking the camp.

The thanks of all concerned are due Mr. and Mrs. Manford Potter who loaned us two cabins for the week, also to Mrs. Minnie Davis of Denver who was our efficient and obliging cook; Miss Marcia Rood chap-

eroned the girls in her usual sympathetic and efficient way; Miss Leona Sayre and her mother, of North Loup, were in camp also and made themselves useful.

The camp was in session one week, July 17-24. On Sabbath and Sunday, July 25-26, a Teen-Age Conference was held at Boulder, attended by forty-five young people. The pastor of the Boulder and Denver churches, Rev. Ralph H. Coon, had worked hard and prayed earnestly for the success both of the camp and conference, and they were both successful from every standpoint. He had the co-operation of the members of both churches. Mrs. Ethel Sutton of Boulder rendered special service which was appreciated by the local young people especially.

Below will be found the diary and the camp song.

A. J. C. B.

DIARY OF B. W.

July 17-24, 1931

Friday—We arrived about 6.15 in the evening. Out of chaos came peace and order. I helped M. R. fry the steak out on the camp fire that K. V. H. had built.

The oil stove was set up wrong and it sloped the wrong way so it flooded terribly, but we scrubbed it up all nice and clean and leveled it up so it works beautifully. H., J., D., R., and I struggled through the dishes. O., H. and I all sleep in one bed. It's fun. I like our corner better than any of them. A cat caused some disturbance and H. got to imitating it when Mr. B. who slept on the opposite side of our partition informed us, "One cat will be enough." We also had prayer meeting before retiring and we all got our assignment for dish washing, floor sweeping, table serving, etc.

Sabbath Day—O. got up early. We all fooled around making beds, etc. Went to S. S. at ten, and church at eleven. Jack Van Horn's daughter was there. G. and all of us took pictures. We lazied around after dinner and our only requirements were to, "Remember that it is Sabbath day."

Had a nice long walk up the canyon road with E. Went to bed and slept.

Sunday—O. got up early and took a bath. We all do the duties upon bugle call. It's thrilling. Went to quiet hour led by Mr. Warren. Ralph Sayre led the music. Mr. Warren brought the thought of the "Ever present God."

This is the alone period. I have chosen a little spot right on a little stream that trickles along. A little dam has been built and a small pond is the result. My rock protrudes into the water. Cliffs tower above me on all sides. Certainly God is ever present.

P., G., and E. have gone. E. is coming back Wednesday.

Yesterday when V., O., and H., and I went strolling up the road a man with his family of five tiny infants and the mother with a three-weeks' babe were stuck in a small ditch in the road with an old Model T. The family were sitting out on a rock waiting for their daddy to make it. We helped him push Lizzy up the hill. Mr. B. said that was the case of the ox being in the pit on Sabbath day.

Attended all classes and swept floors all day. Went to the top of Mount Alexander, a three mile trip. It was glorious after we reached the top. We could see clear down into the very depths of Big Thompson Canyon and the glorious coloring, the shadows, and new growth of pines were full of God's handiwork. It was a real thrill. We thought we were going to perish for water. I helped G. to make the climb. She went clear to the top. She talked continually about how my feet seemed to just fit into the rocks as though they belonged there and I acted as if I knew all of the tactics of hiking. She commented on my not being out of breath. It's great to have lived the life of a mountaineer. When we got home we lived the horror of a batch of spoiled meat, drank a lot of water, and I found W. there too upon arrival. I changed my cot to be near W. G., O., H., and more of the girls woke me up talking in their sleep. We had a lovely time sitting around the camp fire playing games, singing, and Rev. Duane Ogden told us a story. Mr. Bond sang a song in closing and we all joined him.

Monday—Everyone woke up early. The bugler overslept.

A lot of fellows came down past the Lodge horseback and got us all excited.

Quiet hour—Mr. Warren

Ecclesiastes 12: 1.

Remember:

Who? Heavenly Father.

When? In the days of our youth.

How? By remembering the quiet hour.

Ralph Sayre led the singing, "Into my heart" and "In the garden." Closed by a number of sentence prayers.

All of us ate, scattered out all over the grounds, but V., G., and I managed to spill our breakfasts on the floor from the porch ledge. I guess they thought it was too much waste on the food supply, for tables were supplied in the front porch to accommodate all. It is much more fun. The association is so much closer.

After classes and lunch the ministers had a meeting. The afternoon was spent in various ways, mostly as the individual chose. W., G., and I hiked up to the Loveland Power Plant. On our way back W's arches got to giving her trouble so we sat down on the bridge at — Hollow. It was wonderful to sit and watch the water as it rushed by. Vesper was held upon the hill top in front of the cabin. Pastor Coon led and H. and I sang. A camp fire followed, led by Pastor Ogden. All quieted down beautifully after the lights were put out.

Tuesday—Bugle right on time. Quiet hour by Pastor Warren. Title, "Self Renunciation." Luke 9: 23, Luke 4: 1-13.

Classes followed a lone period.

As M. and I were washing dishes it was necessary to hurry in order to get off to Bear Lake. The boys helped surprisingly.

It was so thrilling. Some of us hiked to Dream Lake and the rest stayed down at Bear Lake. R. S., M. P., and G. B. went boating. I hiked up to the big falls above Dream Lake and to Emerald Lake. I was so thrilled by the beauty of it all that I had to be alone. Tears of joy filled my eyes. To think of the love of our Creator.

B. B. couldn't stand the altitude, or the ride, for she was awfully sick all the way around. Aunt M. had dinner awaiting our hungry crowd.

Vesper was led by Pastor Ogden. His leading was very interesting. Spoke of the value of the Valley experiences as well as the Mountain Top. Camp fire followed with interesting games. One stunt given by Dr. Bond, M. S., and B. D. was a scream.

W., G. and I took baths and got cleaned up generally.

Wednesday—Changed location of bed. No one liked it much.

Quiet hour—Hurley Warren

Luke 9: 23 (The Cross of Self Renunciation)

Story of the woman who dreamed about the crosses and how she found the cross that fitted her.

E. arrived during the stewardship period.

Took in all classes.

Went down the canyon in E's car because we could see on account of the top being down. M. S., H., E., and I went along. We came back to camp early; went to Happy Hollow on the east side of the Big Thompson creek. It was quite an adventure. We spied an island and took a notion to go out to it on the stepping stones. O. got safely across. E. and I got out in the middle and conceived the idea of throwing rocks into the water to splash H. and V. on the bank. They also took the notion, and simply drowned us. I stepped into the water with both feet and was I wet? Plenty! Calora (Six young people and chaperon from Calora, Neb.) arrived at ten in the evening. We had to double up. I slept on the rail.

Thursday—Everyone woke up too early. We beat the bugle up. I was a cook.

Attended classes.

The crowd went to Grass Hollow. Some played base ball. Some took baths. I slept.

Had a very impressive "Say So" camp fire meeting.

Went to bed on "Taps."

Friday—All slept up to dot (6.00). Got up. Packed suit cases. Made up bed packs. Had a lone period.

Off for picnic lunch in Devil's Gulch, then home via Long's peak.

ROCKY MOUNTAIN CAMP SONG

In the Rocky Mountains of the West
We have met to pray and sing;
In the rocks and hills, and the rippling rills
We may see our Lord and King.

Chorus

Leave all sin and self behind,
 And learn to know the Word.
 In our work and play we will try to obey
 The teaching of our Lord.
 To show the love of Christ in every word and
 deed
 Our aim according to his will some soul to Jesus
 lead.

Just a band of young folks from the West:
 Some from Kansas full of zest,
 And Nebraska, too, where they are true blue,
 Join with Colorado's best.

Just a band of loyal S. D. B's
 Let it echo through the trees;
 Over hill and vale, on the winding trail,
 Floats our message on the breeze.

VERONA VACATION BIBLE SCHOOL

The demonstration of the Daily Vacation Bible School was held in the Methodist church hall, New London, on Friday evening at the close of the three weeks' session.

As the processional was played by Miss Florence Agne, all the children marched to the platform where they sang, "This is God's House," "Morning Hymn," then repeated our school motto which was, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Timothy 2: 15. Bible salute was followed by Psalm 119 and song, "Holy Bible Book Divine." A, B, C Bible verses were recited, followed by song, "Jesus Loves Me." Then the recessional and classes marched to their seats.

"Whom We Worship" was given by the fourth grade, Psalm twenty-four. Song, "This is My Father's World," "What Tells of God," Kindergarten A. "Why We Worship," second grade, Psalm 121. "Acts of Worship," first grade, Psalm 23. Song, "Praise Him," by school. "Acts of Worship," third grade; Creation illustrated, Psalm 100. "How We Worship," Bible verses and motion song, Kindergarten B. "Who Taught Us to Worship?" seventh and eighth grades. "Rewards of Worship"—fifth and sixth grades. "The Way"—by high school class.

The certificates were then awarded and a collection taken which with the registration fee was sufficient to cover the expenses of the school.

The school faculty were as follows: supervisor, Miss Sylvia Babcock; High

school class, Rev. Erwin Tucker, pastor of the Lutheran Church; seventh and eighth grades, Pastor George Sorensen; fifth and sixth grades, Mrs. Tucker; fourth grade, Miss Margaret Breckenridge and Mildred Lauther; third grade, Miss Florence Agne; second grade, Miss Anna Smith; first grade, Mrs. Eula Sholtz; kindergarten A, Miss Bernice Lennon; kindergarten B, Miss Susie Stark.

This is the twelfth year of the Vacation Bible School held in this community which was started by Rev. and Mrs. T. J. Van Horn. This year the registration was one hundred one—the largest in its history. The Lutheran Church of this place and the Methodist Episcopal Church of New London co-operated with the Seventh Day Baptists in sponsoring the school.

A picnic was given the children on the church lawn near the close of the term.

The little folks enjoyed the hand work done in the classes, and the outdoor sports each day were made a special feature.

Pastor Sorensen had charge of the transportation, which was no small item in the success of the school, as several children came ten miles to attend.

—CORRESPONDENT.

TITHING IN HARD TIMES

This year you can plan a tithing campaign with cash savings of \$30-40 in current expense, if your church uses a printed weekly bulletin.

Twelve new Laymen Bulletins are ready including one specially written for this hour: "Tithing in Hard Times."

The Laymen Bulletins, now thirty-two in number, are printed in the regular two-page church bulletin size, with two pages blank for your own bulletin material. This saves one-half your printing cost, not counting cost of paper. Here are our bulletin prices: Sample set, twenty cents. Forty cents per hundred; \$3 per thousand.

Send for free leaflet, "Teaching the Church to Tithe" and complete list of bulletins and other tithing literature.

Please give the name of your denomination.

—The Layman Company, 730 Rush Street, Chicago, Ill.

WOMAN'S WORK

MRS. ALBERTA DAVIS BATSON
 Contributing Editor

NOTICE

The following essay completes the list of prize winning essays written for the Woman's Board. This one is from the Southeastern Association, Lost Creek Ladies' Aid society, and was written by Lucile Davis Bond.

HOME TRAINING OF THE YOUNG CHILD IN SABBATH KEEPING

The significance of Sabbath training, as with all educative processes, starts with the young child. The impressions made upon a plastic mind are more lasting and enduring than those of later years; so, as Seventh Day Baptists, if we wish to grow and endure we must give the training in the home to the young child which will promote true Sabbath keeping in later life.

First of all, the Sabbath must have a real vital significance to the parent. This may be the result of their childhood training as well as that of the generations preceding, or it may be the determined conscientious self-training acquired in later years. This especially may be true of parents who have come to the observance of the Sabbath in mature life.

The young child is born with possibilities which will develop only under favorable environment. He just naturally imitates what his father, mother, brothers, and sisters do, say, and are.

If we have parents who are Sabbath keepers they will create an atmosphere of Sabbath keeping in which to rear the children of the home, and the unfolding lives will naturally imitate their environment.

What would a Sabbath-keeping atmosphere be in the average Seventh Day Baptist home? A reverent expression of faith and trust in our Father as Lord of the Sabbath will cause us to begin our preparation for Sabbath on Friday. Let the children in the home help with the preparation, talk about the coming of the Sabbath

on the morrow, and make them feel that it is an important occasion, one to be planned and looked forward to. Prepare much of the Sabbath meals on Friday so that the day may be given principally to worship, church attendance, and other activities of the church, as well as rest from week-day routine. Teach and give expression to the beauty of the sunset, the natural beginning of God's Sabbath. How I wish all Seventh Day Baptists lived within the sound of the church bell, which might call us on Sabbath eve at sunset. As a girl, such made a very vivid impression upon me. I can still remember those sunsets and the Sabbath entrance which it so beautifully called to my attention.

Make Friday night or the Sabbath eve a home night, one in which father, mother, and all the children gather together, prepare Sabbath school lessons, sing songs, and think and talk of God's Word, its teachings and his beautiful world. Now this will have to be planned by thoughtful parents so that it will fit into the life of every child in the family. By this I mean the very youngest and the oldest should have a part and be a part of this. I believe, in this connection, it would be well to note that we might make further progress in Sabbath training if we spent more time in teaching our children Sabbath passages from the Bible, Sabbath hymns, written by our own Seventh Day Baptists, and Sabbath history. The very smallest toddler can soon learn "Remember the Sabbath day to keep it holy," and if that is truly nurtured he will live it to the end of life. The beautiful Sabbath hymn by our late President Daland of Milton College will foster a reverence for the Sabbath that will never be erased from the mind when learned by our boys and girls in early youth.

And what Seventh Day Baptist boy or girl does not make inquiry of father and mother concerning our history? They want to know about Seventh Day Baptists in England and other countries before the settling of America and in early American history; they want to know of this person and that person. Can we answer these questions for them? If we cannot, we should. For if father and mother know, then they feel that we are real Seventh Day Baptists, interested and acquainted with the

past as well as the present. Would you not put more faith and trust in a cause if the person representing it was fully acquainted with and informed concerning it? Why yes, of course. Just so with our wide awake boys and girls of today. They are drawing their conclusions and making their decisions about causes and things in the world, including the Sabbath, fathers and mothers, largely by your helping them to interpret such. Will you help them to rightly interpret the Sabbath cause by your interest, knowledge, and love of the Sabbath and its history?

While we are instructing in Sabbath history would it not be well for us to help make vivid impressions of present Seventh Day Baptists of note upon the youthful mind, such as our beloved Doctor Gardiner, our missionaries, and others? I can well remember my early impressions of Dr. A. H. Lewis. His picture hung in our home, and when we asked concerning it, mother, of my fondest memory, told us all about him; and when Conference or association came we anxiously awaited the time, so that we might hear him speak or shake his hand. We need to make more of this, plan for children to attend Conferences and associations in order to see and know people of our denomination, if childhood is to carry such impressions of Seventh Day Baptists upon their memories into old age.

Returning to our Sabbath environment which should surround the young child more immediately, I feel if we are to make it the best, the Sabbath eve should never be used in a secular way. That is, we should train the child to think of this night as sacred and not allow outside activities of our daily life to enter in. From my own experience, I cannot think of attending any kind of social function on Sabbath eve, because in childhood it was impressed differently upon my mind and I can only think of it in that sacred sense.

The dawn of Sabbath morn brings with it church attendance in most cases, except for lone Sabbath keepers. This is very important, and I believe in, all the family going to church and Sabbath school—that means even mother, all the children, and the baby who soon becomes accustomed to a church atmosphere. Do you not think that memories of mother at church, doing

her part there, would not be more impressive of the Sabbath and worship, than of her at home cooking a big meal for visitors? That is too much like our week-day work and Sabbath should be, for mother just the same as for others. You may think this is fanciful and impractical; but in general it is not, for I am a mother of four boys, am in school work during the week, and still feel that I am strengthened more for my daily tasks and training of my children when I put forth the extra effort to attend and take a part in church activities on the Sabbath.

Then in many of our churches the Sabbath atmosphere is fostered and strengthened by the Junior and Intermediate Christian Endeavor. Every parent should plan and encourage at home for attendance. Make the child want to attend. Here I might suggest that I am sorry to even think that some parents discourage such, and thus Sabbath keeping, by remarking that, "My children have too many things to do and too many activities to attend on Sabbath." If you are one of those you are not doing your part in developing your child into the true Sabbath-keeping man or woman he or she should be.

When there are not church activities for Sabbath afternoons, children can be instructed and placed in the right atmosphere by use of the SABBATH RECORDER with its stories for the children and good articles for older boys and girls, walks with father and mother in suitable weather to learn of God's beautiful world, and even happy, quiet games and pastime activities in bad weather, which are different and yet instructive in Sabbath keeping. Try to develop in the child a love for the day and not a dislike, and this will be largely due to your own feeling in the matter. A child even imitates your feelings. Help him to regret the close of the Sabbath rather than to wish that the sun would set. You can do this by making the Sabbath a delight.

We naturally think of Sabbath training largely as a part of Sabbath day itself, but I believe young children are trained every day for Sabbath keeping in the truest sense. If we make that a part of their environment, we will train every day by such acts and speech as are in conformity with Sabbath keeping. For instance, our children

will never hear us speak of Sabbath as "Saturday"; that takes away the sacredness. We will never speak lightly of church activities, the Bible, or our pastors. Home discussions of the pastor or members of his family, church activities, etc., create an irreverent atmosphere which destroys youthful confidence in such, and let me ask you to think seriously of this, dear parents, for one remark may make an impression which will blight a whole life.

During the week always look forward and plan for Sabbath day activities; talk them over with the children and they will soon tell you that they like Sabbath day the best of all.

I cannot refrain from expressing here my loving gratitude to my dear mother, now with her heavenly Father, for the early impressions made upon my child mind, which are much the same as expressed in this paper. They are her ideals instilled in me, and I only pray that I can pass them on to my children and that they, like myself, will love God's holy Sabbath and keep it truly because of the sacred influence of home upon them.

MINUTES OF THE WOMAN'S BOARD

The Woman's Board met Sunday, August 9, 1931, at the home of Mrs. George B. Shaw, Salem, W. Va. Members present: Mrs. G. H. Trainer, Mrs. Eldred H. Batson, Mrs. Okey W. Davis, Mrs. Earl W. Davis, Mrs. Edward Davis, Miss Conza Meathrell, Mrs. George B. Shaw, and Mrs. Oris O. Stutler.

The meeting was called to order by the president. After the reading of Luke 6, 27-38, short prayers were offered by the members of the board.

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

MRS. L. R. POLAN, *Treasurer*

In account with

THE WOMAN'S EXECUTIVE BOARD

Dr.

Balance July 12, 1931 \$166.09
H. R. Crandall (Onward Movement,
July) 26.66

\$192.75

Cr.

Dr. Theodore L. Gardiner
Memorial Fund \$100.00
Balance August 8, 1931 92.75
\$192.75

August 8, 1931.

A bill of fifty-two cents for postage for sending slides requested at last meeting was presented by Mrs. Shaw. The bill was allowed and ordered paid.

Since Mrs. L. R. Polan finds it necessary to resign as treasurer of the Woman's Board, due to the fact that she is moving away, the board voted to ask her to continue with the work until the Conference appoints a treasurer. The board wishes to extend their appreciation to Mrs. Polan for her efficient work and regrets that it is necessary for her to leave Salem.

It was voted that an order be drawn on the treasurer for fifteen dollars for the essay contest prizes. Prizes were awarded as follows: The Central Association, Adams Center society, paper written by Mrs. Sadie K. Whitford; the Southwestern Association, paper written by Mamie Severence; the Southeastern Association, Lost Creek society, paper written by Mrs. Lucile Davis Bond.

It was voted that an order be drawn on the treasurer for twenty dollars in favor of Mrs. Shaw for expenses to the Commission and General Conference.

These minutes were read and approved. Adjourned to meet with Mrs. Edward Davis the second Sunday in September.

MRS. GEORGE B. SHAW,
President,

MRS. ORIS O. STUTLER,
Secretary.

NORTHWESTERN ASSOCIATION

The Northwestern Association of the Seventh Day Baptist churches met with the Dodge Center, Minn., Church, July 9-12. Delegates from the Milton Junction Church were: Pastor Randolph and family, Rev. Erlo E. Sutton and family, Martha Coon, Clarence and Elmina McWilliam, all traveling by autos. There were about seventy-five visiting delegates in attendance, who were very pleasantly taken care of in the Dodge Center homes. There was no avail-

able place for serving meals for all, so the visitors were taken to the homes for all meals as well as lodging—a fine plan as the delegates could visit many homes during the four days. This made lots of work for the hosts and hostesses but they accomplished the feat successfully and also attended the services themselves. The Dodge Center people are to be thanked and congratulated.

THEME

The theme of the association was "Evangelism." The following topics will show how evangelism was discussed in many relationships:

The Great Invitation, "Come Unto Me," Rev. E. E. Sutton.

The Place of Education in Christian Evangelism, Mrs. Hurley Warren (in absentia), Mrs. Doris Fetherston, Rev. Mr. Thornell.

Capitalizing Youth Power in Christian Evangelism, Rev. S. Duane Ogden.

Evangelism of Prayer, Rev. John F. Randolph. Evangelism and the Sabbath, Rev. E. A. Witter.

World Evangelism, Rev. J. L. Skaggs.

The Home and Christian Evangelism, Mrs. Anna Holston, Mrs. Metta Babcock.

Foreign Missions, Rev. Charles Thorngate.

Home Missions, Rev. Angeline Allen, Rev. C. B. Loofbourrow, Rev. James Hurley.

While the program included the various lines of work carried on by our boards, some of us missed the representatives of boards and delegates from other associations. The Sabbath School Board and Young People's Board, both of which are located within this association, were represented by members of the boards. There were four visitors from southern Texas: Rev. and Mrs. E. M. Holston and Mr. and Mrs. D. S. Allen. The program was enriched by contributions from these visitors.

MUSIC

The Dodge Center choir furnished a well-arranged program of anthems and special music in harmony with the theme. Visitors also made their contribution to the music of the program. A small pick-up orchestra added to the music of the vesper services. The players were: Mrs. Charles Thorngate, Albion, Wis., piano; Mrs. Walter Churchward, Dodge Center, organ; Miss Martha Coon, Milton, Wis., violin; Robert Randolph, Milton Junction, Wis., cornet; and Reginald Langworthy, Dodge Center, saxophone. The musical saw and

Hawaiian guitar were also used, adding variety.

PLAYS

There were three short plays presented during the sessions of the association:

1. During the Sabbath school hour, the Character Builders class of the Dodge Center school represented the building of Christian life by building a lighthouse. The stone used for the foundation was marked, "Jesus Christ." The stones built upon that foundation were: "Faith," "Love," and "Hope." These were bound with "The promises." On top was the light that shines to all.

2. The play, "And Peter," was presented on the young people's hour. Peter, in deep sorrow after denying his Lord, was cheered by the personal message sent him by the risen Lord. Likewise two sisters, one planning to go as nurse to a foreign mission, and the other planning to teach with a fine salary, were persuaded that they had a personal call for Christian work among the poor and foreigners in our own land.

3. "The Test," was presented by a group of Milton Junction people on the woman's hour program. The test for Philemon was whether he should kill his runaway slave who had returned, or whether he would grant Paul's request and receive as a brother this slave who had become a Christian. The advice of family and friends made the test the harder, but Christian love prevailed and the slave was restored.

QUIET HOUR

A very impressive quiet hour was conducted each noon by Rev. Hurley S. Warren of North Loup, Neb., assisted by the Dodge Center choir. The three services were developed from the text: "Whosoever will come after me, let him deny himself, and take up his cross, and follow me."

—Pastor's Assistant,
Milton Junction, Wis.

WHAT AMERICAN CITY IS EXACTLY MIDWAY BETWEEN THE EQUATOR AND THE NORTH POLE?

The city of Minneapolis is exactly midway between the equator and the north pole. —Pathfinder.

YOUNG PEOPLE'S WORK

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

PRAYER

Christian Endeavor Topic for Sabbath Day,
September 5, 1931

DAILY READINGS

Sunday—The model prayer (Matt. 6: 9-13)

Monday—Pray together (Matt. 18: 19)

Tuesday—Pray in faith (Mark 11: 12-14, 20-24)

Wednesday—Pray in right spirit (Mark 11: 25, 26)

Thursday—Pray in Jesus' name (John 14: 11-14)

Friday—Jesus' greatest prayer (John 17: 1-5, 18-26)

Sabbath Day—Topic: Prayer: Jesus' teaching and example (Luke 11: 1-13. Consecration meeting)

Note.—As this week is one of transition in some of the management of this department, material is somewhat lacking. We hope next week to get it back to normal.—
C. A. B.

JUNIOR JOTTINGS

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

PICTURES TO REPRESENT THE PSALMS

(Continued)

24—Nature scene—verses 1 and 2

25—"Christ at the Home of Mary and Martha"—verse 4

26—A church—verse 12

27—A child—verse 11a

28—Children singing—verse 7

29—Group of people—verse 11

30—Morning scene—verse 5b

31—"Stephen the Martyr"—verse 5

32—"The Prodigal Son"—verse 5

33—"David Playing Before Saul"—verse 2

34—"The Light of the World"—verse 8

35—"Sir Galahad"—verse 1

36—Mountains—verse 6

37—"Christ and the Rich Young Man"—verse 5

38—"Christ or Diana?"—verse 21

39—"Head of Christ"—verse 8

40—Niagara Falls scene—verse 5

41—"Christ in the Home of the Peasant"—verse 1

42—Nature picture—verse 8

43—A Bible—verse 3

44—"Gideon and His Soldiers"—verse 7

45—"The Christ Child"—verse 17

46—People of the Nations—verse 10

47—"Foundling Girls"—verse 7

48—Jerusalem—verse 1

49—Tomb stone or cemetery—verse 15

50—Wild beasts—verse 10

51—Snow scene—verse 7

52—"Madonna of the Olive Branch"—verse 8

53—Children—verse 2a

54—"The Angelus"—verse 2

55—Morning or evening scene—verse 17

56—"Pilgrims Going to Church"—verse 11

57—A missionary—verse 9

58—Men—verse 1b

59—"Joseph Sold by His Brethren"—verse 16

60—Christian flag—verse 4

61—"Abraham"—verse 5

62—Rocks—verse 7

63—Child—verse 1

64—Nature scene—verse 9a

65—"Sheep"—verse 13

66—People singing—verse 1

67—People of the nations—verse 4

68—Thanksgiving scene—verse 19

69—Nature scene—verse 34

70—"Paul Shipwrecked"—verse 1

71—"Isaiah"—verse 15

72—Sea scene—verse 8

73—"Jacob's Dream"—verse 24

74—Day or night scene—verse 16

75—"Judgment of Solomon"—verse 2b

76—"Adoration of the Magi"—verse 11b

77—Storm at sea scene—verses 18 and 19

BEAUTY IN PLAINFIELD

OUR TREE FRIENDS

Essay written by Charles North of 739 Huntington Avenue, which won honorable mention in the contest of the Art Department of the Monday Afternoon Club open to members of the graduating class at Plainfield High School writing the best essay on "Beauty in the Plainfields."

Plainfield has a great variety of trees; in fact, trees make Plainfield "the City Beautiful." They range from the great, majestic oak to the small magnolia, from the slender, graceful maple to the stocky, strong looking ash. A wonderful education may be gained by spending a few hours a week with the trees of Plainfield because there is so much to learn, and something new and different is constantly appearing. It is a proud person who can distinguish trees from others by the character of the bark, leaves, or flowers, or by the general habits of the trees.

So little do we realize the wealth of trees in Plainfield that you would no doubt be surprised to know that there are at least thirteen varieties in the Library Park alone. To think that we never appreciate the fact that we have such a variety of trees right in our front door-yard, so to speak!

The Library Park naturally contains more oaks than other trees. This is no doubt due to the fact that the original growth before the settlers cleared the land in New Jersey was composed mainly of oaks. The other varieties of trees were introduced by individuals. The oak family—the white, the red, the black, the scarlet, and the pin are, collectively speaking, the stateliest and most patrician of the common trees. We should appreciate more, perhaps, these trees in which Plainfield is so rich if we knew not only something of their appearance, but their uses and life history.

The white oak stands out from other trees on account of its light-grayish bark which peels off in loose scales. This bark in colonial times was boiled down into a tea useful for curing tonsillitis. (I can't say how it worked!) The wood of the white oak is both strong, hard, and durable, so it is used for flooring, inside and outside house finishing, and in countless other ways. The white oak often attains a height of one hundred feet and a diameter of four feet. In winter or early spring, its habit of holding its dead leaves makes it recognizable even at a distance.

THE OAK FAMILY

The red oak has about the same commercial uses as the white oak, but its bark is rougher, with furrows separating wide, smooth, grayish ridges. It is a larger and longer-lived tree than the white oak, sometimes towering to a height of one hundred fifty feet and growing to a ripe old age of three hundred years. "Common Trees of New Jersey" calls the red oak "one of the biggest, stateliest, and handsomest trees of eastern North America." It derives its name from the color of the leaves in the autumn.

The scarlet oak is somewhat difficult to distinguish from the red oak, but in the fall its leaves flaunt even a brighter red than those of the red oak.

The black oak is another of the "big" oaks. It is about the same size as the white oak, but its thick, black, and very rough bark distinguishes it. Its twigs show a reddish-brown color, while its wood is similar to that of the red oak.

One can easily recognize the pin oak—from a distance by the drooping of the lower branches or from a close-up view by

the profuse, tiny, pin-like twigs. The leaves also have sharp pin-like tips. It produces wood that is both hard, heavy, and strong but which warps too easily for extensive commercial practicality.

You must not assume that Library Park is made up entirely of oaks. There are three examples of beech trees. The beech tree boasts of the only actually growing bark. All other trees, when expanding or growing, force new bark under the old, the old falling off from the tree. Of course the easiest way to recognize a beech is by its smooth, gray bark, but a beech must not be confused for a moment with the birch, which wears snow-white bark which peels off around the tree. The weeping beech is similar to the ordinary beech except that its branches all droop decidedly. There is an example of this tree (not in Library Park) on Eighth Street between Central Avenue and Arlington Avenue.

THE SYCAMORES

In our tour of investigation of the trees we must not miss the three sycamores (American plane, buttonball, or buttonwood). These three are all on the College Place side of the park located about the center. They are probably the most easily recognized trees if once their peculiarities are noted. The ball-like seed shells give the tree several of its names. The shedding of the dirty, year-old bark to give way for the fresh green bark is a faculty unique to this tree. So, whenever you see a large tree having ragged black bark at the base of its trunk, a naked, olive green appearance of the trunk and branches, and brown pod-like balls hanging from the twigs, you are looking at a sycamore tree.

Two pignut hickories give variety to the northwest side of the park. Their slender, tall trunks are covered with a hard, tight-fitting bark which does not shag off.

The southwest side of the park differs from the other end, as it has few oaks and several red, soft (or white), and sugar maples. The family as a whole wears light clothes and dark stockings—that is, light colored branches and dark brown or black trunk.

The lower bark of the red maple shags off in small thin plates. The bright red clusters of flowers, appearing in spring on the twigs, give it its name.

The soft (silver or white) maple bears flowers of a much lighter hue than the red maple and has the bad habit of not sending its roots deeply enough into the ground to avoid mutilation when the ground near it is torn up. Putting in a road accounts for many a dead limb or tree.

The sugar maple is one of America's best known hardwood trees. Its bark is smooth except where cut occasionally by shallow furrows. The flowers are yellowish-green and appear sometime during April or May. It has been stated: "As a timber tree, the sugar maple has no superior, as a memorial tree it is among the best, and as an ornamental tree it is in the front rank."

While we are talking about maples, we would be doing an injustice if we left out the Norway maple. The Plainfield Tree Commission uses these trees more extensively every year for street planting on account of their attractive appearance and their all-round hardy nature. The bark of a Norway maple differs from all others as it is close-fitting, narrow-fissured, and appears to be striped vertically in white.

The magnolia and the linden stand in the eastern corner of the park and complete the park arrangement. The bark of a magnolia tree is white or gray over the whole tree. The coarse branches and twigs end in large fuzzy buds which, about June or July, open into beautiful, fragrant flowers. The magnolia is surely not a "graceful" tree, but its good qualities make up for anything in the way of awkward appearance.

The linden or basswood is radically different from the magnolia except that it bears beautiful blossoms. The multiple trunk, slim branches, and delicate twigs combine to form a graceful "head." The smooth bark shows a dusky, almost black color. The small, slightly fuzzy buds on the tips of the greenish-colored twigs complete the picture of an attractive and a symmetrical tree.

The Library Park, however, does not begin to contain all the varieties of trees to be found in Plainfield.

OTHER TREES

For instance, Clinton Avenue between Fourth and Second Streets is shaded largely by locusts. Both the honey and the black locusts bear small multiple leaves and pro-

tect themselves by the use of long sharp spines. The bark is generally smooth except when cut by furrows or ridges.

The horse-chestnut is one of the most ungainly trees. Its thick trunk, very shaggy bark, its stout, stubby twigs, and its large, sticky, reddish-brown buds make it grotesque and therefore easily recognized. To offset this averse criticism I should state that its fragrant blossoms and its rugged, growing ability make it a very popular tree.

We have in Plainfield several representatives of a Japanese tree. The ginkgo, as it is called, stands on several lawns on West Eighth Street between Central Avenue and Arlington Avenue, and a large one stands on the southwest side of Central Avenue between Eighth and Ninth streets. The observer can always pick out the ginkgo on account of its numerous, straight branches and its short, straight, stubby twigs. The ginkgo is a hardy tree and, when once started, grows to a ripe old age.

The sweet gum, an interesting tree, rare to this vicinity, has a representative on Seventh Street in front of the First-Park parish house. It has a deeply furrowed, brown bark and, on its smaller limbs and branches, the bark shows cork-like ridges. In spring or summer its star-shaped leaves give off a pleasant odor when crushed, and in the fall they turn first orange, then a deep red color.

Of course, Plainfield has elms, birches, ashes, and many other families of trees, but to describe all of them would take a volume.

Judging from the trees described thus far, one can easily see that Plainfield has its share and more of the various varieties of trees. Many people "take the trees for granted," but what a loss to our city there would be if all our tree friends were taken away suddenly! If only we citizens of Plainfield would look around us once in a while, I am sure that we would be fascinated by the study of trees, their habits, and their great contribution to the beauty of Plainfield. Men can build buildings and erect beautiful statues, but — "Only God can make a tree." The least we can do is help him in his work.

—Plainfield Courier News.

CHILDREN'S PAGE

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

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

The juniors of Nady had a picnic about a week ago, at Arkansas Post. We thought other juniors might like to hear about it. We went in Pastor Beebe's car and trailer. The Post is about seventeen miles from here. We stopped along the river bank and picked up rocks. Some set dinner while five of us went to Gillete to get some ice to make ice cream. We were caught in a river storm and we got pretty wet. We got back in time to eat dinner. Then after dinner we made ice cream. Old Aunt Mary Boss who lives near came over and helped us eat it. She is an old Negro woman, one hundred three years old; she can remember when Arkansas Post was the capital and she told us about the fighting of the Civil War.

After we had our ice cream, when the rain had stopped, we went down to see where the old state house used to be. We were late getting home because the rain made the roads slick. We had a good time anyhow.

Yours truly,

M. A. MITCHELL.

Nady, Ark.,
August 7, 1931.

DEAR M. A.:

I imagine you have written to me before and that I ought to know your first name, but it seems I cannot remember it if I do, so I'll have to use your initials this time as you have given them, hoping you will use your full name another time, so that I'll know whether you are a boy or a girl. I'm pretty sure you are a boy since you did not mind a good wetting.

I think your picnic must have been "loads of fun," as Jean Crouch would say, rain storm and all. For one thing you could not get your nose burned when freezing the

ice cream the way I did one time before an ice cream social at Milton. I burned it so bad in the hot sun behind the church that when I got up to recite a piece the night of the social the skin was peeling off in strips which hurt my pride considerably. The joke of it was that I didn't turn the freezer; just sat on it to hold it down.

I should like to see "Aunt Mary Boss." It is wonderful that she has lived to be so old and that she can remember our country's early history; she must be a very bright old lady. We trust we all may "grow better, growing old."

Don't forget to write again and tell me your name.

Sincerely your friend,

MIZPAH S. GREENE.

DEAR BOYS AND GIRLS:

I am hoping many of you will be at Conference at Alfred this week and that I may see and know you. I want to urge all who are there to come to the parish house to the Junior worship service. I'll put the program for that service here on our page so that you can be practicing the hymns and learning our closing prayer. I am sorry I did not think to get it in last week's paper so that we could be so familiar with both hymns and prayer that we could more fittingly serve and praise God together in this service. Next week I'll be able to report this service for those who cannot be there.

Yours sincerely,

MIZPAH S. GREENE.

JUNIOR SERVICE

Theme—Peace and God's Other Children.

Hymn—"O God of Love, O King of Peace."

Responsive Reading—Psalm 85.

Hymn—"Praise God from Whom All Blessings Flow."

Bible story.

Hymn—"Jesus Shall Reign Where'er the Sun."

Explanation of theme.

Story—The Father of All.

Hymn—(To be chosen by the children.)

Closing prayer—

Dear heavenly Father,

Help our lips to praise thee,
Help our hands to serve thee,
Help our hearts to love thee,
Forever. Amen.

OBSERVATIONS BY THE CORRESPONDING SECRETARY

REV. HERBERT C. VAN HORN

Fellow Travelers.—People are so different. Yet all are friendly and will mostly respond to friendly, unselfish advances. It is so much easier and more pleasant to visit with strangers, if they prove the right sort, than to spend all one's time on the train in reading, sleeping, or even trying to write editorials or observations. There is the pair of fine looking high school lads so interested in every curve of the rails and in every changing scene in the Ozarks and along the "Father of Waters." Their courtesy and conversation betokened good and successful home training. There was a friendly man, a Pullman neighbor, with a package that revealed the nature of one home inmate at least. A doll's arm protruded. A whole family took two sections near the writer, at Cincinnati, and proved most interesting. Not the least interesting was a young school teacher of the "East Shore," returning from a summer school term at Los Angeles. She was quiet and unassuming and her conversation was pleasant and sensible. When it was discovered that both knew the president of Washington College, Chestertown, Md., the pleasure of casual meeting was quickened.

When the Baltimore "Diplomat" bumped into a Ford coupe, out near Chillicothe, and snuffed out two lives, a man and a woman, another evidence of the oneness of the human family was manifest in a whole train load of people being drawn together in sympathy.

Court Abuses.—The morning paper carries some charges of brutal methods used in some of our courts of justice as revealed by the recent report of the Wickersham Law Enforcement Commission in a study of "Lawlessness in Law Enforcement." It would seem that prosecutors and sometimes judges are either ignorant and inadequately trained, or the prisoner's rights often are deliberately violated. The report suggests "such behavior resembles slugging in the line." Cruel methods rivaling those of the dark ages are, it is disclosed, used to secure confessions. "There does not seem to be any question," declares an editorial in

the Baltimore *Sun* of August 11, "that the study . . . is solidly based upon actual cases running all the way from the questioning a prisoner for thirty-five hours without respite to beatings administered with brass knuckles and the pouring of water up the nostrils of a suspect." Not only do such brutalities violate fundamental rights, it is pointed out, but "they also violate fundamental human feelings, and one is revolted by the thought that the forces of law and order . . . are reduced to these base cruelties in order even to appear 'effective.'" These practices are illegal. No law is further needed to make them more so. As is pointed out, the suppression of such atrocious practices must be effected by public opinion making itself felt in every way possible.

Program.—In a recent number of the SABBATH RECORDER, Dr. Wm. L. Burdick has brought to attention of Seventh Day Baptists a yearly program as suggested by the Federal Council of Churches of Christ in America. It is not meant for a blind following. It is rather suggestive and should be adapted to local needs. Of how much value it is depends upon what one himself puts into it. The value of a definite program, something carefully worked out ahead of time and carefully carried out or adapted, can scarcely be overestimated. Lack of a program or shying away from a program may be a result of indifference or carelessness, or perhaps from a fear of becoming hampered. The writer's feeling is that when he has prepared his program and earnestly worked to carry it out, the best work has resulted. The knowledge of the fact of work laid out saves worry, promotes earnest effort, and conserves time and energy. A preaching schedule planned for three months ahead, may have to be varied, adapted, or even worked over, but no small amount of worry has been avoided and a wider range of interests served. Every man must work in his own harness, but he should be sure it is a harness and not a stall.

Look to the end; and resolve to make the service of Christ the first object in what remains of life, without indifference to the opinion of your fellow men, but also without fear of it.—H. P. Liddon.

OUR PULPIT

HIGHWAYS

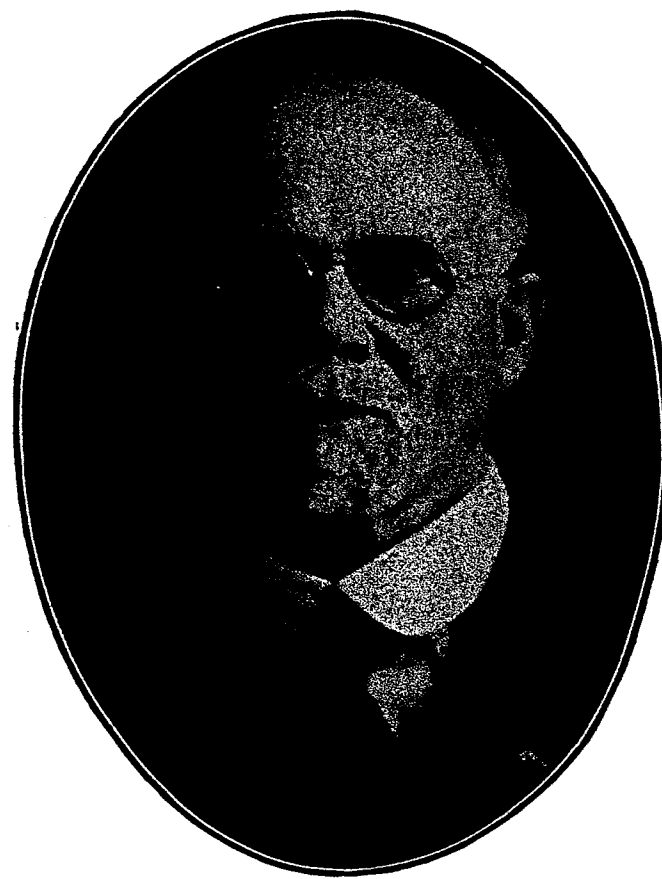
BY REV. THEODORE J. VAN HORN
Pastor of the church at De Ruyter, N. Y.
(Baccalaureate sermon delivered in the Seventh
Day Baptist church)

SERMON FOR SABBATH, SEPTEMBER 5, 1931

Texts—Isaiah 35: 8; Matthew 7: 14.

ORDER OF SERVICE

HYMN
INVOCATION
RESPONSIVE READING
HYMN
SCRIPTURE LESSON
PRAYER
HYMN
NOTICES AND OFFERING
SERMON
HYMN
BENEDICTION



"And a highway shall be there."

"Because straight is the gate, and narrow is the way that leadeth unto life."

Is there not something alluring to the American mind in that first statement? It would seem that we have a highway complex. Route 13 is only one of the countless surfaced roads making a network of highways that form a bird's eye view would be simply bewildering.

Observe this route on any holiday and you are impressed that the world is on wheels when it is not on wings! It seems that we are the most restless people on the face of the earth, which may account for the excess in mileage of good roads that this country provides over any other country in the world.

The *World Almanac* shows that the roads of America have a good deal more than half of the mileage of all the roads in the world. And while the total mileage for America is above 3,500,000 miles, the United States has over 2,700,000 of this.

The surface roads of the United States are a little more than 163,000 miles. The Federal government gave aid to road-building in the year ending June 30, 1930, of over \$73,000,000.

These stupendous expenditures of time and money on roads illustrate the disposi-

tion of our people to "go somewhere," and it represents an adequate effort to make it as easy and safe as possible to go. And thereby is a moral: That all of us make as adequate effort in helping people to travel the highway of life with ease and safety.

One cannot be for an hour a part of this restless, rushing host of travelers over this fine system of roads, without being impressed with the infinite care which our highway commissioners have taken to make the wayfarer safe. At every point of even remote danger, you are met with warning signs, and finger boards point you the right direction to your destination.

There is, then, ground for the pride that we Americans feel in our initiative and skill for road-building. But not long ago some-

one called my attention to the marvelous roads that were constructed by the Roman government 2,500 years ago, and those roads are to this day substantially as they were built in that far-off time.

But the old Romans were not pioneers in the science of highway construction. God was the first road-builder. Centuries before the Roman roads were built, a man of clear vision told about this great highway to which I am calling your attention tonight.

And what I have said about our own roads this far is only a parable of this very important truth that I want to illuminate as clearly as possible. It is a mystic truth (no less real for being mystical), brought to our attention in this figure of speech, "And a highway shall be there." There is a Great White Way—luminous—on which we may travel from the beginning to the end of our pilgrimage. We will find reference to this all through the history of God's efforts to keep his people in the right way. And he has gone to infinite pains to keep this highway in repair and the safety signals in view all along the route.

In the opening of this chapter from which our text is taken, there is reference to the wilderness. "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose."

Have you ever tried to imagine the appearance of this country as it was seen three hundred years ago? Just recently I was talking with one of the old pioneers of this section. He did not live three hundred years ago, but he told me of the dense forests that one time covered these hills that are now almost bare, and of the dirt roads that in early springtime were well-nigh impassable. Then go back of that time, when all of New York State was a trackless wilderness with wild beasts and Indians to challenge the courage of the hardy pioneer. Compare this exhilarating picture that the thirty-fifth of Isaiah presents, of the reclamation of the wilderness, with the transformation that has taken place in the United States since the landing of the Pilgrim Fathers more than three hundred years ago. Does not this transformation

seem like a fulfillment of that ancient prophecy?

Look at a copy of the geography that was used as a textbook when I was a boy. There was a great area west of the Mississippi River that was named the Great American Desert. Maps do not show it now. It has been obliterated by irrigation. The ingenuity of alert and enterprising men has redeemed this arid waste. "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose." And this reclamation process is still going on, by the building of the great reservoirs, the Roosevelt Dam, Boulder Dam, the Hoover Dam now in process of construction, and others built by marvelous engineering skill that will yet reclaim millions of acres from barrenness to fertility. But that is only one direction in which the ingenious skill of alert Americans has manifested itself. What indescribable wonders have been wrought—the telegraph, the electric lights, radio—to mention only a few. And now, are these marvelous highways soon to be abandoned because men have found a way to traverse the air?

But with all this evidence of intellectual development, there is much to suggest a wilderness. I am very sure that we need the "Great Highway" that I am speaking of tonight. Wild animals and Indians are no longer a terror to us, but the exigencies of modern life are carrying away more people annually than were lost by all the wild beasts and Indians combined in the pioneer days. More than 30,000 lives were snuffed out last year by that modern juggernaut, the automobile. There are no wild beasts and Indians now, but there are wild and beastly, money-mad men and pleasure-crazed women, who menace the great highway of life. Is there not ground for the grave apprehension which many feel, that, while wonderful progress has been made in all directions of material and intellectual culture, our moral and religious life have retrograded? There are those who are asking, with deep seriousness, whether we are not reverting to the jungle in religion and morals.

We certainly need a clearly defined and safe way. And I have indicated the dan-

gers to which we are constantly exposed, in order to emphasize the timely provision that God has made for our safe conduct through this wilderness of loose morals that is a strong trend in modern life.

May I ask you to consider some of the advantages that will be realized by the choice of this Great Highway?

1. It is a clearly defined route. There are unmistakable signs all along the way. The trouble is that people carelessly read the signs or do not look to see them. "Tell it not in Gath," but it was a time when I was traveling without my wife. Like many another traveler, I was in a hurry and did not see the sign. When I came before the "court" the judge quietly said to me, as I was dismissed with a light fine, "these signs are placed there to be seen." How many times I have heard the remark from my traveling companion, "You go so fast I cannot read the signs." Now this is a clearly marked way, let me repeat, and it says here that "a way-faring man, though simple-minded, need not err therein." How many a tragedy would be avoided if this rule of this Great White Way were observed.

2. And this suggests that this is a safe way. In the poetic imagery of this chapter of Isaiah it says, "No lion shall be there; neither shall any ravenous beast go up thereon; it shall not be found there." That is, this way is not frequented by robbers and murderous men. "But the redeemed of the Lord shall walk there." It is a safe company you have as traveling companion here. Take the case of the ill-fated Vivian Gordon. You are familiar with the story of that giddy woman, yet a girl of rare capacities, who was foully murdered by her associates of the under-world. And she is an example of nearly all of those who have lost their lives in these recent bloody years. Extraordinary precautions have been taken to safeguard this way. No one who travels these magnificent state and federal highways can fail to be impressed with the numerous safety signs that occur at every point of danger. How we welcome that long line of white posts connected by the massive chains, that are to keep the careless traveler from plunging into the precipice below or the foaming river.

This is again a parable of the restrictive laws that our Divine Roadbuilder has set down, to keep us from the perilous places along the way. We are all too familiar with the impatient spirit that chafes at any restraint, which is characteristic of this stage of our country's development. It is very difficult for a good many people to understand how restrictive legislation is indispensable in a land that assures its citizens of "life, liberty and the pursuit of happiness."

They complain bitterly against certain laws that have been enacted to curb the voracious appetites that have never yet learned the lesson of self-control. They are over-grown children around our table-politic, who clamorously insist on having just what they want to eat and drink no matter how much inconvenience and sorrow it may cause to others. How they rave against our present prohibition law as if it were the only law that interferes with people's liberties. All laws are prohibitive. All laws curtail people's liberties. No one can do as he pleases in this or any other country, if it is a land of liberty. There are times when a law may be oppressive; but there is no law of the highway that we are now considering that is a disadvantage in any particular. It is always for the best interests of the individual and of the society in which he travels. What sort of a country would it be, if it were not for laws that restrain the evil propensities of men?

Why should we be impatient with them. I have passed over a good many of the great railways in my time, and I never cease to marvel at the feats of engineering exhibited in the construction of these roads. Here are the glistening, unyielding bands of steel girding the continent from ocean to ocean. Suppose that this monster locomotive should say, "I do not propose to be held in longer by these arbitrary bands of steel. I must enjoy my liberty," and so breaks away from them. What happens?

It leaves the grade and the rails and it plunges to its own destruction, and sacrifices the lives of many. That, again, is a parable. The Ten Commandments are God's restrictive laws of the Great Highway. They are the white posts and the chains intended to keep us safe as we travel

along. You cannot violate one of these laws without endangering your own life and the lives of your fellow travelers.

Had it ever occurred to you that whenever you drive over these magnificently improved roads you are on two thoroughfares at the same time? Of course you know that frequently you are speeding over a road numbered 13 and one numbered 5 at the same time. But that is not what I mean. I mean that you are always on two roads when you travel, whatever your mode of going may be. You are on No. 5, 13, or 41 or whatever the number of the route, and at the same time you are on the "King's Highway," that I am talking about tonight, or you are taking the devil's thoroughfare. Do not forget that one or the other of these mystical highways is superimposed upon the No. 5 or 13. If you are on the great "King's Highway" you are observing the rules of the road. You keep to your own side of the road. You are not endangering your own life and the lives of those about you by breaking the speed laws, or befogging your vision with any kind of intoxicating drink. A man who traverses the road of life needs every faculty alert. He must use both eyes unimpaired, not beclouded with drink. A man with a little whisky inside of him is likely to ignore the sign, "Narrow Bridge," and try to pass a car on that bridge where there is room for one only. A man journeying on the King's Highway, of which we are thinking tonight, will, while he scrupulously observes the traffic law to keep to his own side of the road, at the same time and by that very obedience, obey the law of God's Highway, "Whatsoever you would that men should do to you, do ye also to them." And I feel sure that the tragedies of the highway that sicken us with their oft recurrence would be reduced ninety-nine per cent, if not quite eliminated if everyone on a federal or state road would at the same time keep within God's Highway.

3. Maybe I have spent too much time on the safety feature of this "highway"; but I must ask you to remember another great advantage of this route. It is not only a safe route, it is the great "Sunshine Trail." Do you remember that Jesus said, "He that followeth me shall not walk in darkness,

but shall have the light of life"? Isaiah, here, calls it the "Way of Holiness." That is the way of wholeness. No malarial air stirs along this route. The refreshment stands along the way have only health-giving drinks. The food is wholesome and invigorating.

4. One more advantage of this "highway" I ask you to consider before we close. We will reach eminences that will give us views of life in its perspective.

During the years just preceding the event in the lives of these young people for whom we feel a special interest this week, I trust that they have reached such an eminence. You have been toiling upward, my young friends, and have now come to the eminence. You may at this height view your course both in retrospect and in prospect. You are now confronting a life of complex relationships.

There are two forces that you learned about in your study of the physical universe. They are called, you remember, centripetal and centrifugal forces, and they illustrate your past and your future experience. Your student life is represented by that centripetal force. It is that by which a body is kept to itself. These student years have been, necessarily, self-controlled. You have been drawing from your teachers, and your textbooks, and from your parents all these influences for self-building. All that you have acquired here has been for purposes that, from this on, will be quite outside of and beyond yourselves. From this high point you are to contemplate life all bright with glorious possibilities in service for those in need, along the road you are to travel. From now on, your life is to be centrifugal. That means away from yourself to others. It means that what you have drawn to yourselves is now to be expended in the interests of unfortunate humanity. You will inevitably come to those in need of just the help you can give.

James Russell Lowell once said to a large company of young people just going out to active life, "You have made this preparation, not as a means to earn your bread, but that each mouthful of bread may taste the sweeter."

Now I feel sure that there was more that Lowell said to those young ladies. For I

believe that he would teach that an education is infinitely more than a means of making life pleasanter and sweeter for ourselves. The finer the education the happier life will be, but that is an incident, and not an objective.

Let no one suppose that the ultimate end of an education is to make life easier or happier, unless it be to make it easier and happier for others. Believe me, friends, the less you think about your own enjoyment, the more happiness and comfort will come to you.

"Not enjoyment, and not sorrow,
Is our destined end or way."

Colonel Peary, the renowned discoverer of the North Pole, as soon as he reached the outposts of civilization, after having endured those terrible experiences of the Arctic storms and cold in the heroic prosecution of that stupendous adventure, telegraphed his wife, "It has been the happiest year of my life."

And for everyone of us the happiest year of our life will be that year of our greatest service to the unfortunate people along the way. I have the settled conviction that there has never been a time in the history of our social life when there were larger opportunities for unselfish and efficient service than now.

"Be strong.

We are not here to play, dream, to drift.
We have hard work to do, and loads to lift.
Shun not the struggle, face it, 'tis God's gift.

"Be strong.

Say not the days are evil, who's to blame?
And fold the hands and acquiesce, Oh, shame!
Stand up, speak out, and bravely, in God's name.

"Be strong.

It matters not how deep entrenched the wrong,
How hard the battle goes, the day how long.
Faint not, fight on, tomorrow comes the song."

You have come to the kingdom for such a time as this.

I cannot close without reminding you all of the blessed companionships that are to be found in fellow travelers along this highway. It is said that the "Ransomed of the Lord shall walk there." And especially you will have the companionship and counsel of the wisest Traveler that ever made the journey. Do not forget what he says, "I came not to be ministered unto but

to minister." He will always be at hand, our ever present Guide and Friend.

His confident word we may always hear,
"This is the way, walk ye in it."

His wisdom ever waketh,
His sight is never dim,
He knows the way he taketh,
And I will walk with him.

—*De Ruyter Gleaner.*

DENOMINATIONAL "HOOK-UP"

MILTON, WIS.

The college faculty are having a picnic supper today on the campus, complimentary to the incoming president, Jay W. Crofoot, and family.

Miss Florence Bowden of Shiloh, N. J., who has been attending summer school at the University of Wisconsin, was a guest of Miss Nettie Thomas and other friends for the week-end. Miss Bowden is supervisor of English and modern languages of the city schools of Bridgeton, N. J.

Mrs. Jay Crofoot and daughter Anna, reached Milton, Sunday evening, having motored from Seattle, where Miss Anna went to meet her father and mother. They will accompany Mr. Crofoot to Chicago for the week-end, where they will visit Mrs. Crofoot's brother and wife, Dr. and Mrs. Eugene Larkin, at Oak Park.

Dr. Howell S. Randolph and family of Phoenix, Ariz., came Saturday afternoon to spend a few days with his mother, Mrs. L. C. Randolph. On Sunday, Mr. and Mrs. Ezra Vincent of Two Rivers and Mrs. Ruth R. Randolph and daughter Jean of Madison, joined the family group. Mr. Randolph and daughter and Mr. Vincent returned to their homes Sunday evening. Doctor Randolph and family left for Chicago, Tuesday, and Mrs. Vincent remained with her mother for the week. — *Alfred Sun.*

MILTON JUNCTION, WIS.

Rev. Erlo E. Sutton and family are spending a month in central New York State visiting the Seventh Day Baptist churches of the Central Association prior to the meeting of the General Conference at Alfred, August 18-23, 1931.

The Rock County Convention of the Woman's Christian Temperance Union met

July 30, 1931, at the Methodist Church, at Milton Junction. The usual election and business of the organization were carried out. Prizes were awarded for the poster and composition contests among the school children. The children's exercises were enjoyed by all as well as other items of special music. Rev. J. N. Anderson, pastor of the local Seventh Day Adventist Church, and Rev. John F. Randolph, pastor of the Seventh Day Baptist Church, gave talks. Dinner was served by a local committee.

In spite of hard times the Milton Junction Seventh Day Baptist Church has raised this Conference year about the same amount toward the denominational budget, or Onward Movement, as in recent years; and an effort is being made during July to complete our last year's budget, which means about \$500. The Ladies' Aid society have voted \$100 of that. The Christian Endeavor society sent in \$15. A committee of the church is taking subscriptions for the balance. We want to see the boards out of debt at Conference time.

Pastor Randolph and family will be away two Sabbaths during August. They will take an auto trip East, including the General Conference, meeting at Alfred, N. Y.—*Pastor's Assistant.*

NORTH LOUP, NEB.

At prayer meeting, last Friday evening, five young people were baptized: Ella, Audrey, and Delpha Williams and Lewis and Louise Hamer. At the Sabbath morning service, Pastor Warren received them into the church. This service was in the hands of the young people and their chaperons who attended Cedar Cove Camp and the Teen-Age Conference at Denver and Boulder. The use of this camp was donated by Mr. and Mrs. Manford Potter, both of whom were former North Loup young people. Manford was the son of O. S. Potter, one of our early merchants, first as owner of a furniture store and then a general store where Hurley and Earnest now are. Mrs. Potter, Kitty Burdick, was the daughter of Dr. F. O. Burdick, who sold his practice to Doctor Hemphill.

At our General Conference which begins next Tuesday, August 18, at Alfred, N. Y., we will be represented by Pastor and Mrs. Hurley S. Warren and baby, H. H. Thorn-

gate, Miss Vesta Thorngate, Professor and Mrs. L. O. Greene and five children, and possibly two or three more people will attend.—*Loyalist.*

SALEM, W. VA.

Among the Salem people who will attend the Seventh Day Baptist Conference at Alfred, N. Y., next week will be: Mr. and Mrs. George H. Trainer, Rev. and Mrs. George B. Shaw, Prof. C. H. Siedhoff and mother, Mr. and Mrs. M. Wardner Davis, Mr. and Mrs. Eldred Batson, Mr. and Mrs. Oris Stutler, Mr. and Mrs. Thomas Randolph, Mrs. Okey Davis, Misses Thelma and Delberta Davis, Miss Mary Bond and Wilbur Stutler.

—*Clarksburg Exponent-Telegram.*

ASHAWAY, R. I.

On Tuesday afternoon, a large number of women met at the parish house to hear Mrs. Eugene Davis speak about China and the work of our missionaries. A very interesting and instructive address was given. Mrs. Davis opened her remarks by a very brief history of the work up to the present time.

It was nearly eighty years ago that the first Seventh Day Baptist missionaries went to China, it then taking them about six months to make the voyage.

At the present time the denomination has missionaries working in Shanghai and in Liuho, which is twenty-eight miles from Shanghai. They now have one road to Liuho which can be traveled by auto, the road having been made entirely by hand and of ashes.

Among the great needs of the Chinese, three things were mentioned and explained—caring for the sick, church custom, and sanitation.

Mrs. Davis mentioned several characteristics which make the Chinese very lovable. They are a very happy people, she said, very gracious, very devoted to people, servants, and their masters, they have great love for children, and interest in education. The greatest need of China is Christianity, she said.

Following the address a social hour was enjoyed and dainty refreshments served.

—*Westerly Sun.*

LITTLE GENESEE, N. Y.

Pastor A. L. Davis, while in West Virginia, gave the annual address at the McWhorter family reunion.

Four were baptized August 1 by Pastor A. L. Davis, one of them will join the Hebron Church. Four new members were admitted to the First Genesee Church.

Mr. and Mrs. Mark L. Sanford and family drove to Fouke, Ark., to attend the Southwestern Association. Mr. Sanford is delegate from the Eastern, Central, and Western associations.

—*Correspondence.*

LEONARDSVILLE, N. Y.

Several from here attended the Seventh Day Baptist Sabbath school picnic at Will Palmer's Sunday. A very pleasant time was enjoyed in spite of the weather.

About twenty men gathered last Wednesday evening at the Seventh Day Baptist church parlors, the occasion being the second meeting of the Men's Club. The address by Rev. Mr. Weinbauer of the Baptist Church of Edmeston on "Respect for Law" was an enjoyable feature. At the close of the meeting refreshments were served. Rev. A. T. Dodge, pastor of the M. E. Church, was chosen chairman until officers were elected.

On Friday evening, Rev. Paul S. Burdick performed the wedding ceremony of Mr. Edward Gould of Bridgewater and Miss Florence De Rosia of Winfield. The couple were attended by Mr. and Mrs. Harold Naylor of West Winfield.

—*Brookfield Courier.*

VERONA, N. Y.

The demonstration of the Daily Vacation Bible School was held at New London in the Methodist church hall, after a three weeks' session.

[A more extended write-up is given on another page.]

Rev. and Mrs. Erlo Sutton, son Trevah and daughter Gladys, of Milton Junction, spent the week-end with the Verona Church. Mr. Sutton occupied the pulpit on the Sabbath and gave a very interesting and helpful sermon. He also gave a talk in Sab-

bath school on Sabbath school work and grade lessons.

Mr. and Mrs. George Ellis of Milton, Wis., were recent guests of Mr. and Mrs. H. A. Franklin.

Several from here attended the ordination service of deacons and deaconesses held in the Adams Center church July 25.

—*From correspondence.*

ALFRED, N. Y.

Miss Elizabeth Randolph has returned from Daytona Beach, Fla., where she has acted as pastor of the Seventh Day Baptist Church since last fall.—*Sun.*

SHILOH, N. J.

The Shiloh, N. J., Seventh Day Baptist Church has extended a call to Rev. Duane Ogden of Nortonville, Kan., to become its pastor. He has not given them an answer as yet.—*Alfred Sun.*

PLAINFIELD, N. J.

Mr. L. H. North and family left August 14, for Alfred, where they will make a short visit, on their way to Milton and other points in the Middle West, to visit relatives and friends.

Those from Plainfield attending Conference at Alfred this week are: Mr. and Mrs. Asa F' Randolph, Mr. and Mrs. Irving Hunting, Mrs. Everett Hunting and children, Prof. Courtland Davis, Mr. and Mrs. Wm. M. Stillman, Mr. and Mrs. Wm. Hubbard and Dorothy, Mrs. Frank Hubbard, Miss Anna Stillman, and Pastor Bond. Mrs. Bond and Elizabeth expect to drive through with Anita Davis, of Salem.

Secretary H. C. Van Horn and family from New Market are also driving to Conference.—*Contributed.*

MARRIAGES

KENYON-LIVERMORE.—At the home of the bride's mother, Mrs. Edna Livermore, Alfred, N. Y., June 29, 1931, by Rev. Edgar D. Van Horn, uncle of the bride, Miss Margaret E. Livermore and Mr. Kenneth E. Kenyon.

DEATHS

CRANDALL.—Rhoda Ellis Crandall, daughter of Matthew Batcheller Ellis and Elizabeth Dunham, was born October 1, 1859, at Peoria, Ill., and died at the home of her daughter, Mrs. Fred Crandall, in Milton, July 21, 1931.

When she was a young girl the family moved to Dodge Center, Minn., where she grew up in a family of two brothers and seven sisters. On July 18, 1880, she married Willette Henry Crandall. They resided in Minnesota until 1907 when they came to Milton. After ten years they moved to Battle Creek, Mich., where they remained until Mr. Crandall's death in 1922. Since that time Mrs. Crandall has made her home with her daughters.

Five children were born of this union. Mrs. Fred Crandall, Mrs. Bernard Saunders, and Mrs. Don Borden of Milton, and Mrs. Paul Crandall of Battle Creek, Mich. A son, Rex, died when he was twelve years old.

Besides her daughters, Mrs. Crandall leaves three sisters, Mrs. Jamina Noyes of Hammond, La.; Mrs. Joseph Griffis, Tipton, Iowa; and Mrs. Julia Orcutt of Dell Rapids, S. Dak. There are fourteen grandchildren.

When a young girl Mrs. Crandall was baptized and joined the Seventh Day Baptist Church at Dodge Center. At one time she was a member of the Milton Church, but at the time of her going she was a member of the Battle Creek Seventh Day Baptist Church.

Farewell services were held Thursday afternoon, July 23, 1931, at the home of her daughter, Mrs. Fred Crandall, and the interment was in the Milton cemetery. In the absence of the pastor the service was conducted by Rev. Edwin Shaw.

E. S.

DICKINSON.—Earnest Newton, son of Thomas N. and Fannie Mather Dickinson, was born at Mystic, Conn., and passed away at his home in Clinton, Conn., on July 18, aged 35.

Mr. Dickinson was a druggist of unusual ability. His hobby was passing state board of pharmacy examinations. He had twelve framed pharmacy certificates on the walls of his study, which licensed him as a druggist in as many states in the Union.

He was baptized two years ago by Rev. Carrol L. Hill, but was detained from joining the church by illness of a severe nature. However, during the past year he expressed his desire to join and was received into the Waterford church a few months ago.

Although not very talkative about religious matters, he had strong and deep convictions and tried conscientiously to serve his Master. He was known to be a trustworthy druggist, honest in his business, and generous almost to a fault. It could truly be said of him, that he would give

away anything he had and suffer want before he would see another go in need.

He was ever smiling and joking, even though his illness made him dependent on others, and it was a pleasure to visit with him.

Besides his father he is survived by his wife, Mrs. Margaret Dickinson; two sons, Earnest N. and William E. Dickinson; one daughter, Margaret A. Dickinson; one brother and three sisters. Besides these loved ones, there is a host of friends and near relatives who deeply mourn the passing of this Christian man.

Funeral services were conducted in the Waterford Seventh Day Baptist church by Rev. Carrol L. Hill. Interment was made at Elm Grove Cemetery, Mystic, his birthplace. Services at the grave were in charge of the I. O. O. F. lodge, assisted by Pastor E. T. Harris.

E. T. H.

JONES.—Mary Emma Jones, daughter of W. V. and Elizabeth Hughes, was born on the Hughes farm north of Elm Corner, Jackson Center, Ohio, June 1, 1871, and departed this life August 6, 1931.

At the age of thirteen she united with the Jackson Center Seventh Day Baptist Church and was baptized by Rev. J. L. Huffman. She remained a faithful member until the time of her death.

On April 4, 1889, she was united in marriage to J. D. Jones. To this union were born four children, all of whom are living. They are: Mrs. Guy Polan of Milton, Wis.; Mrs. Dallas Coleman of Lakeview, Ohio; Chester of Battle Creek, Mich., and Hubert of Jackson Center.

She is survived by her husband, the four children mentioned above, and eleven grandchildren; also one sister, Mrs. J. L. Lawhead; one brother, Leroy Hughes; one half-sister, Mrs. Geo. M. Zwiebel; and one half-brother, Willard Hughes, all of Jackson Center, and a number of more distant relatives and a host of friends.

She was a loving and devoted wife, and a good mother. Therefore her family is greatly bereaved.

To know Mrs. Jones was a great privilege. She always had a kind word for every one, and was always ready to lend a helping hand to those in need.

By her death her church feels very keenly its loss, and the community realizes that a good woman has gone.

Funeral services were conducted by her pastor, Rev. Verney A. Wilson, assisted by Rev. A. E. Delaney in the Jackson Center Seventh Day Baptist Church, and the body was laid to rest in the church cemetery.

V. A. W.

TRUMAN.—Alvin M. Truman was born at Preston, N. Y., August 22, 1838, and died at the home of his daughter, Mrs. S. B. Bond, Alfred, N. Y., July 28, 1931, aged 92 years, and 11 months.

Mr. Truman's early life was spent around and near Adams Center, N. Y. On March 26, 1860, he was united in marriage to Antoinette Warren, with whom he lived for forty-six years, until

her death. In 1886 Mr. and Mrs. Truman moved to Alfred, where he has since made his home. In 1907 he was united in marriage to Mrs. Helen Witter, who passed away April 8, 1930.

Mr. Truman received his education in a select school near Adams Center and in DeRuyter Institute, and for a number of years taught school. Later he took up farming, which occupation he followed until recent years when age caused him to retire.

Soon after coming to Alfred he united with the Seventh Day Baptist Church, and remained a faithful member until his death. He regularly attended church until a week before his death.

He is survived by a son, Frank S. Truman of Vineland, N. J.; a daughter, Mrs. S. B. Bond of Alfred; four grandchildren; and four great-grandchildren.

Funeral services were conducted at the home of his daughter, by his pastor, A. Clyde Ehret. Burial was in the Alfred Rural Cemetery.

A. C. E.

FAITH

I looked down deep within my heart:
I found a shadow lying there;
It seemed to color all the good,
And crowded out the thought of prayer.

I looked and looked within my heart,
Forgetting all but need of Him;
From out of somewhere came a voice
That said, "Look up and out, not in."

I raised my eyes to other men
And found they cried for need of me;
I said, "Dear Lord, give me the task,
Of bringing faith to them again."

Once more I looked within my heart:
No shadows left, God to offend;
The roseate light of Faith Complete—
I found it—helping other men.

—By Grace Acker Varney,
In Presbyterian Advance.

Sabbath School Lesson X.—Sept. 5, 1931

TURNING TO THE GENTILES. — Acts 13: 13-52; Romans 1: 14-16; 11: 1-24.

Golden Text: "I have set thee for a light of the Gentiles, that thou shouldest be for salvation unto the uttermost part of the earth." Acts 13: 47.

DAILY READINGS

August 30—Turning to the Gentiles. Acts 13: 13-24.

August 31—Good Tidings. Acts 13: 25-39.

September 1—Receiving the Good Tidings. Acts 13: 40-52.

September 2—The Universal Call. Isaiah 55: 1-7.

September 3—The Gospel of Liberty. Luke 4: 14-22.

September 4—Prayer for Unity. John 17: 18-26.

September 5—Reign of the Righteous King. Psalm 72: 6-13.

(For Lesson Notes, see *Helping Hand*)

THE SABBATH RECORDER

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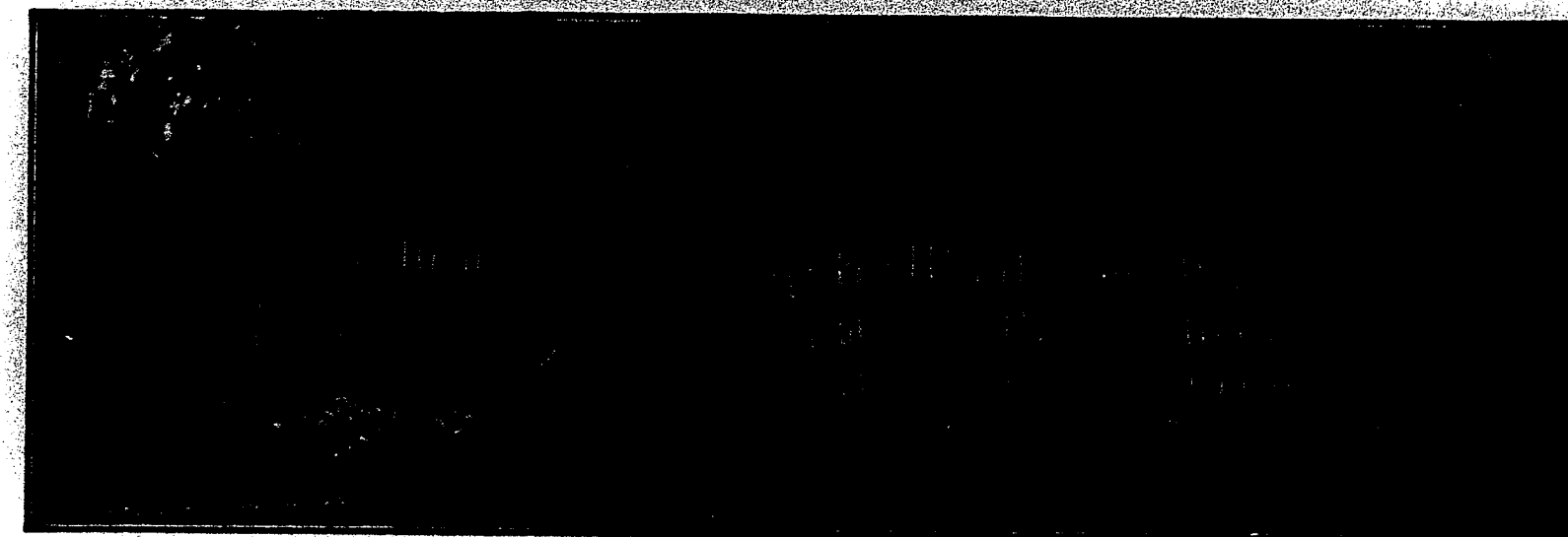
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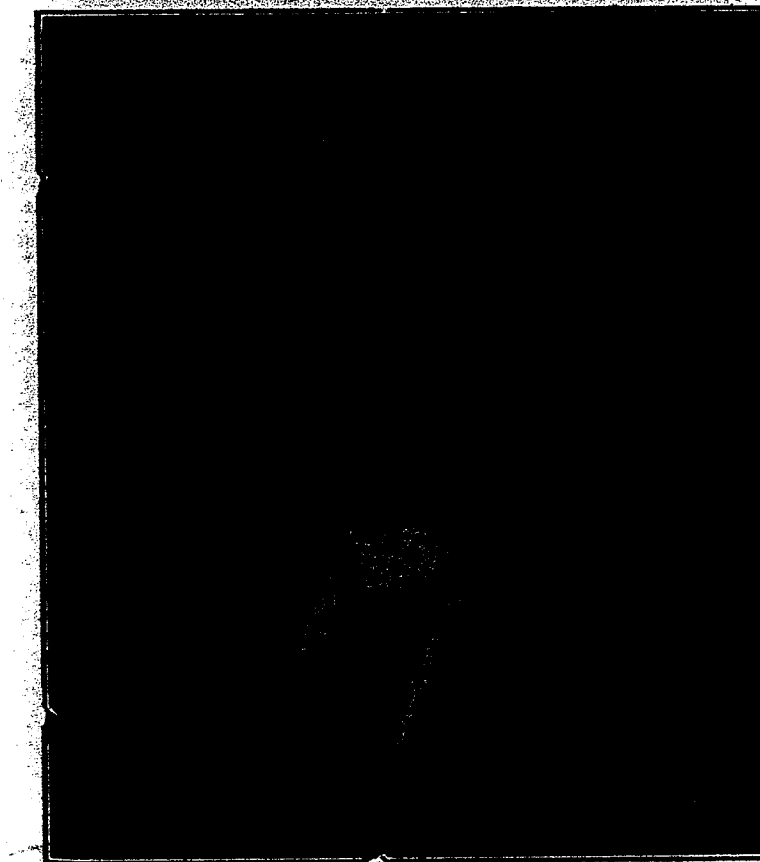
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REV. WILLARD D. BURDICK
President of General Conference at
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