'Eight months of the Conference year have passed and I find upon adding up the amounts I have paid in on my pledge to the Onward Movement that I am somewhat behind in my payments.

'I take pride in paying my grocery bill when due and of course when I receive the bill from the milkman, the electric light company, etc., I take care of them promptly.

'But, somehow, when for some good reason I do not put in my weekly or monthly payment to the denominational budget I sometimes fail to take the next opportunity of making it up, and then when June comes I have to make up the difference in one lump sum which is sometimes hard to raise.

'I like the way the denominational interests are managed and I know that if I will do my part in meeting my pledge that the work will go forward and great good will result.

'So I've decided that I'll try to be prompt with my payments to the Onward Movement Budget—at least put them on a par with my grocery bill.'

Sincerely yours,
THE SEVENTH DAY BAPTIST DIOCESE DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next session will be held at the Seventh Day Baptist Church at Alfred, N. Y., August 23-29, 1931.

President—Carlyle F. Randolph, Randolph, N. J.

Vice-President—Arthur L. Harris, Plainfield, N. J.

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Term expiring in 1932—George R. Upton, Westerly, R. I.; Asa W. Mitchell, N. J.; Samuel L. Davis, Bridgeport, Conn.

The Regular meeting of the Board of Directors was held on the second Sunday of January, April, July, and October.

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President—William C. Hubbard, Plainfield, N. J.

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Editor Woman's Page, Sabbath Recorder—Miss E. Whittred, New York, N. Y.

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THE SABBATH RECORDER

A Seventh Day Baptist Weekly Published by the American Sabbath Tract Society, Plainfield, N. J.

Vol. 110, No. 10

PLAINFIELD, N. J., MARCH 9, 1931

WHOLE No. 4,487

Do You Read Sometimes you may miss The Back Cover? something important if you do not read the outside back cover of the Sabbath Recorder. For the convenience of our subscriber, the Back Cover for March 2 contains a message that every one should read and lay to heart.

Even if you have read it, you may find it worth while to look at it again.

The Rights of Others More and more we are impressed with the thought that too many of our friends who entertain the idea that the rights and feelings of others as they insist upon enjoying themselves.

There are several things which seriously disturb the peace and restfulness of multitudes as they go and come, or as they seek much-needed rest and comfort.

We cannot escape the feeling that with all the modern inventions for social intercourse there have crept in a lot of tyranny which it is of us to avoid if one desires a little quiet, helpful rest.

For instance, there is the radio which becomes a perfect nuisance in many places where rest and quiet are sought. Sometimes we are led to wonder whether, after all, it is more of a blessing or a curse. Of course it is a great blessing when properly used. But when it is forced upon one day and night, all the while, whether we desire to hear or not, it does become a terrible tyranny from which one must flee if he does not wish to be imposed upon.

As a matter of fact, most persons prefer to choose their own sermons and subjects in which they are interested, but in these times we feel that their sermons at dinner or supper, all sorts of jazz music and talk, no matter how distasteful they may be, or how much we may long for quiet and rest. In many a dining room, conversation with friends who may be your guests is simply out of the question.

We cannot eat our cake and have it too. We cannot eat his dinner in the presence of screeching brass horns and clanging drums, no matter how unpleasant or distasteful it all may be.

It would be interesting to know how many find the rattle-to-bang made by those who do not seem to think of the rights of others, very disturbing and unpleasant.

Great Victory After we had advocated for the "Dry," made a strong plea to the effect that the Eighteenth Amendment could not stand because it was unconstitutional, it was really a great victory for the dry cause when the Supreme Court reversed the wet decision and pronounced the amendment all right.

Indeed this seems like the greatest victory yet for the temperance cause. We wonder what the fight the next one will make.

What Ails You? Such Men? In these days is the effort some writers are making to discount the character of men like Abraham Lincoln, and to rob us of our ideal heroes in whom our faith abides. We need our heroes. Men like Washington and Lincoln have come to be inspiring personalities, in whom we have faith, and around whom American ideals have been developed. Their reputation is safely established, and we need not fear for their good name and reputation at the hands of a few cynical critics.

We do need to fear when the spiritual vandalism and destructive characteristics of a few unfair and distorted minds, who seem to delight in making unfair and unbalanced portrayals of religious leaders on the one hand; or try to destroy the good impressions we cherish of our noble men of history. There are all too many evil forces at work trying to destroy our people's ideal characters and true history makers.

Such spiritual vandalism with its distorted pictures of good men can do nothing but destroy our high ideals; and is no better than the spirit that would deliberately blotch a fine painting or ruin a beautiful piece of statuary.
EVENING

The editor sat at his desk as usual this morning, but admitted being tired. Tired in the morning, and Monday morning, too! Why should one be tired in the morning, and early in the week? But the little girl said on going to bed, "I feel so good . . . I don't know why." But she is eighteen. A girl who is healthy, and is only eleven, doesn't feel tired. If she doesn't, then someone is to blame.

But the editor is eighty-six. Yes, next month he will be eighty-seven. And one who is eighty-seven has the same natural right to be tired in the morning that the girl of eleven has to be full of life at night.

Eighty-seven! Think of the burdens the back has borne through those long years—the back which even yet refuses to stoop. It was that same back, however young and supple, that rode a buck-saw through college, was this same editor, then young and supple, who conquered the bully in a school district difficult to manage, and who the following winter converted that same bully, together with practically the entire community, in a great revival meeting.

Of family bereavement and domestic sorrow the editor has had his share through the years. His tender and efficient nurse for the sick, for days and nights running, has not been confined however to those who through kinship may have claimed his care. A great many pastors, with great revivals and effective labors in temperance reform, and in community and personal life-building, led to the presidency of a struggling institution, among the hills, where young people with character and aspiration dwelt, but where the way to an education was a narrow and difficult road. For sixty years in that institution, and in all the surrounding community, his was the leading spirit and his life the dominant inspiration and faithfulness of effort. The generous funds were secured from the "East" to pay small salaries to great teachers. Of the teachers he was the greatest, but his salary was not always the largest. Often during these years he was both pastor and president, and at the same time he found time to lead for Christian culture and the evil hangers-on of an oil boom until victory was won, and made secure for all the years that have followed.

Many men retire who have accomplished less than he had the time he left the college. Have earned retirement. It is as if he had lived two lives, full-fruitful and greatly serviceful, tackled end on end.

A year in the pastorate again, with the vigor of youth, and then nearly a quarter of a century as pastor-at-large of a denomination, as editor of the denominational paper. Well, perhaps he has devoted too much time in the morning, and early in the week, sometimes. Few of us will measure our years of service in such length, or fruitfulness.

For long years, Doctor Gardiner, you have carried the burdens of others, varied and heavy. You have never faltered, and have never counted the toil or the sacrifice of any service to which you felt the Lord had called you. The sun is low, and the shadows of evening spread such the valley of your life. Born in the hills of old Alleghany, and living for years among the hills of West Virginia, you seem to be of the hills even yet. In the hills, you know, the evening twilight is long, beginning in the valley long before sunset. May the twilight of your life be as peaceful as the valley at Little Genesee, or of Ten Mile Creek, and the sunset golden and glorious. "At eve­ning time there shall be light." A. J. C. B.

LEAVES FROM THE DIARY OF THE DELEGATE TO LAUSANNE

This is the afternoon of July 31, 1927, at Lausanne, Switzerland. The atmosphere here seems so different from what it did in Paris that it may be, after all, that I shall get some rest. The atmosphere of Paris depressed me. I tried to see the good side of the city, and when I looked for it I did see a better side. But it was noisy at my hotel. Jazz music going until two o'clock in the morning. They tend the movies whenever you go out on the street. Always on the streets at night the crowds. The feet so crooked, and changing their names so often that one could hardly find his way around.

Of course it is interesting historically. The kings of France in the sixteenth cen­tury, and the way they walked with you everywhere you go. Ancient churches, more ancient statuary and paintings. One could spend days in the Louvre. And Versailles is wonderful. But in all it there is too much past and selfish power, and self-aggrandizement. It is of interest to see how that "glorious" past caused the bloody revolution. And it indi­cates the dominating thing of the very prominent in the life of the very selfish. No wonder France is a non-religious nation, or the French people a people not devoted to religion. The religious orders and organi­zations of the past betrayed the people and sacrificed their interests to serve their own selfish ends.

It begins to look as if I might get some rest. I have tried to do so as a duty imposed upon me by a number of my friends at home.

Here I am looking out over Lake Geneva toward the towering Alps. The people on the streets look to be wholesome folks. There are more open spaces. I seem to be able to breathe better. Somehow this brings to me a different feeling in regard to the folks at home. Again it made me feel that I am at the end of my journey. When I leave here I shall be turning my face toward home.

I hope that next summer the family can spend much time together somewhere. I suppose we will spend some time in summer camp work. That is good work, and we shall enjoy it, but I hope we can have a little time all to ourselves as we did at Water­ford for two summer.

Our people need the Sabbath message given them anew. Its deeper meaning needs to be interpreted to the people. This can be done by the living messenger. Some day I hope sufficient Christian unity may be attained so that we may be able to go into all churches with the Sabbath message. What a glorious work that would be! Let them be in the one Church of Christ, if that shall be. The people have organized in form, a growing group of those who find religious satisfaction and joy in keeping the Sabbath of Holy Scripture.

This has been a rambling write up and I shall close here for the present and walk down to the shore of the lake.

Aug. 9, 1927.—To a. The discussion of creeds in the way in which the discussion is carried on is certainly novel and interesting, to speak mildly. There are many attitudes of mind represented. Some accept the creed as having equal authority with the Scriptures. The Anglicans, or some of them, lean very strongly in that direction. The speak of Catholics and Protestants. Certain Episcopalians are not in agreement with the high church party, however, the Lutherans seem to constitute a group by themselves so far as the confessions are concerned. They are strongly Protestant with emphasis upon a confession of faith. Doctor Amilie led us this day but we will not be present. I hope to see you.
of the rocks were around me; the roar of the surf was in my ears, but a more bottomless abyss of utter darkness seemed to open up before me. I stood there giddy, in my mind, my body, and my soul a faithless stopping. Stop, said I, this must be wrong since God is God. In some way my view is too narrow. I have looked, perhaps, too much only at the sea, and the rocky shore. Away to the verdant hills I went, and at the palace as well as to those who inhabit the hovel, to the learned professor in his chair as well as to the layman, to the manager of the great corporation as well as to the serf, to the butterfly of fashion as well as to those in tatters and rags. When we see all this and remember its consequences, how can we be indifferent? We cannot if "the love of Christ constraineth us."

The third reason Paul gives for zeal in Christ's service is what the Church and Christians have received from Christ. "And he died for all that they should no longer live unto themselves, but unto him who died for all that they live for all that they should no longer live unto themselves, but unto him who died for their sakes and rose again." Paul's thought in these words is that we have received life from Christ and therefore we should not live for ourselves. The expression in the first word, "For the love of Christ constraineth us." This expression has a twofold meaning. It has reference to Christ's love for men. This was a great thing in Paul's life. He had a keen appreciation of Christ's boundless love for him, which filled his heart with love in return and drove him on in his service from nation to nation, till baffled and shattered, he laid his head on the block and gave up his life for the Master. If the followers of Christ today could come to possess even in a small measure this love for the Master, his cause would not languish.

All this reasoning why Paul had such zeal in the cause of Christ is that Christ not only loved him but had imparted love for men in his heart, and the lost condition of the world stirred him to do his best to save men. In another place he says, "I am made

"Our echoes roll from soul to soul. And grow forever, and forever."

Anything is better than satisfaction in selfishness and sin. The seal of Christ, while all else is the manifestation of life. Let the soul struggle and aspire as it will, beating the vanishing waves against the bars. Even this is not lost energy. It is the moving of the divine life within, ere we have learned fully the victory and rest of quiet trust. Jesus, too, had his wilderness conflict, and "was made perfect through suffering." This is ceaseless beating of the waves of human aspiration that is, after all, the basis of all spiritual beauty and progress. So truly, nothing, in this wonderful God's world, is ever really lost.

"No river from its source
Plows seaward ever so curving its course,
But some land is gladness. No star ever rose
And set without influence somewhere. Who
Knows
What earth needs from earth's lowest creatures?
No life
Can be pure in its purpose, and strong in its
And all life not be purer and stronger thereby."

G. E. Fifield.

TITHING IN HARD TIMES

The Layman Company has twelve new bulletins on its list, including one written especially for the "Tithing in Hard Times." This is the best of all times to spread the truth about tithing. Minds ans hearts need a broader basis of the truth about this subject. Send post card for pamphlet, "Teaching the Church to Tithe," containing full directions for a ten weeks' program of silent church-wide education at trifling expense. Non-profit, non-sectarian, non-legalistic, but simple, clear, and workable. Address the Layman Company, 730 Rush St., Chicago.

Please make sure, if you choose to carry "Tithing in Hard Times," also give your denomination.

THE SOUTHWESTERN ASSOCIATION

The Southwestern Association will be held at Foyce, Ark., August 6-9. Those of you who have the Seventh Day Baptist Calendar and Directory please turn to the back of the calendar for May and make the correction, "lest ye forget." I thank you.

R. J. Severance, Moderator.

missions

rev. willard burdick, abhawat, r. i.
contributing editor

paul's zeal for christ

When one contemplates the life of Paul, the apostle, he is impressed with two things: first, his great zeal for the cause of Christ, and the second is his own lack of zeal. When one sees Paul giving up for the cause of Christ as bright prospects as anything he had, due to his daring faith in the dark and not for life, and not for his own life, but for the life of all Christ's people, who are his members, as he said, "I am made

all things to all men that I might by all means save some." The condition of the world in sin should stir us also to great zeal. How can we fail to be interested in the great revivalistic work that we see men alienated from God and his image being defaced from their souls? How can we live in selfish ease when we see so many destitu-
him that we should not live unto ourselves but unto him who died for us. The only way we can love him and our fellow men and dedicate our all to the leading of others to him and to lives of righteousness.

The question of whether we shall carry the gospel to all the world is not left for us to decide. The obligation is upon us. We are debtors. Are we willing to pay our debt? The only way we can pay this debt is to love him and the gospel to all the world is not left for us to decide. We are debtors. Are we willing to pay our debt?

The atmosphere clears

Under the caption, The Atmosphere, the February number of the Chinese Recorder, a magazine published in Shanghai, has a helpful editorial regarding the present situation in China. The atmosphere of the Christian Church in China is quite unusual. In this month's issue, Doctor Rawlinson, editor of the Chinese Recorder—a man who knows China and mission work in China, who weighs facts judicially, and who looks into the future—has written:

The band of men who nineteen hundred years ago went out to transform the world were moved by the conviction that there is but one name given among men whereby we must be saved. That conviction had been born in them of a great personal experience. They had known Christ and had made their lives centers of triumph in him. Through him they could do all things. Him, therefore, they believed to be sufficient for the transformation of all the nations. For Christ is the supreme motive. The spirit of Christ should "turn the world upside down." It is for us, in our times, to realize what they dreamed, a world won for Christ and ruled by Christ. Under his leadership we have come to think of the salvation of society as well as of individuals. We believe that if Christ is for himself and the Christian Church, and to educate them for themselves and for society at large, the full consequence of Christian discipleship.

A recent survey of city Young Men's Christian Associations showed that on the whole they are again on the upward trend. The reports have come to hand of widespread willingness to listen to the Christian message. Some correspondents feel, indeed, that this readiness to receive the gospel message is greater than ever before. There are reports, also, of quite unusual ingatherings into church membership. With this goes increased activity in evangelistic efforts. A recent survey of the Christian impulse to bear upon the broad social and civic questions of our day. Again and again in this congress we have been thrilled by a sense that in very truth we are thrown back wholly on him. The progress in the improvement of our organization and technique which we have made, and hope yet to make, will avail us only as it is shot through with a deeper experience of Christ. Every cooperation and unity will be an empty gain unless vitalized by him.

This deeper experience will be attained by us just as the early disciples attained it. They lived with him, followed him, and learned from him. Their lives were a daily experiment in his way of living. The farther they swung themselves out on his way of living, the greater he became to them and the bolder they became in their proclama tion of him. The same road is open to us. Following it boldly, we shall find that he saves us from disillusionment and despair by giving us his own radiance, and we will dare to take him into every problem that lies athwart the nations represented in this congress.

From Report of Home Missions Congress.
the sky line

296 THE SABBATH RECORDER
ering far above the Hudson Terminal. Now

tions and possibilities. The

city. It is quite likely, no doubt. But for

one will hardly notice this tower draw fed by

difficult situations. Its

structures. New

boken. The Singer Building then was the

of the world. Its varied and

striking sky line.

The God for whom she stood will still live

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humble, countryside churches, but looming

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The budget can

be raised with difficulty; or, it can be raised

not at all-just according to the way we

measurement adopted. How would they

with the denomination's complete candy

and church. Certainly compared with our ordinary expenditures for luxuries and pleasures, it would not

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done. "Think on these things."

The BUDGET RAISED

Supports missionaries and interests on the

fields. Makes up deficits on the Sabbath Recorder and does more for it. Helps pay salaries of official

workers. Helps small churches support pastors. Helps in World Dis

needs of mankind, foreseen and provided

for. The society has income of $9,204.06

from invested funds (page 18). These

items total $17,638.06, and from other

sources the total income slightly exceeds

this. Now how is it expended? It should

be noted that the difficulty is not in the

income called for by the Onward Move

ment does not all come in. Last year but

about one-half was realized, or the amount of $3,119.87. This left for work by the Tract Board for the year, $12,

38.37. Of this amount $8,148 went to

make up the deficit in publishing the Sab

baths Recorders-nearly two-thirds of the

society's income for this purpose! The

publishing of the Sabbath Recorder cost

the society $11,592.77; while the total re

ceipts from the Recorder amounted only to

$3,444.01, including advertising (page 196).

The average number of Recorders pub

lished each week was 2,548, which would

make the average cost $6.92 for the year;

as over against your subscription price of

$2.50, or with a difference to the society "in

red" of $4.42.

A Large Deficit.-This is a large deficit,

but probably no larger, proportionately,

than other church periodicals with similar

slogans of "good cheer." It is well known

that no magazine, these days, is supported

by subscription, even though its issues number in the millions. Its sub

scription support is supplemented either by

advertising or subsidy—or both. "Subsidy"

is not a pleasing word, but that is the way

the Sabbath Recorder is supported. For

that purpose more than is called for by the

Onward Movement budget is needed, even

were the budget paid in full. As it is, my

grandfather, or your uncle—or somebody

who left money to the American Sabbath

Tract Society, are helping you and me to

pay your Sabbath Recorder. Not a very

comforting meditation for complacent

independence. In other words, it cost the

society to publish your Recorder, $4.42

more than the magazine is worth to you.

So, when you help raise your church's portion of the Onward Movement budget, it should

not be classed by you as all benevolence; a

portion of it goes directly to the American

Tract Society to apply on the deficit in your

subscription to the Sabbath Recorder. Now,

let us not point out to our friends your

subscription to relieve this situation. To do so would make matters worse and be suicide for you. Two ways might be pointed out for obviat-

ing the deficit: increase the list of subscrip

tions to the Recorder, and let us go to

the price of subscription to equal the cost of

production. Neither way seems feasible.

He who is being asked too much, or too

much is being expected of his church for the Onward Movement—remember that the part of the budget raised for the Tract Society is needed and goes to help pay for

his Recorder subscription.

FIFTY-EIGHT THOUSAND ONE HUNDRED

DOLLARS

This amount was fixed by the General Conference in 1930 as necessary for its year's work. Some of the churches have made up this amount; some have not.

And now but four months remain of the

Conference year. To some the above figures

appear large. But they seem large or small

in proportion to the measurement adopted.

How would they compare with the denomina

tion's complete candy and ice-cream budget? Certainly compared with our ordinary expenditures for luxuries and pleasures, it would not seem great.

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THE SABBATH RECORDER

THE CHRISTIAN CAUSE OF GLADNESS

We come to the last chapter of Philipians this week and a fitting text seems to be, Philippians 4: 4; Rejoice in the Lord always; and again I say, Rejoice. The theme will be: The Christian's Cause for Gladness.

Who would care for the loss or gain of today if he knew for certain that Christ would show himself tomorrow? No one. The true Christian feels as he would feel if he knew for certain that Christ would be there tomorrow. For he feels that at least Christ will come to him when he dies; faith anticipates his death and makes it just as if that distant day, if it be distant, were past. It is very plain that matters which agitate us extremely now will, a year hence, not interest us at all. So we should look at all things with all human hopes and fears, pleasures, pain, gains, losses, disappointments, and successes when the last day shall come. They will have no life in them; they will be far behind a banquet, which do but mock us. What this world will be understood to be by all them, such is it felt to be by the Christian now. He looks at things as he will then look at them, with an unrelated and impassionate eye. Such a life is a life of joy; it is a helpful well-balanced life; it is a life that possesses that peace of God that passeth all understanding. It is a life of redemption, consideration, and an impartial love. Such a life is a life to be passed in the Lord, as the Lord has said: Rejoice to have one or more of our fine consecrated young people in its congregation, or what loyal Sabbath-keeping young person would not count it a privilege to serve our cause and share in the home atmosphere of one of our churches?

Let us say, “By thy grace we will accept, and the locality where he would like to go.” Blanks covering the required information may be had by addressing the secretary.

EDUCATION SOCIETY'S PAGE

A PROPOSED “SERVICE BUREAU” FOR TEACHERS

REV. WALTER L. GREENE

The Seventh Day Baptist Education Society at a recent meeting authorized the starting of a “Service Bureau” through which Seventh Day Baptist teachers may establish contacts for positions in or with Seventh Day Baptist communities. It is believed that a mutually helpful service may be rendered both our teachers and our churches. Where is there a church that would not rejoice to have one or more of our fine consecrated young people in its congregation, or what loyal Sabbath-keeping young person would not count it a privilege to serve our cause and share in the home atmosphere of one of our churches?

President Paul E. Titworth

The newly organized “Service Bureau” of the Education Society is regarding the position, first of all: what is it, where is it, what are the qualifications required, and what is the probable salary? Then, concerning the applicant for position the bureau will wish to know the applicant's preparation and experience, the work he wishes to do, the minimum salary he will accept, and the locality where he would like to go. Blanks covering the required information may be had by addressing the secretary.

MUSICAL TRILLS FROM SALEM COLLEGE

The girls' college quartet—Anna Agnes Payne, first violin; Cornelia Goodwin, second violin; and Mary J. Bond, cello, with Miss Elizabeth Bond at the piano—bids to be the best in the history of the college in the way of instrumental music. They have been planning for several public appearances and have furnished music for lyceum numbers, dramatic club events, the oratorical contest, an operetta to be given by the Bristol High School, and other college events. This organization appears as a part of the program given by the girls' college society at a recent meeting authorized the starting of a “Service Bureau” through which Seventh Day Baptist teachers may establish contacts for positions in or with Seventh Day Baptist communities. It is believed that a mutually helpful service may be rendered both our teachers and our churches. Where is there a church that would not rejoice to have one or more of our fine consecrated young people in its congregation, or what loyal Sabbath-keeping young person would not count it a privilege to serve our cause and share in the home atmosphere of one of our churches?

Miss Elizabeth Bond, instructor in piano, will present her younger pupils in recital on the afternoon of March 5, in the college auditorium. The persons desiring such positions may be brought together and the necessary contacts discreetly made. We would like the cooperation of those who have knowledge of, or in, the society at a recent meeting authorized the starting of a “Service Bureau” through which Seventh Day Baptist teachers may establish contacts for positions in or with Seventh Day Baptist communities. It is believed that a mutually helpful service may be rendered both our teachers and our churches. Where is there a church that would not rejoice to have one or more of our fine consecrated young people in its congregation, or what loyal Sabbath-keeping young person would not count it a privilege to serve our cause and share in the home atmosphere of one of our churches?

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The Board of Trustees of the American Sabbath Tract Society of New Jersey met in regular session in the Seventh Day Baptist Building, Plainfield, N. J., Sunday, February 8, 1931, at 2 o'clock, p. m., President Corliss F. Randolph presiding.


The visitors present were: Miss Dorothy P. Hubbard, President S. Orestes Bond, and Dr. O. P. Bishop.

The meeting was opened by President Bond.

The minutes of the last regular meeting, January 11, were read.

Corresponding Secretary Herbert C. Van Horn presented a letter received from the president of the General Conference relative to the time of holding of the Western Society in regular session in February, 1931, at 2 o'clock, p. m., President Corliss F. Randolph presiding.

Report adopted.

Voted that the chair appoint a committee of three, of which the president be one, to constitute the Program Committee for the General Conference.

The leader in Sabbath Promotion, Rev. Ahva J. C. Bond, reported as follows:

**REPORT OF LEADER IN SABBATH PROMOTION**

Last year I prepared 1,125 tracts, 3 Sabbath Recorder correspondences from the secretary of the Faith and Order movement with reference to a meeting in England next summer of the committee, and concerning financial support. We are anxious that as a denomination we shall make use of the continued opportunities afforded us by virtue of our connection with this movement, and that all agencies are being developed for another world conference.

Voted that the request be approved and that the matter of appropriation for the support of the continuation committee of the Faith and Order movement be referred to the Advisory Committee.

For the treasurer, balances were reported as follows:

**STATEMENT ONWARD MOVEMENT TREASURER, FEBRUARY, 1931.**

| July 1, 1930 to | February, | February, | 1931 |
|---------------|-----------|-----------|
|                | 1930       | 1931       |
| Adams Center  | $30.00     | $537.20   |
| Albion        | 25.00      |           |
| Alfred, Jr.   | 1,154.91   |           |
| Alfred, Sr.   | 94.15      | 362.45    |
| Andover       | 25.20      |           |
| Battle Creek  | 98.25      |           |
| Berlin        | 128.61     |           |
| Boulder       | 75.00      |           |
| Brookfield, First | 167.80  |
| Brookfield, Second | 187.31 |
| Carlton       | 70.16      |           |
| Chicago       | 25.00      |           |
| Denver        | 125.00     |           |
| DeRuyter      | 252.00     |           |
| Detroit       | 261.50     |           |
| Dodge Center  | 56.45      | 64.00     |
| Edenfield     | 62.45      |           |
| Exeland       | 200.00     |           |
| Farina        | 60.00      | 86.87     |
| Fonke         | 105.00     |           |
| Friendship    | 190.00     |           |
| Genese, First | 60.00      | 86.87     |
| Hammond       | 10.00      | 102.00    |
| Hartsville    | 39.00      |           |
| Hebron, First | 65.00      |           |
| Hebron, Second| 400.00     |           |
| Hopkins, First| 374.00     |           |
| Christian Endeavor society, special | 6.00 | 460.00 |
| Hopkins, Second| 125.00     |           |
| Independence  | 115.50     |           |
| Jackson       | 5.00       | 16.40     |
| Los Angeles   | 115.30     |           |
| Los Angeles    | 40.00      | 115.37    |
| Middlebury    | 12.50      | 37.50     |
| Milton        | $124.95    |           |
| Sabbath school, special | 5.00 |

The minutes of the meeting were read and approved.

Meeting adjourned.

**THE SABBATH RECORDER**

**Winfred R. Harris, Recording Secretary.**

**Report adopted.**

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**Winfred R. Harris, Recording Secretary.**
THE SABBATH RECORDER

YOUNG PEOPLE'S WORK

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

IMPORTANT IDEAS IN JOHN 3: 16

Christian Endeavor Topic for Sabbath Day, March 1, 1931

DAILY READINGS

Sunday—God (John 4: 24)
Monday—Loved (1 John 4: 8-11)
Tuesday—Believe (John 5: 24)
Wednesday—Perish (1 Cor. 1: 18)
Thursday—Whosoever (Rom. 10: 13)
Friday—Everlasting life (John 6: 27)

MARIAN C. VAN HORN

God is an ever present, guiding power in our lives, that leads us ever toward the goal of eternal life when we follow his guidance.

Love as spoken of in this verse is far removed from the self-centered, all-absorbing quality that forgets self and thinks only of others. It is profound insight entering into the lives of others and giving supreme service to those in need.

If we stop to think for a minute we shall observe from lives that have done great service to the world that sacrifice is so closely associated with service that the one hardly exists without the other. The advancement of every worthy cause, every success, is the result of sacrifice. True enough, there is selfish service to further one's own ends, but right alongside it there is the same quality of supreme sacrifice. God's love for sinners was so great that he allowed his only Son, whom he loved a great deal, to be crucified that men might believe in him. This was not a means of a selfish sacrifice. It showed the depth and sincerity of God's love.

Belief in the Son of God cannot be a flight from the everyday necessities of life. It includes accepting the things he stands for. We must always believe in him and be ready to stake our lives on his leadership.

The word "perish" probably means spoiled for use, in the way intended in the original plan. Are we out of harmony with God's plan, so that we cannot be used to advance the work of the kingdom as he desires?

Everlasting life is not a physical life, but it is more than a mere existence. It is a right relation to God. A sinner like theProdigal Son is dead so far as the father knows; but a sinner like the son when he is sorry and truly repents is accepted into the plan, because he can harmonize with the general idea of the kingdom.

John 3: 16 is a bird's-eye view of the whole gospel of Christ and of salvation. It shows that there is sin, and since there is sin, there is need of an atonement as a remedy. God is ready to go the whole distance to furnish that remedy to meet the needs of sinners.

Are we ready to go the whole distance with God, or will we fail to make our very slight sacrifice?

Milton, Wis.

THOUGHTS FOR THE QUIET HOUR

LYLE CRANDALL

"God so loved the world that he gave his only begotten son, that whosoever believeth on him should not perish, but have everlasting life."

We think of these words we think of the love God had for this poor, sinful, miserable world. He was willing to sacrifice his Son that we might be saved. Yet how many refuse to be saved, and reject him and take up with the world. It seems, as we think of the numbers who have only thought of worldly things, that perhaps it was all for naught.

"God's great love for man was so great that he allowed his only Son, whom he loved a great deal, to be crucified that men might believe in him."

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Milton, Wis.

CORRESPONDENT

ALL TOO TRUE

The following answer, which is all too true, was shouted at the back seat as the questioner waited a moment for a reply: "Yes, my friends," said the theological lecturer, "some admire Moses, who insti­ tuted the Sabbath, and others admire Mr. Emerson, who spread the new. But after all, what character in the Bible has had the largest following?"

As he paused, a voice from the back row shouted, "Ananias."
the chance to believe in him and be saved, and have the everlasting life, as he promised us. He is constantly sending out this love—
the life line. Shall we grasp it and gain eternal life?

CHRISTIAN ENDEAVOR WEEK AT BROOKFIELD

Brookfield Seventh Day Baptist Christian Endeavor Observes Christian Endeavor

"Denominational day" began Christian Endeavor week with a program arranged along denominational lines, at the regular Christian Endeavor prayer meeting at three o'clock. In the evening a Christian Endeavor social was held with a high percentage of membership attendance. It was a stand­
ard social with educational and devotional features. At the close of the night the pastor preached a young people's sermon, on 'Christian Endeavor Ideals and Progress.' Two special numbers were sung by the two Christian Endeavor societies: "The Young People's Rally Song," and Doctor Clark's favorite hymn, "This is My Father's World." After the musical pro­
gram, the society sang another song, a special original number, "Devotion to Christian Endeavor," was sung.

Last year's officers were re-elected for the coming year. They are as follows:

President—Albert N. Rogers
Vice-president—Muriel Polan
Secretary—Jessica Brown
Treasurer—Jean Rogers

CEDAR RIVER

VIII

No one but Hope could tell the experi­
ences she went through in her inner soul, that week; for no one but Hope knew. She had not told a soul that she had worked and suffered,

could not now; Martha Ann, and Salem, and the Sabbath, began to seem very far

away, and apart from her life. Agnes never in to tell her of Salem; perhaps she

had forgotten.

Hope went on with her work cheerfully, as usual; and Ellen could see nothing wrong.

But in the hours of the night her reserve

would break, and if Charity had been home, she would have found her sister often times

sobbing in the night. But Hope was alone.

The first two nights she prayed long and earnestly, but in the third night she did not, for she could not pray to God for what she

wanted, and she would not for something else. She wanted to go to the party with

Tom.

Well, it was too late for that. Tom was gone—she would never see him again.

And it was the Sabbath that had driven Tom away. She knew it was no good, and

she could not even know. Ellen knew that she had worked, and she had suffered, why

she should not even know. She was constantly sending "the life line." And I'll go down to work in the gayly

laughter which Hope ad­

mired, and she enjoyed eating with him.

When he lighted his cigarette; but she

kept bidding persistently on it; others

took it up, and carried the bids way above

any of the other boxes. George finally lost

it to a young man from Charleston, who

was hunting in the mountains. He was an

attractive young fellow, with a deep bass

voice, and a hearty laugh which Hope ad­

mired, and she enjoyed eating with him.

Then, after the boxes were finished, there was a demand among some of the young people for dancing. One of the boys had

brought a fiddle, and the teacher did not

object, so the benches were cleared from the floor. This was unexpected; there had never before been a dance at Rainbow school—but Hope was glad. She had never danced;

she had never wanted to, and had had a glorious time all through being the only girl without it; but she would dance tonight and enjoy it; and she was glad when the tall young hunter from Charleston asked her for a dance.

Hope had the natural ease and grace to
take to well dancing, and before the eve­
own was over she was doing it well. George turned to her when he lighted his cigarette; but she would let him take her no farther than Cedar Bridge.

"The ford is swift and deep and rocky," she told him, "and your car wouldn't make it. I have Babe here, and I'll ride her up.

So she left him, gloriously happy, and rode off quickly, without giving him a second look, and went home, and drew up by the gas pump. As they drove toward the foot of the mountain, she became like herself again, talking and laughing
gaily. George had lighted a cigarette, and

the smoke blew in her face. She hated

cigarettes — and Tom had never smoked

them. But she told herself she didn't care, she would live the life she was told.

There was no one more attractive at Rain­
bow school that night, the young people from the meeting, or help discuss it in the meeting, or when we take part in Sabbath school work, or bear our witness in prayer meeting, for in all these services the aim is to learn more about Jesus and the Christian life.

When we take active part in district, state, or national Christian Endeavor work, or in the meetings of our General Convention, or in our financial canvasses, in the service, or in helping needy fields in our own land, we are helping the same cause in a larger field.

Recently all our churches have been mak­
ing a financial canvass to see how much

money can be expected during the next year for this work of witnessing for Jesus and of 

proclaiming the good news. The money given by money for this purpose are helping the world to know Jesus. Some, it may be from your church, have been able to help in a more
ON EQUAL FOOTING

Robert Freeman.

"I need a yard and half for my apron, and about half a yard more." The young woman at the counter had a most attractive face, and as she finished, a little girl came up and looked at the pretty cloth with shining eyes. She smiled up at the clerk, "That's for mine, too," she said, with satisfaction.

"I think it's just as nice cleaning up as anybody could be. She loves her doll, so why shouldn't she have her where she likes it?"

Anne's hand flew to a toy that slept in a little bed beside Anne's child some.

"I've finished our aprons!"

Anne proudly viewed herself in her, standing on a chair so as to see better.

"I don't see how you get your child to do so many things—mine want to play all day, and then their play give me extra cleaning to do," a neighbor said.

"Well, Anne would get lonely playing by herself, and, being an only child, she would naturally have to do this a great deal as I can't spare the time to play with her, you see. But we are together nearly all the time, and if you will listen and watch I'll show you how Anne plays."

"First there were the dishes. Anne dried those while her mother washed them, and they chatted or sang together as they worked. It was no work to either of them. A little stool was provided for Anne to climb on to reach the shelves—and it would always be a day of celebration when she could reach a higher shelf."

"She had her little broom, and they raced to see who would finish first with satisfying results."

"I take indoors, and she takes outside," explained the mother as Anne disappeared with her broom. "She has the porch, the steps and the front walk. Then she cuts flowers while I empty the vases and fill them. That keeps her out, and busy, too."

"Here is our corner for sewing." There stood two pretty work boxes, side by side. Anne's—just as if they were truly grown up. It gave her pride to own them, to come down from her shelf as important as her mother's—a work box that didn't have to be put away. "And when I make my clothes, she makes her child some." Anne's child was a beautiful doll that slept in a little bed beside Anne's own eyes.

"Don't you hate to have the toys clattered around, though?"

THE SABBATH RECORDER

ELIZABETH K. AUSTIN

JUNIOR CHRISTIAN Endeavor Superintendent

The subject of the worship services for April is "Our Father's Children."
The first one may be worked out something as follows:

Call to worship—"From Greenland's Icy Mountains," played softly.


Responsive Prayer—

Leader—For our homes and those who love us near us.

Juniors—We thank thee, our Father, that e've brothers, because we are all thy children.

Leader—For the blessings we enjoy in our own country.

Juniors—We thank thee, our Father, that e've brothers, because we are all thy children.

Leader—For the blessings we receive from people in other lands.

Juniors—We thank thee, our Father, Amen.

Hymn—"In Christ There Is No East or West," Picture study—"The Hope of the World," by Copping.

Oratory—"How the Artist Forgot Four Colors." Poem—

"Yes, you'd know him for a heathen If you judge him by the hide; But, bless you, he's my brother, For he is just like me inside."

"Anne's things aren't clattered. She keeps them in order and it is just as nice about cleaning up as anybody could be. She loves her doll, so why shouldn't she have her where she likes it?"

And after Anne had stood on the other side of the pretty grown up beds to help make them up, her mother reciprocated by standing on the other side of the doll's bed to help make that up. "Anne is a darling. I know, of course, that she should have more companionship with children. This is good things for her that I can not do. For all round development one must associate with one's peers. I want her to know more children as we live here longer. But, and the mother shook her head, "she couldn't have much more fun, than now. We're friends, best friends, and we work together, and then we take a day off now and then and play together, —just romp and picnic, and go out in the woods and discover treasures. In fact, instead of making her old, I believe our company keeps me young."

—Rebecca Dunlap in "Training Little Children."

LINCOLN—THE MAN

The children of America grow up in the belief that Washington and Lincoln are the two greatest Americans. The view is widely taught and almost universally held. Few would dispute it. Washington and Lincoln stood like rocks in critical periods of our history with steady heads and strong arms. They directed unhesitatingly—virtually without denial. Washington and Lincoln require a pedestal the least. Concerning that there is no argument. But did Jefferson ever face a Union split from top to bottom? Was he ever called upon to hold the parts together during the titanic conflict of four years? Whitman and Emerson are men who thought greatly and expressed their thoughts greatly. But were they ever called upon to hold the parts together during the titanic conflict of four years? When did they have to make decisions that would change one way or the other the future of the United States? There is a greatness of action as well as a greatness of thought.

But why this eagerness to say "greatest Americans"? It is a sign of superficial thinking. For instance, Germany has a poet, Goethe. America is growing to be a mighty nation; she has produced many great men of different types of mind. One of the strongest and noblest of these men is Lincoln."

"Sometimes I long to see him as of old Judea saw, and with my gaze to hold His face enshrined. Often amid the world's tumultuous strife, Some slight memorial of his early life I long to find. Who seeks but hears in part; who reads The spirit which it hides, sees in part; who reads Milton Confess his spirit."

"I long to find. Who seeks but hears in part; who reads The spirit which it hides, sees in part; who reads Milton Confess his spirit."

"I long to find. Who seeks but hears in part; who reads The spirit which it hides, sees in part; who reads Milton Confess his spirit."
Questions on the Topic

What Seventh Day Baptist missionary and wife are working on one of the islands in the Caribbean Sea?

What island are they working on?

What kind of people do they work with?

What are the people on this island doing?

How far is Jamaica from where you live?

What kind of churches do many of our neighbors belong to?

How do they live? What do they eat?

How do they work with their neighbors?

What is the New England Seventh Day Baptist Christian Endeavor Union doing to help these people?

What can juniors do to help these neighbors of ours?

Find the island on the map. It is about as big as Connecticut. Its name was given by the Carib Indians. Jamaica in their language means "a land of wood and water." (Many other interesting things may be brought into this map study.)

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

This is the first time I have written to you. I enjoy reading the Children's Page. I am ten years old and in the fifth grade at school.

I go to Sabbath school and Junior. Our Junior gave seven dollars to the Onward Movement.

I have a brother, Gordon, six years old and a baby sister, Geraldine Grace, two years old.

I guess I had better close or else there won't be room for the other children.

Love,

MARY THORN GATE.

Dover, Colo.,

February 21, 1931.

DEAR MARY:

Wasn't it lucky for me that you picked out this week to write your first letter for the RECORDER? You see yours is the only letter I have received this week, so what ever would I have done without it? Yet surely did not need to worry about leaving room for the other children. I like your letter only I would like to have had it a good deal longer.

I think it is fine for your Junior to help out with the Onward Movement. If every Junior society in our denomination sent seven dollars to the Onward Movement, just think what a help it would be.

Although yours is the only letter I have received this week, I have an interesting story from another of my dear little friends at Independence, Maxine Crandall. I'm sure you will enjoy reading it. Perhaps you will send me a story yourself. I hope so.

It is quite like spring here today, and no doubt it is even more so out in your part of the country. The children around here seem to be all out with their roller skates, and to judge by the noise they are making they must be having the finest kind of a time. Do you like to skate?

Sincerely your friend,

MIZPAH S. GREENE.

How Ann Helps

MAXINE CRANDALL

Ann lived in Independence. Her mother taught her when she was very young to be thoughtful and kind. Every day she did something good for someone.

As little Ann is the second oldest in the family, she had many brothers and a sister to care for. She entertained them by reading to them and drawing pictures.

About half a mile from their home there lived a little girl who was an invalid. Ann and her sister did many things to make her happy.

All of Ann's three brothers and her sister were much like Ann.

Independence, N. Y.

"Not what we give but what we share, For the gift without the giver is bare, Who gives his alms feeds three, Himself, his hungry neighbor and me." 

"Remember the words of the Lord Jesus how he said, It is more blessed to give than to receive." 

The finest thing in the world you know Is a kind heart word with a loving deed; It makes the heart glad, the soul go free, And rejoices the soul of the one in need.

M. S. G.

OVER THE LINE

Every one who lived at the time of, or who has read of, the Civil War knows of the Mason and Dixon's line, the boundary between the North and South; it was only an imaginary line to the eye of the stranger, but still there.

Between the Christian and the man of the world there is just such a line, a line on either side of which lies a path, and they who serve God and they who serve him not are separated by it, and can only blot it out by many a hard-fought battle.

In John's Gospel we read, that on the great day of the feast, Jesus stood and cried, saying: "If any man thirst, let him come unto me and drink." Why did not he speak softly; why should he cry? You remember that there was a great multitude present; they had come up to the feast of tabernacles. This was kept on the fifteenth of Tisri, which was the first month of the civil year. This feast was kept during eight days, the first and last of which were very solemn days, but during the others they were allowed to work. They dwelt in tabernacles, or booths made of boughs with their leaves, and often clusters of grapes were left hanging down over the door. The feast was kept in memory of the forty years that their fathers were in the wilderness, dwelling in tents. At the beginning of the feast two vessels, one full of water, the other of wine, were carried with much ceremony into the temple, and poured out at the foot of the altar of burnt offering.

The Jews had waited before the Lord in their feast of tabernacles for seven days. And on the eighth day Jesus cried aloud to them, offering to give drink to the thirsty: and remember, the call was in a loud voice. That voice was not alone for those who then surrounded him; the voice is so loud, and clear, and sweet, that it sounds in our ears this very day. Hark! do you not hear it? "Come unto me, all ye that are weary and heavy laden, and I will give you rest." Sevem hundred years before Christ, Isaiah prophesied that those very words would ring in their ears, that the very same invitation would be given. And little Ann, come ye to the water, and he will say, that hath no money, come, ye buy and eat. And as an echo we hear Jesus saying, "I am the living water, drink and live." 

-Selected.
WASHINGTON'S BEDROOM SOON TO BE REPAIRED

The bedroom which George Washington occupied at Mount Vernon will soon be covered with wallpaper identical in design with that which adorned the walls of the room during his stay. The very first plaster applied according to a statement from the Division of Information and Publication of the George Washington Bicentennial Commission. The smooth, white walls of this room will present a greatly altered and highly attractive appearance under the paper which has been reproduced from scraps of the original design and coloring. It is indeed appropriate that the room in which George Washington was born should be restored as nearly as possible to the condition and appearance it presented while the Father of his Country lived there. It is fitting that this should be done in time for the celebration in 1932 of the two hundredth anniversary of George Washington's birth.

RESOLUTIONS OF RESPECT

The Shiloh Seventh Day Baptist Church sends us the following resolutions expressing love for their departing pastor:

WHEREAS our beloved pastor, Rev. Eli F. Loofbor, has tendered his resignation to our church, its membership offers the following resolutions:

Resolved, That we hereby express our appreciation of the fellowship and Christian labors of Pastor Loofbor during his ministry with us. He has ever been kindly and good-hearted, earnest in his Christian duties, refined in his address, and possessing a good understanding of the Scriptures. The large company of men in the Men's Bible Class will miss his intimate fellowship and masterly teaching of God's Word. And in a larger way the whole body of Christian brethren, who Sabbath after Sabbath have listened to his messages, will sorely miss him who has shepherded our flock these past eight years. Be it further Resolved, That we express our appreciation of Mrs. Loofbor, who has worked with the women of the church in its various organizations with an exceptional vigor, and whose presence will be tremendously felt. And we should be amiss were we not to mention the faithful service of boys and girls which we love as our own, and look upon as a work of mission and of God's blessing on them all. And be it finally Resolved, That we as a church and people give thanks unto the divine Providence for these years of Pastor Loofbor and his family among us; and we pray God's guidance and his blessing to follow them.


THE SABBATH RECORDER

MILLIONS WILL TRAVEL TO VISIT NATIONAL SHRINES

The roads of the United States will be subjected to the severest strain in road history during 1931 and 1932. This is the opinion of George F. Schlesinger, formerly director of the Interstate Highway of Ohio and now managing director of the National Pav ing Brick Manufacturers' Association. The reason for this forecast is, that in 1932 the two hundredth anniversary of the birth of George Washington will be celebrated throughout the United States. Due to the interest aroused in the coming event by the activities of the George Washington Bicentennial Commission, it is estimated that millions of Americans will visit the national capital of historic importance, during the celebration.

Next to Washington, Mount Vernon will most likely receive the greatest number of tourists. Hundreds of thousands of patriotic citizens will visit or re-visit the most famous shrine in America. Valley Forge will be another point of interest. At the birthplace of the American army which Colonel Dodge discovered were taken to Bushrod Washington, who inherited Mount Vernon after the death of Martha in 1802.

When George Washington came into possession of Mount Vernon in 1752 upon the death of his brother Lawrence, the house then standing was not the great mansion which exists today. At that time the building was a two-story affair with a gable roof, four rooms on each floor, a small porch in front and a chimney at each end. In 1775 Washington commenced additions to the place which consisted of a large banquet hall on the south side and a library on the north wing with bedrooms above. In the midst of these operations, Washington was called to Philadelphia to attend the Continental Congress. This temporary command-in-chief of the American army and he immediately left for Boston to assume his duties in this capacity.

It was at this time that Mrs. Washington, perhaps becoming impatient to occupy the new bedroom, ordered it papered without waiting for the white finishing plaster to be applied. Bushrod Washington became the possessor of Mount Vernon in 1802 and immediately selected for his own use the bedroom which had been occupied by his illustrious uncle. It is supposed that the original wallpaper may have become torn off in places or otherwise defaced. Either because of the difficulty of procuring paper to replace it, or because of his own preference for simplicity, the new owner determined to remove this decoration and order white plaster. The scraps of paper which Colonel Dodge discovered were pieces, well past that they could not be scrapped off and consequently were plastered over.

The pieces of Washington's wallpaper which Colonel Dodge found were taken to an American wallpaper firm which reproduced the paper faithfully according to the

UNWISE ECONOMY IN HARD TIMES

There is an economy that is never wise or good. It is the economy in making the Bible available for men. When the days are dark, men need its light. When the times are hard, men need its comfort. When the outlook is discouraging, men need its confidence. When despair is abroad, men need its word of hope.

There are luxuries that may well be spared during even necessities that can be curtailed. But the Bible, indispensable at all times, is still more indispensable in times like these today. The Bible is not a book of political maxims or of economic theories. It is not a book of maxims or theories at all. It is a book of living principles. By its spirit it is the spirit of brotherliness and good will. It is a summons to helpfulness. "Bear ye one another's burdens." It is a summons also to self-respecting independence. "Let every man bear his own burden." It teaches charity, but also justice. It calls us to the giving and serving which the strong owe to the weak, and those who have to those who lack; but it also strikes straight and clear at the moral defects in individuals which are responsible for a large part of the suffering of the world; and also at the moral and economic defects in society, in business relations, and in the distribution of the common resources of the world, which are responsible for the remaining part.

Christ is the only hope of individuals and of society. In the Bible is the only book which tells his story. It alone preserves his words, which are spirit and life. It alone records his deeds by which he saved the world and would save it now if we would obey him.

The best thing men can do is to spread the Bible and to get it read and obeyed. This would be the best end of poverty, of unemployment, of injustice, or wrong, or war.

The last place to economize is in our gifts to spread over America and the whole world the gospel and the Book which contains it.

The most fruitful and elevating influence I have ever seemed to have met has been my impression of obligation to God.

—Robert E. Speer.
In the beginning God created the heavens and the earth.

The Church Advertising Department of the Inter-Church Advertising Association put out a questionnaire on religious belief in the United States. This questionnaire was prepared by one hundred of the leading ministers of the United States and sent out by Rev. Charles Stelzle. It is said that more than fifty thousand answers were received. Mr. Stelzle then requested these one hundred ministers to state what great religious message they believed should be sent out to the people of the United States at this time. Their replies were welded together by Mr. Stelzle into a formal message and submitted to each one for his approval.

If we were asked to give a definition of God, what would be our answer? Just think about it. What would be your definition as setting forth your conception of God?

The supreme Deity and self-existing Creator, or Upholder of the universe, would be the definition in the dictionary.

A supernatural Being possessed of divine attributes, might suit us, or the self-existing First Cause. We also think of him as he is revealed in the Scriptures, a loving Father, a kind Benefactor.

In our text we find that God is spoken of as "in the beginning," the beginning of creation—before time was. Before anything of this great universe began to be formed he was a living and active power. His activity is seen in creation.

Do you have any conception of the greatness of that creation, the universe? Let us look briefly at some of the figures. There are ten primary planets, then there is seen in creation.

Do you have any conception of the great beauty of his love for us and because of his greatness was in the beginning. It is because of his presence then and because of his great wisdom and creative power that all things in nature are so perfect. There is no discord, there is no want of harmony.

Have you ever thought of the fact that God, who was so great, was man's first companion? That in all the greatness of his love and goodness he not only taught man the essential principles of his life, but he went a great way in trying to warn man against the very things that would lead to his downfall?

In the beginning of human history God was present to create in man an interest in, and a love for, the things that were essential for his highest development. In the beginning God gave to man the presence of his love. That is one of the most wonderful things that can be said of God. In the beginning God gave to man the presence of his love.

Do you want a real picture of this loving presence? Go read Genesis 2: 8-17. "And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food; the tree of life also in the midst of the garden; and the tree of knowledge of good and evil. And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. And the Lord God took the man and put him into the garden of Eden to dress it and to keep it. And the Lord God commanded the man saying, of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Just note the expression of his love for his own created children. He planted a garden, he planted there trees for fruit, and flowers to please the eye and the senses, everything suited to help man to think of the love of the heavenly Father for him. Surely God is great and good.

It may not be amiss for us to say right here that the word "God" is a pure Anglo-Saxon word. To our ancestors it signified the divine being, but it also expressed to them the thought of good, for they considered him the great and good Being. Surely man must be short-sighted and ungrateful indeed to neglect the teachings and turn away from the presence of so great and loving a Benefactor. I think the angels who witnessed the great transaction of love must have sung together anthems of praise that caused both heaven and earth to resound with the sweetness of their strains.

Out of the midst of all this brightness, glory, and peace, arose a cloud. A night of darkness fell upon that garden of love and beauty. A seducer had found his way therein. The angels even turned away with sad hearts and sorrowing eyes. Man hid himself in darkness when he heard the voice of God.

Do you ask, what could have caused this great change? Was it a change in God? Was he no longer a loving, helpful companion? Read Genesis 3: 6-10: "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also to her husband with her; and he did eat. And the eyes of both of them were opened: and they knew that they were naked; and they sewed fig leaves together and made them aprons. And they heard the voice of the Lord God walking in the garden in the cool of the day. And Adam and his wife hid themselves from the presence of the Lord God among the trees of the garden. And the Lord God said unto Adam, Where art thou? And he said, I heard the voice in the garden, and..."
I was afraid, because I was naked; and I hid myself.

No, God had not changed. The harmony of that beautiful garden life had been broken, discord and alienation had come in because of sin. Your sins (transgressions) have separated between you and your God. "Sin is a destroyer of peace, be it in the church, the home, or the nation. ..." It was the same old sin that defiled man's heart itself was the sin of disobedience. Let us here picture to ourselves the peace destroyed, the common decency; these Christian church and the community?

is a necessary element of life for the individua: and the community?

church?

means. He also suggested the following to what they mean. Then let each one answer read this list over twice and think upon then discussion today. You can scarcely turn upon which to meet mercy must look

sabbath. The god of wealth, the god of political· power, the god of intellectual attainment

THE SABBATH RECORDER

THE SABBATH RECORDER 315

Conference by William J. Ellis, Ph.D., chairman of the Committee on the Handicapped Child.

PACIFIC COAST

Rev. Eugene Davis and Rev. Lester G. Osborn held three special all-day Sabbath services held at Los Angeles from February 7 to February 21. The evening time was spent calling on friends of the Seventh Day Baptist cause, Rev. Mr. Hills and Mrs. Davis accompanying them.

Brother Hills had charge of the morning services, Mr. Davis speaking twice, and Mr. Osborn once. The afternoons were spent in group conferences and general discussions.

These services were all inspirational and it is hoped will lead to a greater consecration to the Sabbath and more consecration to Christ.

Quite a large number attended from Riverside. Among those from away we note Mr. and Mrs. Gerry Wells and two sons of Nortonville, Mrs. Jacox of Alfred, and Professor Edwin Lewis of Chicago.

The evangelistic team will begin work in Riverside, February 18, holding a Teen-Age Conference the first Sabbath, and following, if the Lord leads, with special evangelistic meetings.

PACIFIC COAST CORRESPONDENT.

LOOK AROUND YOU

The man of great power finds great opportunities for doing good, and similarly finds only small opportunity. But the opportunity is never a thousand miles away. Big or small, it is always close at hand; anyway it seems just a trifle beyond a man's reach.

We think a lot about success afar off, for it is the human nature to imagine ourselves working in the wrong place. But the fact is that right here where our simplest job is waiting for us, right here is where we shall find our greatest opportunities, for it loves to hide behind—What? Why, behind the simplest job.—J. C. Penney.

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

There is a very common tendency today to present Jesus of Nazareth as a man Christ. We magnify the love of Christ and ignore his passionate condemnation of sin. We have so magnified his love that we have often presented Christ as effeminate and as a pacifist who never spoke in terms of harshness, severity, or condemnation.

The love of Christ was matched by his courage. In every situation he escaped no conflict. Rulers, soldiers—all marveled at his courage and respect for himself. There was no limit to his love and his service. And according to his teaching a loveless Christian is an anomaly. He is a trial to Christ, and a tragedy. Jesus was a marvel of self-control. And study as we may, we shall never be able to comprehend the "love of Christ which passeth knowledge."

But the same Christ that pronounced the "blessings" on the mount, that told of the Father's love in the parable of the Prodigal Son, had the courage to condemn sin. He had the courage to denounce sin; he had the courage to turn the other cheek; to go "the second mile." It was this courage that forms the most important chapter of the New Testament. The marvel of the world. They outraged, out-thought, outdid the peoples of their day. When the Church of the first century lost its love for Christ and for the souls of men, it lost its nerve, and when it lost its nerve it failed.

This "Yes-and-No" type of religion, this religion of suspended judgment, looking for a place of rest, will never produce convictions sufficient for a conquering, victorious Church. God desires that his people act and think as the planets and earthy things, but he cannot long evade the issues on which depends his belief in God and in the destiny of his own soul. Every man with Christian convictions can help guide the Church along the right way. It is a narrow way, but it leads into life, and the Church will take it or die.

PERSONAL WORK AND THE PERSONAL LIFE

REV. RALPH H. COON

We hear much these days about the personal responsibility of Christians in doing the work the Savior commanded us. Is, that is the work of the Holy Spirit. Our Lord has given an other very definite command that should be coupled with the command to witness. It is found in Matthew 9:37: "Pray ye therefore, and I will send forth laborers into his harvest." There can be no doubt but that the Lord will grant requests that he commands us to make. Consequently this is an important part of our work for the needy world.

For most Christians, then, this means that three important things are obligatory:

1. Prayer, especially for laborers in the harvest.
2. Witnessing by word and life where the Lord sends us.
3. Giving to send others where we cannot go.

I place prayer first because it is most effective and because the others depend on it. Prayer surely would not have the place it does in the life of our Great Pattern, and he would not have commanded it so many times, if it were not a real means of accomplishing his work. Under his present plan he must act before he acts. If this is not so I can see no reason for asking things that are "according to his will." Christ, of course, is the One who acts through Christians is in answer to their prayers. This attitude toward Christ is the same attitude that the needy of the time of his earthly ministry had toward him. First, they took it for granted that they must ask him to use his power for them or for those in particular trouble. Concerned, second, they believed that he could and would use his power if they asked him. To be sure the faith of some of these people was rather feeble, and we so often feel that ours is today. I think we should have the same faith in his ability to work miracles. To say that he only works spiritual miracles, which after all are the very important ones, is to limit his power. This line of reasoning has led me to believe that the person whose prayer life is most effective is the person who believes in miracles in the Bible and in the world today.

Witnessing is dependent on prayer because it must be under the conviction of, and in the power of, the Holy Spirit. Jesus made this plain when he directed the disciples to wait for the Holy Spirit. They waited praying, The Spirit then and now comes in answer to prayer.

A FRIEND

Behold I stand at the door and knock: if any man hear my voice and open the door, I will come in to him and will sup with him, and he with me. —Revelations 3:20

I opened my heart to a guest one day,
When all the world was new;
And he took me in and made me welcome with me;
The happy morning through.

The noonide came and he tarried on
Through the busy heat of the day;
And I found in my guest a helpful friend
Who heartened me on my way.

As night drew on he stood in his presence,
And opened my heart to a guest one day
Who seemed to be the master of the universe.
I was consoled, as I opened my heart to a guest one day
Who seemed to be the master of the universe.

We make God, so small. We measure him by our own little ideas of him. We read the Sacred Record of his mighty, miraculous power, and because of the littleness of our minds we refuse to believe it. "We know not what things we should pray for as we ought: but God knoweth our hearts; and "our hearts" is the one thing that is left out of the prayer of our life, this side of the Cross. If we had walked through the scenes of the Bible we might have been appalled at the presence of a God that was more than we could think of, more than we could imagine. —F. E.

"A friend is one who walks in the rest of the world walks out."
DEATHS

GARDNER—Isaac A., son of John and Lucy Averey Gardner, was born October 4, 1850, in Waterford, Conn., and passed away at his home, 36 Niles Hill Road, Waterford, Conn., February 11, 1931. He is survived by his wife Jennie L., a brother C. B. Cottrell and two sisters—Miss Lucy, and Mrs. Eloise Shipman—and an innumerable host of friends who deeply mourn his loss.

He was baptized by Elder Darow several years before joining the church, but when he did join, he became an active member, faithful in every way. He has served as moderator and deacon of Waterford Church for many years.

Two years ago a painful infection of his leg set in and he was confined to the hospital for five and a half months. Last summer he partially recovered and again carried on his work and church obligations in spite of a painful handicap. As cold weather came, the old trouble set in again and he was confined to his home from October 11 until the time of his death. In all the weeks and months of his suffering, which was of a severe nature, never a murmur of complaint passed his lips. He was a genial, lovable man with a rare gift of humor, making many friends and holding them in affection. It was said of him that people went to visit him during his confinement to be entertained.

He had deep religious convictions and truly exemplified the Christian life. His place will be hard to fill in the church of his choice, where he served so faithfully.

Rev. H. P. Brothwell, pastor of the wife of the deceased, and his pastor, E. T. Harris, conducted the farewell services at the home. Burial was made in East Neck Cemetery, Waterford, Conn.

SAUNDERS.—Charles Fenner Saunders, son of Daniel and Emily Fenner Saunders, was born at South Killingworth, July 13, 1850, and died in Denver, Colo., on February 13, 1931.

He was an innumerable host of friends who deeply mourn his loss.

Two years ago a painful infection of his leg set in and he was confined to the hospital for five and a half months. Last summer he partially recovered and again carried on his work and church obligations in spite of a painful handicap. As cold weather came, the old trouble set in again and he was confined to his home from October 11 until the time of his death. In all the weeks and months of his suffering, which was of a severe nature, never a murmur of complaint passed his lips. He was a genial, lovable man with a rare gift of humor, making many friends and holding them in affection. It was said of him that people went to visit him during his confinement to be entertained.

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Sabbath School Lesson XII.—March 21, 1931


Golden Text: "Be thou as wise as serpents, and as harmless as doves."

Ephesians 5: 15

DAILY READINGS

March 16—The Use and Abuse of God's Gifts.
March 18—Ye Are Not Your Own. 1 Corinthians 6: 19.
March 21—Treasures in Heaven. Matthew 6: 19-24

(For Lesson Notes, see Helping Hand)
The Seventh Day Baptist Missionary Society will be glad to receive contributions for the work in Pangiao, Trang- yen, Java. Send remittances to the treasurer, S. H. Davis, Waterbury, Conn.

The First Seventh Day Baptist Church of Syracuse, N. Y., 421 South Salina St., is having its hundredth anniversary. The church is the oldest Seventh Day Baptist church in the world. The first building was the Y. M. C. A. Building, 234 Montgomery St., now taken over by preaching service. For information concerning weekly prayer meeting held in various homes, call Pastor William Clayton, 1427 W. Colvin Street, Phone Warren 4270 F. The church choir will sing from 6 to 8 P.M., Saturday, April 10th, from 5 to 6 P.M., Friday, April 9th, and from 6 to 7 P.M., Thursday, April 8th. Music books sold by Pastor. Phone James 3062 W. A cordial welcome to all services.

The Seventh Day Baptist Church of New York City holds services at the Judson Memorial Baptist Church, Washington Square South, the Sabbath school meets at 10:45 a.m. Preaching service at 11:30 a.m. A cordial welcome is extended to all visitors.

The Seventh Day Baptist Church of Los Angeles, Calif., holds its regular Sabbath services in its home at 10 o'clock. Its parsonage is on Broadway (previously Moneta Avenue), on Forty-second Street, Sabbath school at 10 a.m. preachers at 11 a.m. Everybody welcome. Rev. Geo. W. Hills, Pastor. 234 W. Forty-second Street.

The Riverside, California, Seventh Day Baptist Church holds its regular Sabbath service each Sabbath at 10 o'clock Sabbath morning, following by Bible school. Christian Endeavor meets Thursday evening. The church is located at 6692 Fischer Avenue, and R. L. Brooks, Pastor.

The Daytona Beach, Florida, Seventh Day Baptist Church meets each Sabbath morning at 4.30 o'clock on Ocean Avenue. The pastor is J. C. Bond, and the associate pastor is W. E. Bond. Telephone 77. The church is located at the southeast corner of Ocean Avenue and Fourth Street. A cordial welcome is extended to all visitors.

...Continued...

The Daytona Beach, Florida, Seventh Day Baptist Church holds a regular preaching service each Sabbath at Eleventh and Kalamath Street, on Forty-second Street, at 10 a.m. Everybody welcome. A. Van Davis, Westerly, R. I. holds regular preaching services and Bible school each Sabbath morning, followed by Bible school and Bible school singing. The church is located at 7456 Ellis Avenue, and the pastor is E. B. Schuh. Telephone 71. The church is located at the corner of Avenue and West High Street, in the city of Daytona Beach. A cordial welcome is extended to all visitors.

The Detroit Seventh Day Baptist Church holds Sabbath services at 10:30 a.m. and 6:30 p.m. in the Auditorium. The church is located at 601 Lemon Street, Detroit, Mich., holds regular preaching services each Sabbath at 10:30 a.m. and 6:30 p.m. Everybody welcome. Rev. Geo. W. Hills, Pastor. 234 W. Forty-second Street.

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...Continued...

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Contents

Editorial—A Happy Surprise!—It Will Take Some Grace—Boys, "Lend Me Your Ears."—Two Helpful Pictures
Leaves from the Diary of the Delegate to Lausanne
Song of My Life Experiences
Minutes of the Corresponding Secretary
Memories of Mr. S-S-S.
Missions: Prayer a Measureless Force in Missions—Letter from Rev. D. W.
Request for Another Word from Jamaica—Monthly Statement
Observations by the Corresponding Secretary
Why Everyone Should Go to Church
Young People's Work—Christ, a Worthy Master—Cedar River—Intermediate Corner—Junior Jottings—Minutes of the Young People's Board Meeting

Home News in the Summer Camp
Moderation in Camp
Lewis Summer Camp
Sabbath School Observations
Children's Page—Love for All—Our Letter Exchange
Christmas Eve
Our Pulpits

Tract Society Meeting Board of Trustees

Fundamentalists' Page—Faith on the Earth or Is the World Going Red?—Religious News from the Cuban Government—In-Operation in Christian Religious Education
Sabbath School Lesson for March 31, 1931