ASSURANCE OF GOD

Man does not come to the assurance of God by logical induction or deduction. It is deeper, more pervasive and convincing than all demonstration. Man consciously conditioned as relative, finite, imperfect, and dependable, spontaneously and intuitively correlates himself with a Being apprehended as absolute, infinite, and perfect. This apprehension springs clear, distinct, and positive in the human consciousness, though the nature and attributes of this Being may be incomprehensible in their fullness. Although these intuitions cannot be adequately expressed in the limiting terms of the finite, yet man never thinks more positively, vigorously, and consistently than in these intuitions.

—President Allen, Quoted from “Allen of Alfred.”

Contents

Editorial.—“Taking the Bull by the Horns.”—“Allen of Alfred.”—Items of Interest ................................................................. 2-4
Alfred University Ninety-Sixth Commencement .................................. 4
President Davis of Alfred ............................................................. 5
Dedication of Church at Denver, Colo. ............................................. 6
Missions.—Pertinent Observations.—Relations of Pastors to Missions .... 8-10
Woman’s Work.—Women’s Benevolent Society of Leonardsville, N. Y.—Questions for July ................................................... 10
Northwestern Association .................................................................. 11
Young People’s Work.—Teachings of Jesus.—Bits of News.—Intermediate Topic ................................................................. 14
Denominational “Hook-Up” ......................................................... 15
Darkness Before Dawn .................................................................. 17
Our Pulpit.—The Darkness Before the Dawn .................................. 19-23
Obituary ......................................................................................... 23
Sabbath School Lesson for July 16, 1932 ........................................ 23
indebtedness. It is time to

The

Sabbath Recorder

A SEVENTH DAY BAPTIST WEEKLY

Published by

American Sabbath Tract Society, Plainfield, N. J.

VOL. 113, No. 1

Whole No. 4,556

THEODORE L. GARDINER, D. D.,

Rev. H. C. Van Horn, D. D., Editor

L. H. NORTH, Business Manager

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

Terms of Subscription

Per Year ................................ 2.50
Six Months ................................ 1.25
Per Month ................................ 0.25
Per Copy ................................ 0.05

Papers to foreign countries, including Canada, will be charged 50 cents additional, on account of postal regulations.

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

Subscriptions will be discontinued at date of expiration when not renewed.

All subscriptions will be discontinued one year after date of last payment is made unless expressly renewed.

"Taking the Bull with this proverb

By the Horns"

A large department store advertises a big sale to help move its heavy stock. When a particularly resolute action is required to meet a serious situation, even city business men go back to the farm—to the methods and the mentality of a simpler life. It is possible to find a striking expression to fit their need. We find these words expressive of the need confronting us at the present time.

"It is a day of changes in religious papers. Some are being forced to discontinue; others may do as we are doing: still others have been compelled to become monthlies, as the Christian Herald some time ago, and now the Christian Advocate."

It is possible to make the Recorder much better than it is. Many articles can be improved by "boiling down," by being rewritten, or by elimination. Our departments will be continued, we are sure, with the sympathy and co-operation of their helpful editors. We hope to continue the weekly sermon, but without "Order of Service" or picture of the preacher.

A balanced budget will be achieved by paring expenses as well as by increasing income. The Tract Board in this frontal attack is making an honest effort to reduce expenses and forestall deficits. The Sabbath Recorder is indispensable to our success. Let us square our shoulders, together lift our loads, and resolutely, in Christ's name, march onward to success.

"Allen of Alfred" One of the first objects of the editor from his over-flowing desk on return from the trip afield was a beautiful small, well-bound book bearing as its title the "Letters of Edwin H. Lewis, of Lewis Institute, Chicago, the author.

Within, on the white leaf, were the editor's remarks: "With appreciative regards from E. H. Lewis, June 3, 1932." Pleased with the sentiment expressed on the fly leaf, the editor was still more delighted with the half tone on the frontispiece, of the noble man whose name graces the title. President Allen, of course, is the "Allen of Alfred." Some of His Words to Students" defines the nature of the book—words which are as steady candles set in homeward windows.

Speaking of the Tract Board in this frontal address to the recent general conference letter, President Corliss F. Randolph well says, "The character sketch (of Allen) which forms the introduction, could have been written by one living to-day; and the selections which compose 'Some of His Words to Students' are as happily made as the entire plan is a happy and skillfully written." Indeed by the word of power he has written and reveals the soul of its author as well as the soul of its subject. Of Allen, Doctor Lewis says:

"He was a teacher and likewise a college president, but somehow one hates to admit it. He seems a trivial fact that he should have an occupation. A valley, a hill, a great tree, the dawn—these have no occupation. They are what they stand for. They are as steady as the stars, as the river, as the sun; and they are as happily made as the entire plan is a happy and skillfully written." Indeed by the word of power he has written and reveals the soul of its author as well as the soul of its subject. Of Allen, Doctor Lewis says:

"He was a teacher and likewise a college president, but somehow one hates to admit it. He seems a trivial fact that he should have an occupation. A valley, a hill, a great tree, the dawn—these have no occupation. They are what they stand for. They are as steady as the stars, as the river, as the sun; and they are as happily made as the entire plan is a happy and skillfully written." Indeed by the word of power he has written and reveals the soul of its author as well as the soul of its subject. Of Allen, Doctor Lewis says:

President Allen would have been an outstanding man in any age. He was such in his own generation. We are glad to meet him in thoughts which survive.

"Righteousness is not a commercial, judicial, declaratory act; as in the mechanical, trading, or governmental understanding. Righteousness is the cure for internal and external disease, for sin. To be righteous is to do right. To do right is to be righteous. Righteousness is the only nourishment for the soul, the only source of spiritual growth. Righteousness is the only nourishment for the soul, the only source of spiritual growth. Righteousness is the only nourishment for the soul, the only source of spiritual growth. Righteousness is the only nourishment for the soul, the only source of spiritual growth. Righteousness is the only nourishment for the soul, the only source of spiritual growth. Righteousness is the only nourishment for the soul, the only source of spiritual growth.

"You live your life with good will as the inspiring motive, 'with charity for all, malice toward none.' Then you will have the power to seek deeper sympathies. Follow the lead of Christ, and the power of His righteousness will be yours.

"This measured not alone by what we bravely do, but, very especially, by what we patiently endure."

Items of Interest

All members present at a special meeting of the Tract Board, June 24, were gratified when the treasurer, Mrs. Elizabeth Collins, stated for our encouragement, "that all of our year's income due on the mortgages which represent the investment of a portion of our capital funds of $85,243.25 has been paid in full and in addition the sum of $400 has been paid on account of principal."

Dr. E. Stanley Jones, as we understand, is going to leave India for a time and is to spend several months in student work in China. He writes, according to a correspondent in China, "In July I go to China. Different bodies of Chinese have sent an urgent appeal to come to China this autumn. There is a race on between communism and Christianity for the soul of China, with communism leading. The students are the key to the situation. To the past months of political crisis in India, with Gandhi and with thousands of others, the work Doctor Jones and I are carrying on has been seriously crippled, and made practically impossible to continue for the present. But it is hoped that the three or four months he has been the best three months he has ever had. Every thinking Christian will most earnestly wish him success as he carries "The Christ of the Indian Road" to the highways and byways of China.

Rev. Lester G. Osborn, 1715½ Miramar Street, Los Angeles, Calif., has prepared a helpful tract on Law and Grace. Sometime ago he shall have it published in usable form. Meanwhile, in a letter to the Recorder, Mr. Osborn has condensed the ideas presented and published them at his own expense in chart form. As long as the limited stock lasts anyone interested may secure them from the above address at ten cents per dozen. It might be too bad that this consecrated, able preacher is not able to give full time pastoral work when so many of our churches are pastorless.

Many of us still believe in the value of
the friendly handshake. We like our pastor to greet us after the service with his warm smile and vigorous handshake. Therefore, we asked the president and second vice president, Mr. William M. Camp in a recent "Christian Advocate," when he writes:

The time-honored practice of the minister standing up to shake hands after the service has long proved its value. There's a certain uplift in that. The largest and greatest city church, the hunger of the hearts of the folk for warm friendship and recognition by name. The minister who thinks his people don't want to take time to shake hands at the door may have studied plenty of psychology, but he doesn't know the psychology of human fraternity.

The sermon went forward:

...shown in the village church Sunday afternoon by Bernadine Frances Smith...

...The largest audience in years assembled at the church Sunday night for the annual baccalaureate service. President Davis took his stand and after a fine address Califan was upon the face of the deep. His theme was "The Darkness Before the Dawn."...

The annual concert occurred Monday evening in Alumni Hall. An appreciative audience greeted the artists—Percy Fullinwider, violinist; Mrs. Nettie S. Fullinwider, pianist; and Hazel Marie Gloe, soprano. The music was of a classical nature and the violin was masterfully played, while Miss Gloe displayed a wonderful range of voice in her vocal selections.

Wednesday morning dawned beautifully. This was the session of the week—the one most looked forward to by the seniors and their friends. After greetings from Frank Pierpont Graves, New York State commissioner of education, Dr. Cayce Morrison delivered the doctor's oration. His subject was "Liberal Education and the Elelym School." Being assistant commissioner of education in the state, he was well qualified to speak on the subject. Interspersed with humor here and there the address was interesting and illuminating. Alumni Hall was packed to its capacity and the address was attentively listened to throughout.

President Davis, however, the university has consistently maintained its same high standard.

The William E. Main in 1895, President Davis took a great...
DEDICATION OF CHURCH AT DENV	ER, COLO.

REPORT OF BUILDING COMMITTEE
(Continued from last week)

Approximately $425 worth of material was donated.

For the benefit of the ones who have not seen the church, I will enumerate the work done.

The building was not modern, so we put in a new one. The inside of the church has been painted and varnished except two ceilings, which are of wood and which we hope to repair soon. There are new oak floors in the foyer and in one classroom. Two other rooms have had the floors sanded and oiled, and the kitchen has had new linoleum. A large cupboard has been built in the kitchen and considerable plastering done. A platform has been built and a coat of paint given to the auditorium.

The following members have made a stencil: another did it in comparison with the money spent, I will say it is a happy memory.

Foremost among these pleasant recollections stands the meeting of old and new friends, who joined us in these services.

Our beloved Secretary Burdick gave the morning address, and what a spiritual feast it was! The Boulder Church came en masse, which was a delight to us all. Then the North Loop Church favored us with four delegates, Rev. Hurley Warren, our able speaker of the afternoon, Deacon Herbert Thorsgate, Mrs. Pearl Morrison, and Miss Eunice Roed. Mr. and Mrs. Harold Stilman of Pueblo, Colo., drove one hundred miles by morning to worship with us. Mr. and Mrs. Maxson and family of Matheson, Colo., and Mr. and Mrs. Joseph (nee Daisy Furrow) completed the list of delegates in the morning.

To add to our pleasure, Mr. and Mrs. George Ellis of Milton made this port on their way home from a visit in California and extended greetings from the Milton Church. This surely was a day of soul-feeding for everyone.

A Bach memorial, an associate member of the Denver Church has had a part in the preparation for this day. And by no means have the women played a minor part. By many hours of actual work and by the donation of about $130 from the treasury of the Missionary and Aid society, many improvements were made possible. In addition, many gifts from friends outside the church have been made through the medium of the Ladies’ Aid.

To compensate for the church’s generosity, the men of the church have spared no pains in making the kitchen a delight to any home-lover’s heart. A green and cream color scheme has been carried out in the walls, the built-in cupboards, the tables, and even the linoleum on the floor. The atmosphere of this room can create only peace and harmony, and to this end was the room dedicated.

THE SABBATH RECORDER

While the Ladies’ Aid has been busy furnishing the kitchen, the Christian Endeavor societies have not been idle. To the left of the auditorium are two rooms, one a classroom and one a Christian Endeavor room.

The Senior Christian Endeavor society decorated and furnished the classroom so colorfully that it would be an inspiration to any group that wishes to use it. The Junior Christian Endeavor room was in put in repair largely through funds raised and donated by the juniors. They have been keenly interested in this repair work, and now that it is done, they keep a watchful eye on its care.

Thus our Christian Endeavor societies did their bit, and to their use were these rooms dedicated.

At the rear of the auditorium is a large room that will seat approximately sixty. This has three large windows on the south through which a flood of sunshine comes, making this the most cheerful room in the church.

This is connected with the kitchen and lends itself admirably as a social center, and for this purpose was it dedicated.

And most important is the auditorium. This is a beautiful room with seating capacity of about two hundred. During the preparation and repairing of the building, God’s hand has guided us many times in many special ways. So with all reverence we dedicated this auditorium to his worship. We will lay aside our worldly conversation and always enter it in a prayerful, reverent way.

The Lord of Love who has prompted us to carry on with this task has welded us together as a unit, stronger than ever; and it is with just pride that we presented our church to the community for his service, May 28, 1932.

MRS. ESTHER STANTON,
Church Clerk

FROM A BOULDER VISITOR

I have been asked to represent the Boulder Church in this report.

On two important occasions has the Denver congregation journeyed to Boulder to assist us by the presence of their clergy. On November 10, 1928, they came for the dedication service of the new church, and on May 24, 1930, for the ordination of the pastor of both churches, Ralph H. Coon.

Both of these occasions were happy ones, socially as well as spiritually—all the more so because of the fellowship of our Denver friends.

And so, by invitation from the Denver Church, the Boulder congregation was happy to return and assist in the dedication services of the new church home recently acquired by the Denver Society.

A few of us have been permitted to see the church in its new beauty, but we were not prepared for the complete transformation which met our eyes. It is hard to understand how such a small group could accomplish so much in so short a time. It shows what can be done when even a few people are working with one common intent.

We hear of various things which cause us to believe that these people must have lived at the church, daytimes at least, with little time for eating and sleeping. Each one must have given up his or her time and strength completely, laying aside all personal interests and duties for the time being. We understand that one of the energetic housewives even helped spread the hardwood floor in the church entry.

This may be merely a report, but knowing the lady in question, we are inclined to believe it.

The result of all this energy and effort, of all this cooperation and teamwork is most gratifying. The Boulder Church, knowing the comfort and to all a permanent church home, rejoices with our Denver brethren that they have such a fine and suitable building in which to worship and carry on their various activities.

The writer must confess to a decided weakness for the new kitchen. It is a delightful place, and to us a source of joy and pride to the women of the church especially, for many years to come.

There were over a hundred in attendance at the services. After the dedicating service, the prayer meeting session, Pastor Coon suggested that, as the audience room was to be dedicated that day to the service of the Lord, there be no general visiting and confusion within its walls. The idea was carried out and a reverent attitude was maintained in this room during the entire day.

Luncheon was served at noon in the Sabbath school and recreation room. It was well planned and served, and proved a very sat-
The Sabbath Recorder

isfying meal. During and after lunch, there was much good fellowship in the Sabbath school room and also in the Christian Endeavor and Junior rooms. These rooms were decorated with flowers and furnished with tables and rocking chairs and were most comfortable and home-like.

During the luncheon hour, Professor Har­

old Stillman, musical director of the Pueblo (Colo.) schools and son of Rev. M. G. Still­

man of Milton, favored us with several vocal selections. Professor Stillman said, "What a wonderful thing it is to be able to sing like that—and then be willing to sing." Mr. Stillman has been asked to sing for us several times before, and generally on short notice, and never has he failed to respond generously.

The day's program was well carried out. The musical numbers were especially good. It was a real treat to have with us Secretary W. L. Burdick and Pastor Warren of North Loup. Secretary Burdick spoke at the morn­

The afternoon service closed with the hymn, "Blust Be the Tie That Binds," and during the singing, as the writer looked about at the happy faces of friends and relatives, she realized, as never before, that the two churches of Denver and Boulder, situated only a few miles apart and so many miles from other churches of like faith and order, bound by ties of friendship and kin­

ship, and serving under the consecrated lead­

ership of one pastor, should be closely knit together and should be a power for great good in the state of Colorado.

MISSIONS

Rev. William L. Burdick, Ashaway, R. I.

Contributing Editor

We want to give to and work for those whom we love. God has given us love, and we will delight in giving ourselves, our time, and our sub­

mission to Him. To have part in the work of Christ's kingdom and to dedicate all to its

mission lifts life above that which is merely selfish and involves no measure—a glow divine which increases as the years fly swiftly by.

Methods are vital in missions and in church work which each seem to suc­

ceed in some fields will not be tolerated by Christ in anything bearing his name.

It is to the desires of the politician nor the sharper in business will work in missions; they are always a menace. There is a place for Milton, for the Christian­

tian business man is needed everywhere. The hands of those who have to do with missions need to be clean, made so by the forgiveness of Christ; and their purposes far above self-seeking, made so by the fact that they walk with Christ.

He who has observed the seashore at low tide and noticed how many interesting things were hidden at high tide. Some things revealed at low tide are beautiful and some are not. The low tide of mission and church enterprises is a time which brings to light hidden things and tries the hearts of Christ's followers. It reveals the mission and women who are loyal and true in what they profess and who will not forsake the Master though the way leads to the cross. There is no better test of our religion than our attitude toward missions; not simply what we say about them, but what we do to advance them and our affection for them. This is low tide in mission work.

The Board of Missions at the American Friends in Richmond, Ind., invited him to ad­

dress them on the evening of April 25. This board is far ahead of most others in matters regarding the present situation. It is very easy to delude ourselves into think­ing that after the depression all will be well once more, that such an attitude will probably end in a disillusionment which will cause all the nearer and farther missions Conference Bulletin, and furnish much food for thought.

Mr. Moss has just completed a trip covering about three thousand miles in the head­

quarters of twenty-five mission boards and so­

mething work is being followed, from the complete front. The point which seems to be almost lacking. It might be argued in response to this that any major strategy in the missionary enterprise is to be during these years when so much food for thought.

A frame of mind that ignores the changing situation can only bring about an enterprise which will gradually decrease until it has become a mere skeleton of its more prosperous past, with its prestige, morale, and power vanished.

RELATIONS OF PASTORS TO MISSIONS

(Remarks made at the Eastern Association, June 11, 1932)

It has been suggested that this subject be developed along the line of what pastors can and should do about missions. The writer is a pastor and to a large extent will draw from his own needs and experiences.

In a hearing of discussions concerning "self determination and the right of Chinese, Indians, and all people to ad­
munity. The tourist usually knows very little about the heartbreak, the deep sorrows and difficulties arising from reduced financial in­
cisionary work is being followed, from the complete front. The point which seems to be almost lack­ing. It might be argued in response to this that any major strategy in the missionary enterprise is to be during these years when so much food for thought.

A frame of mind that ignores the changing situation can only bring about an enterprise which will gradually decrease until it has become a mere skeleton of its more prosperous past, with its prestige, morale, and power vanished.

RELATIONS OF PASTORS TO MISSIONS

(Remarks made at the Eastern Association, June 11, 1932)

It has been suggested that this subject be developed along the line of what pastors can and should do about missions. The writer is a pastor and to a large extent will draw from his own needs and experiences.

In a hearing of discussions concerning "self determination and the right of Chinese, Indians, and all people to ad­
munity. The tourist usually knows very little about the heartbreak, the deep sorrows and difficulties arising from reduced financial in­
cisionary work is being followed, from the complete front. The point which seems to be almost lack­ing. It might be argued in response to this that any major strategy in the missionary enterprise is to be during these years when so much food for thought.

A frame of mind that ignores the changing situation can only bring about an enterprise which will gradually decrease until it has become a mere skeleton of its more prosperous past, with its prestige, morale, and power vanished.

RELATIONS OF PASTORS TO MISSIONS

(Remarks made at the Eastern Association, June 11, 1932)

It has been suggested that this subject be developed along the line of what pastors can and should do about missions. The writer is a pastor and to a large extent will draw from his own needs and experiences.

In a hearing of discussions concerning "self determination and the right of Chinese, Indians, and all people to ad­
munity. The tourist usually knows very little about the heartbreak, the deep sorrows and difficulties arising from reduced financial in­
cisionary work is being followed, from the complete front. The point which seems to be almost lack­ing. It might be argued in response to this that any major strategy in the missionary enterprise is to be during these years when so much food for thought.

A frame of mind that ignores the changing situation can only bring about an enterprise which will gradually decrease until it has become a mere skeleton of its more prosperous past, with its prestige, morale, and power vanished.

RELATIONS OF PASTORS TO MISSIONS

(Remarks made at the Eastern Association, June 11, 1932)

It has been suggested that this subject be developed along the line of what pastors can and should do about missions. The writer is a pastor and to a large extent will draw from his own needs and experiences.

In a hearing of discussions concerning "self determination and the right of Chinese, Indians, and all people to ad­
munity. The tourist usually knows very little about the heartbreak, the deep sorrows and difficulties arising from reduced financial in­
cisionary work is being followed, from the complete front. The point which seems to be almost lack­ing. It might be argued in response to this that any major strategy in the missionary enterprise is to be during these years when so much food for thought.

A frame of mind that ignores the changing situation can only bring about an enterprise which will gradually decrease until it has become a mere skeleton of its more prosperous past, with its prestige, morale, and power vanished.
get along with other nations unless we learn their religious and cultural background, their customs and ways of thinking. Instead of surrendering to the domination of war with blaming of senators and so much exhortation for world peace, we pastors could get to work on our own parishes displacing narrow racial and national prejudice with a sympathetic appreciation of others which comes through knowledge and acquaintance. Just to suggest the representatives of other nations and races could be brought before such a study class.

The very least that a minister should do is to preach missions systematically. It is not enough to preach on it when the mood hits him or when he happens to find a good text. He should plan to give missions a central place in preaching, for it is at the very heart of Christianity. Christ said, "Go make disciples." This challenge comes to every Christian that is sincere, that is truly in earnest about serving Christ and following his every teaching. The command is not to wait until the man comes to you, nor to bring up your children as Christians, but to go. There is no other way out: either we must give ourselves personally or by proxy through our interest, our prayers, and our money, that another man may hear.

This brings up the last point of this paper, that the pastor should be ready to go himself should the need exist and the call come. It is all very well to stand in the pulpit and preach missions, sacrificial giving, and dedication of one's all to Christ; but isn't that the way the pastor should himself should the need exist and the call come? And there is no other way out: either we must give ourselves personally or by proxy through our interest, our prayers, and our money, that another man may hear.

The challenge comes today as never before to carry on the mission work our fathers began, that we shall not let the sacrifice and effort of the past be in vain. This challenge is to laymen as well as pastors.

On mission fields the roses blow amid the row.
To mark our place; while in the sky The larks, still bravely singing, fly. Unchanging as the seasons flow.

We are the missionary dead. Short years ago
We lived, felt dawn, saw sunset glow. Loved, and were loved; but now we lie
On mission fields.

Take up the struggle with the foe;
To you from failing hands we throw
The Cross, be yours to bear it high;
If you break faith with us who die.
We shall not weep, though roses blow
On mission fields.

A paraphrase—G. Clifford Cress.

WOMAN'S WORK
MRS. ALBERTA DAVID BATHON
Contributing Editor

WOMEN'S BENEVOLENT SOCIETY OF LEONARDSVILLE, N. Y.

This has been an eventful year as well as a busy one for the church members, also the members of the Women's Benevolent society of the First Brookfield Church of Leonardsville, N. Y.

On the morning of November 2, 1931, as we church people stood near the old church and watched the flames leaping from the steeple, we felt the sting of the hot blast; but that is not the time to give up and we did not give up. And now with a generous allowance of insurance on the church building and the organ replaced by a much better one, we are very thankful.

The beginning of the organ fund was a gift of $500 given by Miss Cora B. Basset for church repairs. We considered this gift could be used in a more permanent way toward the organ. So we call this the Deacon Clark H. and Cora B. Basset gift. Then many old friends who had loved ones or who had been members themselves, gave generously in their memory. And the present members and many townpeople not connected with the church gave willingly, and we do appreciate it. May God bless every one in the giving, and may the sweet tones of this organ on the hill call many to service and to pray for a great many years to come.

But I started out to write of the activities of the Women's Benevolent society. I think we have done more work this year that we cannot report in dollars and cents than usual. But isn't that the way the Savior worked?
We have worked with the Red Cross for a needy family where there was sickness; made little garments for babies for the "Den of Hope" in Utica, N. Y.; have helped the pastor's wife with sewing and mending at our monthly meetings; had a supper and sale in December, of fancy and useful articles, quilts and rugs, candy, etc. From this we received $118.25. Our annual dues are $1. We have twenty-four members. We have painted the parsonage at a expense of $118 and have given the ,erward. Our receipts have been $277.20. We received a bequest of $500 from our sister, Mrs. Cora B. Basset, interest only to be used. Our parsonage committee attends to repairs on the parsonage. We are still using the holiday bags. We have held our usual bake sales. We send sunshine boxes and flowers to the sick and afflicted. Let us work on. Dickens once said, "No one is useless in this world who lightens the burden of it to any one else."

Respectfully submitted,
HATTIE T. GREENE, Secretary.

QUESTIONS FOR JULY

1. When and where was the first Seventh Day Baptist church in America organized?
2. When was the first missionary society organized?
3. When were the first missionaries sent to China?
4. How did Jesus keep the Sabbath?
5. What does the Sabbath mean to us?

NORTHWESTERN ASSOCIATION REPORTED BY REV. W. M. SIMPSON

The seventy-ninth session of the Northwestern Association was held at Battle Creek, Mich., in conjunction with the Michigan semi-annual meeting, June 16-19.
The motto text chosen for the meetings was, "Lovest thou me?... Feed my lambs... Feed my sheep" (John 21: 15-17). Lloyd Simpson, the chosen moderator of the association, resigned in favor of Paul Cranwell, the chosen moderator of the semi-annual meeting.
Rev. Henry N. Jordan, chaplain of Battle Creek Sanitarium, led the opening devotional period Thursday evening, urging a clearer vision of the Christ—not the Christ of history, the Christ of the future, or the Christ of the past—"the living Christ of all ages—the eternal Christ."
The local pastor, Rev. William M. Simpson, in recounting briefly some of the history of the association, extended the formal welcome of the local church to the delegates and visitors to the association. Christian fellowship, mutual encouragement, as a suggestion, is stated. Rev. Mr. Verne Wilson of Jackson Center, Ohio, responded in behalf of the association.

After the choir sang "Now the Day Is Over" (Miller), Rev. E. A. Witter of Waltham, Wis., preached on the subject, "The Power of Faith to Feed." Mr. Witter said in part:

I am thinking of the great need of faith, the trial of faith, the temptations to let go, and the feeding power of faith. We need faith in the building power of the Christian gospel. Faith is the substance of things hoped for, the evidence of things not seen. Faith is that which makes sure to the mind and heart of the things that are promised. If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you (Matthew 17: 20).

The three disciples came back from the mount of transfiguration singing songs of joy after such companionship with the Christ, and must soon face opportunities to use their added powers in helping service. How often people fail at that point, because they suffer depressions—not merely monetary, but social and spiritual—because they fail to gain living in the companionship of the Christ. Remember that "there is a kind of evil moment; if you pray and fast; and that kind of prayer and fasting is something more than a mere passing of pleasant moments in which we are not related to Christ and his cause even at great cost and sacrifice; it must be for a supernatural purpose and it must be for a supernatural purpose.

After a helpful testimony meeting the benediction was pronounced by Pastor Simpson. About sixty delegates and visitors and a goodly number of local people formed the interesting and companionable session. Other delegates and visitors arrived later.

The early part of Friday forenoon was spent in recreation and social fellowship wherever each local family and their guests chose. At eleven o'clock Rev. H. L. Cotterell led the devotions leading up to the reading of John 10, followed by a solo, "There is a Green Hill Far Away" (Goudy), sung by Mrs. Eva Millar of Battle Creek.
The Sabbath Recorder

In the time allotted for business there were reports of the executive committee, our delegate to the Eastern Association, Rev. E. A. Witter, of Walworth, Wis., and of the Eastern Association's delegate to the North-western Association, Rev. Herbert L. Cottrell, of Marboro, N. J. And the moderator appointed the committee.

At the opening hour Rev. Herbert L. Cottrell spoke on "Love's Supreme Manifestation," mentioning first human love as of parents, and then divine love, as of Jesus forgiving his enemies — "Father, forgive them; they know not what they do." Love needs to be reciprocated; "because he laid down his life for us, we ought to lay down our lives for the brethren." About a dozen appointed the committees.

In the noon-lunch hour Rev. Herbert L. Cottrell said: "Father, give us this day our daily bread." The Lord is in his holy temple: let all the people praise him. His text was, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." He led the congregation in singing the hymns, "Lower Lights," "Stepping in the Light," "He Leadeth Me," and "Count Your Blessings." Dr. George Thorngate of Liuho, China, brought his message on "The Situation in the Orient," in the form of "lessons" in geography, politics, history, sociology, contemporary events, economics, and missions. Doctor Thorngate thinks that increased opposition to the Christian activity in China has resulted from Japan's recent attack upon that country. After a discussion period, Pastor Simpson and his daughter Lucile sang a duet, "So Thou Liftest Thy Divine Petition" (Stainer), with Burton Davis at the piano.

Rev. Erol E. Sutton's address, "Christian Education," was a very helpful and interesting subject. The meeting was dismissed by prayer.

The Sabbath eve meeting opened with a half hour of music, offering the popular organ piece by Lucile Harrison of the Seventh Day Adventist Church. Rev. Robert Wing of White Cloud, Wis., gave a beautiful and inspiring reading of Psalms 95 and 96, and leading in singing, "Be silent; read softly; the Master is here. We are impressed by the texts, "If the Lord do not keep the earth still keep silent before him." In thy presence is fulness of joy." "At thy right hand are pleasures forevermore." Mr. Wing led us in prayer that each shall feel the divine presence, that we might truly wait upon the Lord, and that he would give us hearts to pray—that "thy molding fashion shall be upon us, that we may confess our sins sincerely, and be made to realize that we are not on high or heavenly places, because the Master is here." After the anthem, "Softly now the light of day" (Grillof), Rev. James L. Skaggs of Milton, Wis., read again the association text, John 21: 15-17, and preached a sermon on the text, "Lovedst thou me more than these?" He reviewed the circumstances of Peter's denial of supreme loyalty which was followed by the denial, and then showed how these circumstances might be re-enacted by us in the present day. "Let love in human relations and in divine relations, as of two thousand years ago, now, and always. He closed with the thought of how Jesus brought the world back to God. The Battle Creek ladies' quartet sang during the testimony meeting, in which twenty-three people spoke. The service was dismissed by prayer.

Rev. Claude L. Hill of Farina, Ill., will doubtless furnish the Recorder's Pulpit Department the sermon which he preached to the well-filled house Sabbath morning. His subject was "The World's Greatest Sight"; text: "Behold the Man." At the close of the service of Jackson's orchestra quickly to the dining room of the church. A special feature of this luncheon was the reading of the letters from the churches of a distant country. Rev. H. L. Cottrell substituted for him to reopen the Sabbath afternoon session. Rev. H. L. Cottrell aided by visiting deacons. The churches of the North-western Association are widely scattered, so that it is difficult for people living in Minnesota, North Dakota, South Dakota, and Colorado to attend association in Michigan, Ohio, or Illinois; and vice versa. We were happily surprised at the number of people who could attend during these hard times. The offerings Sabbath morning and Sunday evening were for the Missionary Society. The association regrets that business of the society necessitated the absence of the missionary secretary, Rev. William L. Burdick. We also missed Dr. J. C. Branch, of White Cloud, who was to bring the closing sermon. Rev. H. L. Cottrell substituted for him to our very great delight. The church at Battle Creek has been very much helped by the services of the visiting clergymen, and we hope to see the privilege again of entertaining the association in its turn.

Young People's Work

Rev. Clifford A. Beebe

Contributing Editor

TEACHINGS OF JESUS

Christian Endeavor Sabbath Day, July 16, 1932

DAILY READINGS

Sunday—A Change of City (Acts 8: 5-8)
Monday—Steeled against Christ (2 Tim. 3: 1-7)
Tuesday—Teaching that tests us (Matt. 5: 1-12)
Wednesday—Which Was It? (Luke 18: 31)
Thursday—Do we truly love? (Matt. 5: 43-48)
Friday—Things to emphasize (Titus 2: 11-15)

Sabbath Day—Topic: How far do the teachings of Jesus affect our conduct? (Matt. 7: 24-27)
In the lesson we find two men pictured and the way they followed or failed to follow Christ's teaching. One let the teaching he is given to his guidance, the other ignored Christ's principles. Success and safety crowned the one who heed what Jesus taught; the other failed and his house fell because the rock foundation, Christ, was not underneath.

We have both classes in the world today. Over and over again do we see the house stand against the storm, or fall, depending on which foundation is underneath. It causes us to wonder just how far Christ's teachings are affecting our lives of conduct as a nation and as individuals.

Of course our institutions, such as hospitals, houses for infirm, aged, and paupers are evidence of at least a partial following of Christ. But when we think how much farther we might and could go, it strikes us that before our eyes an almost untried world. It seems to me as never before the challenge is thrown out to us to walk with the Master of men, to prove to the world that their worth is real to the world in the problems of life.

How quickly is set aside Christ's teaching regarding marriage if some young couple find the ideal they have pictured and as individuals.

As soon as the principles laid down for as farmers, and many that are not. We are honest. and as individuals.

Finally, ask honestly, "What would Jesus do?" and then do it? We are afraid to do it. Of course we say we are honest, but truth in most things; yet when this places us in difficult situations or where, if stepping just a little aside we can gain material things, we see no reason why we should be so strict. We do not need the Bible teachings.

Many of Christ's principles are within the laws that control us. These laws give us a reasonable amount of safety and protection in following the activities of life. We find those who desire this all for their own, and still in their individual living ignore even Christ's principles that make possible social and industrial life. We forget to love our neighbor as ourself.

This we see in the attitude toward foreigners. We feel they are beneath us and treat them as inferiors. We fail to be the good Samaritan and live to love and lift, so they may be wiser. War is just another evidence of our failure to love our neighbors as ourselves. The peace conferences may be evidence of steps in the right direction, the putting of the higher principles of God before the lower ones.

We say we are following Christ, but how many of us worry till we lessen our efficiency because we do not truly believe Christ when he said, "Let your light be troubled nor let it be afraid." By word we say we believe, but by action we prove that belief is not a vital part of our very being.

We say prayer is the key that unlocks the storehouse of God's love and power. Christ proved it in his praying. Yet when the path becomes dark we are afraid. We forget he said, "Ask and ye shall receive," or "whatever ye ask in faith believing I will give it." The faith seems to be the element lacking in our asking. We worry and fret instead of trusting. Even in our business depression we see the limit of our faith and trust. Man strives to gain the things of the world in his own strength. He does not trust in the strength of God and his righteousness and all these (other) things shall we added." When we turn the seeking around. We begin to rob God by ceasing to support the church and to shut Christian interests with the means God has given into our hands. Then we wonder why is this? We are wrong. True, plans will not work backwards with success. God created man to live out the plan laid down in the above quotation, and when he does, all will be well.

"The ideal Christian seeks to know the will of Christ in all things and follow it as nearly as he can. Many of us obey in patches, when the whole area of our lives should be consecrated to him." When we consecrate our all, then we will find we must teach in a world full of victories, failures, ills, and evils that now surround us. May we quickly follow Christ who said and lived, "Not my will but thine be done," even if it takes us to the cross of Calvary.

Berea, W. Va.

---

THE SABBATH RECORDER

**BITEs OF NEWS**

(From Miss Burdick's report to the board)

Friday night I talked to a large group, mostly young people in the Salem church.

Sabbath morning at the church service at Middletown Island, I talked on "Worship." In the afternoon, we met and discussed possible activities of Christian Endeavor societies. It was decided, finally, to organize a Junior-Intermediate group, and a Young People-Adult group.

Sabbath night I talked to a group in the Berea church. There were adults, young people, and children there. More and more they came, until the church was nearly full. They were very attentive—many that our folks did not know, from up and down the "holler," even five miles away. On Sunday I talked with them about plans, books, etc. They are very enthusiastic and are doing good work.

Sunday afternoon I returned to Salem in time for a young people's social at the church. We had a splendid time together.

Monday morning I gave a talk on Religious Education at the college chapel.

Monday afternoon I met with a few members of the World Fellowship.

Tuesday night I was happy to have an evening with the Salem Intermediate. The first part of the evening we spent in talking about Christian Endeavor work, following it with a few games. At the close of the evening we went out of doors and talked for a short time about the stars, God's plan and the harmonious of the universe. I believe every one of the group offered prayer as we joined hands in a prayer circle. God seemed very near to each one of us as we talked with him.

Another happy evening was spent with the group of intermediates in Buckeye. We gathered in the schoolhouse "by the side of the road" where I spent a meeting quite similar to the one in Salem. I was glad to find such a splendid group working there under the leadership of Mrs. George Trainer of Salem.

Sabbath day I spoke in church at Lost Creek. In the afternoon I met with the young people for further discussion of Christian Endeavor work.

Sunday afternoon Miss Lotta Bond took some of us over to Roanoke. I was sorry not to meet with this group of our people.

---

**INTERMEDIATE TOPIC**

For Sabbath Day, July 16, 1932

**WHAT IS GOOD READING?**

How do you know when reading is good or bad?

Is reading magazines time wasted? Why?

Should we read the classics? Why?

**DAILY READINGS**

Sunday—The Book of books (Heb. 4: 12)

Monday—Break the Bread (Rom. 12: 8-12)

Tuesday—Discard trash (1 Tim. 4: 7)

Wednesday—Stories with a point (Luke 10: 30-37)

Thursday—Personal experiences (1 John 1: 1-10)

Friday—History (Rom. 15: 4)

Sabbath Day—Topic: What is good reading?

(Phil. 4: 8, 9)

**DENOMINATIONAL "HOOK-UP"**

NEW MARKET, N. J.

At the Sabbath morning service of the Piscataway Church, June 18, before the Lord's Supper was off, Deacon Cha. E. Rogers spoke briefly and feelingly of the old silver communion service, unused for more than a quarter of a century. The deacon and four cups of most beautiful lines, recently cleaned and lacquered, were displayed on a table near the one spread with the elements. Many that the members had never before seen these pieces of silver dedicated to holy purposes. They were to be placed for the keeping and historical purposes in the Historical Rooms of the Seventh Day Baptist Building. Doctor Corliss F. Randolph, president of the Missionary Society, was present at the service.

We returned to Salem and I went to the parsonage where the Christian Endeavorers had a supper mess. While some washed dishes, others did stunts; later we all sang and played together.

Monday afternoon at Salemville where I met with the young people at one of the houses for an evening of fun and fellowship. They had planned games for the first part of the evening which I discussed Christian Endeavor work.

I am very happy that I could make the trip . . . Such splendid young people!

---From "News Bites"
ASSOCIATE EDITOR.

BROOKFIELD, N. Y.

An unusual occasion of interest to the Junior Christian Endeavor occurred at the time of their regular meeting a week ago. A nature study topic suggested an outdoor parade through the streets of New Market and Dunellen.

CORRESPONDENT.

NORTH LOUP, NEB.

Eighty-three mothers and daughters enjoyed a half-hour meeting in the church where they assembled at the Seventh Day Baptist church for the annual Mother and Daughter banquet.

DODGE CENTER, MINN.

Timon Swenson's family, Viborg, S. Dak.; Mr. and Mrs. Walter Cockrell, Ber- lin, Wis.; Rev. and Mrs. C. B. Loofbour- no and daughter, New Auburn, Wis.; Mrs. Bruce Daughtt and children, Eagleton, Wis.; and Rev. Erlo E. Sutton, Milton Junction, were those from away who attended the sessions of the semi-annual meeting held here Saturday and Sunday. Baptized and eight received into the church membership. Community Vacation Bible school has been held with an average attendance of one hundred four. Poor study for the department of teachers were from our church. The Mack Green family have returned from Arkansas to live among us.

CORRESPONDENT.

WASHINGTON, D.C.

attending college and normal schools have returned to their homes for the summer vacation.

The Young People's Social Club held their last business meeting in the church where a Washington Bicentennial program was given.

PRESS COMMITTEE.

ALFRED, N. Y.

Paul, who "kept the faith" 2 TIM. 4: 6-8

BY MRS. NETTIE CRANDALL

Junior Christian Endeavor Superintendent

THE HERO OF THE SCHOOL

It had been a hard game. The Kennedy team and the team from Woodhill House were about evenly matched. The score was a tie, and everything depended upon the last yard for the goal, which the captain of the Woodhill team was preparing to kick. In the growing darkness Dick Storer, linesman for Kennedy House, saw the ball just barely pass inside the posts for a goal.

The umpire could not see as well as did Dick, and so he shouted, "No goal!"

Such a row rose over his decision that the umpire said, "I'll put it up to the Kennedy man. Dick, was it a goal or not?"

Dick saw from the faces of his mates that they would scorn him if he dared tell the truth. Then suddenly the fighting blood of courageous Dick came to the surface, and he bravely an- swered, "Goal!" Injustice was done from this decision gave victory to the opposing team.

There was a sudden silence. Then amid the jeers and bitter words of his team-mates...
he turned on his heel and went to his room. When the boys' wrath had time to cool, they began to express their admiration for Dick's courage to stand for the right. He woke to find himself the hero of the school. "Why do they make such a fuss?" he said to himself. "Every one of them knows a fellow should not back up a blackleg of your school."

I hope your bossey is more gentle with you.

Your true friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

We have wanted mother to write for us several times; now she is at it. We want to tell you about our kitty. It is spotted, with black, tan, and white spots, with white vest and face, so we call it "Calico." It plays a lot, mostly with its mother. Then sometimes it gets after our toes, since we go barefooted.

We had not had rain for over three weeks until last Monday. Then we twined our umbrellas in the puddles. John slipped and sat down in one; then how we all laughed.

John and our daddy have a big dog, but it stays at our grandpa's, because we have no fit place to keep it. John is always wanting to go to see his doggy.

We like to hear the stories and letters in the Recorder read. With love,

ETHEL AND ETHID ROBINSON.

Altrur, W., Va.,
June 11, 1932.

DEAR ETHIL AND EDITH:

I have been eagerly looking for another letter from you, since Miss Scott's letter came. You see I remember you well since my visit in Salem, but of course you have grown a lot since I saw you, and will be much larger still the next Salem Conference. As for your "Calico" kitty, he will surely be a big grown up cat by that time. Not long ago our kitty was just a little bunch of yellow and white fur, but now he is a large cat, though he still acts like a kitten and gets after our feet even when they are not bare. "Calico," I am sure, must be a cunning kitty.

We haven't had rain enough in a good while to make even a little puddle and everything is getting very dry. We are all saying, "I wish it would rain."

I hope John can go to see his doggy often for he must be lonely without it. I think it is lovely of mother to write for you.

DEAR MRS. GREENE:

You won't it be fine when you can write for yourselves?

From your true friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

I keep at mother to write for me because I can't think of what to write. She wrote for the twelfth last Sabbath evening while I went with daddy after the cow. We cut our cow about two months ago and we have so much good butter, cream, cheese, and other milk things that we wonder how we ever did without her. She is real gentle and we girls go and lead her in for mother when daddy can't be here. We call her Bessie.

We have been reading "Polly and Paul's Discoveries in the New Church"; so today we are going to call, "This is the Way We Go to Church," etc.

One day this past week, daddy, Glennia Mae and I went and picked cherries. We got fourteen gallons and the children like any amount we have eaten, by the looks of our faces.

Mother has just wanted to tell you about Gideon and his army so we guess the name of G. is Gideon, or God's Helper.

The association is at Middle Island church in two weeks. We wish we could go over for it all, but hope at least to go on Sunday, as daddy is to get Sundays off in July. Then we want to go on to Grandfather Robinson's for the fourth.

I wanted to tell you I got a Bible, too, for Christmas. The twins got a home blackboard and we all get a lot of fun out of it for we play school a lot.

I have grown so much since you saw me I wonder if you would know me. I weigh seventy-seven pounds, five more than Glen­na Mae.

I had better close or my letter might have to be continued.

The Recorder.

YOUR true friend,

BERTA LEA ROBINSON.

Altrur, W., Va.,
June 18, 1932.

DEAR BERTA LEA:

I enjoyed reading your good letter and again I am grateful to your dear mother for helping you with it. I know just how much you are enjoying your cow for we had a fine Jersey cow when we lived in Independence, and how we did miss her since we came to Andover, where we have less room for a cow than John has for his doggy.

I am glad to hear that you received a Bible for Christmas, for there could be no better gift. While you are growing so fast in weight and height, your Bible will help you to grow in goodness and helpfulness.

Your sincere friend,

MIZPAH S. GREENE.
into an industrial era of great prosperity, and now we are witnessing an industrial rationalism, and a transition from inflated values, and from exaggerated ideas of comfort and plenty to the stagnation of business and the growth of capital, with nothing in sight but suffering, and possible penury for multitudes of citizens, the darkness seems deep. It is a period of revelations of bribery, pillage, racketeering, kidnaping, and murder, crime seems a black monster stalking in the night.

But I am not a pessimist, and it is not my wish to treat this theme, "The Darkness Before the Dawn," in a gloomy way in this baccalaureate sermon, or to make this an occasion for despair.

There are underlying principles that make themselves known and heard in the dark. I desire to use this occasion as a timely opportunity to make the apparent darkness speak to us the truth about these underlying principles. I desire to show, if I can, some of the elements which inhere in the darkness, for the intelligent mind, is in its darkness, as well as within the zone of light. Penury and want lurk in the shadows, but there lies the germ of darkness than wealth acquired by robbery and theft.

I am not an economist and am not looking today at dollars and cents as the answer to the problems of our darkness. Riches and poverty both lie within the zone of darkness, as well as within the zone of light. Yet how today at dollars and cents as the answer to the problems of our darkness. Riches and poverty both lie within the zone of darkness, as well as within the zone of light.

If we may thank God for the chrysalis stage of the body, of the mind, and of the spirit, we may also thank him for the chrysalis stage of society, and for the possibility of growth out of the darkness, that is offered to society in the centuries of its struggle and progress. Off its every fold is history to realize the "ups and downs" of progress. Our present industrial and economic picture of gloom, our condition, and our epidemics of political corruption have had their recurring parallels in history from the earliest beginnings of civilization. "The Spirit of God was over the face of the deep," and all that was of men's minds was "cast out; iniquity is in the council hall," they said.

Lawless men are depriving the land of its patrimony of the rich and left it the inheritance of the poor; found it the two-edged sword of craft and oppression, and left it the staff of honesty and the shield of innocence."

"During a century ago English jurisprudence groaned under injustice, poverty, and greed, and sought a changing civilization and new applications of law to enlighten the ignorant and to set the captive free. Just because of the darkness in which civilization was born and has been cradled, a resistless endeavor, persistent, if intermittently, has been evolved through buffettings, sufferings, hardships, and sometimes despair, which has been pushing humanity ever upward toward the light. We see in this challenge to struggle, the significance of the darkness that imprisons life, and compels ceaseless conflict for every upward step. It is the quality that significance, and to evaluate it that I bring to this senior class in this baccalaureate sermon, the theme, "The Darkness Before the Dawn." Throughout the centuries the darkness which again and again has seemed so black, has been metamorphosing civilization by the new impulses which it has given to solve its struggle and progress. Off its every fold is history to realize the "ups and downs" of progress, and to unravel the tangles of its new and deepening muddles.

The quality which marks the supremacy of mind and spirit is a quality possessed by nothing but the enlightened human soul. It is a quality which even in the dense darkness stands up to its task and says, "I will show thee land upside down. What has happened has never happened before." These are lamentations that were written before the golden days of Egypt; before Thutmose III, or Tut-ankh-amen, or Ramses II—six hundred years before Moses led the children of Israel through the forty years' wilderness wanderings by which Israel escaped from Egyptian bondage. Yet how like today they sound! Similar laments and similar alternating periods of depression and prosperity have recurred hundreds of times in the forty centuries since those far-off laments.

Yet the perspective shows us the great progress of civilization now as compared with the Israel of Moses' day, and the Egypt which built the pyramids. Today we can cross the wilderness in which Israel wandered for forty years in two hours in an airplane. Dr. John Finley did it on the day on which he entered Jerusalem with General Allenby, near the close of the World War. Political and social institutions have made a proportionate progress in these centuries since primitive laws and customs prevailed in Egypt and in Palestine. And even in religious faith and standards, who would change places today with the Israelite of the Judges, or the semi-barbarous Pharaoh whose world would wish to go back to the religion of the Middle Ages or of the Spanish Inquisition?

Throughout the centuries the darkness which again and again has seemed so black, has been metamorphosing civilization by the new impulses which it has given to solve its struggle and progress. Off its every fold is history to realize the "ups and downs" of progress, and to unravel the tangles of its new and deepening muddles.
Here is where college training must bear its fruit. It is not in the things that men can earn with this or that particular knowledge, or specialized skill; but it is in the hardships of four years of college training or the challenge of dark days when these years have been completed? If our education has had power in it, we are now better fitted to tackle the big problems of life, most complicated and intricate age the world has ever seen.

Sixty-seven years ago, when Abraham Lincoln was assassinated, Jonathan Allen, who was later president of Alfred University, said: "Humanity has never taken a step forward but that step has dripped with blood; no truth affecting human character or human destiny has ever been reduced from the abstract to the concrete without suffering to bring his learning and his divine ministry to perfection, shall we object to finding the meaning of the darkness.

It has recently been said "that the crash of 1929, when Wall Street values tumbled, and the bottom dropped out of the market, marked the beginning of America's great martyr scholarship. But that step has dripped with blood. Today, after six years of college training, said:" reaching to the ends of the earth and no institution of reaching out toward maturity through suffering. That is a vivid picture of the darkness that comes before the dawn.

This economic disaster is the most universal interpretation of the significance of darkness that has ever seen. It reaches to the ends of the earth and no individual escapes it. If now our analysis of the problem we are facing is correct, namely, that it is the challenge to progress, then our use of college training will be our measure of the power to push us toward the light. Every calamity, every disappointment, every hardship or suffering, every heart pang of pity or human destiny has ever been reduced from the abstract to the concrete without suffering to bring his learning and his divine ministry to perfection, shall we object to finding the meaning of the darkness.

It has recently been said "that the crash of 1929, when Wall Street values tumbled, and the bottom dropped out of the market, marked the beginning of America's great martyr scholarship. But that step has dripped with blood. Today, after six years of college training, said:"

This economic disaster is the most universal interpretation of the significance of darkness that has ever seen. It reaches to the ends of the earth and no institution of reaching out toward maturity through suffering. That is a vivid picture of the darkness that comes before the dawn.

This economic disaster is the most universal interpretation of the significance of darkness that has ever seen. It reaches to the ends of the earth and no institution of reaching out toward maturity through suffering. That is a vivid picture of the darkness that comes before the dawn.

This economic disaster is the most universal interpretation of the significance of darkness that has ever seen. It reaches to the ends of the earth and no institution of reaching out toward maturity through suffering. That is a vivid picture of the darkness that comes before the dawn.

This economic disaster is the most universal interpretation of the significance of darkness that has ever seen. It reaches to the ends of the earth and no institution of reaching out toward maturity through suffering. That is a vivid picture of the darkness that comes before the dawn.

This economic disaster is the most universal interpretation of the significance of darkness that has ever seen. It reaches to the ends of the earth and no institution of reaching out toward maturity through suffering. That is a vivid picture of the darkness that comes before the dawn.

This economic disaster is the most universal interpretation of the significance of darkness that has ever seen. It reaches to the ends of the earth and no institution of reaching out toward maturity through suffering. That is a vivid picture of the darkness that comes before the dawn.

This economic disaster is the most universal interpretation of the significance of darkness that has ever seen. It reaches to the ends of the earth and no institution of reaching out toward maturity through suffering. That is a vivid picture of the darkness that comes before the dawn.