RECEIPTS
For the Several Items
OF THE
Onward Movement Budget
TO
JUNE 8, 1931

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount of Budget</th>
<th>Amount Raised</th>
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<td>2,703.06</td>
<td>1,786.94</td>
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Totals $58,100.00 $24,879.01 $33,220.99

Some of the items have received various amounts specially designated to them. These special gifts, to the amount of $3,303.80, are included in the amounts raised.

Amount received the past week $1,280.63

A PRAYER FOR FAMILY LOVE

Father,
Grant unto us true family love,
That we may belong more entirely to those whom thou hast given us,
Understanding each other, day by day, more instinctively,
Forbearing each other, day by day, more patiently,
Growing, day by day, more closely into oneness with each other.

Make us perfect in love for these our dear ones,
As knowing that without them we can never be made perfect in thee.

—From A Book of Prayers for Use in an Indian College,
A MEETING OF THE RELIGIOUS PRESS

There has always been a need of clear and high thinking on the part of the religious press. Never before was there a greater need for such thinking than the present. Perhaps there was never a deeper longing on the part of religious readers that the press should clarify the air, if possible, and afford the Church a larger vision and a broader horizon.

From a passageline Long's Peak, recently, was afforded a grand view of the open prairie country, eastward—a view of land meeting sky in a far distant purple haze. A few hours before the great mountain system had been seen from these plains. Both views are essential for a fair comprehension of the whole. The religious press must view its work and its responsibility as a whole. It must meet the needs of many classes of readers. It must recognize the needs of its constituency and at the same time keep in mind the high ideals of its calling. There are broad prairies of human experience and the leveling effects of daily contacts. Right perspective must he given and the needs of the religious press should clarify the air, if possible. The religious press must be glad to administrate and vie with the best of the religious paper is ahead, and that such a periodical is needed now as never before, for "promoting religious work and meeting current forms of infidelity." It was a lively, though serious meeting. One editor reported having asked a reader if he read the joke column. "Oh, yes," was the reply, "I read your editorials very carefully. Any other suggested if an editor had something that ought to be published but which he might wish to hide, "just put it in with the editorials."

Doctor Rawlins of the Missionary Voice urged the need of the editor's "thinking himself through the fog." The subject was fresh, but how can the editor please all? "What kind of an editorial will please everybody?" The answer was, "There is no such animal. The writer regretted he could not communicate with the author of the letterting the editor. Mr. Hoover, however, did not seem to miss anyone. His appreciation, it is reported, was very satisfactory, and the callers were sent away, as it seems all callers are, with a comfortable feeling. Is this not a high mark, after all, of real Christianity?"
told. Perhaps the congregation was furnished in relays. Or perhaps the business of the day may have been commercialized and the rest of the chicken served with ice cream and cake. The theme may have been ably discussed. Certainly the presentation of 88,794 words affords opportunity for ample treatment.

It is customary to criticize sermon effort or speak lightly of it, if you point to the query—why should the pulpit give way to the modern craze of endurance tests. "The efforts," they create interest in a certain tooth paste. Publicity means much. Talk and think and pray concerning the raising of the budget. Give for the budget. You will notice the earnest attempt to help reported from the Second Alfred Church. Doubtless other churches are making similar efforts. Enlist every child from kindergarten age to our oldest member. If every such one will put his effort to this task—effort represented by nickels and dimes, silver and paper money—the budget will be raised. But it will very well be done some day.

Who will give a second tithe for this purpose? Who will give a June day's income, or May's, or for such a purpose? Let this be over and above anything already pledged, planned, or paid. It means far more than a budget raised, or even a debt paid. Visualize again the loss to his kingdom if we fail to do our part. Many are already sacrificing. The writer knows of no one who has not that he will take the ones to make this truly seriously to heart, while others will easily pass it over. Eighty days remain to make good before the Conference year suffers because of man's indifference, ingratitude, and unfaithfulness. "Is it nothing to you?"

FINANCIAL STATEMENT

By REV. HAROLD B. CRANDALL

RECEIPTS FOR THE SEVERAL ITEMS OF THE ONWARD MOVEMENT BUDGET TO JUNE 15, 1931

<table>
<thead>
<tr>
<th>Item</th>
<th>Met</th>
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<tbody>
<tr>
<td>Missionary Society</td>
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<td>Sabbath School Aid</td>
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<td>Women's Board</td>
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<td>Education Society</td>
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<td>Historical Society</td>
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<tr>
<td>General Conference</td>
<td>$4,490.00</td>
<td>$4,490.00</td>
</tr>
</tbody>
</table>

Total: $58,100.00

Some of the given amounts specially designated to them. These special gifts and $3,348.00, are included in the amounts raised.

Amount received the past week $243.28.

THE ASSOCIATION

Again the time for the annual meetings of the associations has come and the friends of the Eastern group have been continuously in session. The forty-ninth session of the Eastern Association was called to order by its moderator, Pastor Herbert L. Cottrell, at Marlboro, N. J., Thursday evening. The main business of the evening was announced by the fact that Rev. Eli F. Loofbord, pastor of the near, sister church of Shiloh, would conduct the devotional services for the evening.

Others came a little late. Representatives from all but two churches of the association were present at this initial meeting. Rev. E. H. Bottoms, delegate from the Southeastern, and Rev. Paul S. Burdick from the Central were also present.

While distance may not so vast as in the Northwest, even here cars from northern New York and from New England did not attempt to drive in one day. Residents of north Jersey and in the Valley, however, are already sacrificing. The writer knows of no one who has not that he will take the ones to make this truly seriously to heart, while others will easily pass it over. It is time to leave the shade of the tower, go in the strength of God. It is time to stop thinking and pray concerning the association.

It should be of our obligation to bring to this gathering of Sabbath-keeping Christians greetings from the oldest of all our churches, the Piscataway Church at New Market, Piscataway, Berlin, New Jersey, and Plainfield, Shiloh, and Piscataway (New Market), N. J. From these several points the response was written by Frank Kellogg and read by the pastor.

It follows:

FROM PISCATAWAY CHURCH

BY FRANK KELLOGG

I feel it no sin or shame as one of this gathering of Sabbath-keeping Christians to greet the oldest of all our churches, the Piscataway Church at New Market, of which I am a member.

We are gathered here in the interests of the biggest and most important business on earth—the King's business—and if we are to carry on successfully there must be a true spirit of brotherhood and comradeship, a kindliness one toward another, which makes it possible to work together in harmony.

The welcome which your pastor has just extended is given, not only his own feelings, but those of each member of this church also, creates, just that sentiment, that "at home feeling" and those words of welcome, "Glad to see you," ring with sincerity.

THE SABBATH RECORDER
So in the words of Paul I wish to extend greetings to the saints and faithful brethren and new members in Christ which is in Marlahorn and I feel sure that at the conclusion of these words we shall thank our God for every remembrance of you.

There are a number of reasons why it is possible for groups of people to come together, and not the least and possibly the most important is that whether we often make new friends and discover relations in the love of Christ—relations for almost always when I meet a stranger who is a Seventh Day Baptist, I find him to be some workman of the Lord, whether he be an uncle or an aunt, or possibly a great grandfather or a greater grandmother; and they remember hearing Daniel Webster mention our name.

The social side of life which is typical of the earthly life of our Master, is a great power for good. It leaves pleasant memories along the pathway of life as we go about our Father's business. The very warmth of your welcome coming from the fires of Christian love and friendship thrills and inspires us and sends us on our way with a heart of love, as if we were for the first time coming into the house of Christ. It gives us a greater hope and a vision of that greater welcome we shall receive at the final home-coming when Christ, himself, shall be in our midst.

There is nothing like a royal welcome to create friendship; friendship creates love; love draws us together and makes it possible to work together in unity, which is one of the paramount desires of this gathering.

The church has fast the profession of our faith without wavering; (for be ashamed of that, and this,) and let us consider one another to provoke unto love and to good works, not forsaking the assembling of ourselves together, as the manner be; for our earthly family is; but exhorting one another: and so much the more as ye see the day approaching.

Galatians 6: 9, 10 ~"And let us not be weary in doing good: for in due season we shall reap, if we faint not." God is ready to help to whom He wills. Help us, and may the confluence of our efforts not be in vain. Amen.

Psalm 133: ~"Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: even the dignity of his garments; As the dew of Hermon and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life forevermore."

THE QUIET HOUR

The first session was closed with a short Quiet Hour service by Rev. Herbert C. Van Horn of New Market. Following a season of silent prayer, he spoke on the enlarging effect in individual, church, and denominational life, and the experiential sense of the great reality of Christ's personality. His great affirmations lead us back to the sense of God's reality and presence. We need to learn to "be" even more than just "to have." In his affirmation, "I am the Alpha and the Omega," Jesus says to us to God. Doctor Poling's classic reply to his son's searching question—"Dad, what is the greatest desire of your heart?" not known yet but, John, what I do know has changed my life," expresses a truth we all need to learn. The world is waiting to know, so much as with our creed or our philosophy or theology. It wants to know what we have let God do us in changing our lives. Yes, a changed life is essential.

A SERMON

A most thoughtful sermon was preached Friday morning by Rev. Paul S. Burdick of Leonardsville, N. Y., delegate from the Central Association, on Law and Liberty. The point of view of his clear discussion was pertinent to the world situation today, especially to the conditions existing in our midst in America. No human institution can solve the solution of the problem of liberty upon any person or group. Four laws governing liberty were suggested, namely, (1) Liberty comes when we impose restrictions upon ourselves. (2) Liberty abused or misused will be taken from us. (3) Liberty is founded upon self denial and self sacrifice. (4) For recognition of certain unchanging and beautiful laws of God. Truth is not something merely that can be sought after or grasped, but something that abides in an unchanging God. Such a sermon, however, is hard adequately to report and Brother Burdick has promised it will be available to readers. It will appear accordingly as opportunity affords.

OTHER FORENOON INTERESTS

The morning session was opened with twenty-one present, and interesting reports were made by delegates to sister associations and by delegates from sister associations, especially from the Southeastern, and Rev. Paul S. Burdick from the Central. Letters from six churches were read and they are so good that they follow:

TO THE EASTERN ASSOCIATION

GREETINGS.

The Marlboro Church has been anticipating the coming of the Eastern Association and prays that the meetings may result in a deepened spiritual life—and a greater devotion to the work of the church.

Some changes were necessary in the personal affairs of our brethren, which now stand as follows: President, Rev. H. L. Cottrill, Marlboro; Vice-President, Auley C. Davis, Shiloh; Secretary, Miss Frances K. Davis, Shiloh; corresponding secretary, Mr. and Mrs. G. B. Poling. Mrs. B. T. Shedd of Shiloh has kindly consented to assist our committee on music.

Mr. and Mrs. Thomas Davis were appointed committee on entertainment, and Mrs. Davis and daughter have done the decorating of the church, which has been a source of pleasure to all.

The church life has moved on in about the same lines as reported last year with a good degree of interest in the faithfulness and efficient work of our pastor and wife.

Under the direction of the church grounds committee—William Laurence and Joseph Bivins—and with the assistance of other men of the church, great improvements have been made on our church lawn.

On Memorial day the fourth twilight service was held at which time over one hundred people listened to a fine address by Herbert N. Wheeler, chief lecturer of the Forest Home of our church.

On the same day the Young People's Committee, consisting of his father and mother, Rev. and Mrs. S. R. Wheeler, who faithfully ministered to the church at the county hospital.

Other beautiful shrubbery was dedicated in loving memory of Henry D. Laurence and Mrs. Dora Wheeler.

The church has called Robert Jones and William Jackson to our pulpits. Both have been active in the church, and we are grateful to have them as a part of our church family.

The church has lost two members by death: Miss Ada May P. Treadway, who faithfully ministered to the church in the gracious and helpful spirit, and Mrs. Emma H. Whipple, who served as the church clerk. These losses are deeply felt.

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time they presented Mrs. Loofboro a friendship quilt. We will miss Pastor Loofboro and his family very much. Last Sunday in July to enter a new field at Lost Creek. We pray God's blessing upon his labors there.

FROM THE BERLIN CHURCH

The Berlin Church can report no gain in membership for the first half of the year. The church and three by letter.

The sermons have been held as usual, with a consistently uniform attendance. Our pastor gives splendid sermons and prayer meeting talks. He is a good worker, able to hold his flock the beauty and necessity of living up to the high privileges we as Christians have.

We are appreciative and grateful for the interest taken in our young people by the pastor's wife, who teaches their Sabbath school class and gives splendid service in a personally prepared course which must linger long in the heart of its young people.

The choir is faithful in rehearsals and Sabbath attendance, and furnishes, each week, special music at the regular services and at the various special occasions. It is very evident kindly helpful spirit. We also enjoy the "pastorless" and the two bright children.

Deserving of special mention is the exhibit of quilts and other handiwork by the Ladies' Sewing Society; 354 articles were displayed, some of them 200 years old.

Our choir, with Mrs. W. D. Burdick as leader, has made the music at the regular services and presented special programs for Easter and other occasions. Included in these programs our pastor delivered the address at our church.

The Christian Endeavor society, although few in numbers, continues to carry out the plans of the Young People's Board. A Junior Christian Endeavor was organized in March by Pastor Hill that meets at the parsonage each week. They meet with as

We hope that the meetings of the association made a source of benefit to all the churches represented.

The SABBATH EVENING CONFERENCE MEETING

At the beginning of a beautiful Sabbath the church was well filled with wor­shipers, and the service was joyful, "For it is the Lord's Supper, and the Sabbath." The first symbolizes Christ's atonement, the second his presence, and the third his glory and beauty. The afternoon session closed with a helpful Quiet Hour service conducted by Rev. E. H. Bottoms who brought us a message on Christ as the "firstborn among many brethren." This led me to think that his people might have life and in a large abundance.

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He feels that what is right with our denominations is Right With Our Deno­minations?" was presented by Dr. W. D. Burdick, who expressed his conviction that the truths fundamental to Baptist doctrine, Baptism, the position of God, Christ as our Savior, and the Sabbath especially are needed by the world. We are counted a small denomi­nation, but of the one hundred ninety de­nominations in the United States there are more than half of them with less than one thousand adherents, and many with as few as twenty-seven. We need to take courage. "What is Right With Our Minis­tries?" was reacted to by Rev. Herbert L. Coffrell, who feels that we are wonderfully blessed in our younger ministers who are marked with vision, good preparation, and consecration. Their purpose is pure—they are in to win men to the kingdom of God. There is an optimistic spirit and unity and willingness to sacrifice in our midst. Rev. Harold R. Crandall, treasurer of the Onward Movement, brought encouragement concerning the advances made in denominational finances, but urged a fuller co-operation by the churches in ministry and in full for the support of our budget's work. It should be no worse for a church to borrow money for denominational work than for our boards to be forced a part of a most fitting way of spreading the work of the Lord's Supper and the Sabbath. The first symbolizes Christ's atonement, the second his presence, and the third his glory and beauty. The afternoon session closed with a helpful Quiet Hour service conducted by Rev. E. H. Bottoms who brought us a message on Christ as the "firstborn among many brethren." This led me to think that his people might have life and in a large abundance.

THE SABBATH RECORD

At the beginning of a beautiful Sabbath the church was well filled with wor­shipers, and the service was joyful, "For it is the Lord's Supper, and the Sabbath." The first symbolizes Christ's atonement, the second his presence, and the third his glory and beauty. The afternoon session closed with a helpful Quiet Hour service conducted by Rev. E. H. Bottoms who brought us a message on Christ as the "firstborn among many brethren." This led me to think that his people might have life and in a large abundance.

FROM FIRST HOPKINTON (ASHAWAY) CHURCH

We wish you could see our church since it has been redecorated for it is a great beauti­ful building. Our parsonage has been made up-to-date with all the latest conveniences and made to be in keeping with the house. These are items of much satisfaction, but better than the new parsonage is the pastor himself. He is an evangelistic spirit and the first part of the service are well attended.

The condition of the church is good and all the members, but a loss of one by death and necessity of living up to the high privileges we as Christians have.

We are appreciative and grateful for the interest taken in our young people by the pastor's wife, who teaches their Sabbath school class and gives splendid service in a personally prepared course which must linger long in the heart of its young people.

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impresses us again of our responsibility. One third of our budget is being covered this year by the budget of the Board. The budget deficit in May this year was some $2,000 less than it was in May, 1930. The secretary's message was one of encouragement. He urged that evangelism means to present Christ's way of living to every one in such a way that every one shall be willing to be forced to think and to hear of the advantages of having a radio and how desirable it would be. When once had been placed in his home on trial for twenty-four hours, he was forced to decide for or against it. This is what he insists should be true of the presentation of Jesus to the world. The world is seeking satisfaction, and the only real satisfaction will be found in God. Our responsibility remains until opportunity for that kind of satisfaction is offered to all.

Doctor Eugene Davis, in his address, began by declaring his faith that our denomination's budget can be raised yet this year if "we breathe deeply enough — and together." He had just exercised us in breathing; literally. Then application was made to the practical — an appeal to all of our finances. A one hundred per cent tithe of June's income would do it, easily. He showed that eighty per cent of the church's income comes from one tenth of its members — and they are tithers. You can't start something worthwhile if you don't contribute anything. And the Seventh Day Baptist Thoughts missions budget worthwhile such a work was started in China. That is why we are still there. Work there as a definite proposition is harder than fifty years ago. Testing times are always of value. In mission work there is a stage of beginning, a stage of working hand in hand, a stage of looking back over to others. We are in the second stage, and China needs sympathetic help now as never before. The words spoken concerning our own mission and workers brought encouragements and searchings of heart. Oh, are we doing all we can for Christ and his kingdom? In America, 25% of our church's income is spent for our church's mission, and 25% for our church's education. What is our goal the doubling our membership in the next five years? Why not? That is their faith and courage in China. "Any church in the homeland can do the same." So Doctor Davis closed his message with an expression of faith, just as he began it with an expression of encouragement.

ORDINATION OF DEACONS

Routines matters concerning officers, placed the deacon and elders disposed of. A committee that had been appointed in an earlier meeting to consider the matter of interchange of delegates made its report, which elicited wide discussion. The report is an effort to make an adjustment between the discontinuance of the delegate system and its continuance in its present form, by recognizing the principle that there is too much of vital importance in the interchange system to justify its discontinuance. In this issue of the Recorder our readers will find the report in full which was adopted, and we urge the association for the consideration of our other associations.

The writer hereby gives expression to something of the appreciation of our association for the presence and help of Brother Bottoms from the Southeastern and Brother Burdick from the Central.

Ordination of deacons, members of the liberations of other associations, the Eastern had made a sincere effort to clean the atmosphere and to offer constructive suggestions.

ANOTHER SERMON

We need reports. We need discussions, information, and many other things in our annual gatherings. But we need the inspiration and encouragement of the preacher word. Brother Emmett B. Bottoms, pastor of the Middle Island, W. Va., Church, brought the morning message on church prosperity. Taking his text from Psalms 85:10, "As declared that God is the source of church prosperity. We might well ask him to give us temporary and material prosperity, but we should not neglect to ask him, especially, for spiritual prosperity. Church prosperity consists in an earnest, awake membership — membership that will learn, that will work, and serve, that possesses a missionary spirit, that gives, and walks in separation from the world. "We are at the dawn of Seventh Day Baptist prosperity if we will press onward." He urged that prosperity will not come by our pushing the burden onto others.

AN IMPORTANT BUSINESS SESSION

The ordination of two deacons, Robert Jones and William Laurence of the Marlboro Church, was a most helpful and inspiring service. While it was reported by the clerk of the council, Everett Harris, we cannot help saying, here, our hearts were deeply stirred by the Christian experience and testimony of these two men.

CLOSING SESSION

A helpful vesper service with inspiring Quiet Hour meditation conducted by...
Everett Harris, pastor of Waterford, prepared the worshippers on Sunday night for the change proposed by our Board of Missions, Rev. H. Eugene Davis. From the texts, "What think ye of Christ?" and "Lovest thou me?" Doctor Davis led his hearers into intimate fellowship with the Lord who uttered the quoted passages. It was the high time of the feast. All that had gone before became avenues for a deeper emotion and a larger determination to prove oneself true and loyal to the Master. Clearly stating the issues, the speaker called for the reconsolidation of every Christian present and offered opportunity for clear cut breaking away from the old life by deciding now for Christ. An almost unanimous solution of the ethics of a Christian life was enrolled for the future, each member of the congregation forward to grasp the speaker's hand, and in such a manner indicate its rededication to the service of the Lord.

The reaction of the association was fairly well expressed by the testimony of one who was there, "It was equal to many a Conference."

REPORT OF THE SPECIAL COMMITTEE ON ASSOCIATION DELEGATES

Growing out of an overture from the Southeastern Association which expressed a desire to join with the other associations in the appointment of delegates to the other associations, the whole question of the interchange of delegates has been given consideration during the last two years. Your committee appointed to make a final report on the findings of the committee, on the 16th, presents the following recommendations:

1. We approve the continuation on some basis of the interchange of delegates among the associations.

2. We respectfully suggest to the six associations participating in the interchange of delegates the following combinations respectively, for the appointment of delegates to the Eastern, the Central with the Western, and the Northwestern with the Southwestern.

3. In order to make possible the carrying out of recommendation two, we recommend that each of the respective associations, discountenance its present relationship with the Central and Western associations in sending delegate to the Northwestern and Southwestern associations.

4. We recommend that this association invite the Southeastern Association to join us in the appointment of delegates to the other associations. In view of the fact that the mission work of this association is larger than that of the Southeastern, we recommend that this association pay two-thirds of the expenses of such delegates.

5. In the interest of possible economy, and in order to meet changed conditions which affect program making, we offer for the consideration of all the associations the suggestion that delegates be sent on alternate years by each association; or in other words, that a delegate be sent one year, and the return delegate be received the following year.

6. We recommend that the executive committee of this association be given full authority to carry out the provisions of these resolutions in co-operation with the other associations involved.

A. J. C. BOND, Chairman.
WILLARD D. BURDICK.
WILLIAM L. BURDICK.

ADISGUSTING SUCCESS

Nino Pecararo, the spiritualist medium who convinced Arthur Conan Doyle, and who was one of the outstanding stars in his pope show, has been admitted that he was only a faker and that he was "sick and tired" of the business. "I've never seen a ghost and don't believe anyone else ever will," he declared. Then he demonstrated how he had been making "ghosts" talk, write, and play musical instruments—the "ghosts" always being himself.

In a sentimental social story seems to be that mere success is not sufficient nor satisfying. Unless it carries with it self-respect and some permanency, it may turn out to be Dead Sea apples. In the eyes of the world Mr. Pecararo was a bowling success — famous, wealthy, and high-placed. But the fact that "the people want to be fooled," and that they are paying millions a year for his kind of fooling is not enough to salve his conscience. He is tired of pretending to be a medium. What a beautiful example for some of our politicians!

—The Pathfinder.

SACRIFICING FOR THE CAUSE

The establishment of Christ's kingdom and the evangelization of the world were commenced by the sacrifices on the part of Christ, John the Baptist, the apostles, and others which still appall the world. Every advance has been gained by the same process. If the work of the world's redemption continues, there must still be sacrifice in deed and in truth. But where is this coming from and what is going to make the sacrifices? The world and Christ's enemies cannot be expected to sacrifice for the Redeemer or for their fellow men. It must come from Christ's Church and his followers.

We sometimes deceive ourselves as to whether we are sacrificing. We hold up our poverty as an evidence of our sacrifices; but the fact that we are in financial straits does not prove that we are sacrificing. More often than otherwise this comes from other causes, and sometimes for reasons beyond our control. We parade the fact that we are not receiving adequate pay as an evidence of sacrifice; but this is not the proof for which we are receiving more than we would in any other occupation. We sometimes look upon those who have an abundance as selfish and never sacrificing. This is a dangerous conclusion, for sacrificing enters into fields other than the financial. For several reasons, it is not good to deceive ourselves about these questions.

A genuine sacrifice implies giving up for a cause or for others some cherished thing which we possess or which can be ours if we choose. We must go a step farther: It is a voluntary giving up of something more or less dear to us for the sake of a cause or for others. Furthermore Christian sacrifice also implies love for those or the object for which we sacrifice.

People who make sacrifices seldom, if ever, mention them and they never parade them. The Psalmist said, "The sacrifices of God are a broken spirit," and then he added, "A broken and contrite heart, O God, thou wilt not despise." The sacrifices which God approves are not a broken and contrite heart. It is the Pharisee who proclaims his sacrifices. The man whose heart is burning with love for his Redeemer's cause is not feeling what he himself has done, much less like complaining because the Christian's path is lined with sacrifice. His sacrifices are so great, God says with the Master's that he is humiliated because he is not permitted to do more at any cost.

A triumphant denomination must be a sacrificing denomination. A triumphant church must be a sacrificing church. A triumphant Christian must be a sacrificing Christian. Christian sacrifice will only come because of continued and great sacrifices.

A MESSAGE ON HOME MISSIONS AND THE NATION

By John McDowell, Board of National Missions of the Presbyterian Church in the U. S. A.; Ernest M. Haldeman, Board of Missions for Extension and ChurchMMission; Charles E. Schaeffer, Board of Home Missions, Reformed Church in America; Ernest M. Haldeman, Board of Home Missions and Church Extension, Methodist Episcopal Church, United Presbyterian Church, and Board of Missions, United Brethren Church; and A. J. C. Bond, Chairman of the Board of National Missions, Methodist Episcopal Church, U. S.; Ernest M. Haldeman.

The North American Home Missions Congress, recently held in Washington, D. C., revealed the following facts which serve to magnify the necessity and importance of the work of home missions.

1.—The deepening conviction that democracy is both a peril and a promise: without religion it is a peril; with religion it is a promise. A nation may exist without religion, but it cannot live without religion. Until its religious need is supplied, a nation is not secure and it cannot be free. The men of the social, economic, and political recognition of the fundamental doctrines of Christianity: the Fatherhood of God, the brotherhood of man, and the infinite value of every human soul.

2.—The acknowledged failure of all proposed substitutes to meet the spiritual needs of our national life. We are profoundly grateful for all that has come from science, from
culture, from education, and from economic and social reform, but not one of them or all combined has touched the tap roots of our national ills: sin and selfishness. Experience has shown that the scientific, the philosophic, the economic mind, and the social mind, without the glow of religious truth and feeling, cannot satisfy the fundamental needs of the nation.

3. — The readiness acceptance of the Christian "the education of our individual, national, and international problems. Thoughtful men and women recognize that the Christianity of Christ rests on two commandments: "Love God" and "Love your neighbor." Obedience to the first commandment produces good results; obedience to the second and nothing else can save him; obedience to the second commandment saves the nation, and love in all walks. There is no substitute for love in the Christianity of Christ. It is obvious that applied Christianity registers a threefold contribution toward the enrichment of the world's social and spiritual life by stressing the ethical implications, the social obligations and the personal experience possibilities of the religiosity.

4. — The growing recognition of the Christian Church as the best instrument for interpreting and applying the Christianity of Christ to the needs of the nation and of the world. Other agencies will help, but no one of them can take the definite responsibility for applying Christianity to the needs of the world. Plant a Church in any community and it becomes at once the nucleus of law, order, moral living, and civic virtue. Such communities, multiplied across the state, will add character to a commonwealth, and such multiplied commonwealths make a nation strong by making it right.

5. — The increasing appreciation of the service of home missions. The three noblest impulses in the human heart are love of God, love of country, and love of mankind; and these impulses unite in the home missions. These regnant impulses have inspired men and women in all ages and in all lands by the beatific living and heroic service. The test of a nation's character and value is the kind of men it produces and the type of institutions it establishes. The history of America shows that wherever home missions go the home is quickened, the school is quickened, the church is quickened, the community is quickened, the city is quickened, the state is quickened, and the nation is quickened. The work of evangelism, home missions regenerates the heart; through its program of education it enlightens the mind; through its program of medical service it beautifies the body; through its program of community service it purifies the neighborhood.

6. — The inescapable elements of the unmet religious needs of the nation. Notwithstanding all that has been done, there are still 10,000 villages in the rural life of America without a church of Christ—Jewish, Roman Catholic, or Protestant; 30,000 villages in the rural life of America without a resident pastor; 13,400,000 children under twelve years of age who are receiving no religious instruction; more than one-half of the population of the nation today not connected with any institution representing organized religion. Besides the unmet religious needs of these unoccupied areas and unchristianized groups, the life of the nation is threatened by sinful activities which are outside the law of obedience; self-interest, the desire to be outside the law of sacrifice; self-complacency, the desire to be outside the law of fellowship. Only the service of Christian love can save America from these three deadly foes.

7. — The persistent demand that the Christian churches heal their divisions, combine their resources and unite their forces in a constructive, co-operative effort to meet the religious needs of America. The hour calls for a co-operation, not only in terms of purpose and spirit but in terms of effective organization, genuine promotion, and vital service. Such a program demands alert and overlooking and providing an effective, co-operative program which will end the waste of spiritual energy and consecrated money in all home missionary work. Cooperation is not simply addition, but multiplication. It multiplies the power of each in the service of the whole... Whatever may be the view of the Protestant church, there is a belief among the adherents of America about organic unity, there certainly ought to be no difference about the need and the wisdom of a genuine co-ordination and co-operation in every effort to make known Christ, earth like heaven, and the kingdoms of this world the kingdom of Christ.

8. — The inspiring evidence of the spirit of self-sacrifice and generosity in the membership and in the churches demonstrating that the world is manifesting itself today in a determination that the work of the churches shall not suffer by reason of hard times and financial embarrassment. The attitude and the actions of the North American Home Missions Congress demonstrated that the appeal is in the cause of home missions, and wherever it is presented in terms of need and reality, the people respond. It is gratifying and encouraging to know that the income of several home-mission boards is ahead of that of last year.

These facts constitute a definite and inescapable challenge to the Christian churches of America. There never was a time in the history of our country when the Christian churches were a greater necessity than at the present because America was never in more need of the spiritual quality which the church can contribute to the life of the nation. Not more legislative statutes, but more of the spiritual convictions of a Christian piety; not more of the ethical motives that flow from the Christian nurture of the churches; not more wealth, but more of the moral power bestowed by Jesus Christ on his church. This is the supreme and most imperative need of our day.

—From the Federal Bulletin.

THE EDUCATIONAL PROBLEM AGAIN

We have all been reading with much interest in the daily papers and elsewhere regarding the clash between Mussolini and Pope Pius XI. At the heart of the conflict between the Fascist government and the Pope is the question of the education of the youth of Italy. Other problems are involved, as is always the case in such a struggle, but at the center of the present conflict is the question of who shall educate the youth of the land. The pope insists that education is free and by the state, while the Mussolinians insist that education is a function of the family, of the Church or to anyone. He insists on this because of the danger of the youth of Italy falling away from the Church. He says, "We must integrate this education, must give to these young people the sense of their obligation to the commonwealth. We must give them all we must inspire them with our faith, with our hope." By "our faith" and by "our hope" he means the faith and hope of Christianity. He would have the Church free from politics and antagonizing the Fascist government.

What the result is to be no one can foresee. Protestant and liberty-loving America, for reasons which need not be stated, has been out of sympathy with both Mussolini and the Vatican and the feeling regarding the Fascist government is that it has been a fight in which we had but little interest; but now that it has resolved itself into a conflict over the education of the youth, it comes closer home, especially to those who have been struggling with the school question in China.

As stated above, Mussolini insists that the safety of the State depends upon its controlling education and that religious teachers shall not scheme against the government. This is the position taken by the Chinese government which has led to the requirement that all schools shall register. In this matter the position of the Chinese government and the American government are similar; but the position of mission boards is not similar to that of the Vatican. Mission boards have not been meddling with the affairs of the Chinese government and very seldom has a missionary so far forgotten his place as to be guilty of such a thing; but this is more than can be said of the Vatican and the party called "The Catholic Action" in Italy. Rome would control the politics of every nation, while the Pope is absolute soverign. Mussolini asserts that the State cannot surrender the education of the young to the Church or to anyone. He insists on this because of the danger of the youth of Italy falling away from the Church. He says, "We must integrate this education, must give to these young people the sense of their obligation to the commonwealth. We must give them all we must inspire them with our faith, with our hope." By "our faith" and by "our hope" he means the faith and hope of Christianity. He would have the Church free from politics and antagonizing the Fascist government.
If those of us who are so deeply interested in the school question in China will study closely the situation going on in the overseas missions, it is possible that Mussolini and the dictators might be influenced by the Chinese government, and this will be of real help even though we think the government is going too far. An understanding of each other's position is always a help in the satisfactory adjustment of all difficulties and I am sure every effort should be made to this end.

ANNUAL HOMECOMING OF STONEFORT (ILL.) CHURCH

On the third Sabbath of May the Stonefort Church held its annual homecoming. The people began to assemble about ten o'clock, a full hour before the first service was to begin.

Beside the local people there came quite a number from a distance. Everyone was glad to see Pastor Hill and the two auto loads that brought the members of the Farina church. Much visiting was enjoyed before the hour for services arrived.

The service was called to order at eleven o'clock by the local pastor, Rev. Verney A. Wilson. The welcome address was made by Mr. A. C. Captor, who spoke of the importance of the worship service the congregation enjoyed a beautiful number rendered by the Farina Male Quartet. Messages were read by Deacon Lewis from two of Stonefort's former pastors, Rev. T. J. Van Horn of De Ruiter, N. Y.; and Rev. R. E. Lewis of Gentry, Ark. After the reading of the messages Pastor Hill delivered an inspiring sermon, the first of a series on the "Resurrection." When the morning service was over, all those present were treated to a refreshment served with a beautiful dinner was waiting. Everyone seemed to enjoy this hour.

At two-thirty the congregation resassembled for the afternoon service. During this service several talks were given by "homecomers" and visitors. At this time special music was also enjoyed, rendered by the Farina quartet, and a duet by Mr. and Mrs. Earl Hancock, of Harrisburg (near Stonefort). The main feature of the afternoon service was the "Lord's Supper," which was administered by the pastors Hill and De Ruyter. This was a very impressive service.

The evening service began at seven-thirty with a song service. This service was spiced with a duet rendered by Pastor Hill and Mr. Burdick, and a solo given by Mr. Hancock. Pastor Hill preached the sermon in the series on the resurrection, and this was a close by a general hand shake with all participating.

These inspiring services were enjoyed by all who attended. The fine sermons delivered by Pastor Hill were very inspiring and helpful. The special music delivered by the Farina people and Mr. and Mrs. Hancock was greatly appreciated.

Lucile Wilson.

STONEFORT, ILL.

OBSERVATIONS BY THE CORRESPONDING SECRETARY

REV. HERBERT C. VAN HORN

Denominational Leaders. Among the early memories as a boy in the old North Loup church is that of Rev. John L. Huffman, who preached on one pulpit and later visited in my father's home and ate bread and milk set before him, at his own request, by my mother—a childhood friend of Mr. Huffman. Again I remember coming to North Loup of returned missionaries—Dr. D. H. Davis and his wife; at another time, our missionaries—Rev. and Mrs. J. P. Randolph. Who can measure the influence on young life of the visits of consecrated men and women? How fortunate our churches are to be able to see Dr. D. H. Davis and his family and to visit with them. Larger denominations furnish their individual churches less opportunity like this than does ours.

The Eastern Association has been wonderfully blessed by the presence of the Davises from China. Brother Davis has brought instruction and understanding, larger and more consecrated living. We older ones feel this and rejoice. We know not just how much it may mean to our young folks. But we feel confident that in this contact made, in the enthusiasm of his faith, in the sharing of his courage, an influence has been felt that will bear much spiritual fruit in lives and churches in days to come. God grant it may be so.

"And so Forth."—One could wish every rural church of the denomination could visit the beautiful Marlboro church and its attractive grounds. Such a visit would surely open the eyes to possibilities at home. In our mind we see several such churches with splendid opportunity to make the beauty spots of their community.

The music of the Eastern Association was an inspiration to all. A well trained choir, a beautiful violin, other instruments of music, all contributed to the worship in praise. Duets, trios, quartets, both men's and ladies', and a large men's chorus known as the West District Men's Chorus, were appreciated.

Two men were ordained to the office of deacon. Their testimony stirred us as no sermon, address, or report stirred us. John the Baptist when he proclaimed the Messiah was so. This was a real help even though we thirty with a song service. This service was the zenith of two opposing parties. It is necessary for us to understand of each other's position is necessary to help us better understand services.

Many of these were given in memory of dear ones whose property? Sometimes we are not able to send a representative to visit the church. The last sleep in the well kept cemetery nearby. Then there were the oak and birch in memory of Rev. S. R. Wheeler and his wife who once served this parish.

The interior of the church was made beautiful through all the sessions of the Eastern Association by tasteful arrangement of flowers, plants, and other shrubbery. The pleasant surroundings and with the most delightful weather the delegates spent three inspiring and profitable days. The service of those who furnished the food was such as greatly to be appreciated. Much interest was added to the meetings by the presence of the

THE SABBATH RECORDER

783

see this grand old church living through many changes, but always of inspiring beauty. They never voted to "close" or "sell out." Today a congregation of seventy or eighty is enjoying the Eastern Association to praise and worship God; and we feel confident that in the passionate, wise, and thoughtful ministry of its consecrated pastor, H. L. Cottrell, it is a growing and a going concern. The large group of boys and girls who weekly come down to the front and listen to the children's sermon by their pastor give promise of a large and enthusiastic part in the future. It sometimes takes faith to hold on—but it pays. It needs vision to realize our opportunity and courage to discharge our responsibility. We wonder if there is now any church thinking, "We must close our doors—sell our property." Is there such a church doing all it can to carry on? Remember Marlboro. Your children, grandchildren may yet people your place of worship with enthusiastic workers—Seventh Day Baptists of no one need be ashamed.

Association (concluded).—The Eastern Association meeting with the Marlboro people was one of the most pleasant of its kind. A large number of people in their pretty country church—someone said it was always attractive because it was the "church in the wildwood." The stretch of lawn was smooth and beautiful with its groups of well placed evergreens and other shrubbery.

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CHRIStIAN PATRIOTISM

Christian Endeavor Teachers' Day - June 4, 1931

DAILY READINGS

Sunday-Law-obedience (1 Peter 2: 1-2)
Monday-Honest tax-payers (Matt. 17: 24-27)
Tuesday-The "things of war" (2 Tim. 2: 3-4)
Wednesday-Respect for authority (Acts 23: 1-3)
Thursday-Honesty in office (Psalm 24: 1-6)
Friday-Denounce corruption (Neh. 5: 7-13)
Saturday-The "things of war" (2 Tim. 2: 3-4)

FOR DISCUSSION

What is Christian patriotism? There are those who do not see such a thing. There are Christians who not only refrain from bearing arms but also from use of the courts, from paying taxes (when possible), from voting, from the exercise of any duties of citizenship, regarding government as essentially evil. Then there is an entirely different class—those international-minded people who make much of any above patriotism, and consider it too low a motive. Are such in accord with the facts of Christian living and Jesus' example?

When Dr. Frank Crane says in "Why I Am a Christian"), "There is no patriotism in Jesus," he goes directly against the facts. Jesus loved his own country and people; he sent his disciples especially to the "lost sheep of the house of Israel." He wept over Jerusalem because of her blindness leading him on to destruction. He paid taxes faithfully and advised others to do so, and never in either word or deed showed disrespect for the established government.

There are two kinds of patriotism. One is the kind which waves the flag and shouts "Hurrah!" which extols America to the detriment of other land. The great patriotisms of Stephen Decatur, "My country, right or wrong;" the imperialism of William H. Seward who envisioned a North American Empire under Washington's flag; and on many so-called patriots who would now have us at war with Japan, or would push an imperialistic policy in South America. This patriotism is narrow and narrow-minded; it would lay down life for country, but is often blind to the deep-lying ills which would undo our national existence. The other is Christian patriotism. The patriotism of Jesus, which would lead one not only to die, but to live, for country; which would cause one to make patriotism great, not by exalting it over others, but by curing its internal ills, which would make it great by making it good. Such a patriotism needs, not only a keen moral sense, but a world vision as well.

SUGGESTED SONGS

Use patriotic songs, but well-selected ones—those that represent a high patriotism, rather than those that glorify war. "America," and "America the Beautiful," are such; you can think of many others.

Patriotism is love of one's country. The true love of one's country makes one do all in one's power to make the country great, not by exalting it over others, but by curing its internal ills, which would make it great by making it good. Such a patriotism needs, not only a keen moral sense, but a world vision as well.

There is a way of showing patriotism in time of peace that includes us all. Washington was the great American patriot and he did not die for his country, his life was spent in her interests. The opportunities of showing patriotism by living patriotic lives are far greater than opportunities on the battle field.

No group of people can live together, work together, or play together without rules to govern their actions, whether it be a few in a ball game or millions living in one country. The rules of living in a country are its laws. If you love a game you want to see it played clean and according to rules; love of a country makes one respect and keep its laws. The making and keeping of good laws is the greatest opportunity of Americanism today; and every citizen, boys and girls included, may have a part in this patriotism.

JUNIOR JOTTINGS

ELISABETH K. AUSTIN
Junior Christian Endeavor Superintendent

One way of helping your juniors to form the habit of daily Bible reading is to give them something interesting to do with their Bibles each day for a month, and by that time they will probably have formed the habit of looking up something in their Bibles each day. This next month give them some consecutive reading to do, and so on for six months. By that time the habit should be well formed and you can leave the selection of the material they read to the juniors themselves. It might help to create more enthusiasm in the project to make an attractive honor roll to hang on the wall of their junior room each month, letting the juniors put crosses or checks after their names under the dates on which they read their Bibles.

For a few weeks I will give you a month's supply of interesting work for them to do each day. Ask each one to purchase a note book in which to write down their work. The books might later be sent to a mission station.

FIRST DAY

Paste a picture of child at top of page. Find Bible verses with the word "child" or "children" in them, copy them neatly under the picture, underlining the word "child" or "children" with colored pencil. You will find the help of an encyclopedia in much of this work.

SECOND DAY

Paste the picture of a Bible at the top of the page. Follow instructions for first
day using the words "Scriptures," "the law," "the Word of God," "the book of the law."  

THIRD DAY

Across the top of the page write "Dare to Be a Daniel." Repeat Daniel 1: 8-9; 2: 40. Copy the following letters down the left of the page, one on each line—D-A-R-E TO BE A D-A-N-I-E-L. Copy all the names from the Bible passage beginning with those letters at the right of the letters. For example, for the first "D" write the words "Daniel," "dreams," "darkness.

FOURTH DAY

Write "Bible Zoo" across the top of the page. Down the left side write this list of animals—Ass, Badger, Camel, Dog, Eagle, Frog, Goat, Horse, Kid, Lion, Mouse, Os­trich, Partridge, Quail, Raven, Sheep, Tur­tle dove, Unicorn, Whale. At the right of each give one thing that animal was used for as told in the Bible, copying also the Bible reference where it is found. For example, Ass—Christ rode on—Matt. 21: 22.

FIFTH DAY

Write "Bible People—Good" at the top and the letters of the alphabet down the left side. Beside each letter write the name of a Bible character who lived a good life and did good deeds.

SIXTH DAY

Follow instructions for the fifth day, using this heading, "Bible People—Bad.

SEVENTH DAY

For the heading use "Jesus Helping the Unfortunate." Copy the following references, writing after each how Jesus helped the unfortunate in each instance. Luke 4: 38-41; John 5: 2-9; Matt. 8: 1-4; John 6: 5-15.

YOU MAY LAUGH

They were at the table. "Won't you have something more to eat, Mr. Smith?" "Well, just a mouthful, please." "James, fill Mr. Smith's plate." —Harvard Lamp­oon.

Rustus, I am sure am sorry to hear that your buried your wife.

"Yassuh, boss, but ah jes' had to: she was dead," "Selected.

Mother: "And what did you learn in school today?"

Elsie: "Oh, mother, I don't have to educate you all over again, do I?" —The Progressive Grocer.

OHE TO EDISON

Hush little goldendenor, Don't you cry.

You'll be a bloon tire

By and by.

—Brookfield Courier.

WHAT PASSED

Magistrate — Describe what passed between you in quarrel with your wife.

Accused— The plates were the usual dinner size, your worship, and the teapot had a brass spout.

A color expert advises men to wear bright-colored clothes so that motorists can see them better. If a motorist can't hit us in this gray suit, he needn't think we're going to help him. —New York Evening Post.

Bishop Manning likes to tell this joke: A boy who visited the Cathedral of St. John the Divine wrote home enthusiastically: "This cathedral has a much bigger nave in it than Saint Peter's." —The Christian Advocate.

A SCHWAB STORY

Charles M. Schwab, steel magnate, does not claim to be much of an orator. But he does tell some good stories. At a recent banquet, according to editor and publisher, Mr. Schwab told of a farmer who approached him.

"I've got a cow I want to sell to you, Charlie," the neighbor said.

"Yes, would she fit into my Guernsey Post?"

"No, I dunno as she would." Has she got anything to recommend her?"

"Well, I dunno as she has.

"Does she give lots of milk?"

"No, I can't say as she gives lots of milk, but, Charlie, I tell you this: She's a kind, gentle, good-dispositioned old cow and if she's got any milk she'll give it to you." —The Pathfinder.

The wife of a man who had enlisted in the navy handed the pastor of a church the following note: "Peter Bowers, having gone to sea, his wife desires the prayers of the congregation for his safety." The minister glanced over it hurriedly and announced: "Peter Bowers, having gone to sea, his wife desires the prayers of the congregation for his safety." —The Christian Advocate.

SIGNS OF APPROVAL

"Do you think they approved of my sermon?" asked a newly appointed minister.

"Yes, I think so," replied his wife, "they were all nodding." —Pathfinder.

Playing over an Irish links, a choleric colonel lost his ball and accused his caddie of having stolen it. When, a moment later, it was found the golfer began an apology.

"Arrah, niver mind at all, at all," said the boy. "You thought I was a thafe and Oi thought you was a gentleman, an' I didn't do anything, but now I've got the ball and I say 'Arrah, niver mind at all, at all.'" —Pathfinder.

An unemployed reporter signed up with a circus whose pet acrobatic gorilla died. The reporter's job was to don a gorilla's outfit and do stunts on a trapeze. The first night he did a single somersault, and the applause was deafening. Then he did a double leap and the spectators cheered. But when he tried to do some acrobatics, the gorilla made a dash for him.

"Now," boasted the reporter, "I'm going to bring them up standing with a triple leap!" But nothing happened. He slipped, missed his hold, and landed in a lion's cage. The lion slapped a paw at him and accused his caddie of having stolen it. When, a moment later, it was found the golfer began an apology.

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Describe what passed between you in quarrel with your wife.

The combined total for the fiscal year of 1928 was $8,110,000,000. It is shown that expenditures for highway construction and maintenance formed the chief item of state governmental cost, with education ranking second. The forty-eight states during the fiscal year of 1928 spent $581,000,000, or 31.6 per cent of the total. The fifty-four employers of Boston, having $6,813,000,000 in 1928—or fifty-four per cent of the combined gross expenses of federal, state, and local governments, and the total is mounting steadily each year, according to a statistical study carried on for several years by the National Industrial Conference Board, the results of which have been made public. Local governments, the report points out, are closest to the mass of population when its rising cost is passed along in the form of taxes. Federal gross expenditures, it discloses, in contrast to those of state and local governments, have not shown a consistent upward trend in recent years. There was a net increase in federal expenditures, however, each year from 1927 to 1930. It is shown by the report that both state and local expenditures have been increasing consistently. The gross expenditures of the state governments for the fiscal year of 1928 amounted to $1,826,000,000, making a combined total for them, and for local governments, of $8,639,000,000. The combined total in the United States for the fiscal year was $8,110,000,000. It is shown that expenditures for highway construction and maintenance formed the chief item of state governmental cost, with education ranking second. The forty-eight states during the fiscal year of 1928 spent $581,000,000, or 31.6 per cent of the total. Each of the three accounted for a total in excess of $100,000,000. —The Presbyterian Banner.

Are you the best layman that is humanly possible? You expect your minister to be and do best in the study, the pulpit and the hospital. What a fine chance the layman has of showing that thoroughness, enthusiasm, tireless pursuit that bring prosperity in commerce and industry, so much to assure success in the church of God. —Watchman-Examiner.
CHILDREN'S PAGE

HELPING TO MAKE A CLEANER AND BETTER NEIGHBORHOOD

Next to the stories of Sir Galahad, many boys and girls love the stories of medieval knights. While he was a youth he was thrown from his horse, and so crippled that he knew he could never ride forth into the world and do such noble, heroic deeds as would make his shield shine; so sadly he laid aside his shield and stayed at home, convinced that all his chances of service were to mankind were ruined. In the midst of his despair and discouragement he made his way one day to the cathedral, where the robes of the choir sing. "Even so let your light shine before men that they may see your good works." Ashamed of his weakness and grief, Gareth said to himself, "I can at least try to put these words into practice in my own neighborhood."

He began to look about him to see what he could do. His activities, he found, would be to poor boys to buy wood, and scores of little children who needed a kind friend to help them.

Gareth was only a boy-knight, but he set to work at once and in his neighborhood. For a year he directed and assisted them in cleaning up their streets; he helped the beggars get work; he helped the poor people to find wood; he taught the friendless, neglected children to laugh and be brave.

When, at the end of the year, King Arthur summoned all his knights to court, Gareth reluctantly took his shield from his hiding place and obeyed the summons. Humbly he tried to find an inconspicuous place in the great hall, but soon all eyes were turned toward him, for the knights who stood near him cried, "The shield! The shield!" The knight from the village was astonished to find that his shield was gleaming bright.

From the Children's Leader (Used by permission).

OUR LETTER EXCHANGE

Dear Mrs. Greene:

Although it is very difficult to know what to say to a person you have read about but never seen, anyway I am writing, and I know that by the time this letter comes to an end there will be something that you can do.

I love to read the Recorder, especially the lovely letters that are written therein on the Children's Page, but I have to borrow from Brother Edwards.

Mother has six of us, two boys and four girls, and I am the youngest of them all. We were all Sunday keepers, but my brother, the eldest one, started October to be a Sabbath keeper, and he was baptized by Rev. D. Burdett Coon—he and I, and my sister also was baptized. Her name is Deliah Brown. I have just started a few weeks ago to keep the Sabbath day holy. Only my brother and I among so many of us.

We are having Christian Endeavor society every Sabbath night, unless prevented by rain. I am the assistant secretary. We have two leaders, two secretaries, one treasurer, and several in the lookout, flower, social committee, and so on. A few months ago we wrote an essay for the Christian Endeavor society. This was the title, "How I Can Make The Christian Endeavor Society Successful."

All the boys were united together and sent to Kingston, New York, to be inspected by Rev. D. Burdett Coon. I won the first prize and got a Testament. I was extraordi-

Dear Selina:

Your letter certainly did attract my attention from start to finish, for I found it very interesting and helpful. I hope to be able to attend your home if we would be pleased, too, to have your prize essay for the Recorder. Can you not send it to me?

You have a nice large family; I always used to wish that I belonged to such a one. I am so sorry that I hardly knew what to say, but anyway I hope to see this in print, Miss Shaw.

Your sincerely,

S. D. Burdett Coon.

Lower Buston,
Brown's Town P. O.,
St. Ann, Jamaica, B. W. I.

Dear Mrs. Greene:

This is my first letter to the Sabbath Recorder.

Jean Loofboro is my friend. We have been together most of our lives. My mother has a picture of Jean and myself in Loofboro's sand pile, playing and having a good time getting dirty.

I have a baby brother whose name is Aley Earl. He has just learned to walk and is always into things except when he is asleep. He loves to play with pots and pans.

I go to Shiloh Seventh Day Baptist Church. My teacher's name is Mrs. Fogg of Bridgeton.

Hoping to see this in print, I am-

Betty Parven.

Shiloh, N. J.,
June 5, 1931.

Dear Betty:

I am delighted to be able to add another to my Recorder family, and hope your first good letter will be by no means your last. "Come adum" often, as my big boy used to say when he was a little fellow.

You and Jean must have had heaps of fun in your sand pile. My boys used to have one when we lived in Alfred, and it was a great gathering place for all the children in the neighborhood. They also had a slide which ended in the sand pile, and it was used as busy as the one at the county fair.

I'm sure little Aley Earl must be a darling, if he is a mischief. I hope, for your mother's sake, that he picks out clean pots and pans to play with. My boys rather favored an old shoe as a playing thing, when they were little.

Sincerely your friend,

Mizpah S. Greene.
Dear Mrs. Greene:

I have just received a letter from my father at Newport, R. I. After school closes my father is going to drive to Plainfield and take the family up to New York State. I am going to visit my cousins, so I am not expecting to be back until we go to Andover to see Grandma Langworthy and Uncle Edson. I hope to see you, too.

From there we are going to Niagara Falls because we enjoy that country very much. The Ilfracombe is a fat mother hippo with her fat, round, baby, as she encourages it to climb on her back and lie there while she floats slowly along. She is shares with the elephant a dislike of being disturbed. It is most unlikely that he would attack unless the very waters of his home were disturbed and he saw danger threatening his cows and his young (indeed, I have never heard of a single instance of a hippo attacking a human). He would at once go to ground—or, to be more accurate to water. Directly he detected any unusual scent in his neighborhood, he would dive beneath the surface, and all that would be seen of him and his family would be their heads as from time to time they popped up to peer toward the shore, blowing occasionally, just before diving again.

Cherry Kearton, in "In the Land of the Lion."

Our path leads on

By Mary E. Fillyaw

The March wind rushes by;
And rain claps upon the sky;
Chill night is coming on;
Ere many hours will see the dawn
Of another day.

Or dark, or bright, these things are true:
The sun still shines, the sky is blue,
Though intervening clouds may hide;
And hide alike the sun and skies
Of still another day.

Our cherished hopes may scattered lie,
Like frost-touched flowers faded and die;
Yet over all a watchful eye
Views everything that the sky.
Sees how we spend each day.

God's Word, the guide that upward leads,
His truth, the bread our spirit feeds;
His voice, the voice our spirit needs;
His power, the power our weakness needs;
His light th' eternal day.

Our path leads on: we may not stay
To weep in tears the darkest day;
Upward still we'll journey on,
Until we see the bright dawn
Of that eternal day.

DENOMINATIONAL "HOOK-UP"

MILTON, WIS.

At this commencement time our most cordial greetings go out to President Crofoot. We wish he could be with us at this season. But his deep interest is with us; he is thinking of Milton and of what he may be able to do for young people through the Milton College Press.

In a letter from our new president, just received from China, he says, "After July first I plan to take the first and fastest boat for the United States so as to reach Milton as soon as possible, and I plan to try to be as faithful as I can to the new task that lay before me." In President Crofoot we have a leader of force, of friendly humor, and of rock-built character. We are all behind the new chief.

J. N. Dalanda
in Milton College Review.

Rev. H. Eugene Davis of Shanghai, China, delivered the address before the Young Men's and Young Women's Associations Friday evening at the Seventh Day Baptist Church. This event marked the termination of the Commencement week.

The meeting was in charge of K. A. Babcock, '33, and Evelyn George, '32, association presidents. The Scripture lesson was given by Prof. A. N. Rogers, '32, retiring president of the Y. M. C. A., offered prayer.

A young people's choir composed of Y. M. and Y. W. members sang the anthem "Fierce Was the Wild Billow."

Rev. Mr. Davis chose as his subject, "The Abundant Life," using as a text the words of Christ, "I am come that they might have life, and that they might have it more abundantly." He pictured Christ as the good shepherd, and put forth the thought, "I am come to bring life to those lives that may be enriched by their fellowship with him.

LEONARDSVILLE, N. J.

Sabbath service at 10:30. Rev. A. T. Dodge of the M. E. Church will fill the pulpit in the absence of the pastor, who will attend the Eastern Association at Marlboro, N. J.

Last week the Women's Benevolent Society had their annual meeting and elected officers as follows: president, Mrs. Paul S. Burdick; vice-president, Mrs. Chris Schrag; secretary, Mrs. Fay D. Green; treasurer, Miss Eda Coon.

On Monday evening, Professor C. Saunders of Alfred University gave a demonstration of liquid air in the school auditorium before students and townpeople. The program was very interesting as well as instructive.

Dr. Paul C. Saunders of the chemistry department of Alfred University was a guest of Rev. and Mrs. Paul S. Burdick on Monday. Dr. Saunders has given liquid air demonstrations in Clinton, Waterloo, and West Winfield high schools. His demonstration of liquid air was presented at the Seventh Day Baptist church last season. It was a credit both to the children and to the ones who had the program in charge.

The Brookfield Courier.

WILD CANADA GEESE NEST AT SHERBURNE GAME FARM

Two broods of wild Canada geese have already been hatched on the state's big game farm at Sherburne. In the near future two more mother birds are on the nest. Watching the nesting geese and their jealous guardians, the big gray ganders, has been among the relaxations of Harry Rogers, veteran superintendent of New York State's game bird farms, amid the strenuous labors of gathering and shipping the Str-e eggs and nearly two thousand hatching eggs. We wish it could be that their lives might be enriched by their fellowship with him.

Some two dozen of the great Canada geese, whose normal nesting grounds are far afield, have come this year to the inviting surroundings of the Sherburne game farm and its broad acres of game sanctuary to linger and to set up their households.

The Brookfield Courier.

SALEM, N. J.

Ernest R. Sutton, professor at Salem College, was severely injured when his car left the road eight miles west of Salem and crashed against a culvert. He was
brought to Salem where medical attention was given and he was taken to the Mason hospital at Clarksburg.

Mr. Sutton suffered some broken bones in his chest, and while the injuries are quite painful and obvious, it is expected that barring complications, he will recover.

Mr. Sutton's family were at their farm near Blandville, and it was on his way there at the time of the accident. Before starting, he had put on his rough-about clothes and his suit on the seat. He says that he noticed his suit was slipping to the floor, and reached to pull the clothing back, and when he looked forward the car was in the ditch, and struck the culvert before he could stop it.

The impact threw him with force against the steering wheel, which crushed the bones in his breast.

Miss Helen Rosier, daughter of Mrs. Myrtle Rosier, of Huntington, formerly of Salem, was awarded one of seven scholarships offered annually by the University of Chicago with tuition paid for one year.

Miss Rosier is well known in Salem. She attended Salem High School before going to Huntington where she was graduated this spring and was the salutatorian.

Each year the University of Chicago offers these seven awards, the students being selected on the basis of general scholastic ability, character, and merit. She is the first student from the Huntington High School to receive the award.

Salem Herald.

SECOND ALFRED (ALFRED STATION, N. Y.)

The special collection for the denominational indebtedness will be taken next Sabbath. It is suggested that all up to the age of ten years give twenty cents, and so up the decades. If anyone does not wish to reveal his or her age, he can give a dollar, and no questions will be asked. Furthermore, anyone wishing to give more than this to help clear our boards of debt and help close the year with a clean record is urged to do so and it will be greatly appreciated.

The Western Association will be held with the church at Little Genesee on June 26, 27, and 28, beginning Friday morning. Special plans are being made for strong evangelistic services in the evening with Rev. A. L. Davis of China as speaker, and it is hoped that matters from the churches in this association will plan to attend these meetings. A rich blessing is in store for all who go.

Pastor and Mrs. Van Horn attended the Allegany County Ministers' annual near Dresden on Monday.

Pastors Van Horn and Hare were in Little Genesee and Bolivar on Sunday in the interest of the Western Association and the coming program.

Mrs. Van Horn was in Rochester on Tuesday in the interest of the Home Bureau.

—Alfred Sun.

ALFRED, N. Y.

Alfred people have been much pleased this week to be able to greet Mr. and Mrs. Wardner Williams of Pueblo, Colo.

Mr. Williams is an alumnus and, for a number of years, head of the music department of the university. They were guests of Mr. and Mrs. E. P. Saunders who entertained them this week to be able to greet Mr. and Mrs. A. L. Davis and two sons were in Olean Friday to hear Evangeline Booth speak.

—Alfred Sun.

LITTLE GENESSEE, N. Y.

Rev. and Mrs. A. L. Davis and two sons were in Olean Friday to hear Evangeline Booth speak.

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A VACATION CHURCH SCHOOL IN DE RUYTER

In conversation a few days ago, a DeRuyter business man remarked, "They insist, these days, on compulsory education in our public schools, but leave out the most important part of the preparation for life—the cultivation of the religious nature. The public school system, in attempting to avoid sectarianism, has seemingly forgotten the truth of the Lord is the beginning of wisdom."

Did you know that twenty-seven million young people in our United States—a Christian nation—are not receiving any religious instruction? Does it seem credible, does it? No contact with church, Bible school, or other organizations for training in religious matters. Have you thought of what this will mean to our country when these boys and girls grow up? A godless nation! "Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh but in vain." Do we want to be like Russia?

One of the methods for bettering this condition of things is the Vacation Church School. For some years there has been the teaching already available in the Bible school, and to bring into its influence the boys and girls who have never been connected with the Bible school. Did you know there are school children within three miles of DeRuyter village who have never stepped inside a church?

Plans are already in hand for a Vacation Church School in DeRuyter this summer.

The term of three weeks begins on June 29.

Five days each week, from 9—11.50 a.m., the school will be in session.

The use of the public school building has been granted by the trustees.

The Vacation School is for the boys and girls of the entire community who are of school age.

A canvass is being made of the village and nearby districts, and already about seventy pupils have been enrolled.

Free transportation to and from school is being arranged for those who live out of town. (There is room for just two more in the car from Lincklaen. Those who two should apply at once to Miss Martha Gates.)

There is no tuition fee. The teachers and those giving their services and the value of their rich experience purely as a labor of love.

The school is sponsored by the local churches, but has "no visible means the least interesting or valuable part of the Recorder. Through the news items from churches and individuals among our people we are enabled to maintain the injurious teaching in the Bible, "Rejoice with them that do rejoice, and weep with them that weep." As we are interested in a bit of news from Adams Center.

URN AT ELDER PRENTICE'S GRAVE:

The outstanding pastor of the history of the Adams Center Church is that of Rev. A. B. Prentice. For three years and eight months he was shepherd of this people—over one third of a century. This spring our Ladies' Aid purchased a beautiful urn to place upon his grave. At the close of the church services on Memorial Sabbath we gathered at his grave for a brief memorial. We thought of the hundreds of people he had helped who he had led to Christ and received into his church, of the young folks he had united in marriage, of the homes whose sorrow he had helped to bear, of those he had led to Christ and received into his church, of the young folks he had united in marriage, of the homes whose sorrow he had helped to bear, of his patient, kindly ways, his quiet, serene, sweet-spirited soul. Many whom he had helped left this world for the eternal habitation and their mortal remains rest in the same cemetery with him. Many still live to hallow the memory of this man of God. In a beautiful urn filled with bright flowers will bear testimony to the love in which his memory is held. After a brief prayer of thanksgiving we sang the first and last verses of "Blest be the Tie That Binds." Surely love is the mightiest power on earth, and the only enduring treasure!

Ordination Soon:

The Annual meeting in January the church called to the diaconate Mr. Gilbert Horton, Mr. Dechois Greene, Miss Anna Malby, and Mrs. Margaret Stoodley. The candidate have taken much thought and prayer about the step they have been asked to take. They have talked individually and as a group with their pastor. They have recognized the
The Church becomes world wide

Those who fall into the current fashion of lamenting the weakness of the Church do not overlook one thing about the Church of today that gives it a significance never possessed before; the fact that, for the first time, a day for the first time—thanks to the missionary enterprise—the Church is rooted in the soil of every country of the earth. The Christian movement has actually attained in reality the universal character which the Apostle Paul claimed for it in theory.

Youthful and lacking in strength though the Church may be in some lands of the Orient, it is still an impressive fact that it has become domesticated as a living force in every clime and among every race. All around the globe there are groups of people who have been trained in Christ the teaching of life, who feel bound to one another through their common loyalty to him, and who yearn to see it world organized according to his will. If, by some unimaginable catastrophe, the Christian church were to be obliterated in the entire Western world—as with the times of old, so in the present—we might be so abashed that our forebearers would seem to be doing nothing more than a double reason for such a prayer since it is the fact that in our day, the Church is rooted in the soil of every country of the earth.

He dreamed that God asked what he should give him. In temporal things Solomon must have been abundantly supplied since his father, King David, had been such a conqueror as to bring Israel to the height of her power. Since a king was also a kind of chief justice, it would seem quite a wise and understanding heart to judge the Christian Church were to be obliterated in the entire Western world—as with the times of old, so in the present. In some lands it is no longer living and working in isolation from one another. In most major countries the Church is a federated national council of a Christian federation or a Christian council, bringing many groups into cooperation. And these national units are linked up in a conscious world fellowship which is part through the Universal Christian Council for Life and Work, which is concerned chiefly with the Western world, and in part through the General Board of the Missionary Council, which unites Christians of East and West in one fellowship of love and service. All this is pregnant with high possibilities, not only for the church of God, but also for the world. It points to the attainment of that deep spiritual unity which is the only possible condition of any effective outward organization if the world is to be saved and the securing of enduring peace.


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You know by the Scriptures that when Solomon became king, and felt his great responsibility, he had a very impressive dream. Kings were most concerned with that which he had done. It was the whole world owed them everything, and that God in heaven would give them some special send-off in some form. If he would heend that God asked what he should give him. In temporal things Solomon must have been abundantly supplied since his father, King David, had been such a conqueror as to bring Israel to the height of her power. Since a king was also a kind of chief justice, it would seem quite a wise and understanding heart to judge the Christian Church were to be obliterated in the entire Western world—as with the times of old, so in the present. In some lands it is no longer living and working in isolation from one another. In most major countries the Church is a federated national council of a Christian federation or a Christian council, bringing many groups into cooperation. And these national units are linked up in a conscious world fellowship which is part through the Universal Christian Council for Life and Work, which is concerned chiefly with the Western world, and in part through the General Board of the Missionary Council, which unites Christians of East and West in one fellowship of love and service. All this is pregnant with high possibilities, not only for the church of God, but also for the world. It points to the attainment of that deep spiritual unity which is the only possible condition of any effective outward organization if the world is to be saved and the securing of enduring peace.


Our pulpit

first principles

(Name of writer and order of service omitted by request). SERMON FOR SABBATH, JULY 4, 1931

Text: “But seek ye first the kingdom of God, and his righteousness.”

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semene and see Peter draw his sword and the Master tell him to put up his sword, and say, "Think ye not that I could pray with you and be taken and delivered from the hands of the Jews? But none of you asked me why I did not fight against them when I could have had power to take against them?" Think how he ever fulfilled all his words.

With respect to this doctrine of the Christ, let us get the right sentiment that we know just the right meaning that everybody must get from the expression, "Son of God." We do well to take Peter's meaning where he said, "There is no other name—whereby we must be saved." People have always differed about the nature of the Christ and the nature of a man spiritually. A man once said, "They say the moon if the moon could jump over the tree tops lest he scare the birds. Bach's music was too high for commerce start out without the advantage of five and twenty, who, unless he has been stupidity, question whether he has a perfect right to marriage has a perfect right to beget his own children, who, unless he has been a "good husband" and a "better prospect of future happiness." These first principles are among the most important thoughts for heaven.

**THE SABBATH RECORDER**

Next to a good conscience there is probably nothing that so enables a man to stand up in his boots and act for his individuality. One who does not know where his next coat will be, or who is under obligations that he cannot possibly meet, will find that his personal force in the world, as well as his happiness, is pretty seriously discounted.

**A LITTLE AHEAD**

**Next to**

But we are asked, What about giving? Well if you can get a young man to give all he makes to missions, that young man is a hero. But as for speaking, thrust does not interfere with generosity. It has been our observation that the only man who has anything to give is the man who has "a little ahead." The man who spends as fast as he makes, never has anything to give to a good cause.—An Editorial in "Watchman-Examiner."

**CORRESPONDENCE**

Editor of the Sabbath Recorder, Plainfield, N. J.

Dear Sirs: I have just received the Sabbath Recorder of June 8. On the outside cover I read, "John Wesley says: I am sick of opinions; am weary to hear boasts of loathes this frothy food."

What does he mean? Does he mean to say that he is sick of opinions of Seventh Day Baptists in reference to the Sabbath? Does he mean to say that his soul loathes this frothy food?

This is a hard rap at Sabbatarians. He then goes on to tell what kind of religion he desires and what he feels they should be. All very well, but he winds up by saying, "Let my soul be with those Christians wheresoever they are, and whatever opinion they may hold." This last lets up on Sabbatarians and they are a pretty fair lot after all.

But let us all read his Bible very thoroughly. He was a good orthodox Methodist and no doubt a devout Christian. He was no doubt a thorough-going "Sabbatarian"—that there is no redemption of the human family without the shed blood of the Son of God.

Yours truly, Geo. H. Greenman.

Mystic, Conn.

**TALKS TO PARENTS**

**FEELINGS OF INADEQUACY**

The little child lives in a world in which, whether he thinks about it or not, he senses himself to be weak, ignorant, and inadequate.

He is constantly attempting things he is not yet ready to do. He is forever being baffled by the bigness, strangeness, and complexity of things.
IN OWN LANGUAGE

Six hundred thirty-six is the number of languages and dialects into which the whole Bible has been translated, and portions of the Bible have been transliterated into more than eight hundred different tongues. Right here in the city and harbor of New York, Scriptures in seventy-five languages and dialects have been made plain to him by the way the grown-up man answers his questions and talks over his head quite as if he were not present.

Such treatment bores, irritates and humiliates him beyond measure, and it is no wonder he often finds satisfaction in being just as disagreeable as possible.

His feelings of inadequacy may be further added to by the general ignorance he often makes plain to him by the way the townsmen ignore his questions and talk over his head quite as if he were not present.

This feeling of inadequacy is reinforced all too often by the attitude of the adults about him. Unfortunately they rub in his helplessness by hastening about or hurrying him without wish for his personal inclinations as if he were merely a precious lap dog.

Even when he has become physically quite independent, his ignorance and immaturity, the unimportance of anything he says, often made plain to him by the way the grown-ups ignore his questions and talk over his head quite as if he were not present.

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The child's feelings of inadequacy are humiliated by courteous and considerate treatment from his white companions. It is at times a certain amount of self-respect and by the rich play life where partly in fantasy and partly in genuine activity he can experience some of the feeling of languages importance that are denied him elsewhere.

In play with his age equals, he is enabled to compete in a situation where the odds are no longer against him. Alice Judson Peale in "Westerly Sun."
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Vol. 110 JUNE 29, 1931 No. 26

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And knows you through and through;
He knows your faults and failings, but
He really likes you, too. —NE PLUS

Contents