SANCTUARY

Let us put by some hour of every day
For holy things!—whether it be when dawn
Peers through the window pane, or when the noon
Flames, like a burnished topaz, in the vault,
Or when the thrush pours in the ear of eve
Its plaintive monody; some little hour
Wherein to hold rapt converse with the soul,
From sordidness and self a sanctuary,
Swept by the winnowing of unseen wings,
And touched by the White Light Ineffable!

—Clinton Scollard.
Editorial

Constitution Versus Conscience

The decision recently handed down by the Supreme Court of the United States seriously involves the conscience of every citizen of this country. Dr. Douglas Clyde McIntosh, native of Canada but now resident of the United States, an honored professor in Yale University, applied for citizenship. In answering the question of the judge, "Are you willing to take up arms in defense of this country?" the doctor replied that although he was not a pacifist, "I am willing to do what I judge to be in the best interests of my country, but only so far as I can believe this is not going to be against the best interests of humanity in the long run. I do not undertake to support my country 'right or wrong' in any dispute which may arise, and I am not willing to promise beforehand, and without knowing the cause of which my country may go to war, that I will or that I will not take up arms in defense of this country, however 'necessary' the war may seem to the government of the day." Furthering the discussion by his statement, he said that he was willing to go to prison and to the stake for upholding just such a principle. Our own John Trask suffered martyrdom in England for such a principle. The Baptist, in commenting on this decision, rightly declares, "No more serious situation has faced the Christian Church in a generation than is projected by this pronouncement" of our highest tribunal.

It is made plain by this decision that consideration extended to conscientious objects to bearing arms in times past is but a friendly Congressional policy, and not the recognition of an "inalienable right" declared in the Constitution of the United States. An honored profession of the doctrine of the supremacy of the State over the Christian conscience could be found nowhere. If such a doctrine is implied in our Constitution, our Constitution is pagan rather than Christian, as we have always believed it to be. That it is Christian is assumed by Justice Southard, who in his recent decl.;ares, "We are a Christian people, according to one another the equal rights of religious freedom, and acknowledging with
reverence our duty of obedience to the will of God." How he justifies the decision with such a belief is not at all apparent.

It is not a matter of debarring a worthy man from citizenship. It is not a question of letting less desirable people in. It is a decision striking at the foundations of the principles for which men have fought and bled and died. We believe that this construction puts upon us the measure of the Constitution is wide, indeed, of the intent and purpose of the framers of the Constitution. Like the battles for other truths and for prohibition, the fight for liberty evidently must be fought again.

"Your Flag and My Flag" No one gets the real thrill of the flag beautiful until on foreign soil and amid the flags of other nations he sees and salutes the Stars and Stripes. Symbolic of national aspiration and achievements, Old Glory stands for America itself, 32, has a right to the reverence and love of the citizens she represents. Our hopes and ideals, both as individuals and as a nation, are represented in its "broad, red, and bright stars." From its rippling folds shine forth honor, justice, liberty, truth—as well as nameless, precious qualities which have their beings in the proudly swelling hearts of all Americans.

The first Old Glory flag was made by Betsy Ross. It is presented to General George Washington. Consisting of thirteen alternate red and white stripes, representing the thirteen colonies, with the same number of white stars on a field of blue, it was adopted as the national flag by Congress on June 14, 1777. On admission to the Union, in 1795, of Vermont and Kentucky, two more strips and two more stars were added. Later as other states came in, Congress restored the thirteen alternate red and white stripes to represent the original colonies, and provided for an additional star for each new state coming in. There are now forty-eight stars, the last two being placed in the blue field, July 4, 1912, when New Mexico and Arizona were promoted to statehood.

For the flag to be properly displayed, flying freely unfurled, from a staff with the stars and stripes, or Union, toward the peak. If it is unfurled lengthwise or breadthwise, the Union must always be uppermost and to

left of the observer as he faces the flag.

There are many rules and regulations dictating the loyal citizen in a proper respect and reverence of the flag. If it is so important, and it is, should not the patriotic citizen assiduously cultivate that frame of mind and the character of his conduct, to accord with the beautiful principles and ideals for which it stands?

"Your flag and my flag, And how it flies today, In your land and my, And half a world away, Rose-red and blood-red, Stripes forever gleam; Snow-white and soul-white, The good forefather's dream, Skies they are to begin The glory of the day; A shelter through the night."

Budgets and People Budgets are assembled by the Commission of General Conference. Originating in our various boards, they are based upon conditions, plans, and programs. The amounts in the budget depend upon the needs of the work planned for the coming year. A better plan for devising the budget has not yet been found. The weakness of the system, however, is that the boards seem to be something imposed upon the people from without. At the recent Northern Baptist Convention and Kansas City, when a certain committee's report had been received, and a motion was made that the "committee be continued to carry out the suggestions," the convention president was at once reminded—"we are Baptists, and no committee has the power to put anything into effect." "Baptists are like that. We are Baptists, and Seventh-day Baptists are jealous of their prerogatives. However, that the lack of a hearty and full co-operation in carrying out a denominational program is to be attrib-

ulated to such a cause is scarcely thinkable. Be that as it may, it would seem that a large part of our devotion to the Constitution and the responsibilities would eventually in a program in the form of which the people had a larger and more direct share. As it is now, the people do not use as much of the privilege as is theirs. The boards welcome constructive suggestions and plans, both for field activity and for financing. A place on the Conference board is usually given for open discussion. Committees to consider reports are active at Conference and are open forums for all interested to have part. Why are these opportunities not more often taken? "The larger degree in which the people share in the making of programs, the more fully will they reflect the people's mind and the sense of responsibility of the rank and file of our membership for the successful achievement of our work." Conference is not a place to "put something over," or a place to muzzle denominational opinion. General Conference is neither a "steam roller" nor a "ballyhoo." It is the place to begin constructive thinking and planning and praying for a progressive, united program, for a reasonable budget, and a purposeful Conference.

Churches United A large interest is being taken by many Christian people in the program of a possible union of the Congregationalists, or the "Christian" denominations, to be consummated at their conventions held in Seattle, Wash., beginning June 25. The union affects more than one million people and is brought to its final stages after more than two years of earnest effort and prayer among the leaders of both groups. The proposal to attempt Mexico dispatches leave to say what its name shall be—should be a much stronger and farther reaching power and influence than the sum of one plus the other. The Congregationalists are of the East and largely in city churches, while the "Christian" Church is especially of the Middle West and its-communions are of the rural and smaller city churches.

Doctrinally, the two peoples are not far apart, perhaps the mode of baptism being the most marked feature of difference. Both groups are democratic in practice and policy. For generations the Congregationalists have influenced thought in this country, many of the leading colleges and universities of the United States being of Congregational origin and background.

A large interest is being taken by the Congregationalists with Dr. Fred B. Smith of New York City as moderator of council, and the Christian Church with Rev. Frank E. Zampa of Chicago. On the general convention, are having brief sessions, separately, in order to clear up legal matters. They are expected to get together, however, before the first of July and carry out the main and inspirational program as a "General Council." Representatives of both groups will appear on the program.

Many Christians, of different communions, brought together, educated in the same schools, associating in the same clubs and other organizations, are wondering why more of the denominations—with so little essential differences between them—do not similarly get together for their own sakes. The races for the sake of the kingdom and its larger tasks.

THE CENTRAL ASSOCIATION

This association was held at Brookfield, N. Y., June 18-21, 1931, with Mr. T. M. Stuart Smith as moderator. Rev T. J. Van Horn, a former pastor, was on the program to deliver the introductory sermon.

We are indebted to Mrs. T. J. Van Horn of De Ruyter for the essentials of what follows:

Rev. E. H. Bottoms of Middle Island, W. V., was moderator of council, as is their custom. At the Central Association, spoke from words found in Ephesians 3: 19, which reads, "Filled with all the fullness of God."

The text is the culmination of the four verses of this chapter beginning with verse sixteen. In this passage the apostle gives in outline his inspired sketch of a Christian. He prays that the whole family of Christian believers may be characterized by power, faith, knowledge, and love in marked degrees, that they may be "filled with all the fullness of God." The question involved is one of resource:

"The overflow of power—strengthened with power through the Spirit, in the inner man — unto all the fullness of God."
The overflow of faith—"That Christ may dwell in your hearts by faith..."

The overflow of knowledge—"That ye may be able to comprehend...

The overflow of love—"And to know the love of Christ which passeth knowledge..."

How shall we be filled with the fullness of God? By prayer. Prayer moves the arm that mortals cannot move.

The interests of the Tract Society were most ably presented by Mrs. T. J. Van Horn under the subject, "Godliness Is Profitable in Missions," was conducted by Rev. Harold R. Cran-...
The Church may justly enter many fields of activity if by so doing she can promote the object of her existence. In history her influence has been felt in connection with everything good in human society. Her work and influence have freed the slave, liberated woman, made home a place of happiness, established schools, and founded free governments. Other institutions understand the uses for human society, but to the Church alone is left the task of ministering to the spiritual and eternal.

If the Church and its auxiliaries fail men here, no other institution will enter the field and meet this colossal need. As Dr. Charles L. Goodell pointed out with burning words in a retreat at Northfield recently, if the Church fail in the matter of education, the state will step in; if it fail in the caring for the poor, the state and charitable organizations come forward; but if the Church fail to minister to man's spiritual and eternal needs, there is no institution to take its place and men and the race must suffer.

The spiritual is the most important of all. It is the apex of the pyramid of life. It is the climax of the thought and the work of the good God. To this field Christ assigns his Church. To accomplish the purposes of Christ she may enter various fields, but she must never forget that no other organization will or can accomplish the purposes of God in the realm of the spiritual.

The Church should minister to the local community and meet this colossal need. As Dr. Charles L. Goodell pointed out, if she does not. But she must endeavor by every means possible to minister to the spiritual and eternal of all peoples. Christ's Church is a missionary-evangelistic Church.

The Church on earth being composed of imperfect beings is imperfect, but woe to the Church which opposes or destroys the Church. Give to the Church, Christ's body, its rightful place and dedicate all to the accomplishing of its high and holy purposes at home and throughout the world!

**THE ANNUAL SPRING WAR IN CHINA**

All have been more or less troubled because war against the Church's affairs has broken out again, and we have been wondering what the results would be, especially what effect it would have on missions. This affront seems to be principally against General Chiang Kai-shek, president of the republic, and his government. Past experiences have shown us that we can put very little dependence upon what appears in the newspapers, for reporters too often feel that they must send something to their papers, even though it be more or less the work of imagination; and the more sensational the news is the more valuable it is in their minds.

An editorial in the Christian Herald for July by Stanley High on this topic is worth reading, and is given below. Stanley High has intimate acquaintance with President Chiang and his government, and his judgment in these matters has come to be trusted. He is worthy of note in this connection that Stanley High is to become editor of a Christian daily newspaper soon to be launched. This project grows out of a widespread demand on the part of many people for a dependable daily conducted according to Christian ethics, and the undertaking is already assured sufficient financial backing to make it a success.

"Out of the South, whence China's revolutions always come, a new threat has appeared against the Nanking government of General Chiang Kang Hsiung who is president and who, let it be said, was to moderate President Chiang was too mild, have or support to the government. No longer is there over China's affairs and territory. Reporting this exceedingly important event we have to report that the presence of the Kuomintang's Nationalist party have met and they are not likely to put up a more fully constitutional basis, to eliminate, more completely, foreign authority over China's affairs and territory. Reporting this exceedingly important event we have to report that the presence of the Kuomintang's Nationalist party have met and they are not likely to put up a more fully constitutional basis, to eliminate, more completely, foreign authority over China's affairs and territory.
Frenchmen and British—who, for the most part, dislike and fear people regarding matters under their observation. Not that their views are always faultless, but they often speak with greater sincerity than their elders and their opinions are freer from prejudice.

In Philadelphia recently, twenty-two Chinese students, Buddhists, Confucianists, Mohammedans, Christians, and others, were invited to a farewell dinner given to a young woman departing as a missionary to China. Under the guidance of Frederick B. Igler, who gave the dinner, these students for the space of two hours expressed themselves regarding missions and missionaries. Mr. Igler, in the Baptist, lists the things they said, and below are to be found some of them:

"Learn to play with us for it is the easiest way in every country to become acquainted with people."  
"Do not become high-hatted, giving our people the feeling that you are superior to them and that your country is greater than their country. The most sociable missionaries are the most successful. Do not refuse invitations to tea."  
"Have an abundance of patience for there will be many things to irritate."  
"The language and the differences in customs and habits make friendship very difficult."  
"Adjust yourself as quickly as possible to the community life."  
"Do not go to our country feeling that just because you come from a foreign country you can boss us around."  
"The trouble with so many missionaries in our country has been that they are not as well prepared as the natives whom they try to win to Christianity."

"And you must be careful of your speaking in misunderstanding terms to those whom you seek to know and do his will. We believe that such a time is now upon us and that his call must not be neglected."

\[\text{THE SABBATH RECORDER}\]

\[\text{LETTER FROM REV. D. BURDITT COON}\]

\[\text{DEAR READER}:\]

A year ago last week I was let out of the hospital where I had been suffering most intense pain for many weeks with a most dreadful carbuncle on the back of my neck. For weeks after that I had to return to the hospital after each meeting to have the wound treated. Then, when I traveled about the island gathering statistics for our Conference Year Book I had to wear a bandage around my head for protection of the wound. But the good Lord delivered me out of all those troubles. Mrs. Coon and I never had better health than we are enjoying at the present time.  

Recently we have been taking others of our people to the hospital. Some years ago I married Brother Isaac Smith to Sister Edna Smith. They have been both faithful members of our church, Latter Brother Smith, thinking to better his financial condition, went to British Honduras, six hundred miles west of Jamaica. He was sadly disappointed. He could find opportunities if he would work on the Sabbath. This he would not do. At last he got his chance, but was soon taken with fever and rheumatism. He was taken to the city hospital there for nearly three months, very near death's door.  

\[\text{THE SABBATH RECORDER}\]

\[\text{A DECLARATION}\]

(Adopted by the Commission on Evangelism of the Federal Council at Northfield, Mass., June 24, 1912.)

The secretaries of evangelism and appointed representatives of a majority of the commissions making up the Federal Council of Christian Education, in their conference and retreat held at Northfield June 24 to 26 adopted the following declaration, which they send with deep solicitude to their constituent churches.

In times of religious stress and crisis the voice of a people speaks in unmistakable terms to those who seek to know and do his will. We believe that such a time is now upon us and that his call must not be neglected. His message to all the souls of men transcends in importance all questions of social or political concern. Religion stands in the relation of cause and effect to all social reform and progress. We therefore urge that the Church put the first thing first.

To his disciples Jesus said, "Power over all personal and social evil comes only through prayer and self-denial." No human strength is adequate for the world's need. Therefore he said, "Tarry ye in Jerusalem until ye be endued with power." Pentecost was the fulfillment of his promise and the history of the Church proved that his words were true.

A time when the fires are burning low on the altars of many voices, and the Church seems to have lost its yearning soul and its passionate devotion, a new Pentecost must follow upon the Church or we are undone. We must begin at Jerusalem and travel about the island gathering statistics for our Conference Year Book I had to wear a bandage around my head for protection of the wound. But the good Lord delivered me out of all those troubles. Mrs. Coon and I never had better health than we are enjoying at the present time.  

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morning they succeeded in finding the door. He has been in poor health since that trip.

A few weeks after his going her mother —kneled by her bedside according to her custom to offer her evening prayer. She stopped beating right there. She had been in her usual health. Her heart was working well, but she could not see her. We found her in a most deplorable condition.

A few days after we got to the city, she was taken with malaria. Then she was taken with heart trouble. A little later she had been in a critical condition with heart trouble. A little more note from her stating she could not be again treated was in our home for nearly two weeks. We would die in our home before she died.

He was in our home for nearly two weeks. We were busy and happy months. We are to have baptism in our Charles Street Church here in the city next Sabbath. In at least three other churches other candidates are waiting for baptism and membership in the churches. The Wakefield, Lower Buxton, and Charles Street churches, with a combined membership of nearly one hundred, have recently sent new candidates to the consideration of the General Conference for membership in the Conference. Each church is well organized and has its own pastor and is being led the Almighty by its own pastor.

In addition to the pastor and Mrs. Crandall, other candidates have been added by letter. The church has lost, by death, Mrs. Elizabeth Crandall, July 12. We are the true church of Christ. It has a marked degree of interest. It has been a source of blessing and strength to the church as a whole. We trust there may be an increasing interest in the year to come.

I have supplied the pulpit of the Baptist Church at Shannock since September, and have occasionally spoken a second time on Sabbath. The attendance is improving, time is required in the duties of treasurer and of the Onward Movement. Our church may grow in numbers if we are willing to be desired, but even more that it does not have a salutary effect upon us.

Because of a letter of inquiry that came from the States the other day concerning the letter in a recent Sabbath Recorder from Brother Victor Crayle, perhaps I should say that the former leader of the Albion Mountain Church he mentioned was Brother George Williams.

I am a little more comfortable there now, but is in a very critical condition with heart trouble. A few days after getting her into the hospital a couple of days later. She is a little more comfortable there now, but is in a very critical condition with heart trouble. A few days after getting her into the hospital a couple of days later.

The superintendent of the Sabbath school for the year January 1-December 31, 1930: The church has lost, by death, Mrs. Elizabeth Crandall, July 12. The membership of the Sabbath school averaged ninety-five throughout the year. The average attendance was sixty-six, a percentage of seventy. A regular session of the school was held every week except Children's day, June 14; the day of the installation of Pastor Crandall, July 12; Rally day, October 11; and October 18, the
day of the meeting of the New England churches at Ashaway.

The average regular collection was $5.59. Special collections were taken for the picnic and for the People's Mission at Christmas. The total receipts and expenditures were practically $400. The balance was $80.

Expenditures were for supplies, flowers, charity, the picnic, the Christmas entertainment, and Alexander Austin's expenses as delegate to the Religious Conference of North America in Toronto.

One new class of twenty members, a young people's class, has been organized, and is taught by Pastor Crandall. This class is studying a book called "The Bible in the Church School," Part I, "The Old Testament" instead of the "Helping Hand" used by the primary department. There are five other classes in the adult department and four in the primary department. The membership of the home department was twenty-nine and of the cradle roll eight.

The picnic was held last summer at Atlantic Beach, as usual. Children's day was observed in June, Rally day in October, and is taught by Pastor Crandall.

We have continued to make voluntary gifts and for the People's Mission at Christmas day of the Meeting of the New England churches at Ashaway.

The society has held nine regular and one special meeting during the past year, with special collections taken for the picnic and for the People's Mission at Christmas. We have added four new members to our numbers. We had two picnics last summer and an all-day session on picnic ground at Emma Burdick's camp. Our "fruit and flower" committee has done good work by brightening the days in hospitals and private homes, to many shut-ins. We have become a member of the Council of Women's Clubs of Western. We have done sewing for the hospital; we have sent cooked food and money to a sick member of our society. We paid one week's board at the W esterly Hospital for a member of our church. We helped to defray the expenses of two of our members to Conference in West Virginia. We made it possible for two girls to go to Lewis Camp for two weeks. We sold fourteen bottles of vanilla and twenty gross initial paper napkins.

We gave a check to Mrs. Dagmar Smith toward her trip to Scotland, last summer, and as has been our custom for ten years, we carried a May basket to Mrs. Smith filled with canned goods, cooked food, fruit, money, besides making donations at Thanksgiving and Christmas to both Mrs. Smith and the mission. We repaired and dressed twenty-three dolls, and gave fourteen books and six games for the mission children's Christmas tree.

One of the best times we ever had was in October when we had a Halloween party, to which we invited all members of the church and congregation. We have given a substantial check to our own church. Every year in November we have our "thank offering" meeting, and this year we divided our money between Dr. Rosa Palm borg and the Missionary Society.

The church school has filled with canned goods, cooked food, fruit, money, besides making donations at Thanksgiving and Christmas to both Mrs. Smith and the mission. We repaired and dressed twenty-three dolls, and gave fourteen books and six games for the mission children's Christmas tree.

WOMAN'S WORK

MRS. ALBERTA DAVID BATBON
Contributing Editor

WORSHIP PROGRAM FOR JULY

Subject—Courage.


Leader's talk—It takes courage today to face the foes of life and realize as did Elisha that "They that be with us are more than they that be with them." Were our eyes opened, all about us we would see God's host guarding us from danger.

When there appears no way of escape, like Elisha we should ask God to open our eyes and guide our steps. Then we need have no fear, for victory will be ours if God is our leader.

When darkness comes and comes about to overwhelm the day. And in the soul's despair attempts to drive sweet hope awry.

Let courage plant her standard firm and cast off dejection's chains.

Though the tempter may oppress ye sore with hope away, though every earthly aid be held, this blessed truth remains, 'Thank God, there appears no way of escape.'

'Come, my child,' an angel calls thee, 'Calls thee to thy heavenly home—

Though God's gift is the bravest of thy talent and thy strength.'

Tired hands rest now so sweetly, placed above thy peaceful breast; with a hand of care to guide, and with a hand of truth to soothe their gentle pain, "Thou must have weary been."

Jesus gave thee strength to conquer, And a blessing thou hast been. Strive to do thy best, and the "Come, my child," the Savior calls thee; "Thou hast earned thy rest."

In memory of her noble work, I write these lines:

"Come, my child," an angel calls thee, 'Calls thee to thy heavenly home—

Though God's gift is the bravest of thy talent and thy strength.'

(Continued on next page)

WOMEN'S BENEVOLENT SOCIETY

HATTIE T. GREENE, Secretary.

Leonardville, N. Y.

Whatever we are directed to pray for, we are also exhorted to work for; we are not only called to pray, to Jehovah, asking that of him which we deem not worth our pains to acquire.

—E. L. Magon.
TWILIGHT MEMORY SERVICE AT MARLBORO, N. J.

The Twilight Memory service held at the Marlboro cemetery on Memorial day late in the afternoon was impressive. The large company from Bridgeton, Salem, Fairfield, and other places, gathered under a beautiful tree, joined in singing “Faith of Our Fathers” and “America” and were led by Rev. E. T. Loyd, which The First Psalm was repeated in unison. In his introductory speech Rev. H. L. Cottrell spoke of the appropriateness of trees as memorials and read Joyce Kilmer’s poem “Trees.” Mr. William Lawrence, chairman of the church grounds’ committee, called attention to the various memorial groups of trees and shrubbery near that had been given by friends and which add so much to the beauty of the church grounds.

The principal address of the afternoon was given by Herbert N. Wheeler, chief lecturer of the Forestry Department at Washington. He has given two memorial trees which have been planted in the Marlboro churchyard, an oak in memory of his father, Rev. Samuel R. Wheeler, a former pastor of the Marlboro Seventh Day Baptist Church, and a birch in honor of his mother. These living monuments will be a delight to coming generations and are appropriate memorials to a loved pastor and his wife.

A good-sized audience greeted Mr. Wheeler at the Shiloh church Sabbath night for his discourse on the beauty of For­estry. The pictures were beautiful and the speaker presented a message which was entertaining and of keen interest to lovers of trees and wild animals.

The Marlboro people have enjoyed ent­ertaining the Eastern Association. It has given us another privilege of becoming better acquainted with the representatives of our churches and different denominational interests. The addresses and discussions were exceptionally good and very helpful at this time. We trust that the meetings will be of lasting benefit to all those who were present.

Yours very truly,

H. L. Cottrell.

MEMORIAL DAY ADDRESS AT MARLBORO, N. J.

We do not worship our ancestors as is done in some countries, but it is proper that we honor their memory and at least once a year take time to reconnect their virtues and place flowers on their graves to show our appreciation. Memorial day, set aside that we may honor our brave, may have been suited for such remembrance for all our loved ones who have gone before.

Down through the ages the memory of the soldier dead has been an occasion of es­pecial patriotic demonstration. This is as it should be. But for them we in the United States would still be a subservient nation, part slave and part free. It is to be hoped the time is near at hand when ad­vancement of nations and the rights of the people may be secured without war, or re­course to arms. But we must not sacrifice our homes, our honor, or our rights as free citizens, even though it may require war to maintain them.

The principal speaker of the afternoon was Mr. Lawrence. He called attention to the various memorial groups, both living and dead, and said that there will be a rest­oration and a guarantee that there will be no recurrence of such a despicable act.

No memorial is more fitting than trees and shrubs. Stones are dead and inanimate and symbolize death only, while growing things and beautiful flowers point to life and symbolize the life to come. As they spring into life we dwell not on the sadness of the passing of our dear ones, but look to the hope of a glorious future.’ May these small shrubs and trees grow into sturdy plants and to giant trees, fitting monuments to the loved, a hope and an inspiration to all who behold them. Too often we are destroyers, ruining the things of God’s cre­ation, but today we are builders. As these trees push their way to the sky we can say with the poet:

O beautiful trees, O wonderful trees,
Backward and forward you sway in the breeze.
A haven of refuge for birds in the glade,
While children of men repose in thy shade.

CONFERENCE AT ALFRED AUGUST 18-23

We, the Alfred people, are planning for a large attendance at Conference. We will gladly entertain you in our homes and will be disappointed if we do not have a large number present.

In addition to home entertainment we are planning for a camping ground with up-to-date equipment in the way of electric lights, showers, running water, near at hand—all the facilities that will make camping a success. Then too the “Brick” will be open and those who would like to be entertained there can do so by stating the fact when you send in your names. We hope to do everything we can for your comfort, and we know you will be highly instructed by the work and social activities, planning for a can­pering ground with up-to-date equip­ment in the way of electric lights.

AUGUST 18-23

A. CLYDE EHRET,
Pastor.
bought milk furnished by the school, but Jim noticed one sickly little fellow who had no milk. He drove that need more than the rest but could not afford it. Jim carried an extra bottle of milk after that. Does that apply to our lesson topic?

Sunday-Sunday: Doctrine of immortality (John 5: 25, 28)
Monday-Mean treatment (Gen. 37: 15-28)
Tuesday-Jesus’ care for children (John 21: 5-14)
Wednesday-Jesus’ care for children (John 21: 5-14)
Thursday-Be generous with children (Rom. 15: 20-21)
Friday-Sunday—Topic: Giving younger boys and girls a square deal?

YOUNG PEOPLE’S WORK

REV. CLIFFORD A. BEEBE

NADY, ARK.

Contributing Editor

GREAT CHRISTIAN DOCTRINES

Christian Endeavor Topic for Sabbath Day, July 19, 1931

DAILY READINGS

Sunday-Doctrine of God (John 4: 24)
Monday-Doctrine of Christ (John 1: 1-38)
Tuesday-Doctrine of sin (Rom. 3: 10-18; 6: 23)
Wednesday-Doctrine of Salvation (Acts 4: 12)
Thursday-Reward and punishment (2 Cor. 5: 10; Rev. 20: 12)
Friday-Doctrine of immortality (John 8: 51; 2 Tim. 1: 10)

Sabbath Day-Topic: What are some great doctrines of Christianity? (1 John 1: 8-10; 4: 13, 16)

PLANS FOR THE MEETING

The following from the Standard Christian Endeavor Quarterly should be helpful:

"In this lesson try to forget what man said on any of these subjects and give heed to the Word of God. . . . Assign such subjects as 'What the Bible teaches about God,' 'about Christ,' 'about sin,' 'about immortality.' Limit each speaker to five minutes or less. Thus in forty minutes you will have presented to you a brief resume of the great doctrines (or truths) of Christianity. A Bible concordance or Bible dictionary will help you get the needed information.

Christian Truths

The foundation truths of the Christian religion are few and easily stated. This outline will give you the introduction to them:

1. God
2. Man
3. Sin
4. Christ
5. Salvation
6. The Holy Spirit
7. Sanctification

God created the world and made Man in his image. Man committed Sin, and so it was necessary for Christ to come and bring us Salvation. If we accept him, we will send the Holy Spirit, who will guide us into Sanctification (holy Christian living).

THE SABBATH RECORDER
brevity, only those considered pertinent have been selected. The speakers were selected with an idea of representing different groups such as parents, young men, and those long in the service.

The well-known selection of Scripture which was read, is beautiful beyond compare. It brings to us a sense of awe and mystery in the presence of the Most High God, the Lord of Hosts.

But in its more practical aspects, these show to us the steps through which the minister of God usually goes in his call to service. First he catches a vision of God "high and lifted up," and immediately he sees his own uncleanliness and the wickedness that is all about him. But God has the means to cleanse him, and will do so if the unclean man desires it. Once he has been cleansed, he hears God's call to service. Immediately in a rush of gratitude for his own salvation he says, "Here am I, Lord, send me."

Sometimes the sequence is not carried out fully to the end. Sometimes men catch the vision of God's beauty and holiness but never offer themselves for service to him older men laying it down. Some times men serve their fellow man to forward their own ends, but have never caught the vision of a holy God whom they may consecrate then selves to the service of the Church, for the sake of the Head of the Church, and in his Name.

WHAT CONSTITUTES A CALL TO THE MINISTRY
BY JON M. MALTBY

There is no message in the Bible more important than that which Jesus gave to his disciples just before he ascended to the Father. His work on earth was done. He had shed his blood for the sins of the world, and made salvation possible for all. But now the Church is to begin in proclaiming this salvation. What is the message to which I refer? It is the great commission recorded in Matthew, Mark, Luke, and John. If we were to have a text for this talk, none would be more appropriate than one of these Cotton verses: "Go ye therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost;" and Acts 1:8, "Ye shall be witnesses to me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

These words have a direct bearing upon what constitutes a call to gospel ministry. It is by privilege this last winter during a course in missions to listen to several lectures by Dr. Robert H. Glover, which have been given at Moody Bible Institute in the interior of China under a faith mission. Since returning he has for several years taught missions at Moody Bible Institute. Now he is head of the North American branch of the China Inland Mission, and is the most inspiring speaker I ever heard. He has no doubt sent hundreds of young men and women to the mission field. Much of what he said about missions applies as well to the ministry, for I conceive of the ministry as including missionary work. He says that the consciousness of the divine will coupled with the realization of the human need is a sufficient call to send a person into the field. The divine will is found in the great commission. It is the command of our Lord and Savior: "Go ye therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost;" and Acts 1:8, "Ye shall be witnesses to me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

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The fact was I had nothing to preach. Strange as it may seem, even after I had finished college and had enough but not enough to lecture on world conditions or sociology. And I could not preach the Bible with much enthusiasm. It was too difficult to me. Autumn came and I finally decided to go to Westminster Theological Seminary at Philadelphia for one year. I was not at all sure that I would become a minister, but I wanted to get into a conservative school to see if they could convince me that the Bible is really the inspired Word of God. If I could believe the Bible, then I would have something to preach, something more than mere social uplift. Now I cannot say that I have become a minister, but I have guided me to such a school. He has lifted me from the sea of doubt and planted my feet on the solid rock of his Word. I cannot thank God enough that he has given me a definite service. Are you and I placing ourselves completely in his service? God to us, to be witnesses to our Savior both in this world and in all other conditions of life to come to the pastor for help and advice when once he has gained their confidence. Finally, though the ministry does not offer money, fame, and ease, it offers a satisfaction in life which knows no bounds.

The attractions of the Christian ministry by REV. W. L. BURDICK

Every young person should consider the Christian ministry as a possibility for life's work. Not all can be ministers. At present in the United States there is about one minister to fifty hundred inhabitants, or a total of nearly a quarter of a million, and a larger percentage is needed.

The call of God should decide the issue but the attractions of the ministry are not to be overlooked. Let us look at it negatively first. The ministry is not a money-producing occupation. Neither is teaching, medicine, or music. God pity those who enter the professions for money. This is not saying that a minister, teacher, physician, or artist will never have money. The ministry should not be entered for fame. Some of the most eminent men in the world have been ministers, but they did not enter it to secure fame. Such an ambition is contrary to the profession. Neither must a minister expect a life of ease. If he does he is doomed to failure. The ministry is no place for a lazy man. He will disgrace the profession.

Looking at the attractions of the ministry positively we note: (1) That the minister belongs to the same order as the prophets and apostles. There have been unworthy men in the profession, as in all other professions, but they have been and still are the noblest group on earth, taken as a whole. (2) The ministry offers the opportunity for intellectual pursuit in many directions. (3) The usefulness of the profession is unlimited. Though the minister sits in a pulpit, the minister's throne is the pulpit is the minister's throne. (4) Finally, though the ministry does not offer money, fame, and ease, it offers a satisfaction in life which knows no bounds.

Do not enter the ministry unless God calls you; but if he does, do not dare to refuse. To refuse when God calls means positive failure.

TOLERANCE

You go to your church and I'll go to mine, But let's walk along together. Our Father has built them side by side. So let's walk along together. The road is rough and the way is long. But we'll help each other over. You go to your church and I'll go to mine, But let's walk along together.

"Seth Parker" (Phillips H. Lord) in the May Monthly Review.

Time conquers all and we must Time obey.—Pope

FOR THE BEAUTY OF THE EARTH

Psalm 148:14, 16, 17, 19; 104

Junior Christian Endeavor Teacher for Sabbath.

Day, July 18, 1931

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

PITCTURES AND VERSES TO ILLUSTRATE

THE HYMN

"For the beauty of the earth, For the love which from our birth Over and around us lies:"

Picture of nature, or "The Angelus." Verses

"O Lord, how manifold are thy works! In wisdom hast thou made them all: The earth is full of thy riches." "The heavens declare the glory of God; And the firmament sheweth his handiwork." "For the wonder of each hour God has given the day; Hill and vale, and tree and flow'r, Sun and moon, and stars of light."

Picture of nature or "The Gleaners." Verses

"The day is thine, the night also is thine: Thou hast prepared the light and the sun. Thou hast set the earth in order; Thou hast made summer and winter."

"The darkness and the light are both alike to thee."

"For the joy of human love, Brother, sister, parent, child, Friends on earth, and friends above; For all gentle tho'is and mild:" Picture of family group or "Christ in the Home of the Peasant": Verses

"Let us love one another, for love is of God."

"God is love; and he that dwelleth in love dwelleth in God, and God in him."

"We know that we love the children of God, when we love God, and keep his commandments."

"For thy Church, that evermore Lifts holy hands above, Offering up ev'ry shore Her pure sacrifice of love."
Dear Lloyd:
I was looking at your picture the other day and thought to myself, "It is about time Lloyd was writing again," and very soon after that your letter came. Of course I was pleased to hear from you.

I hope the cat does not hurt the chickens when he jumps at them, but I imagine they think to themselves, "For he must look very huge and fierce to them even if he is only playing. Did you turn the hose on him? I'll be glad to hear about the lizards."

I hope you will become the champion high jumper. How high can you jump?

Your sincere friend,

Mizpah S. Greene.

Dear Mrs. Greene:

This is the second time I have written to you.

I was baptized the twenty-third of May. Pastor Coon had a class, and we learned what it meant to join the church. I was baptized with Mary Thorngate, Jimmy Davie, and Billy Wright in the Boulder church.

In the class he gave us a book to complete. Mary and I were the first ones to finish ours. J ust after the baptism the pastor gave us one of his pictures. Mary's picture was Jesus' Entry Into Jerusalem; my picture was the head of Jesus when he was a boy.

This afternoon we are going to City Park and Gordon and Mary Thorngate are going with us. We hope to go to the museum and then see the animals, birds, monkeys, and seals at the zoo. We will eat our lunch at the park.

Often we make trips to the mountains. While we were on the last one I found a rock that looked exactly like a sandwich. It had black for the bread and white for the sandwich spread.

Your little friend,

Mary Louise Jeffrey.

Denver, Colo.
June 18, 1931.

Dear Mary Louise:

Do you use the two names together so that you'll not get mixed with Mary Thorngate? I like to use them together, at any rate.

I am very much pleased that you have joined the church, and I pray that you may be a faithful worker in Christ's kingdom.

Pastor Coon had a very nice way of helping you to decide for Christ.

You must have very enjoyable times on your trips. I suppose you take a trip into the mountains this very day to cool off, for it is very warm. We started our Vacation Bible School in Independence this morning, and the children thought it was almost too warm to play games during recreation period.

I'm so glad you have written again.

Sincerely yours,

Mizpah S. Greene.

Dear Mrs. Greene:

Well, I have decided that I would write to you again.

Our school was out the nineteenth of May, and I passed to the ninth grade. I was glad when school was out, but I will be glad when I think of how I will again my best friend in school didn't miss a day out of school this year. I just missed three days.

My mother and I were planning to go to Salem, W. Va., to the association, in July. We will make at least four articles for our bedroom and one quart of fruit canned, so I will have to hustle.

I belong to the 4-H Club and we have to make at least four articles for our bedrooms before the last of July. We also have to make at least five quarts of fruit or vegetables before then. I just have one article made for my bedroom and one quart of fruit canned, so I will have to hustle.

I have been collecting bird nests this spring. I wait until the little birds hatch and fly away before I get the nests. Then I pin the names of the nests on them. I already have a house wren's nest, a bluejay's nest, a sparrow's nest, a brown thrasher's nest, an orchard oriole's nest, and have found a kildeer's nest and a bank swallow's nest, besides many other nests. I do not know the names of. I have taken pictures of some of the nests with the little birds in them.

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Gardiner, for years, would not take a “back seat” with anyone doing such “flip-flops.” Asked if he had any special word for Recorder readers he replied he had not, but hoped they would not forget him. Of course he need not fear that. His interest in the denomination he so long and faithfully served, and his greatest regret is that he cannot continue doing for the people whom he loves. He is keenly interested in the raising of the fund — during July— to complete the 1930-31 budget, and while not interested especially in the designation “Gardiner Fund,” he believes our people can do it, if they will. He has seen them go after money raising with successful outcome too many times to doubt their ability to accomplish this. Let us not disappoint him.

“A Mind to Work.”—“Where there is a will there is a way.” So a group of people in one of our churches felt some time ago, where a building proposition was on hand. A “Builder’s Club” was organized by a few of them, a club including children as well as their fathers and mothers. Some definite plans were marked out and definite goals were set. Through the many months of existence this club’s members have been active in raising funds as well as promoting spiritual building which was also a part of the objective program. Recently this club has installed a bath room and water system in the parsonage to be ready for the incoming pastor. Some of the funds for this project has come from personal self denials and some from the hard work entailed in strawberry festivals and road-side lunch service. On a busy road, by the side of a shady stream, this club on two Sunday afternoons has served lunches, ice cream, and soft drinks, including milk. The service has elicited favorable comment in the countryside and it is to be hoped the station will be kept open all summer. There may be a suggestion in this for other societies. One thing that is making this a successful club is the way it is organized by a few. It repeats trade and is a good recommendation for the kind of Christians represented.

**OUR APPRECIATION**

The Hammond Seventh Day Baptist Church wishes to express its appreciation of the lives and Christian influence of Rev. G. M. Cottrell and wife, and Mrs. Helen Irish Whitford, who so recently answered the call to their heavenly home.

First, that their earnest and exemplary lives and bright and hopeful letters have ever been a means of encouragement and comfort.

Second, that they have been large contributors in all the church activities.

Third, that a copy of this “Our Appreciation” be spread upon the minutes of our church and that a copy be sent to the SABBATH RECORDER.

Mrs. Ida Powell,
Mrs. Phoebe Mills,
Committee.

**BITS FROM THE BOOK**

**A GOOD SERVANT OF GOD**

Puts God’s business before his own pleasure or convenience. Genesis 24: 33.

First, that it is striving to be profitable to his master.


Is anxious for the welfare of every interest of God. 1 Samuel 25: 14-17; 2 Kings 5: 2, 3.

Is prudent and industrious in every good work. Genesis 24: 34-49; Nehemiah 4: 16, 23.

Serves for conscience’ sake rather than outward reward. 1 Peter 2: 19; Ephesians 6: 7.

Is the recipient of God’s protection and guidance and blessing. Genesis 31: 7; 24: 7; Matthew 24: 46.

—Rev. T. M. Stevenson, in the “Christian Observer.”

**THE LORD IS NOT SLACK CONCERNING HIS PROMISE**

The Lord is not slack concerning his promise as some men count slackness, but is long-suffering to usward, not willing that any should perish, but that all should come to repentance. 2 Peter 3: 9.

**OUR PULPIT**

**A NEW EARTH**

BY REV. HURLEY S. WARREN
Pastor of the church at North Loup, Neb.

SERMON FOR SABBATH, JULY 18, 1931


**ORDER OF SERVICE**

PRELUDE
Doxology
Invocation
Responsive Reading
HYMN
ANNOUNCEMENTS
OFFERTORY
Special Music
Scripture Lesson
PRAYER
HYMN
SERMON
HYMN
Benediction

God grant us wisdom in these coming days,
And eyes unsealed, that we clear visions see
Of that new world that he would have us build,
To Life's ennoblement and his high ministry.

God give us sense — God-sense of Life's new needs,
And souls aflame with new-born chivalries—
To cope with those black growths that foul the way—
To cleanse our poisoned founts with God-born energies.

To pledge our souls to nobler, loftier life,
To win the world to his fair sanctities,
And free the Soul of Life for finer loyalties.

Has time passed and new worlds born?
Not since last man was born has man so clearly visaged hope of a new earth.

Not of our own might can we hope to rise
Above the ruts and soilures of the past.
But, with his help who did the first earth build,
With hearts courageous we may fairer build this last.

—John Oxenham.
tate and are recognized as the spiritual eye becomes unsealed. There is, however, a marked contrast in our present comparison; one may remain physically blind in time of need, yet come to appreciate and enjoy the light of day; one cannot stay blind to eternal light and come to know its blessings and glories.

Eyes sealed to heavenly vision are a hindrance to the one whose they are. Elisha, through an understanding of how God cares for his own, felt secure in danger. He prayed that the eyes of the young man, his servant, might be opened so that he could behold the hosts of the Lord, and the young man's eyes were unsealed.

"Open my eyes, that I may see."

The Vision Glorious comes with our receiving . . . . clear visions . . . Of that world that he would have us build, To Life's enrollment and his high ministry.

THE SENSE FROM GOD TO OVERCOME AND ACHIEVE

"God give us sense — God-sense of Life's new needs, And souls aflame with new-born chivalries— To cope with those black growths that foul the way, To cleanse our poisoned founts with God-born energies.

"To pledge our souls to nobler, loftier life, To win the world to his fair sanctities, To bind the nations in a Pact of Peace, And free the Soul of Life for finerloyalties.

If we are alert to life each dawning day sets as new needs and a desire for courage and strength to meet them. Wisdom from God is of utmost importance if God is to have our "souls aflame to burn out the dross." The refining fire of the Father, will bring us into an active participation in the building of a new earth. It will gradually burn out disease, poverty, war, hate, oppression, greed, and fraud.

Witness the efforts of God's servants the world new world that would have us build, To Life's enrollment and his high ministry.

THE HELP FROM GOD TO MEET THE CHALLENGE OF OUR DAY

"Not since the world of chaos first was born Has Time such prospect held of Life's new birth; Not of our own will can we hope to rise Above the ruts and solemn of the past, But as his help we did our earth build, With hearts courageous we may build this last."

These are the closing stanzas of a poet's vision of a new earth that were printed in 1917. The new earth is being built upon a service basis. Yes, everyone will receive a living for which they are depended. There yet may be capital and labor. Who knows? There must needs be work.

SERVICE

There are strange ways of serving God; You swear a room or turn a sod, And suddenly, to your surprise, You have a seraph, And find you're under God's own eyes And building palaces for him.

The challenge of our day is sacrificial living and sacrificial giving. I am not ready to suggest a satisfactory answer for everyone as to why God allows (if we choose to express the matter from this angle) misfortune, disease, and drought to overtake his children, but I feel keenly that he expects us to meet them in the spirit of Christ and to respond to calls of distress according to the measure of our abilities, time, and energies; I have nothing to offer that properly expresses an endeavor to understand the claims of love and duty. I come not with any "cure-all" for the maladjustments of present-day life, but I am convinced that with him alone lies forgiveness for past failures and redemption to a higher, nobler realm of action. His help is, as one writer puts it, "the indispensable plus." His aid is the prime essential. By his truth shall be revealed unto us that glorious vision of a new earth; in his strength shall we be able to meet the challenge of our day—that of sharing in building a new order. A new earth can be built by using the tested and true of the old and adding to the elements of voluntary giving sacrifice, willing service, and intelligent co-operation.

John, in Revelation 21: 1, writes: "And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away." According to the Century Bible, "two new," but there is a difference between them. One has to do with the aspect of an object of recent creation and the other with a fresh aspect of an object of previous existence. The latter meaning is portrayed in the text. "The fact, therefore, that the heavens and the earth here spoken of are 'new,' does not imply that they are now first brought into being. They may be the old heavens and the old earth; but they have been adapted, a new character, adapted to a new end." (Milligan)

May we hopefully, joyfully, courageously share in building a new earth under God through Christ. Amen.

DENOMINATIONAL "HOOK-UP" north lOuP, neb.

The thoughts of the young people are turned toward the Annual Bible Conference and Teen-Age Conference. About fifteen are planning to attend Teen-Age and a few hope to go to camp. It is expected that at least one car will leave our church at the membership Sabbath morning, June 20. She has left for her home in Utah.

The light but refreshing showers and winds were very welcome following the hot, dusty days we have had. Mercury rose to ninety-nine. Most of the crops are looking fine.

Vacation Religious Day School is in session with about 125 pupils enrolled. Of that number 110 attend more or less regularly. Miss Marcia Rood is supervising the plans. Plans are being carried out for the Mother-Daughter banquet to be held in our church June 30.

Milton Junction, wis.

We were glad to have Rev. H. C. Van Hoven of the American Sabbath Tract Society, Plainfield, N. J., with us a few days early in May. He was in this community several days, and as lead and visited the Loup River Church on May 6, the Milton Junction Church on May 7 and 8, Milton Church on May 9, and the Albion Church on May 10. From here he went to Wisconsin and Minnesota, and as far west as Colorado, visiting our
churches of the Northwestern Association.

Mr. Van Horn is not only an enthusiast for the Tract Society work, but is vitally interested in the work of all the boards and the denomination at large. His work as temporary editor of the Sabbath Recorder will keep his cheerful words more constantly before us.

June 6 several of our society are planning to go on the Christian Endeavor pilgrimage to Endevor, Wis. This village, fifteen miles north of Portage, has a very active society which has done much for the community and Christian Endeavor movement.

The village itself is named from the Christian Endeavor movement, and it is very fitting that on the fiftieth anniversary the state union plans a one-day convention, which promises to be as great, if not greater, than the regular four-day convention.

WALWORTH, WIS.

The Program Committee of the Quarterly Meeting of Southern Wisconsin and Chicago Churches met at Walworth, June 21. After the business meeting the committee enjoyed a picnic supper on the parsonage lawn. Sixteen were present.

Dr. and Mrs. R. W. Bonham was eighty years old, June fifteenth. His birthday was celebrated by an informal reception at his home.

Mr. and Mrs. Raymond Sholtz and two children, Marilyn and Paul, of Sherrill;

Miss Barbara Horton, Mrs. Clark Stoodly and son Kent, of Adams Center; and Miss Sylvia Babcock of Ooneida were guests at the Seventh Day Baptist parsonage during the recent association meetings.

Mr. and Mrs. Lynn Worden entertained Rev. W. L. Burdick of Ashtaway, R. I., and Rev. Harold Crandall of Westerly, R. I., during the sessions of the Central Association.

Mrs. Ivalou Rogers of West Edmeston has been spending a week with her sister, Mrs. James Messenger, during which time she greatly enjoyed the Seventh Day Baptist Association as well as the various functions of commencement week.

—Brookfield Courier.

LEONARDSVILLE, N. Y.

Several from here were in attendance at the meetings of the Seventh Day Baptist Central Association at Brookfield from Thursday to Sunday. Rev. E. H. Bottoms from Salem and Middle Island, W. Va., who was a delegate at the association, was entertained at the Seventh Day Baptist parsonage.

Rev. Paul S. Burdick and family are leaving this Wednesday for Waterloo, Conn., where Mrs. Burdick and children will remain for a few weeks. Miss Adele Waterman will accompany them.

—Brookfield Courier.

BROOKFIELD, N. Y.

Mr. and Mrs. Raymond Sholtz and two children, Marilyn and Paul, of Sherrill; month as against three hundred ten in April. Pawtucket, however, was credited with an increase from sixty-nine to seventy-four.

GLEANINGS FROM THE ALFRED "SUN"

Rev. Eli F. Loofbrough, who has been pastor of the Shiloh Seventh Day Baptist Church for a number of years, has left that place and is now located at Lost Creek, W. Va.

Neal Mills is at Shiloh, N. J., where he is to have charge of the Daily Vacation Bible School, and occupy the pulpit of the Shiloh Church this summer.

In a recent issue of the Boston Traveler we find an account of the commencement exercises of Radcliffe College, and among those receiving degrees we find the name of Miss Vida F. Randolph, daughter of Mr. and Mrs. A. F. Randolph of this village, who received her master's degree, given for courses in medical sciences.

Our Vacation Bible School will begin Monday, June 29, at eight-thirty, in the public school building. We have a fine corps of workers to form a fine Vacation Bible School. There will be five divisions — a kindergarten, the first and second grades, third and fourth grades, fifth and sixth grades, and the seventh and eighth grades. The school will be carefully supervised and the teachers are making preparations for a large attendance. You parents who have children in these grades, and you boys and girls who are in these grades, plan to be present every day. There will be good recreational periods and a good time will be had all through.

MILTON, WIS.—Milton D. Davis, who received the degree of Bachelor of Medicine at Northwestern University at Evanston last year, has completed his internship and received his degree Monday.

About thirty relatives and friends enjoyed a picnic supper with Professor H. O. Burdick and family at Riverside Park, Janesville, last Sunday. The affair was a farewell for the Burdicks, who are moving to Alfred, N. Y. They will be greatly missed in our community.

Professor H. O. Burdick and family left Wednesday for Little Genesee, N. Y., to spend the week-end with relatives. While in that state they will look for a house at Alfred, where they will locate next fall and winter. Professor Burdick is professor of biology at the university. They plan to spend the summer at their home at Rockville, R. I.

Dr. and Mrs. A. E. Whitford, Madison, took Miss Jane to Lake Geneva, Monday. From there Miss Dorothy accompanied Mr. and Mrs. W. M. Davis and Miss June Davis to Montreal, Canada. Through the courtesy of Mr. and Mrs. Paul S. Davis of Montreal, Miss Dorothy Whitford is to accompany Miss June Davis on a European trip for the summer. They sail June 15, from Montreal, on the Empress of Richmond.

Many of us have followed with great interest the progress of Rev. Eugene Davis and family as they have journeyed across the country from the Pacific Coast, visiting our different church communities along the way. As they attended the Eastern Association at Marlboro, we of Plainfield were gladened by their presence here. We have more than an ordinary interest in the Davis family, inasmuch as Mr. Davis was a Plainfield girl before her marriage. To greet the Davises a lawn party was held at the home of Mr. and Mrs. Nathan E. Lewis Thursday evening, June 18, planned by the Woman's Society. About one hundred guests spent a very enjoyable evening.

Besides the good times enjoyed in visiting with relatives Mr. Davis was busy with denominational matters—meeting with the Tract Board and committees. While here he also spoke at New Market on Friday evening and preached Sabbath morning at the Plainfield church. On Friday he went with Pastor A. J. C. Bond to New York to attend a meeting of the Administrative Committee of the Federal Council, who had as guest the moderator of the Chinese Christian Church, a Chinese whom Mr. Davis knows. After their visit here, the Davises left by car for the Western Association and were planning to attend the Southeastern Association.

Pastor of Little Genesee Association at Little Genesee. He conducted the Teen-Age Conference on Friday and preached Sabbath morning.
Rev. H. C. Van Horn, supervising editor of the Recorder and corresponding secretary of the Eastern Association at Salem, V. A.

The Misses Aletha and Alice Thorngate made a short visit in Plainfield, June 24 and 25, before sailing, the twenty-sixth, on a European tour. Aletha was one of our "Recorder Office" girls a few years ago. Both of these girls have lately been teaching in Wisconsin.

Mrs. Alice St. John and daughter Nellie, of Pittsburgh, Pa., have been visiting relatives and friends here during the past two weeks.

ORDINATION AT MARLBORO, N. J.

THE ORDINATION OF ROBERT JONES AND WILLIAM LAWRENCE AS DEACONS OF MARLBORO SEVENTH-DAY BAPTIST CHURCH ON JUNE 14, 1931

Church meeting called to order by the church moderator, Luthor S. Davis, and the council of delegates, made up of one delegate from each church of the Eastern Association and the moderator of the church, was organized. All the churches of the association were represented except the New York City Church. The council selected Pastor H. L. Cottrell to be its moderator and Pastor E. T. Harris to be its clerk.

The Christian experience and call as a deacon was called for by the moderator and given by each candidate in a plain, sincere, and deeply moving manner.

Mr. Jones was brought up in a Sabbath-school home, having been a former student of the church. When he was 14, he was married to Lyle M. Canfield, August 27, 1922. He studied one year at the Houghton College and received at the end of that year the degree of Bachelor of Divinity. At a luncheon following the Sabbath services of June the sixth, he gave a stirring impromptu talk essentially as follows:

"In the first place I want to express again my appreciation of you and your fellow teachers in the School of Religious Education at Alfred University. You were loyal to your own religious ideas yet broad enough to recognize mine. You never made me uncomfortable because I am an Arminian nor did I know it because of my theological views. While I cannot feel as you do about the Sabbath question, I do feel that you and your helpers are better Christians because of your loyalty to your conviction and I honor you for it.

"But the great concern of my mind is not over beliefs but for the perpetuity of the work. Alfred was founded by men who were decidedly Christians. These men believed in the doctrines of the Seventh Day Church. They were Baptists to the core. Alfred is duty bound to maintain the teachings of the faith to all who in seeking her halls of learning desire such teachings. With the great influx of students who are of a different faith or of no faith at all, the tendency will be to drop the issue of real religion and cater to the demands of
Whitford, John C., son of Thomas and Mary Wilson, was born in Georgia, October 26, 1848, and departed this life at the home of Mr. C. A. Wilson near Attalla, Ala., May 10, 1931, being eighty-two years, six months, and twelve days old.

Early in his childhood he went with his parents to Alabama and settled near Attalla. This was in the early days of the settlement of this community, and he became one of its pioneers.

On January 12, 1871, he was united in marriage to Laura A. Banks. To this union were born eleven children, eight of whom are living. The children are: Mrs. J. W. Wright, who died in 1902; Mrs. J. M. Woford of Birmingham, Ala.; Mrs. J. G. Vernon of Athens, Ala.; Mrs. R. A. Drake who died in 1907; Mrs. G. W. Burgess, and E. J. Wilson of Attalla, Ala.; Mrs. O. S. Mills of Jacksonville, Ala.; James, who died in infancy; Clifford D. and Lonnie L. of Birmingham, Ala., and Mrs. L. W. Stonefort, Ill.

Immediately after his marriage he with his young wife accepted Christ and united with the Pleasant Valley Baptist Church and remained a member of this church for only a few years, as he became interested in, and accepted, the Bible Sabbath and was one of the constituent members of the Flat Woods Seventh Day Baptist Church, which later became the present Attalla Seventh Day Baptist Church. Up to the history of this church he was ordained a deacon, which office he held until his death.

He is survived by his aged wife, the eight children mentioned above, fifteen grandchildren, and fourteen great-grandchildren; also three nieces and four nephews.

Funeral services were held at the home of his son, W. D. Wilson, near Attalla, May 11, conducted by a long known friend, Rev. J. M. Flood. Interment was in the Shiloh cemetery near Attalla.

He was a loving husband and father, a loyal church member, and a good citizen.

Sabbath School Lesson III—July 18, 1931


Golden Text: "He himself said, It is more blessed to give than to receive." Acts 20:35.


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