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Contents

Editorial—A Happy Surprise!—It Will Take Some Grace—Boys, "Lend Me Your Ears."—Two Helpful Pictures .................................................. 311
Leaves from the Diary of the Delegate to Lausanne ............................. 312
Songs of My Life Experiences .................................................................. 313
Minutes of Two Important Meetings—Lee's Memory—Mr. Broughton's Prayer, etc. .................................................. 321
Observations by the Corresponding Secretary ........................................ 340
Why Everyone Should Go to Church ................................................... 341
Young People's Work—Christ, a Worthy Master—Cedar River—Intermediates Corner—Junior Jottings—Minutes of the Young People's Board Meeting .................................................. 342-349
Home News—One College Camp ......................................................... 344
Midnight Meeting—Congress Camp ....................................................... 345
Lewis Summer Camp ........................................................................... 346
Minimum From Change Will Subject .................................................. 347
Children's Page—Love for All—Our Letter Exchange .................................................. 339
Christmas Eve ...................................................................................... 340
Our People ......................................................................................... 341
Tract Society Meeting Board of Trustees .................................................. 342

Franklin A. Page—Faith on the Earth or Is the World Going Red? 344-348
Loses Sabbath Keeping Page—Echos From Vermillion .......................... 349
Religious Education—A New Life—Children's Page—Co-operation in Christian Religious Education .................................................. 350-351
Sabbath School Lesson for March 28, 1931 ........................................ 352

"To grow a little wiser day by day,
To school my mind and body to obey;
To keep my inner life both clean and strong,
To free my lips from guile, my hands from wrong;
To shut the door on hate and scorn and pride,
To open up to love the windows wide;
To move with cheerful heart when seasons to me,
To turn life's discord into harmony;
To share some tired worker's heavy load,
To point some stray ing comrade to the road;
To be what I have is not my own,
To feel that I am never quite alone—
This would I pray from day to day,
For then I know my life shall flow
In peace, until it be God's will I go."
SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next session will be held with the Seventh Day Baptist Church at Alfred, N. Y., August 18-22, 1931. President—William C. Hubbard, Plainfield, N. J. Recording Secretary—Paul C. Steinfeld, Alfred, N. Y. Treasurer—Mr. & Mrs. Lovell Burdick, Westerly, R. I. Gifts or bequests for any denominational purpose are invited, and will be gladly administered and safeguarded in accordance with the best practices in the investment of funds. The Memorial Association is an incorporated body. The Memorial Board acts as the Financial Agent of the Memorial Association.

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The Sabbath Recorder

SEVENTH DAY BAPTIST MEMORIAL FUND

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WOMAN'S EXECUTIVE BOARD OF THE SOCIETY


MISCELLANEOUS


SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE


The Sabbath Recorder

A Happy Surprise

As the editor was sitting in the afternoon in his study at the door, he thought he heard a slight noise in the room, and before he could investigate, his daughter, Mrs. Gertrude Davis of Lost River, showed up over his shoulder. It was indeed a happy surprise. Her sister Edward of Salem, W. Va., had driven through in one day—four hundred miles or more—and now father and daughter are enjoying these days in a pleasant visit.

It Will Take

By an item going the rounds this week in the papers it seems that effort is being made to promote a better understanding of the problems and prejudices existing between the different classes on the Pacific coast.

More than one hundred students representing fifteen different nations met together recently for a franks discussion upon these matters in a three-day meeting. We have not yet learned the outcome of the gathering. But it must require some careful, painstaking grace for such a meeting to result in permanent good feeling.

Boys, "Lend Me"

If I could meet all the Your Earnest—Sabbath children of the United States, I think I should urge them to be true to the faith of their fathers. In the long run it will not pay to violate conscience in a way to destroy faith in the law of God.

If there is one thing for which I have to be thankful for, it is that I was led by loving, loyal friends, before my conversion, to stand by the faith of father and mother. Through much joy and through much sorrow, I found my way to the business of an editor. The Sabbath Recorder was in charge of me. Once a week I began to accept a life of faith in the Christ whom I had to start out in life of faith in the Christ whom I had accepted as my leader.

Now, as I look back upon the years, it is easy to review step by step the way in which I have been led. Today I thank God for the loving help of a Christian mother, an inspired pastor, and a group of Christian friends who loved the church and the kingdom of heaven on earth.

Two Helpful Pictures

In my study where I am facing them day by day, I keep the photographs of two denominational leaders, for the help by way of inspiration when they are needed.

The one is Elder George B. Utter, first editor of the Recorder. Under this picture I have inscribed the following: "George B. Utter was editor of the Sabbath Recorder from the first number, June 14, 1844, to the end of the thirteenth volume in 1857. The paper was issued in New York City."

In another case I have a photograph which I bought and for some ten years published it in Westerly, R. I. He was a personal friend of the present editor, and a wise counselor. I love to look at this photograph.

The other helpful picture is that of Editor Lewis who laid down his pen on my table and gave good advice which I always prized.

May our dear people cherish the memory of these two faithful leaders for many years to come.
LEAVES FROM THE DIARY OF THE DELEGATE TO LAUSANNE

August 10, 1927.—Bishop Gore would not want to accept a statement of faith or a creed, but left out belief in God, the Father, maker of heaven and earth. That is very pleasing to me. That far I find myself of the teachings of Scripture and the creed that left out belief in God, the Father, maker of heaven and earth. That is the whole truth...

August 11, 1927.—In the statement: "We accept the Christian faith as revealed in Holy Scripture." If we could stop there we multiplied against the day when the whole thing comes into the literature of our denomination. We should worship by the use of ancient forms, and our worship by the use of ancient forms, and our meetings. The time has not come yet.

THE SABBATH RECORDER

When twelve years of age I was baptized by Rev. Leman W. Andrus and united with the Seventh Day Baptist Church of Nile, N. Y. In 1883, I entered the Seventh Day Baptist Church of Nile, N. Y. From an earlier period in life than this, there was in the church I was in, and in all things I do, to the gospel message! But four of the churches served a parsonage. With the rest it was necessary to furnish my own home. This placed an extra burden upon me that is little known today, and was a great handicap for study and needed improvements. My experience has led me to believe in the Free Soil and to a conclusion of the statement: "I have been young and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." In the life of these years I have come to feel like the Apostle Paul who said, "I know both how to be abased, and I know how to abound; every thing and in all things I am能满足 to do all things through Christ who strengthening me."
to us to study that we may know him most fully. As a guide to the life immortal, it is safer to follow than all the scientific and philosophical books of today. God wants all men to be saved; he said, "Look unto me and be ye saved all the ends of the earth; for I am God, and there is none else." The Bible alone reveals the way of salvation.

The mystery of life, the sense of loneliness and helplessness that comes to man when he thinks of the immensity that surrounds him, the feeling that will not be crushed out that the universe is not without mark of piety. Of the many religious systems that have been, there is none known, unless we except one—Buddhism—that has not called its devotees to prayer. Men have always prayed. Abel's sacrifices were accompanied with the incense of his heart, as were those of Isaac when he "walked with God and was not," lived a life of constant communion with God. We see Abra- ham pleading with God for a son. It is recorded that Abraham's steward, when he went to seek a wife for Isaac, implored the throne of Grace that his mission might be a success. We hear Samuel, as he stood on the border of the promised land, beseeching God not to forbid him to enter. We hear David, when he had sinned, pleading for cleansing and restoration, and, as he went into battle, pleading for victory. Elijah prayed for death, Hezekiah for patience, Jesus spent nights in prayer, and St. Stephen, expiring, prayed for his enemies, as did Christ. In all the walks of life, men everywhere have prayed. We ourselves were taught to pray at our mother's knees. Our father and mother, brothers and sisters have died praying.

Prayer enters deep into the life of man, and it is a mark and sign and blessing. We are conscious that we have received many things temporal and spiritual, through prayer; that we have lost many of the best things because we did not pray as was our privilege; and that for the same reason, we have been swept into many of the darkest experiences of our lives.

It is prayer in its bearing on the success or failure of missions that this article has in mind. It is the prayer of the denominations responsible for mission work that prayer has anything to do with missions. The day of Pentecost was born of a life of prayer. The achievements of Christian missions have depended more on prayer than on anything else which man has done. There is nothing else in the world that will release such measureless forces among mankind. The failure of many a missionary undertaking can be traced to the neglect of prayer.

But what is this thing we call prayer, declaring it to be the greatest instrument in man's hands for the promotion of missions? There is an impression that it is words and that fine and eloquent words make a great prayer. Nevertheless words have very little connection with true prayer. At most they are the vehicle by which we pray. Prayer is an attitude of spirit. What is the attitude of spirit which constitutes prayer, but an unbounded, measureless, force in Christian missions?

First of all, there is communion with God. And what is communion? Communion is the interchange of thoughts and feelings between two personalities. To commune with God, then, means that we communicate our thoughts and feelings of the day, our needs, his thoughts and feelings to us. The thoughts and feelings on our part which enter into prayer are thanksgiving and praise, peniten­ tiation and petition for forgiven­ess, care, and daily grace.

There are two hindrances which make this matter of communion with God, in man's life, a very difficult thing. There are, first, man's follies, sins, and unclean­ nesses, which make men shrink from God. The first of all is the thing before which we cannot live in communion with God and nurse our sins, yet God invites us to come with all our uncleanness and lay all at his feet, and he will take them away and enter into communion with us. None is too low or vile. God longs to communicate his thoughts and feelings to the lowest, and he will if they will let him.

The other hindrance is the fact that God

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**MISSIONS**

*Rev. William L. Burdick, Ashaway, R. I.*
*Contributing Editor*

**PRAYER A MEASURELESS FORCE IN MISSIONS**

In memory of Mr. Estee

**Dear Brother Gardiner:**

I have some recollections of Professor James A. Estee, away back in my childhood days, when I was ten years old. If my Aunt Abigail Bee Nay or the late Preston T. Randolph were living they could write something of interest about James and his parents.

When Elder Azer Estee and Doctor Potter were trying to build up a school in West Virginia, at West Union, for the benefit of Seventh Day Baptists, my father Zebulon Bee and his sister Abigail, son and daughter of Elder Asa Bee, attended that school. Some years after they gave up the school work. P. T. Randolph taught at Berea and James and Mr. Carpenter taught near my aunt's. It was James' first school; he was then seventeen years old. He spent the Sabbath with us at our home. He was in failing health, and embraced his aunt's influence that P. T. Randolph and James Estee with George Carpenter came to Ritchie County and taught school. P. T. Randolph taught at Berea and James and Mr. Carpenter taught near my aunt's. It was James' first school; he was then seventeen years old. He spent the Sabbath with us at our home, and I remember him visiting at our home, and his heart was broken that day, on the last day of our school at Berea. His subject was, "The Weakness of Human Nature." When called to the front he came trembling and seemingly could scarcely speak. Teacher finally handed him the copy of his program written on a double sheet of paper with heavy night ink. He shook till he tore that in two and handed it back, retiring. I know there was nothing on that to help him and saw the amused smile on my teacher's face; but I believe that he was just demonstrating his subject, and as a child of ten years I felt so sorry about his failure, as I thought.

A few years later, when teaching my first school, it was my lot to board with one of his former pupils, who never tired of prais­ing his young teacher, James Estee, as greatly beloved by both parents and pupils.

*Maggie A. Bee.*
is a spiritual being and man knows little about a communion that is not through physical hearing. Even so it is. If God had a physical voice, he could communicate his thoughts and feelings or if he had a physical hand, though speechless, he could express his feelings more clearly still. But now he has neither, and how can he communicate to us? Let us not be too fast in saying that human voice and clairvoyance, also man with all his wonderful powers, has not shut himself off from communication with his creatures. He has given us the written Word. The Bible is a letter from God our Father. If you wish a communication from God and communion with him, take that Book and sit down with it in the right spirit. The reading of the Bible then becomes more sacred than prayer, for it is God talking to us. This is not all. Not only does our Father, the written Word, nature, and the circumstance of life as means of expressing himself to us, but he has always communicated his thoughts and feelings directly, like the touch of a heart upon heart, of soul upon soul. His thoughts and feelings were directly made known to Adam and Eve, to Noah, Aaron, Abraham, Jacob, the prophets, kings, apostles, disciples, and to his followers in all time. The veil of the temple was rent in twain at the crucifixion of Christ, letting every disciple into the Holy of Holies, the very presence of God. We are not limited to spoken words as a means of communion with God, our Father. Communion may be the sweetest and most blessed of all when we simply sit in their presence with scarcely a word. This is communion; this is praying, to be in God’s presence letting God com­municate his thoughts and feelings to us by whatever way he pleases, and we expressing our own to him in the same way, though there be no spoken or written words.

There are towns beneath the Alps. There in their silent, lonely tables, they always look up to the snow white peaks. And we who are ever in our struggling and weakness look up and live in the presence of him who sitteth on the white throne, encouraged, strengthened, instructed, thrilled by his thoughts and his feelings communicated to us. This is commu­nion with God. This is one element of prayer.

Prayer includes aspiration as well as communion. The poet wrote and we some­times sing, “Prayer is the soul’s sincere de­ sire, uttered or unexpressed.” This is part true and part false. It is the sincere desire, put out desire prayer is mere mockery. But not every sincere desire is prayer. The desire may be mere greed, or malice, or profanity, or it may be an oath. The desire which constitutes prayer is for the good, the noble, the true; hence we say that prayer is a desire which is expressed, not to serve our purposes, but because for so many things we know we ought to give up and refusing to do so many things that we know we should, wanting the Lord to come to our ways instead of us yielding ourselves to him, and for this reason our prayers are nullified. It is as James says, “Whoever offers prayer and does not make ask them, and their prayer shall be consumed upon our lists.” We are told that when Christ prayed in Gethsemane an angel came and ministered unto him. When we come to God our Father in absolute abandon, he will grant our requests if it is for our best good; but what is infinitely better, the very heavens themselves will roll up and God and angels will come down to us and minister to us.

Professor William James says that man prays to make fiction change reality. But the prayer that avails is that which is sincere and true. The true prayer is making God feel as if he were in the room, talking with God and letting God know thy desires. True prayer includes submission in addi­tion to communion and aspiration. It is that attitude which feels and says, “Thy will, not mine be done.” It is absolute abandon to God.

You have been expecting that faith would be named as one of the essential elements in prayer. It is, but Christ made so much of the prayer of faith. But in self-abandon­ment to God we have faith. Faith as taught us in the New Testament includes submis­sion; it is the throwing of ourselves upon God and submitting ourselves to him. It is not going to God saying, “Grant this because I want it,” but, “Grant it if it is thy will.” You remember the night before Christ’s crucifixion he, with that stupendous burden of sorrow and love for man upon him, sweating as it were great drops of blood from his face and body, prayed that the cup might pass and added, “Not my will but thine be done.” This is the attitude of spirit in true prayer.

This is the most important element in prayer. Just as faith is the one that is most often lacking in our attempts to pray. We want our own ways with God, just as we do with our nearest and dearest and very friends, and pray and to do so many things we know we ought to give up and refusing to do so many things that we know we should, wanting the Lord to come to our ways instead of us yielding ourselves to him, and for this reason our prayers are nullified. It is as James says, “Whoever offers prayer and does not make ask them, and their prayer shall be consumed upon our lists.” We are told that when Christ prayed in Gethsemane an angel came and ministered unto him. When we come to God our Father in absolute abandon, he will grant our requests if it is for our best good; but what is infinitely better, the very heavens themselves will roll up and God and angels will come down to us and minister to us.

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God might have made a universe without prayer, but he did not. Prayer is the order he established. He has given it to us, and the Father has told us to make our requests known to him. Eight people were added to the church in Kingston three of these by baptism. One is from our Bowensville Church who has changed her residence to Bath. Six of the eight are new to our faith. Five are converts to the Sabbath. Attendance at, and interest in, the meetings increased from the beginning. At the last meeting, which was held in the schoolhouse, there were forty people standing outside and forty inside. Eight people were added to the church and there were almost two hundred attended. It is a common experience of the most ardent and sincere Christians, that they have not given prayer its proper place in the meetings and the work. It is a common experience of the most ardent and sincere Christians, that they have not given prayer its proper place in the meetings and the work. It is a common experience of the most ardent and sincere Christians, that they have not given prayer its proper place in the meetings and the work.
THE SABBATH RECORDER

many similar entertainments during the last four years in Jamaica. There were more than thirty orders on the program. I have never attended a better carried out program. Every one did well. The audience was much pleased.

It is planned that a couple of days from now we shall go toward the western end of the island. Bath is in the eastern end. We shall probably be absent from home two or three weeks on this next trip. We hope and pray that the very spirit of the living God will lead and guide us all to give a definite message for a definite purpose, and that souls will make a complete surrender to Jesus and be organized together for carrying the message to still greater success. Brother A. S. Finn will have charge of the work in Kingston during our absence. Dear folks, pray and pray earnestly for the outpouring of the Holy Spirit upon all this great work. God is waiting to do great things for us if we really want him to. Let us want him; let us watch for him; let us work for him and the Lord will be pleased to do a mighty work for the glory of his Name.

Just now the world is experiencing the words of God in Daniel 12: 1-3, 10; Luke 21: 25, 26. Howbeit in verses 27 and 28 the believer is warned and revived concerning his hopes. Let us therefore co-operate as never before in the study of the Word, in prayer and real helpfulness. True Seventh Day Baptists have a message. The world is going down with the commandment of men. The fear of the Lord is taught by the precepts of men, for which reason we are called upon to be a light in the darkness, spare not, lift up thy voice like a trumpet and show thy people their transgression.

Faithfully yours,

D. BURDETT COON.

ANOTHER WORD FROM JAMAICA

BRETHREN:

We are indeed thankful to our heavenly Father for his many mercies to us unworthy creatures. Surrounded as we are by satanic influences and within we find so much of evil to get rid of, yet we can look away to him who is able to strengthen us against these evil influences and cleanse us from all filthiness of the spirit. Thinking of the yearly deserts through which we have passed, and with the commandments of the year, and the difficulties that are awaiting our brethren are unrevealed, with confidence we must always lift up our eyes to the hills from whence cometh our help. Thus will 1931 prove what the Lord will do through us as we hold forth the word of life in the midst of a crooked and perverse nation among whom we are living. The year 1931 may be a year of many things for us if we really want him to. Let us want him; let us watch for him; let us work for him and the Lord will be pleased to do a mighty work for the glory of his Name.

S. H. DAVIS, Treasurer.

The most beautiful sight this earth affords is a man or woman so filled with love that duty is only a name, and its performance the natural outflow and expression of the love which has become the central principle of their life.—J. G. Holland.
culty of the world situation, and because Christians have faith in the God of the Christian gospel, and know a little bit of history, and because they have a perspec-

tive to look out on the world in expectation and hope.” When we face the small sector of our experience, contemporary history, and trends, we may be easily discouraged and become pessimistic.

The larger outlook is needed. With the wider perspective of history, larger experience and broader vision, Christianity can face the future with confidence unshaken and with the hearts hunger for. Multitudes think they have enough perspec-
tive of history, larger experience and space to do without the Church. They mean do without membership in the Church. But well did Doctor Fosdick say in his last Sunday’s sermon, “You who live in American without the Church.” Not only do its spires point from everywhere to God and its bells call you to worship, but practically every privilege you enjoy and blessing you use are Church one must go to the highlands of Tibet or to the head waters of the Amazon, because of the privilege you enjoy and blessing you use are the Church. To live without the Church must leads to the responsibility imposed upon Folks in the February study of Philippians. Elder E. A. Witter of Walworth, Wis., does no small amount of damage through the ten lamps, I was reminded of the Christian gospel, and know a little bit of easy, discouraged and become pessimistic.

The Church can and does help men. Folks come to the Church who are discouraged. They come from office and factory, from farm and cottage, from kitchen and school:

room, from heavy tasks of responsibility, and from heavier tasks of no employment. They come for encouragement and good cheer. Discouraged. Twelves, perhaps, and discouraged they came for inspiration and help. Coming into the churches they do not want to talk about discouragements and laments of defeat. They look for an atmosphere that challenges courage and de-
termination. They look to the Church for a good fight. “I thought we ought to fight, but I don’t say, expect it. Jesus, accepting the heavi-
est possible handicaps, won out in spite of everything. He took the ugly cross of wood and nail and all, and offered it to the world as symbolic of the highway that leads to service and peace. He leaves the message which the Church must relay to suffering and needy men. “Come unto me all ye that are weary and heavy laden, and I will give you rest. Take your yoke upon you and learn of me, for I am meek and lowly of heart, and ye shall find rest to your souls.” “In the world ye have tribulation, but be of good cheer, I have overcome the world.”

Tract Board.—Soon some of you will read the minutes of the meeting of the Tract Board this morning for March 8. Some will be interested and will read it carefully; others may perhaps glance at it and wonder what it is about. For some it holds deep interest; for others, it is just “another report.”

Seventh Day Baptists should read every such report. It is a report of the board that reports the truth. It is not a separate denomination and people. This report should by all means be read.

Perhaps, if I sit twelve times a year for five or ten years in such meetings, I may lose interest; but so far, I get a thrill from these meetings which I wish might be passed on to every Seventh Day Baptist living in the world. I get the thrill that this has always have before standing up to preach, or have as I wait to read my monthly report. It’s a thrill that makes our service of these men worthwhile.

Why do they come? Yesterday they came through the “worst storm of the win-
ter,” from Staten Island, Rhode Island. They had handled, and from different parts of Plainfield—pastors, schoolmen, en-
gineers, mechanists, secretaries, business men; old men, young men, middle aged men—unusual men, if I may say so. There are unusual men of the board who usually are present but could not be at this meeting.

What are they there for? Because they love God and are followers of Jesus Christ; because they love the denomination and are loyal to the responsibility imposed upon them. And in some of the minutes, I listen to their clear cut expressions. I am moved by their feeling and by the force of their reasoning. I thank God and take these ideas and make them sticking points; heavy burdens weigh heavily upon them. But there is no side stepping. They believe they have faith plan for the future. These men are your men. They do your work. They bear your burdens. I say yours because they were elected by you at the conference, and do the work you have en-
trusted to them. Do not neglect to pray for them; do not fail to support them and make possible the programs they lay out. Read and study the reports of their meetings and meditate on the matters involved. Com-
mand them for things they do which you approve, and offer constructive criticism for the work which you may disapprove. They are great men—but they are like you. I have met their kind in every state I have ever been in.

—There is a big question mark in this Recorder. It has to do with “Our Pulpit.” Here, we do not believe the maintenance of this department should depend upon the contributions of those in closest touch with the efforts that have been done by our ministers. We are glad to do our share. In saying this I do not mean we are afraid of doing more than our part. We believe the best interests of the paper and the people, however, will be served by all of our pastors contributing. Many have been loyal; never have they failed when directly solicited. But because we have no manuscript on hand. It is not easy for many to contribute. But the fact that your church from a survey of the Recorder page. Will there be an interception in “Our Pulpit” page again; but soon, unless there is a gen-
eral response to the need, there may be a question in the minds of many who depend upon this department for their weekly ser-
mon. “That Reminds Me”—Yesterday I drove to the office through the heavy storm that swept the Atlantic seaboard. The storm that drifted the snow high in some of your yards and fields. All the people of your cities did not small amount of damage in this vicinity. As the Chevrolet battled through the tempest, I was reminded of the territory of the Detroit River, the Lake Superior, the Great Lakes, and the shores of Lake Michigan, and of the feelings that call for us to have a separate denomination and people. This report should by all means be read.

Perhaps, if I sit twelve times a year for five or ten years in such meetings, I may lose interest; but so far, I get a thrill from these meetings which I wish might be passed on to every Seventh Day Baptist living in the world. I get the thrill that this has always have before standing up to preach, or have as I wait to read my monthly report. It’s a thrill that makes our service of these men worthwhile.

Why do they come? Yesterday they came through the “worst storm of the win-
ter,” from Staten Island, Rhode Island. They had handled, and from different parts of Plainfield—pastors, schoolmen, en-
gineers, mechanists, secretaries, business men; old men, young men, middle aged men—unusual men, if I may say so. There are unusual men of the board who usually are present but could not be at this meeting.

What are they there for? Because they love God and are followers of Jesus Christ; because they love the denomination and are loyal to the responsibility imposed upon them. And in some of the minutes, I listen to their clear cut expressions. I am moved by their feeling and by the force of their reasoning. I thank God and take these ideas and make them sticking points; heavy burdens weigh heavily upon them. But there is no side stepping. They believe they have faith plan for the future. These men are your men. They do your work. They bear your burdens. I say yours because they were elected by you at the conference, and do the work you have en-
trusted to them. Do not neglect to pray for them; do not fail to support them and make possible the programs they lay out. Read and study the reports of their meetings and meditate on the matters involved. Com-
mand them for things they do which you approve, and offer constructive criticism for the work which you may disapprove. They are great men—but they are like you. I have met their kind in every state I have ever been in.

—There is a big question mark in this Recorder. It has to do with “Our Pulpit.” Here, we do not believe the maintenance of this department should depend upon the contributions of those in closest touch with the efforts that have been done by our ministers. We are glad to do our share. In saying this I do not mean we are afraid of doing more than our part. We believe the best interests of the paper and the people, however, will be served by all of our pastors contributing. Many have been loyal; never have they failed when directly solicited. But because we have no manuscript on hand. It is not easy for many to contribute. But the fact that your church from a survey of the Recorder page. Will there be an interception in “Our Pulpit” page again; but soon, unless there is a gen-
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-$2,673.07, advance.

little thanks; who is the great center and need to maintain close contact if we would have determined to an excuse for failure or a challenge for harder work. Seventh Day Baptists have an excuse for failure or a challenge for harder work. They have taken it as a challenge for harder work. We have determined to go forward. We shall advance.

WHY EVERYONE SHOULD GO TO CHURCH

Everyone needs to attend church and join in the service:

1. To Worship God

Who makes all things possible; who gives men all that they have and often receives little thanks; who is the great center and source of life and power to whom we need to maintain close contact if we would live harmoniously and fully. You need what God can do for you through worship in company with your fellow men.

2. To Learn

Of that most potent and fascinating truth: God is our Redeemer. In church you will become better acquainted with “the only wise God, our Savior,” who is the great center and source of life and power to whom we need to maintain close contact if we would live harmoniously and fully.

3. To Experience

The relaxation and refreshing, restful influence that characterizes our worship; to feel the inspiration and the uplift as well as the strengthening of vital worship. Every service is to give to a minister to the actual inner needs of the congregation and to insure the best possible spiritual atmosphere. Everyone on the program is supposed to have all are designed to fit together and to render a positive service to the people present.

4. To Hear

Sermons that are carefully and thoughtfully prepared with a view to helping you to become your best self and to interpret your experiences and attain every worthy ideal. Sermons that are carefully and thoughtfully prepared with a view to helping you to become your best self and to interpret your experiences and attain every worthy ideal. The message that is supposed to have come to the people present.

5. To Help

In the worship and work of the church. You need the church, but also the church needs you. It remains true that generally speaking the most earnest and valuable people of any community are the best supporters of the church. Theodore Roosevelt said: “I advocate a man’s joining the work for the sake of showing his faith by his work.”

If you are a regular attendant at church it will be helpful in bringing the benefits which you receive or may receive, if you participate fully. If you are not a regular church-goer, can you afford to deny yourself the potential enrichment of soul and strength. Sermons that are carefully and thoughtfully prepared with a view to helping you to become your best self and to interpret your experiences and attain every worthy ideal. Sermons that are carefully and thoughtfully prepared with a view to helping you to become your best self and to interpret your experiences and attain every worthy ideal.

Sunday—Because he is the Son of God (John 1: 14-18)
Monday—He has supreme knowledge (John 3: 3-6)
Tuesday—He seeks our good (John 10: 27-30)
Wednesday—He sympathizes with us (Heb. 4: 14-16)
Thursday—He has conquered the world (John 16: 28-33)
Sabbath Day—Topic: Why Christ is a worthy Master (Phil. 2: 5-11)

M. C. VAN HORN

What do we mean by a worthy master?

A good master drives his men to do all that is in their power. He stimulates fear in them to work and keeps them in his power by superiority of will and physical strength. He looks down on the workers, considers them inferior, does not confide in them, trust them, or encourage them to confide or trust in him, nor does he sympathize with them.

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he has had the same experiences we have, he can sympathize with us when we feel tempted to fall away from the Lord, and he loves us even when we forsake him.

If Christ is a worthy master, why do we hesitate in accepting him as our Savior? Why do we wait, and fail to surrender our lives to him? Young people, if you are hesitating, let me urge you to accept Jesus now before it is too late. Give your heart to him, and confess him before the world. Do not delay.

Cedar River

It was late in October when Preacher Smith, the circuit-rider from Woodburn, came to Cedar Bridge to hold a revival, the first one in many years. As is usual in rural West Virginia, nearly everyone attended, if not from personal interest, at least for a "place to sit." Ellen went from the first night, and became tremendously interested; but Hope did not. She would stay at the lunch room, if there was much business there, or if not, she would go home and go to bed early. The companionship, between her father and her father was not close, as it used to be, for there was a broken bond between them; but they still had some good evenings sometimes.

Ellen had continued to urge Hope to attend the meeting. The second week she became more insistent. "It's a powerful big meeting, Hope," she said. "People getting happy and shouting all over the house; and there's to be a new preacher there tonight. They say he's a big one."

So on this night, Hope finally yielded. She didn't want to go; she felt that she wanted to stay away from church. But she was the use, if one couldn't do what was wanted to stay away from church. What preacher there tonight. They say he's a big one.

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Ellen was loud in her praise of the powerful sermon, the next morning, but Hope had nothing to say, and was so silent and reserved that Ellen, too, became quiet, and they passed 'a long, lonesome day at the lunch room. Hope had resolved that she would not go to church that day, and she went home early to spend the evening with her dad. After supper, they cracked walnuts on the hearth, and Hope made a batch of fudge. It seemed in a way like the old comradeship; but Hope's heart was heavy as lead.

The SABBATH Recorder

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(To be continued)
MIDDLE ISLAND CAMP

REVEREND A. J. C. BOND

Recorders readers are familiar with the fact that a camp was conducted last summer at the Middle Island Church in West Virginia. This camp was under the general supervision of Rev. Clifford A. Beebe who initiated and aggressive spirit were responsible for the camp. The director of the boys' camp was Carroll Bond, a graduate of Salem College. The director of the girls' camp was Miss Lucy Sutton who has had a good deal of work in 4-H. These young people received some suggestions for conducting the camp from those who have had experience at Lewis Camp, the leader in Sabbath Promotion being the go-between in the matter.

The two pictures on this page were taken at the time of the boys' camp. One shows the group of boys with their director, in the foreground, with the Middle Island church and parsonage. The other picture shows the boys in the "ole swimmin' hole" in Middle Island creek. Between the church and the parsonage, but hidden in the picture by the church, is a small building built for a church dining room, the purpose being to accommodate the congregation when they have services both morning and afternoon, taking their lunches with them. They are really dinners instead of lunches. There is always plenty to eat. Some wag has referred to this custom in West Virginia as "an all-day dinner with meeting on the ground." The point I am making here is that this building was used for sleeping

MINUTES OF THE YOUNG PEOPLE'S BOARD MEETING
February 5, 1931

The meeting was called to order by the president, Miss Marjorie Burdick. Russell Maxson led in prayer. The treasurer, Elvan H. Clarke, gave the following report:

Month ending January 31, 1931

Amount on hand January 1, 1931 $723.24
Onward Conference treasurer, from First Hopkinton 108.50
Conference treasurer, from Milton 25.00

Miss Marjorie Burdick, traveling expenses 10.00
Corresponding Secretary, salary 15.00
Balance 833.74

$858.74

The corresponding secretary reported as follows:

Letters and cards written—24.

The February bulletins were mimeographed and sent out, also cards to the corresponding secretaries in regard to observing Christian Endeavor week.

Two lessons in Pastor Simpson's denominational studies have been mimeographed.

Correspondence has been received from Mrs. Milo Greene, Rev. J. F. Randolph, Rev. C. A. Beebe, Mr. Morton Swinney, Miss Dorothy Maxson, Miss Charlotte Babcock, Mrs. H. L. Polan, Mrs. E. L. Churchward, Mr. W. D. Burdick, Mrs. Nettie Fowler.

RUBY C. BABCOCK,
Corresponding Secretary.
February 5, 1931.

A bill of $3.50 was allowed to Rev. C. A. Beebe, Young People's Department editor, for postage and supplies.

The president appointed as board nominating committee, E. H. Clarke, Rev. W. M. Simpson, Richard Burdick, Floy Clarke.

A discussion of needs and plans for the coming year followed.

It was voted that the president be chairman of the Conference program committee with power to choose her own associates.


Visitor, Mrs. Ruby Clarke.

RUBY BABCOCK,
Secretary pro tem.

HOME NEWS

DODGE CENTER, MINN.—It has been some time since there has been any word from the Dodge Center Church, and although I am not the correspondent I felt a few words might be received with interest by those who enjoy "Home News."

Our annual dinner and business meeting was held at the home of Brother and Sister Lindahl. A bounteous chicken pie dinner was served to nearly fifty and a general good time had. Some changes were made in several of the offices, thereby relieving those who had served faithfully and long. W. L. Churchward was elected moderator; N. M. Lindahl, treasurer; and A. D. Payne, clerk.

It has been intimated that this church preferred to be released from entertaining the association. At first when Mr. Scannell reported that he had invited the association here, we were somewhat overwhelmed and surprised, and some thought we could not with our few working members, attempt it, but we have prayed over it and talked it over and decided that "where there is a will, there is a way," and we hope this is God's way, and are making plans and looking forward to the time next summer when we hope many of our brothers and sisters in Christ will come and enjoy with us a spiritual feast.

We hope by having several of our ministers here to be built up again and re-established in our work for the Master. Our ladies' society is planning on serving the meals in our parsonage, soon to be vacated by Mr. and Mrs. Scannell.

Our Sunday school is progressing well, and our subject this week is "Home News." Where there is a will, there is a way, and we hope this is God's way, and are making plans and looking forward to the time next summer when we hope many of our brothers and sisters in Christ will come and enjoy with us a spiritual feast.

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quarters for the boys. I believe the girls, who were fewer in number, slept in the parsonage.

Brother Beebe has since left the state and is now located in Arkansas. It is hoped that some one will be sufficiently interested to continue this good work. Possibly these pictures may arouse new interest on the part of the young people themselves. If some one has been appointed to continue this work in the absence of Brother Beebe, we shall be glad to hear from him. I know from information received concerning the camp last summer that it was quite worthy while.

LEWIS SUMMER CAMP

At the meeting of the Tract Board held Sunday, March 8, the dates for the Lewis Summer Camp were approved as recommended by the Young People's Committee of the board. The dates are as follows:

Boys' camp . . . . . . . July 15 to July 28
Girls' camp . . . . . . . July 30 to August 12

The fee for all campers this year will be $7 per week. This will be under the directorship of the same committee's recommendation concerning direction and plans for the camp. We have not heard from information received concerning the Tract Board's recommendation concerning direction and plans for the camp. We have not heard from

THE LOVE OF GOD

Dr. Andrew C. Nelson

The Love of God was never told me by any voice of prophet or priest's pen.

Nor yet by seraph's harp of gold.

Nor by earth's great mighty men.

Nor by heavenly, nor by earthly ways.

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Let us enter into the parable of the prodigal son.

There was a man that had two sons. And the younger of them said unto his father, Father, give me the portion of goods that falleth to me. And he divided unto them his livelihood. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a great famine in that land; and he began to be in want. And he went and joined himself unto a citizen of the country, and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. And he came to himself, and said, How many hired servants of my father have bread enough and to spare: and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants. And he arose and came to his father. But when he was yet a great way off, his father saw him, and had compassion on him, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said unto his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet. And bring hither the fatted calf, and kill it: and let us eat, and be merry. For this my son was dead, and is alive again; and was lost, and is found. And they began to be merry.

I sound this parable, The love of God was never told me by any voice of prophet or priest's pen. Nor yet by seraph's harp of gold. Nor by earth's great mighty men. Nor by heavenly, nor by earthly ways. Let us enter into the parable of the prodigal son. There was a man that had two sons. And the younger of them said unto his father, Father, give me the portion of goods that falleth to me. And he divided unto them his livelihood. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a great famine in that land; and he began to be in want. And he went and joined himself unto a citizen of the country, and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. And he came to himself, and said, How many hired servants of my father have bread enough and to spare: and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants. And he arose and came to his father. But when he was yet a great way off, his father saw him, and had compassion on him, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said unto his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet. And bring hither the fatted calf, and kill it: and let us eat, and be merry. For this my son was dead, and is alive again; and was lost, and is found. And they began to be merry.

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**THE SABBATH RECORDER**

**DEAR MRS. GREENE:**

I go to church and Sabbath school every Sabbath. I am going to get a Bible. You see I was there every week last year except when I was sick. Don is going to get one, too.

We like our fine new school. Gordon and I are in the second grade. We have a little orchestra in our grade. I play a tambourine.

I like to hear Aunt Edna read little letters in the Recorder and I like your letters, too.

Your friend,

Myron Burdick

*Little Genesee, N. Y.*

*February 28, 1931.*

**DEAR MRS. GREENE:**

I am so glad you and Don are to have a fine new Bible, and I am sure you earned it, too. I was very proud of my first Bible which I earned when I was about your age. How do you suppose I earned it? It was by husking corn for my father. My fingers got pretty sore, but I didn't mind that, when I held my shining new Bible, bought of a pack peddler.

You surely do have a fine new school building. I have seen the outside, and those who have gone through it tell me that it is wonderful inside. You ought to have perfect lessons in such a school as that.

It is fine to have an orchestra in school. Like Don, you'll probably belong to a big orchestra some day.

Sincerely your friend,

*Mizpah S. Greene*

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**CHRISSMAS EVE**

*(Translating from the Holland young people's paper, "Danseur," for February, 1931, by Jacob Bakker.)*

It was a real pleasure for me to attend the concert given by the young people's society on the evening of December 25, in a hall located on Kerk Street, Amsterdam (Holland). We saw the results that can be attained by consecrated efforts.

Duet credit should be given to our wide-awake young friend, Willy van Eyseren, who snared his success.

For it was he who planned this evening and we can truly testify that we thoroughly enjoyed it, so that our spirits were transfigured to higher realms.

Those of God's children who were in our midst on that occasion, certainly listened to the music language. We saw as in reality the "past," the "present," and the "future."

The Christmas prelude, which was arranged in such a beautiful manner by Willy van Eyseren, told us of the time when we were still in darkness and when the beautiful little things appeared not only in the manger of Bethlehem, but also in our hearts, when we received the forgiveness of our sins through the Savior, which gave the expression to our lips: "Lord, we love thee and we consecrate our lives to thee. This was the "past." At this consecration Jesus tells us: "Whosoever does not take up his cross daily and follow after me, cannot be my disciple."

Very impressively we saw this command, which applies to the "present," brought out in the piece, "Crossbearing," which was rendered in such a masterful manner by the Rotterdam society. The final part of the piece, "Wedding of the Bridegroom," and especially "Foolish Virgins," in the center of which group there stood a herald with a trumpet, loudly making the happy announcement: "Behold the bridegroom cometh, go ye out to meet him."

Our picture for the future—our heavenly Bridegroom is coming to take us unto himself, and so long as he still tarries, often our homesick souls express themselves in the piece written by Bach, which was rendered in a masterful way during this evening:

Oh, do come Lord Jesus—why tarry so long—Your Church is trembling with fear and pain. 

Oh, it is only in the manger of the wise virgins, who were ready when the call came, but also the foolish, who no doubt had also rejoiced at the coming of the bridegroom; yet we saw them now sitting down in deep sorrow, because they were not ready. Their lamps had gone out, and they carried no oil with them as the wise ones did, who were prepared to the door of the marriage feast locked.

Solemn language for all those who are not yet ready, who cannot speak, of the darkness that belongs to the "past," the crossbearing after Christ who is of the "present," who cannot look to the happy future marriage fest. Blessed thought that all may have the assurance: Christ does not refuse any one who comes to him, but accepts him and cleanses him from all sins and makes him God's child.

In these three pieces, which I have described here, forming the main features of the program, we listened to many other beautiful. Especially the pieces rendered by Van Eyseren and Annie Westerdal furnished us real higher enjoyment.

We were much impressed that everywhere in Rotterdam, The Hague, and Amsterdam much work had been done, through love and consecration, otherwise the results would have been far different.

Brother G. Velthuysen was the chairman of the evening and spoke stirring words of appreciation to the young people, in which we were deeply stirred.

Above all else we pray that the confessions made in word and song by the young people on this occasion may be the sincere language of their hearts.

I would very much like to include the prelude "verbatim" in this writeup, but I cannot give the space. It was moments in which our souls were deeply stirred, moments in which our souls were carried very near to the "eternal, and I would like to have our readers enjoy these also. But as I said, there is no room for this.

I will close these impressions by thanking all who so faithfully labored to make the evening of December 25 one never to be forgotten event.

May God bless our young people's societies!

J. H. Mal-van der Steur.

---

**TO BE ALIVE**

To be alive in such an age!

We every year a lightning page

Turned in the book of inherer-book

Whereon the leading nations look.

With every year a lightning page

Turned in the world's great story

For peace and universal good;

Become the utterance of God,

And makes all who so faithfully labored to make the evening of December 25 one never to be forgotten event.

May God bless our young people's societies!

J. H. Mal-van der Steur.
HYMN—SERENITY
Thou art our life, thou art our love and light,
With thy rich grace, Lord, all our hearts prepare;
"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory, with exceeding joy, to the only wise God, our Savior, be glory and majesty, dominion and power, both now and ever. Amen."

WHOSE SERMON OUGHT TO BE HERE?

BACK TO THE BIBLE
I think that one element in the situation needs especially to be stressed, and that is the prominence given in the press to the remarkable finds which have been made in Mesopotamia and Jericho. Mr. Woolley, who has been working as an archaeologist in the former country, has established the fact that a great flood inundated the valley a few thousand years before Christ, and that this fact is the basis of the Bible story. Last year it was proved that the walls of Jericho did, as the Bible narrates, collapse. The proof is established.

May we not be able to interpret it as did the ancients, but the fact as stated has come to light by the excavation of Jericho. These sensational discoveries are turning men's attention again to the Bible as a Book to be treated with more respect than has been given to it of recent years. And that of course is a great gain. The preacher's way is thus rendered easier. For this new interest we are indebted to our inner press which has given large space to what is real news of universal interest. It would seem, then, that the sciences are preparing the way of the Lord. We cannot build a religion upon words of our Lord when he saith unto us, "Come unto me all ye that labor and are heavy laden, and I will give you rest."—Matthew 11:28.

THREE PAGES

REPORT OF CORRESPONDING SECRETARY
Through a fortunate combination of circumstances your corresponding secretary was able to arrange for a visit to Palestine the past summer. I am speaking in modern terms, for the ancients, but the fact as stated has come to light by the excavation of Jericho. These sensational discoveries are turning men's attention again to the Bible as a Book to be treated with more respect than has been given to it of recent years. And that of course is a great gain. The preacher's way is thus rendered easier. For this new interest we are indebted to our inner press which has given large space to what is real news of universal interest. It would seem, then, that the sciences are preparing the way of the Lord. We cannot build a religion upon words of our Lord when he saith unto us, "Come unto me all ye that labor and are heavy laden, and I will give you rest."—Matthew 11:28.

SABBATH RECORDER
For the Committee on Young People's Conferences and Summer Camps, Franklin A. Langworthy reported with recommendations.

REPORT OF COMMITTEE ON YOUNG PEOPLE'S CONFERENCES AND SUMMER CAMPS

A meeting of the Committee on Young People's Board of Directors of the American Sabbath School, held in the Plainfield Seventh Day Baptist church, March 18, 1931. All members of the committee were present.

Rev. A. C. Bond, our leader in Sabbath promotion, presented correspondence from Rev. H. Eugene Davis, who for some time has been in Riverside, Calif., Rev. Ralph Coon of Boulder, Colo., and Mr. Harley Sutton of Nile, N. Y., relative to Teen-Age Conferences and summer camps.

Mr. Bond complied with the request of Mr. Davis by immediately sending him information and materials helpful in conducting a Teen-Age Conference which was held at Riverside, February 28, 1931.

In discussing a part of Mr. Sutton's letter in which he expressed the hope that a Teen-Age Conference might be held at Nile, N. Y., on the day previous to the meeting of the Western Association at Little Genesee, the committee voted to recommend to the Tract Society that if it seemed advisable, Mr. Bond be sent to conduct and cooperate in such a conference at that time.

It was voted that the recommendations of the committee to the board be submitted at the meeting of the Western Association at Little Genesee for the furtherance of the plan.

It was voted that the compensation of the director of the Tract Society for his extensive program be $15 per week, and of the boys' camp be $12, with Rev. Carroll Hill as director of the boys' camp, and that Miss Marjorie Burbuck be offered the directorship of the girls' camp, to be assisted by Miss Bernice Brewer.

Voted that the compensation of the director of the boys' camp be at $15 per week, and of the girls' camp $25 per week, and the assistant $15 per week.

Respectfully submitted,
F. A. LANGWORTHY,
Secretary of Committee.

The recommendation that Doctor Bond be invited to Little Genesee to conduct a Teen-Age Conference for the previous to the convening of the Western Association was by vote approved.

It was voted that the recommendations relating to the holding of the Lewis Summer Camp and the employment of directors and an assistant be approved.

Pursuant to action taken at the meeting of the Board of Directors of the American Sabbath School, held in the Plainfield Seventh Day Baptist church, March 18, 1931, it was announced the appointment of Rev. Alva J. C. Bond and Mrs. William M. Stillman to the program committee for the General Conference, to be held at Alfred, N. Y., August 18-23, 1931. The committee as at present constituted is: President Corliss F. Randolph, chairman; Dr. Alva J. C. Bond; Mrs. William M. Stillman.

The president reported that, pursuant to the request of Dr. Theodore L. Gardiner, names were withdrawn from the committee subject to the approval of the board, a committee to take into consideration the question of the approval to Doctor Gardiner, as editor of the Sabbath Recorder, and make such recommendation to the board as the committee in its best judgment may deem wise. The committee so appointed is: Alexander W. Vars, chairman; William C. Hubbard; A. F. Randolph; Nathan E. Lewis; Jesse G. Burdick.

It was moved that Doctor Gardiner be invited to the appointment of the chairman of the committee was approved.

It was moved that Doctor Gardiner, beloved editor of the Sabbath Recorder for the past twenty-four years, be made Editor Emeritus beginning on his eighty-seventh birthday anniversary, April 14, next, and at one-half his present salary.

The motion received the unanimous approval of the board.

Dr. William L. Burdick, upon invitation by President Randolph, spoke encouragingly of our young people as regards their ideals, character and future work. He recommended the corresponding secretary of the Tract Society for his extensive program and intensive work in the field. Furthermore, he reported an improved outlook as regards the Missionary Society, with respect to workers, contributions, and opportunities for field work.

Minuted and read and approved.

Adjournment.
WINFRED R. HARRIS,
Recording Secretary.

A well-to-do Pennsylvania farmer who had sent his son to Philadelphia to begin life as a clerk, wrote to the merchant in whose employ he was, asking how the boy was getting along, and where he slept nights. The merchant replied:

"He don't sleep in the store at all. He sends his son to Philadelphia to begin life as a clerk, wrote to the merchant in whose employ he was, asking how the boy was getting along, and where he slept nights. The merchant replied:

"He don't sleep in the store at all. He sleeps in the stock room with the individual order of the said officer so signing, or otherwise, hereby ratifying and approving all that said bank may
In this discussion, but at least the diffusion of rationalistic learning should arouse our attention. The preacher whose information is up-to-date scarcely will escape the feeling that there are hard days ahead for the Christian countryside. More than twenty-five years ago Marcus Dowds said to a group of young preachers: "I do not envy those who will fight the battle of Christianity in the twentieth century. Yes, perhaps I do: it will be a stiff fight," he spoke as a prophet.

Religion and Science.
Dr. Henry Fairfield Osborn hardly can be suspected of religious sensationalism, but that eminent scientist in addressing a group of religious leaders made the following statement: The contest of theology with science has been fatal to the Christian code of morals, largely throughout the world. Decadence, degeneracy, and the wiping out of standards are much worse than you think; for the revolution is sweeping with tremendous force among the young, and their moral sense is lost. These words are not too weighty with me, and I wish to regard them lightly. In the latest document from his pen a distinguished Christian teacher at the head of the department of philosophy in a great American university makes the observation: "Once doubt was cautious and urbaned; now it is often truculent. So abundant and active are the skeptics that the magazines are written with a new crop of doubters every month, and no man's mind can retain the year's output of skeptical books. It is unusual to find a group of university students in which the majority believe in a personal God... The rising tide of doubt is too evident to be ignored." With regret there are multiplying in these days of learned chuckle, and no one acquainted with the academic literature of our time will look to the popular philosophers, religious or otherwise, for warning and counsel.

The writings of Nietzsche and Fritz Mauthner, of Santanyana and Bertrand Russell—and all their satellites—combine in the attempt to destroy belief in God.

Religion and Journalism.
When we turn to the journalists and popular writers it is astonishing to find so formidable an array of brilliant authors giving their dialectics to refute the basic affirmations of the Christian faith. The Twilight of Christianity is an attractive title of a long and heavy, Peter Barnes, and many an unsuspecting eye has read its pages looking for religious light, but only to find that the Twilight abolishes all light for the Christian mind. It is a single star of hope beyond his little day. It is a religion for the faithless. Walter Lippmann in one of his editorials in the New York World, wrote his Preface to Morals for those who accept the renunciation of religious standards—a meaningless appropriation of Santanyana's ideas. Time would fail me to speak of the newspapers that conspire to discredit the Bible in favor of a vague pantheism at one time and a crude materialism at another. Neither can I name the long list of lecturers available for women's clubs, a roster headed by Clarence Darrow, far-famed advocate of criminals, enemy of constitutional law, and the Billy Sunday of organized atheism, who offers his talent in discourse or debate to prove that God is a fiction and the Eighteenth Amendment is a thing of the past.

If, on the other hand, we should turn to public education in search of religious faith it is to be feared we shall not be rewarded in their favor as in the theology of the textbooks. That seeds of anarchy are being sown in our American schools. The whole method of education is designed to train the mind of youth in habits of skepticism. Nothing may be accepted as truth that cannot be brought into the category of tested knowledge; it must be proved by logic in Euclid or substantiated by convincing evidence—in which case he will be a wise child who knows his own father. I have certain sympathy with the teachers who are faced with the task of teaching our young people. My own feeling has changed in that I see little hope for Christian leadership in the future apart from the Christian college.

Christianity does not face the danger of destruction by persecution. It faces the greater danger of being ignored. Ours is a world of learned chuckle, and sword. It is the fear of Nemesis, after quarantine, at the hands of those who are to teach our children the meanings of the universe and the destiny of an atom. Our youthful inquirers are not being directed to the sants for their theology, they are referred to the popular writers who never experienced the Christian outlook and who never worked at religion outside the library. It is passing strange that in every field of inquiry the student is supposed to consult experienced and authority save in the realm of religion. This situation reminds us of the letter of Sir Isaac Newton to Halley when he last ascribed belief. The famous author of the Principia said:

I always attend to you, Dr. Halley, with the greatest deference when you do us the honor to address me on astronomical matters, because these are subjects which you have indus-
The trees are all loaded with rarest of gems,
But held In a breezeless and soaked atmosphere
The mist on my forehead but faintly

I have not studied it, and you will not study it elsewhere. A definite objective
stands; but religion is a subject on which I all... a path has a direction and leads
ways hear you with pain, because this is a subject

Rejoice in its wealth as
And diamonds shine in the grass.

It silently wraps me around. ’
walk down the street amid great luxury;
No

Returning home, the cobwebs gone
The 'smell of spring in each green thing

Aroma rare full-freights
From leaves of yester year;
A feeling

The church, whose triple towers tall
Proclaim the Trinity,
Reveals its gray fog-shrouded form,

The mind in fresh employ.
Begets peculiar joy;

Lulled to sleep by the rain-drenched canopy.

From leaves of yester year;
A feeling

The further one goes in a given direction, the greater is the momentum acquired
in the progress, and the greater the difficulty of diverting one’s course. Each step pro-
vokes its own repetition. Each act produces its own duplication. Each thought invokes
its own recurrence. Eternal issues are involved at each instance. How fatal, therefore,
to disregard the divine will in connection, “Ponder the path of thy feet, and let all thy
ways be established.” —Selected.

HOW DO BANANAS REPRODUCE?
The common commercial or edible species of banana, such as are commonly found
on fruit stands, do not produce seeds. These bananas may be propagated in several ways. Commonly, says the Bureau of Plant Industry,
to escape the burden of the liquor business would secure the profits on a retail trade of more than $2,000,000,000 a year. The group directly interested in the liquor business would secure the profits on a retail trade of more than $2,000,000,000 a year. These two groups have pooled their interests in a fight against prohibition. The burden of their savings and profits would fall upon the labor of the people. These two groups are ready to spend millions to carry on a specious propaganda. The re-
course of disinterested citizens is to do the work of the law by disseminating the truth. Whether helps to discover and disseminate them is rendering highest
public service.—The Baptist.

PASTORS ESPECIALLY
Please send names and addresses of your young people who are in college or training
school of any kind other than our own colleges. —Rev. Herbert C. Van Horn, 510 Watchung
Avenue, Plainfield, N. J.

THE SABBATH RECORDER

Ahva J. C. Bond

THE RAINY DAY
Wet houses hold the heavens up—
Linen and silently
On gabled roof has settled down
The rain-drenched canopy.
Above the street long rows of trees
Stand; but religion is a subject on which I all...
A path has a direction and leads
ways hear you with pain, because this is a subject

Rains

The path of thy feet not only leads somewhere, but it leads to an eternal somewhere.
This reflection supplies the best possible reason for pondering thy path. It shall be impossible to retrace a single step of it.

The further one goes in a given direction, the greater is the momentum acquired
in the progress, and the greater the difficulty of diverting one’s course. Each step pro-
vokes its own repetition. Each act produces its own duplication. Each thought invokes
its own recurrence. Eternal issues are involved at each instance. How fatal, therefore,
to disregard the divine will in connection, “Ponder the path of thy feet, and let all thy
ways be established.” —Selected.

THE PATH OF THY FEET
A path has a direction and leads somewhere. The wanderer enjoins us to think on
our way because we are going somewhere. A definite objective is a mighty incentive to
action. An aimless worker is an incompetent engineer. He dissipates his energies. Without
a specific end in view there is no power of co-ordination. If we get anywhere, there
must be something we want, and we must go to reach it.

Now, the path of thy feet not only leads somewhere, but it leads to an eternal somewhere. This reflection supplies the best possible reason for pondering thy path. It shall be impossible to retrace a single step of it.

The further one goes in a given direction, the greater is the momentum acquired
in the progress, and the greater the difficulty of diverting one’s course. Each step pro-
vokes its own repetition. Each act produces its own duplication. Each thought invokes
its own recurrence. Eternal issues are involved at each instance. How fatal, therefore,
to disregard the divine will in connection, “Ponder the path of thy feet, and let all thy
ways be established.” —Selected.

OLD SABBATH KEEPERS’ PAGE

Lone Sabbath Keepers’ Page

ECHOES FROM VERMONT
My Dear Friend of the South:
Some time ago I received a letter from a lone Sabbath keeper, inquiring what had
become of you. And then I soon saw your letter to our friend in the North, and I
thought I would

But I get tired living in coal and wood.
It takes so much to keep warm in this land of snow.

I was sorry to learn that you had been sick in Ashaway, R. I.,
I drew water out of a well, and I found that
I could not do so much longer, and came back to Vermont: here I have running water.
All I have to do is I turn in the faucet.
Yes. I am some like the colored woman.

I do like to wash my hands, as I did seventy years ago. I am so glad your daughter has been with you. I have
wondered if she often visits you. I think with Miss Fay that she is a good traveler.

Vermont seems to be the place for me, with its hills and mountains. It is claimed that Danville is “seven hundred feet above
St. Johnshurg, and St. Johnshurg’s elevation is six hundred feet above sea level.”
How often I was living in the Bible about the
hills and mountains.

I do not go out much. I try to go to the W.C.T.U. meetings, or have them in my
house. On Friday I had charge of the
program. The word for that meeting
was Love. I did not know what to do. I
found that love was used seventy-five

I also read some short articles from the W.
C. T. U. I wonder that more of the Seventh
Day Baptists do not take the Sabbath Rec-
order. I find a good deal of interest in
reading it.

I hope you were able to go and hear Rev.
W. D. Cornwell preach. I think he was at
the Conference in Ashaway the time you were there, and he and his wife sang “My canary
is singing his afternoon song.” I have been to two funerals this winter, but could not
hear what was said.

It is a long time since I heard any one pray.
Lest us pray for help and guidance. I wonder if you read the Book of Philip-
pians every day during the month of Feb-
ruary. I did not dare to sign the pledge for fear I should fail. One night I was too
sleepy to sense what I read, another night I was too tired. When I commenced to read
the Book of Genesis.

Your friend,
R. TIREH COOK.
Danville, Vt.
March 1, 1931.

OUT OF THE BAG AT LAST
For some time it has been apparent that
if prohibition is defeated, its defeat will
be due not to a general desire for drink, not to popular discontent, not to the weakness of the law, not to any fallacy in the principle
of prohibition, but to the sheer power of money spent by the million to carry on
a deceptive propaganda and to finance the bootleg business, both adverse to the public
welfare, are combined in this propaganda. They
are the liquor trade and a group of million-
aires who seek to escape the burden of the
income tax. The latter group estimates its savings in taxes from the return of the li-
cense to be something like $10,000,000 a year. The group directly interested in the liquor business would secure the profits on a retail trade of more than $2,000,000,000 a year. These two groups have pooled their interests in a fight against prohibition. The burden of their savings and profits would fall upon the labor of the people. These two groups are ready to spend millions to carry on a specious propaganda. The re-
course of disinterested citizens is to do the work of the law by disseminating the truth. Whether helps to discover and disseminate them is rendering highest pub-
lic service.—The Baptist.
RELIGIOUS EDUCATION

REV. ERLO E. SUTTON
Editor of Religious Education
Contributing Editor

A PRAYER FOR CHILDHOOD AND YOUTH

(The Weekly Column, International Conference of Religious Education, made at the opening executive committee meeting, Chicago, February 17, 1931.)

Our Lord and Father, thou ever-brooding Presence, unto whom all hearts are open, all desires known, and from whom no secrets are hid, cleanse the thoughts of our hearts by the inspiration of thy Spirit, that we may be a faithful people, and worthily understand thy purpose for this thy world, through Christ our Lord.

O Lord, let our devotion unto Christ, the Son, be unto us a steady power amid the strains of life; let our deep sense of the crying needs of the world be unto us a torch to empower our spirit; and let our love for growing life be as an incense at evening sacrifice in our hearts.

Unto thee, our heavenly Father, and unto each other, we would confess the shortcomings of our hearts and the crippled outreach of our service. We acknowledge and confess that we have sinned against thy beneficent purpose in thought, and word, and deed; that we have failed to love the divine possibilities of immature lives with all our heart and soul, with all our mind and strength; that we have not loved nor sought to understand, and so to forgive each other as ourselves; and that we have often flinched in the face of what a single-hearted devotion to the high and holy challenge of our task would exact of us. So, in our own consciousness, and in our enemies' eyes, we would find the healing of thy presence and the touch of thine unending love.

O God, our heavenly Father, thou who dost give us the secret beauty of childhood the powers out of which they could be fashioned; who didst forge within the sinews of the soul of youth the contours of thy kingdom; who didst build in the most matured of our people the hidden strength of thy will; give us the power and strength to lead the innocent ones until they stand, and understand the truth of thine unattained will.

We pray that our children may come unto thee in a loving fellowship with all those who serve as teachers and leaders in thy Church. Grant a large measure of thine insight unto those who are the compilers of our plans; that, going forward together in the fellowship of a shared life, they may come upon the larger secrets of thine unattained will.

We pray thy blessing upon the manifold causes and the numberless persons whose service to growing lives is so closely bound up with our own—the homes of our land, and schools of our cities, the patient and reverent students of humanity, the creators of music, of literature, and of art—that they may be thy purpose in their hearts, love truth as the goal of their unceasing effort, and gain in increasing measure an insight into the fascinating meaning of a perpetuating mind.

O God, forgive us for our easy acceptance of all the malignant forces of our day that degrade and destroy—the blight of ignorance, the curse of social injustice, and the power of mannish prejudices in our public life.

We come unto thee this day to seek thy presence and to ask thy blessing upon the work we represent. Grant us a deeper insight into the significance of all that we do, so that back of all we do we may see the personal and social destinies; that behind our methods we may sense the motives of men and women; that shining through and swelling up our personal interests there may appear the outlines of the national kingdom; that we may be saved from pride and love of power and from the narrow view of man. Then, in some measure, it may be that amid all the ideals that we cherish for ourselves and for others, there may appear ever the dominating ideals of him in whom having not seen, we love, Jesus the Christ.

And thus, O God, we come unto thee in a renewed consecration of our lives to him who hast ruled within the maturing souls of men and women the undergirding strength of thy purpose, send forth, we beseech thee, laborers into thy harvest of maturing life; defend them in all dangers and temptations of complacency and prejudice and discipulating appeal, all the time when through them the fullness of thy will shall be gathered in.

Our heavenly Father, come unto thee in a loving fellowship with all those who are concerned about the children, and help us to learn from thy perspective what that plan of thine means. We come unto thee, O Lord, for guidance and support in our task; that we may understand, and so to forgive each other in our work, and that we may learn of him who is the Truth, give us the courage to come unto him who is the Life and that abundantly. Amen.

CO-OPERATION IN CHRISTIAN RELIGIOUS EDUCATION

REV. ERLO E. SUTTON

“For every child spiritual and moral training to help him to stand firm under the pressure of life.” This is the first item in the Children’s Charter adopted by the White House Conference on Child Health and Protection. And at the end of the documents of this great conference, there are specifically, the rights of childhood, are these impressive words. “For every child these rights, regardless of race, or color, or situations, wherever he may live under the protection of the American flag.”

Upon whom does the responsibility fall of securing to every child this spiritual and moral training which finds so important a place in the charter? Clearly the state or the community or the national government is not the place of the religious education. They may regulate the milk supply; they may supervise sanitary conditions; they may see to it that regular physical examinations are given, and that the schools are properly maintained. But when it comes to the element of spiritual nurture the state is not free to undertake this. Upon the home and the church, the then, working in cooperation, rests the most important and the most difficult aspect of the educational program. The children and young people are not free to undertake this. Upon the home and the church, then, working in cooperation, rests the most important and the most difficult aspect of the educational program. Are these two great social institutions conscious of their thrilling opportunity and their grave responsibility? The evidence indicates in no way that they are conscious of their responsibility and the implications of their task. They are concerned about it, yes, a sort of way planning for it, somewhat interested in it, and willing to give some time to considering it. But, generally speaking, the thought that is given to the problem is that the task of this education in any local church is given by only a small proportion of the membership. The teachers and officers of the church school, the pastor, and some parents, are concerned that there be a definite improvement in both the extent and the quality of the educational program, but the members of the pastor’s cabinet, the leading laymen, the officers of the women’s organizations, and the lay leaders of the church, intelligent about the program? And so do the church members find as a whole, those who pay the bills and create the atmosphere in which the work is carried on, know nothing about the program of the Church Sunday School Commission. It seems pretty clear that the majority of the church officers and church members are not definitely informed regarding, nor specifically interested in, what it has seemed one of the necessary but rather routine items. This seems, then, that the evidence indicates that, had the fault may lie upon the officers responsible for the program in the local church. They may not have made it either attractive or challenging, and may not have given information regarding the program or the plans of the church school. They may not have invited the church membership to share in the educational work of the church. The result has been that there has developed an attitude which makes it increasingly possible that the church school is no longer a part of the educational work of the church which cannot be accepted without seriously handicapping the activity. It suggests the separation of the educational work from the missionary enterprises, for example, or from the financial efforts, or from the general fellowship within the church family. Such separation is not only undesirable but it is impossible. Whether he regard it as such or not, the attitude of the church is reflected in the importance of the church school as a part of the educational program of the church. The children and young people are learning from this attitude, and the general atmosphere within the church is an important part of the most important aspects of the curriculum of Christian religious education. As a result, there must be made to bring the attention of the people of the church at large to the importance of the program of Christian religious education and its integration into all phases of
the church life. If Christian religious education does not have a unique and indispensable contribution to make to the life of the child and his elders alike, if education apart from an interpretation of all experience, in terms of God's love, law and purpose, is incomplete and joyless, then to neglect it is an omission of the gravest consequences. And if the entire church is involved in a program of Christian religious education whether it so chooses or not, if pupils learn from the friendliness of the pastor, the kindness of the chairman of the board of trustees, the generosity of the woman's society, as well as from the more specific teaching efforts, then every member of the church must be intelligent regarding, and interested in, the total program of Christian religious education. Their cooperation is required if this program is to be adequate.

A person can never get true greatness by trying for it. You can get it when you are not trying to get it. It is nice to have good clothes; it makes it a lot easier to act decent, but you don't have to kill him, but next morning they ran over it. The line broke and let it all down in the mud. When she saw what was done she sat down and cried. It is nice to have good clothes; it makes it a lot easier to act decent, but you don't have to kill him, but next morning they ran over it. The line broke and let it all down in the mud. When she saw what was done she sat down and cried.

Sabbath School Lesson XIII—March 28, 1931

(For Lesson Notes, see Helping Hand)
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Contents

Editorial—My Visit to the Colosseum.—The Jericho Road Still Exists.—Change in Coming.......
Lesson on the First Day of the Year.—In Memory of a Good Christian Woman.......
Letters—Cheap Mission—Notes Regarding Missions.—A Review of Contemporary Foreign Missions.......
Home News

Education Society's Page—Milton College Matters.—From Salem College.
Observations by the Corresponding Secretary...

Women's Work—Life.—Denver Ladies Wide Awake.—The Way.—Minutes of Woman's Board.......

South American Home Missions Congress.......

Veteran's Work—Master in Literature—Cedar River Intermediate—A Turner.—Junior Jottings.......
Children's Page—The Easter Message—Giving It to Others—Our Letters—The Easter Baptist Baby of Holland.......
Our Past—Our Present—Dark and Dawn—Watchmen's Page—Theistic Evolution—Faith in the Earth or in the Sky.......

World Going Red?
The Temperance Question in 1876
Grateful for Gift of the Recorder
Marriage
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“THE LORD IS RISEN”

Then all the claims which he put forth in his life are fully and finally confirmed, for he pivoted his whole mission on his resurrection from the dead, and when the Jews sought from him a sign, he referred them to his rising from the grave. In the same way his apostles continually appeal to it in support of his statements. Did he claim to be the Son of God? Then Paul says, “He was declared to be the Son of God with power according to the Spirit of holiness, by his resurrection from the dead.” Did he assert that a day is coming when the Son of man shall sit on the throne of his glory? Then Paul alleges that God hath given assurance of this to all men, in that he hath raised him from the dead. Did he proclaim that all who are in their graves shall hear the voice of the Son of man and shall come forth? Then Paul affirms that he is himself risen, “the first fruits of them that sleep.” Did he assure men that he came to lay down his life a ransom for many? Then Paul has said, “If Christ be not raised your faith is vain, ye are yet in your sins.” Thus the resurrection of Christ is intimately, yea, inseparably connected with the gospel.

—Selected.