The Sabbath Recorder

Builds Christian Character
Promotes Many Phases of Home Life
Promotes Missions
Promotes Sabbath Truth and Sabbath Keeping
Stands by the Bible
Stands by Our Schools

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The Sabbath Recorder

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The Sabbath Recorder

OCTOBER 12, 1931
Vol. 111 No. 15

TODAY
Let me be glad today.
Why should I sigh
For things that may not come?
Today is mine,
Let me be glad today.
And let me work today,
And do some deed
To bless my fellow men.
God leads me on,
So let me work today.
Oh, let me live today
And lend a hand
Where needed on life's way.
Tomorrow I'll be gone;
But let me live today.
—Jennie McElroy Vincent,
In Christian Observer.

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The Young People's Union is the executive arm of the Sabbath Recorder. The editorial department of the Recorder is the executive arm of the Young People's Union.

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The work of the Sabbath School Board is to aid educational work in the church by providing such literature, training classes and similar services as may be needed.

THE SABBATH RECORDER

A Seventh Day Baptist Weekly Published by the American Sabbath-Trust Society, Plainfield, N. J.

Vol. 111, No. 15

Plainfield, N. J., October 12, 1931

Whole No. 4,518

EDITORIAL

A NOTABLE CONFERENCE

An unusual conference was held last month at Buck Hill Falls, Pa., convened by Dr. John R. Mott. Though brought together on short notice and without the aid of promotional machinery, some sixty widely scattered religious leaders were present to give the meeting two days of the busiest period of the year. The meeting is reported as being on a high level of thought. The discussions centered on serious fundamental problems, as the opening address it was pointed out that the crime waves and landlady are but symptoms of deeper trouble, "central of which is the war faith. The unemployment, economic depression, lawlessness, prohibition, disarmament — all came in for discussion.

The foremost domestic problem, unemployment, was pointed out as the right way. Elliot Wadsworth, chairman of the committee recently appointed by President Hoover, presented the administration's plans and asked for sympathetic support from the churches. He pointed out the practical necessity of every community to solve, largely, its own problem, the use of federal funds, largely, inadequate attack on the employment problem. The churches came in, naturally, for criticism as being laggard in promoting social justice and as being at the cettee of the economic order. While not altogether in sympathy with the "English system," the rabbi pointed out that the "doles" is at least a socially prominent benefit and "as having the economic order." While not altogether in sympathy with the "English system," the rabbi pointed out that the "doles" is at least a socially prominent benefit and "as having the economic order." While not altogether in sympathy with the "English system," the rabbi pointed out that the "doles" is at least a socially prominent benefit and "as having the economic order." While not altogether in sympathy with the "English system," the rabbi pointed out that the "doles" is at least a socially prominent benefit and "as having the economic order." While not altogether in sympathy with the "English system," the rabbi pointed out that the "doles" is at least a socially prominent benefit and "as having the economic order." While not altogether in sympathy with the "English system," the rabbi pointed out that the "doles" is at least a socially prominent benefit and "as having the economic order." While not altogether in sympathy with the "English system," the rabbi pointed out that the "doles" is at least a socially prominent benefit and "as having the economic order." While not altogether in sympathy with the "English system," the rabbi pointed out that the "doles" is at least a socially prominent benefit and "as having the economic order."
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1930, the United States expended on its military and naval establishments no less than $2,000,000,000. A world revolution follows in the wake of this waste of men and money, the leaders of our government will have none to tell the sad news that individuals are asking their governments for bread, that they have given instead a stone—a stone shaped in the form of a bird.

It is because the Church would rather see a vast expenditure from the common purse work and humanitarian endeavors that it is militarily opposed to the continuance of these military budgets at their present high levels. Many within our churches are of the opinion that the Church should be using its finances through Disarmament Conference should support the principle of budgetary limitation and that an initial cut of twenty-five per cent should be made in military expenditures of the nation. There is need now for the churches of Christ in America to unite in a great moral crusade for the development of an international opinion in support of drastic reductions at the Disarmament Conference which gets under way at Geneva next February.

It will be our purpose next week to suggest some of the findings of this conference.

Radio and the Gospel

There is a passage in Revelation where John says he saw another "angel fly in the midst of heaven, having great power and strong in courage; and he deceived them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Today with our broadcasting one is led to feel that the radio is even swifter than the flying angel.

There are wonderful religious possibilities in the field of broadcasting. Just who shall it be best used to promote the interests that are so vital to mankind? It is a serious question. Methods so far used have not proved entirely satisfactory. For example, the Columbia Broadcasting System has sold its time and services to individual ministers and churches who have had the money to pay the price. The plan has been changed now, and hereafter no time will be sold but will be given to three religious groups. Protestants, Catholics, and Jews will alternate Sunday afternoons at two-thirty o'clock. The initial program of "Church of the Air" service was conducted by Bishop Irving Peake Johnson of the Episcopal Church in New York City and Rabbi Stephen Wise. Just how ministers who shall speak are to be chosen has not been made known. For some years the National Broadcasting Company has been following a somewhat similar plan.

The prevalence of radio for broadcasting religious services has been open to much criticism. Local stations are free to put on any service of ministers or churches for money or for free. For the most part, however, these stations are linked up with the systems above mentioned. Under the new order, if right is understood, no local minister or church will now secure the privilege of the air through these systems at any price.

This new order will be gratifying, no doubt, to Protestants who do not appreciate the religious propaganda of such religiousists as the Russellites and judge Russell, successor to "Pastor" Charles T. Russell, himself, has had the ten o'clock morning hour for a long time, in which he has broadcast to millions a distorted, fantastic interpretation of Christianity. By means of the radio, millions (ninety-three, he claims) of his books have been sold which it seems clear makes possible the payment of the huge amounts he has spent for broadcasting privileges. The writer has often wondered at the fact that several library books seen in Seventh Day Baptist schools today, if our people have really felt helped by them, but back to the radio; such men have had the money and so have had the air. In the future, it would seem, no individual preacher, as the above mentioned, will be able to "buy out" from the system. Many serious problems arise, but solution to these problems will be found and difficulties adjusted. Meantime, the radio, one of the greatest discoveries and inventions ever made by man, has wonderful possibilities for carrying the gospel message to the ends of the earth. Will men rightly discharge the obligations imposed upon them to use the right thing, must not let this opportunity for preaching a living gospel to a needy America and to other world-wide millions go onto the rocks or slip by default.

Football

The editor is not writing this in criticism of the game or of people who enjoy it. But the last day's paper carried great lists of college football games played the day before. One paper listed two hundred one games, and the writer is informed another daily of the same date listed two hundred thirty-two. Two hundred thirty-two games mean four hundred sixty-four college teams engaged in the contest on the same day. This, to say nothing of the countless high school teams engaged! Crowds reported witnessing the games, however, only handfuls. The total cost up to seventy thousand. As one reflects on such figures and contemplates the money involved, invested in the sport and in the games themselves, the only possible investment in automobiles congesting the Sunday traffic and the cost of gasoline—well, he just wonders how times can be as hard as is claimed. At this same time there are twenty million people involved in the unemployment complex. What about it, anyway?

Our Young People

We never tire of talking about our young people. We should never get weary in talking about them. There is so much of the beautiful and good to be said about them. Recently the courtesy of youth was felt by the writer as he mingled with a group of American School teachers at a conference. Their quiet demeanor, cheerful deportment, and serious attitude were refreshing indeed.

Then, youth is always ready to serve. Wherever you find them they are alert for opportunity to be of real help. At Conference the writer had need of help on several occasions—there was an errand to run, a screen to be moved, and an exhibit to be adjusted, an address to be taken in short-hand—in every instance there was some young person prepared and ready to lend a hand.

The smiles and cheerful countenances of the young people at the Conference were large assets to the general meeting. Older men were encouraged to see so many younger faces supporting the idea of spiritual attendance and interest manifest interest in the Conference business. Not only did youth plan, support, and execute splendid programs of their own, but by their support of the other meetings did they display their interest and loyalty to the work at large. This, of course, is as it should be, that young people can be as largely interested as they ought to have been. This is always true and is not peculiar to youth. As long as young people come to Conference in such numbers and spirit as they did this year, Seventh Day Baptists need not be discouraged.

The various activities of young people at Conference are reported in their department of this issue by Janette Loofboro of Lost Creek, and should not be passed over by any of our readers. All present Sabbath school teachers who attended the sessions have been spiritually blessed and encouraged by the large and hearty response to Doctor H. Eugene Bryan's call of young people to consider the investment in automobiles congesting the Sunday traffic and the cost of gasoline—well, he just wonders how times can be as hard as is claimed. At this same time there are twenty million people involved in the unemployment complex. What about it, anyway?

Sir Thomas Lipton Dead

Many readers of the SABBATH RECORDER were a bit saddened to learn of the death, Friday, October 24, of Sir Thomas Lipton, a one hundred year old yachting sportsman of England. He captured the hearts of Americans by his true sportsmanlike ways and ideals. Twenty years of his life he spent, and millions of his wealth, in the endeavor to produce and sail a yacht to win back for England the trophy cup held in America for many years. It may be a matter of some surprise to many to learn that Sir Thomas was once a poor boy. The main support of his destitute family was found in the sale of his papers, and in the sale of his newspaper office.

Sir Thomas was a man who had the confidence of his countrymen and in the words of one editor, "a shrewd and clever prince." His public appearances were always made with a rare dignity, and with a smile to the audience. He was always ready to lend a hand to any good cause, and his name was always linked with the best interests of his country.

He was born October 24, 1829, in the small village of Lipton, in the province of Snowdonia, Wales. His father was a poor farmer, and when he was twelve years old, Sir Thomas left school to earn his living. He worked for a time as a clerk in a newspaper office, and then went to sea as a sailor. After a few years he returned to land, and became a newspaper publisher. In 1869, he founded the "Daily Telegraph," a daily newspaper, and soon became one of the most influential men in the country. He was a man of great energy and determination, and he never gave up until he had achieved his object. He was a man who was never afraid to face a difficulty, and who always overcame it by force of will and determination. He was a man who was always ready to help others, and who never forgot the poor and humble people who had been so good to him. He was a man who was always true to his country, and who never forgot the duties of a citizen. He was a man who was always ready to fight for what was right, and who never gave up until he had achieved his object. He was a man who was always true to his country, and who never forgot the duties of a citizen. He was a man who was always ready to fight for what was right, and who never gave up until he had achieved his object.
THE SABBATH RECORDER

was knighted in 1897 for contributing $125,000 to the needs of more than 300,000 impoverished Londoners.

A glowing tribute was paid him by his lifelong friend, Sir Harry Lauder, who said:

"I knew him for thirty years, traveling many thousands of miles with him, and I learned that his greatness lay in his simplicity. I never heard a word you never say that Sunday is not the Sabbath: men? I t is probable that all would.

or why observe the birthdays of such men day of the week instead of some other Fourth of July instead of some other day, reference.

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taking ,the pictures of his parents. and taking personal sacrifice; yet Christ said, breaking down this connection. for it was as inconsistent as it would be to observe Independence day in June.

As a portion of time, Saturday is no more holy than any other day of the week.

The material used in the construction of a church is not the real church; but for the idea's sake. having the Sabbath idea with the church is not in itself holy, but is made sacred by the use to which it has been devoted.

The Sabbath idea is in harmony with the Bible, religious history and experience, and reason. And in regard for the seventh day, not for the day's sake, but for the idea's sake, having that conviction that, according to the "logic of events," or the witness of history, the observance of that day is essential to the preservation of the great Sabbath principle.

It seems reasonably certain, then, that our choice must be between no Sabbathism and the religious observance of the seventh day of the week. Arthur E. Main.

Alfred, N. Y.

WHY?

The question, and a not unfair one, is frequently asked: Why observe the seventh day of the week instead of some other day? It is a fair question. Why observe the Fourth of July instead of some other day, or why observe the birthdays of such men as Lincoln, Washington, and other eminent men? It is probable that all would admit that history has determined this.

Such men, for example, as Doctor Cadman say that Sunday is not the Sabbath; the Sabbath is on the seventh or last day of the week.

The so-called Puritan movement tried to link the Sabbath and the sabbath. It was said that the fourth commandment was binding, but its authority had been transferred to the first day of the week. This statement was probably literally accepted as being the truth, and for a long time this was accepted as the truth and as the best way to start the growth of the movement that followed the Reformation, to the alarm of Martin Luther. Christians Sab-

bated on Sunday, even beginning on Saturday at midnight. Martin Luther has broken down this connection, for it was as inconsistent as it would be to observe Independence day in June.

"If thou wilt be perfect go sell what thou hast and give to the poor and thou shalt have treasures in heaven. Then come and follow me." When the young man heard that he went sadly away, for he had great possessions. He had found the one thing in which he was unwilling to follow Jesus. I fear that too often many of us find the way or perhaps ways in which we are unwilling to follow, and claim for our excuse that it is impossible to get anywhere in our profession and be true to certain ideals we have had and which we know to be those which Christ would have us follow. Not impossible for one to do this without sacrifice, and probably that is wherein most of us fail. We are willing to follow as far as we can without much toward shaping public opinion in the right way, but he might have to lose money by deciding against questionable advertisements and lose subscribers because he refused to print certain types of news. A Christian teacher may do much to influence the lives of her pupils toward right living, but perhaps she may lose her position if she fails to sanction certain questionable amusements and customs of the community. So it is with every occupation, no matter what it may be.

we expect our ministers, missionaries, and readers are invited to send in their own Dick. "Scarlet Letter" Autobiography" Ten Best Books."

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HOW FAR CAN WE FOLLOW JESUS IN OUR OCCUPATIONS?

(Paper read at the Northwestern Association)

How far can we follow Jesus? I wonder if that is the question with most of us or is it rather, how far are we willing to fol-

lows Jesus? Christ certainly did not re-

quire the impossible of his disciples, and yet be did require of them that they fol-

low him, not only that they go with him, but that they do the works that he did and he says, "if any man will come after me let him deny himself, take up his cross, and follow me," and "He that
taketh not his cross and followeth me is not worthy of me."

So surely, it is pointless to follow Christ as far as our human limitations will allow, and with practice and the help of Christ these limitations will become fewer.

How far are we willing to follow Jesus in our occupations? We remember that when the rich young man who had al-

ways obeyed the commandments asked what more he might do to have eternal life, Christ replied, "If thou wilt be perfect go sell what thou hast and give to the poor and thou shalt have treasures in heaven. Then come and follow me."

When the young man heard that he went sadly away, for he had great possessions. He had found the one thing in which he was unwilling to follow Jesus. I fear that too often many of us find the way or perhaps ways in which we are unwilling to follow, and claim for our excuse that it is impossible to get anywhere in our profession and be true to certain ideals we have had and which we know to be those which Christ would have us follow. Not impossible for one to do this without sacrifice, and probably that is wherein most of us fail. We are willing to follow as far as we can without much toward shaping public opinion in the right way, but he might have to lose money by deciding against questionable advertisements and lose subscribers because he refused to print certain types of news. A Christian teacher may do much to influence the lives of her pupils toward right living, but perhaps she may lose her position if she fails to sanction certain questionable amusements and customs of the community. So it is with every occupation, no matter what it may be.

--Liberal Arts College Movement.
and Henry Drummond, the scholar, came to burn with an enthusiasm for God which nothing quenched, until the spark of life itself went out. It is that which puts real romance into one's life. Stewart Sherman, that master of devotion, says: "Romance is whatever so vivifies the endeavor to develop spiritual power which only can bring in the social service and betterment for which he longs."

Doctor Harry Emerson Fosdick will not be accused of sewage to social life. He says, or of not being up-to-date in all those implications to which the times give emphasis, but in a recent sermon he said that no man can "lift himself by his boot straps into higher life"; that must come from a power let down from above to lift him up. He says, "If we share it with others, the joy and giving off light, heat, and the beauty of the red wings of flame!"

Isn't that the thing which the Church needs? If anybody has ever thought that the Church has little to do with shirking social responsibility, he certainly has another guess coming. It is sometimes said that the evangelism of fifty or a hundred years ago only made men anxious for another world and oblivious to the duties of this present time. Now when it will follow from the truth of this is greater than such a tristvety on facts. Who were the men who laid the foundation of the great social movements whose evidences are in front of us today? Who set up our colleges and hospitals and asylums? Who founded our Bible societies and our tract societies, and our missionary movements? Everywhere the men who were converted in that very movement, and the thousands who are today giving of their millions for education and relief were children who were trained at the family altar by some who were trained at the family altar by those very men whom some today would traduce. It is speaking out of experience with those men, to whom I myself owe more than I shall ever be able to pay in this world or the other. For the men who are, in the consecration which I hope I may never lose, It was the same thing which sent John Wesley to be the greatest social worker the world has ever seen; but he was comparably useless in that until his heart had been "strangely warmed" in Aldersgate Street. Back of Tolstoy's social urge was this confession: "Five years ago I thought that one thing which sent John Wesley to be the greatest social worker the world has ever seen; but he was comparably useless in that until his heart had been "strangely warmed" in Aldersgate Street. Back of Tolstoy's social urge was this confession: "Five years ago I thought, "I believe in the doctrine of Jesus and my whole life underwent a sudden transformation." Bushnell found it in old Connecticut Hall, and he said, "May the recording angel never allow to be blotted out of the record what happened to me there." Grenfell had no social ambition until a spiritual transformation took place; and and Henry Drummond, the scholar, came to burn with an enthusiasm for God which nothing quenched, until the spark of life itself went out. It is that which puts real romance into one's life. Stewart Sherman, that master of devotion, says: "Romance is whatever so vivifies the endeavor to develop spiritual power which only can bring in the social service and betterment for which he longs."

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and that the salary be $1,500, plus the usual allowance of $200 each for the two children.

Voted the suspension of Rev. D. B. Coon that his successor be appointed as early as possible in 1931, Mr. Coon returning to the United States not later than on or before December 1, 1931.

John Austin offered prayer.

The meeting adjourned at 5:20 p.m.

G. B. Utter, Recording Secretary.

DOCTOR CHENG HOPEFUL ABOUT CHRISTIANITY IN CHINA

The Christian movement in China has been passing through a very dark period but, in the judgment of thoughtful leaders in that country, is now coming into a more hopeful day, according to Dr. C. Y. Cheng, the moderator of the Church of Christ in China, who addressed the Administrative Committee of the Federal Council of the Churches of Christ in America at its June meeting.

The Church of Christ in China, of which Doctor Cheng is the head, is a union of fourteen churches, representing the fruit of missionary effort.

It came into being in October, 1927, and unites in a single body Presbyterians, Congregationalists, Evangelicals, Reformed, United Brethren, the English Baptists, and several other groups.

Doctor Cheng addressed before the Federal Council's committee was devoted chiefly to a description of what is called the "Five-Year Movement" among the Christian forces of China, which has as its two objectives the deepening of the spiritual life in the churches and the strengthening of their ecumenical out-reach. Among the further practical problems with which the churches are trying to deal in the Five-Year Movement, according to Doctor Cheng's statement, coming under special emergency, the raising of the standard of living in rural areas, the strengthening of home life throughout the nation, and the development of the Chinese churches to a level of self-support.

The forces opposing Christianity in China, Doctor Cheng said, have never been more bold and challenging, and openly assert that the Christian religion has no future in China. The real issue, however, as Doctor Cheng puts it, lies not in what the anti-Christians say and do but in the measure of courage in thinking and acting and sacrificial living on the part of Christians.

Dr. Luther A. Weigle, dean of the Yale Divinity School and chairman of the Federal Council's Administrative Committee, is planning to go to China in 1933 to assist the Chinese churches in their program of religious education, according to an announcement made at the meeting of the Administrative Committee.


CORA BRACE HILL (MRS. CLAUDE L. HILL)

[The funeral service for Mrs. Claude L. Hill was held in the Seventh Day Baptist church at Farina, Ill., at the time of the regular Sabbath morning service, September 19, 1931. The church choir sang two hymns, the pastor of the Methodist Church at Farina, Rev. Mr. Lyler, read from the Twenty-third Psalm. The bearers were the remaining women of the Christian Endeavor society. The flowers were very beautiful and abundant. In the afternoon the casket was taken to the railway station attended by a large group of friends and was accompanied to North Loup, Neb., by the husband, the son, Carroll, and by the husband's mother, for burial. Rev. Edwin Shaw of Detroit, Wis., at the funeral service spoke the words that follow.]

O Lord, our Lord, the Lord whose ways are true and altogether right, forsake us not, pray, in the hour of sorrow and bereavement, depart not from us in the day of our affliction, take not thy Spirit from us when grief and sadness overwhelm us. Comfort and sustain and uphold us by thy free Spirit, and feel that thou art always nigh; teach us the struggles of the soul to bear, to check the rising doubt, the rebel sigh; teach us the patience of unanswered prayer.

Open thou, O Lord, our eyes that we may see, open thou our minds that we may understand, and open thou our hearts that we may feel and appreciate all that thou hast done for us, what thou hast in store for those who truly love and serve thee and thy righteousness.

Help us, O Lord, today to look back over the years that have gone by, to gather up in this kind of courage, this thinking and acting of the blessed memories of all those many days of sunshine and of joy, of happiness and of gladness, of satisfaction, of labor and of toil, service rendered, of life uplifted and enriched, of friendships made, so dear and lasting and so worth while, so that we may be aware that these are real and can never fade nor pass away, of family ties and happy homes. For these things so dear to us, O Lord, we thank thee; and the while that sometimes, now and then, clouds have cast their shadows over our pathways, and while some nights have been, oh, so dark and heavy, so black we could not see the stars of heaven; yet after all, O Lord, most of our way has been in the sunshine or in the pleasant twilight of the evening hours or in the glories of the morning dawn.

For these memories of the past, our Father, we thank thee, memories glad and pleasant, without a single tinge of bitterness, memories of a hopeful, helpful, happy life, not gone nor lost with the passing of the earthly body, but a life continuing on and on and on and on much farther and stronger, better yet because of what she wrought, because of what she did, because of what she was. And from these thoughts, and from thy great love, O Lord, bring comfort, courage, strength, and consolation; we humbly pray, to every stricken heart, to lives and homes, that are bereaved; and may thy presence fill the passing hours of loneliness with meditations, these memories that are sweet and glad and satisfying to the soul, through Jesus Christ our Lord. Amen.

Rest for the weary way-worn heart, rest from your tears, joy a-climbing.
When which drew them out the boundless deep, 
Turns again home.

"Twilight and evening bell, 
And after that the silent Sea, 
And may there be no weeping sad farewell 
When I embark, 
For though the bourn of time and place 
The flood may bear me far, 
I hope to see my Pilot face to face 
When I have crossed the bar."

Every human death brings grief and sad­ness somewhere to some one. The death of a little child in its innocence and purity especially causes lungs to come up in our throats and floods our eyes with tears. But the passing of life and mother and daughter, one and the same person, is an event that breaks asunder the finest, the tenderest, the strongest, and the most significant ties of all human relationships. When the Psalmist of old was trying to picture the deepest kind of sorrow he said, "I bowed down heavily, as one that mourneth for his person." The loss of mother is different from any other loss, for it calls to mind all those tender little ministries, those hours of watching and waking, those days of patience, of increasing wise, patient, sympathetic words of counsel. A father's love is great and strong, but there is something about the love of a mother a little different from all the rest. For she is a child of the household, and we gave her birth combined with constant, loving, unremitting, sacrificial care and toil throughout our childhood days, the anxious thoughts of our old age, the heroism of our life, the simple joy and pride in what we do, in our achievements — these things in mother's heart are different from those of any other; and the relation of child and mother, snapped by the stroke of death, while the child brings to mind all these tender recollec­tions, yet it overwhelms our souls with grief unutterable.

Then too when mother dies it seems to break up the home of our early days, of joyous childhood and happy youth, and we no longer travel on the highway of life with her to lead and guide, and we ourselves are in the fore ranks of those who arejourneying through life alone.

And when the one who leaves us is a wife, the companion mate of years, of all relationships the most intimate and sacred, the sharer of all life's problems, then it is one feels the utter utter desolation of being left alone. Among my mother's things was a small scrap-book, clippings from papers, mostly obituary notices of members of her family; and in this book I found the following:

"Sometimes I wonder, dear, if you or I 
Will be the first to go, 
If one of us must go, one must die, 
Who love each other so.

"Sometimes I inward pray Death first take me— 
But when I thus have fared, 
How bleak will seem a blest eternity 
Which holds one hour unshared.

"And yet to stay when you, dear heart, have left! 
Oh be not mine the post 
To wander here, of warmth and joy bereft.

A wan-embodied ghost is that which gave us birth combined with constant, loving, unremitting, sacrificial care and toil throughout our childhood days, the anxious thoughts of our old age, the heroism of our life, the simple joy and pride in what we do, in our achievements — these things in mother's heart are different from those of any other; and the relation of child and mother, snapped by the stroke of death, while the child brings to mind all these tender recollec­tions, yet it overwhelms our souls with grief unutterable.

WHEN SHE WENT TO HER REST

The one who died not long ago,
Her smiling face—why does she keep
Her precious eyes from ours away.
We smile, 'She doth not sleep.

Nay then, though haply she doth wake,
And look some fairer dawn.
Restore her to our hearts that ache.

And so I say, not our "departed" sister 
but simply sister, Sister Hill, whose life so beautifully exemplified, produced, the fruits of the spirit, "love, joy, peace, long­suffering, gentleness, goodness, faith, meek­ness, temperance, against such there is no 
law."

Cora Grace Hill, daughter of Ezra and Anna Hill, of Larkin Bridge, was born in Brook­field, Mo., January 17, 1877, and died at her home in the Seventh Day Baptist parsonage at Farina, Ill., September 16, 1931, at the age of Fifty-four years, seven months, and twenty-nine days. Her brothers and sisters were: Fred, who died as a boy of twelve. He was killed in the Philippine Islands during the Spanish-American War; Kate and Nora, who mar­ried and died in middle life, the latter being a twin sister of Mrs. Hill. She was the last of her father's family.

When eleven years of age she went with her people to North Loup, Neb., and that fall entered school. She graduated from there at the age of sixteen. That same year she began her experience of teaching school, which extended over a period of four years in the districts known as Vician and Ruth of Farina, Ill.; Carroll of Ashaway, R. I.; and Jerry of Yellow Pine, Idaho. When her twin sister died, a niece, Eva Pierce, came to live in the family until her marriage six years later. After the death of her sister Kate and the establishment of her own home, two nephews, Ward and John Green, periods of time were also members of her family; and for the last seventeen years of his life her father's home was with her. At the time of her death her husband's mother was a member of the family.

When about fourteen years of age she was converted during revival meetings con­ducted by Rev. E. B. Saunders, was bap­tized, and became a member of the Seventh Day Baptist Church at North Loup, Neb. In 1921 she was married with her husband to Wel­ton, Ia., where he had been called as pastor of the church, and in 1924 again moved to Farina, Ill. In these three churches, to the extent of her ability and until her health was permanently impaired, she served as teacher in the Sabbath school and in the Vacation Bible school, as pianist, and as a member of the choir. The great disappointments in her sickness was her inability to attend the church services and to perform the duties which naturally fall to a pastor's wife; and though gone in body, may her spirit and influence be present here next Friday night at the church service, and at the regular Sabbath morning service when Rev. Mr. Lyerly, pastor of the Methodist Church, will occupy this pulpit, in the absence of the pas­tor, and may her spirit rest in her home there to lay away in its last resting place this casket with its precious remains.

Mrs. Hill was a natural student and a student of nature. She loved good literature, music, poetry, and many of the fine things which her husband gave to the world in sermons, at funerals, in talks and lectures, she discovered and passed on to him for use. She dearly loved birds and flowers. Bits of poetry in her scrap­book and marked passages in other books rivals this trait of character; and out of her love of nature, and through her love of nature, she saw and experienced her love of God and God's love for the world. As the sandpiper is nature's smallest lullaby, and builds its nest on the sod, so she built her faith in God. As in the "Ode to a Water­fowl," she learned even from the little sandpiper a lesson of trust and confidence in her Maker. Her love of flowers made her a student of them, and while in Nebraska she actually analyzed and classified over 500 species of prairie and woods flowers. Of course when she went to Iowa and then to Illinois her
interested many new varieties yielded to her scrutiny and were added to her catalogue. Here she lived, and the good Book was always at hand. to her deep interest and to her life of service. Later, she moved to New York City, where she had a library and was well known for her knowledge of flowers. Mrs. Hill loved her Bible; and through it, she found comfort in times of trouble. She read and studied it daily, and her faith grew stronger as she grew older.

"A virtuous woman, her price is far above rubies. The heart of her husband doth safely trust in her. She will do him good and not evil all the days of her life. She seeketh wool and flax and worketh willingly with her hands. She riseth also while it is yet night and giveth meat to her household. She girdeth her loins with strength and strengtheneth her arms. She layeth her hands to the spindle and her hands to the shuttle worketh she with her hands to the poor, yea, she reacheth out her hands to the needy. Her husband is known in the gates when she sitteth among the elders of the land. Strength and honor are her clothing. She openeth her mouth with wisdom and her tongue is the law of kindness. She looketh well to the ways of her household and eateth not the bread of idleness. Her children rise up and call her blessed, her husband also, and he prayeth her. Many daughters have done virtuously but thou excellest them all. Give her of the fruits of her hands, and let her own works praise her in the gates."

The Deflalition of Prohibition as a CURE for UNEMPLOYMENT

"We triumph still if thou with us abide. Where is the wise man? where is the scribe? Where is the biterlun of the city? As thy servant was among thy people, so are thy servants now before thee."

"For the only gospel that some men will read, take heed that your writing is true; and let none be found fault with the way of righteousness."

Mrs. Hill loved her home and family. To serve as wife and mother, and daughter, to make it happy, helpful was her chief delight. In the words taken from the good Book:

"You are writing each day a letter to men. Take heed what you are writing. For the only gospel that some men will read, take heed that your writing is true; and let none be found fault with the way of righteousness."
WOMAN’S WORK

MRS. ALBERTA DAVIS BATSON
Contributing Editor

QUESTIONS FOR OCTOBER

1. Where was the General Conference held this year?
2. Who was the president?
3. Why will there be the 1932 General Conference convene? Who will be the president?
4. Who are the new members of the Milton College faculty?
5. Who is to be pastor of the Jackson Center Church?
6. What was the motto suggested by Rev. Everett Harris in his address, “The Challenge of Home Missions”?
7. What are some evidences of Christian growth in Jamaica?
8. Read Rev. W. D. Burdick’s address to the General Conference.

AN INTERESTING PICTURE-LETTER FROM CHINA

The Woman’s Board, Salem, W. Va.,

Dear Friends:

Twice this spring I have actually made a beginning of a letter to you, but just did not have time to finish it. There are so many things to tell that I am afraid if I should begin to tell all, I would make too long a letter. So this time I will try to send you a few word pictures taken during the year. Is your imagination in working order?

I. Time—fall of 1930.

Old girls’ school building torn down, and foundation for new on what was the back yard. Three story kitchen and servants’ quarters, with flat cement roof being finished. A carpenter’s shop with meeting room, roof, and shavings thick on the floor, between the joint building and the new girls’ building to be, made gravel, lumber and brick, covering lawn and playgrounds. Workmen everywhere. Girls returning—fifty boarders. Beds filling the trunk room, beds filling one servant’s room, beds filling the porch to overflowing. Crowded? Yes.

But the girls all good-naturedly washing on the back steps or anywhere, since it would soon be different.

II. Time—January, 1931—winter holiday.

The new building ready for occupancy except for water, which had not yet been connected up.

The new building:

Basement—one side, bathrooms; one side, dining room; terrace floor in latter.

Main floor—on room, furniture in which is mostly old, revarnished; on west, office, recreation room, back parlor, and reception room in which is the beautiful red-wood furniture given by former pupils in honor of Miss Burdick on her birthday last year.

Second floor—on east, a large dormitory with eighteen new iron (a luxury) beds, the paint on which was hardly dry as they had to be made to order at the last minute; on the west, fifth grade room, seating thirty.

Third floor—on the east, dormitory rooms for three or four each, and a teacher’s room; on the west, another large dormitory.

Girls returning. Joy and enthusiasm over their new quarters. Each asking, “Where am I to sleep?” Pleasure in new beds and cupboards, and pleasant, sunny rooms. Special joy if assigned to one of the small rooms. Exclamations of pleasure over the covered passage connecting the second and third floors of the old house and the new building—a wonderful place to stroll. Everybody happy, even though all water for the first few days of the school term (and it continued so for three months more).

III. Time—Commencement Day, June 24.

Place—on third floor of joint building, the new auditorium seating three hundred. Graduates from kindergarten, sixth grades (both boys and girls’ schools), junior high school (of both schools), and the senior high (boys), followed by teachers narratures having the auditorium to the tune of “God of our fathers, whose Almighty Hand has led us on.” Mr. Theodore Chang, the new principal of both schools, presiding; a prayer by the pastor of the church; a Amen by Miss Burdick; a solo by a Miss Chang, and a duet by some of the girls on our new piano which has such rich full tones, speeches and essays, and a drill by the graduates, then presentation of diplomas. First, the twelve kindergarteners, looking like twelve cherubs, marching on in single file and waving their certificates. Then the rest of the girls and boys with bows not so large for their size, but just as numerous, receiving theirs. Then farewells, and another year all over but the afternoon.

IV. Time—July—vacation.

Place—Kuliang, a mountain near Foochow.

A house on the top of a hill, with a thick high typhoon wall (about ten feet thick at the base and four at the top, and higher than the one story house) behind it to protect it from the heavy typhoons that come from the sea on the east. From the yard a wonderful view of the mountains and the sun rising out of the sea. To the west the plain with a silver ribbon running through it, which at sunset led right up into the sky. The plain, bright green dotted with villages where at night the lights of Foochow city twinkled at us like so many stars dropped down to earth. On the north, range after range of blue hills. Sea breezes, mountain air, fine relaxation.

Our family—two British ladies, one Swedish American, one Scotch American, and two just Americans. Delightful coolness! Friends who said, “Why go south for the summer?” didn’t know how cool an altitude of 2,500 feet with an ocean breeze could be! Shanghai hot; but there, sweaters in use night and morning—there being 250 miles south of Shanghai.

Now it is home again, with work on registration and finishing up school records, for which there was not time before I left on this holiday.

The year has been a busy one, full of progress. The new building connected with building, furnishing, and, at the end, plans for registration. It has been a happy one, too, for the new buildings have brought such happiness to us all. We were astonished at the rapidity with which the school filled last fall. This summer, before I left, some of the grades were registered full, and all except the kindergarteners and junior high school were nearly full. We are enlarging the kindergarten, and have engaged a man to work with one who was here last year and a new one. Two of our old girls are coming back as teachers, while our fifth grade teacher of this past year goes on to college. We are sorry to lose her, but glad that she can go on with her studies.

We are sad over the Crofoot’s leaving. If he could only give some of his command of the English language to help a little! There will be a big hole in the mission; and when there seems to be so much need of workers here, it is hard to spare those already well trained and fitted for the work. We only hope he is more needed at Milton.

This letter is already too long. We are thinking and praying about Conference. May it be a period of great spiritual blessing to all in attendance.

Yours in His work,

Anna M. West.

July 25, 1931.

MEETING AT NEWPORT

For reasons of convenience, it has been decided to hold the Yearly Meeting of the New England Churches with the various churches in rotation, and make the pilgrimage to Newport once in five years. Pursuant to this plan, the yearly meeting was held with the First Hopkinson Church last year.

However, the officials of the Newport Historical Society have expressed such great disappointment at not having a meeting there annually, saying that no other event in the year was so highly prized by them, that it has been determined to hold a meeting in the old Meeting House at Newport annually; and such as may find it reasonably convenient to do so are cordially invited to attend. It will be held the fourth Sabbath in October, the 24th inst., in order not to conflict with the Yearly Meeting of the New England Churches, which occurs the 9th Sabbath, the 27th inst.

The hour of the meeting will be eleven o’clock.

Corliss F. Randolph, President, Seventh Day Baptist Historical Society.

Touch your lips with gladness and go singing on your way.

Sincere prayers always light every duty.

Just a little word of cheer may span a sky of gloom.

With hope’s own heaven-tinted bow of beauty.

Nixon Waterman.
LEADERS TALK IN OUTLINE

Ways in which our country is hindering:

1. By our immigration laws, which discriminate against certain nationalities. A Hindu told E. Stanley Jones, "I could hear your message better if it weren't for your country's immigration laws."

2. By our neglect or indifference toward foreigners in our own land. A young Japanese lived in America for over 21 years and was never asked to attend church.

3. By sending cigarettes and "booze" to other lands to enslave their youth. Witness the campaign to induce Chinese girls to smoke cigarettes.

4. By refusing to grant naturalization to all who wish, even those who have lived here for years. Dolls were interchanged between our children and Japanese a few years ago. Last year treasure bags were sent to Mexico at Christmas.

5. By our active part in outlawing war, and our signing of the Kellogg Pact.

7. By the spirit of cooperation between denominations.

(Note: Should the leader wish, these different topics might be given to several members a week beforehand, with the request that each be enlarged into a short talk.)

A FEW QUESTIONS

1. Why do you think America is so often accused of being the root of all evil? Is there any interest to the detriment of smaller nations?

2. How can America increase her own spiritual growth? In what way do other nations increase yours?

3. In what way do other nations form their opinions of us?

4. What can we do to raise America's spiritual level?

SONGS TO SING

Where Are the Reapers? I love to tell the story: Where the One Next to You; Am I a Soldier of the Cross? Rescue the Perishing; Work, for the Night is Coming; America, the Beautiful.

Have some of you taken "House by the Side of the Road" as a musical reading, or as a recitation.

C. L. B.
theme, "Co-operation With the Greatest Youth in the Building of the Kingdom." There was a beautiful organ prelude, a call to worship, and a hymn, the reading of the Scripture, and prayers by four young people, with response by a male quartet. Rev. Carroll Hill gave a meditation talk, which sent an indescribable feeling through all within his hearing.

The hymn, "Jesus Calls Us," was sung and then Rev. H. Eugene Davis gave a short address. All young people who wished to dedicate their lives to the work of the kingdom repeated a pledge of consecration. Further expression of this dedication was made when he extended the invitation to the young people to come to the platform as they sang the hymn, "Have Thine Own Way." It was a great decision to make; but by the ones, twos, threes, and more, young people filled the platform! This great challenging service was closed when each young man and woman signed the pledge of worldwide fellowship of our Seventh Day Baptist denomination.

I wish that all young people everywhere, who were not present to hear the call, could feel the needed urgency and the importance of joining hands in this organization as others.

THE SABBATH RECORDER

SALEM Y GAZETTE

BY RANDAL STROTHER

Work of the Young Men's and Young Women's Christian associations in October got an early start when the weekly meetings of the two organizations were held.

The young women's organization based its program on the theme, "Building Character." The young men had as the main feature of their program a fifteen minute address by C. A. Tesch, principal of Salem High School. Mr. Tesch, a graduate of the college a few years ago, gave his talk also on character building, including discussions on the work of the Christian associations and their benefits for Salem College.

The Scripture lesson for the women's program was taken from Proverbs 22:1 which reads: "A good name is rather to be chosen than great riches, and loving favour rather than silver and gold." Following the reading of this Scripture, the group was led in prayer by Miss Elise Bond, college registrar. A reading was then given by Miss Helen McCullough. Sayings for meditation were quoted from Voltare, Geikie, Bovee, Karr, Bushnell, Beecher, Eliot, and Whipple. The group then sang a hymn and prayed the benediction.

The room of Young Men's Christian Association was jammed almost to capacity as Mr. Tesch talked to the group. Three hymns were used in the program, and the Scripture was read by Charles Harris. In his talk, Mr. Tesch pointed out that while other organizations about a Christian college serve the school both socially and morally, it is the Christian associations that mean the most. He emphasized his belief that students in the school should place the leadership of Miss Mary Full and others.

The group then sang a hymn. "We Way." At last Thursday's meeting that it was time for the boys' work which they carried on last year, again this year. Marvin Foster emphasized at last Thursday's meeting that it was time for the men to think about starting the work. He reminded them that more than one hundred boys in their teens were given spiritual and physical training last year. He also reminded that had boys not been cared for by the organization, they would have been wandering about on the streets.

STATEMENT ONWARD MOVEMENT TREASURER'S MEETING, 1931

Receipts

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THE SABBATH RECORDER

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THE SABBATH RECORDER

SABBATH RECORDER

118 Main Street, Weymouth, R. I., October 1, 1931.

HAROLD R. CRANBERRY, Treasurer.
Do you know that the Indian boy and girl call a house "a bungalow," a porch "a veranda," servants "boys"; that instead of ringing a door bell they call "Boy! boy!" as loudly as they can; that they wear few clothes but much jewelry; that the little maids of India must beat their dolls and throw them into the river; although it breaks their hearts to do so? These and many other things equally strange to us, they do to please the gods whom they worship.

What matters the shade of a little maid's skin, if her heart is the kind that is right within?

I f her heart is the kind that is right within?

The air is so light there that a feather would fall almost as fast as a piece of paper would fall in ordinary air.

We climbed and climbed and climbed, and our backs ached and ached, and our knees shook and shook and shook. It took us about three hours to go the next three miles. We got to the top at ten o'clock. The cabin at the top was closed, so we had to build a stone hut that had no chimney and lie down on a floor of hard rocks, from the size of a dishpan to a stone egg, waving his frying pan. He saved his beans, but lost his meat. He didn't get rich but pretty nearly ruined his health.

Write often, Orland. I am sure everyone will be interested in your true story as I have been.

Sincerely yours,
MIZPAH S. GREENE.

DEAR CHARLES:

I had a chance to see one of your white kittens the other night and hold him in the bargain. I think he is very pretty and cunning, but although I like her yes? The other boys were on her pillow asleep. They were so white mother could not see them until they looked up and showed their pretty eyes. I just had a birthday. I am nine years old. Maxine Crandall came up to supper and surprised me. I had a cake with nine sides on it. I was middle when we got home, and the next day we were so lame and sore we could hardly walk.

The peak is about fifteen thousand feet above sea level, but that makes it about two miles higher than Manitou. Above timber line it is just a mass of orange and grey rocks, from the size of a dispan to a two story house, but mostly about as large as a bat tub.

We have six little kittens. Two of them are as white as snow. At first they were afraid of us but now they play all through the house.

One might mother could not find them, and when she did you suppose where they were? They were on her pillow asleep. They were so white mother could not see them until they looked up and showed their pretty eyes. I just had a birthday. I am nine years old. Maxine Crandall came up to supper and surprised me. I had a cake with nine sides on it.

I hope some other boys will write you.

Your friend,
CHARLES Spicer.

Andover, N. Y.,
September 26, 1931.

DEAR CHARLES:

I have been very much interested in reading your account of your Pike's Peak trip. A pretty strenuous trip I should call it, and I think you had mighty good grit to attempt it—the same kind of grit that makes my big boy play football I imagine, because you both enjoy the effort. I think you must be strong and rare short.

When my father was a young man he went to Pike's Peak mining, and he used to tell me in my bed that when he was a little girl. He had some exciting experiences there. I remember one in particular. He was frying some meat for his breakfast over an old stove, and he turned to look into a mirror which he had hanging upon a tree and saw an Indian just slipping off with his bag of beans. After the thief he went, waving his frying pan. He saved his

beans, but lost his meat. He didn't get rich but pretty nearly ruined his health.

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Sincerely yours,
MIZPAH S. GREENE.

DEAR MRS. GREENE:

I enjoy the children's letters in the Sabbath Recorder, and I will write a letter as you ask us to do.

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Write often, Orland. I am sure everyone will be interested in your true story as I have been.

Sincerely yours,
MIZPAH S. GREENE.
grade at school. I like my school and teacher fine. We have been making health calendars at school.

I have a dog and cat for pets. We had two cats but one was run over and killed by a car last week. We live on the highway and lots of our chickens have been killed by cars.

Do you know Grandma (Mrs. C. B.) Hull? We used to live on her place in Colorado. She lives in Chicago. She is not my real grandmother, but we all love her as much as if she were. She is the only grandma I know much about, as I don’t know much about my real ones.

We had a few watermelons this year but I do not like them. It has been so hot and dry here this year we did not have good crops and no gardens.

It will soon be winter again. I do not like cold weather but I like to coast on the snow. I have a sled.

I will close with best wishes and love to you all.

Your little friend,
Daren Lancaster.

Marland, Neb.,
September 26, 1931.

Dear Daren:

I like your letter very much, but cannot answer it until next week.

Sincerely,
Mizpah S. Greene.

A LITTLE SERMON FOR THE LITTLE SMITHS

BY UNCLE OLIVER

I think that before we begin this sermon we would better, all of us, read once more the fifth chapter of Second Kings. We cannot know any too well a good story. And here we may find at the beginning the text of the sermon:

"Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honorable, because by him the Lord had given deliverance unto Syria; he was also a mighty man of valor—but he was a leper."

This is a rather long text, and we must be careful not to make the sermon too long. There is in this story about Naaman something in particular concerning a little Hebrew maiden who had been brought away captive out of the land of Israel, and been made a servant to wait upon the wife of General Naaman. She had come to know about his leprosy and to feel sorry for him, and one day to him she said to her mistress, "Would God my lord were with the prophet that is in Samaria, for he would recover him of his leprosy." By some means the king of Syria heard of what the maiden had said and made ready to send Naaman to Samaria to be healed; and he sent with him to the king of Israel. Naaman started off with servants and horses and mules to carry the gold and the silver and all that his master had prepared for the king of Israel. When they all came to the place where the king lived, Naaman sent in to him the letter he had brought. He supposed that in the doing of this there was little formal ceremony. As the king read the letter, he was very much surprised and somewhat alarmed. He knew that no man could cure the leprosy, and believed that both Naaman and the king of Israel knew it. He feared that all this was being done to pick a quarrel with him; and he said so.

Now Elisha, the prophet of Israel whom the little maiden had spoken, said to her mistress, "Would God my lord were with the prophet that is in Samaria, for he would recover him of his leprosy." And what she said came to the ears of the king. Why should the king have so much confidence in the maiden serving in the household of Naaman and his wife as to go to so much trouble and expense in the hope that possibly the life of the general of his army might be saved? Was it not because she had in her daily life and service attracted the attention and so won the confidence of her master and his mistress that they believed in her and trusted her?

And now, may not the faithful, honest behavior of our boys in the every day life and duties of home and school gain the confidence and trust of their parents and teachers, as the Hebrew maiden did away back when and where she lived?

This is a true and a very good Bible story, well worth remembering and thinking about. We are not told the name of this little maiden or how old she was. As I see her, she was twelve years old, the age of Jesus when he first went with Joseph and Mary, his mother, to the great feast at Jerusalem. I am inclined to call her Ruth, a Hebrew name meaning Beauty, in her case beauty and purity of character.
the Jews. There were two classes of Jews for the house of God that is in Jerusalem, which is the Lord God of Israel. Those who did not go up to Jerusalem, and build the house of God, let the Lord God be their God be loved; to meet its opportunities the Church must awaken to the sense of its responsibility and the sacredness of its opportunity. God's call today is, "Go through, go through the gates, prepare ye the way of the people." As he did on a highway; gather out the stones; lift up a standard for the people." Out of Babylon, which holds for confusion, discord, and alienation, what are world conditions today?

There are those who long for freedom from the burdens and cares, men who have lost hope in the struggle of life, men without Gods, souls in a world of temptation and strife, who long for home and peace. How can these find shelter? There is a need of spiritual uplift; God calls His Church to come up to help against the mighty. The need is for spiritual teaching, united effort, with motive and purpose. Never was the human cry for divine love and its manifestation in the affairs of men so persistent as at the present time. Never was there such a responsible and important task as that which God inspired spirit that shall neutralize differences, harmonize forces, and co-ordinate activities for higher and truer civilization. To meet its opportunities the Church must be vitalized and endowed with spiritual power.

Then, as Rev. F. B. Meyer said: "At the heart of all that happens to us, our finger tips may touch his. As we live deeply, we live the fellowship with his spirit. Nothing ever baffles us, we believe in which we cannot find him. In the center of every furnace of fire, in every whirlwind of trouble, in the interior of every house of sorrow, in the holy place of every bereavement, at the pivot and focus of every responsibility, below the rough surface of every Calilean lake, when it shone through the curtain of his humanity. When we realize this and keep in touch with him, we advance along the appointed path to the desired goal."

The Lord's command is, "Hallow my sabbaths, and they shall be a sign between me and you, that I am the Lord your God"; and again, "The sabbath is a sign that ye may know that I am the Lord that doth sanctify you." The sabbath stands for a relationship to God and his sanctifying presence. Today I saw a boy dressed in Scout uniform, on the street. His mother was standing by her car, not far from the boy. She called to him, saying, "Son, come home and help me a little, I have lots to do." The Boy Scout who is the Lord is Healer. He did not go so far as the Lord said to the lady, "Boy Scouts are supposed to help everybody except their mothers." She replied, "I am only his mother." That boy was not true to his sign. If you have not the gods, take down your sign. The Lord's command is, "Prepare the way, lift up a standard for the people." The knowledge of and obedience to the Sabbath truth ought to produce a better brand of Christianitv. The world has a right to expect this. As Sabbath keeps we owe much to the world, for the standard is more than rules, laws, and commands. The man in the street has the voice of God. Where he needs is living epistles written in human hearts, and translated into lives that pulsate with the life and spirit of Christ. This manifestation is a winner. The world says, "Sirs, we would see Jesus." Self must die, that Christ may be seen. Let it be seen. "I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me, and the life which I live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me." This is for the perfection of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come, in the unity of the faith, and of the knowledge of the Son of God, into a perfect man, and to the measure of the stature of the fulness of Christ, each one to be an ensample to the flock." The Word says, "Be ye followers together of me, and mark them which walk as ye have us for an ensample to all." The beauty and power of the standard is Christ in you the hope of glory, and because ye are sons, God hath sent forth the spirit of his Son into your hearts crying, "My Father, my Father," for truly if we have not the spirit of Christ, we are not Christians.

Pioneers are needed to go forward preparing the way for others—forward in freedom, as road builders, making the way plain for the vast multitude of men who are the saints of God, and who need the truth, getting the grade, the measure of the Statue of Christ, building on rock bed. One foundation can no man lay than that which is laid, which is Christ Jesus. The mass of men are confused by the many voices. Give the trumpet no uncertain sound. Make the approach to Christ as easy as our Lord did. Stones of stumbling and rocks of offense are to be removed. Men stumble over our inconsistencies, over sleeping Christians, and over our unchristian-like habits and attitudes. Take heed lest by any means this liberty of yours become a stumbling block to them that are weak. "Be hold, the Lord will lift up his hand to the Gentiles, and set up an ensign for the nations, and shall assemble the outcast of Israel from the dispersed of Judah." Therefore in the name of our God we will set up our banner. Did Israel have enemies? So will we. Did Israel meet with discouragements? So will we find the same stones in our pathway, but the spirit and power of our Christ, who is the same yesterday, today, and forever, will enable God's people to move in victory, bearing the standard of his love. Progress is the law of the world; it is the law that should rule our lives; see to it that you have an active part in the world's betterment. What matters, after all, the catastrophes, the convulsions of the heart and intellect, which you must suffer, the shattered sail, the mid-night watch in the hurricane, the loneliness of the mid-ocean? It is that the Church has moved with the movement of the world, and the world is moving under the direction of Christ. Brethren, be of good cheer, for there shall be a place for your voice and the voice of all things spoken by the Lord.
DENOMINATIONAL "HOO-KUP"

MILTON, WIS.

Dr. and Mrs. Alfred E. Whittord an-

nounce the engagement of their daughter.

Dorothy, to Nelson C. Lerdahl of Madi-

son, Wis. Miss Whittord is well known

in this community, having been graduated

from Union High School in 1924, and

from Millik College in 1929. For the last

two years she has taught English in the

high school at Mauston, Wis.—The News

NORTH LOUP, NEB.

Many people enjoyed the union open air

services last Sabbath night when Claude

Hill spoke. Mrs. Eva Hill, Rev. Carroll,

Mrs. Esther Babcock, Rev. and Mrs. War-

ren, and Rev. Mr. Schwabauer assisted

with the music.

Sunday, the Hill family, which included

Claude, Carroll, Eva, Inez, Russell, Mills,

Russell's two daughters, Barbara and Inez,

and Mr. and Mrs. A. H. Babcock, drove to

Miller, where they spent the day with Mr.

and Mrs. Robert Harmon. Mr. Harmon

is employed in the city schools of that place.

Carroll Hill received a call from home

which hastened his departure a few days.

He left on Wednesday for Ashaway, R. I.

Mrs. Hemphill very pleasantly enter-

tained the members of a former Sabbath

school class at her home on Wednesday even-

ing of last week, the affair being planned at

this time in honor of the 25th anniversary

of the marriage of Mr. and Mrs. Zane

Green of Ismay, Wyo. Supper and an even-

ing of visiting were very much enjoyed.

Their guests were: Lee Sample, Sadie

Cox, Celia Moulton, Fern Maxson, Vera

Van Horn, Alice Van Horn, Mary A. Da-

vis, Ella Green, Stella Crazan, Maid Clemen-

t. and Ellen Hiebert.

Mr. and Mrs. J. E. Green who cele-

brated their fiftieth wedding anniversary

last Thursday, September 24, express them-

selves as most appreciative of the cards,

telegrams, letters, and gifts that were

showered upon them.

Those who visited the Green home on

the anniversary occasion will long remem-

ber their cordiality as they sat side by

side under the canopy of yellow and white

flanked on each side by jars of golden rod.

Festoons hung with small wedding bells

extended to the window. Plants and bouquets

about the room completed the decorations.

Mr. and Mrs. Green's dress with its touch of yellow

blended with the color scheme. Refresh-

ments of yellow and white brick ice cream,

and white and yellow candies in nut cups were

served.

Mr. and Mrs. Green received ten dollars in

gold from their children, and a few other

relatives also showed their love and regard.

A canary pin and other gifts were also received.

They wish to thank all those who had any part in

making the occasion a happy memory.

Mr. Green passed his seventieth birth-

day on June 23, and Mrs. Green was sixty-

eight years of age July 20, but their golden

wedding has made them feel years younger.

—Loyalist.

WALWORTH, WIS.

Dr. and Mrs. C. P. Clarke, Rochelle, Ill.;

Mr. and Mrs. C. P. Clarke, Jr., Madison,

Wis.; Mr. and Mrs. Carroll Clarke, May-

wood, Ill.; Mr. and Mrs. Ted Featherstone

and son, Whitewater, Wis., were callers at

Mrs. Lucinda Clarke on Sunday afternoon.

Four generations were represented.

The Seventh Day Baptist Church.—The

Walworth County Ministers' Association

will meet in the church on Monday morn-

ing, October 5, at ten o'clock.

Emerson said, "Mistakes are opportuni-

ties for learning."

"Analyze the trouble you have on your

hands and you will find that most of it has

been brought through your own errors.

God provides food for every little bird,

but each one has to work for it. Are you a

worker?—Times.

LITTLE GENESEE, N. Y.

Mrs. Ray Wingate and daughter Peggie

of Alfred, called on their aunt, Gertrude

Burdick, at Jeannette Wells', Sabbath af-

ternoon.

Rev. Mr. Bishop of Salem, W. Va.

preached at the Sabbath morning services,

and spent several days with Rev. and Mrs.

A. L. Davis.—Alfred Sun.

NILE, N. Y.

Rev. Harley Sutton was at Olean, Wed-

nesday, to conduct the funeral of Mrs. Ida

Irish, a former resident of his place.

—Alfred Sun.

THE SABBATH RECORDER

BROOKFIELD, N. Y.

Rev. H. L. Polan and family and Ray L.

Polan and his family spent Sunday visiting

relatives in Sherrill, and there mot­

tored to Chittenango Falls.

Word has been received that Mrs. Agnes

Rogers Saunders of Rochester, Minn.,

who recently underwent an operation, is

gaining nicely. Mrs. Saunders was a teacher

in Brookfield High School, many years ago.—Courier.

PLAINFIELD, N. J.

Rev. Erlo Sutton occupied the pulpit

Sabbath morning, October 3, and gave us a

most earnest inspirational message. He

impressed his hearers with the great im-

portance of a Christian home held

for children and young people.

Rally day was observed in the Sabbath

school with an appropriate program by the

children and girls' chorus. Rev. Henry L.

Bell of the First Baptist Church was the

speaker.

On the following day, October 4, a pic-

nic was held at the farm home of Mr. and

Mrs. George M. Clarke, at High Bridge.

The Clarke's have a summer home here—

one of the very few of the community.

They often invite the church and Sabilh

school here and prove themselves ideal

host and hostess. The house contains many

of the unique features found in the earlier

houses of this country. It is well pre-

served and is attractively and fittingly fur-

nished. Ring out room, with its large stone

fireplace filled with blazing logs—to the

attic, it is thrown open for the comfort

and entertainment of their guests.

The visitors never cease to marvel at

the unusual architecture and furnishings.

The surrounding grounds are attractive

and inviting. The house was ideal, and about eighty-five people enjoyed

the excellent dinner, visiting, and games.

—Correspondent.

BEREA, W. VA.

Rev. Erlo Sutton and family of Wiscon-

sin have been in this community for a few days.

A three-act play, "Mother Mine," which

was given at the Seventh Day Baptist

church at Berea on last Sabbath night, was

well attended, twenty-six dollars being re-

alized for the Christian Endeavor society,

which presented the play.

The following programs took part in the

play: Katherine Bottoms, Ora Hudkins,

Darinda Hodge, Velma Hodge, Lillian Bots-

toms, Edna Bottoms, Harold Sutton, Nor-

ris Cox, Kay Hee, Orland Sutton, Myrl

Kelley, and Carlos Simmons.

All members of the cast acted their parts

in a most creditable manner. The admission

was twenty-five and fifteen cents.

Special musical numbers were given be-

tween acts by Norris and Blair Cox.

—Richie County Standard.

LOST CREEK, W. VA.

September 29.—The Ladies' Aid society

of the Seventh Day Baptist church held

their monthly dinner at the home of the

Misses Victoria and Gertha Davis, Sunday.

H. C. Lupton accompanied A. H. Lupton

to Shiloh, N. J., here to visit Rev. and

Mrs. E. F. Loofboro Friday.

—Clarksburg Exponent.

SALEM, W. VA.

September 26.—Ten states are repre-

sented in the total enrollment of students

in regular work at Salem College this fall,

according to a final check-up on the stu-

dent roll made yesterday. The total number is 310.

West Virginia leads the number with 259

students, while New Jersey comes second

with thirty. The other states are: Pennsylvania,

9; New York, 4; Rhode Island, 2; Illinois,

2; Michigan, 1; Ohio, 1; Nebraska, 1; and

Arkansas, 1.

The number of regular students does not

include the night, correspondence, or special

students. It includes only those who have

enrolled for the average amount of college

work. Extension schools in several com-

munities are being organized by E. R. Sut-

ton, a professor. Night school, which is to

be conducted every other week during the

winter months, will start October 7.

—Clarksburg Exponent.

The freshman class, numbering 135, is

the largest entering class in the history of

Salem College.

Of interest to the New Jersey readers of

this column is the fact that of the thirty

enrolled New Jersey students, fifteen

are from Salem-county homes.
and with the bridegroom marched to the front Stanley Warner; reading of the account of the World As the strains of bridal gown of twenty-five years ago, appeared room where they occupied prominent seats Smith Ing when more than one hundred of their musical program Tmlal the pleasant Villains, English teacher in the high school in Cen­ tor High School. 476 THE SABBATH RECORDER

Courses offered by the newly organized department of business administration are usually popular and the classes are large. The classes of the night school connected with Salem college, which are taught by regular instructors. The indications are good for a large enrollment.—Correspondent.

NEWS LETTER

As a church and society we miss several of our young people who left here at the begin­ ning of the school year. Alfred Perry has returned to his position as principal of Perryville High School. Miss Eudora Perry is teaching art and music in the high school at Rensselaer Falls, N. Y. Miss Ada Woodcock has a position as English teacher in the high school in Central Square, N. Y. Miss Jean Woodcock has returned to St. Lawrence University where she will complete her course this year. The Misses Flora and Agnes Smith and Harriet Franklin have returned to Mil­ ton Centre, Ada Dillman and Anna Smith are students in Cortland Normal School. The Perry-Williams reunion was held at the residence of Arthur and Irving Williams, near New London. A literary and musical program was given after which a bountiful dinner was served on the lawn. Over sixty were present to enjoy the oc­ casion. The Sabbath school voted to send Pastor George Stone to represent the State Sunday School Convention held in Roches­ ter in October.

The following clipping was taken from the Rome Daily Sentinel.

COUPLE HONORED ON ANNIVERSARY

Verona Mills, September 15, 1931.—The spa­ cious home of T. Stuart and Carrie Palmer Smith is filled to overflowing Saturday evening when more than one hundred of their neighbors and friends came to cele­ brate their twenty-fifth wedding anniversary. As the strains of Lohengrin's wedding march, played by Mr. Stanley Warner, sounded through the rooms, the bride, dressed in the bridal gown of twenty-five years ago, appeared and with the bridegroom marched to the front room where they occupied prominent seats while a program was carried on.

The program was: Duet, "Let the Rest of the Day be Yours," Eda Bedt and Stanley Warner; reading of the account of the wedding as it appeared in the paper twenty-five years ago, Mrs. Iva Davis; duet, "When Your Eyes Look on Me," Gertrude and Gladys Hyde; original poem, "This is the day," by Rev. Geo. McAlvany; reading by Sylvia Babcock of "The Little White Cot in the Lane" and "Smiling Through" by Sylvia Babcock.

Pastor Sorensen of the First Verona Seventh Day Baptist Church presented gifts of silver to the bridal couple as a token of their love and neighbors. In his remarks Pastor Sorensen spoke of the magic wand which Mr. Smith seems to carry, how religious, kind bodies gather and religious programs are aptly carried on.

Mr. Smith is president of the Parent- Teachers' Association of Verona High School; for about twelve years he was president of the Town Council of Religious Education of the town of Verona, and for over twenty years has served as the efficient superintendent of First Verona Seventh Day Baptist Sabbath school. Mr. and Mrs. Smith have four children: Flora and Agnes, students of Milton College; Wis.; Anna, a student at Cortland Normal School; and G. Allison, attending Vernon High School.

Wishes were expressed that Mr. and Mrs. Smith may live many years and be happy in the continuance of their good work in the community.

Mrs. Genevieve Stone, superintendent of the cradle roll, gave a party for the babies enrolled and their mothers and grand­mothers, at her home Monday afternoon, September 28th.

Correspondent.

VERONA, N. Y., September 28, 1931.

LETTERS FROM HOLLAND

To the American Sabbath Tract Society.

Dear Brethren:

Deeply touched by the striking message you kindly conveyed to our dear brother. Deacon Herman Pieters, of Alfred, at his visit to these landing places, we hereby con­ vey to you our appreciation and admiration. We are happy to know that you, as trustees of our Sabbath Recorder, have our interest at heart. We feel ourselves bound to you with many ties that unite us with your society and your mission.

Brother Pieters' visit refreshed us much. It has awakened, in the older ones of us, many glorious memories, of the time when our old Brother Velthuysen was still our pastor and minister, and this look into the past is not to our detriment but to our ad­ vantage, and they are rushing together to the throne of grace of Jesus Christ our Lord.

Also the very important question which you are now facing, namely, the nomination of a new editor for the Sabbath Recorder, has our interest in prayer. We feel ourselves bound to you with many ties that unite us with your society and your mission.

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THE SABBATH RECORDER

Surely the aspect of the Holland field is beautiful now than it was some years ago. Let usCliy and be thankful for our appointment and continue instantly in prayer for each other.

With fraternal greetings, I am

Very sincerely yours in Christ,

G. VELTHUYSEN,
Chairman of Board of Seventh Day Baptist Churches in Holland.

Amsterdam, Holland,
July 9, 1931.

To the American Sabbath Tract Society:

The Seventh Day Baptist Church at Haarlem, in the first instance, through its secretary, sends you its most cordial greet­ings. Herewith we send the kind intermediary of our respected Brother Pieters.

We are struck, indeed, by your cordial letter and your trust in us as revealed by the lines: "We have reason to believe that we are not forgotten by you and that our united prayer enlarged the earth to the throne of God Almighty." We thank you for that confidence. It is certainly true that the brethren and sisters in America together with all the interests in the kingdom of God, which they foster so truly, are remembered in our prayers.

At the beginning of each Sabbath we, as a rule, unite in prayer, and our hearts and thoughts fly across the ocean and no doubt meet there your prayers said for the same interest, and they are rising together to the throne of grace of Jesus Christ our Lord.

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of what is expected of him. He must be a model of deportment, decor, and uncommon sense. He must be as wise as Socrates, as patient as Job, as harmless as a dove, as eloquent as Peter, as business-like as Charles M. Schwab, as eloquent as Webster, as subtle as Emerson, as practical as Westinghouse—superman, in truth! In addition to all this, many expect him to be a hired man for the ‘ladies’ Aid Society, office boy for the official board, and perpetual peacemaker between church factions. The members of which cannot agree.

Selected.

AN EXPIRING SUNDAY

To the editor of the "Recorder":

Over two years ago there appeared in the New York Sun the following lines by W. J. Lampson, entitled "An Expiring Sunday," which appeared a short time later in the Congregationalist, issue of March 7, 1929.

They are killing our Sunday of long ago. The good old Sunday we used to know; The day of quiet when everywhere The spirit of peace pervaded the air, The day of Quiet when everywhere Sat down The good old day of Quiet.

They are killing our Sunday, not with a blow. To end it suddenly, but sure and slow. As they did the martyr who suffered shame. On the wheel and the rack and in the flame.

They are killing our Sunday, and when it is When the last, last drop of its blood is shed. And its spirit gone from the knowledge of the world.

In their world-weary struggle for pleasure...what then?...what then?

More helpful Sunday school literature is always on the way, and the Sabbath Center is always on the way. The lessons for the first quarter of the new junior age lessons (Lucioes Intermediaries).

There is no special need of reprinting the comments of the Congregationalists because they did not solve the problem involved in the question "What then?"

Upon his graduation he was appointed instructor in mechanics and industrial mechanics and soon gained the respect of all who knew him. He held teaching positions in the university for forty-six years. On his leave of absence the university honored him by conferring upon him the degree of Doctor of Science. In 1908 he became the head of the school and until his retirement from the college in 1920.

Not only was he vitally connected with the University for these forty-six years, but he was just as active and useful in the community and church, as well as in the denomination. He showed himself useful in every needed occupation. He was an engineer.

In early life Mr. Greene united with the Adams Center Seventh Day Baptist Church, where he kept his membership all his life. He loved the church, its services, and all that it stood for, and was faithful in attendance until a week before his death.

Besides his children, he is survived by six grandchildren and twelve great-grandchildren.

Funeral services were conducted from his home in Alfred by A. Clyde Ehret, and from the Adams Center church by Loyd F. Hurley. Burial was in the Adams Center cemetery.

DEATHS

GREENE—Quincy DeForest Greene was born in Alfred, Maine, February 26, 1853, and died in Alfred, July 28, 1940, at 11:00 P.M., on June 23, 1840, and

He was the youngest son of Thomas H. and Hetty (Trout) Greene. His brothers, O. D. Greene, George B. Greene, and the author, were graduated from college with the degree of Bachelor of Science.

Upon his graduation he was appointed instructor in mechanics and industrial mechanics and soon gained the respect of all who knew him. He held teaching positions in the university for forty-six years. On his leave of absence the university honored him by conferring upon him the degree of Doctor of Science. In 1908 he became the head of the school and until his retirement from the college in 1920.

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MARRIAGES

BLACK-STEPHENS.—At Mile Gully, St. Mary Parish, Jamaica, B. W. I., August 30, 1941, Mr. Albert Allington Black, of Wakefield, P. O., and Miss Violet Amanda Stephens, of Gayle P. O., were united in marriage by Superintendent D. Burdett Coon.

FARR-BELL.—At Lambkin Hill, St. Mary Parish, Jamaica, B. W. I., September 9, 1941, Herbert L. Farr, of the Student Administrative Body of the United College of Trenchard and Parish, and Ellen Margaret Bell, of Harlech, were united in marriage.

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In early life Mr. Greene united with the Adams Center Seventh Day Baptist Church, where he kept his membership all his life. He loved the church, its services, and all that it stood for, and was faithful in attendance until a week before his death.

Besides his children, he is survived by six grandchildren and twelve great-grandchildren.

Funeral services were conducted from his home in Alfred by A. Clyde Ehret, and from the Adams Center church by Loyd F. Hurley. Burial was in the Adams Center cemetery.

MARRIAGES
When he was a young man he moved with his parents from Albion to Milton Junction. In this vicinity, on various farms, he has lived ever since. He has always been on the farm and was at the time of his death a member of the Milton Grange.

He has always been interested in music. In early manhood he helped in the choirs of the Rock River and Milton Junction Seventh Day Baptist churches. He has played in the Milton band for a number of years, and has sung with the Arian Club at Milton. Members of this club furnished music at the funeral.

On March 3, 1906, he became a member of the Milton Junction Seventh Day Baptist Church by letter from the Albion Seventh Day Baptist Church. This membership he has maintained till death. In earlier days he was active in the young people’s Christian Endeavor work of this church.

On August 24, 1919, he was married to Mari­anne Rod, who survives him. Others who sur­vive him are: his father and mother, Mr. and Mrs. Harold and Kenneth of Albion, Wis.; Ward of Edgerton, Wis.; Elmer of Lincoln, Calif.; Beryl of Milton Junction; two sisters—Mrs. Edna Thomas of Milton, Wis., and Mrs. Mignon Vincent of Milton Junction. The fam­ily is well known in this vicinity and a host of friends will express their sympathy in this time of sorrow.

Farewell services were conducted from the Seventh Day Baptist Church at Milton Junction, September 24, 1931. The services were in charge of Mr. Whitford of Milton Junction; five brothers—Harold and Kenneth of Albion, Wis.; Ward of Edgerton, Wis.; Elmer of Lincoln, Calif.; Beryl of Milton Junction; two sisters—Mrs. Edna Thomas of Milton, Wis., and Mrs. Mignon Vincent of Milton Junction. The fam­ily is well known in this vicinity and a host of friends will express their sympathy in this time of sorrow.

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