THINK OF THIS

Why the Sabbath Recorder should be in every Seventh Day Baptist Home!

"Intelligence is the basis of enlightened faith and efficient service."

The SABBATH RECORDER promotes such intelligence.

The SABBATH RECORDER promotes interest in and loyalty to the church.

The SABBATH RECORDER builds for a better home life.

The SABBATH RECORDER is a valuable means of building up the kingdom of God in the world.

The SABBATH RECORDER strengthens denominational ties.

The SABBATH RECORDER costs you less than five cents a week.

You cannot afford to be without it—for your own sake, for your family's sake, for the church's sake, and for the sake of the kingdom of God.

TAKE THE SABBATH RECORDER

The Sabbath Recorder

Vol. 111

August 3, 1931

No. 5

Contents

The New Psychology, Behaviorism and Christian Experience 131
Ministers—Time to Begin Planning Your Church Program—Rev. and Mrs. J. B. McQuillen Arrive Home—The General Conference—Special Services—Ministers' Conference—Nevada Convention 134-136
Education Society's Page—The Education Hour, Central Association 136
Looking Forward to the General Conference 141
Local Church Corner—Junior Lodgings 144-149
Hymn and Meditation—The General Conference—Intermediate Corner—Junior Lodgings 146-149
Children's Page—How My Bible Helps Me—Our Letter Exchange 151
Hit-And-Run 151
The Sabbath Recorder—What Can We Know? 153-157
Minister's Wife 157
Woman's Christian Temperance Union 159
Deaths 160
Sabbath School Lesson for August 16, 1931 160

OUT IN THE FIELDS WITH GOD

The little cares that fretted me,
I lost them yesterday.
Among the fields above the sea,
Among the winds at play,
Among the lowing of the herds,
The rustling of the trees,
Among the singing of the birds,
The humming of the bees.
The foolish fears of what might happen,
I cast them all away.
Among the clover-scented grass,
Among the new-mown hay.
Among the husking of the corn,
Where drowsy poppies nod,
Where ill thoughts die and good are born—
Out in the fields with God.
—Elizabeth Barrett Browning.
The General Conference

The annual feasts of the house of God played a very large part in the history of Israel, both in the development of high ideals and in the strengthening of moral fiber of the life of the people. No doubt, by many, plans had to be made long in advance, and self-denials practiced in order that the family might go up to Jerusalem to the house of God. The journey itself was of moment and the way opportunity was afforded for fellowship, for becoming better acquainted, and for the larger appreciation of one another's burdens, experiences, and aspirations. The meetings with sacrifices and offerings, together with whatever public reading, speaking, and instructions may have been afforded, served to deepen the conviction and interest of the school and of the place his people held in his purposes and plans. The training of the children who were old enough to make the journey and to understand its significance was a matter of vital importance. That awakenings of great significance, perhaps, often came to the young people on these occasions is suggested by the experience of the twelve year old boy, Jesus. Interested in the wisdom and kindness of the nation's leaders on that visit, Jesus found himself again and again in the temple asking questions and showing by his answers to their questions that he grasped in a marked way the meaning of spiritual and natural affairs. But one is most struck, when gently chided by his seeking mother he asked, "Knew ye not I must be in my father's house," or as commonly rendered, "about my Father's busi­ness?" Did he here for the first time realize who he was and what his mission was? The question has no absolute answer as that in some way now began to understand something of God and his plan must be admitted. It was a great experience that this Son of Galilee had at the feast.

In many ways the General Conference answers for Seventh Day Baptists what the Passover feast meant to the Jews. While our youth will go up to the conference to hear reports, formulate new plans, discuss methods and questions of truth and polity, they go even, it may be, for more—they go for enrichment of life, for social fellowship, for enlarged ideals, for the deepening of conviction, and for inspiration for old tasks and vision for new ones.

Significant, indeed, is it for parents to take their boys and girls to these meetings. Life purposes may be discovered here, and dedication and rededication be made. Seventh Day Baptists may well carefully plan and memorialize by the end of the year that the family may together "go up to the feast." Read Conference President William D. Burdick's message in this issue and look up and read what he has to say about Conference in the Sabbath Recorder of July 20.

People, sometimes, look upon reports and discussions as of lesser importance. They were, however, of the utmost value and helpful, indeed, to be deeply stirred by an evangelistic appeal or moved by the soft music and subdued quiet hour message. But unless the people are instructed and furnished with the facts of reports and the discussion of our common problems they will be poorly prepared to crystallize their emotions in saner living and helpful service.

Those who thoroughly acquaint themselves with the conditions among us as they exist, who realize there are tremendous difficulties to face and problems hard to solve, and who then get the vision and inspiration are the ones who go back to their homes and churches and with new zeal and courage take up the home, church, and denominational burdens and carry on. They are the ones who get the real blessing and become blessings to others.
THE SABBATH RECORDER

More Benefits

So much has been said, recently, about what would be accomplished by a fully raised denominational united budget—even at this late hour by the Theodore L. Green appeal—without a further attempt to say more. But more needs to be said. The editor is assured on substantial authority that on completion of this fund raising indebtedness ($100) of the Historical Society. The item of this indebtedness is not, we understand, included in the united budget. This is another benefit and an added incentive to raise the full amount— to do what we ought to do.

Let it not be forgotten—with the united budget completely raised, the Missionary Board, already opened for a stronger program on the home field and on foreign shores; the Tract Society's indebtedness will be largely liquidated, and the board encouraged to "strengthen its stakes and lengthen its cords"; the Sabbath School Board debt will be cancelled and the opportunity furnished to continue in the valuable and needed services of the director of religious education. In fact, every interest of the denomination will be well taken care of and our loyalty to the kingdom task be assured. Two weeks remain, yet, to Conference. How far do our churches dare to go? How far will the Christian men and women dare to "abound in this grace"? Many have responded and still are responding. Now for the strong pull together! Now for the lift that shall see us over the top! Lord, help us to give.

His Part

A lad recently finishing his fresh-man year in college may well put many to shame. This boy is working hard with some allowance from parents to make his own way through school. When it came to his attention that a special effort was to be made in July to complete raising the Onward Movement budget before Conference, he became greatly interested. By good management, thrifty care, and hard work he had a little surplus at the end of his college year. We wonder how he did it. He appreciated the need and caught something of the spirit. God blessed and service. In effect he said, I want to do something, I am going to give fifteen dollars for this cause. And he did.

He might have argued that he would need every cent saved and all he possibly could earn this summer, and have arrived at the conclusion that folks who did not have to work had decided he could do nothing, or that a dollar would mark him generous under the circumstances. But he did not such thing. He made a real sacrifice, one that will mean self denial and harder work, later, and no doubt he is all aglow with the feeling that he has really helped the cause.

It may be wondered if there are not many who will not miss that after glow. A man of considerable reputed means with children with good incomes, excused himself not long ago from doing anything for his local church or the denomination on the ground he was not "making anything." Yet he had had his living; none in his community ever earned more than he, and he had kept up, farm in flourishing condition and stock round and sleek. His part would seem to be that of the "slacker." Which part seems to play up the better—the part of the man or the part of the boy?

Ministers' Wives

Probably there is no woman in the church with heavier burdens than the minister's wife. Sometimes she is over appreciated, but as a usual thing she cannot be too highly thought of. In extent of cares or the weight of her burdens. Her sympathies are daily taxed and her resources constantly called upon. Besides mothering, she is not only doing her own housework, nursing her own sick, making her own and the children's clothes, and lending encouragement to the pastor, she is constantly in demand as Sabbath school teacher, perhaps superintendent, often the supervisor of the Religious Vacation School, and president of the Aid or Missionary society. Often she is the "pinch hitter" for the preacher at prayer meeting or morning service. She has the training with charms and graces that would cause her to shine in the home of a diplomat. Many of her can it be said of the woman in Proverbs (31: 10). Many daughters have done worthily, but thou excelledst them all."

Of such women has the acting editor asked letters for our Reader's readers. They are but few. They are humble women, not such as are glad to "rush into print." But it is hoped they will soon find time amid their many and perplexing duties to give us letters and aspirations those things which will be of interest to all and be especially helpful, it may be, to one another.

This issue will be found a letter which was published in the Recorder many years ago. You will not want to miss "Ministers' Wives."

The New Psychology

The above is the subject of a book Christian Experience prepared by Dean Arthur E. Main of Alfred University, soon to be published. Its themes will be of interest to many of our Recorder readers and will appear serially in these pages.

For thirty years Doctor Main has been at the head of our seminary, and under his leadership the majority of our active and successful pastors have been trained. His writings are scholarly and profound. The book is a real contribution to the religious and theological literature of the day.

The author says in his preface, "My purpose is to treat two opposing views of experience. The one dominates with discerning musicians and writers with reasonableness, completeness, believing however that one of these contributes far more than the other to the enrichment of life and the development of experience." Part of his introduction, follows; it gives basis and point to his thesis.

INTRODUCTION

When some happening, a word or act, a fact or truth, relates itself to our thought, feeling, or volition, we experience it.

We become aware of some actual or imagined reality by way of reason, emotion, or will. That is to say, we experience it in a state of mind that did not exist before.

Religion is a theoretical and practical cosmic attitude of mind and heart really due to experience, as a real state of mind defined in the light of one's then existing spiritual and moral concepts.

Christian experience comes to us by way of the corrupting influence of the Fall and Father of men whose supreme self-revelation is in Jesus Christ our Savior and Lord. It is the life we live in Christ, or as Christ lives in us. Our Christian life and activities are our Christian experience.

Psychology is the systematic study of the mental processes of the mind and the body. It tries to discover the principles that pertain to the mind's activities. Human well-being, progress, and usefulness, individual and group, depends very much upon a correct regard for these facts. And later Christians believe that the Holy Spirit in his inspiring work, and in the light of the Christian laws as he seeks to bring human minds into harmony with the mind of God.

The meaning of the New Psychology and Behaviorism will appear again and again in the course of our discussion.

My chief purpose is not to prove the certainty of our Christian experience, or to show the incompleteness and insufficiency of the New Psychology; but to set forth with all possible clearness and fairness two philosophies of life, two views of reality, that is, of God, man, and the world, in their eternal relations; and then to leave it for oneself to decide which view is the more reasonable and satisfying.

My personal point of view is cosmic; that is, my point of view is the Lord's own. The Lord's own cosmic attitude of mind—the saving religious axiom—the eternal conservation of values; of Spinoza's sub specie aeternitatis; and of reality; already defined.

THE SNEW PSYCHOLOGY, BEHAVIORISM, AND CHRISTIAN EXPERIENCE

BY DR. ARTHUR E. MAIN

Dean of the Department of Theology and Religious Education at Alfred University

I. INTRODUCTION

When some happening, a word or act, a fact or truth, relates itself to our thought, feeling, or volition, we experience it.

We become aware of some actual or imagined reality by way of reason, emotion, or will. That is to say, we experience it in a state of mind that did not exist before.

Religion is a theoretical and practical cosmic attitude of mind and heart really due to experience, as a real state of mind defined in the light of one's then existing spiritual and moral concepts.

Christian experience comes to us by way of the corrupting influence of the Fall and Father of men whose supreme self-revelation is in Jesus Christ our Savior and Lord. It is the life we live in Christ, or as Christ lives in us. Our Christian life and activities are our Christian experience.
in its higher form religion is the practiced belief that such values as love and goodness will last forever.

By personality we mean those normal qualities of mind and body that distinguish what we call human beings from lower animals. What a man is in his relations to himself will prove to be most worth while and satisfying.

In a unique and ideal sense we ascribe personality to the infinite and eternal God. My greatest wish and highest hope is to show, if I can be so fortunate, that the conscious, religious, and ethical interpretation of existence is infinitely more reasonable and satisfactory than anything the New Psychology or Behaviorism can offer, however much they may teach us regarding mechanism or process.

Four tests of my position:

1. Has it a supreme ideal of goodness?
2. Can it be verified in normal human experience?
3. Is it scientific?
4. Is it humane? i. e., Does it set forth a cosmic tendency toward peace and fellowship among men and nations?

This tendency requires belief in a Grand Source or Great Original.
A SUGGESTED EVANGELISTIC CALENDAR FOR THE COMING YEAR

We desire to call attention to our denomina-
tions the following evangelistic calendar for the coming year:

October 4—Church Rally Day

This month of September may be used as a time for every member visitation in be-
half of Church Rally Day. At the recent meeting of many churches have followed more
than eighty per cent of the church membership comes to the Lord's house on the Sabbath
day, occasionally or not. Greater reverence should also prevail in the
home of God.

November 22—Thanksgiving Sabbath

The month of September is to be conserved
for decision days are to be found at the
month of November the months of the year have passed before they
are over. The membership of each congregation
is urged that the various denominations,
other leaders within the church seek to secure
the faithful regular attendance of every mem-
ber of each church Sunday.

December 31—Watchnight Evangelistic "Home Visitation Evangelism" plan.

January 3-10—Week of Prayer

It is intended that the various denominations,
plan special evangelistic meetings or use
the "Home Visitation Evangelism" plan.

February 17—March 27—Pre-Easter Period

February 17—March 27—Pre-Easter Period

March 28-May 15—Such a day of evangelistic
effort is at the height of the Easter season.

Three vital things are suggested for these
days:

1. Seek to conserve the new members who have come into the church since January first.

2. Continue the emphasis on evangelism, seeking to make Pentecost another important day of ingathering.

3. Conduct a revival meeting with home forces or a vocational evangelist preceding Easter.

The above is suggestive only, and each denomination will adapt the plans to their own purposes, making use of them as they think best.

THE SABBATH RECORDER
THE SABBATH RECORDER

THE RELATION OF THE CHURCH TO SOCIAL SERVICE

A MESSAGE FROM THE CHURCH CONFERENCE OF SOCIAL WORK

(11767) This following message was adopted by the Second Annual Church Conference of Social Work, which met in Minneapolis June 22, 1931, as a "Conseil Group of Churches of Christ in America, their National Conference of Churches of Christ in America and other social service agencies in the country to consider their common interests and relationships.

The Church Conference of Social Work was organized in 1930 by the Federal Council of Churches of Christ in America and its constituent denominational departments of social service. It has two major objectives: to bring to church social workers, both professional and voluntary, to the value of the discussions and associations of the National Conference of Social Work, thereby strengthening the social service of the church; and to develop church and social agencies in their contacts both national and local, particularly by stimulating the church to contribute stronger religious influences to personal and family rehabilitation.

Both in the teaching and example of Jesus, service to humanity is emphasized as the very essence of the church's life, and society has continuously appealed to the world in terms of its social fruits. The Church Conference of Social Work therefore calls upon Christian people everywhere to further the realization of the principles of Jesus in everyday life.

Social service is alien neither to the program of the local church nor to that of denominational boards. Yet it has often been misunderstood. Foreign missions move forward through their hospitals and clinics, through kindergartens and clinics, and the establishment of Christian homes. The promotion of good citizenship and of child welfare are both fundamental parts of the Home Missions Programs of the church. Educational boards are concerned with the cultural and educational aspects of Christian living. It is high time that Christians recognized that their social service obligations have a definite and intimate relation to their responsibilities for the building of the kingdom of God in the local church.

Some of the departments of social work in which the churches should have a special interest are those relating to the care of children, marriage and family relations, health, unemployment, economic and community problems, crime and prisoners, service to the immigrant, hospitals, and homes for children and for the aged.

The conference would call particular attention to the social needs of rural communities, where unfavorable economic conditions lead to social problems as delinquency, family disorganization, and handicapped and neglected childhood. Low standards of living prevail in many areas. Probably two-thirds of America's counties have no social workers. In the rural communities live about forty per cent of the people of the United States, and the near villages and small towns need social work also.

The religious bodies of the country and local pastors should be ready to cooperate in this advance. Farm, ranch, and small town need the redemptive force of religion as much as the thickly congested areas in and around our cities.

In all these directions where the local church may meet the social challenge of its own community, the minister is the key to the situation. The Church Conference of Social Work appeals to the conscience of the minister to give social service a place of importance among his preaching, religious education, pastoral care, missionary endeavor, and the other work of his parish.

This leads one step further back to the preparation of candidates for the ministry. The conference suggests that the theological seminaries give a social application to their curricula; also provide such courses in social interpretation and training as shall produce qualified leaders determined to apply the spirit of religion to the conservation and social needs of humanity.

It has been noted with deep satisfaction by both social workers and church leaders that certain seminaries are carefully training the kingdom of God in the local church.

Many social workers and church leaders are vitally conscious of the need of a great increment of spiritual power, both for the ministry and for other lines of service. It is the church which seeks to guide and control the forces which have been released by science and invention. Both the social worker and the church worker, facing the staggering magnitude of poverty, ignorance, disease, crime, selfishness, social injustice, and the mass hatreds of nationalism, need the great, great capacity, the great courage, great faith, and the capacity for great endeavor. These are gifts from God to those who seek him with all their hearts.—Federal Council of Churches.
Milton, Salem and Alfred. Occasionally, too, a student will ask outright of the instructor, "Just what is your opinion about this, what do you believe?" College students are encouraged to work out their own problems. To a certain extent we do think independently, yet we are immeasurably influenced by the opinions of our certain professors. And so if a college is to instill certain ideals in the minds of its students it should first choose a faculty which will hold up the standards.

The men and women who have in the past composed Milton's faculty and those who fill the positions today are largely responsible for holding up the ideals which are Milton's, which have been imparted to the more transient students, and especially to the alumni.

With but few exceptions, Milton's faculty has been composed of men and women of high moral character, leading Christian lives and exerting, both in the classroom and on the campus, a strong influence for worth while living. Milton is anticipating the arrival of Rev. J. W. Crofoot who will be at the helm next year.

There are many activities on the campus which offer students opportunity for training in Christian leadership along with Christian fellowship. The Young Men's and the Young Women's Associations are among the prominent organizations on the campus. The various cabinet positions afford chances for much active work on the part of those who are willing to spend the time. It is impossible for me to mention many of the very worth while activities which form a part of the yearly programs of the college. But there are some which are more outstanding than others.

The weekly meetings deal with various questions including world fellowship and numerous others of those who are willing to spend the time. It is impossible for me to mention many of the very worth while activities which form a part of the yearly programs of the college. But there are some which are more outstanding than others.

The weekly meetings deal with various questions including world fellowship and numerous others of those who are willing to spend the time. It is impossible for me to mention many of the very worth while activities which form a part of the yearly programs of the college. But there are some which are more outstanding than others.

The weekly meetings deal with various questions including world fellowship and numerous others of those who are willing to spend the time. It is impossible for me to mention many of the very worth while activities which form a part of the yearly programs of the college. But there are some which are more outstanding than others.

The weekly meetings deal with various questions including world fellowship and numerous others of those who are willing to spend the time. It is impossible for me to mention many of the very worth while activities which form a part of the yearly programs of the college. But there are some which are more outstanding than others.

The weekly meetings deal with various questions including world fellowship and numerous others of those who are willing to spend the time. It is impossible for me to mention many of the very worth while activities which form a part of the yearly programs of the college. But there are some which are more outstanding than others.

The weekly meetings deal with various questions including world fellowship and numerous others of those who are willing to spend the time. It is impossible for me to mention many of the very worth while activities which form a part of the yearly programs of the college. But there are some which are more outstanding than others.

The weekly meetings deal with various questions including world fellowship and numerous others of those who are willing to spend the time. It is impossible for me to mention many of the very worth while activities which form a part of the yearly programs of the college. But there are some which are more outstanding than others.

The weekly meetings deal with various questions including world fellowship and numerous others of those who are willing to spend the time. It is impossible for me to mention many of the very worth while activities which form a part of the yearly programs of the college. But there are some which are more outstanding than others.
In Alfred godliness will bring you more money than ungodliness. Recommendations of the faculty for positions in life are based on the honesty, clean living, and tolerance of the candidates. Recommendations from Alfred are honest, so the students who are not honest must not expect the faculty to overlook their faults. Godliness is a very desirable position to fill and always it is the person best qualified in godliness who receives the appointment and not the one with the "pull." Alfred tries to make godliness actually pay.

Another argument for being godly in Alfred is popularity. The students who are really the most popular are the ones who are honest, considerate of others and live for others. When we read in the book "Lives of the Popes," we know that the pope "line" finds a shaky foothold, for in a small college where everyone knows everyone else, it is much harder to conceal one's real self than in larger institutions. Those who can depend on their inside character gain friends, but those who can depend on outer appearances only lose the White House.

Godliness also insures higher marks. The pupil who is conscientious about lessons, gains the advantage over the one who tries to get by with a bluff. The pupil who lives clean is in better condition of mind and body and can get more good out of his environment than he who "lives high," who "knows better" and has no time for other people's marks, but spends his time and energy for his own improvement. He does not spend his time being jealous of better pupils or outdoing them as well.

The godly student does better in athletics. He has a strong, healthy body, always in condition. He is a good sport in the true godly sense of the word, because of his consideration of others and his honesty. He puts all that he has into his sport because he is unselfish. He loves the sport of his school and community because he is honest and fair. He does not play the grandstand for applause, and therefore he receives even more help, and therefore he stands at the head of the class. He is never out of the game because of cheating. The successful athlete is the godly one.

The godly student in Alfred has something else that the ungodly ones miss. It is the kinship of spirit between himself and the founders of Alfred. We have all heard of the self-sacrificing spirit of the founders of Alfred. Alfred was built on a poor farmer's farm, and his wife was going up in smoke. She looked upon the big red flame and said, "I must sacrifice." Then she calmly said to her husband, "I guess I can wait another year for that nest egg." The house was not placed until this past year, but perhaps it was this same spirit which prompted Mrs. Ames to give the Society Hall which now stands at the head of the campus as the White House stood in other days.

The godly student also enjoys the kinship of spirit with the men who built Alfred today. President Davis, Dean Norwood, Dean Main, and all the others of Alfred today are godly students. Godliness is profitable for the person who lives it, and profitable for the college where everyone knows everyone else.

Looking Forward to the General Conference

In my letter to the readers of the Sabbath Recorder two weeks ago I said, "The General Conference is our annual business meeting, and as such it should be deeply spiritual work. The toleration of God upon us."

I believe that many in our denomination are anxious that our coming General Conference shall be such. We need to have our hearts filled with exalted Spirit as we come to the General Conference. At this time we will need your presence and help, and as we consider with them their problems, and plan with them their work. And with the preparation for the General Conference, we will receive a great spiritual renewal. And to many this is the great meeting of the General Conference. At this time we shall need your presence and help, and as we consider with them their problems, and plan with them their work. And with the preparation for the General Conference, we will receive a great spiritual renewal.

Mother's Day

(Contribution of a mother who could not attend Mother's Day service)

I was weary from heavy labor, From the long day's ere; And the special load of care, That I could not bear.

With love to honor our mothers, In our home we pray; With love to honor our mothers, In our home we pray.

Mother's Day

(Congregational Church, Ashaway, R. I.)

And love doth lighten care; The burdens seem much lighter When we honor them. I picture the kindling bright fires Alight with the spirit above, And know they lead the Savior For the spirit of Christ is love.
142 THE SABBATH RECORDER

WOMAN’S WORK

MRS. ALBERTA DAVIS BATSON
Contributing Editor

QUESTIONS FOR AUGUST

1. How many summer camps for young people are being conducted? Where are they located?
2. How many received degrees and diplomas from Salem College this year?
3. What is Missionary Davis’ message to the people concerning the budget?
4. Where were the associations held this year?
5. Do we as church members take seriously enough “The Church’s Special Field”?
6. How many of us look forward eagerly to the Denominational “Hook-up”?
7. What is our task relative to foreign missions?
8. Should the woman’s societies take some definite action concerning the distribution of tracts?

WORSHIP PROGRAM FOR AUGUST

Subject—Gospel Measure. Lesson—Luke 6: 27-38. Leader’s talk—We often hear the expression, “That is gospel measure.” The thirty-eighth verse sums it up until it gives a clear picture. The first statement is, “Give and it shall be given unto you.” The next part of the verse tells us how much we shall give, and if we give this measure we shall receive the same.

How much better and happier this world would be if we all practiced giving this measure. Not only does it apply to material things but to those less tangible things, such as friendship, encouragement, faith, and love. It appeals to me that if we practiced using the “gospel measure” as laid down here, our lives would mean more to the world. There would be a greater difference between those who stand as Christ’s and those who belong to the world. When the world placed us alongside the Church’s Special Field, we would not be found wanting.

DENOMINATIONAL “HOOK-UP”

ROCKVILLE, R. I.

The Rockville Seventh Day Baptist Church was well represented at the Westerly Seventh Day Baptist Church services Sabbath morning.

Rev. and Mrs. Harold R. Crandall of Westerly were callers on Rev. and Mrs. W. D. Burdick Monday evening.

Rev. and Mrs. W. D. Burdick were Sunday guests of Rev. and Mrs. Clayton Burdick at Bluff Cottage, Weekapaga.

Rev. H. Eugene Davis and family of Shanghai, China, are occupying Rev. Clayton Burdick’s camp at Little Loggog.

—Westerly San.

HOPKINTON, R. I.

The Ladies’ Aid to the number of twelve met at the parish house Wednesday afternoon with Mrs. John E. Wells, hostess. The decorations were rare dahlias, presented by Mr. Jencks of Rockville.

In the flowers exhibited the first prize went to Dorothy Cole for a collection of forty-three different kinds.

The second to Mary Fiddes for twenty-one, the third to Sadie Kenyon for eighteen, and the fourth to Louise Wells, seventeen.

—Westerly Sun.

LEONARDSVILLE, N. Y.

Mr. Frank Crumb, editor of the Alfred Sun, and wife, and Mr. and Mrs. Boice of Alfred were callers on Mr. and Mrs. Irving A. Crandall recently.

Brookfield Courier.

BROOKFIELD, N. Y.

Rev. and Mrs. H. L. Polan, Muriel, and Dighton spent part of Thursday at Cuyler School, and after lunch they went to the camp of Mr. and Mrs. Raymond Burdick of Syracuse, Mrs. Mary Church and Mrs. Lillian Irish of De Ruyter, and the puzzle game was a driver among the scenes of the childhood of their mothers. Later in the day the Polans visited Eatonbrooke Girl Scout encampment, and heard the girls present this program, put on by the girls. The evening was beautiful and a large crowd of parents, friends, scouts, and counselors had gathered on the hillside beside the campfire for the program of songs and stunts.

—Loyalist.

Mr. and Mrs. Charles Rogers and Miss Ethel Rogers of Dunellen, N. J., Truman Rogers of Riverside, Calif., and Mrs. Eadee Coon were guests of Mr. and Mrs. D. J. Frazier Sabbath day.

—Brookfield Courier.

DE RUYTER, N. Y.

There was a large attendance of parents and friends of the pupils of the Vacation Church School who presented at the Congregational church on Sunday night, some results of their work during the last three weeks.

The children and young people did fine in their presentation. There was a generous collection which approximately met the expenses incurred in this school. The faculty wish to express their appreciation that the general public has shown in this effort, and thank the public school board for granting the use of the school building for this purpose.

The union meeting of the churches will be held at the Seventh Day Baptist church Sunday night, July 26. Rev. J. A. Gardner will preach.—Gleaner.

NORTH LOUP, NEB.

Miss Mary Davis left early yesterday morning for Colorado, taking Merle Fuller, Audrey Williams, and Mary Cox to join the other North Loupers at Boulder and attend the Vacation Bible Conference. The young people camping at Boulder, Thompson and Stimpson, will write that they are having a wonderful time. Miss Leona Sayre had charge of the girls and a few days while Marcia Rood visited her aunt, Daisy Furrow in Greeley.

Mr. and Mrs. O. T. Babcock drove to Kearney last Friday morning to meet Arthur Babcock who was coming from Chappell. Sunday evening they took him to Grand Island to take the train back to his work at Chappell.

Mr. and Mrs. Byron Rood, Nelsie and Edward of Milton, Wis., arrived in North Loup Thursday morning, having completed their trip a day earlier than schedule.

—Loyalist.

ALFRED STATION, N. Y.

Word has been received that Harley Sutton has been called to ordination by the Nineteenth District Baptist Church, the service to be held August 8.

Mrs. Harriet Van Horn, Mrs. Margurite Palmer, and Mrs. Eva Chaplin attended the Officers’ Council and Training School for Home Bureau officers at Independence, Tuesday. Although the weather was bad, a good attendance was present. It was a very interesting and helpful meeting. The council will meet with the West Clarksville unit in September. Miss De­ lany of the state college was present with her helpful talk.—Sun.

ALFRED, N. Y.

Daily Vacation Bible School Demonstration Sabbath morning the students of the Daily Vacation Bible School gave a demonstration program, which took the place of the regular morning service. Each class had a part in the program and the exercises showed the results of considerable time and work spent in preparation.

The entire school marched in singing, “Marching With the Heroes.” After reaching their place in the audience saluted both the American and Christian flags. This was followed by a song, “Would It Be True.” Following another call to worship another song was sung by the school, “This Is My Father’s World.” For the Scripture, the “Silver Shield,” was read by the school, and they sang the call to prayer. Pastor A. Clyde Ehret offered prayer and the school song.

Pastor Ehret extended the right hand of fellowship to those who were baptized the week before, and also to several as associate members.

Following the announcements and the offering, Mrs. Flora Easton’s kindergarten class extended the recordings to the audience.

Class No. 1 presented the play, “The Little Lame Prince,” which was followed by the congregation singing a hymn. Class No. 2 dramatized “Knights of the Silver Shield,” and Class No. 3, “The Big Little Library.” The school faculty was: superintendent, Neal Mills; first and second grades, Mrs. W. D. Stanton; third and fourth grades, Miss
Erna Burdick; first and second grades, Flora Warren Easton. In the back of the church the hand work done by the students was on display, all of which showed much training.

Rev. and Mrs. O. S. Mills, Miss Ewell Mills, Miss Warren, Miss Findley and Miss Gentry drove to Shiloh, N. J. Neal will conduct the Daily Vacation Bible School and also supply the pulpit of the Seventh Day Baptist church. They expect to return to Alfred for Conference in August.

Miss May Dixon of Salem, N. J., has moved into rooms in the home of Dean and Mrs. A. E. Main. She is the sister of Mrs. Main and will make Alfred her future home.

An X-ray machine has been installed in the Clawson Infirmary this past week. This machine will be for the use of the students of the university as well as Dr. R. O. Hitchcock. This has been a much needed equipment in Alfred, as in case of an accident it necessitated taking the patient to Hornell for examination by X-ray.

President Paul G. Totsworth of Chesterton, Ill., was greeting Alfred friends over the week-end.

Mr. and Mrs. David Robinson of Zanesville, Ohio, spent Sabbath day as guests of Mr. and Mrs. Curtis F. Randolph. Miss Morris Carpenete and little Dorothy accompanied them to De Ruyter, where they are visiting Mrs. Robinson's parents, Rev. and Mrs. T. V. Van Horn.

Orra S. Rogers writes from Scotland

The following letter of interest with regard to the travels of Mr. and Mrs. Orra S. Rogers and their third, Royal Hotel Invergordon, Scotland.

We are now up in the Highlands of Scotland, a couple hundred miles north of Glasgow. We are charmed by the scenery of the country and the old relics and their historical connection. Yesterday we visited the battlefield of Culloden, which is not far away. The battle in which Prince Charles of Scotland was defeated and Scotland came under the English rule. We also visited the "druid circles" which are much of prehistoric origin. The druids were here when the Romans came in the first century; but whether they were fortresses, places of worship or what, nobody seems to know. One place where we went there were three of them in very good state of preservation and several great stones scattered about. We visited an old standing stone or cromlech, and, though there had been more. In other places there are a few of the upright stones standing. The stones there are very regular and about three feet wide, one foot thick and eight to ten feet above ground, and must be several feet in the ground too—to have kept them upright for ages. We had tea last night with an old gentleman who had been "head master" of one school for fifty-two years, now a resident on the farm, and I asked him what he thought of their age, origin, etc., and he said "his only conjecture was that they were here before the time of Adam as set forth in the Bible."

We visited the Roman camp, "Fremontium," down near Edinburgh one day last week, and the date on the monument was A. D. 87. There is the outline of a fort there. We have visited Scott and Burns counties and have seen the houses where they are said to have lived. All very interesting. One of the strange things about this country up here is the time it gets dark. The sun does not set until after nine o'clock, and then there is a long twilight. We often go to bed at ten-thirty or eleven o'clock without turning on the light. We were only about six miles south of Edinburgh when we watched the young people play tennis. Everybody else in the town seemed to be a-bed. This is a town of about two thousand, one of the first of the country, and a fishing and farming center.

The buildings in Scotland, except a few modern ones of stucco, are all of stone and covered with slates. The hills and mountains are beautiful. There are still many patches of snow on the mountains. The principal industry in the country districts is sheep raising. It rains very frequently here so that the pastures are very luxuriant, and there are three or four times as much sheep to the acre as in the United States.

We are going back to Inverness this afternoon. Inverness is the chief city of this part of Scotland. We will stay there over the week-end and then go down the canal by boat to Oban the chief city on the west coast in the north. We expect to get back to Edinburgh about Wednesday or Thursday of next week and go down on Friday to Lake Country of England for the week-end and then on to London in time to drive back home.

Edinburgh is a very beautiful and fine city. We saw the Prince of Wales there last week, and the King and Queen are to be there all of next week, and we hope we may get sight of them.—Sun.

MILTON JUNCTION, Wis.

Two of our young people received degrees from Milton College, James Craw and Trevor Sutton; Gladys Sutton was graduated from the school of music.

We had eleven representatives from the Christian Endeavor society at the state convention held at Endeavor, Wis. The convention was in the form of a pilgrimage to this village, named in honor of Christian Endeavor.

MILTON, WIS.

Professor and Mrs. W. T. Crandall of Ithaca, N. Y., are visiting his sisters, Miss Allerta Crandall and Mrs. Ellen Place. In G. W. Lock and family, Mrs. Notie Goodrich, Miss Abby Goodrich, and Mrs. Carrie E. Davis picnicked at Geneva Lake with Mr. and Mrs. W. M. Davis, Sunday afternoons. Frederik Van Dorp, and two children are visiting Mrs. Randolph's parents, Rev. and Mrs. John Van, and two of our Denver women are returning from West Lafayette, Ind. They expect to visit Mrs. L. C. Randolph before returning to their home in Phoenix, Ariz.—Alfred Sun.

LETTER FROM BOULDER, COLO.

Our Daily Vacation Bible School was well attended by nearly forty happy, eager children. Our youngsters have looked forward to it all the year, since the closing of the first school last year. One darling girl is looking forward to the time when she can teach. She is fifteen, and has been in the class. She, and one of our teachers was ill she took the class, and was so happy in doing it. We had devoted teachers and supervisors. Doris Van Hoven, the principal, had charge. Some of our people went several miles to get their children to attend. Our pastor (Rev. Ralph H. Coon) and Geneva Saunders took turns getting one family. Geneva Hummel filled her car each morning, driving five miles and leaving work on the farm to conduct the camp. We are going back at seven or eight children. Ouronda Johnson, with her own little daughter and one of the young teachers. It means a great deal for the wife of a farmer to spend five forenoons each week for three weeks away from her home at this time of year.

From the first week (of July twenty-first) the camp in Big Thompson is in session. About forty are there, I believe, aside from the ministers and two of our Denver women and some of their girls. Our own home Mrs. Sutton, a very busy woman, planned all the meals and bought the food. Our pastor is very anxious for a deep spiritual blessing to come to all who are attending. For that we are praying. This Friday night there will be the down to start the Teen-Age Conference. Among the speakers will be her from North Loup and Nortville. The weather is perfect, and may they go home with hearts filled with a deep desire to he of real service in the kingdom of our Lord. Boulder, we feel, has been richly blessed.

CORRESPONDENT.

PLAINFIELD, N. J.

The boys are returning from Lewis Camp, in Rhode Island, today (Monday). They are going to camp for two weeks. Miss Marjorie Burdick is to be the directress with Miss Bericxe Brewer assisting. Pastor and Mrs. Randolp will act as attenders.

The Sabbath morning church service was very interestingly and capably conducted by the Pastor. Rev. and Mrs. John Reed Spencer, who is doing the service. Frances Wells read the Scripture, and John Reed Spencer read a paper on 'The Christian Sunday.' The Pastors, Rev. and Mrs. John Reed Spencer, who is doing the service. Frances Wells read the Scripture, and John Reed Spencer read a paper on 'The Christian Sunday.' The Pastors, Rev. and Mrs. John Reed Spencer, who is doing the service. Frances Wells read the Scripture, and John Reed Spencer read a paper on 'The Christian Sunday.'
NATURE REVEALING GOD

Christian Endeavor Topic for Sabbath Day, August 15, 1932

DAILY READINGS

Sunday—God’s providence (Matt. 6: 25-34)
Monday—God is a worker (John 5: 17)
Tuesday—God is all-powerful (Ps. 135: 1-6)
Wednesday—God is good (Ps. 104; 10-14)
Thursday—God is Creator (Gen. 1: 1-5)
Friday—Deepest day (Rom. 1: 21-25)
Sabbath Day—Topic: What nature teaches about God (Ps. 147: 1-20)

“From whence cometh my help?
“Thou canst not move across the grass
But my quick eyes will see thee past,
Nor speak, however silently.
But my bashed voice will answer thee.
I know the path that tells thy way
Through the cool eve of every day;
God, I can see the grass apart.
And lay my finger on thy heart!”

QUESTIONS

What in nature best reveals God to you?
Can you prove from nature that there is a God?
What part does man play in God’s plan of creation?

SONGS

This Is My Father’s World, Fairest Lord Jesus, Bringing in the Sheaves, Now the Day Is Over, Day Is Over in the West, and as a solo Kilmer’s “Trees.”

Make this a sunset meeting, if possible on a hillside, under the trees. Be sure you have a good song leader, and if any of the Christian Endeavorers play musical instruments that can be easily carried, bring them along, and use them in a song service.

CHRISTIAN ENDEAVOR NEWS FROM LITTLE GENESEE

Dear Endeavorers:

Last fall our Christian Endeavor society held an “Original prayer meeting contest.” The pastor gave as the topic to the winner. The contest proved to be very successful. Many interesting meetings were held. Thinking that perhaps the meetings might be of interest and help to you, I will explain several of them.

The first meeting of the contest had for the topic, “Making America Christian.” The leader had drawn the map of America on sheets of paper. These were folded with the following words on the cover: “Making America Christian—How?” These were passed to the members of the society and the discussion followed.

The next meeting, “Why Support the Eighteenth Amendment?” How? was in the form of a ballot meeting. Each member received a slip of paper bearing, “Why should we have prohibition?” We were allowed time to think of our answers. Then as we finished writing our answers we went to the ballot box and cast our ballot. These were later taken out for count and discussion.

“What does Brotherhood mean?”

About a week before the meeting each society member had received a topic for her or his short talk. Just before the meeting each one received an odd shaped piece of paper. On one side were revealed numbers, on the other queer lines and blots. All papers were found different in size. The leader brought before us a chart, which was oblong in shape. Our eyes caught the words “what does” above a large, drawn circle, and the word “mean?” below the circle.

The leader then informed us that we were to give our talks, as our slips of paper indicated, commencing, of course, with No. 1. As each gave his talk, he handed the slip of paper to the leader, who pasted it on the circle. The chart when completed, bore a circle enclosing the word “Brotherhood” and a cross, so that the completed chart read, “What Does Brotherhood Mean?”

The circle stood for the world, the cross for Christianity.

TRAIN MEETING

“Things we should be thankful for”

As we came into the meeting room we found that the chairs had been arranged like a train coach. We discovered that the seats were marked ‘with the titles of each society member. The leader received a slip of paper bearing, “What is the best Christmas gift we have?” or if we had Bible references we told of the gift that our reference indicated. As we gave our thoughts we laid red paper hearts before a gold cross, indicating that we were giving our hearts to Christ as our best Christmas gift to him.

A MUSIC MEETING

(The prize meeting)

“Joy to the World”

The room was lighted by only candles and a large star, lighted by electricity, that hung on the wall. As the members came in a black eighth note, quarter or half note was given to us with the instructions to “pin it on for decoration.”

Thanks to “Aunt Metty” Babcock of Milton, Wis., we were able to have given the history of the Christmas carols. Most of these were given during the song service.

About a week before the meeting eighth notes were given to the Christian Endeavorers. They were in booklet form. On the cover we told, “Joy,” was formed from our music characters.

On the inside was found:

You must B natural, B sharp, or C sharp, Crescendo to your best, Hold to and accent your talents. Do not slur in your life, but tied to your convictions and ideals, you will be out flat.

We were instructed to tell at the meeting how we could give joy to the world by carrying out these musical precepts.

(Notes: All the musical terms used above were represented by the appropriate symbols.)

Of course each person chose one of the above phrases for his talk.
God, to his house, to his day, and to his Book. — They must be brought into the presence of God. They must learn to know him for themselves."

Work is vitally important in the development of Christian character, particularly in inspiring the spirit of service. It is not inconsistent with the right use of God’s gifts, in world friendship.

HYMNS AND THEIR ORIGIN

(Paper composed by three Christian endeavors and read by John Reed Spicer at Sabbath morning service, July 25, in the Plainfield Congregational Church.)

Let us consider now the writers of a few of our hymns—a very few. Just as we store the religious strains in our memory treasury to be used in some hour when the soul is feeling its spiritual poverty, so the poets wrote the beautiful words when their souls were feeling the same lack. We find that each hymn was inspired by some experience or impressive incident in the writer’s life. In many cases sad and distressful conditions were behind the hymns. We find that the writers in a few cases acknowledged the writing of the words on an impulse without any effort. The thoughts came from their souls, and were composed under divine inspiration, and are among the most impressive of the music, but no doubt they were often impressed by some religious experience which results in the performance of impressive incident in the writer’s life. They must be brought into the presence of God. They must learn to know himself.

Adelaide Anne Proctor was the daughter of a popular writer who used the nom de plume "Barry Cornwall." Her pen name was Mary Berwick. She wrote a great deal and under her assumed name contributed by correspondence for three years to "Household Words," a weekly edited by Charles Dickens. He never knew who she was until one day as he was accepting her first piece, he happened to remark to her parents, at whose house he was dining, that the current issue of the weekly had some particularly good work by Miss Berwick. Miss Proctor, the erstwhile Miss Berwick, was present but it was not until the next day that Dickens learned who his favorite contributor actually was. Her hymns are not so popular as they deserve to be, because they do not lend themselves readily to music. As sacred poetry the two pieces, "I do not ask, O Lord, that life may be," and "My God, I thank thee who hast made," are second to none in all literature. A high authority has remarked that the latter hymn, "(one we could not do without," is "perhaps the choicest expression of the chord of thankfulness in trial as perhaps no other hymn has.

The other hymn which we have sung this morning, "My Father's love to me," was written by Ray Palmer. He was born in Little Compton, R. I., in 1808, and died in New York, N. Y., in 1887. He was well known to Congregationalists as the secretary of the Congregational Union. He wrote this popular hymn at the age of but twenty years, when he was teaching most preachers and theologians, and as a poet he holds a high place. I shall quote what he says concerning the writing of the hymn just mentioned. "It was written in the manse of my former parish one summer evening; more than I could deal with extreme rapidity; it seemed to me that I was dictating a text. This construction occupied only a few minutes, and I felt myself in the position of one who was being dictated to rather than of an original artist. I was suffering from extreme mental distress, and the hymn was the fruit of pain."

The leader for the topic, "Things This Year," was to give out card board school houses at the meeting, on which we were to list the things this year had taught us. These were read and discussed. Letta Caroline Crandall, Press Committee.

Little Geneese, N. Y.

INTERMEDIATE CORNER

REV. JOHN FITZ RANDOLPH

Intermediate Superintendent

Mid-Days of the Sabbath

August 15, 1921

DAILY READINGS

Sunday—Sabbath for rest (Exod. 20: 8-11)

Monday—For worship (Rev. 1: 9-11)

Tuesday—Relief from work (Neh. 13: 15)

Wednesday—A day of helpfulness (Isa. 58: 13, 14)

Thursday—A day of prayer and meditation (Acts 16: 13-15)

Friday—A day of church fellowship (Heb. 10: 24, 25)

Sabbath Day—Topic: Why do we need the Sabbath? (Heb. 10: 19-25)

"The Sabbath Was Made For Man."

Jesus told us that we needed the Sabbath for our own good. It is not inconsistent with the thought that our physical, mental and spiritual, and that in life.

Man needs regular rest, and the Sabbath provides that rest. Rest is not always idleness. Sometimes we think the Sabbath is a day when we do not do anything, but rest from the everyday toils and cares of the week.

Man needs worship. We might become so busy with the material things of life that we would forget that there is anything else—forget even that we are more than material. We need to recognize the spiritual realities and our relationship to God. Worship on the Sabbath helps us to do that.

THE SABBATH RECORDER

149

148

THE SABBATH RECORDER

God, to his house, to his day, and to his Book. — They must be brought into the presence of God. They must learn to know him for themselves."

Work is vitally important in the development of Christian character, particularly in inspiring the spirit of service. It is not inconsistent with the right use of God’s gifts, in world friendship.

HYMNS AND THEIR ORIGIN

(Paper composed by three Christian endeavors and read by John Reed Spicer at Sabbath morning service, July 25, in the Plainfield Congregational Church.)

Let us consider now the writers of a few of our hymns—a very few. Just as we store the religious strains in our memory treasury to be used in some hour when the soul is feeling its spiritual poverty, so the poets wrote the beautiful words when their souls were feeling the same lack. We find that each hymn was inspired by some experience or impressive incident in the writer’s life. In many cases sad and distressful conditions were behind the hymns. We find that the writers in a few cases acknowledged the writing of the words on an impulse without any effort. The thoughts came from their souls, and were composed under divine inspiration, and are among the most impressive of the music, but no doubt they were often impressed by some religious experience which results in the performance of impressive incident in the writer’s life. They must be brought into the presence of God. They must learn to know himself.

Adelaide Anne Proctor was the daughter of a popular writer who used the nom de plume "Barry Cornwall." Her pen name was Mary Berwick. She wrote a great deal and under her assumed name contributed by correspondence for three years to "Household Words," a weekly edited by Charles Dickens. He never knew who she was until one day as he was accepting her first piece, he happened to remark to her parents, at whose house he was dining, that the current issue of the weekly had some particularly good work by Miss Berwick. Miss Proctor, the erstwhile Miss Berwick, was present but it was not until the next day that Dickens learned who his favorite contributor actually was. Her hymns are not so popular as they deserve to be, because they do not lend themselves readily to music. As sacred poetry the two pieces, "I do not ask, O Lord, that life may be," and "My God, I thank thee who hast made," are second to none in all literature. A high authority has remarked that the latter hymn, "(one we could not do without," is "perhaps the choicest expression of the chord of thankfulness in trial as perhaps no other hymn has.

The other hymn which we have sung this morning, "My Father’s love to me," was written by Ray Palmer. He was born in Little Compton, R. I., in 1808, and died in New York, N. Y., in 1887. He was well known to Congregationalists as the secretary of the Congregational Union. He wrote this popular hymn at the age of but twenty years, when he was teaching most preachers and theologians, and as a poet he holds a high place. I shall quote what he says concerning the writing of the hymn just mentioned. "It was written in the manse of my former parish one summer evening; more than I could deal with extreme rapidity; it seemed to me that I was dictating a text. This construction occupied only a few minutes, and I felt myself in the position of one who was being dictated to rather than of an original artist. I was suffering from extreme mental distress, and the hymn was the fruit of pain."
Another feminine hymn writer was Cecil Frances Alexander, a native of Ireland. She was the wife of Dr. William Alexander, bishop of Derry. She died at Londonderry in 1895, at the age of seventy-eight. Besides her hymns she wrote a number of poems, the best known of them all being "The Burial of Moses." "Jesus calls us o'er the tumult," "Once in Royal David's City," "All things bright and beautiful." "There is a green hill far away," "Scarcely had they stopped the motor-boat for a trip on the St. Lawrence, Bill's father handed him a little book, which contained a folded chart of the river. One evening after they had marked the places to avoid, such as shoals, rocks, and rapids, and on it were also marked the safe course to keep, good harbors, and gasoline stations. "Study your guide-book, boys; follow it closely if you want to have a rating good time," were his parting words as he waved the boys good-by.

Bill intended to obey his father's directions after awhile, but in the excitement of the start he decided that it was not necessary to study the chart right away. "No harm could come to them so soon," he reasoned. Henry too seemed to think they could begin their voyage without the aid of the chart, and so confidently were they on their way, only to find at noon that they were aground. "They were finally pulled off, but with a broken rudder which spoiled the good time of youth," Their shouts for help brought out a boat to their rescue. They were finally pulled off, but with a broken rudder, which it took some time to repair, and about two days after their first day was spoiled. They decided to remain overnight with the guide who had befriended them. That night as they sat on the little porch, their new-found friend quizzically inquired, "What did ye run on that shoal for? Did ye have no chart of the river?" Shamedfaced the boys admitted they had, but that they thought they didn't need to study it at the very beginning of their journey. "Well now!" replied the old guide, "you're just like a lot of boys and girls who mean some day to study God's Guide-book for the voyage of life. It's the Bible I mean, you know. Lots of them decide just as you did, that they don't need to begin to study it just at the beginning of life's voyage, and so they go self-confidently on, getting into one kind of trouble after another, and spoiling the good time of youth by following the Guide-book they might have been happy and safe.

Sobered by their experiences and the captain's words, the boys went on their way in the morning, resolved not only to begin at once to study the river guide-book, but also God's great Guide-book for their every-day lives. (From "Children's Leader." By permission.)

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I thought I would write you a letter and tell you how much I enjoy the Children's Page. I merely enjoy reading the letters and always look forward to the next issue. I have several white Leghorn chickens and a kitten, and a dog to play with. One of the chickens, a little rooster, was especially "sassy." Whenever anyone would chase him he would run a little way and then stop and crow; then run ahead again. I will be in the ninth grade next year. I have four miles to go to school. My little sister will be in the fifth grade. I will be fifteen years old the nineteenth of October. I have two twins. One will be fifteen, the other sixteen.

Nevertheless I hope to receive a pile of letters, if any more?

I would be glad to hear from girls and boys all over the United States and other places also, although I can hardly promise them the letters very prompt replies, especially while it is so hot, for it just takes all the "pep" out of any one who isn't used to it. Nevertheless I hope to receive a pile of letters soon.

I am sending a little poem which I think would help most everyone.

Your friend,

BARBARA EVELYN LANCASTER,
Marland, Neb.,
July 16, 1931.
Promotion comes to him who sticks
Unto his work and never kicks;
Who watches neither clock nor, sun
to tell him when his work is done;
To have you say that you enjoy the Chil­
do your part towards making it interest­
For your part, to do your best.
I hope you will write very, very often.

DEAR BARBARA:
Of course it pleases and encourages me to have you say that you enjoy the Chil­
 bags of some kind; that helps
who to make them thoughtful and kind. Your

Dear James Davis:
It is a shame that I have not answered your fine letter sooner, but I have to con­
A wife and two children
For a time he wrote letters, but I have to con­

One young man did rad


The writer has recently driven to and

THE SABBATH RECORDER
There were many other interesting characters but I shall tell of just one more. It was on a Sunday morning in western Nebraska. Church services were probably being held in an isolated country school building near Fort McPherson. What appeared to be a mere boy was gingerly walking in the deep sand at the side of the road. He did not invite a ride from me or from the other cars that were leaving the school, but his appreciation when I stopped was enough pay for my trouble and loss of time. He told me that he had just come to be twenty-one years of age; that he had been in a runaway when fourteen years old and a load of heavy planks had crushed his chest and retarded his growth. He was one of a large family living on a sparse homestead “in the hills.” They had come from “down East,” (probably one hundred fifty miles away, in Kansas) when he was a baby. He had never been fifty miles away since then. The night before he had collected $8 for a month’s work for a neighbor. He had purchased a pair of overalls since then. The night before he had collected $8 for a month’s work for a neighbor.

He told me that he had just come of age, go ask his parents. He had never been fifty miles away since then.

The clouds fell thick and fast, the days seemed dark, and the wheel of political fortune takes reverse-English. When these unfortunate circumstances come to men without preparation or warning, the aristocrat of to-day may find himself tomorrow envying the “tramp,” who may be blessed by knowing a trade, or, at least, is not too proud to work. Not all who walk are tramps and not all who stand at our gates are pariahs.

Lincoln, Neb.

TRAVELING WITH GOD
My plans were made, I thought my path all bright and clear.
My heart with song overflowed, the world seemed full of cheer.
My Lord I wished to serve, to take him for my guide.
To keep so close that I could feel him by my side.
And so I traveled on.

But suddenly, in skis so clear and full of light,
The clouds fell thick and fast, the days seemed changed to night;
Instead of paths so clear and full of things so sweet.

Rough things and thorns and stones seemed all about me.
I scarce could travel on.
I bowed my head and wondered why this change should come.
And murmured—“Lord, is this because of aught I’ve done?”
Has not the path been full enough of pain and care?
Why should my path again be changed to dark from fair?”

But still I travel on.
I listened—quiet and still, there came a voice.
“This path is mine, not thine, I made the choice
Dear child, this service will be best for thee and me.
If thou wilt simply trust and leave the end to me.”

And so we traveled on.

—Selected.
THE SABBATH RECORDER

THE SABBATH RECORDER

ourselves before we will know. Even so with Jesus Christ. Faith in him—that ob­tained by the testimonies of others, perhaps, or from the testimony of the Bible—is ab­solutely necessary as one starts out in the quest for him. But no one ever started out it faith; but found him, for he is there waiting. We have not seen him nor put our fingers in the prints of the nails as did Thomas, yet we know that he is there. We can see his genuineness in the results produced in the lives of those who find him.

There are those historical-minded ones who would like to have some definite proof of the actuality of Jesus Christ. They would like to know how does Jesus withstand the searching criticism of today, and I believe they have a right to ask the question. Do we really have a Jesus Christ, everyone and not inquire too closely, or does he stand the test of criticism?

The following facts are presented in the hope that they will help some young person who has had any questioning in mind about the historicity of Jesus. There is very little contemporary history of the time of Jesus, but Tacitus, a Roman historian of the first century, speaks of Jesus and his followers in Jerusalem, "who are giving the Roman governors much trouble because of the disturbances between these Chris­tians and the Jews, but Tacitus, a Roman historian who must have been the test of criticism.”

Again, we see Paul and the immediate disciples (Peter, James and John) disputing over the historicity of Jesus. They were the perfect compass and the trim craft? Many a man has had the right belief about the Sabbath, about what he had done wrong, even sinful men do that—but suffer when you have done wrong,—to stop knowing that Jesus Christ, but on the other hand perhaps he is his followers. Peter says, "I am one of them. I think well of them in general, both from my acquaintance with others and from personal knowledge of myself. This statement seems egotistical, yet often—

"Things are not what they seem." In justification of so satisfactory a de­cision, I have to say that I never got a par­ish minister to approach me in a wretched quar­reled with my nearest neighbors but twice, and both of those times the blame was wholly on the neighbors' side.

As a class, however, or as individuals, we are not perfect. I have always known that some ministers' wives were not judicious. One or two predecessors had the habit of speaking when she ought to keep silent, while her predecessor sometimes kept si­lent when she ought to speak. One of my successors wore dresses too costly mater­nal and too stylishly made, and the minister's wife in a neighboring parish dressed quite too poorly and had no style whatever.

It is also said that many of us are not as agreeable as we ought to be. It has been suggested that, as a class, we are too plain looking to be agreeable; but this view of the subject has two sides. I know that Shakespeare gave personal beauty a promi­nence by saying,

"There's nothing ill can dwell in such a temple, if the ill spirit have so fair a house; Good things will strive to dwell with it;"

And Ben Jonson thought that,

"Who sees a soul in such a body set, Might love the treasures for the cabinet."

But in spite of these two great poets, and others that might be mentioned, I respect any class of men, especially ministers, who give goodness, instead of beauty, the pref­erence. It shows good judgment. I re­member that one saintly minister venturred in his pulpit to say, "We are not all good and beautiful, and his parish directly turned the cold shoulder to him for ignoring the
custom of the past; and no minister who knew talking women ever dared follow so dangerous an example!

Ministers' wives have a better opportunity to be criticised, and to hear the criticisms passed upon them, than most other people. This is healthful. It is not always pleasant to see ourselves as others see us, but it does.

"I feel many a blunder free us And foolish notion."

It sometimes occurs, though rarely, that the people get erroneous ideas of their ministers' wives. An expectation once pervaded the minds of one parish before my arrival, that I should probably monopolize the time in which I did not feel called upon to dictate in this matter. Until ministers are legally disfranchised at Oxford University, Eng., claims to be chairman of the finance committee. I have a hero I want to mention. He is a third undergraduates) drink for neither of these reasons they carry a heavy burden. In fact, residence at this university are rarely happy and are rarely sad.

It would be going too far to say that they are mainly depraved, because, for all (for all we know) are never drunk at all, but the fact remains (apart from Buenos Aires, and the higher circles of Chicago) there is a more constant high level of intoxication in any place than anywhere else in the world.

"Our baptism (its solemn rite) and our entrance into the Church, as the prelude to the most remarkable folly. But apart from all this, there is an extraordinary trinity of drink in this town—this "gateway to heaven," this "city of the Muse," this "city of learning."

The tradition is not conventionalized; the ways and means are legion. There are those who drink at school dinners; there are those who drink after a long day; and there are those who drink the more virile students. We are all human natures. What are we ministers' wives to do with the great deal of reality. That will make our wives' lives happier and our dark days brighter. It will change discord into harmony, and ugliness into beauty. It will enable us to cast the beam of the best we are. It will help us to "cast the beam of our own eyes," so that we can see clearer to cast the vote of our sisters' eyes.—A Pastor's Wife, in C. Index.

FROM THE WOMAN'S CHRISTIAN TEMPERANCE UNION

In the face of the crazy charges that American students are a lot of drunks and that the situation could be changed for the better by adopting the foreign systems of unprotected women, it is highly interesting to note that the "fairs," student paper published at Oxford University, Eng., claims that there is "an almost high level of intoxication than anywhere else in the world."

English newspapers reaching the United States in the past few days have quoted the following from the London paper as follows:

"It was G. K. Chesterton, who said we think, that you should drink because you are happy. It would be going too far to say that they are mainly depraved, because, for all (for all we know) are never drunk at all, but the fact remains (apart from Buenos Aires, and the higher circles of Chicago) there is a more constant high level of intoxication in any place than anywhere else in the world.

The tradition is not conventionalized; the ways and means are legion. There are those who drink at school dinners; there are those who drink after a long day; and there are those who drink the more virile students. We are all human natures. What are we ministers' wives to do with the great deal of reality. That will make our wives' lives happier and our dark days brighter. It will change discord into harmony, and ugliness into beauty. It will enable us to cast the beam of the best we are. It will help us to "cast the beam of our own eyes," so that we can see clearer to cast the vote of our sisters' eyes.—A Pastor's Wife, in C. Index.

A TRUE STORY

At a recent meeting of the Jacksonville, Fla., Humane Society, the humane officer told the following story:

I am a woman. I am to mention. He is none other than a large police dog owned by a woman in Springfield. He located a cat out in a back lot with its head in a tin can that could not get off, so he went to the house for help. At first members of the family did not know what he wanted. As the dog stood on the head of the cat and led them to the poor cat. It would have been impossible for the cat to carry its can, its head. The people called me and I soon had it out of its jail. The dog acted as though he was glad to get help. However they were not yet saved. As the cat was liberated it wanted to put up a fight.

—Our Dumb Animals.
DEATHS

Pierce—Samuel Stennett Pierce, son of Samuel Stennett and Jane Hall Pierce, was born at Tremblay's Point, Lake Koskonong, Milton Junction, Wis., April 7, 1860, and died at his home, 212 Charley Bluff, Lake Koskonong, also on the old home place, July 18, 1931, in his seventy-second year.

Mr. Pierce was the third generation of Samuel Stennets in his family, his father and grandfather bearing the same name. The name was adopted by the family in early days on account of a friendship with Rev. Samuel Stennett, D.D., of the Baptist Church, London, England.

On December 25, 1882, he was married to Hattie E. Eatee who survives him. To them were born five children: Grace Kercho, Mrs. Milton Johnson of Newville, Wis.; Ada Woolstrom, Milton Johnson; Galien Pierce, Edgerton, Wis.; and Clarence Pierce of Fulton, Wis. These all survive him, also nine grandchildren and two great-grandchildren, and one brother, Herbert L. Pierce, Fort Atkinson, Wis. He was a member of the local Masonic Lodge.

A few years after his marriage he converted in revival meetings conducted by Rev. Geo. W. Hills at Milton Junction. He was baptized and united with the Rock River Seventh Day Baptist Church. He was strict in religion.

Mr. Pierce had many friends and enjoyed their expression of that friendship in their calls at his home in his declining years. These many friends will feel a loss in his departure and will express their sympathy for the bereaved family.

Funeral services were held at the home at Charley Bluff and at the Seventh Day Baptist church at Milton Junction, July 20, 1931. Services were conducted by Rev. John Fitz Randolph, assisted by Rev. Edwin Shaw of Milton, who was made at Milton Junction, the Masons having charge of the committal service.

J. F. K.

Sabbath School Lesson VII.—August 15, 1931

SOWING AND REAPING.—Galatians 6:1-10

Golden Text: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." Galatians 6:7.

SABBATH RECORDER

THE SABBATH RECORDER

THEODORE L. GARDINER, D. D.
Editor Emeritus

REV. R. G. VAN HORN, M. A., Acting Editor

L. H. WORTH, Business Manager

Entered as second-class matter at Plainfield, N. J.

Terms of Subscription

Per Year .................................. $1.50
Six Months ................................ 1.25
Per Month ................................ 0.25
Per Copy .................................. 0.05

Papers to foreign countries, including Canada, will be charged $2.50 per annum in advance.

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

Subscriptions will be discontinued one week after date to which payment is made unless expressly renewed.

Advertising rates furnished on request.

RECORDER WANT ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of a like nature, will be run in this column at the rate of 5 cents for first insertion and one-half cent per word for each additional insertion.

Cash must accompany each advertisement.

A MANUAL OF SEVENTH DAY BAPTIST PRACTICE and Procedure is a book of essential value to those who would know more about Seventh Day Baptist Church usages. It is comprehensive in its information and well arranged.

Subscriptions will be discontinued at date of expiration when so requested.


A COURSE IN CHURCH MEMBERSHIP FOR BOYS AND GIRLS—A new little booklet with cover, twenty-four pages, illustrated. Just the information needed, in condensed form.


A COACH IN CHURCH MEMBERSHIP FOR BOYS AND GIRLS—By Rev. W. H. Simpson, Illustrated. Fifty cents each.

THE SCHOOL AND THE BIBLE—As Biblical reference to the Sabbath, with titles and comments. Seven hundred and seventy-five pages, size paper, embossed cover. Ten cents each.

MILTON COLLEGE

Milton College endeavors to train students possessing academic ability to a large extent to become leaders in their respective denominational college.

The institution has five buildings and an attractive campus with vegetable and fruit gardens. Music provides excellent success in theatrical and musical work. Opportunities for individual study in organ, piano, violin, and voice. Class Club and Christmas singing are special features.

For further information, address

W. D. BURDICK
ACTING PRESIDENT
Plainfield, N. J.

JOHN MILTON COLLEGE

Founded in 1894

A COLLEGE FOR MEN AND WOMEN

Courses leading to the degrees of Bachelor of Arts and Bachelor of Science. Milton endeavors to maintain the quality and ideals of the American Christian college. It is voluntary, non-sectarian, coeducational, having its campus in a rural section of Milton, Wisconsin.

Milton College endeavors to train students possessing academic ability to a large extent to become leaders in their respective denominational college.

The institution has five buildings and an attractive campus with vegetable and fruit gardens. Music provides excellent success in theatrical and musical work. Opportunities for individual study in organ, piano, violin, and voice. Class Club and Christmas singing are special features.

For further information, address

W. D. BURDICK
ACTING PRESIDENT
Plainfield, N. J.

DEPARTMENT OF THEOLOGY AND RELIGIOUS EDUCATION

Alfred University Catalog and further information sent upon request.

The Seventeenth Century Endowment Fund

For the joint benefit of Salem and Milton Colleges and Alfred University.

The Seventh Day Baptist Education Society solicits gifts and bequests from denominational colleges.

BIBLE STUDIES ON THE SABBATH QUESTION

By Prof. W. C. Whiteford, D. D. A clear exposition of the English translation and scholarly version of the original Greek and the original Greek of the King James version. Sixteen pages, size paper, embossed cover.

THE LENT ABBEY IN THE BIBLE—As Biblical reference to the Sabbath, with titles and comments. Twenty-three cents each.

SEVENTH DAY BAPTIST HYMNS AND SONGS—By Prof. W. C. Whiteford, D. D. A complete collection of old and new hymns. One dollar each.

SEVENTH DAY BAPTIST CALENDAR AND DIARY—By Prof. W. C. Whiteford, D. D. A complete calendar for the year 1940, containing 100 pages of valuable information. Price $1.25 per copy. Price 60 cents per copy in advance.

SEVENTH DAY BAPTIST TRACT SOCIETY

Salem College has a catalog for each interested Sabbath Recorder reader. Write for yours.

Salem College, Salem, N. H., is a literary, musical, scientific and athletic student organization of the Young Christian Association.

COUNTRY LIFE LEADERSHIP—By Prof. W. C. Whiteford, D. D. A complete collection of old and new hymns. One dollar each.

S. D. GRADED LESSONS

Junior Thursdays—Issued quarterly, 12 cents per copy.

Intermediate Series—Issued quarterly, 15 cents per copy.

Extra selections to American Sabbath Tract Society, Plainfield, N. J.
THINK OF THIS

Why the Sabbath Recorder should be in every Seventh Day Baptist Home!

"Intelligence is the basis of enlightened faith and efficient service."

The SABBATH RECORDER promotes such intelligence.

The SABBATH RECORDER promotes interest in and loyalty to the church.

The SABBATH RECORDER builds for a better home life.

The SABBATH RECORDER is a valuable means of building up the kingdom of God in the world.

The SABBATH RECORDER strengthens denominational ties.

The SABBATH RECORDER costs you less than five cents a week.

You cannot afford to be without it—for your own sake, for your family's sake, for the church's sake, and for the sake of the kingdom of God.

TAKE THE SABBATH RECORDER