$58,100.00
Budget

$18,093.31
Reported Paid
on March 1st

**A Spiritual Gift**

AND

**A Sound Investment**

Realized in a Fully Pledged and Paid Budget

$18,093.31 reported paid $40,006.69 unpaid

THE BIG END YET TO BE PAID IT CAN BE DONE

**REMEMBER**

The old Winton Six from West Virginia stuck in the mud at Ashaway, Rhode Island?

Machinery, Engine, Block-and-Tackle—all failed.

70 MEN and BOYS, with ropes, TOGETHER WALKED the car onto solid ground.

CO-OPERATION — men and boys, women and girls TOGETHER

Consecrated to this task

With God's Blessing

**WILL RAISE THE BUDGET**

Of course that means everyone must pull hard with the others.

"The King's Business requireth haste"

The Lord's Business

Requires diligence and sincere consecration.

COURTLAND V. DAVIS

L. HARRISON NORTH

ERLE F. RANDOLPH

GEO. M. CLARKE

HERBERT C. VAN HORN

Finance Committee

---

**The Sabbath Recorder**

Vol. 110

MARCH 30, 1931

No. 13

**THE LORD OF LIFE**

Hail, band of love from Galilee!

Come not with spices for the dead;

The grave has lost its victory,

The Lord is risen, as he said!

Behold the place wherein was laid

The Lord of glory, one sad hour!

Behold, our debt of sin is paid,

And, lo! the trophies of his power.

On wings of gladness speed away,

And to his own the tidings bring;

Proclaim afar Love's crowning day,

Tell all the nations Life is king.

On Love's white throne, O Prince of Peace,

As in the heart of Galilee,

Forever reign, till death shall cease,

And earth redeemed thy crown shall be.

—Rev. Lyman Edwin Davis.

**Contents**

**Editorial.**—Memories of the Civil War.—The Help of Common Thinking... 385

Leaves from the Diary of the Delegate to Lausanne... 386

Young People's Conference at Riverside... 387

Minnesota.—Lone Sabbath Keepers... 388

More Home Study Courses in Religious Education... 389

Our Associations.—An Explanation... 390

Resolutions of Respect... 391

Women's Work.—A Most Interesting Experience... 392

Home News... 393

Young People's Work.—Brotherhood of Man.—Cedar River.—Christian En-

deavor Golden Jubilee Celebration.—Intermediate Corner.—Junior Jottings... 394

Children's Page—All Children of God or God's World-Family.—Our Letter

Exchange... 395

Observations by the Corresponding Secretary... 396

Give Me the Bible... 397

Our Pulpit.—Love that Lasts... 398

Mother Love... 399

Fundamental Facts Page.—A Missionary Sermon... 400

Victim of Sensational Reading... 401

Praise Claims Corrected... 402

Religious Education.—Report of the Director of Religious Education... 403

Deaths... 404

Sabbath School Lesson for April 11, 1931... 405
**SEVENTH DAY BAPTIST RECORD**

**THE SEVENTH DAY BAPTIST GENERAL CONFERENCE**

Next session will be held with the Seventh Day Baptist Church at Red Wing, Minn.; August 12-19, 1931.

**President—William M. Stillman, Plainfield, N. J.**

**Secretary—Anna F. Randolph, 240 West Front Street, Plainfield, N. J.**

**Treasurer—Anna F. Randolph,** 240 West Front Street, Plainfield, N. J.

Gifts and contributions to the above will be gladly received, and will be gratefully administered and safeguarded. Contributions may be sent to the Secretary in accordance with the wishes of the donor.

The Members of the General Conference are Agents of the Denomination.

Written to the Secretary for information as to ways in which the Board can be of service.

**THE SEVENTH DAY BAPTIST HISTORICAL SOCIETY**

(Established 1897-1931)

**President—Corliss F. Randolph, Maplewood, N. J.**

**Recording Secretary—Anna F. Randolph, Plainfield, N. J.**

**Assistant Recording Secretary—Anna F. Randolph, Plainfield, N. J.**

**Corresponding Secretary—William L. Burdick, Chairman, Ashaway, R. I.**

**Secretary—Gustav E. Van Horn,** 106 West Broad Street, Battle Creek, Mich.

**Treasurer—Mrs. William M. Stillman, Seventh Day Baptist Home, Plainfield, N. J.**

Regular meeting of the Board, at Plainfield, N. J., the second Friday of each month, at 2:30 p.m.

**SABBATH SCHOOL BOARD**

President—E. Noah Inglish, Milford, Wis.

Secretary—Laura Burdick, Janesville, Wis.

Treasurer—Anna A. Babcock, Milton, Wis.

**Director of Religious Education—E. J. Sutton, Milton, Wis.**

Members of the Board are held on the third Tuesday of the month in the months of September, December and March.

**Sabbath School Conference**

Delegates are held on the second Tuesday of each month in the Whitford Memorial Hall of Milton College, Milton, Wis.

**YOUNG PEOPLE’S EXECUTIVE BOARD**

President—Dux Marjorie Burdick, Kalamazoo, Mich.

**Recording Secretary—Anna F. Randolph, Kansas City, Mo.**

**Assistant Recording Secretary—Anna F. Randolph, Kansas City, Mo.**

**Corresponding Secretary—Ruth C. Babcock, Battle Creek, Mich.**


**Traveller of International Society—William M. Simpson, E. Anacostia, D. C.**

**Superintendent—Mrs. J. Austin, 12th S.E. Washington, Wash.**

**Assistant Superintendent—William S. Williams, Jr., N. Va.**

**Superintendent—Mrs. Ina E. Van Horn,** 300 W. Broad Street, Battle Creek, Mich.

**Secretary—Elizabeth K. Austin, 12th S.E. Washington, Wash.**

**Treasurer—R. E. D. Gordon, Ina E. Van Horn,** 300 W. Broad Street, Battle Creek, Mich.

**Association Secretary—Clifford L. Utter,** 300 W. Broad Street, Battle Creek, Mich.

The regular meetings of the Board are held on the third Monday of each month, at 2:30 p.m., at The Seventh Day Baptist Home, Plainfield, N. J.

**WOMAN’S EXECUTIVE BOARD OF THE GENERAL CONFERENCE**


**Corresponding Secretary—Miss Lotta Bond, Battle Creek, Mich.**

**Recording Secretary—Mrs. Olive O. Stolller, Salem, Va.**

**Treasurer—Mrs. L. Ray Poland, Salem, Va.**

**Secretary—Mrs. H. Paton, Salem, Va.**

**ASSOCIATIONAL SECRETARIES**

**Eastern—Mrs. B. W. Stillman, Ashaway, R. I.**

**Central—Mrs. Iras Sholes Malby, Ogunda, N. Y.**

**Western—Mrs. Anna A. Babcock, Battle Creek, Mich.**

**Southwestern—Mrs. Cora E. Hanby, Portage, Mich.**

**Southeastern—Miss Irene P. Dole, Battle Creek, Mich.**

**Pacific Coast—Mrs. Alice Baker, College, Calif.**

**Washington—Mrs. Mildred Lillis Guns, Anacostia, D. C.**

**SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE**

**Gael V. Simon, Battle Creek, Mich., Chairman;**

**George Crandall, Battle Creek, Mich., Secretary; Paul R. Crandall, Battle Creek, Mich., Treasurer;**

**Mrs. Harry M. Fierro, Riverside, Calif.; Mrs. Cora E. Hanby, Battle Creek, Mich.; Mrs. Ernest P. Moore, Battle Creek, Mich., and Mrs. George M. Winters, Battle Creek, Mich., Directors.**

**SEVENTH DAY BAPTIST MEMORIAL SOCIETY**

**President—William M. Stillman, Plainfield, N. J.**

**Secretary—Anna F. Randolph, Plainfield, N. J.**

**Treasurer—Anna F. Randolph,** 240 West Front Street, Plainfield, N. J.

Memories of the Civil War

Someone has written a little item, regarding the way we had to live during the Civil War in the early sixties, that is of interest to some of our older readers. People know but little in these days of the way we had to get along in those times, and it may recall vivid memories of our economy practiced when the editor and his companions were young men, so we give the item here:

Roasted barley, parched corn, black molasses were used for sweetening. Honey, apple butter, fruit, and even bread, were used as substitutes for butter.

Bread was scarce and, for those times, and bread and molasses, bread and honey, and even bread that was not properly prepared, was good enough for all but the very old people. In those days nearly every family in town kept a cow. Those who didn’t, as a rule, went without milk.

The paper emphasized the fact that coffee and tea were more nutritious when used without milk.

The Help of Common Thinking

While many good people are strongly opposed to placing stress on the names given to church holidays, I look upon them as a helpful blessing to the Welfare of many who are strongly opposed to placing stress on the names given to church holidays.

It is a fact that Christ did come into the world to save sinners. He did so, not for Himself, but for us, His people. In doing so, He had in mind the needs of the world, and what it was that we, as a people, needed most in the way of help.

As a people, we had to live during the Civil War in a loyal, loving, religious way. If we had not arisen from the dead there is deliverance from the power of sin and death?...there then is deliverance. In short, every declaration, every promise, every word of warning and of comfort, uttered by Christ, is sustained and established by His own resurrection attesting to His authority. This is the real, basic significance of Easter.

Then please do not forget that Christ came into the world to save sinners. He died for our sins. He was raised for our justification.

**LEAVES FROM THE DIARY OF THE DELEGATE TO LAUSANNE**

August 19, 1927—Tomorrow, Sabbath day, August 20, is the last day of the conference with the exception of services of worship and farewell speeches the next day.

Sunday morning I shall start for Holland. While this has been a wonderful experience, I am glad to be passing it, especially now that it is coming to an end.

I had a letter from my home today, and I was very glad to hear that all was well. I am not sure but it carries more significance. I am not sure but it carries more significance.

I had a letter from my home today, and I was very glad to hear that all was well. I am not sure but it carries more significance.

I had a letter from my home today, and I was very glad to hear that all was well. I am not sure but it carries more significance.

I had a letter from my home today, and I was very glad to hear that all was well. I am not sure but it carries more significance.
chief service was on the division which con­sidered the Church’s common confession of faith. Dr. H. Lewis was selected this afternoon and was received without de­bate or objection. My work was done in the sub-section and by sending in further suggestions to my friends among the Baptists, Disciples, and Mennonites, and when it was pointed out to them they were able to see the great importance of the anomaly that the sprinkling of babes should be called baptism and then that baptism should be called a sacrament of the Church, which was composed of those who acknowledg­edly faith in Jesus Christ and accept his way of life.

THE SABBATH RECORDER

The thirty-fifth Seventh Day Baptist Young People’s Conference met at Riverside, Calif., February 18. It was the first young people’s conference to be held on the Pacific Coast and has proved to be one of the most spiritually uplifting con­ferences yet undertaken by the denomina­tion. This conference was held at the close of three weeks of evangelistic effort in the Los Angeles Church, carried on by Rev. H. Eugene Davis, recently arrived from Shang­hai, China, and Rev. Lester G. Osborn.

The Pacific Coast Baptist young people feel greatly indebted to the Sabbath Tract Soci­ety and Rev. A. J. C. Bond for so kindly furnishing the attractive badges worn by the various delegates; to N. O. Moore for printing the invitations and programs; and to the many persons who helped make the meetings a success.

Young people claiming the Baptists as a whole. Each gets but a

WORSHIP SERVICE

Miss Dora Hurley was in charge of the Friday evening vesper service. The lights were dimmed while Robert Hurley, in the distance, played a cornet solo, “The Old Cross.” He expressed great satisfaction for the introduction of infant baptism. The two ordinations were accomplished, as the two

acceptance of Jesus Christ as Savior and Lord. This was to be a reference to the Baptist and Disciples, and Mennonites, and when it was pointed out to them they were able to see the great importance of the anomaly that the sprinkling of babes should be called baptism and then that baptism should be called a sacrament of the Church, which was composed of those who acknowledg­edly faith in Jesus Christ and accept his way of life.

THE SABBATH RECORDER

The thirty-fifth Seventh Day Baptist Young People’s Conference met at Riverside, Calif., February 18. It was the Young people’s conference to be held on the Pacific Coast and has proved to be one of the most spiritually uplifting con­ferences yet undertaken by the denomina­tion. This conference was held at the close of three weeks of evangelistic effort in the Los Angeles Church, carried on by Rev. H. Eugene Davis, recently arrived from Shang­hai, China, and Rev. Lester G. Osborn.

The Pacific Coast Baptist young people feel greatly indebted to the Sabbath Tract Soci­ety and Rev. A. J. C. Bond for so kindly furnishing the attractive badges worn by the various delegates; to N. O. Moore for printing the invitations and programs; and to the many persons who helped make the meetings a success.

WORSHIP SERVICE

Miss Dora Hurley was in charge of the Friday evening vesper service. The lights were dimmed while Robert Hurley, in the distance, played a cornet solo, “The Old Cross.” He expressed great satisfaction for the introduction of infant baptism. The two ordinations were accomplished, as the two

acceptance of Jesus Christ as Savior and Lord. This was to be a reference to the Baptist and Disciples, and Mennonites, and when it was pointed out to them they were able to see the great importance of the anomaly that the sprinkling of babes should be called baptism and then that baptism should be called a sacrament of the Church, which was composed of those who acknowledg­edly faith in Jesus Christ and accept his way of life.

THE SABBATH RECORDER

The thirty-fifth Seventh Day Baptist Young People’s Conference met at Riverside, Calif., February 18. It was the first young people’s conference to be held on the Pacific Coast and has proved to be one of the most spiritually uplifting con­ferences yet undertaken by the denomina­tion. This conference was held at the close of three weeks of evangelistic effort in the Los Angeles Church, carried on by Rev. H. Eugene Davis, recently arrived from Shang­hai, China, and Rev. Lester G. Osborn.

The Pacific Coast Baptist young people feel greatly indebted to the Sabbath Tract Soci­ety and Rev. A. J. C. Bond for so kindly furnishing the attractive badges worn by the various delegates; to N. O. Moore for printing the invitations and programs; and to the many persons who helped make the meetings a success.

WORSHIP SERVICE

Miss Dora Hurley was in charge of the Friday evening vesper service. The lights were dimmed while Robert Hurley, in the distance, played a cornet solo, “The Old Cross.” He expressed great satisfaction for the introduction of infant baptism. The two ordinations were accomplished, as the two

acceptance of Jesus Christ as Savior and Lord. This was to be a reference to the Baptist and Disciples, and Mennonites, and when it was pointed out to them they were able to see the great importance of the anomaly that the sprinkling of babes should be called baptism and then that baptism should be called a sacrament of the Church, which was composed of those who acknowledg­edly faith in Jesus Christ and accept his way of life.

THE SABBATH RECORDER

The thirty-fifth Seventh Day Baptist Young People’s Conference met at Riverside, Calif., February 18. It was the first young people’s conference to be held on the Pacific Coast and has proved to be one of the most spiritually uplifting con­ferences yet undertaken by the denomina­tion. This conference was held at the close of three weeks of evangelistic effort in the Los Angeles Church, carried on by Rev. H. Eugene Davis, recently arrived from Shang­hai, China, and Rev. Lester G. Osborn.

The Pacific Coast Baptist young people feel greatly indebted to the Sabbath Tract Soci­ety and Rev. A. J. C. Bond for so kindly furnishing the attractive badges worn by the various delegates; to N. O. Moore for printing the invitations and programs; and to the many persons who helped make the meetings a success.

WORSHIP SERVICE

Miss Dora Hurley was in charge of the Friday evening vesper service. The lights were dimmed while Robert Hurley, in the distance, played a cornet solo, “The Old Cross.” He expressed great satisfaction for the introduction of infant baptism. The two ordinations were accomplished, as the two

acceptance of Jesus Christ as Savior and Lord. This was to be a reference to the Baptist and Disciples, and Mennonites, and when it was pointed out to them they were able to see the great importance of the anomaly that the sprinkling of babes should be called baptism and then that baptism should be called a sacrament of the Church, which was composed of those who acknowledg­edly faith in Jesus Christ and accept his way of life.

THE SABBATH RECORDER

The thirty-fifth Seventh Day Baptist Young People’s Conference met at Riverside, Calif., February 18. It was the first young people’s conference to be held on the Pacific Coast and has proved to be one of the most spiritually uplifting con­ferences yet undertaken by the denomina­tion. This conference was held at the close of three weeks of evangelistic effort in the Los Angeles Church, carried on by Rev. H. Eugene Davis, recently arrived from Shang­hai, China, and Rev. Lester G. Osborn.

The Pacific Coast Baptist young people feel greatly indebted to the Sabbath Tract Soci­ety and Rev. A. J. C. Bond for so kindly furnishing the attractive badges worn by the various delegates; to N. O. Moore for printing the invitations and programs; and to the many persons who helped make the meetings a success.

WORSHIP SERVICE

Miss Dora Hurley was in charge of the Friday evening vesper service. The lights were dimmed while Robert Hurley, in the distance, played a cornet solo, “The Old Cross.” He expressed great satisfaction for the introduction of infant baptism. The two ordinations were accomplished, as the two

acceptance of Jesus Christ as Savior and Lord. This was to be a reference to the Baptist and Disciples, and Mennonites, and when it was pointed out to them they were able to see the great importance of the anomaly that the sprinkling of babes should be called baptism and then that baptism should be called a sacrament of the Church, which was composed of those who acknowledg­edly faith in Jesus Christ and accept his way of life.

THE SABBATH RECORDER

The thirty-fifth Seventh Day Baptist Young People’s Conference met at Riverside, Calif., February 18. It was the first young people’s conference to be held on the Pacific Coast and has proved to be one of the most spiritually uplifting con­ferences yet undertaken by the denomina­tion. This conference was held at the close of three weeks of evangelistic effort in the Los Angeles Church, carried on by Rev. H. Eugene Davis, recently arrived from Shang­hai, China, and Rev. Lester G. Osborn.

The Pacific Coast Baptist young people feel greatly indebted to the Sabbath Tract Soci­ety and Rev. A. J. C. Bond for so kindly furnishing the attractive badges worn by the various delegates; to N. O. Moore for printing the invitations and programs; and to the many persons who helped make the meetings a success.

WORSHIP SERVICE

Miss Dora Hurley was in charge of the Friday evening vesper service. The lights were dimmed while Robert Hurley, in the distance, played a cornet solo, “The Old Cross.” He expressed great satisfaction for the introduction of infant baptism. The two ordinations were accomplished, as the two

acceptance of Jesus Christ as Savior and Lord. This was to be a reference to the Baptist and Disciples, and Mennonites, and when it was pointed out to them they were able to see the great importance of the anomaly that the sprinkling of babes should be called baptism and then that baptism should be called a sacrament of the Church, which was composed of those who acknowledg­edly faith in Jesus Christ and accept his way of life.

THE SABBATH RECORDER

The thirty-fifth Seventh Day Baptist Young People’s Conference met at Riverside, Calif., February 18. It was the first young people’s conference to be held on the Pacific Coast and has proved to be one of the most spiritually uplifting con­ferences yet undertaken by the denomina­tion. This conference was held at the close of three weeks of evangelistic effort in the Los Angeles Church, carried on by Rev. H. Eugene Davis, recently arrived from Shang­hai, China, and Rev. Lester G. Osborn.

The Pacific Coast Baptist young people feel greatly indebted to the Sabbath Tract Soci­ety and Rev. A. J. C. Bond for so kindly furnishing the attractive badges worn by the various delegates; to N. O. Moore for printing the invitations and programs; and to the many persons who helped make the meetings a success.

WORSHIP SERVICE

Miss Dora Hurley was in charge of the Friday evening vesper service. The lights were dimmed while Robert Hurley, in the distance, played a cornet solo, “The Old Cross.” He expressed great satisfaction for the introduction of infant baptism. The two ordinations were accomplished, as the two
THE SABBATH RECORDER

388

The need of the young people as he expressed it in the "Four Ps" was: purpose, preparation, participation, playing the game. In closing this inspiring sermon, he brought out the fact that, "Decision Determines Destiny.

A call was sounded during a solo by Rev. Lester G. Osborn, "Think On Thy Way!"

Rev. Lester G. Osborn was in charge of the Bible school song service, ably assisted by a young people's choir and orchestra.

After the introductory remarks by Superintendent P. B. Hurley, the classes were dismissed to their respective teachers and classes.

"LIFE WORK" DISCUSSION FOR YOUNG PEOPLE

The Sabbath afternoon service was open to the young people only. After the song service in charge of Rev. H. Eugene Davis, the meeting was turned over to Robert Hurlie, president of the Riverside Young People's Society.

The topic for the afternoon as introduced by Robert Hurlie was "Life Work." Pastor G. D. Hargis discussed the "Principles." He wished that all young people would account themselves unto the "switches," by "fixing principles in their mind, having life, and giving loving service."

Miss Dora Hurley, registered nurse, talked upon the life work of the nurse. She showed that nursing gave a chance to be of service to those for whom they are employed.

N. O. Moore presented the aspect of the teacher. He showed the many qualifications that the teacher must possess to be successful, and the opportunities the teacher has to help his fellow men.

Doctor G. Wayland Coon told of the profession of the doctor. The opportunities that the doctor has with the close relationship with the patient gives him many chances to lend unusual assistance to them.

Mrs. Susie Coon showed in an unusual and interesting way that motherhood is in reality a profession.

In business according to P. B. Hurley, one should set his standards high. "The easy way is not always the best way," he pointed out.

The ministry was presented in a very interesting way by Rev. Lester G. Osborn. "The minister has a chance at all jobs," he said, "but the greatest privilege of the minister is to help those in need."

Robert Hurley reviewed all of the helpful talks, giving the qualifications of the good Christian man. "Regardless of what life work is chosen, one would meet the requirements of that work if he lived up to the qualities of the Good Christian."

After a short round table discussion on "Life Work," led by Rev. H. Eugene Davis, the meeting was closed.

SABBATH EVENING SERVICE

At about five-thirty, the evening after the Sabbath, the young people gathered in the basement of the church to enjoy a social hour together. Rev. H. Eugene Davis directed the group in several intensely interesting games. The supper consisted of cocoa, twinkies, and cookies, and was served from the kitchen.

When the group had eaten their fill and restored the kitchen to order, they were dismissed to attend the evening service.

THE SABBATH RECORDER

SOCIAL HOUR

At five-thirty, the evening after the Sabbath, the young people gathered in the basement of the church to enjoy a social hour together. Rev. H. Eugene Davis directed the group in several intensely interesting games. The supper consisted of cocoa, twinkies, and cookies, and was served from the kitchen.

When the group had eaten their fill and restored the kitchen to order, they were dismissed to attend the evening service.

SABBATH EVENING SERVICE

The song service led by Rev. Lester G. Osborn was featured by a male quartet composed of Dr. H. M. Pierce, Dr. G. Wayland Coon, Professor W. Ray Rood, and Mr. Glen Osborn.

Doctor Bond's letter was read to the group by Mr. Davis.

The congregation was divided into three groups, the young people, the young married people, the older young people, who separated so that they might more easily conduct their study of the three problems—the Sabbath, the doctor, and influence led by Rev. Lester G. Osborn, Rev. H. Eugene Davis, and W. Ray Rood, respectively.

In discussing the Sabbath, Lester Osborn passed around slips of paper on which each wrote his own personal problem concerning the Sabbath and its observance. These problems were discussed by the group.

That "Christ is the center of our civilization and the whole world needs him," was the truth arrived at from the discussion of the radical problems under the leadership of Rev. H. Eugene Davis.

The story of "The Great Stone Face," as told by Miss Leta Farrar, featured the study of influence under W. Ray Rood. The lesson concerning the strength of influence was learned from this story.

The different groups returned to the auditorium where a brief review of the different discussions was held.

Before the group was dismissed a brief ceremony joining Miss Ethlyn Davis and Mr. Wayland Coon in marriage was held with the bride's father Rev. J. T. Davis officiating, assisted by Pastor G. D. Hargis and Elder E. S. Ballenger. A reception was held immediately following in the parlor of the church.

FELLOWSHIP BREAKFAST

The closing service of the conference was held Sunday morning on the picturesque Mt. Rubidoux. As soon as the young people had satisfied their longing for climbing and exploring, a fellowship breakfast was served. After all had partaken of the meal, the group gathered on the sloping recesses of a natural church on the hillside, where Loyalty was aptly discussed.

"Loyalty to the Church" was taken by Etlyk Babcock; "Friends" by Leta Farrar; "Christ" by Gleason Curtis; to the "Sabbath" by Marion; "Hargis" by H. Eugene Davis. They were all well prepared and delivered in a most impressive manner.

The attendance at the meetings was very gratifying, being 75 present Friday evening, 155 Sabbath morning, 40 Sabbath afternoon, 85 Sabbath evening, and 35 Sunday morning.

The deepest appreciation and thanks are due Rev. H. Eugene Davis for rendering his unselfish service to the success of the meeting.

The result of the meetings was shown three weeks later when five of the young people offered their hearts and lives for the first time to the service of their newly found Master, Christ.

Reported by Duane Hurley and Wayne Rood.

DOCTOR GARDINER

DEAR RECORDER:

I permit me to have printed here the dedication of the third edition of my Bible Studies on the Sabbath Question.

ARTHUR E. MAIN.

Alfred, N. Y., March 20, 1931.

THE DEDICATION

This third edition of Bible Studies on the Sabbath Question is cordially and fraternally dedicated to Theodore Livingston Gardiner, D.D., whose loyalty to truth and duty, as it is given him to see truth and duty, is brave and Christian; and whose active and fruitful life always calls forth the affectionate appreciation of his many friends.
LONE SABBATH KEEPERS

Some of the most loyal and devout Seventh Day Baptists are lone Sabbath keepers. Often, as a result, an organization called the Lone Sabbath-keepers' Auxiliary was constituted. In the minds of many of us this organization has done much helpful work. Some of the time the executive officer of the Lone Sabbath-keepers' Auxiliary has been a lone Sabbath keeper. Some of the time the executive officer has been a resident member of one of our churches.

The General Conference at its last session asked the Missionary Board to take over the work of the Lone Sabbath-keepers' Auxiliary, evidently with the idea that the board would make such disposition of the work as often as possible even under the circumstances. Why this action was taken has never been clear to the writer, unless it was the proposition, like so many others, was the result of a drifting process unaccompanied by thorough study of the question in all its relations.

When the Conference was presented to the Missionary Board the last of October, the board voted to take the matter up, and as soon as possible the missionary secretary sent the following letter to the pastors asking them for advice regarding the question:

To the Pastors of Seventh Day Baptist Churches,

Dear Friends:

As you doubtless know, the last General Conference asked the Missionary Board to take over the work of the Lone Sabbath-keepers' Auxiliary, and I am writing for your counsel and suggestions.

1. The most of the lone Sabbath keepers are members of Seventh Day Baptist churches, and therefore under the watchcare of the pastors. It has seemed to me that the work which the Lone Sabbath-keepers' Auxiliary has been doing has been trying to do and the work many of our pastors do with the lone Sabbath keepers overlap.

2. There is evidence that many lone Sabbath keepers would like to be lone Sabbath keepers. Some of the time the executive officer of the Lone Sabbath-keepers' Auxiliary has been a lone Sabbath keeper. Some of the time the executive officer has been a resident member of one of our churches.

3. It appears to some of us that if the Missionary Board will ask lone Sabbath keepers to try to be in connection with and as a supplement the work of the pastors. What do you say to this?

4. Some have thought there is an advantage in having an auxiliary organized. What do you think about this? If there is to be such an organization should it be officered and its work carried on by lone Sabbath keepers?

5. Kindly write me fully and freely at an early date regarding these matters.

Faithfully yours,

William L. Burdick, Missionary Secretary
Ashaway, R. I.
November 20, 1930.

This letter was sent to the pastors because, with few exceptions, lone Sabbath keepers are members of some church, and are under the watchcare of the church and its pastor. By virtue of this situation the people concerning, nonresident members are the same as the work and problems of the Lone Sabbath-keepers' Auxiliary. What do these pastors think of the Lone Sabbath-keepers' Auxiliary? What do they wish to see the Missionary Board do to help the lone Sabbath-keepers, turned over to the Missionary Board?

I have often thought that the results have been such as to warrant us considering the proposition of continuing this work. If we should continue this work I should have lone Sabbath keepers for officers rather than by fits and starts, as it might otherwise be lost to Seventh Day Baptists.

As to the first question, it would seem that there would be a definite advantage to work the pastors and the auxiliary. I have often wondered what a pastor could do outside of trying to win the lone Sabbath-keepers. Certainly the pastor is the key man, and if the board should work together, I think that if there is to be a lone Sabbath-keepers' organization, it should be officered and carried on by lone Sabbath keepers.
I think the work as it was once carried on for about fifteen years on this coast, in the best thing that can be done by the Sabbath keepers.

The L. S. K. is an organization of pre-auto days and is not needed now. The pastors can choose their own people as church officers. I have no suggestions as to how the Missionary Board can be continued except to remind him and encourage him to do his duty.

I feel confident the Missionary Society should operate in this field together with the pastor and supplement his efforts and work. I wonder why a lone Sabbath-keepers' tract should not be printed and published to help in this way. It might contain a word concerning holding value of the Sabbath and need of Sabbath keeping—we much need the Sabbath in our lives. Encouragement to loyalty could be conveyed. A message of cheer and assurance of interest and of love in and for the absent one might be written in general terms applicable to all our churches. I cannot see much advantage in the second point.

In many of our churches working actively among the scattered ones. This means that there are churches working actively among the lone Sabbath keepers.

MORE HOME STUDY COURSES IN RELIGIOUS EDUCATION

Dean Henry H. Meyer of Boston University School of Religious Education and Social Service announces for the second semester seven new courses in the home study department of the course "History and Literature, Teachings of Jesus, Educational Psychology, Moral and Religious Education of Young Children," and "Religious Composition, Religious Education in Town and Country, The History of Religious Education." These courses are of college standard and receive college credit. They may be applied on bachelor's degree at the School of Religious Education.

All students taking home study courses receive the personal attention and counsel of the instructor. The instructors are members of the faculty of the School of Religious Education, 20 Beacon Street, or other specialists in the field of their courses.

Henry H. Meyer, Dean.

THE SABBATH RECORDER

OUR ASSOCIATIONS—AN EXPLANATION

The corresponding secretary of the Western Association has received a communication recently stating our policy regarding the standing of the resolution sent by the Western Association to the Sabbath Recorder recently stating our policy regarding the standing of the resolution sent by the Western Association to the Sabbath Recorder regarding the exchange of delegates, undenominational because it reserves the right of those speakers on its program, and third, "the legality of this legislation on the part of the executive committee, under the circumstances, has been called in question."

I wish to call attention to the following facts. The problems of our annual gatherings have been growing more vexing and insistent now for more than a decade. They may be briefly stated as follows:

1. Any attempt to fix upon a period of three or four weeks which would be to the best interests of the association has proved a failure. Invariably one or more associations meet at a time when there is a serious conflict of interests. School duties, both by teachers and pupils, state regents, commencements, and other important functions seriously affect attendance.

2. There has been a persistent and growing tendency on the part of local delegations to deliver as many sermons or papers as possible in the time allowed. This in itself creates a perplexing problem for the representatives of our boards and interests of our associations. All attempts to relieve the matter may be cleared up.

The increase in the cost of sending delegates and representatives from the boards is placing a heavy burden on one or more of our associations. All attempts to relieve this burden so far have resulted in failure. While we recognize the present policy has pointed the way, favoring a few of the problems that have been calling loud and long for solution.

The implication that the action of the executive committee of the American Bible Association is unfriendly and undenominational does not take into consideration the facts in the case. For two years now the Western and Eastern associations have called the attention of the Central and Western associations to the growing problem and expense of exchanging delegates, and have offered to bear the expense of the exchange in case we were doing the very thing they wanted done. We therefore disavow any unkind feeling towards our sister associations or undenominational importance have been crowded off entirely.

5. The increasing cost of sending delegates and representatives from the boards is placing a heavy burden on one or more of our associations. All attempts to relieve this burden so far have resulted in failure. While we recognize the present policy has pointed the way, favoring a few of the problems that have been calling loud and long for solution.
or any other association that forbids our method of procedure. The Western Association felt the time had come for action, and before passing the resolution already printed in the Recorder discussed the advantages and disadvantages of various methods, and decided upon our announced policies in favor of this policy are as follows:

1. It leaves each association free to fix the date of its annual gathering at a time when the best attendance can be secured and its denominational interests served.

2. It allows the working out of an intensified and unified program. Also permits the program committee (the executive committee) to select its own speakers, an important consideration. It may arrange or build its program around a specialist in any field, or it may work out a similar program with missions for its central thought, or it may elect to build its program around the interest of the people at large. Let us hear from him.

RESOLUTIONS OF RESPECT

Whereas the heavenly Father, in his infinite wisdom and wonderful love and care for the faithful, has seen fit to call to a better home our loving and respected sister, Mrs. N. Annie May; therefore be it

Resolved, That as a token of our love we place these resolutions upon the minutes of the Women's Missionary Society of which she was a member, also have them published in the SABBATH RECORDER.

MRS. E. R. LEWIS,

MRS. M. C. GREEN,

MRS. R. E. VINCENT.

A MOST INTERESTING EXPERIENCE

SUSIE M. BURDICK

In the thirty-sixth chapter of Ezekiel is given the order of the regeneration of the children of Israel "that God's great name might be sanctified among the nations."

First came separation, then cleansing, followed by the giving of a new heart of flesh in place of the stony heart. This was the promise of the indwelling Spirit of God resulting in a new life of obedience. The people were to be saved out of all their uncleanness, they were to dwell in the promised land.

There was to be great fruitfulness and no longer any reproach of famine. After all this, "Then shall it come to pass in the latter days, that the mountain of the house of the Lord shall be established in the top of the mountains, and the highway of the Gentiles shall pass through his gates."

Let us hear from him.

EDGAR D. VAN HORN

Alfred Station, N. Y.

March 19, 1931.

WOMAN’S WORK

MRS. ALBERTA DAVIS BATSON

Contributing Editor

Dear Miss West:
The enclosed letter is from one of our Bible workers, who once was a little pupil in your school. The Holy Spirit has convicted her of a sin and the school authorities have told her that her mother must send her home. The enclosed letter is the result. She is absolutely sincere and is one of our respected workers. She never speaks to her parents, and now she says, "I am writing to you. You know my name and now I am writing to you. Thank you. I don't suppose you know where Chung-ju is. I also sinned against her. I fully believe Jesus has washed away my sins. Again I ask you to forgive me. If it is God's will I will come to China to you in God."

(Signed) Dzoong-tsung.

With her letter came one from the missionary with whom she is working. From this second letter we make the following quotation:

DEAR MISS WEST:
The included letter is from one of our Bible workers, who once was a little pupil in your school. The Holy Spirit has convicted her of a sin and now I am writing to you. You know my name and now I am writing to you. Thank you. I don't suppose you know where Chung-ju is. I also sinned against her. I fully believe Jesus has washed away my sins. Again I ask you to forgive me. If it is God's will I will come to China to you in God."

(Signed) Dzoong-tsung.

Miss Burdick, I have received Miss West's letter, and her letter has come to this time. This letter came one from the missionary with whom she is working. From this second letter we make the following quotation:

DEAR MISS WEST:
The enclosed letter is from one of our Bible workers, who once was a little pupil in your school. The Holy Spirit has convicted her of a sin and now I am writing to you. You know my name and now I am writing to you. Thank you. I don't suppose you know where Chung-ju is. I also sinned against her. I fully believe Jesus has washed away my sins. Again I ask you to forgive me. If it is God's will I will come to China to you in God."

(Signed) Dzoong-tsung.

With her letter came one from the missionary with whom she is working. From this second letter we make the following quotation:

DEAR MISS WEST:
The enclosed letter is from one of our Bible workers, who once was a little pupil in your school. The Holy Spirit has convicted her of a sin and now I am writing to you. You know my name and now I am writing to you. Thank you. I don't suppose you know where Chung-ju is. I also sinned against her. I fully believe Jesus has washed away my sins. Again I ask you to forgive me. If it is God's will I will come to China to you in God."

(Signed) Dzoong-tsung.

With her letter came one from the missionary with whom she is working. From this second letter we make the following quotation:

DEAR MISS WEST:
The enclosed letter is from one of our Bible workers, who once was a little pupil in your school. The Holy Spirit has convicted her of a sin and now I am writing to you. You know my name and now I am writing to you. Thank you. I don't suppose you know where Chung-ju is. I also sinned against her. I fully believe Jesus has washed away my sins. Again I ask you to forgive me. If it is God's will I will come to China to you in God."

(Signed) Dzoong-tsung.

With her letter came one from the missionary with whom she is working. From this second letter we make the following quotation:

DEAR MISS WEST:
The enclosed letter is from one of our Bible workers, who once was a little pupil in your school. The Holy Spirit has convicted her of a sin and now I am writing to you. You know my name and now I am writing to you. Thank you. I don't suppose you know where Chung-ju is. I also sinned against her. I fully believe Jesus has washed away my sins. Again I ask you to forgive me. If it is God's will I will come to China to you in God."

(Signed) Dzoong-tsung.
THE SABBATH RECORDER

Please find Miao-tsun for me. Thank you very much for your kind message to you. Please pray for me that I may become a worker not to be ashamed.

SIGHS.

Is it not true that the Holy Spirit still comes to hearts to "bring to remembrance their evil days and their doings that were not good"? Thank God that through the blessed Savior there is full forgiveness and cleansing from sin.

HOME NEWS

White Cloud, Mich.—The annual business meeting of the White Cloud Church, was held February 22, in the church basement. A spirit of unity and Christian fellowship was manifest. A vacation religious day school was commended and a unanimous vote cast to hold Religious Day School again next summer.

It was also decided to establish a summer camp for boys and girls at Diamond Lake, near White Cloud. A committee was appointed to attend to this work.

The coming of Erlo Sutton in April to hold a series of revival meetings is being looked forward to with pleasure. We are hoping that the result of this effort that great good may result from this work.

Junior and Intermediate Christian Endeavor and active societies under the leadership of Mildred Babcock and Nettie Fowler, respectively, aided by Pastor Wing and wife. Sabbath, February 28, seven sincere young people, Mr. and Mrs. R. T. Fetherston and little "Bobbie," of Paw Paw, Mich., spent several weeks in the valley this winter. Mrs. Fetherston is the daughter of Rev. E. M. Holston, and is one of the best church and Sabbath school workers. We are grateful for the interest and help of these people during their stay among us.

Webster, a town and single church school and Sabbath school worker. We are grateful for the interest and help of these people during their stay among us.

The ancient nature worship was later as associated with great historical events, and so the Lord's day is celebrated by the modern church and faded out of the natural religion. It was first observed by the Hebrews in connection with the harvest and the barley harvest, and became the basis for the celebration of the Hebrews. The ancient people were blessed with the barley harvest, and the barley cakes of the antique rite survive in the unleavened Mazzoth.

The ancient nature worship was later as associated with great historical events, and so the Lord's day is celebrated by the modern church and faded out of the natural religion. It was first observed by the Hebrews in connection with the harvest and the barley harvest, and became the basis for the celebration of the Hebrews. The ancient people were blessed with the barley harvest, and the barley cakes of the antique rite survive in the unleavened Mazzoth.

The ancient nature worship was later as associated with great historical events, and so the Lord's day is celebrated by the modern church and faded out of the natural religion. It was first observed by the Hebrews in connection with the harvest and the barley harvest, and became the basis for the celebration of the Hebrews. The ancient people were blessed with the barley harvest, and the barley cakes of the antique rite survive in the unleavened Mazzoth.

EASTER

Festivals are the important institutions of universal religion. They belong to no one people, or any particular sect, or religion or humanity. They early developed from the exigencies of human nature and man's sense of kinship with the world about him. Chief among them was the festival of spring. Our Northern ancestors called it Easter, after their goddess of spring, and this name it has retained, though it is perhaps a misnomer. The Church has united it with the celebration of the barley harvest, and the barley cakes of the antique rite survive in the unleavened Mazzoth.

Then with him we shall learn the universality of the great religion of humanity under all differing forms, and see in this Easter season its sublime lessons for all men.

And if Easter has all this wealth of association for all mankind of every creed, how much more is it so for the Christian, for whom it is especially identified with the Lord's resurrection, bringing life and immortality to light. The incar­ nation, the crucifixion and the resurrection are the great facts forming the historic foundation of Christian faith. While and it is true that the Christian ought at all times to rejoice in the sense of the risen life in every conceivable form, we should also remember in humanity we find ourselves helped by the recurrence of special seasons inviting us to join with our fellow believers of every denomination in the one Church of Christ in celebrating this the consummation of the Lord's atoning work and the solemn seal of the divine approval upon a perfect humanity.

Leighton Williams in The Examiner.

OUR JUGGERNUT CAR

As expected, total deaths from auto accidents in 1930 showed an increase over the preceding year—and all other years. There were 1,300 more killed this way than in 1929, bringing the grand total to 32,500 victims, or about 90 a day. There were 835,250 automobile accidents in 1930 in which 994,825 persons were injured, according to figures by the National Council of Safety. The increase in deaths was said to be the least for any year since figures have been tabulated, but that showing is not so good when it is considered that motor mileage decreased last year some ten per cent. Since you were before in spite of this fact accidents increased twice over the past four years.

In accordance with good mechanical condition of cars seems to have been ineffectual, for it is not so good when it is considered that motor mileage decreased last year some ten per cent. Since you were before in spite of this fact accidents increased twice over the past four years. The saddest feature in the figures is that no way of improvement seems to have been found. Insistence on good mechanical condition of cars seems to have been ineffectual, for excessive speed and reckless driving were found to be responsible for the larger part of the death toll.

The Pathfinder.

WEALTH

Give me neither poverty nor riches, but give me a contented heart.

Proverbs 30: 8.

Can wealth give happiness? Look round and see. What gay distress, what splendid misery! Whatever fortune lavishly can pour, the mind annihilates and calls for more.

Young.

The making of money, the accumulation of material power, is not all there is to life.

Edward Bellamy.

Most people think of it in terms of getting, but success begins in terms of giving.

Henry Ford.
THE SABBATH RECORDER

YOUNG PEOPLE'S WORK

REV. CLIFFORD A. BEEBE

Contributing Editor

BROTHERHOOD OF MAN

Christian Endeavor Topic for Sabbath Day, April 11, 1931

DAILY READINGS

Sunday—One Father, one family (Acts 17: 24-31)
Monday—Brothers! (Luke 10: 30-37)
Tuesday—Human kindness (Acts 28: 1-6)
Wednesday—Brotherhood spiritualized (Mark 3: 31)
Thursday—Thoughtfulness of others (Rom. 14: 13-21)
Friday—Generosity (Matt. 7: 12)
Saturday—Faith, one is your Master, even Christ (Matt. 23: 8-12)

REV. DOROTHY M. MAXSON

"—for one is your Master, even Christ and all ye are brethren."

Back in the beginnings of recorded English history, we find Sir Thomas More, the "Utopia" dreaming of an imaginary land where all men are equal and all men are bound together by a common purpose. And down through history to the present day, we find writers, philosophers, poets, and thinkers who are zealous in the cause of universal brotherhood.

THE SABBATH RECORDER

CEDAR RIVER

It was a lovely Sabbath morning breakfast for Sir Thomas More, and still today we talk of the brotherhood of man, of worldwide friendship, and the gradual abolishment of class distinction. We have international movements for the purpose of drawing together the thinking people of all nations. From those who have had the privilege of attending some of the meetings and conferences of these movements, we have reports of great inspiration — reports of people of all races and creeds working side by side and working for the same end. Perhaps here is the ultimate solution of our problems.

In the meantime, however, in our everyday life just how far do we practice the brotherhood of man? There is so much to take into consideration. We can go up to the mountain, the mountain tops, the entire background of people of another land or another race. And neither can we overlap the conventions that society has placed around us.

We can be thinking young people. We can practice that love that will not knowingly cause another person (whatever his race or creed) to suffer through an unkind word or deed of ours. We can strive to understand that heart they may place in another's position and give it his viewpoint, and then act accordingly. We can realize that in the great plan for the universe "all ye are brethren."

Milton, Wis.

THE SABBATH RECORDER

"Ellie was converted last night, too, you know. And, honey, she's been too close to me, you know — so close that she might even be a wife."

"Then, John, why aren't you after her?"

"The Bible stands on this day business. She's sure enough got religion, and when anyone's got that, they'll do what they see's right."

Hope was sitting with her hands clasped, looking far away across Cedar River, seeing things even as far beyond the mountain on the other side.

Finally Tom spoke again, awkwardly, rather hesitatingly. "And, little girl," he said, "I've been reading the Bible a right smart, too, this fall.—Hope, I'm not working today."

Hope was still looking afar off. It was a minute before she came to herself to speak.

"Tom, Tom—you don't mean—oh, it can't be true—"

Tom whistled softly a snatch of a revival song, familiar to them both:

"When we think of the wonderful love of the Lord, There is nothing too good to be true!"

After a moment, he spoke again.

"I don't know what it'll do to my job. I let this last one go. I lost it today. But I'll lose it, but if I do, there are other things to do, I reckoned. I figured I'd lost you sure enough, honey, but your religion kind of got hold of me, and it finally won out, just when it looked like you'd left it after all."

"Tom, O Tom!" she cried out, clasping her hands and looking up into his face. "So there's something left to us, after all!"

The curly brown head was buried in Tom's embrace. It was buried for some time, then Hope, recovering herself, sat up straight and, again looked out across the river. Tom awkwardly broke the silence with the remark:

"Reckon it'll have to sit through the ford, and it's sure got what it's got. But that rock sure saved you, if it did tear a little out."

"Sure 'nough, I reckon it doesn't have to go to the hospital, if it doesn't have to go to the hospital."

Hope interrupted him, "You never in your life could have got through the ford if you had kept to it. With the river up like it is; and you kept too far down. The current caught you and turned you downstream, and it's sure lucky, for you hung on a rock, and there's no telling where you'd be by now!"

She had again reached the gravel bar, and Hope drew tblae up for a rest.

"Shall we go up to the fire?" she asked. "Aw, I'm not cold," said Tom. "Let's sit down here on this rock for a bit—unless you're cold."

So they dismounted. Hope tied Babe to a rail of the fence, and they sat down on the ledge of rock and looked out over the river. "Poor little Fliver," said Hope. "I reckon it'll have to sit there till Uncle Ezra McMillen comes back up with his team. He hasn't done to go to the hospital, but that rock sure saved you, if it did tear things up some."

"There'll be water in the crankcase," Tom replied. "I'll have to be drained and washed out. I doubt if anything is hurt much. It was a fool trick, I know; I didn't think about coming, but when I drove into Cedar Barre I thought of the sign on the lunch room, 'Closed Today.'"

"Closed Today?" Hope repeated wonderingly. "But Ellie—"
CHRISTIAN ENDEAVOR GOLDEN JUBILEE CELEBRATION

The Rockville Christian Endeavor Society held its usual prayer meeting on Sabbath afternoon, January 31, to which the Junior society was invited. Marion E. Crandall had charge of this meeting and it proved very helpful, with the help of the Junior society.

Sabbath evening, January 31, the Christian Endeavor society and juniors held a meeting in the church to which the public was invited. This meeting was in honor of the Golden Anniversary of Christian Endeavor. The program was as follows:

**The Rockville Christian Endeavor Society**

**History of Christian Endeavor**

Rev. W. D. Burdick, Julia C. Irish, Grace E. Jordan, Marion E. Crandall

**Vocal duet**

Marion and Ruby Crandall

**Junior Society History**

Mrs. W. D. Burdick

**Junior song**

Grace C. Jordan

- Rev. W. D. Burdick
- Julia C. Irish
- Ruby Crandall
- Grace C. Jordan

**Spread of Christian Endeavor**

Grace C. Jordan, Marion E. Crandall, Ruby Crandall, Grace Crandall, Agnes Batton, Mrs. Nona Pope

**Drill and song**

Juniors

**C. E. recognition**

Elva Woodmansee

**Small hand emblem and date of joining presented to Song**

Junior and C. E. society

**Closing song**

Congregation

**Mizpah benediction**

Henry H. Irish

**INTERMEDIATE CORNER**

Rv. John Fitz Randolph

Junior Christian Endeavor Superintendent, Milton Junction, Wis.

**Sunday**

-Growing into Christlikeness (Eph. 4: 13-15)

**Monday**

-Growing in love (1 Thes. 3: 12)

**Tuesday**

-Growing character (2 Pet. 1: 5-8)

**Wednesday**

-Growing discernment (Heb. 5: 14-16; 6: 1-3)

**Thursday**

-A test of maturity (1 Cor. 13: 3-11)

-Friday-Sunday growth (1 Cor. 3: 1-13)

**Sabbath Day-Topic**

-Being a growing Christian (1 Pet. 4: 1-10)

**Topic for Sabbath Day, April 11, 1921**

**SPIRITUAL GROWTH**

When Jesus was a boy it was said of him that he grew larger and stronger, his mind...
I guess I never spent much time thinking about it, but it seems to me that we world children do—yes, and if we did that, even in our school, we would almost be missionaries ourselves. And really, daddies, some of them are much smarter in English and more honest in their play than some of our American children. The little Japanese boy in my class always gets the prizes for drawing and the Italian girl is the best singer. I guess it won't hurt us to be boys and girls together and treat each other as friends in school. I'm not going to call them names anymore, and make faces at them and get jealous when they get ahead of me in my class work; I'll just show them what a real American can be like and make them glad they came to enjoy our beautiful country with its many advantages with us.

"Your mother and daddy will be most proud of you if you do," put in mother who had been ironing in an adjoining room and had overheard the conversation. "Here is a little poem you might like to tack up on the wall of your room; I am sure if you read it once in a while it will help you more kind and thoughtful of others who seem different in your sight, but the same in God's sight."

**GOD'S OTHER LADS**

*I whisper in my star-time prayer—*  
*"Dear Father, make my brothers fair."*  
*I do not mean alone our Fred,  
*Or sunny Ted, or brown or red or fair,  
*But for my brothers far away—  
*God's other lads, for them I pray.*

*Dear Fred,  
For my strong brothers far away,  
Who do not know our Father's name—  
Not theirs the fault or theirs the blame—  
So, red or brown, or dark or fair,  
I say, "God keep us in thy care."*

—Mary Davis

**OUR LETTER EXCHANGE**

**DEAR MRS. GREENE:**  
It has been almost a year since I wrote to you before. We thought we were going to New York last winter, but Daddy didn't work out of work so much we had to give it up. Daddy is trying to work in the gas fields in New York so we can move back there.

I have had a nice warm winter. It has been almost like spring all winter. We have had just two snow storms. We had our second one last night but the snow is almost all melted now.

Last month we had two days' vacation so we all drove over to Gentry, Ark., on Friday and stayed until Sunday. We had a nice time.

We had a nice Christmas. Santa Claus brought me an electric train. I also got a pencil box, a lunch pail, a pocket book, a States puzzle, a jack-knife, a watch, a scarf, a pair of socks, and a belt.

My sister is going to write, too, so I will close.

Sincerely,

**JUNIOR SCHNELL.**

**DEAR MRS. GREENE:**  
I am sorry your father is out of work so much and hope he will soon get a good steady job. A good many are out of work here in New York city, in fact, we think the weather things are beginning to pick up. Let us hope so.

You ought to be here if you like snow storms for we have had enough snow during the last two weeks to last us some time. The country roads are still full of snow. Yesterday we had to go around by Wellsville to get to Independence, a trip of twenty miles each way, when we are really only five miles from Independence.

You surely were well remembered at Christmas. Since you had so little snow, how did Santa get to you—by auto or by airplane?

Sincerely yours,

**MIZPAH S. GREENE.**

**DEAR MRS. GREENE:**

This is the first time I have written to you. My mother is writing for me. I am six years old and in the first grade. My teacher's name is Mrs. Houston. I like her very much.

My baby brother's name is Arnold. He was two years old last Thursday. Mother was very proud of him. He had the candles and let him blow them out. He thought it was real fun and we did too.

We have had just two snow storms. We had our second one last night but the snow is almost all melted now.

Last month we had two days' vacation so we all drove over to Gentry, Ark., on Friday and stayed until Sunday. We had a nice time.

We had a nice Christmas. Santa Claus brought me an electric train. I also got a pencil box, a lunch pail, a pocket book, a United States puzzle, a jack-knife, a watch, a scarf, a pair of socks, and a belt.

My sister is going to write, too, so I will close.

Sincerely,

**JUNIOR SCHNELL.**

**DEAR MRS. GREENE:**

I am sorry your father is out of work so much and hope he will soon get a good steady job. A good many are out of work here in New York city, in fact, we think the weather things are beginning to pick up. Let us hope so.

You ought to be here if you like snow storms for we have had enough snow during the last two weeks to last us some time. The country roads are still full of snow. Yesterday we had to go around by Wellsville to get to Independence, a trip of twenty miles each way, when we are really only five miles from Independence.

You surely were well remembered at Christmas. Since you had so little snow, how did Santa get to you—by auto or by airplane?

Sincerely yours,

**MIZPAH S. GREENE.**

**DEAR MRS. GREENE:**

This is the first time I have written to you. My mother is writing for me. I am six years old and in the first grade. My teacher's name is Mrs. Houston. I like her very much.

My baby brother's name is Arnold. He was two years old last Thursday. Mother was very proud of him. He had the candles and let him blow them out. He thought it was real fun and we did too.

We have had just two snow storms. We had our second one last night but the snow is almost all melted now.

Last month we had two days' vacation so we all drove over to Gentry, Ark., on Friday and stayed until Sunday. We had a nice time.

We had a nice Christmas. Santa Claus brought me an electric train. I also got a pencil box, a lunch pail, a pocket book, a United States puzzle, a jack-knife, a watch, a scarf, a pair of socks, and a belt.

My sister is going to write, too, so I will close.

Sincerely,

**JUNIOR SCHNELL.**

**DEAR MRS. GREENE:**

I am sorry your father is out of work so much and hope he will soon get a good steady job. A good many are out of work here in New York city, in fact, we think the weather things are beginning to pick up. Let us hope so.

You ought to be here if you like snow storms for we have had enough snow during the last two weeks to last us some time. The country roads are still full of snow. Yesterday we had to go around by Wellsville to get to Independence, a trip of twenty miles each way, when we are really only five miles from Independence.

You surely were well remembered at Christmas. Since you had so little snow, how did Santa get to you—by auto or by airplane?

Sincerely yours,

**MIZPAH S. GREENE.**

**DEAR MRS. GREENE:**

This is the first time I have written to you. My mother is writing for me. I am six years old and in the first grade. My teacher's name is Mrs. Houston. I like her very much.

My baby brother's name is Arnold. He was two years old last Thursday. Mother was very proud of him. He had the candles and let him blow them out. He thought it was real fun and we did too.

We have had just two snow storms. We had our second one last night but the snow is almost all melted now.

Last month we had two days' vacation so we all drove over to Gentry, Ark., on Friday and stayed until Sunday. We had a nice time.

We had a nice Christmas. Santa Claus brought me an electric train. I also got a pencil box, a lunch pail, a pocket book, a United States puzzle, a jack-knife, a watch, a scarf, a pair of socks, and a belt.

My sister is going to write, too, so I will close.

Sincerely,

**JUNIOR SCHNELL.**

**DEAR MRS. GREENE:**

I am sorry your father is out of work so much and hope he will soon get a good steady job. A good many are out of work here in New York city, in fact, we think the weather things are beginning to pick up. Let us hope so.

You ought to be here if you like snow storms for we have had enough snow during the last two weeks to last us some time. The country roads are still full of snow. Yesterday we had to go around by Wellsville to get to Independence, a trip of twenty miles each way, when we are really only five miles from Independence.

You surely were well remembered at Christmas. Since you had so little snow, how did Santa get to you—by auto or by airplane?

Sincerely yours,

**MIZPAH S. GREENE.**

**DEAR MRS. GREENE:**

This is the first time I have written to you. My mother is writing for me. I am six years old and in the first grade. My teacher's name is Mrs. Houston. I like her very much.

My baby brother's name is Arnold. He was two years old last Thursday. Mother was very proud of him. He had the candles and let him blow them out. He thought it was real fun and we did too.
THE SABBATH RECORDER

We have the whole eight grades and just one teacher's teaching them all. We have thirty-five pupils in all.
I hope my letter is not too long.

Yours truly,

MARY IDA SHERMAN.

Rockville, R. I., March 9, 1931.

Dear Mary Ida:

I was glad to hear from you again, for it has been a good many months since I last heard from you. I hope you had not forgotten to write. Here's hoping you will not wait so long next time. I am sorry you do not take the Sabbath Recorder, for I should hate to have to get along without it. I am glad you have a chance to read it at any rate.

I think your attendance card at Sabbath school is a fine idea. It will be nice if you can win the prize.

Your teacher must be a very busy woman with so many pupils and so many grades to teach. I hope you try all to save her extra work.

Your sincere friend,

MIZP AH S. GREENE.

DEAR MRS. GREENE:

Father takes the Sabbath Recorder. I like the Children's Page. I thought I would write a letter to the Children's Page.

I have four brothers: one is thirteen, one eleven, I am nine, the next is seven, and the youngest five years old.

I will close by wishing you and the Recorder children much joy.

Your friend,

PAUL E. MITCHELL.

Ticknor, Ark.

DEAR PAUL:

When Preston's letter came several weeks ago, I thought to myself, "I wish some member of that fine family of boys would write for the Sabbath Recorder." It looks as if my wish were being granted, doesn't it? So you can guess just how glad I was to get your letter, and how much you should like to have your other brothers write.

A family having five boys used to live on our street and have been very much missed since they moved away. They used to have wonderful times together, as I am sure you and your brothers do.

I am sure all the Recorder children and myself, the largest child, also wish you much joy.

Very sincerely yours,

MIZPAH S. GREENE.

OBSERVATIONS BY THE CORRESPONDING SECRETARY

REV. HERBERT C. VAN HORN

Gandhi.—In a recent interview with newspaper man, Mahatma Gandhi, prophet and Nationalist leader of India, is reported as declaring the remedy for crimes of violence, the divorce situation, and the liquor problem in the United States is "self-purification, non-violence, and love." The cure for war, he claims, must be through a larger spirituality including the adoption of the principle of brotherhood and concord, rather than armament and competition, and the superiority of brute force. He continues, "You in the West do not recognize the power of spiritual things, but some day you will, and then you will be free from war, crimes of violence, and things that go with these evils. The West is too materialistic and selfish and narrowly nationalistic. Perhaps never in history there need to get back, as he suggests, to the elemental facts of religion. Of such facts, it seems to me, there is more elemental than prayer. The Church needs prayer. It needs to pray more. "Teach us to pray," begged the disciples of Jesus, and he taught them, "Our Father." The secret of Jesus' own life was prayer. The Church was born in prayer. "Prayer is the soul's sincere desire, unmixed with any selfish impulse. It is the man's confession of his need of God and is evidence that God is not crowded out." Let the Seventh Day Baptist Church pray as the early church prayed. Except for the dangers of being satisfied with organization, one might well suggest a prayer league. What we want, however, is not the machin­ ing of prayer, but the genuine prayer of the heart. The Catholics have such a prayer league known as the "Apostles of Prayer," a rather appealing name. The Lecce recess is one in which prayer should have larger place in our practical lives. "Behind the Protestant Reformation were the prayers offered in cottage corners then and now on all hillsides." Back of Moody's great London rev­ elation were the prayers of godly people, un­ able because of physical infirmities to attend the services. If the climate of our homes and church life is not what it ought to be, prayer will change it. Homes will not be happy or churches active and prosperous in an atmosphere chilled with materialism and deadened by doubt and indifference. But let it be pointed out that praying is what is needed—not the mere act of prayer. Mov­ ing the handle of the pump up and down by an1an might be the same as a prayer. It might be forthcoming if our thirst is slaked. The pump must be kept primed. Faith is the priming of prayer.

Here and There.—The Girls' Glee Club of Salem College have a fine type of program at the Plainfield church, March 17. These young women, chaperoned by Miss Elizabeth Bond, pianist, and under the leadership of Professor Carpenter, are making many friends for the college on this Eastern trip.

The Eastern associational secretary of the Woman's Board, Mrs. Abbie B. Van Horn, was the dinner guest of the New York City Seventh Day Baptist Ladies' Aid Society at the home of Mrs. Elizabeth Bond, New York, recently. The work and interests of the board were presented, and denomina­ tional matters promoted.

A REGENCY OF THE CHURCH MESSENGER

Rev. T. J. Van Horn, preached a most acceptable sermon and conducted the communion serv­ ice at the home of Mrs. Lucy Moore, De Ruyter, March 14. While mentioning this church, it may be of interest to note that in the absence of a pastor, a weekly mimeographed bulletin is prepared and sent to each member by the church clerk, Mr. Corliss F. Randolph.

Rev. C. A. Beebe of Little Prairie, Ark., wrote from his home a few miles south of the southwest. There, the raspberry season of that region is opening up. There is a strong possibility of his attending a ten-day session of rural church interests, a course for ministers and workers, put on
drinking, which represents only sixteen hundredths of one per cent of all the students.

There were 93,223 men students of whom 207 were disciplined for drinking, a matter of only one-fifth of one per cent. The discipline of these institutions are co-educational with 43,592 young women students, of which only 26 were disciplined for drinking, a matter of only six-one-hundredths of one per cent. Poor scholarship is responsible for one hundred times as many disciplinary cases as drinking among the young women.

"Give Me the Bible"

Dr. Andrew C. Nelson

Give me the Bible, guiding star Of all my wishes, hopes, and fear, As on in spiritual darkness now I tired and weary grope; Thou art the morning star bright and clear To guide me on my way To that fair heavenly land far Where I shall ever stay.

Give me the Bible when I'm tossed On life's troubled waters tossed, Where lone I struggle in the dark, And nothing else can see; Then throw your searching rays all round That I may see the shoal, And land within the port at last Where storms no more shall roll.

Give me the Bible, heavenly voice, That speaks to my poor soul Of peace and joy with life above When I shall reach the goal; And how to live on earth below To be a blessing true, And how to be from sin set free, And never more to rue.

Give me the Bible when I'm sad, And sorrows press me sore, And every earthly friend has gone And left me to my bore; When I am weighed with grief and woe That none can understand, And sorrows press me sore, And left me to my bore.

When I am weighed with grief and woe That none can understand, And darkness veils me from His sight That none can understand, And left me to my bore; When I am weighed with grief and woe That none can understand, And darkness veils me from His sight That none can understand, And left me to my bore.

There were 93,223 men students of whom 207 were disciplined for drinking, a matter of only one-fifth of one per cent. The discipline of these institutions are co-educational with 43,592 young women students, of which only 26 were disciplined for drinking, a matter of only six-one-hundredths of one per cent. Poor scholarship is responsible for one hundred times as many disciplinary cases as drinking among the young women.

"The Lord said unto me, Go again, love a woman beloved of her husband, yet an adulteress, even as the Lord loveth the children of Israel, though they turn unto other gods."

Hosea was a later contemporary of Amos. He was a member of the Northern kingdom, and very likely was of the priestly class. If Amos' prophecy is a "cry for justice," as someone has suggested, the prophecy of Hosea can be called a message of love. As a revelation of the character of God, the prophecy of Hosea supplements that of Amos, and gives us a conception of the Divine which draws us instinctively to him. Because Hosea speaks of the love of God in such a positive and intimate fashion, he has been called the St. John of the Old Testament. How he arrived at this personal discovery of the boundless love of God is an interesting study, and takes us into the intimacies of his domestic life, which was not without its tragedies.

Scholars differ in their interpretation of the early chapters of Hosea. Some contend that it is parabolic, while others believe that...
We may well believe that Hosea was a pure and ardent lover. While his writings are less poetic in form than the writings of other prophets, his untrammelled and broken style seems to be due to strong feeling rather than to the lack of it, and poetic expressions are rife throughout his book.

Hosea speaks of the morning cloud and the early dew, of the green fir-tree and the blossoming vine. Israel is the blossom that shall be trampled, and God shall cause them to dwell in houses, and they shall be fragment like Lebanon. "And it shall come to pass in that day, I will answer, saith the Lord, I will answer the heavens, and they shall answer the earth; and the earth shall answer the ground, not this new wine, and the oil; and they shall answer Jezreel, and I will sow thee unto me in the earth; and I will answer this great truth of God. To Hosea's prophecy which is God, is love; and that truth the world needs to remember for it is a truth that will transform the family relations and purify society.

If, as seems to be the case, Hosea's unhappy experience with an unfaithful wife had so impressed the heart of God, his new appreciation of God's holy love wrought a change in his own heart. At first the unfaithfulness of his wife he loved had almost more than he could endure. As he began to try to account for such wanton infidelity on the part of his wife, he found himself discovering the excess sinfulness of the whole community and of all Israel. Being familiar with the history of his people, he recalled how faithfully God had led Israel to the land of promise to the presence time and with what love he had followed them and yearned after them in spite of their unfaithfulness. In this new revelation of God's forgiving love Hosea found the old love for Gomar was again kindled in his own heart. His pity was aroused and he determined to try to win her back.

Like the prodigal son the prodigal wife had wasted her life, and had doubtless been forsaken by those who had treated her as a plaything. And as the prodigal son hired himself out to and at the most menial labor, she seems to have become herself as one who had undergone slavery. So Hosea goes and buys from her master this slave woman who was once his wife. He does not take her back to himself as wife at first, but buys her with a promise to make her the wife of his household, which promise was confirmed by the laws of the land he may become her protector. It is his hope also that when he has saved her from the depths to which she has sunk into, and when she has had opportunity to contemplate his loving act and forgiving attitude, he may find in her a more pure life. This is a purifying love which shall lead to repentance and to a happy restoration of all the joys of home and of a reunited family. His hope is for a home in which the love of husband and wife shall be sanctified by love divine, and where the bight of sin shall not more enter to destroy its tranquil and holy joy.

In this exposition of the Book of Hosea I have endeavored to give a true interpretation of the text, and to follow faithfully the unfolding of the mind of the prophet. It is difficult at times to distinguish between references to Hosea's own relation to Gomar his wife, and passages which refer to the relationship between Jehovah and the children of Israel. The essential framework and character of his message are evident to all; and a careful background clearly before us are able to get the meaning and message of the book.

The prophet's message is always to the people of his own time. But because he deals with fundamental questions, it is a message of life and is for all time. To Hosea was given a new insight into the character of God. In his prophecy he does not deal with the old facts, but with the new facts discovered. He shares with us his experience in making that discovery. He does not merely make an important announcement. He does not merely the value of the truth which he brings to light. The truth which Hosea had discovered and which he endeavor to make Israel is the truth which the world needs most to know even yet. Eight centuries after Hosea's time John announced in the simple yet rich est sentence ever framed, this same profound truth: God is Love. When Hosea first proclaimed that fact he was heard by few and understood perhaps by none. There has not been criticism that could have caught the meaning of that great message and have experienced a heaven-born peace which the earth can neither give nor take away. But even after these two thousand years, the message that love has been proclaimed as the clearer message of Bethlem and Calvary, unbelieving men still walk in darkness, hate still stalks the earth and casts its blighting shadow over all lands and kindles strife and feeds the fears of multitudes of people throughout the world.

I believe in the preaching of Amos, and in his message of justice. It is pertinent to our day, and needs repeating. "I will smite the winter home with the summer home; and the houses of ivory shall perish, and the great houses shall have an end, saith the Lord. Such is his warning, but there is a way out. "Let justice roll down as waters, and righteousness as a mighty deep." I have no patience with recalcitrant senators who delay the desire of presidents, who thwart the will of the majority of their own body, and hold back our country from membership in a world court of justice. Our country must escape the peril of a world organizin for war if we do nothing to aid the nations of the world to organize for peace. My convictions are strong in this respect. I share to the full the sentiments of Amos.

But today we have a message more fundamental still. This message of Hosea, lies in the nation's world court. It is moral conferences, prohibition laws, uniform divorce laws, child welfare legislation, voluntary funds and government appropriations to save the lives of the underprivileged, and to good and promote justice and comity and good will. But the only solvent of the still walk in darkness, hate still stalks the earth and casts its blighting shadow over all lands and kindles strife and feeds the fears of multitudes of people throughout the world.

When Love indwells a life, there is born peace and power and spiritual adequacy. When that love which is God presides over the affairs of the home, family relations are lifted ten thousand leagues above the controversies of bishops and judges. When the Love of God, purifying and radiant, shall sweep through the membership of the Church of Christ, then will the Church no longer stand doubtful and helpless in the
face of a torn and troubled world but like Hese will purchase the world from its own fools. God, having barred saving by its own destruction, will win its re-deemption through a conquering faith expressed in deeds of love.

MOTHER LOVE

Mother love is the most beautiful thing in the world and the child who grows up in its warmth has all the sweetness that life can give him—but mothers must be careful not to allow mother love to produce child self-flattery.

The other day a street car, already overcrowded, stopped to let on another crowd, that pushed its way onto the car itself. Among these passengers were a mother and her seven-year-old boy. They found a place where they could stand and hold on to the backs of seats. The mother's arms were full of bundles, but the boy carried not even one. "But the boy carried not even one."

Among these passengers were a mother and her son. He was chubby and twelve years old. He had what he wanted, and what anyone else didn't care by what means he obtained it. He needed no responsibility; she was ready to slip and sway and stumble in the aisle that he might sit at ease; she wanted nothing that he might have everything, and she didn't care by what means he obtained it.

It would not have hurt that seven-year-old boy to stand. He would have been contin-uous demands and promises of success.

The Tuesday, 3: 16, seems to end with the believer, or at least, the verse is often taken that way. It lacks the im- pediment of a command to propagate the gospel message. To the extent that he believes on Jesus Christ, if the love of God fills his heart, there will be a Godlike devotion on his part to the needs of the world. There are three great historic facts that stand out as a holy truth in our Christian faith. They are: (1) The incarnation of God in human flesh. "The Word became flesh," (2) The cross—God dying on the cross for sinful men. "Christ died for our sins according to the Scriptures." (3) The resurrection of Christ. The resurrection certifies to us the gospel from the empty tomb, "Death could not hold him." He is not here; he is risen.

Three words of my text seem to sum up the whole gospel: "Behold," "Go," "Tell." It would not be far afield to say they con- stitute a command to propagate the gospel, as well as the Gospels. For, what is more prominent in the Bible than the story of God's sendings of missions? God sends salvation to men. He sent His Spirit to Adam and Eve in the garden to find them in their sin, and to re-store them. God sent Noah to save men from the flood. God sent Abraham to save men from polytheism. He sent the Jews to build a nation and make possible the com-ing of the Messiah. In the fullness of time, God sent Jesus to the world from sin-to suffer and die on the cross as the supreme sacrifice, and rise again triumphant over sin and the grave. Now he commis-sions all Christian disciples, saying, "Be-hold," "Go," "Tell." It was a cruel world into which Jesus came. The Greek and Roman civilizations were built on a philosophy of pessimism and despair. The journey of life ended in the tomb, "having no hope, because without God in the world." "Behold the place where they laid him." God had something better for those women. He has something better for every Jew. He has an-other gospel, the only world's only Savior. That was the glorious, radiant truth that changed midnight dark ness to the glory of the moonday's sun. Hope and joy has been the story of the rise of the Church and the truth that Jesus hung on the cross now came back to glorious life. "That empty tomb will forever testify to the incarnation—that Jesus was God in the flesh."

The resurrection likewise testifies to the unfading of sin by Jesus' death. The resur- rection likewise testifies to the unfading of sin by Jesus' death. The resurrection likewise testifies to the unfading of sin by Jesus' death. It is the resurrection of Christ. The resurrection certifies to us the gospel from the empty tomb, "Death could not hold him." He is not here; he is risen.

Three words of my text seem to sum up the whole gospel: "Behold," "Go," "Tell." It would not be far afield to say they con- stitute a command to propagate the gospel, as well as the Gospels. For, what is more prominent in the Bible than the story of God's sendings of missions? God sends salvation to men. He sent His Spirit to Adam and Eve in the garden to find them in their sin, and to re-store them. God sent Noah to save men from the flood. God sent Abraham to save men from polytheism. He sent the Jews to build a nation and make possible the com-ing of the Messiah. In the fullness of time, God sent Jesus to the world from sin-to suffer and die on the cross as the supreme sacrifice, and rise again triumphant over sin and the grave. Now he commis-sions all Christian disciples, saying, "Be-hold," "Go," "Tell." It was a cruel world into which Jesus came. The Greek and Roman civilizations were built on a philosophy of pessimism and despair. The journey of life ended in the tomb, "having no hope, because without God in the world." "Behold the place where they laid him." God had something better for those women. He has something better for every Jew. He has an-other gospel, the only world's only Savior. That was the glorious, radiant truth that changed midnight dark ness to the glory of the moonday's sun. Hope and joy has been the story of the rise of the Church and the truth that Jesus hung on the cross now came back to glorious life. "That empty tomb will forever testify to the incarnation—that Jesus was God in the flesh."

The resurrection likewise testifies to the unfading of sin by Jesus' death. The resur- rection likewise testifies to the unfading of sin by Jesus' death. The resurrection likewise testifies to the unfading of sin by Jesus' death. It is the resurrection of Christ. The resurrection certifies to us the gospel from the empty tomb, "Death could not hold him." He is not here; he is risen. The whole of his text seems to sum up the whole gospel: "Behold," "Go," "Tell." It would not be far afield to say they con- stitute a command to propagate the gospel, as well as the Gospels. For, what is more prominent in the Bible than the
a living, vital message. But what are we going
to do with the message—the message from
the empty tomb? "Behold." Can we doubt the
empty tomb, or the resurrection message.
"Go." Dare we refuse to obey? "Tell." Are we
going to tell the message? Can we refuse to
message and sit in
deserves,
said. And,
love
"Tell." The
disciples in the upper room were
"Behold," "Go," "Tell." The
savior, and keep on going until
reach them.
The command at this Easter season is
"Heirld," "Go," "Tell." All the world is
open. The test of the Church is on. To
weaken the gospel message, to compromise
with the heathen religions of the world, is
to fail. Today is our opportunity: "Today
is the day of salvation." It will soon pass
for us forever. "Behold," "Go," "Tell." We
must fail our Lord and Christ.
It is impossible for a Christian to be nar-
row and know the meaning of the gospel
which Christ brought into the world to
break down the barriers of race, sex, so-
ciety, distance. The interests of God's chil-
dren must be as broad as was the vision of
Jesus when he stood on the little hill in
Galilea and looked to the furthest confines
of the sinning world and said: "Go ye
therefore, and teach all nations, baptizing
them in the name of the Father, and the
Son, and the Holy Ghost; teaching them to
observe all things whatsoever I have com-
nand you, and, lo, I am with you alway,
even unto the end of the world."}

**A VICTIM OF SENSATIONAL READING**

The daily press has had just the sort of
muder case which it delights to exploit—a
rich widow in Haverhill beaten with a ham-
mer, resulting in her death. A young boy
apparently innocent admissions, one highly regarded by his mates in
high school and church organizations, an
orphan but living with an aunt and looked
after by older sister and school, expecting to enter college next year. The
refusal even yet of members of the Christ-
ian Endeavor to believe him guilty reveals a
loving spirit of loyalty, and shows how
far "breaking and entering," not to say
muder, must be from the minds of these
young people.

The boy himself presents a perplexing
case. He shows no sign of remorse or fear,
eats and sleeps, seems to enjoy the publicity
and frequent pictures. Has he no moral
sense? Certainly this is not the type of
conscience which our faithful school
teachers and church workers are striving
to develop in our youth. Sensation-seeking
press and of popular detective stories might
well contemplate the result of their craft.

This is precisely the type of mind which
you exploit or imagine—one which sees in
life only the sensational, the callous to
consequences either spiritual or legal:

"As a man thinketh in his heart, so is he.
If the adolescents are fed up on such
data, stuff, what can we expect? The best efforts
of teachers and pastors are forgotten in
the chambers of imagny. Young Noble
was devoting mystery takes in the further-
more they may snatch as brands from the
burning—Selected.

**FALSE CLAIMS CORRECTED**

The claim of the wets that two million
men would be put to work should we repeal
national prohibition is routed by the fact
that the entire liquor traffic in 1914 had
440,000 employees. In the year of the greatest liquor traffic the coun-
try ever saw.

The exact figures, as shown by wet con-
gressmen in the debate on constitutional
prohibition December 22, 1914:

<table>
<thead>
<tr>
<th>Industry</th>
<th>Employees</th>
</tr>
</thead>
<tbody>
<tr>
<td>Brewery workers</td>
<td>62,363</td>
</tr>
<tr>
<td>Distillery workers</td>
<td>7,217</td>
</tr>
<tr>
<td>Wine making</td>
<td>2,954</td>
</tr>
<tr>
<td>Distillery workers</td>
<td>1,982</td>
</tr>
<tr>
<td>Malting</td>
<td>854</td>
</tr>
<tr>
<td>Bartenders</td>
<td>409,465</td>
</tr>
<tr>
<td>Employees in allied trades</td>
<td>15,620</td>
</tr>
<tr>
<td>Total</td>
<td>498,901</td>
</tr>
</tbody>
</table>

"Religion is a thing not alien to us. It has
to do with all of us. It is always
within us: with some, consciously so; with
others, quite unconsciously. But it is al-
ways there. And whether we wake up this
religious instinct in us through outside as-
sistance or by inward growth, no matter
how it is done, it has got to be done, if we
want to do anything in the right man-
ner. The truth is, we have to achieve anything that is going to
persist."—Mahatma Gandhi.
Pastor,~

The first week or so of this quarter was spent in completing the lesson material for the second quarter of the year and in other office work, which was rather intensive, being in preparation for a trip in the field with two special evangelistic campaigns.

Leaving home December 29, the director reached Plainfield, N. J., the next afternoon. Here were a few meetings which he might be asked of for which he had hoped, there being only six who took a public stand for a better life.

After reaching Salem on the afternoon of the twenty-first, the day was spent in resting, on Friday evening, the twenty-third, the meetings began. Careful preparation had been made, and from the first the interest was good, the house being well filled most nights, at times filled to almost capacity. This meeting lasted sixteen days. A large number accepted Christ, just how many the writer of this report does not know. Fifteen were baptized the last Sabbath of the meetings, and there are others who will be baptized in a few months. In appreciation of this extra work the Salem Church took a liberal offering for the Salem School Board.

Leaving Salem Sunday morning, February 8, a night was spent at Berea, as father was still ill. Leaving Berea the next morning, the director arrived in Chicago where he attended the annual meetings of the International Council of Religious Education and the advisory sections connected therewith, the director being especially interested in three of them, namely, Leadership Training, Editorial, and Vaca-tion School. He attended all sessions of these, but picked out those sessions that seemed of special interest in connection with his work.

Since returning home much correspondence has been cared for and considerable work done on the Bible school lessons for the third quarter of 1931.

During the week the director delivered forty-six sermons and four addresses, two of the latter being to the students of Salem College.

Respectfully submitted,

ERLO E. SUTTON.

For lo, he forsaeth the mountains, and createth the wind, and declareth unto man his thought, that maketh the morning darkness, and treadeth upon the high places of the earth, The Lord, the God of hosts is his name. Amos 4:13.
SABBATH SCHOOL LESSON II.—April 11, 1931.  
THE PRODIGAL SON. 

DAILY READINGS 
April 7—Zekiah’s Repentance. 2 Chronicles 32: 20-26.  
April 8—Nineveh’s Repentance. 2 Kings 22: 11-30.  
April 11—Peter’s Call to Repentance. Isaiah 51: 1-11.  
(For Lesson Notes, see Helping Hand)  

“Carrying the past upon our shoulders, or reaching forward to grasp the burdens of the future makes slavery of life. . . . Rather should each day's unfolding come like a flower blossoming into life as it is allotted to us—tranquilly and with happy expectation—means living it in a manner worthy of the great gift of life.”

THOUGHT FOR THE DAY.  
“Trust in God, through all the days:  
Fear not, for he doth hold thy hand;  
Though dark thy way, still sing and praise;  
Sometimes, sometime, we'll understand.”  
H. L. P.
$58,100.00
Budget
$18,093.31
Reported Paid on March 1st

A Spiritual Gift
AND
A Sound Investment

Realized in a Fully Pledged and Paid Budget

$18,093.31 reported paid
$40,006.69 unpaid

THE BIG END YET TO BE PAID
IT CAN BE DONE

REMEMBER
The old Winton Six from West Virginia stuck in the mud at Ashaway, Rhode Island?

Machinery, Engine, Block-and-Tackle—all failed.

70 MEN and BOYS, with ropes, TOGETHER WALKED the car onto solid ground.

CO-OPERATION — men and boys, women and girls TOGETHER
Consecrated to this task
With God’s Blessing

WILL RAISE THE BUDGET
Of course that means everyone must pull hard with the others.

“The King’s Business requireth haste”

The Lord’s Business Requires diligence and sincere consecration.

## Contents

**Editorials**
- What Is Home?—Ties to Be Strengthened ........................................ 417
- A Message from the Committee on Distribution of Literature .................. 417
- A Letter to Local Committees for Tract Distribution ............................. 418
- Closing Thoughts of a Bible Study .................................................. 419

**Missions**
- Making Our Position Known.—Human Nature.—Interesting Letter from Holland ................................................................. 420
- Organizers from the Corresponding Secretary .................................... 425
- Woman’s Work.—Worship Program for April—Questions for April ............ 428

**From the National W. C. T. U.** ......................................................... 429

**Alfred University** ............................................................................... 429

**To Students from Seventh Day Baptist Homes** .................................... 429

**Young People’s Work**—How Can Churches Work Together?—Intermediate Corner—Our Jottings ................................................................. 430-432

**Children’s Page**—Telling Others About Our Caribbean Friends—Our Letter Column ................................................................. 433-435

**Salvation** ............................................................................................ 436

**To Students from Seventh Day Baptist Homes** .................................... 436

**Our Pulpit**—Religion’s Reasonableness .............................................. 437-439

**Fundamentalists’ Page**—“The Religion of Fear”—Has Inspiration Ceased? ................................................................. 440-442

**Conscience and Citizenship** .............................................................. 443

**Religious Education**—Summary Report of Vacation Religious Day Schools. ................................................................. 444

**Sabbath School Board Finances** ......................................................... 446

**Marriages** ............................................................................................ 447

**Deaths** ................................................................................................. 447

**Sabbath School Lesson for April 18, 1931** ........................................... 448

**A PRAYER**

Give me courage, Lord, I stumble,
Faltering feet are mine today.
Hold me fast lest ideals crumble
Into dust along the way.

Give me faith, O Lord, I need it,
Seeming rudderless I ride.
Take the helm and guide my spirit
Through this overpowering tide.

Give me patience, Lord, I, blinded,
Stagger through the misty night.
Keep my vision fixed, clear-~ded
On the stable truths and right.

Give me strength, I would not sever
One thin cord of thy control.
I would keep thee, Lord, forever
As the force which rules my soul.

—Laura Caroline Fierz.