INDISPENSABLE
To Seventh Day Baptist Churches
and the Cause of Sabbath Promotion

The Sabbath Recorder

INSPIRED
INFORMED
IN TOUCH
AROUSED
UNITED

Neglect to Support it—
and as a People we die
Boost it—Take it—Read it—
Profit by it—Pass it on
Results will be openly Manifest

In Every Home—it means
a Better Home
a Better Church

Yearly $2.50 Renew Promptly 5 months $1.00

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"Last night my little boy confessed to me
Some childish wrong,
And kneeling at my knees,
He prayed with tears,
'Dear God, make me a man
Like daddy, wise and strong,
I know you can.'

"Then while he slept,
I knelt beside his bed,
Confessed my sins,
And prayed with low-bowed head,
'O God, make me a child,
Like my child here,
Pure, guileless, trusting thee
With faith sincere.'"
ANNOUNCEMENT

ACTING EDITOR

By action of the Tract Board at its last regular meeting, the function of supervising the editorial work of the Sabbath Recorder, temporarily, was added to the duties of its corresponding secretary, Rev. Herbert C. Van Horn, with the expectation that he would carry on the regular work of the corresponding secretary's office as heretofore, especially as to its major features. Plans previously made for field work during the next few months will be carried out with little or no modification.

Mrs. Frank A. Langworthy, who has been the efficient office assistant of the editor for several years, will continue in that capacity.

In assuming this added burden for a few months, the members of the Tract Board feel every confidence that its corresponding secretary will have the full, cordial, and sympathetic co-operation, as well as the thoughtful consideration, of all having contact with the editor's office, including the several departmental editors, the numerous correspondents, and readers of the Recorder.

A NEW EDITOR

That the committee charged with the selection of a new editor of the Sabbath Recorder, subject to the approval of the Tract Board, is composed of thoughtful men of ripe experience in, and intimate contact with, our denominational life and affairs is a cause of congratulation to all concerned. All of these men feel that the problem before them is the most important that the Board has been called upon to consider since the selection of the last editor, Doctor Gardiner, almost a quarter of a century ago. All of them are keenly conscious that, while magnifying all the interests of the Board and minimizing none, the responsibility of editing and publishing the Sabbath Recorder in a manner such as best to serve our many diverse interests as a denomination, transcends all other trusts committed to the American Sabbath Tract Society.

With such a lofty and impressive conception of the task imposed upon them, the committee have entered upon their duties with open minds, consecrated hearts, and calm judgment, with no thought other than to make the best possible selection, considering the limitations of the conditions involved.

The committee will act with due deliberation, of course, but may be expected to be as prompt as the situation will permit. We cannot reasonably expect that a new editor will be installed before the first of next September.

Corliss F. Randolph,
President.
Acting Editor's "Nod"

Perhaps as merely a supervising agent, or acting editor, we are hardly at liberty to speak of an editorial "baw." It may be sufficient to say here is our "nod." This is being written without knowledge of anything said in Doctor Randolph's introduction to the plan for taking care of the interminible editors. Anything that we shall undertake for these months will be but modest attempt to bridge in the editorial chasm. However, with the desire that interest in the Recorder shall not fall down or its value be lessened, earnest effort will be put forth to the best of our ability. It was with hesitation the writer agreed to so pedl his regular work for a season to understand how he was feeling that he could still promote the one while doing the other that he accepted the added responsibility.

These things being said, permit me to add a few words concerning the Recorder and our policy.

It will likely be impossible to mark out a course of which all are satisfied; but it is likely that material and views shall be published on which all shall agree. However, we will bear in mind that for the most part we are masters, and that we agree or disagree with composure. It is a mark of Christian character to differ, even on vital matters, sweety.

An impressive brief editorial appeared, last winter, in one of our leading religious papers on "For Adult Minds." It is so fair and pertinent, I am quoting the whole paraphrase:

"We should like to make of this a paper for adult minds, for those who can endure it to discuss the things of which we do not agree with them. There are articles which appear from time to time which we ourselves do not agree. There are responsible men, esteemed for their Christian leadership and achievements, who do not agree with us. We must receive the expression of their considered thought. We view all, since men, whether they be more conservative than we or more liberal, as seekers of the truth, and worthy of our respect. And it is our comfort that Christianity is not primarily a set of dogmas, important as these may be, but a way of life, and that men may travel that way together who have not yet reached unanimity in their philosophies."

This has been true, more or less, I believe, of our Recorder and its readers and contributors in the past. I trust it may be even more true of us all in the future.

If these things were engendered in the struggle must have observed frequent instances of a generous Providence in our affairs. And have we forgotten that powerful Friend? Or do we suppose that we no longer need his assistance? I have lived, sir, a long time and the longer I live the more convincing proof I see that the true leader is one who has learned to call upon God. And if a sparrow cannot fall to the ground without God, how shall the Son of man fear to lose his life for the Son of God? (Matthew 10:29.30.31)

A religious paper should have a strong editor if it is to be a strong paper. While waiting for such, we can still have a strong Sabbath Recorder by able men and women, all over the denomination, using their abilities for our common good.

"Let us have a stirring publication."

Shall We Pray? We pride ourselves on being "hard headed" in our business relations. We take quite a complacent view of ourselves as being practical. We ought to be practical. We ought not to take things merely for granted. We ought to organize. It is right to have a budget and weekly or semi-weekly reports. Let there be a daily substance to things hoped for. (American version—margin.) We like that. It helps to make tangible the things we pray for. But back of it is prayer. We should realize the need of prayer in our present situation. Here are debts on every side of us: the Missionary Board has a large budget; so has the Tract Society; so has the Sabbath School Board that shows loans have been authorized. Mission fields abroad are suffering. Home fields are calling for help. New doors are being opened. Our leaders are faced with necessity of re-statement of plans. Shall missionary work be abandoned and property disposed of? Shall our director of religious education be dismissed? Shall we be turned chronically to the appeal of our young people for a field worker? Shall our colleges be left to seek support in vain? I wonder how we would feel as we should. Well, I am not sure. I have read, when our government was hard pressed, that Benjamin Franklin said: "In the beginning of our contest with Britain when we were sensible of danger, we had daily prayers in this room for Divine protection. Our prayers, sirs, were heard and they were granted. We have seen instances in the struggle must have observed frequent instances of a generous Providence in our affairs. And have we forgotten that powerful Friend? Or do we suppose that we no longer need his assistance? I have lived, sir, a long time and the longer I live the more convincing proof I see that the true leader is one who has learned to call upon God. And if a sparrow cannot fall to the ground without God, how shall the Son of man fear to lose his life for the Son of God? (Matthew 10:29.30.31)

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speed the Arab charges of Ahab's chariot. By prayer Nehemiah rebuilds the shattered desolation of Jerusalem. By prayer Hezekiah turns the Assyrian army. By prayer Peter escapes prison, Paul and Silas summon the earthquake, John on Patmos unvels eternity. Jesus prays with his disciples in the desert. He prays and weaves his chosen spirit unity. He prays, and in the garden his will becomes utterly surrendered to the Father. If these needed prayer, if supplication?

By prayer Nehemiah rebuilds the shattered
Devotions of this
Representative of nearly all of our denominational boards and interests. All these men and women, gatherings on his eighty-fourth birthday, every reader of the Sabbath Recorder knows that this is Doctor Gardiner's birthday. Every such reader knows when he served the pastor, in his retirement from the active service as editor of the Recorder, to become its editor emeritus. The company present consists of members of the Tract Board, with their wives, and of Doctor Gardiner, with members of his family and close friends, including his daughter, grandson, sister, and others.

In all the years—almost seventeen—that I have been president of the American Sabbath Tract Society, I have felt so deeply that I could not express the things in my heart that are struggling for utterance. The exquisitely beautiful words of our correspondent, reporting the inquest of Doctor Gardiner, in honor of the eighty-seven anniversaries, wept over his death, eulogized his life. Words fail me to express the things in my heart that are struggling for utterance. The exquisitely beautiful words of our correspondent, reporting the inquest of Doctor Gardiner, in honor of the eighty-seven anniversaries, wept over his death, eulogized his life.

Invocation by Rev. Herbert C. Van Horn
Our Father in heaven, drawn by thy love toward these good men, we bless thee in this pleasant hour. Recipients of thy grace, day by day, and rejoicing in the knowledge that we are the children of God, we ask in this meeting, that our Lord would accept our贡献 as a cause for God's favor. May we praise thee out of pure and affectionate hearts.

We thank thee for life, and especially, tonight, we thank thee for age—for those who grow old sweetly, mellowed by bearing the burdens and heartaches of others. We praise thee for our friend and brother who has meant so much to us all and many others, in whose honor we meet tonight and whose life served so usefully to others. May the richest blessings rest upon him, and thy spirit illumine his pathway to the sunset of life. Bless him in his home of loved ones, and them who desire much for him. May his continuing years happy and pleasant. Make thy divine benediction rest upon this fellowship of friends. In this hour of toasting Doctor Gardiner, in honor of the eighty-seven anniversaries, wept over his death, eulogized his life, both of bread. In these tokens may we be able to see the earnest of thy love and the foreshadow of a glorious life together with thee in heaven. Amen.

Remarks of President Randolph
Doctor Gardiner, Members of the Tract Board, and Board of Directors:

The thoughts of Seventh Day Baptists throughout the entire denomination have been turned toward Plainfield today; for, while comparatively few know of this gathering here tonight, every reader of the Sabbath Recorder knows that this is Doctor Gardiner's birthday. Every such reader knows when he served the pastor, in his retirement from the active service as editor of the Recorder, to become its editor emeritus. The company present consists of members of the Tract Board, with their wives, and of Doctor Gardiner, with members of his family and close friends, including his daughter, grandson, sister, and others.

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Edens which your strong broad shoulders have so long carried, to rejoice that you ever entered on your noble mission. I have a name, Doctor Gardner while he was president of Salem College. As he goes to make his home with his daughter among the beloved hills of West Virginia, you go with assurance of our love and affection, with our prayers that you may yet be spared for years to come to enjoy the relief from your labors. And, as we thus pray, we do not forget to pray that your mantle may fall upon shoulders as broad and strong as yours have been, and that a double portion of your spirit may fill his heart.

May the blessings of our dear heavenly Father be upon, and abide with, you and comfort you.

SUMMARY OF EXTEMPORANEOUS ADDRESS

I hardly know just whom I represent in this address. It may be the pastime of the denomination, or the people of West Virginia where Doctor Gardner labored for many years, or the Plainfield Church of which he is a member, or I say the boy.

When Doctor Gardner first visited the humble home of my parents on Canoe Run I could not have imagined that I would ever be his pastor, and I am sure Doctor Gardner did not imagine it. It has been a happy experience, and one that I appreciate beyond measure. I enjoyed Doctor Gardner, our trip together to Grand Pre. including your snapping with your kodak that little dog in the park at Portland.

But my mind goes back to those days in West Virginia. I had ambitions for an education, but in all my acquaintance there was not a single person who had been to college. Then Doctor Gardner came and brought me new inspiration and hope, a remember well that Association at Middle Island which I had ridden horseback some forty miles to attend. On that occasion I said to Doctor Gardner, who had been writing to me about entering college, "I am planning to attend college next year. I have one more year of high school, and I can see some ministry." I care not now how many feel yet his arm about my shoulder, as he expressed his joy at my decision. I am quite personal in what I am saying, but I represent a great company of people now in middle life, inspired and named Doctor Gardner while he was president of Salem College. As he goes to make his home with his daughter among the beloved hills of West Virginia, you go with assurance of our love and affection, with our prayers that you may yet be spared for years to come to enjoy the relief from your labors. And, as we thus pray, we do not forget to pray that your mantle may fall upon shoulders as broad and strong as yours have been, and that a double portion of your spirit may fill his heart.

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MISSIONS

REV. WILLIAM L. BURDICK, ASHAVAY, R. L.
Contributing Editor

SAVING MEN

We talk, preach, write, and sing about saving men, but not as commonly as it once was, but it is in frequent use. The phrase has meant different things to different people, and has come to be a little distasteful in some circles because of ideas that have been associated with it. Nevertheless the term is sanctioned by Christ in that he used it. "For the Son of man is come to seek and to save that which was lost."

With some, to save men means to induce them to accept certain doctrines; with others, it is to lead men to observe appointed rites and ceremonies; and with still others, the chief thing in saving men is to get them to correct their habits and engage in religious work. These things have their place but they are not the great item in salvation. No one was ever saved by a creed or by observance of ceremonies because of ideas that one has. Being saved is the implicit recognition, in whatever way that is to be recognized, that one has been surprised over what it has accomplished. The view of the working on the inside, that its defects could and should be remedied, and thus far nothing has been accomplished. The missionaries, churches, and denominations that do this in Christ's name will succeed. "Watch ye, I will come quickly, and I will not leave you, before I come, unto you."

IMPROVING THE UNITED BUDGET

Methods in church work are not the most important things. The spirit in which the work is undertaken and with which it is pursued is far more vital. Nevertheless, methods should be carefully chosen and applied.

This is true regarding the united budget. Methods. in church teaching, and in our church and denominational work we must make supreme the establishment of the kingdom of God within the soul. The preachers, teachers, missionaries, evangelists, churches, and denominations that do this in Christ's name will succeed. "The first God and his righteousness, and all these things shall be added unto you."

CONTENTION

There are few things that will any more quickly return a man toward perfection than any work than contention, and it is astonishing how prevalent the seeds of contention are in the world. They are everywhere and bring forth their fruits subtly as well as quickly. The wise man said in Proverbs 17: 14, "The beginning of strife is as when one letteth out water: therefore leave it to the Lord and addition be meddled with."

Contention paralyses the hands of Christian workers by destroying the disposition to engage in work that destroys the confidence of the world in those who profess to be Christians. It is useless for one to go to a person with whom one has quarreled and to him to become a Christian. There is but little hope of a revival while contention is rife in a community; and when we strive with the people of other nations and races, we close our doors of approach to them.

Even if contention did not produce conditions alien to missionary and evangelistic work, it is a waste of time and energy. There is enough that is worthy of the energy of the followers of Christ. Regarding this subject Abraham Lincoln wrote as follows:

"The advice of a father to his son, "Beware of entrance to a quarrel, but, being in it, bear it, that the oppressor may beware of thee," is good, but not the best. Quarrel not at all. No man resolved to make the most of himself can spare time for personal contention. Still less can he afford to take all the consequences, including the vitiation of his temper and the loss of self-control. Yield larger things to which you can show no more love than a little child, and yield lesser ones, though clearly your own."

Why do denominations have this same experience as Seventh Day Baptists in regard to the united budget? One of the main subjects of discussion at the annual meeting of the Foreign Missions Conference, last January, was how to remedy its defects. The principal address on this subject was by Dr. Egbert W. Emmert, of the Presbyterian Foreign Church. Doctor Smith sets forth the defects and proposes a remedy, and the principal part of his address is given below. This is done that Seventh Day Baptists may have the benefit of what other denominations are thinking and doing regarding the united budget. Other denominations have had the united budget system for specific foreign mission preaching and giving each year, the offering to be over and above the regular budget allotment. My own church only last year secured this modification—the Southern Presbyterian—"Beware of entrance to a quarrel, but, being in it, bear it, that the oppressor may beware of thee." One would respectfully call attention to the following serious defects of the united budget system, which prove it is unsatisfactory when made the one and exclusive means of developing church liberality.

1. It substitutes a lower standard for the divine standard of giving. The Scripture standard is "Every man according as he purposeth in his heart, whether it be a freewill offering, or of a special manner, whether of the firstfruits or of the especial dignity." When our church first adopted this system, it was careful to insist that the budget figures should be looked upon as a minimum. But, despite this, they are usually considered maximum. Any church which raises its budget, however meager it is, and in my opinion, its budget may be, almost invariably looks upon itself as having done its full duty. Thus this system when exclusively used has not the intended but the actual effect of degrading our people's standard of giving.

2. By the exclusive use of this system a congregation's liberal giving cannot be properly assessed. The member, pledging at the beginning of the year and knowing what the next twelve months will bring forth, will naturally pledge on a very conservative basis. And since this pledge is accepted as a quit claim...
against all the needs of the kingdom for a whole year, the total contribution of that church, which is far below what the Lord has a right to expect or what proper efforts could easily secure. Furthermore, since the budget is fixed by the officers at a figure they are reasonably certain of reaching, a figure based on the average rate of giving in the congregation, it is rarely a figure that challenges and develops the sacrificial possibilities of the people.

3. A third result is that the contributions to all the great causes of the church have been made and finished with for twelve months; the pastor has small incentive to preach on the great causes, rightly feeling that impression, without any result of education or explanation, is hardly worth while; the necessary consequence being, as regards these causes, an increasingly unintelligent constituency.

4. A fourth unhappy consequence is that the wealthier members of the congregation, after giving what they consider their proper share of the budget, spend their excess thereon only for themselves or on those non-church philanthropies by which they are continually solicited; since the church budget system, as at present operated, has no challenge for, and sets no adequate goal before, the men of large means.

5. Quotas and budgets are abstract and impersonal. They do not touch the emotions. They do not appeal to the heart. They do not visualize the pitiful needs of humanity.

6. We feel a sympathy with the expression of one of the rival claims of non-church (and inter-church) philanthropies being so constantly pressed upon our members in the last eight or ten years, that gifted and philanthropic clergy have proposed to include it as a principle in the provision of the church budget system.

The last chapter of fifteen hundred years is written late last Tuesday (April 14), when Alfonso XIII, "one of the ablest of all that long and celebrated line of Bourbon kings," signed the abdication papers making Spain a republic instead of a monarchy. In spite of imperialist traditions, much ability, and pleasing, popular personality the king was compelled to bow "before events and processes" which he could no longer control.

It is too soon to predict what the outcome will be of the Bourbon signal of the abdication papers making Spain a republic instead of a monarchy. In spite of imperialist traditions, much ability, and pleasing, popular personality the king was compelled to bow "before events and processes" which he could no longer control.

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As for the greater blessings which awaited the Hebrews, born at the end of history, born at the dawn of new economy for these they had no vision and no appreciation. They were forever looking back. Then there was a second class who would have been quite happy to stay forever in the wilderness. Happy in their escape from the Egyptian task-masters, they would gladly continue the irresponsible life of the wilderness. Why? Why in the keenness and in sacrifices for the common good? Which religion Moses taught, and these principles which were given them by the hand of God himself at Sinai were unnecessarily strict and bothersome. Thus they reasoned! Let us extract what enjoyment we can from our surroundings, and not worry about the future. Let the future take care of itself.

But there was a third class, not great in numbers perhaps, but rich in its ideals, and strong in purpose. This is the class which was always ready to try hard. They would not forget the bitterness of slavery. While they may have had enough to eat in Egypt, they had no hope of any spiritual freedom. But they knew that the wilderness was not their goal. They could be content only when their feet were set upon that land to which their God was leading them. Their motto might well be expressed in the words of the Divine Leader: 'He shall bring us in.' They were going through with God.

When Israel finally reached the land of Canaan there were still three classes. This fact is clearly revealed in the farewell address of Joshua, when he says:

"Now therefore fear the Lord, and serve him in sincerity and in truth: and put away the gods which your fathers served beyond the river, and in Egypt; and serve ye the Lord. And if it seem evil unto you to serve the Lord, choose ye this day whom ye will serve; whether the gods which your fathers served that were beyond the river, or the gods of the Amorites, whither ye shall dwell: but as for me and my house, we will serve the Lord."

The wilderness wanderings had come to an end. The Jordan had been passed over, but still there were those who kept looking backward for their ideals and standards, and still there were those who had no ambition beyond an easy way of living. These two classes are the same as the great modern trends — the conservatives and the radicals. One group claims that God wants them to follow their fathers. They quote Scripture to justify every claim, and with their use of Bible quotations and exposition they can find plenty of Scripture to quote. On the other hand, there are those for whom the past means nothing and for whom the world of God is the country and not the past.尚有无原则的举步者。One world worship tradition until his soul dries up; the other has no standards of life and his soul fades out. Because both are on the road at the same time, controversy and contention are the result.

The illustration is that of the man who was condemned to the stake for heresy. He had a wonderful experience; there is no doubt of his conversion. But in his own mind the tree looms large, and is so related to his experience that he cannot think of another as having the same experience apart from the same surroundings. He represents the conservative and the reactionary. There is nothing to the tree that can possibly have anything to do with a spiritual experience, and in repudiating the tree he denies the experience, and says there is nothing to it at all. Thus it goes on and while the controversy rages both men are losing their souls.

Happily there is left something more and infinitely better than the alternative thus indicated. Besides tradition on one hand and the standards of the world on the other, there is one true standard by which all men's lives must be tested. There are "the gods which your fathers served that were beyond the river." And in the auto was not always considered of the man with the horse. Often he would begin blazing his horn as soon as he spied a team in the road ahead and kept it up until he had passed it. He did actually give the impression that he owned the road, when the fact was that those roads were built for horses.

Something of the same kind is taking place in religion today. We call the contending parties by different names. It is the same situation as that which faced Joshua. One group claims that God wants them to follow their fathers. They quote Scripture to justify every claim, and with their use of Bible quotations and exposition they can find plenty of Scripture to quote. On the other hand, there are those for whom the past means nothing and for whom the world of God is the country and not the past. One world worship tradition until his soul dries up; the other has no standards of life and his soul fades out. Because both are on the road at the same time, controversy and contention are the result.
to our brother his Christian experience, while we, out in the open spaces perhaps, breathe the breath of God and experience the same blessed Presence.

WHAT IS GENIUS?

Genius has been defined in varied terms. But the definition which comes nearest to actually fitting the facts is made: "Genius is the capacity for taking infinite pains." For usually upon his learning he finds that a man who is a genius has merely discovered how to keep himself constantly at work. Or, as someone has said, genius is simply "a sweating brow."

A deputation of learned sheikhs from Damascus once called upon the scholarly Doctor Van Dyck, of Syria. After praising him highly for his erudition, one of the sheikhs, not unkindly, said, "What gifts and talents must a man have to attain such learning as you have?"

The doctor replied, "The humblest may attain to it by industry." Van Dyck had spent seven years on his "Georgics," although it is made up of little more than 2,000 lines. In calculating an opposition of Mars, Kepler, the astronomer, filled ten folio pages with figures and repeated the work ten times. Of his work someone said, "The discoveries of Kepler were secrets extracted from nature by the most profound and laborious research." Thackeray said of Lord Macaulay, "He reads twenty books to write a sentence; he translates whole volumes to formulate a line of description." Jean Jacques Rousseau wrote, "My manuscripts, blotted, scratched, interlined and scarcely legible, attest the industry was more than half his genius; his industry completed his work."

The humblest may achieve it if they are willing to pay the price required—hard work. It was the recognition of this truth that was in the mind of Angela Morgan when she wrote:

"Work!...Thank God for the splendor of work! Thank God for a world where none may strike...Thank God for the splendor of work!"—Lion T. Jones, D. D., in The Presbyterian Advance.

POSITIONS WANTED

A young woman, a graduate from college in 1930, and a substitute teacher this year, would like a regular position in New York, New Jersey, or Rhode Island, to teach biology, hygiene, nature study, or mathematics, history, or library work in a high school.

A young woman graduating in June, 1931, would prefer a position in New York, or in or near a Seventh Day Baptist church community. Who can help them to a position among our people? Contacts may be established through the secretary of the Education Society, Alfred, N. Y.

DENOMINATIONAL "HOOKUP"

Under this caption may be found, from time to time, items gleaned from various sources.

Mrs. Allen B. West of Milton Junction, Wis., is one of the war mothers going to England this summer. She was born in Brookfield, at Five Corners, a daughter of Robert Williams Brown.

Brookfield Courier.

The press extends congratulations to Dr. Harrison M. Pierce of Riverside on his election as president of the State Federated Church Brotherhoods. Doctor Pierce has been prominent in the brotherhood movement not only in Riverside but in the state at large and the recognition accorded him is due to his fine character, his abilities and high ideals and will render excellent service in this important position. Riverside is honored in the selection of one of its leading laymen to hold this position of prominence and influence in the religious life of the state.—Milton College Review.

From the North Lap Loyalist we gather that large plans are laid for the reception of our missionaries, the Rev. Eugene Da vis' family. They are on their way from Riverside, Calif., to Milton, Wis., for a much needed rest.

"Ralph Sayre won third place for North Loup in the boys' high voice section at the district music contest at Grand Island last week. He was the only Loyalist in any branch. This year he was invited to the state contest in North Loup."—Rev. W. G. Sayre, Milton, Wis.

The latest number of Milton College Review contains a "Second Broadcast" by a Milton College quartet at Janesville, Wis. The students composing it are O. W. Babcock of North Loup, Neb., A. B. Rogers and C. B. Cates of North Loup, and K. A. Babcock, Milton. The quartet is a popular organization, furnishing programs and numbers in many places.

The Green and White from Salem College, June 25th

Fifty members of the Student Y. W. C. A. attended the first association conference ever held in northern West Virginia, at the home of Mrs. E. H. Tisdale in the Dolly Madison Tea Room in Clarksburg.

Campus young women's Christian associations of six schools were represented: West Virginia University, Fairmont State College, Glenville Normal, Salem College, West Virginia Wesleyan, Glinvelle Normal, and Broadluct College.

The morning session dealt with problems arising within the inter-collegiate associations. Programs, objectives, and purposes were discussed, while the afternoon session dealt with the selection and the training of leadership. The importance of selecting leaders who have the desired qualities to make the work possible was emphasized. A luncheon was served at one o'clock at the Dolly Madison Tea Room, West Pike Street.

Miss Gladys Taylor of New York City, a national student secretary who works with the Middle Atlantic States colleges, supervised the meetings.

The students attending from Salem were: Mary Bond, Harriet Gold, Dorothy Shira, Mary Frum, Ora Kemper, Kathryn Pavne, Norma Alley, Lorrelle Smith, Lenore Norman and Juanita Randolph.
MINUTES OF THE WOMAN'S BOARD

The Woman's Board met Sunday, April 12, 1931, at the home of Mrs. L. R. Polan, Salem, W. Va. Members present: Mrs. George B. Shaw, Miss Lotta Bond, Mrs. C. H. Trainer, Mrs. E. L. Davis, Mrs. Edward Davis, Mrs. Okey W. Davis, Mrs. L. R. Polan, and Mrs. Oris O. Stutler. Visitors: Mrs. A. T. Bottoms, wife of the pastor of the Beeza Church, Beeza, W. Va. and Mrs. E. H. Bottoms, wife of the pastor of the Middle Island Church, Middle Island, W. Va.

The meeting was called to order by the president. After the reading of Ephesians, the sixteenth chapter, the members of the board offered prayer.

The treasurer gave the following report which was adopted:

MRS. L. R. POLAN, Treasurer, In account with the Woman's Executive Board.

Receipts
Balance, March 8 .................................. $134.31
Lost Creek Church .................................. 24.10
H. F......................... 25.75
Onward Movement ................................ 1,375.75
Verona, N. Y. ........................................ 100.00
$182.17

Expenditures
Seventh Day Baptist Missionary Society...$100.00
Balance April 12 .................................. 82.17

$182.17

Correspondence was read from the secretary of the Missionary Board, Rev. W. L. Butler, Ashaway, R. I., and from the Finance Committee per H. C. Van Horn, Dunellen, N. J., asking the board to use its influence to stimulate the churches of the Southeastern Association in raising the Onward Movement budget.

The Conference program committee, Mrs. George B. Shaw, Mrs. G. H. Trainer, and Mrs. Okey W. Davis, gave a report of progress.

It was voted that Miss Lotta Bond prepare a statement for the Recorder concerning the contest which is being conducted by the Woman's Board.

Mrs. Shaw read excerpts from the Thommang's travels in Japan which were most interesting. These minutes were read and approved. Adjourned to meet with Mrs. Shaw the second Sunday in May.

MRS. GEORGE B. SHAW, President.
MRS. ORIS O. STUTLER, Secretary.

TRACT SOCIETY—TREASURER'S REPORT

For the quarter ending March 31, 1931

HERBERT T. STILLMAN, Treasurer.

In account with the American Sabbath tract society.

Dr.

To balance on hand,

(Gross Funds) .................................................. $746.99

Denominational Building Fund ................................ 2,472.73

Maintenance Fund ............................................. 1,426.78

Total .................................................................... 3,373.77

To cash received since as follows:

CONTRIBUTIONS

January—Onward Movement ............................ $ 431.39
February—Onward Movement ........................... 977.64
March—Onward Movement ................................ 2,158.68

Income from Inventories ................................ 1,977.71
February ......................................................... 38.39

Receipts from Publications:

"Sabbath Recorder" ............................................ 1,486.40
"Helping Hand" ............................................... 428.67

Outside publications ...................................... 415.50

Junior graded helps ....................................... 221.12

Intermediate graded helps ......................... 63.00

Calendars ....................................................... 249.03

Dirigibles ...................................................... 10.00

Contributions to Special Sabbath Promotion Work .................................. 122.01

Total .................................................................... 5,064.03

DENOMINATIONAL BUILDING FUND

January—Individuals ........................................... 242.00
February—Individuals ....................................... 121.32
March Fund ...................................................... 219.00

Income, interest and daily bank balances .......... 1,098.00

Loan from Peoria Fund ..................................... 800.00

Total .................................................................... 1,428.01

MAINTENANCE FUND

Rent from publishing house .................................. 375.00
Income, interest on daily bank balances ........ 375.19

Total .................................................................... $1,070.40

E. & O. E.

HERBERT T. STILLMAN, Treasurer.

Plainfield, N. J. ...........................................
April 1, 1931.

Total Indebtedness, General Fund, notes, $6,500.00.

Examined, compared with books and vouchers, and found correct.

IRVING A. HUNTING, FRANK A. LANGWORTHY, Auditors.

Sabbath Promotion Work:

Paid to Miss Ivie, "The Sabbath Observer" ................................ 150.00

MAINTENANCE FUND

Payed to Miss Lotta Bond, "The Sabbath Observer" ................................ 25.00

DEDICATED BUILDING FUND

April funds ....................................................... 55.82

Total .................................................................... 55.82

Total Dedicated Building Fund .......................... 1,250.12

Maintenance Fund ............................................. 55.82

Total .................................................................... 1,305.77

$10,704.00

SPECIAL SABBATH PROMOTION WORK

A. C. Bond—salary ............................................. 30.00

To photographer .............................................. 9.00

To traveling expenses ..................................... 10.00

To traveling expenses ..................................... 30.00

Total .................................................................... 690.00

Expenses of Publications:

"Sabbath Recorder" ........................................... 3,076.01

"Helping Hand" .............................................. 791.71

Total .................................................................... 3,867.72

SUMMARY:

Life Annuity payments .................................... 459.50

Interest on loans from Plainfield Trust Company ................................ 98.67

Corresponding Secretary .................................. 46.75

Salary .............................................................. 396.00

Telephone ...................................................... 5.65

Telegraph ....................................................... 1.10

Traveling expenses ........................................ 148.18

Traveling expenses ........................................ 10.00

Clerical assistance ......................................... 65.00

Clerical ........................................................... 12.50

President's expenses ........................................ 97.62

Clerical ........................................................... 24.00

Total .................................................................... 5,139.52

$7,575.10

SABBATH RECORD

March—Onward Movement ............................ $750.00

Paying interior of building ................................ 19.23

Case rail ......................................................... 25.00

Bronze signs and numerals ...................... 204.00

Repairs and plumbing ................................ 84.34

Payment account principle loan. .................. 84.34

Bronze signs and numerals ...................... 84.34

Painting skylight ........................................... 29.85

Blowing boilers ............................................. 56.00

Paints and repairs ........................................ 6.30

Printing, stationery, postage ................. 259.60

"De Boodschapper" ........................................ 150.00

Yard .............................................................. 150.00

Rental .............................................................. 14.87

Bronze signs and numerals ...................... 133.90

Contract ........................................................ 459.50

Total .................................................................... 1,486.40

Interest on loans from Plainfield Trust Company ................................ 1,500.00

Total .................................................................... 2,986.40

PAYMENT ACCOUNT

Telephone ...................................................... 5.25

Clerical ........................................................... 24.00

Total .................................................................... 1,319.52

$7,575.10

E. & O. E.

HERBERT T. STILLMAN, Treasurer.

Plainfield, N. J. ...........................................
April 1, 1931.

Total Indebtedness, General Fund, notes, $6,500.00.

Examined, compared with books and vouchers, and found correct.

IRVING A. HUNTING, FRANK A. LANGWORTHY, Auditors.

There is no room in the universe for the least contempt or pride; but only for a gentle and a reverent heart.—James Martineau.
THE SABBATH RECORDER

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

WHAT JESUS TEACHES ABOUT WORK
(Christian Endeavor Topic for May 2)

Recently I saw a cartoon in a magazine which I think is very suggestive. It is a picture of a young man, perhaps sixteen years of age, sitting in an office, talking to a man who sits at a desk. He is apparently applying for a position with some company, of which the man is president. Underneath the picture are these words: "Your dollars a week and a chance to be president." This picture suggested a lesson to me. Four dollars a week are very small wages, yet this young man is ambitious and progressive and is willing to start with such wages he will be gradually promoted as his ability develops, and some day he will be president of the company. In proper words, if he is faithful in little things, he will attain a high position in the end, and thus will be rewarded for his faithfulness.

Jesus teaches that "He who is faithful in little is faithful also in much." Our work may seem small and insignificant, and we may feel that we are accomplishing nothing. But if we do our work, however small it may be, Jesus will reward us, and we shall receive a great blessing.

Strive to do your level best. If you can do better, you should be ashamed to do as you are doing.

THE TWO GENERATIONS—UNDERSTANDING EACH OTHER

Christian Endeavor Topic for Sabbath Day, May 9, 1931

DAILY READINGS
Sunday—Youth's foolishness (2 Chron. 10: 1-14)
Monday—A modern youth (2 Sam. 15: 1-6)
Tuesday—An understanding old man (Luke 15: 11-24)
Wednesday—Advice to the old (Tit. 2: 1-5)
Thursday—Advice to the young (Tit. 2: 6-15)
Friday—The rule of mutual forbearance (Col. 3: 12-14)

Sabbath Day—Topic: The two generations—understanding each other (Eph. 6: 1-4)

[In such a topic as this, it would seem wise to secure the viewpoint of members of both the older and the younger generations. Try to do this in your meeting. We have attempted that on the topic. Miss Methrell is a high school teacher of a number of years' experience in dealing with young people and their problems; Miss Hodge is a third-year Endeavor worker having understanding. Both are active endeavors.—C. A. B.]

CONZA MATHRELL

In our Scripture lesson, we first find the duty of the children toward the parents and the reward that obedience and honor of parents will bring them.

The last part pictures the parents' responsibility to the children. Both have a part in the work.

As we think of the two generations, we must look at both sides. Neither the younger nor the older generation should expect or even wish the other to conform completely to its ideas and views. There needs to be an understanding on the part of the older generation that times are rapidly changing in every department of life. The young often think of the two generations, we must look at both sides. Neither the younger nor the older generation should expect or even wish the other to conform completely to its ideas and views. There needs to be an understanding on the part of the older generation that times are rapidly changing in every department of life. The young often think of the older person "knocking" at the younger ones so much. They would be glad to see the young people reach out into the untried future. The fathers and mothers would feel they must train the child up in the admonition and fear of the Lord; then when he is old he will not depart therefrom.

Many times parents and others see no reason in the things the interest the young person; it is through ignorance and new to the generation just passing. These new ideas and interests seem too daring to be safe. Older persons should try to find out the motives of the other person before any criticism is made. They may be wholesome and good. Of course, the parent should not mind the child, as we sometimes see to be true. The child thinks he should be the "boss," that mother and father should always be ready to supply all needs at all times; but they cannot do so and it would not be best for the child eventually for all the good there is in him. How tired the older folks get when they labor all day long. Then it is that the young people should shine, because of loyalty and love for the parents.

It is easier for the younger generation to get the viewpoint of the older than to turn it around, though young people sometimes feel they are too smart to listen to their elders. But how their lives would be enriched they could understand and make a part of their experience that of the older ones in the preparation for life. This can come about if the older person has a young understanding and obedience with an interchange of experiences and discussion of the interests of each group. This will help each to appreciate the other as he or she should.

Harrisville, W. Va.

VELMA IRENE HODGE

What are the main differences of the two generations?

"In every generation there are two generations, a younger and an older, and they are also younget." This difference is due chiefly to the difference in environment. The world is changing and changing rapidly. The young person of today has entirely different problems to face than the young person of even a few years ago. The younger person views life from a different angle than the older person, and yet the heart of youth is just as sound.

Why should young people seek to adjust themselves to the older folks rather than the opposite?

Young people can understand their elders better than the older folks can understand youth. Since the younger mind is pliable, and can be put in another's plane. After one lives a certain way most of his life, he becomes a mere bundle of habits, and it is difficult for him to change. Therefore it is difficult for an older person to change his views on a problem enough to understand the views youth has taken.

What can young people do to bring about a better understanding?

Young people can place themselves in the place of older people, more easily than the opposite, it is up to them to bring about a better understanding. They can do this by helping older folks understand problems that confront them, and by taking their ideas and opinions with advice if it is advisable. If, however, they cannot agree, the younger person should try, in a friendly way, to persuade his older friend that he should do what his own conscience directs. It is hard to convince his friend that life is constantly changing, and everyone has a different view. Young people must use effort and love if they are to bring about an understanding.

Pullman, W. Va.

CHRISTIAN ENDEAVOR NEWS NOTES

DODGE CENTER, MINN. — The Christian Endeavor society was reorganized December 7, 1929, with the following officers: president, Harry Bird; vice-president, Glenn Soe-well; secretary, Leoma Bond; treasurer, Dorotha Payne. Thirty-four members joined at the time, and have shown interest in the work of the society. There has been a good attendance; on comparison Sab-baths the members have responded with a Bible verse at the call of their name. Meetings have been held throughout the whole year.

Several no-pay socials were held during the year, which afforded wholesome entertainment for all present. In February we held a special social at the home of Arthur Payne, and we have one planned for the last week in March.

We sent a barrel of RECORDERs to Mr. Jeffrey of Racine, Wis., in response to his request in the RECORDER.

The chairman of the music committee found what a piano could be bought cheaply, and the society secured it for our use. A musical program was given in honor of the piano.

We sang songs for shut-ins before Christmas.

The society pledged ten dollars for the pastor's salary.

There were twelve children in the Junior Christian Endeavor at present. It is divided into two classes: Dorotha Payne has the smaller class; Dorotha has the four older ones. Dorotha has had the children take turns in leading the music. She reads stories to her class and has them say recognition sentences and sometimes color pictures to bring out the lesson. In the older class, the children have a chance to learn leadership. Their teacher takes the Junior topics and the Christian Endeavor topics, and they take turns leading. Sometimes we have blackboard illustrations of the topic, or Bible reference contests.
Mrs. Scannell had a Christmas party for the juniors, and all of the children in the church were invited. The Sabbath before, they had drawn names for giving presents. The children seemed to have a good time playing games and receiving their presents from the tree.

**Leona Bond.**
*Corresponding Secretary.*

**Gentry, Ark.**—We were having fine meetings regularly, and Christian Endeavor socials nearly every other week. On account of bad weather we had no meetings, or poorly attended ones for a few weeks, but we had another interesting meeting last Sabbath. It was an Easter lesson. We learned many interesting and helpful things. One was that, even as the cruel people crucified Christ a long time ago in their sins, we, today, crucify him again each time we do wrong. So we decided to try harder not to crucify him.

**Lucille Severance.**
*Corresponding Secretary.*

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**INTERMEDIATE CORNER**

**Rev. John Fitz Randolph**
*Junior Christian Endeavor Superintendent,*
Milton Junction, Wis.

**DAILY READINGS**

Sunday—A faithful daughter (Ruth 1: 1-18.)
Monday—A witness in the home (Mark 5: 18-20)
Tuesday—Supporting the home (1 Tim. 5: 3, 4, 8)
Wednesday — Ways of starting a home (Gen. 1: 24: 40, 51, 62-67)
Thursday—Parents as teachers (Deut. 6: 7)
Friday—Wisdom or folly (Prov. 10: 17)
Saturday—Parents as teachers (Deut. 6: 7) (Prov. 10: 17)

**TOPIC FOR SABBATH DAY, May 9, 1931**

**SEED THOUGHTS**

No one who dozes chores for any reason is making good. Do not let the willing horse haul all the load.

The trouble-maker or quarrelsome person is not doing good work. The singer who is off the key spoils the melody. Do your part in keeping the home in tune.

We make good in the home if we make the home a place of happiness. The home that is discordant with word spats is not successful. Somebody is failing. See what you can do to ameliorate conditions.

There are some who lean back on father and let him carry the whole burden, while they amuse themselves. That is not making good.

Young people should do what they can to lighten the financial burden of the home.

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**The Intermediate Companion.**

**Mother Remembered**

"The Son of God remembered As he hung upon the cross One who had lived that her life for him, Nor counted gain or loss. To the beloved disciple He turned with trusting word; 'E'en to the last his mother Was cared for by our Lord. He still is our example, We 'er shall seek another, From birth to death our loyalty We ever give to mother." —Anon.

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**Junior Jottings**

**Elizabeth K. Austin**
*Junior Christian Endeavor Superintendent*

An appropriate plan to use in your Junior meeting on Mother's day, or it may be sung to the tune of "America." The juniors might make attractive booklets writing the words of this poem in it to take home to their mothers on Mother's day, with an appropriate flower or small bouquet.

My mother, 'tis of thee
This day shall hallowed be
In prayer and song;
Accept our love today,
Our closest gem we pay—
Oh, may we never stray
In paths of wrong.
Accept these flowers today,
And may their language say,
O mother mine,
We love the best of all,
Thy prayers we now recall,
Thy faith was never small,
Thy love divine.
No sacrifice so great
That thou wouldst hesitate
To make for me.
And now these flowers we bring,
To make for me.
Their fragrance round thee cling,
For love lightens burdens all the way.
Our love for thee.

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**Every duty, however unwelcome, is a seed of light. To evade it or neglect it, is to miss a blessing; to do it is to have the rough seed burst into beauty in the heart of the doer.—J. R. Miller.**

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**Our Parents**

**Luke 2: 48-51**

Junior Christian Endeavor Topic for Sabbath Day, May 9, 1931

**Elizabeth K. Austin**
*Junior Christian Endeavor Superintendent*

Joy

A happy home is filled with joy;
Always meet cheerfully the things that annoy.
Smiles

A happy home is full of smiles;
Just laugh at trouble and daily trials.
Unselfish

A happy home is where we try
To be unselfish and ourselves deny.
Work

A happy home makes work all play,
For love lightens burdens all the way.
Sunshine

A happy home is where we live
Sweet, beautiful lives that sunshine give.
Parents

A happy home for parents dear;
Let us all try and fill their lives with cheer.
Christians

A happy home we can all surely make,
If we live our lives for Christ's dear sake.

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**Topics for Talks**

Miriam and Her Mother
Isaac and His Father
Joseph and His Family
Samuel and His Mother
David and Goliath
Jesus' Life in His Home

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**OUR LETTER EXCHANGE**

**Dear Mrs. Greene:**

Well, I am writing to you again. I have been so busy with my school work that I couldn't find time to write you until today.

Our school will not be out until May 19.

One day last week we thought our school building was on fire. The chimney, inside, was burning out and one of the rooms was just filled with smoke. The principal went around to all the rooms and told the children to pass out. Someone yelled, "Fire," and nearly every one started running out. One girl who had already had her arm broken once got it broken again in the rush to get outside.

I have a friend in Colorado. We are going to press flowers and send to each other this summer. I already have a few pressed. They are wild violets, foxglove, trillium and their heads and fall over one another. Some of the juniors, and all of the seniors, and trillium here, but I don't know whether you have any. I have a few already have a few and I want you to know that I thoroughly appreciated it.

Fires are certainly very exciting and dangerous, too, especially when people lose their heads and fall over one another. Sometimes funny things happen, too. I remember, when I was living in Chicago that a house directly across the street from my home caught on fire. It was soon put out, but during the excitement, I saw a woman come running down the steps of the burning house, clothed principally in a red petticoat, and carrying in one hand an empty bird cage and in the other an old shoe. About the same time someone threw a large mirror out of the window, which of course broke it into many small pieces. My father used to say that there was nothing that showed up a person's disposition so well as a fire. I fly the way, I don't believe you were one of the girls that ran.

It is interesting work to press flowers, I have often done it. We have wild violets and trillium here, but I do not think we...
Dear Mrs. Greene:

I am six years old. I will be seven next November. I have one brother and two sisters. Madelyn, who is eight years old, has been very sick with septic sore throat, and before she got out of bed she was taken with chicken pox. My baby sister Betty was the first to have chicken pox, and we all have had it. We are in hopes of getting her a little. It is fun to see brother, who is my age, has chicken pox and are able to touch little brother, who is two years old, to the congregation, nor of me his prisoner: but according to his own purpose, and according to the Lord's will, and to our needs, and to the will of our God and Savior, of whom I was chosen, there may be need of a little patience for my肉t to bear, and to be strengthened for the time to come, that I may be able to preach the gospel when I go to Rome. When Paul wrote his letter to the Colossians, he was in prison, but he had a vision where he saw the Roman Emperor standing in the temple of his ancestors and saying, "I have built this temple for you."

Don't fool yourself! Don't you know the Lord will do in the world? Don't you know that the Lord will take care of his people? Don't you know that the Lord will protect his people? Don't you know that the Lord will watch over his people?

Your true friend,
Mizpah S. Greene.
in one of our smaller groups at Lausanne we had some very lively discussions relating to the creeds of the church. These discussions were continued and sometimes digressing. I remember we left the church one day following one such lively discussion Dr. Peter Ainslie of Baltimore said to me with considerable earnestness: "Do you think we have to guard our freedom?" Now, the chief advocate of the view opposed by Doctor Ainslie himself was Bishop Gore of Oxford. But while in the main I supported Doctor Ainslie, I thoroughly agreed with one statement made by the bishop in reply to something that Doctor Ainslie had said. Bishop Gore declared that he could not accept any creed which did not include the statement, "I believe in God the Father, maker of heaven and earth." To me that is a cardinal declaration in the creed of every Christian.

What I am getting at is that the coming of Jesus was an event in the long history of the human race in its apprehension of divine truth and in its religious development. It is a cardinal declaration in the creed of every Christian. I think that the great thing in this world is to get the coming of Christ long ago into the margin of the American revised version because it is more vivid. Given us in Christ is the message of the saving grace which, in the salvation of men ages before Jesus, was the great Apostle Paul. According to our text, taken from his letter to Timothy, it is God who says and calls us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus long ago."

I have used the reading in the resurrection, at a given time throughout the Christian world. But it is so vivid and so great a salvation of souls that we must sail, and not drift or lie at anchor.

O. W. Holmes.
There is one outstanding fact in history. I t stands central in the holy trinity of our faith. (Colossians 1: 14.)

Redemption was Christ’s mission—“that we might receive the adoption of sons” (Galatians 4: 4, 5). And yet countless thousands of people refuse to accept the mediation of the cross for their salvation. Why do we try to get the mind of Christ in this matter? The Scripture teaching this is so abundant that the mere reference to it would fill the space allotted to this page. The one outstanding fact running through the entire gospel, that is, the tremendous claim Christ made for himself, and the one absorbing element is the necessity of the cross.

Was the cross merely a premature tragedy? A noble martyrdom for truth? An event in which he was the sport of destiny? Or was it the divine event toward which his entire ministry moved? The passion behind his entire life was the craving to give himself a ransom for us. The death of Christ means the cancellation of no redeemable value, unless we see that it was the passion of the mind and heart of Christ. The only explanation that is a rational one does not arise from religious critics but from Christ himself. He said, “The Son of man came not to give his life a ransom for many” (Matthew 20: 28).

Is it not time that we who have looked upon the cross, who adore him who hung there, and who are assured by the Word of God that he is Christ, the Son of the Living God—Is it not time for us to challenge that spurious charity that recognizes all religions and makes allowance for Christianity that has no room for the cross, and denies the existence of sin and the necessity for the atonement? Is it not time for breathing Christians to bring again to the center of devotion the redemptive value of the cross of Christ?

The cross is the true ground for our forgiveness. It makes possible the removal of both the guilt of sin and the love of sinning from those who exercise personal faith in Christ. If there is any other way of salvation, God has not revealed it. The only way about which we know anything is God’s way, and not ours. It is the extravagant claim Christ made for himself. He said, “I, if I be lifted up from the earth, will draw all men unto me” (John 12: 32).

The cross for the Christian is the most stupendous fact in history. It stands central in the holy trinity of our faith. “The blood of Jesus Christ his Son cleanseth us from all sin” (1 John 1: 7). Yet countless thousands of people refuse to accept the mediation of the cross for their salvation. Why do we try to get the mind of Christ in this matter? The Scripture teaching this is so abundant that the mere reference to it would fill the space allotted to this page. The one outstanding fact running through the entire gospel, that is, the tremendous claim Christ made for himself, and the one absorbing element is the necessity of the cross.

Was the cross merely a premature tragedy? A noble martyrdom for truth? An event in which he was the sport of destiny? Or was it the divine event toward which his entire ministry moved? The passion behind his entire life was the craving to give himself a ransom for us. The death of Christ means the cancellation of no redeemable value, unless we see that it was the passion of the mind and heart of Christ. The only explanation that is a rational one does not arise from religious critics but from Christ himself. He said, “The Son of man came not to give his life a ransom for many” (Matthew 20: 28).

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\[\text{THE CROSS OF CHRIST} \]

“God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life” (John 3: 16).

When the fulness of time was come, God sent forth his Son, of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons” (Galatians 4: 4, 5).

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THE SABBATH RECORDER

planting trees along the shores, and urges every community in the state to establish some parks. Similar movements are being started in South Dakota and other plain states. The Delaware Forestry Department is starting a program of public forests by rebuilding the old neglected ponds and establishing groves about them. Some of the New England states have started very ambitious programs of town forests. These forests are to be handled so as to produce lumber and other wood products, but will serve the other forest purposes of watershed protection, soil erosion prevention, game, bird and wild flower protection, but ever the greater purpose of human recreation.

Forests allow greater freedom of movement and so are preferable to the parks with their restrictions. In some states extensive planting of trees, shrubs, and flowers are under way along the highways, and even roadside parks are being established. Florida and Virginia have conservation commissioners on their state highways; Florida is experimenting with tree trimming along the roads done by power, and telephone companies must be under the direction of forest wardens. Delaware has the last state to definitely start with state-wide tree planting programs.

Other states have roadside parks where camping and picnicking are permitted. Chicago has its Cook County Forest of some 34,000 acres where millions of people camp and picnic each Sunday and during the week. Denver has its mountain parks enjoyed by hundreds of thousands, and Los Angeles sends more than 3,000,000 to the Angeles National Forest, lying 7,000 feet above sea level.

There is something to be done in each state, county, and community to beautify the roadside, the school, church, and home surroundings. Countries that lose their sense of beauty fall into decay. So too with the individuals we live longer and enjoy that life better if we spend more time in the open. Then let us spend more time in the woods and parks where we will want to enjoy the outdoors. Each person can at least plant a tree or the nut of black walnut, hickory, or the acorn of an oak. If such programs are carried out with a less inclination to spend the idle time in practices detrimental to the human good and give more opportunity to do those things that build physically and mentally will make life very much more enjoyable and worth while. What can you do in your community to help carry out such a program? Can you plant trees in your school or church or county, city or state, that will make a delightful wood, or can you start a tree-planting program along some road or about a church or school? The possibilities are large and the need is great.

THE CONSTITUTION AND WORLD PEACE

MILTON VAN HORN

(A senior oration given in Bound Brook High School, No. 5, May 1918)

The Constitution was first written to aid in establishing peaceful relationships among all men. It was established to form a perfect Union, establish justice, insure a common defense and general welfare, and secure the blessings of liberty to ourselves and our posterity. Defense against the wrong kind of patriotism is more important than defense for war. Defense against the wrong kind of patriotism is more important than defense for war.

The Constitution is the hero in uniform, the warrior and substitute for the common defense. But it has another duty to perform. It must inspire us to a battle against war.

We are on the threshold of a new era; and we can, if we will, help to make this era transcend anything the Church of Christ has ever known before. We are not entering the open doors; we are not seizing the opportunities of the hour. We seem hesitant and, indeed, many are calling us sentimentalists.

If we are to teach our youth to put away the inherited spirit of war, we must change the emphasis in our schools as the State of the Union would do. The Constitution stands and will stand as our shield and guide. The Constitution means nothing unless we stand by it. It is what we make it. Attention! Forward to World Peace!
which to do, we must do now. We will do our part in some of our fields within the next twenty-five years, or we will not do it all.

MARRIAGES

PULVER-AUSTIN.—At the Paravicino Seventh Day Baptist Church, Wilton, R. I., April 11, 1931, Dewitt W. Pulver, of Deerfield, N. Y., was united in marriage to Sally Elizabeth Austin, of Westerly, R. I. Rev. Clayton A. Burdick performed the ceremony, by Rev. Harold R. Crandall.

WALTERS-WALKER.—At the home of the officiating minister, Rev. Henry N. Jordan, in Battle Creek, Mich., on April 8, 1931, Mr. Fred- erick W. Walters of Battle Creek, Mich., and Eleanor A. Walters of Battle Creek were united in marriage. The address of the young people will be Albion, Wis.

DEATHS

Foster.—James Wallace, infant son of Mr. and Mrs. Fielon Foster, was born in Little Genesee, N. Y., March 18, 1931, and died March 19. Prayer was made at the home by Rev. J. C. Bal, and E. St., and the little body laid to rest in Wells Cemetery.

Iron.—Francesa Langworthy Irons was the daughter of Nathaniel and Lucy Ann (Dye) Langworthy, whose ancestry was among the first settlers of Brookfield. Born March 18, 1867, she died at Green Lawn Sanitarium on the 20th of March of this year. The funeral was held at the home March 21, and interment was made in Evergreen Cemetery.

Lawton.—Clayborne Lawton, son of Charles Williams Lowell Lawton and Elizabeth Austin of Westerly, R. I. Rev. Clay- borne Lawton of the Pawcatuck Seventh Day Baptist Church, Westerly, R. I., was held from the Pawcatuck Seventh Day Baptist Church. In 1886, she was united in marriage to Rev. T. H. Wise, who survives her. There are no children.

Early in life she became a Christian and joined the Missionary Baptist Church. In 1886, she was united in marriage to Rev. T. H. Wise, who joined the Seventh Day Baptist Church. Since 1912 the Wise family was a part of the Salem Church, where they have never been. The present pastor of the Salem Church knew these good people by correspondence only.

They were very loyal in every way. Mrs. Wise seems to have been very active in all Christian work near her home. It would be difficult to speak too highly of her than does the local paper at her home town. Rev. William D. Burdick, who has been entertained in their home at many times, speaks of Brother and Sister Wise as ideal home leaders. He and all Seventh Day Baptist interests, and yet commanded the respect of all and worked for all.

They were splendid people and had a good in- fluence in the neighborhood.

Eva McLearn, lives at Walworth, Wis., in the seventy-third year of her age. Betty Elizabeth James was the daughter of John and Elizabeth James, and was born November 27, 1958, at Shepshedville, Ky., and has lived her entire life in this community. In 1800 she was married to T. H. Wise, who survives her. There are no children.

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INDISPENSABLE

To Seventh Day Baptist Churches and the Cause of Sabbath Promotion

The Sabbath Recorder

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THE SABBATH RECORDER

THEODORE L. GARDINER, D. D., Editor-in-Chief

REV. HERBERT C. VAN HORN, Acting Editor

L. H. NORTH, Business Manager

Entered as second-class matter at Plainfield, N. J., under the Act of March 3, 1879. Terms of Subscription: Per Year $2.30 Six Months $1.25 Per Month 25c. Per Copy 5c. Papers to foreign countries, including Canada, will be charged 50 cents additional, on account of postage.

All communications, whether on business or for publication, should be addressed to The Sabbath Recorder, Plainfield, N. J.

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For Sale, Help Wanted, and advertisements of a like nature, will be run in this column at one cent per word for first insertion and one-half cent per word for each additional insertion. Cash must accompany each advertisement.

WATcHMAKER wants job where he can keep seven days Sabbath. Married. Best of references. L. M. Neison, 227 Golds Place, Detroit, Mich.

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THE SEVENTH DAY BAPTIST CHURCH holds regular Sabbath services in Hall 601, Capital Building (for-merly Masonic Temple), corner of 5th and Randolph Streets, at 11 a.m., preaching at 11 a.m., prayer meeting at 10 a.m., school at 2 p.m., church service at 6:30 p.m., junior endeavor meeting at 4:30 p.m., church service at 3 p.m., Christian Endeavor meeting at 4:30 p.m. Rev. Ralph H. Cook, Pastor.

The Daytona Beach, Florida, Sabbath keepers meet during the summer at some public meeting place and in the summer at the general home. A cordial welcome is extended to all. Further information to Rev. L. S. Matley, 314 S. Main Street, Daytona Beach, Florida.

The Denver, Colo., Seventh Day Baptist Church holds regular services at Eleventh and Kalama Streets as follows: Sabbath school at 2 p.m., church service at 3 p.m., Christian Endeavor meeting at 4:30 p.m. Rev. Ralph H. Cook, Pastor.

The Seventh Day Baptist Church of Los Angeles, Calif., holds regular Sabbath services in Hall 601, Capital Building (formerly Masonic Temple), corner of 5th and Randolph Streets, at 11 a.m., preaching at 11 a.m., prayer meeting at 10 a.m., school at 2 p.m., church service at 6:30 p.m., junior endeavor meeting at 4:30 p.m., church service at 3 p.m., Christian Endeavor meeting at 4:30 p.m. Rev. Ralph H. Cook, Pastor.

The Milwaukee Seventh Day Baptist Church meets every Sabbath and every Wednesday evening. The parsonage is on North Avenue, telephone 1194. Phone Miss Evelyn Schol, Secretary.

The Minneapolis Seventh Day Baptist Sabbath school meets every Sabbath, all services. Visitors in the Twin Cities and Robinsdale are cordially invited to meet with us.

The Detroit Seventh Day Baptist Church meets every Sabbath at 10 a.m. on Wood Avenue, one-half block west of Van Dyke, in the village of Center Line. Elder Gerald A. Booth, Pastor.

The Seventh Day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath, at its new home of worship on the corner of Washington Avenue and Mathews Street, meeting each Friday evening at 10 a.m., preaching at 11 a.m., prayer meeting each Friday evening at 7:30 p.m., church service at 3 p.m., Christian Endeavor meeting at 4:30 p.m. Rev. Ralph H. Cook, Pastor.

The Dayton, Ohio, Seventh Day Baptist Church holds regular services at Eleventh and Kalama Streets as follows: Sabbath school at 2 p.m., church service at 3 p.m., Christian Endeavor meeting at 4:30 p.m. Rev. Ralph H. Cook, Pastor.

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