

Prayerful Bible Reading February

YOU are asked to read Philippians through every day during the month of February. Your Pastor, no doubt, has called to your attention the Bible reading plan being promoted by the Committee on Religious Life appointed by The General Conference.

The following pledge may be found helpful in your reading. Cut it from this cover and use as a book mark for the month. It is solely for your own use.

My Personal Pledge to Myself

I shall thoughtfully read, at least once every day, during the month of February, and at one sitting if possible, the Epistle to the Philippians. I shall pray that its teachings, under the Holy Spirit, may grip my heart, and be worked out in my daily life.

Signed.....

What I find to believe:

What I find to do:

The Sabbath Recorder

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WASHINGTON ON LAW OBSERVANCE

This government, the offspring of our own choice uninfluenced and unawed, adopted upon full investigation and mature deliberation, has a just claim to your confidence and support. Respect for its authority, compliance with its laws, acquiescence in its measures, are duties enjoined by the fundamental maxims of true liberty.

The Constitution which at any time exists, 'til changed by an explicit and authentic act of the whole people, is sacredly obligatory upon all. The very idea of the power and the right of the people to establish government presupposes the duty of every individual to obey the established government.

—Washington's Farewell Address.

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SEVENTH DAY BAPTIST DIRECTORY

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Gifts or bequests for any denominational purpose are invited, and will be gladly administered and safeguarded for the best interests of the beneficiaries in accordance with the wishes of the donors.

The Memorial Board acts as the Financial Agent of the Denomination.

Write the Secretary or Treasurer for information as to ways in which the Board can be of service.

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WHOLE No. 4,485

One Hundred Years One hundred years is a good while. The Second Alfred Church has just celebrated its one hundredth anniversary.

It was organized in 1831. The celebration began in the Friday evening service of prayer, and six meetings were held during Sabbath and Sunday, with excellent programs.

Pastor Edgar D. Van Horn had charge, and Secretary Herbert C. Van Horn of the Tract Society preached the Sabbath morning sermon.

In the afternoon a "fraternal meeting" was held in which Pastor Ehret of the First Alfred Church, and Walter L. Greene of Andover and Independence, brought greetings and congratulations, followed by Neal Mills of Hartsville; Harley Sutton of Nile; Alva L. Davis from Little Genesee, Richburg, Wellsville, Scio, and Hebron, who spoke for their respective churches. Secretary H. C. Van Horn spoke for the denomination, and Dr. Corliss Randolph for the Historical Society.

The names of twenty-five pastors and supplies were given. An excellent program was given, dedicated as follows:

"To the memory of the faithful men and women of the Second Alfred Church, living and dead, who have been workmen that needeth not to be ashamed, and into whose labors we have entered, this anniversary program is gratefully dedicated."

The "Centennial Hymn" by Ralph Waldo Emerson was sung in closing as follows:

We love the venerable house
Our fathers built to God.
In heaven are kept the grateful vows,
Their dust endears the sod.

Here holy thoughts a light have shed,
From many a radiant face,
And prayers of humble virtue spread
The perfume of the place.

And anxious hearts have pondered here,
The mystery of life.
And prayed the Eternal Light to clear
Their doubts and aid their strife.

They lived with God, their homes are dust,
Yet here their children pray,
And in this fleeting life-time trust,
To find their narrow way.

—Ralph Waldo Emerson.

Who Says, "No Progress"? If those who think we, as a denomination, are making no progress, could mark the changes that have come since July, 1907, when the present editor took up the pen, I am sure we should hear no more complaint about our standing still as a people.

In 1907 we had no denominational home of our own. The RECORDER was published in very small quarters—in a hired shop with a small "eight-by-ten" office for the editor, putting out a blanket sheet instead of the present magazine form. It was close, hard work. In 1916 we made the strong appeal to the denomination for a building and print shop with ample room, and one we could call our own as a people.

Of course it was a big undertaking. Just the lot alone for both buildings cost \$18,500, and the splendid plant worth \$39,000, with ample room, in the finest location, has been completed, and we have been using it now for several years. The Seventh Day Baptist Building, worth \$75,000, is a building of which we may all be proud. It stands for the heart offerings of Seventh Day Baptists living all the way from Maine to California and from Canada to the Gulf. Plenty to pay for it was freely offered; and today instead of working in a rented, small apartment, we have an up-to-date new building given by our people who live all over the land. Who can recall the steps which have brought this great blessing to our cause without feeling that, as a people, we have made commendable progress?

Yes, indeed; whenever I approach our headquarters from morning to morning, I find myself saying, "That building represents the heart offerings of loyal Seventh Day Baptists living in all the land."

This is only one line of progress in our good work. And the next time you hear some one complaining about our standing still as a denomination, please call attention to some of the worthy things we have brought to pass within twenty-five years.

"THAT I MAY GAIN CHRIST"

(Sermon preached in the Plainfield church by its pastor, the chairman of the Committee on Religious Life, from a text found in the third chapter of Philippians, the book selected for special devotional reading during the month of February.)

Most people are out for gain, at least most people who are at all ambitious. Not all are seeking the same things, and some may not be able to define very clearly even in their own minds just what it is they are after, but most of us are reaching out for something. There are many fields of endeavor which seem to beckon the ambitious and to offer opportunities for successful achievement and fruitful gain, and the road of life is full of people who are striving and struggling and are reaching toward something they do not have.

Doubtless it is a divinely implanted instinct that makes us dissatisfied with present attainment or possession—a "divine discontent." Such an attitude toward the future is commendable, for without that desire to attain something which we do not now possess, there can be no progress either for the race or in the life of the individual man. To be wholly satisfied is to become stagnant and fruitless, and defeats the best in life.

On the other hand, there is nothing so destructive of the very best in life as to cherish an unworthy ambition, or to pursue low or selfish aims. Human energy wrongly spent has ruined many a life, and selfish ambition is responsible for much of the misery that the human race has been called upon to suffer during all its history.

I find in my diary of July 31, 1927, this paragraph written in France which illustrates the point I have just made:

"The kings of France of the eighteenth century, and Napoleon, are present with you everywhere you go. Ancient churches, more ancient statuary and paintings! One could spend days in the Louvre. And Versailles is wonderful. But in it all there is too much suggestion of blood and ambition and selfish power and self-aggrandizement.

It is of interest to see how this "glorious past" caused the bloody revolution. And it indicates how religion may be made very prominent in the life of the very selfish. No wonder the French people are a people not especially devoted to religion. The religious orders and organizations of the past betrayed the people and sacrificed their interests to serve their own selfish ends."

There is a future stretching out before every one of us. It is a way that promises good for us and through us to others. But it is a way also fraught with grave danger to ourselves and with possibilities of evil to other lives. It becomes a great responsibility therefore to choose the major goal of life. *For in that choice we decide the quality of our own life and the character of our influence.* A little study of this question based upon the great life-ambition of Paul ought to help us in our decision.

Paul lived an active life. There is no question about that. In fact we will all agree, I am sure, that Paul lived a most strenuous life. This was true of him not only as a Christian missionary, but Paul was strenuously engaged in carrying out a great ambition before he accepted Christ as his goal. The Jewish religion had no more worthy disciple or stronger advocate than Paul. "Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as touching the law, a Pharisee; as touching zeal, persecuting the church; as touching the righteousness which is in the law, found blameless." Paul had his goal all fixed. And his set-up for achieving that goal was just about perfect. He had birth and heritage; he had education and training; he had zeal and loyalty and devotion. What more could anyone ask? What more could one ask today? Well, there was just one thing wrong with that situation which looked absolutely perfect. Paul was headed the wrong way. Paul's pride was wrongly placed. He was proud of his birth and of his station. He was zealous, but he was narrow. He was "righteous," but by a legal standard which was formal and cold.

In this letter to his good friends at Philippi, Paul says he counts these things but loss. "Yea, verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom

I suffered the loss of all things, and do count them but refuse, that I may gain Christ."

Paul had chosen a new goal in life, that he might gain Christ. And it lifted him out of himself, and separated him from his former ambition which was narrow and destructive, and set him in the way of Christian service and helpful ministry and of life everlasting. "That I may gain Christ."

I wonder how definite has been our decision to gain Christ, and how constantly we strive to attain that goal. Is there some other desire that makes dim our vision of Christ, or some other ambition that hinders our humble walk with him? Doubtless most of us would declare ourselves in harmony with Paul: We too would gain Christ, and would count no sacrifice too great to be found in him, not having a righteousness of our own, but that which is through faith in Christ, the righteousness which is from God by faith. To all this we agree. But we have to confess that in the rush of life and the multiplicity of its demands, the desire for the things of Christ loses its keen edge and our zeal begins to lag, and we sing with appropriate feeling, "Where is the love that once I knew?" What is it we need? How shall we go about it to revive in ourselves something of the zeal of the great apostle who counted everything that he had cherished as loss and refuse that he might gain Christ?

My friends, there is just one way of success in this great quest. Just one way, but it is sure and sufficient. I cannot discuss with you this morning the details by which it is to be worked out. That is a personal problem. More than that, it is the great individual adventure which challenges every one of us and whose pursuit gives zest to life. But what the world needs today, what the individual Christian needs, *is a fresh vision of Christ and a new determination to walk in his Way.* Nothing less than the call of Christ himself can come to us o'er the tumult of our life's wild restless sea. We need to take time to go back and tarry betimes in the atmosphere of the Son of God. "Tarry a while with Jesus." *We need to touch his life and feel his inspiration and get his strength.* Nothing but a first hand contact will do it. That will abundantly do it, and without fail.

One could hardly be expected to preach a sermon on this particular date on any theme, and not mention two great personalities. I refer, of course, to Pope Pius XI and to Abraham Lincoln, and they fit in to my subject right here. And by contrast they illustrate the particular point I am now emphasizing. The Pope addressed on Lincoln's birthday anniversary more millions of people than ever before listened to a human voice. That was an achievement which outruns our imagination and staggers our credulity. It is something to contemplate with awe and reverence. But I am not especially concerned with that phase of the matter just now. The whole thing challenges the mind. But my spirit challenges the religious system that exalts a mere man to the place where he is supposed to exercise the authority of God himself over millions of people, and reckons as unbelievers all who do not make the sign of the cross when he intones a benediction. Doubtless he is sincere, as are those who accept his divine authority. But I am contrasting all this glory and pomp and display with the lowly man of Galilee, with his humble life, and with his method of propagating the gospel. He chose men from the humble ranks and sent them out to live a life of loving sacrifice, to spread the kingdom of his grace by the contagion of a good life lived in intimate contact with all sorts of folks. I fear that in all this show of power and authority the Christ is not revealed to dying men as their only sufficient Savior.

Lincoln was so afraid of ceremony that he never joined a church of any kind. He would not jeopardize his free spirit by committing his great soul to possible ecclesiastical restrictions. There is no price too heavy to pay for the freedom of one's soul. Machinery, however venerable or with whatever solemnity consecrated, must not be allowed to interfere with the soul's free access to Jesus Christ.

Paul exhorts the Philippians in the second chapter of this letter to have the mind of Christ. That calls for close acquaintance and intimate companionship. To attain these the soul needs guidance. The church should clear the way for the soul and not encumber it. In that same chapter he introduces us to the mind of Christ, and vividly describes Christ's method in bring-

ing himself into touch with our human experience.

The Old Testament Scriptures picture to us a ladder reaching from earth to heaven with angels ascending and descending upon it. Paul pictures to us a stairway, although he does not call it that, and describes step by step the way by which Jesus Christ came down to our human life, lowly as it is, to lift it up into the very presence of a gracious and loving God.

Jesus existed in the form of God, is the way Paul puts it. And yet he counted not the being on an equality with God a thing to be grasped. So he emptied himself. He let go that exalted position where he shared the sovereign power of God, and took the form of a servant. Angels are servants of God. But Jesus did not stop there. He was made in the likeness of man. And being found in fashion as a man, he humbled himself, becoming obedient unto death. And even then one more step was necessary, "yea, the death of the cross."

"When I survey the wondrous cross
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride."

"I take, O Cross, thy shadow
For my abiding place;
I ask no other sunshine than
The sunshine of his face;
Content to let the world go by,
To know no gain or loss,
My sinful self my only shame,
My glory all the cross."

"When the woes of life o'ertake me,
Hopes deceive, and fears annoy,
Never shall the cross forsake me;
Lo, it glows with peace and joy."

"That I may gain Christ." Inevitably that quest leads us to his cross. In the presence of the crucified the surrender will be complete. Thenceforth we count all things loss for Christ. Whatever hinders in the slightest degree a perfect fellowship with him, that thing we cast out of our life, no matter how much we had cherished it. And whatever we possess we hold not as our own, but we dedicate it to him and to the practical uses of kingdom service. When we find joy in doing these things, then have we gained Christ.

SPEAKING THE TRUTH IN LOVE

There is sometimes harshness in presenting truth that effectually obstructs its way in the mind of the hearer. The study of this subject is a most important one, especially since the temptation to impatience is not uncommon among those who, by reason of a clear perception of the peril of the sinner, are earnestly seeking their salvation.

It was on a Sabbath evening in a certain church that we witnessed the sad results of not "speaking the truth in love." Among several penitents bowing at the altar of prayer was a young man evidently awakened by the Holy Spirit to a sense of sin. Some one kneeling by his side suggested in a cold, unfeeling way that it was proper thus to prostrate himself; that such a life as he had led, sooner or later must end in destruction; that the utter perversity of the sinner's heart called for God's righteous judgment, etc. Now, while all this might have been true, it was not speaking the truth *in love*, and the manner in which the words were spoken could but produce unfortunate results. A hidden censure was betrayed—an unnecessary prejudice thereby awakened. That peculiar tenderness so necessary in the winning worker was sadly wanting. That seeking soul was immediately set back; the lack of the constraining love of Christ in the instruction given vitiated that instruction. Indeed, there was precipitated a needless revolt in the penitent's mind at this the most critical of all periods. That young man, with but partial views of the Savior as yet, and in a condition to suffer embarrassment by any opposing circumstances, utterly yielded to temptation. The mastery of self became dominant. Pride and passion once more rallied. The penitent's seat was quickly abandoned. And even until this day the genuine signs of contrition on account of sin have not reappeared. There is good reason to believe that the same instruction imparted in a different spirit that hour would have ended in the conversion of a soul. *Love*, burning in the Christian's heart, is absolutely essential to the effectual deliverance of the gospel. Truth, however keen and penetrating, will generally find at least partial acceptance when our words of warning are charged with *all-conquering love*.

—Selected.

MISSIONS

REV. WILLIAM L. BURDICK, ASHAWAY, R. I.
Contributing Editor

PROMOTING HUMAN WELFARE

The *Christian Herald* has thought it wise to cease being a weekly interdenominational religious paper and has become a monthly. Upon the advent of this change it received brief words of greeting from many notables from the various walks in life, President Hoover being included among them. Perhaps the one that impressed the writer the most was the one from Dr. Charles M. Sheldon, in which he says of the *Christian Herald*, "It has always spoken for human welfare, and it has convictions on the vital issues of human happiness and service."

Upon reading this the writer's first thought was this question, "Are the numerous newspapers throughout the country which are trying to defeat the Eighteenth Amendment and foster the liquor traffic laboring for human welfare and the vital issues of human happiness and service?" There seems to be but one answer to the question.

A second thought which came to the writer's mind was that one of the great purposes of evangelism is to establish human welfare with attendant human happiness. If we add one thing more we have pretty well covered the subject. That one thing is the Lordship of Jesus Christ. For what is the evangelistic spirit? It is a passion for men and for Christ the Savior of men. The evangelistic spirit is a passion to exalt Christ and to help men; it is a passion to revive cold and heartless professors and churches, to lead those who are estranged from the Father's love to know his love and experience his forgiveness, to nurture the young Christian, tempted and tried, to encourage the Christian pilgrim as he pursues the journey amidst toil, sacrifice, discouragement, sickness, and sorrow, and to make Christ King. To sum it up in a sentence, evangelism takes into ac-

count every condition among men that hurts life and ignores the Sonship and Kingship of Christ, and strives to change these conditions by bringing men into right relation with men and fellowship with God. It is a passion for men and God. In humble dependence it reaches out for God's approval, love, and help; and in loving sympathy it consecrates all to lifting sinning, sorrowing, and suffering men.

One said in the writer's hearing some months past, "If studying and teaching the Bible is not evangelism, what is?" Studying and teaching the Bible are not evangelism in themselves. Preaching, even the preaching of Christ, is not evangelism in itself. If these things are not done with a passionate longing to exalt Christ and with a heart yearning to help men, they have nothing to do with evangelism. This may be where much preaching and Bible teachings fail. If men are thinking of themselves more than of Christ and are lacking in loving sympathy for all conditions of men, their teaching and preaching are not evangelism; they are "sounding brass and tinkling cymbals." But when Christ and men come to be the passion of one's soul, all one's efforts become evangelism — not alone all preaching, but all teaching, every business transaction, and all things that make up the life of the follower of Christ. May God give all Christ's disciples and all his churches the evangelistic passion!

BAPTISTS IN THE WORLD

The *Watchman-Examiner* in a recent issue, upon the authority of the Baptist World Alliance, gives the following statistics for Baptists at the opening of 1931.

Members of churches in Europe, excluding Russia 646,391; in Asia 376,554; in Africa 90,547; in North America 9,347,680; in Central and West Indies 71,041; in South America 40,850; in Australia and New Zealand 35,982. This gives the Baptists a total of 10,609,045. From Russia no statistics have been received. The unions and associations in Russia have been dissolved by administrative action, under the repressive laws of 1929. On every other continent church membership has increased, the total advance being approximately 111,000. In Europe the most remarkable growth was in Rumania. In Asia an advance of 15,000 is almost entirely due to acces-

sions in Burma. The North American total has risen by nearly 75,000, of whom 60,000 are credited to the Southern Baptists.

These are interesting and significant facts. It is worthy of note that the Baptists have been most flourishing in the United States with its liberties. Baptist churches and free institutions flourish together because they are in accord. The gain of 111,000, a little over one per cent, for the year may seem small, but it is not to be scorned; and if small, instead of discouraging it should be a challenge to greater effort on the part of all who call themselves Baptists.

DR. A. L. WARNSHUIS WRITES REGARDING CONDITIONS IN CHINA

Rev. A. L. Warnshuis, D. D., one of the secretaries of the Committee of Reference and Council of the Foreign Missions Conference of North America, is spending several months visiting the various missions in China and has addressed a long letter to the secretaries of boards working in that land. Doctor Warnshuis has spent many years as a missionary in China and has great advantage over the majority of those who are investigating mission work there. His views are different from those of some who have written and spoken, but owing to his extensive knowledge of Chinese affairs and keen interest in the work, they are worthy of consideration. The particular item of interest in his letter, dated January 2, is what he says regarding mission schools. Everything goes to show that this question is far from settled. The missionaries now serving in China seem not to be agreed regarding the place of mission schools. The World Dominion for January contains two startling articles. Under these circumstances Doctor Warnshuis' words are more than a passing interest, and are given below.

"What a tremendous challenge such a time as this in China ought to be to the missionary work of the Christian churches! I shall try to write more about the Chinese churches in a later letter.

"I expect to spend two more months in China, and after I have learned more I shall try to write about some of the problems of present-day missionary work in

that country. Just now I venture only a brief comment on one of the educational problems. I am inclined to think that much of the discussion of the questions of registration and religious instruction has been concerned with a false issue. It seems to me that there can be no real question about registration so long as the law of China includes that requirement. The law does require registration of schools. There is no probability of any early change in that law. The indications are that the law will be strictly enforced and under the new minister of education other restrictions may be added. The law is not primarily anti-religious in purpose, although anti-religious regulations have been included under it. The intent of registration is simply to enable the government to exercise its control over education, and this in the opinion of the government is desirable and necessary, not only because of the missionary schools established by people with very different motives. Missionaries ought to be on the side of law and order and not among those who are opposed to the establishment of a strong government. The real issue is not about registration, it seems to me, but what ought to be done under registration. The real question is whether or not to continue our school work under the existing laws of China. If it is thought that it is unwise or undesirable to carry on our Christian schools under these laws, then I would not try to evade the law and certainly not be disobedient to it, but I should simply inform the government in a straightforward way of that conclusion and of our purpose to discontinue our schools. That is one alternative, and there is much in favor of that position. The other alternative is to obey the law and to do the best work possible under its restrictions. In colleges and higher middle schools, religious teaching on a voluntary basis is fully authorized, and there is evidence that in many of these middle, secondary, and elementary school no religious teaching or worship is permitted. Is it better to close these schools now, giving Christian parents no alternative other than to send their children to the public schools? Or is it wiser to

keep these schools open, with Christian teachers? Shall we immediately surrender and leave the field of lower education? Or, shall we go on, obeying the law, but struggling in every possible way to change those regulations that we think ought to be changed? I think that if the missionary forces had adopted this policy earlier they would now be in a stronger position than they are, to work for a relaxation of restrictive regulations. It may not yet be too late if we promptly take action to show that we intend to obey the laws of China so long as we continue to work there.

"In trying to develop the policies of missionary work in China these days, it is essential that we should recognize the realities of the present situation. The problems are great and complex and difficult, and it is a time of great opportunity.

"We expect to leave Shanghai on March 13 and to arrive in San Francisco on April 1. I shall be glad to receive your questions before I leave Shanghai."

REHABILITATING CHINA

One of the most staggering international projects of our time is now being discussed in western capitals, notably Washington and Ottawa. In the United States it is being considered by a sub-committee of the Senate Committee on Foreign Relations, while the Canadians are already acting through a mission to China. This is nothing less than a proposal for the United States and Canada, with any other powers that are interested, to attempt a financial and industrial rehabilitation of China and the Orient generally, with the ultimate aim of enormously increasing oriental trade. In a word, the plan is an attempt to resolve the contradiction between the starving millions of China, unable to get food, and the impoverished farmers of the West, unable to sell their grain. The plan under discussion provides for the calling together of the fighting war lords of China, with their millions of men under arms, probably largely because they have no other way of keeping alive. They would be offered a large joint loan (the Canadians propose \$1,000,000,000), on condition that they disband their armies and set their

men to work on the industrial activities which China sorely needs and which this capital would make possible. With roads, railroads, etc., in short, a general program of industrial development under way, and with the stability of silver re-established, the East would begin to absorb the surpluses of the West, with both sections benefiting.

—Christian Advocate.

MONTHLY STATEMENT

January 1, 1931, to February 1, 1931

S. H. DAVIS,
In account with
THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

Dr.

Balance on hand January 1, 1931	\$ 597.30
Mrs. Alfred Schnell, debt, from the Portville, N. Y. and Gentry Church, Ark.	8.50
Mrs. Ruth Threlkeld and family for Dr. Palmborg's steamer ticket	15.00
A friend in Providence, work in Pangoengsen Java	2.00
Memorial Board, Charity L. Burdick	12.00
Church, Utica, Wis.	15.00
D. E. Burdick, Bequest	316.08
E. L. Babcock, Missionary Society	283.33
E. K. and F. Burdick, Bequest	105.00
F. Howell, Seventh Day Baptist Church	52.50
Mary E. Rich Fund	25.50
A. R. Harbert, Bequest	42.00
Est. Ed. W. Burdick	49.85
Mrs. Mary E. D. Almy, debt	10.00
Onward Movement	1,732.90
Milton, Sabbath School	\$ 15.25
Milton, for debt	23.25
Milton, for China	1.35
	39.85
Dodge Center, for debt	\$.50
Dodge Center, Sabbath school	20.00
Dodge Center, E. L. Ellis	200.00
	220.50
North Loup, debt	36.91
Berlin Sabbath school	13.52
Salemville, quarterly collection	21.57
Milton Junction, Mrs. A. S. Maxson, debt	5.00
Middle Island Ladies' Aid society, debt	10.00
Verona	5.00
Verona, debt	3.50
Fouke, for debt	35.87
First Hebron	25.00
DeRuyter	5.00
Berlin, for debt	15.00
White Cloud, for foreign missions	77.37
New York City	25.00
Stonefort	6.65
Rockville Loyal Workers	5.00
Seventh Day Baptist Christian Endeavor Union of New England, Jamaica worker	20.00
W. H. Tassell, M. D., for debt	10.00
H. Eugene Davis, debt	20.00
Dr. Rosa Palmborg, debt	200.00
	\$4,067.70

Cr.

Wm. A. Berry, December salary, etc.	\$ 30.00
Royal R. Thorngate, December salary	93.75
D. Burdett Coon, December salary, etc.	155.66
Wm. L. Burdick, December salary, traveling expenses	189.61
Wm. L. Burdick, clerk hire, etc.	49.34
Ellis R. Lewis, December salary, traveling expenses	181.65
L. D. Seager, December salary	41.66
Verney A. Wilson, December salary	33.34
R. J. Severance, December salary	41.66

Clifford A. Beebe, December salary	50.00
W. L. Davis, December salary	25.00
John T. Babcock, December salary	16.66
E. H. Bottoms, December salary	41.66
James H. Hurley, December salary	25.00
S. S. Powell, December salary	41.66
B. I. Jeffrey, work on Pacific Coast	125.00
Rosa W. Palmberg, November salary	41.67
William Clayton, salary quarter ending Decem- ber 31	25.00
Gerard Velthuysen, Holland work	375.00
Washington Trust Co., rent safe deposit box	5.00
Bank of Milton, China draft	100.00
Industrial Trust Co., China draft	100.75
Alfred Mutual Loan Association, H. E. Davis account	8.08
H. H. Thorngate, tax of land in Nebraska	32.20
Wm. L. Burdick, traveling expenses	75.00
Recorder Press, year books	107.40
Bank of Milton, G. I. Crandall's deposit	150.00
Treasurer's expenses	35.40
Total expenditures for month	\$2,197.15
Balance on hand February 1, 1931	1,870.55
	<hr/> \$4,067.70
Bills payable in February about	\$2,000.00
E. & O. E.	

S. H. DAVIS,
Treasurer.

MORE CONCERNING THE CALENDAR

LOIS R. FAY

It is encouraging to see frequent reports and allusions to activity in opposing calendar reform in the columns of the RECORDER.

A copy of "Religious Aspects of Calendar Reform," published in the summer of 1930, has lately come to hand. This pamphlet favors the proposed calendar and the interruption of the weekly cycle. Some of the arguments therein I would like to discuss briefly, for I have not seen any previous discussion of them, and no doubt a few paragraphs on this subject will prove of interest to the readers of these columns.

One prominent feature of the proposed changed calendar is the insertion of "intercalary" days, so-called, by which, incidentally, the weekly cycle is interrupted, and the opposition of all devout Sabbath keepers is aroused.

The inconsistency of this feature lies in that its proponents cite Moses as authority for intercalary days, and intercalary sabbath days; but there is no logic or reason in ignoring the seventh day Sabbath as outlined in the Mosaic law, and then citing the feast sabbaths as obligatory. Spiritual decadence of the Jews, and of Christendom, has resulted by ignoring the seventh day Sabbath, and observing special feast days made under ecclesiastical authority.

Proponents of the new calendar—just as proponents of Sunday sacredness have done

—cite Isaiah 1: 13, and Colossians 2: 16 for annulment of the seventh day Sabbath. Then they advocate intercalary days, which they say can be made sabbaths.

Another argument of theirs is that the Hebrews and Jews did not identify nor observe the seventh day Sabbath throughout their history. They say, "In Nehemiah's time the walls of Jerusalem were built in fifty-two consecutive days."

If they knew Nehemiah for his real character, and were consistent in handling his record, they could cite the verses 15 to 22 of the thirteenth chapter to establish Nehemiah's real worth, and how essential it is, when the pressure of travel and war are over, to "Remember the Sabbath day."

No student of Hebrew and Jewish history can deny that the Sabbath was ignored by the multitude, much in the same manner as it is now. But through all history runs the evidence of the efforts of those who sought to "Remember the Sabbath day."

Another prominent new calendar argument is that Jesus healed on the Sabbath, when those healed "could without danger of death have waited till evening for healing."

This is true, for Jesus' doctrine was, "Him that cometh unto me, I will in no wise cast out," John 6: 37. This is a wonderful doctrine, which helps us in our Sabbath ministrations, to carry the Holy Spirit's healing balm along with the holy Sabbath inspiration.

But it is recorded that for mass production, as we might say, or for clinic work, the crowd waited till the sun had set at close of the Sabbath day. These three records — Mark 1: 32; Matthew 8: 16; and Luke 4: 40—encourage us to do the kind things, to exercise saving grace as the opportunity presents, for Jesus healed Simon's wife's mother and others on the Sabbath; but the village and city clinics came after the evening ushered in another day.

There are numbers of other arguments issued by the calendar simplification committee, which would require voluminous replies. It is evident that the committee themselves are driven by the opposition of Sabbath keepers to study the Bible and church history. This is a gain. It brings the truth into a position of historical prominence and strategic value.

WOMAN'S WORK

MRS. ALBERTA DAVIS BATSON
Contributing Editor

INSPIRING REPORT FROM MRS. HUBBARD

It was a great privilege to attend the Executive Committee and the Annual Meeting of the Woman's Boards of Foreign Missions held in Bronxville, N. Y., February ninth to thirteenth. The executive committee met during the first and last part of the time and was inspiring—in its own way—just as truly as was the annual meeting with its program of great interest.

This year the program was somewhat different in its make-up, from last year, in that two speakers appeared on the program several times, thus enabling them to carry a definite line of thought throughout the whole time. These speakers were men of international as well as national reputation. One—Doctor Hodgkin—a member of the British Society of Friends, for many years a missionary in China and associated with the China Christian Council, is now president of "Pendle Hill," a training school for Christian service located in Wallingford, Pa. The other, Dr. Bruce Curry, who for some years was student secretary under the Y. M. C. A., is now a professor at Union Seminary.

Doctor Hodgkin gave two addresses on the "Movements at Home and Abroad, which vitally affect the foreign mission enterprise." He wished, he said, first to make the statement that the movements at home and abroad were the *same*. He continued; there were numerous ways in which he could divide his subject, all equally natural and truthful, but he had decided upon the following separation: First, movements of action in the field of activity; second, movements in the realm of thought.

There were four causes, Doctor Hodgkin said, which vitally affect the missionary enterprise in the field of *activity*.

1. Movement of nationalism — not the fine true love of one's country but that *extreme* nationalism of self-glorification, of aggrandizement. It has its very roots deep-

ly implanted in the past. The war stimulated this nationalist feature, and by it nations came into existence—Poland for instance. But what about this extreme nationalism? Does it not challenge at the very root the missionary spirit? The Christian Church should take more courageous attitude toward this and other problems.

2. Another movement which affects the missionary enterprise is communism. It has touched springs of life and is stirring to great depths the young mind, and gathering to its doctrines vast numbers. There is much in it which appeals to youth. The communist believes the world can be changed and made better; he works for public service, not private gain.

Can we save some parts of the East from the demoralizing influence of competition, and the struggle spirit of industries?

3. The movement of non-violent, non-co-operative idea of India has also its appealing side, and challenges our missionary enterprise. Is it possible that India has caught the truer message of the Sermon on the Mount? In a national movement their answer is to turn the other cheek.

The missionary movement ought to be the eyes of the Church. Is it not significant, if we have eyes to see, yet do not see?

4. Material success of this age affects the cause we hold dear. Ease has entered into our souls. We are running on our surplus instead of our sacrifices. No missionary movement can grow out of luxury.

Before this missionary movement shall make great progress, it may mean very serious re-valuation of life.

In the realm of thought, as affecting the missionary enterprise, there are three ways, Doctor Hodgkin said, in which thought is being moved throughout the Christian world.

1. The way the world is coming to share its thoughts is a most significant thing. The missionaries were the first to translate Western thought to the Eastern people. Today the thoughts of the students in Tokio University are the same as in Chicago; the same in Shanghai as in New York. The same scientific problems everywhere come into the great commonwealth of thought. We owe some difference to the teachings of Tagore and Ghandi, for in them is much beauty. A right movement would build,

with them, something better and finer. This means a fearless attitude toward truth.

2. In the realm of thought today there is a questioning of all authorities. In the former ages the priest or sage was the supreme authority. Youth now questions and finds out for itself. The laws of Newton used to be accepted as final; now Einstein has reversed even those laws. This same questioning most naturally has invaded the realm of religion. If the missionary movement succeeds, we must accept the premise that the things Jesus said are true because there is inherent truth in them, *not* just because he said them. In this way the cause can be rejuvenated, bit by bit, and his life lived among men—simply—not with the spirit, "I come from the Father, therefore, what I say is powerful and must be accepted," but because there is truth in his words and life.

3. There is the challenge which comes from scientific interpretation.

The secret of success of the missionary movement, Doctor Hodgkin concluded, is the overflowing river of water of life, not just the minimum amount of water to be found in a glass. This will call for a re-dedication of our lives. "Expect great things of God; do great things for God."

Doctor Curry held three periods of Bible study, or one might say Bible sharing. He asked us to put our notebooks aside, so I can give you only the general impression of his talks. He seemed to be a constructive analyst, not as one who analyzes a flower simply to pull it to pieces, but more as one who digs down into the ground to find the very roots which gave strength to the plant. His unquestioning belief in the truths he expressed was impressive.

There were in attendance during the meetings several nationals from different countries; but on Sunday there was a larger number, possibly twenty-five from Korea, Philippines, Japan, Brazil, India, and China. Mrs. Champlain and I had the pleasure of entertaining at dinner, Sunday evening, a charming young woman from the Philippines—Miss Tinas; I more correctly should say, she entertained us. She was exceedingly bright and attractive, gowned in her native costume, and reminded us of a beautiful butterfly, for her sleeves looked like wings. She had re-

ceived nurse's training in an American hospital in the Philippines, and came here for advanced work in dietetics; she expects to return in less than a year. These nationals brought us messages Sunday evening which made us ashamed of the ease and comfort of our lives.

One feature of the program was very enlightening—an "examination" (supposedly) of a missionary candidate. Before a rather austere committee, composed of experts in their respective lines, an educator, a doctor, a missionary, and the candidate's secretary, this girl was questioned. At the beginning of the interview she was exuberant, eager, and very impractical; but gradually the magnitude of the task dawned upon her, and she became almost crushed, yet still retained a very beautiful spirit and ambition. Because of this spirit she was recommended by the committee, and she became willing to stay in America for a while and prepare herself more thoroughly and efficiently for the task which she really desired—that of a missionary.

It was not until too late to speak with her that I found that Dr. Agnes C. L. Conohugh, who really planned this "examination" was from the Hartford Seminary, and probably knew our Miriam Shaw.

The closing devotional service of the meeting was led by Miss Grace Manley, the candidate of the "examination," who herself is well advanced in her preparation for missionary work. Her leadership and thought made a fitting close to the three days of fellowship together, learning of the work being done through missionary endeavor in foreign lands. Someone said, "The best days are ahead; don't let anyone make a pessimist of you."

HOME NEWS

RIVERSIDE, CALIF.—The following appeared in the *Riverside Daily Press*, January 27, 1931:

"The *Press* extends congratulations to Dr. Harrison M. Pierce of Riverside on his election as president of the State Federated Church Brotherhoods. Doctor Pierce has been prominent in the brotherhood movement not only in Riverside but in the state at large, and the recognition accorded him is a very fitting one. He is a man of fine ability and high ideals and will render excellent service in this important position. Riverside is honored in the selection of one of its leading laymen to this position of prominence and influence in the religious life of the state."

Brother Pierce is a member of our church in Riverside.—T. L. G.

INDEPENDENCE, N. Y.—The Ladies' Aid society of the Independence Church met with Mrs. Floyd Clarke, president, January 12, 1931, for their annual business meeting.

The treasurer reported total receipts for the year 1930, from dinners, suppers and birthday offerings\$442.61
Total expenses for 1930 229.80

Balance on hand, January 12, 1931 \$212.81

ETHEL CLARKE,
Press Committee.

MILTON, WIS.—The quarterly meeting at Milton, January 23, 24, was unusually good. We were especially favored with new speakers at this time. Charles W. Thorngate, the new pastor at Albion, had charge of the Friday night meeting. Rev. W. L. Burdick, secretary of the Missionary Board, spoke on "Character" Sabbath morning and conducted a discussion on missions Sabbath night. Professor H. O. Burdick spoke Sabbath afternoon on, "Science and the Present Age." Clifford Earl, Wisconsin state secretary of Christian Endeavor, spoke on the young people's hour. We were also glad to have Secretary Burdick with us at the brotherhood meeting, Sunday night, January 25. The brotherhood consists of men of both the Milton and Milton Junction Seventh Day Baptist churches. The meetings are usually held at Milton but this meeting came to Milton Junction. Mr. Burdick led the brotherhood in a discussion of "Co-operation." He also met with the Sabbath School Board in a special meeting while he was here.—*The Pastor's Assistant.*

SOMETHING PLEASANT TO REMEMBER

UNCLE OLIVER

It was in April, 1866, the year after the close of the Civil War. Thousands of us young fellows coming to be twenty-one years of age, having been discharged from the service, found ourselves unemployed. I had taught during the winter a short term of wayside school, but something else must be done. I decided to go to a certain community where I had worked on a farm when I enlisted four years before, and get work there again.

It was seventy miles away, a good two-days' march, and through a country about which I knew very little. As night of the first day drew near, I began to look for a good camping place, and decided upon a modest little farm house by the wayside. I went to the door to ask if I might, perchance, find there something to eat and a place to sleep. I was pleasantly received and assured that if I would put up with what folks like them could provide for me, I'd be welcome to stay with them. As soon as I was seated I began to feel their welcome—not very much like a stranger. They were cordial in spirit, easy to visit with, and manifested their hospitality in such manner as seemed perfectly natural. Both their name and their brogue indicated that they were Irish, so I thought it must be a Catholic home.

Nevertheless when bedtime came I was indeed surprised to see the father get his Bible, and, as they all gathered in a real family circle, hear him read reverently a passage of Scripture and then see him kneel in a prayer of thanksgiving to our Father in heaven for the many blessings coming to them as a family in their pleasant home; and asked him to continue his loving watch-care and protection. And then I was touched to the heart as he asked, oh, *so* kindly, for a blessing upon the sojourner in their home as their guest.

He certainly could not know how his simple, earnest prayer did touch the heart of their guest that night, and made him the better for being with them in their home. And they could not know how many times in memory he has been with them during the past sixty-five years. I am glad I wrote this little story about them in my family history book, and have read it from time to time as something good to be remembered in the autumn of life. It is before me now.

I sometimes hear it said that the family altar is coming to be out of date in these later days. I wonder if this is so. I may say that I am sometimes away from home and do not now remember being, for several years, in more than one home where there were family prayers. I was certainly glad to be in that home, and I like to think it.

Why this neglect?

YOUNG PEOPLE'S WORK

REV. CLIFFORD A. BEEBE
NADY, ARK.
Contributing Editor

WHAT IS THE CHURCH?

Christian Endeavor Topic for Sabbath Day,
March 7, 1931

DAILY READINGS

Sunday—A family (Eph. 3: 14-21)
Monday—A flock (1 Pt. 5: 1-4)
Tuesday—A fellowship (John 1: 1-7)
Wednesday—A light (Eph. 5: 8-10)
Thursday—God's field (1 Cor. 3: 9)
Friday—God's temple (1 Cor. 6: 19, 20)
Sabbath Day—Topic: What is the Church? (Eph. 2: 18-22; Rom. 12: 4, 5)

C. C. VAN HORN

We naturally infer that the church to which our title refers is the organization of which the Christian Endeavor society is auxiliary. The Christian Endeavor is an outgrowth of the church. A live, alert, thoroughly awake Christian Endeavor society is an unmistakable proof that somewhere in the not distant past there was an active and well organized church.

Let us, for a few minutes, consider the church from the standpoint of the Christian Endeavor, as that primarily is the object of this writing. The church is a group of people united, organized, bound together in bonds of Christian love, whose motive is the building up of God's kingdom in their own midst, the sowing of the precious seed in other fields, and the training of their own youth for the work of the Master. The church that fails in this is not the one under consideration.

Our church is the one to which the C. E. society can go for help in various ways—and get it. It has a right to ask, expect, and get advice, counsel, admonition, cheer, encouragement, sympathy, and love from the mother church.

Christ is the Head of the church; and there God's love reigns supreme; therein is a fellow feeling, brotherly love, co-operation. There is where all are "kindly affectioned one toward another, in honor preferring one another."

The church that possesses the above named virtues will send out ministers of the

gospel that will preach to save men's souls rather than to excite controversy. When the membership of the church will attend and work in the prayer meeting and all the other activities of the church as a band of Christians should, the small and isolated churches, the dark places of the earth, and the Lord's poor will have the gospel preached to them.

The church is what we make it. If we want a church that is thoroughly alive, that is a bright and shining light in the kingdom of our God, we can have it.

CHRISTIAN ENDEAVOR NEWS

On Sabbath morning, February 7, fourteen Juniors of the Little Prairie Church and community met at the church and organized a Junior society, with the following officers: superintendent, Mrs. Clara Beebe; president, M. A. Mitchell; vice-president, Annie Mitchell; secretary, Marie Mitchell; treasurer, Helene Massey.

They are to meet Sabbath mornings, as our Sabbath school is in the afternoon, and are very much interested in the Junior work.

C. A. B.

MILTON JUNCTION CELEBRATES CHRISTIAN ENDEAVOR ANNIVERSARY

The Milton Junction Christian Endeavor societies celebrated the fiftieth anniversary of the founding of Christian Endeavor in several ways.

On Friday evening, January 30, the prayer meeting committee took charge of the regular service. A very inspiring service of music, prayer, and meditation was led by Martha Coon.

At the Sabbath morning worship the missionary committee had charge. The choir was made up entirely of young people. Gladys Sutton, who had been acting as church organist during the absence of the regular organist, played the pipe organ. The order of service was as follows: Organ prelude; doxology, "Praise God from whom all blessings flow"; invocation; response, "Glory be to the Father"; responsive reading, 1 Cor. 13; hymn; Scripture, Rom. 12; prayer; anthem; offering; hymn; talk, "History of Milton Junction Society," Professor L. C. Shaw; talks on Value of Christian Endeavor by James Craw, Trevah Sutton,

and Marion Van Horn; hymn; benediction; response; postlude.

The regular C. E. meeting in the afternoon was a home coming meeting to which all former members and friends of young people's work were invited. The topic was "The Young People's Society in the Work of the Church." Trevah Sutton was leader.

The social committee is planning a social in the near future. The fourth committee, the lookout, had the advertising of the activities. (We are trying the four committee plan.)

Sunday evening, February 1, was perhaps the climax of the celebration, with a fifteen cent luncheon for the Seventh Day Baptist young people, and a county rally at the Junction church. These events were carried on jointly with Milton, with Evelyn Skaggs, Milton, and Trevah Sutton, Milton Junction, as central committee, and eighteen other young people on sub-committees to carry out the details.

There were about seventy-five in attendance at the luncheon. The program in charge of the toastmaster, Harold Baker, consisted of singing; Milton College Quartet; and talks by Roy Crandall, Walworth, Mrs. H. L. Root, Albion; N. E. Loofboro, Milton; and T. R. Sutton, Milton Junction. The luncheon theme was "My Denomination."

The county rally, which followed, found the church nearly filled with over three hundred of many denominations. Special mention should be made of the School for the Blind at Janesville, which had about fifty representatives present. The program follows: Music by Junction Sabbath school orchestra; pipe organ numbers played by Gladys Sutton; congregational singing led by Albert Rogers, college student from Brookfield, N. Y.; duet, Loyal and Bernice Todd, Milton; Scripture by visiting minister; prayer, Rev. J. F. Randolph, pastor of church; solo by Miss Peterson, School for the Blind (own composition); roll call of groups represented; offering (music by James and Charles Craw, organ and violin respectively, Junction society); solo, Mrs. I. M. Jeffries, of local Methodist Church; address by Rev. A. N. Brown, pastor of Edgerton Congregational Church and pastor adviser of Southern District (Wis.) C. E.; hymn; closing meditation (a beautiful candle light service with music throughout led

by Professor J. N. Anderson of Milton Junction.)

The success of this celebration was due to the co-operation of nearly all the young people and many adults.

TREVAH R. SUTTON,
Vice-president of society.

CEDAR RIVER

VI.

Perhaps it was a coincidence, but it seemed like the working of a deliberate fiendish design, that it was the very next Monday, when, for the second time, Tom failed to stop, that the first disagreement between the girls came. With the increasing progress of the road work, business increased, and Ellen felt the pressure of it on Sabbath afternoons.

"Hope," she said that Monday morning, "I don't see how I can make it alone much longer. Last Saturday it was steady jump from right after noon till way into the night. Them road men comin' in from work, and hardly a minute's time to rest, and we lost a lot o' trade, too, 'count of the place bein' full; and some of 'em was kickin' about my bein' so slow. Say, can't you figure some way to help me out? Come on about three o'clock and keep on through the evenin'?"

"You know, Ellie, what we agreed. Can't we get someone else to help you out—"

"Who?" Ellen broke in. "As few girls as they is about yere, and they don't know nothin' about such as this."

"But I *can't* do it," Hope said. "I can't work on Sabbath."

"No, nor we can't let the business go to smash, neither. That's what it'll come to."

Just then a customer came in, and Ellen had to go to the kitchen to fill the order.

Another pang at Hope's heart. And this was what would come of that happy summer? Tom gone, and the lunch room gone to smash—or, the Sabbath gone! That was it—and she loved Tom! But she loved her Sabbath, too. After the customer was gone, she dropped down to the table and cried.

Bracing herself as Ellen came in, she tried casually to ask, "Was Tom in Sabbath evening?"

"Yes he was; I was so busy I barely got to speak to him."

So she would not see Tom again, merely because she wouldn't be there on Sabbath. There it was again, the river and the rock! Oh, if she could only get loose and into the current, with Tom!

Very few words were spoken that day, or through the week. Hope was sulky and gloomy—strange thing for Hope! But as she started for home Friday afternoon, she said simply: "I'll be down at three o'clock tomorrow evening, Ellie. . . ."

"Remember the sabbath day to keep it holy!" All that night and the following day, she tried to tell herself that there was nothing unholy about work. It was honorable and beautiful and noble and holy. But she couldn't convince her heart.

She did not tell her father where she was going, when she left home shortly before three.

It was long before sunset that Tom drove up; and Hope filled his gas tank. He said not one word to express his surprise—but it showed on his face. Hope was not cheerful as usual, but she brightened to Tom, and they had a minute's delightful chat, when another car drove up.

And Tom stopped again on Monday morning. Just a moment, but it was delightful; and she found herself looking forward to Sabbath afternoon, when she would work!
(To be continued)

INTERMEDIATE CORNER

REV. JOHN FITZ RANDOLPH
Intermediate Superintendent,
Milton Junction, Wis.

DAILY READINGS

Sunday—A prodigal king (1 King 12: 1-20)
Monday—Clash of wills (Jas. 3: 14-16)
Tuesday—Giving in to others (Matt. 5: 38-42)
Wednesday—The curb of discipline (Heb. 12: 4-11)
Thursday—Rebellious souls (Isa. 1: 1-9)
Friday—Old-fashioned discipline (Prov. 13: 24; 19: 18)
Sabbath Day—Topic: How much should I have my own way? (Luke 15: 11-24)

Topic for Sabbath Day, March 7, 1931

SELFISHNESS

I suppose we have all seen the time when we did not understand why we should not always have our own way. Then we came to see that others have rights and desires. Why should they *always* give up and we *always* have our way? Is there any good

reason? There are good reasons why we should *not* be selfish.

Selfishness makes others unhappy. One selfish person in a group, at work or play, makes the whole group unhappy. We have all seen it and experienced it. For that reason we all avoid a selfish person, and should avoid selfishness in ourselves.

A selfish person is himself unhappy. No one can be happy selfishly and alone. We can be happy only when we are with other happy people. If we make our associates unhappy we make ourselves unhappy.

Since selfishness makes every one unhappy it must be radically wrong. I should have my way when it is for the good of the group—the home, the class, the playmates. If another's way proves better, I should co-operate. That is unselfishness.

JUNIOR JOTTINGS

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

The following are extractions from an article entitled "Training the Child to Worship" by Daisy Magee.

"The worship period is not the time to teach new songs, new passages of Scripture, or other worship material. Worship ceases when the pupils are learning unfamiliar material and are struggling with the new."

"The worship period should be a time of reverence, a time when the children feel in a very special way the presence of God, a time of communion with the heavenly Father."

"There are seven elements of worship: music, prayer, Scripture, offering, teaching, creed, and sacrament. In most church schools the first five are more often used."

"Three things are essential for children's songs: the message, the words, and the hymn tune. Such themes as love, gratitude, God's care, Jesus the children's Friend, God's love, God's day, and God's house are suitable for them."

"Prayer has been defined as adoration, thanksgiving, and petition. Children's prayers should contain more adoration and thanksgiving than petition."

"The Scripture may be given by the whole group, by a class, or by an individual. In most instances it is well to have it given from memory. If carefully prepared it may be dramatized."

"The offering may be made a part of the worship service. There should be a time when it is brought forward with dignity."

"The teaching element should never be outstanding but subordinate. It may consist of a story told, a poem recited, or a picture presented in such a manner as to carry over a desired lesson."

SECOND ALFRED CHURCH CELEBRATES ITS CENTENNIAL

The centennial program for the Alfred Station Church was well carried out on Friday evening, Sabbath day, and Sunday, January 23-25.

The message by Rev. H. C. Van Horn on Sabbath morning was a strong appeal for the church to show to those outside, the reality of God. The offering for the day was gathered in the old long-handled collection boxes. A large choir rendered appropriate music. The altar bouquets of pink rose-buds were a gift from the pastor and wife in memory and honor of the faithful pastors and their wives who have labored here during the past one hundred years.

The afternoon service was given over to fraternal messages from the pastors of the Western Association in behalf of the churches they represented. Pastors A. C. Ehret, A. L. Davis, W. L. Greene, Harley Sutton, N. D. Mills took part in this service, and Corresponding Secretary H. C. Van Horn of the Tract Society brought a message from the denomination.

An interesting letter was read from Pastor W. M. Simpson of Battle Creek, former pastor of the Alfred Station Church. A message from the North Loup Church was also read. The message from Dr. Corliss F. Randolph of the Historical Society came too late for that afternoon, but was appreciated as were all other words of congratulations.

In the evening, the ladies of the church served a most delicious banquet in the dining-room. The room and tables were beautifully decorated for the occasion and every effort had been made to make the church, guests, and community welcome to this supper.

At the close of the banquet, Mrs. Elizabeth Greene came in bearing a most beautiful pewter tea service, which in fitting words she presented to Pastor and Mrs.

Van Horn, a gift of appreciation from the church and community. Both Mr. and Mrs. Van Horn responded in words of gratitude for this happy surprise, lovely gift, and expression of friendship from the people with whom they labor. About two hundred people enjoyed this social evening together.

Sunday morning the local histories of the church, ladies' organizations and Sabbath school were given in interesting papers written by Mrs. Mary Odell, Mrs. May Whitford, Mrs. Sarah Langworthy (read by Miss Nellie Colegrove), Mrs. Sarah Davis, and Mrs. Nettie Brague.

Following lunch in the church dining-room, the afternoon service was given to the "Forward Look." The church building of the future was planned by Mrs. E. D. Van Horn; the character of the future church was prophetically outlined by Miss Elizabeth Ormsby; "The Church of My Dreams," was visualized by Pastor Van Horn; and the Church's Relation to the Denomination was emphasized by Rev. H. C. Van Horn.

The last service closed with singing "Hark, Hark My Soul Angelic Songs are Telling," and silent prayers of consecration. The meetings were well attended considering the condition of snowy roads, and the interest betokens renewed hope and courage to face the next century of service to this community.—*The Alfred Sun.*

LOVE

There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love.
1 John 4:18.

Love is the master key of life. It is the plus sentiment which adds value to everything. Intellect is cold without it; wisdom lacks something without it. It is the humanizing, sweetening life elixir without which life would be warped, sordid, selfish.

—*Success.*

"If any little love of mine may make a life the sweeter,
If any little care of mine make other life completer,
If any lift of mine may ease the burden of another,
God, give me love and care and strength to help my toiling brother."

CHILDREN'S PAGE

MRS. WALTER L. GREENE, ANDOVER, N. Y.
Contributing Editor

OUR LETTER EXCHANGE

DEAR BEULAH:

Are you beginning to think I am never going to answer your fine letter? Well, I'm going to prove to you this very day that I haven't, but have just been waiting for a convenient time when the other children had forgotten to write. I hope they have not forgotten for long, don't you?

I am glad you gave the little description of yourself for now I can form a picture in my mind of how you look. I am pretty sure I saw you at Milton. Do you remember? I hope to see you there a year from next August.

You were certainly well remembered at Christmas, and I imagine all my RECORDER children were. How would you like to know about some of my Christmas gifts? Pretty good ones I thought and useful too; a new coat, green to match my name and nature, an electric iron, an electric toaster, a fruit dish, a cream pitcher, and numerous handkerchiefs, not to mention over a hundred cards. Didn't I have cause to be merry?

Last week, from Monday to Thursday, I spent at Ithaca, N. Y., attending Farm and Home Week. I learned many new things which I'll try to practice in the near future. I wish you could have seen with me the fashion show put on by some of the girls in the home economics course; such beautiful dresses and coats made by the girls themselves, also the appetizing lunch cooked and described by the girls. The lunch made my mouth water, but, sad to relate, I didn't get a bite.

I hope Barbara has noticed your wish and will write very soon.

I have just been reading your first letter to me, written in 1927, in which you sent a poem written by your grandma. Do you remember?

Now I must close my letter and send one written by a good friend of children, Mrs.

G. H. F. Randolph. Wasn't she kind to write us?

Sincerely yours,

MIZPAH S. GREENE.

MY DEAR MRS. GREENE:

I have thought for a long time that I would write a letter to the little folks and tell them what a darling bird we have.

Her home was in South America before she came to New York City on a big steamer to be sold for a pet. I am so glad my son saw her and bought her for our Christmas present three years ago. Her name is Pollyanna.

She never has heard a bad word, so she does not try to say them. She will ask questions like any child. She says: "Mother, what you doing?" "Polly Polly wants you." "Polly is hun-ga-ry." "Polly wants to get out," and so many funny things it would take a big book to write them in.

One day this fall, Mr. Randolph's sister and I were on the porch fixing the plants. Polly was out on a chair back. She looked at me and said, "I will bite Aunt Celia," and began climbing down, saying, "Yes I will, I will bite her." She went under the table and when she had a good chance and we were not watching her, she slipped up and bit her, then started for her chair, laughing as hard as we did and saying, "Yes, I did bite, yes, I did."

She will call to Mr. Randolph, "Dado, Dado, your Polly girl wants you." When I go away she calls, "Mother! Mother!" When I come home she says, "Polly loves her mother." She wants me to take her and rock her.

Before she would let me take her in my hands I had many hard bites and she many a spank. She says, "No, don't spank Polly's pants." We all love her. I know you all would if you could see her.

If you would like, some time I will write to you and tell you about our red pigs and the bobtail cats.

Love and best wishes from,

MRS. G. H. FITZ RANDOLPH.

*The Dew Gift Farm,
Federalsburg, Md.,
February 9, 1931.*

DEAR MRS. RANDOLPH:

I have thoroughly enjoyed your description of Pollyanna, and I am sure the chil-

dren will, too. We shall be looking forward to hearing about the red pigs and the bobtail cats. We thank you for remembering us with such an interesting letter. I was especially glad to get it this week, as this seems to be the children's resting time. Next week we hope many letters will come in.

With best wishes for yourself and Mr. Randolph, I am

Very sincerely yours,

MIZPAH S. GREENE.

THE CLASS REVIEWS A SABBATH SCHOOL LESSON

(As we used to do in playing "Consequences," slips were written in answer to question 1, folded over and passed to the next person to answer question 2, folded and handed on for the answer to question 3. They make a pretty good article for the Recorder.)

THE QUESTIONS

1. What does my church need to be more successful?
2. What can I do to help my church?
3. What does the church mean to me?

THE ANSWERS

1. My church means to me that it is a place where we may worship God and gain inspiration and strength for the week that follows. 2. Perhaps I could help my church by being more loyal and prompt in attending all its appointments. Possibly, also, by being more free in bringing others to church and prayer meeting. By striving to be a better example in the outside world. 3. More individual sincerity and helpfulness. More true brotherly or sisterly love. Less fear of depth of spirituality.

1. The church means everything to me. It is a time when worldly thoughts are kept in the background and spiritual things are brought forward. 2. I can help the church by attending all services and doing whatever service is required of me to promote its welfare, and by contributing to its support financially. 3. It seems as though our church needs better attendance to spread abroad good. It is a wonderful church as it is, and we all love it.

1. A place for study and thought. A place for spiritual reflection and uplift. A place to meet friends. 2. Give of myself for any service asked of me to the best of my ability. 3. What does our church need

to be more successful? An interested and active congregation!

1. Any organization made up of people banded together for good to themselves and others is stronger than the individuals working separately for the same ends. There is strength and mutual benefit to be gained. 2. To help the church I can give my services freely to its work. Support it financially. Judge not harshly what others do. 3. More interest in church organizations.

1. My church means the consummation of all that is highest and best. It binds us all together as one great family with Christ as the great and good Father and Leader, living and working together for the good and salvation of all. 2. Develop a depth of spiritual life that will make me truly desirous of promoting its ends. Find in my heart tolerance without loss of definite conviction. 3. More co-operation, more love, more golden rule.

1. What does my church mean to me? A thing of spiritual blessing and fellowship with congenial people. Without it life would be barren. 2. To help my church I ought to live before the world a life which will show forth more of the spirit of him whose example I am following. I should attend its services and do all in my power to support all the activities of the church. 3. The church needs co-operation in religion and social affairs. To be a help to any one who may need it.

1. The church is the foundation of my life. Without it there would be little to guide our lives. 2. "Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my strength and my Redeemer." If I can live up to this, it will help my church which is judged by the life I lead. 3. Don't expect others to do more than you yourself are willing to do. More open-mindedness.

1. The church is a source of strength and inspiration for daily attempts at right living. It is a group of people who are trying, in theory at least, to be mutually helpful to each other with the purpose of wider service than just the church. 2. Service. 3. Co-operation.

1. The church means to me a tie to my religious life and balance for worldly

things. 2. What can I do to help the church? Use what talents may be mine. Regular attendance at all appointments is important. Financial boosting is necessary. 3. More consecrated service on the part of every member.

1. Inspiration—many times calm where otherwise it would be storm, and much more. 2. Do everything you are asked to do for the church cheerfully and co-operate with all its work. 3. "With malice toward none, with charity for all, with firmness in the right as God gives me to see the right."

1. The church means an organized means of spreading the gospel of Jesus Christ, a place where those who believe as I do gather to worship the divine Founder of our religion and to help one another to live in accordance with the divine law. 2. I can help the church by attending all meetings and giving financial help. By living so as not to bring reproach upon the church.

M. P. H.

QUARTERLY MEETING AT MILTON

The January session of the quarterly meeting of the Seventh Day Baptist churches of southern Wisconsin and Chicago was held with the church at Milton, January 23 and 24, 1931. The first session opened at 7.30 p. m., January 23, with a vesper service by the choir of the Milton Church, under the direction of the chorister, Professor L. H. Stringer. The following program was presented:

Hymn—Day is Dying in the West.
Anthem—Beautiful Savior; Christensen
Hymn—I Need Thee Every Hour.
Anthem—Bless the Lord, O My Soul; Noble
Hymn—Abide With Me.
Anthem—We Are Climbing Jacob's Ladder; a spiritual.

This was followed by a sermon by Rev. Chas. W. Thorngate, pastor of the Albion Church.

Sabbath morning, January 24, the church auditorium was crowded. The sermon was preached by Rev. Wm. L. Burdick, corresponding secretary of the Seventh Day Baptist Missionary Society, his subject being "The Temple of Character."

In the afternoon Professor H. O. Burdick, head of the department of biology of Milton College, gave an address, the subject being "Science and Modern Life." The

young people's hour followed with Miss Evalyn Skaggs presiding. The leading event was an address by Clifford Earle, state secretary of Christian Endeavor.

After a brief business session, at 7 p. m., a vesper service was given by the Milton College Quartet:

First tenor, O. W. Babcock; second tenor, A. N. Rogers; first bass, K. A. Babcock; second bass, K. A. Camenga.

Now the Day Is Over.....Barnby
Crossing the Bar (Poem by Tennyson) Holden
Soft as the Voice of a ZephyrScott
The quartet

O Fear the LordSchneider
K. A. Babcock

'Tis Me, 'Tis Me (Negro spiritual)
Arranged by Sayre
Every Time (Negro spiritual)
Arranged by Sayre

Be Merciful to MeBingham
The quartet
A. N. Rogers

Savior Again to Thy Dear Name.....Hopkins
Song of the Bell (College song).....Randolph
The quartet

EDWIN LEWIS SEES MISS PALMBORG OFF

DEAR DOCTOR GARDINER:

This is just a personal note to you, but you will be glad to learn that Dr. Rosa Palmberg has a fine big cabin all to herself on the *Tatsuta Maru*. It is second-class, but as fine as any first-class cabin with the exception of a few which suffer from useless luxury and conspicuous display. It is a God-send to Dr. Rosa, who has traveled third-class so long, in conditions bad enough to make anybody sick of the sea, and who can make a dollar go much farther than most folks can. My wife and I and Annie Fryer Threlkeld saw her off yesterday, holding her hand by long streamers of paper ribbon as long as possible.

Ever yours,
EDWIN LEWIS.

Take therefore no thought for the morrow, for the morrow shall take care of the things of itself. Sufficient unto the day is the evil thereof.—Matthew 6: 34.

"Do today thy nearest duty,
And throughout thy life-long way
Thou shalt find no greater beauty
Than the well done task each day.
Small thy work may be, and lowly,
Hidden from the public gaze;
Faith and works may make it holy,
Reaping sheaves of golden rays."

OUR PULPIT

A QUESTION OF FAITH

REV. T. J. VAN HORN

Pastor of the church at DeRuyter, N. Y.

SERMON FOR SABBATH, MARCH 7, 1931

Text—Luke 8: 25.

they have brought in their effort to make the story vivid and instructive. Just a few words out of that story will claim all our attention today, a question that Jesus asked of those who had awakened him, "Where is your faith?"

Jesus' questions are always pertinent. Why did he ask that question? It clearly implies that they had faith. That they were disciples of Jesus was proof of it. At one time they had prayed, "Lord, increase our

ORDER OF SERVICE

VOLUNTARY

INVOCATION AND GLORIA

RESPONSIVE READING—Psalm 29

HYMN—All the way my Savior leads me

OFFERING AND NOTICES

SCRIPTURE LESSON—Luke 8: 22-40

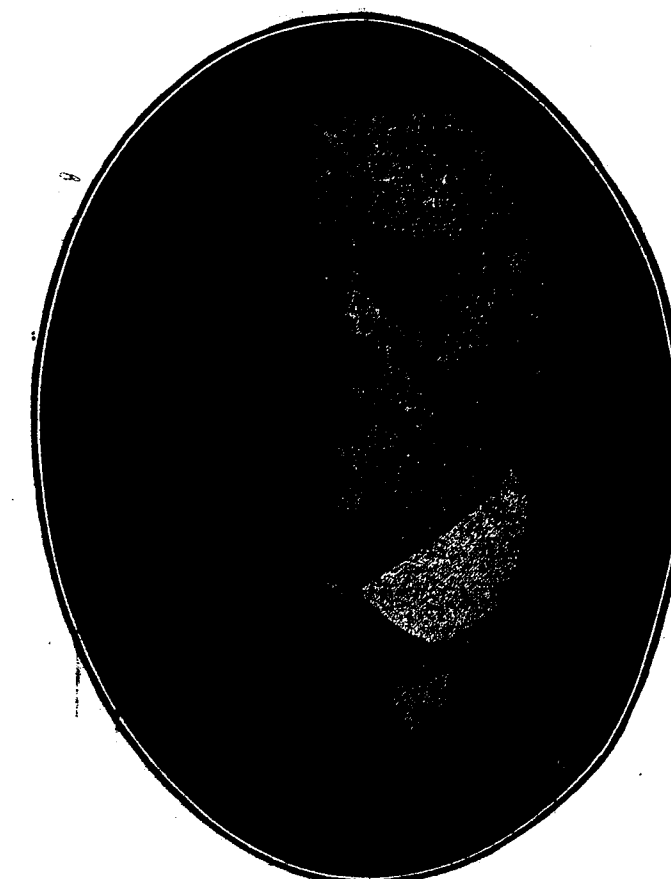
PRAYER

HYMN—My faith looks up to Thee

SERMON

HYMN—Master, the tempest is raging

BENEDICTION



"And he said unto them, where is your faith?"

There is a dangerous storm on an inland sea. Down through the gorges of the mountains that surround it sweeps the wind that lashes the waves into fury. Out there far from the shore a little ship is struggling with the tempest. The sailors are in despair, for the ship is in danger of sinking. But in the ship there is One who is calmly sleeping while the boat is so wildly tossing on the waves. The sailors at first hesitate to waken him, but finally go and in excited voices say, "Don't you know we are in danger? Carest thou not that we perish?" And Jesus goes out upon the deck of the vessel and rebukes the wind, and immediately there is peace.

Thus briefly is told a beautiful story that has been the subject of the artist's skill for hundreds of years. We never tire of what

faith." We know, then, that it was not a question of no faith, but were they exercising the faith they had? Is it possible to find in this question of Jesus a rebuke for not allowing him to keep on with much needed rest: "Where is your faith at such a time as this, that you should disturb me when I stand in such need of sleep?" Far from that. Jesus must have been pleased that they came to him at this time of need. But it was the terror he saw in their faces that called forth the question. Faith not only saves us but makes us calm in the face of danger, and even death. But in the manner of these disciples there was fear and panic. They rushed to where Jesus was and cried, "Master, Master, we perish!"

Now I have discovered in this question of Jesus, and the attending circumstances, a message that will be valuable for us. That question, "Where is your faith?" seemed

to imply a force in possession but not in action. At least one of the vital elements of faith was not in evidence when it was most needed. In the absence of that, the minds of the disciples were as turbulent as the waves of that sea. They were almost paralyzed with fear. A prophet of old wisely said this: "In quietness and confidence shall be your strength."

I would like to have us take this question of Jesus to heart, discover again a latent power too long unused; study and analyze it to see if there is wanting in *our* faith a most necessary part.

It will be well to remind ourselves in the first place that fear is one of our worst enemies. It has lost as many battles as courage has won. When faith goes out of the life, fear enters as a weakening force, and there is no strength left for fighting. God said of his people in the olden time who had no faith, "The sound of a shaking leaf shall chase them, and they shall flee as fleeing from a sword." The law that fear is disintegrating and contagious was well understood then. And that is why the officers of the army were directed to speak to the soldiers before a great battle, "What man is there that is fearful and faint-hearted: let him go and return to his house, lest his brethren's heart faint as well as his heart." Back there in the old Book the question is asked, "How should one chase a thousand and two put ten thousand to flight?" The answer is easy enough when we understand the weakening effect of fear. There were faith and courage in the heart of *one or two*, and fear in the hearts of the ten thousand.

The weakness of fear and the strength of confidence is taught frequently in story and proverb. Witness the familiar stories of Gideon, Daniel, and Shadrach, Meshack, and Abednigo. "The wicked flee when no man pursueth; but the righteous are bold as a lion," is one of the many proverbs. Fear is physical as well as psychological. The physical, as well as the moral fiber, is demoralized by fear. This truth is recognized in the familiar expression, "paralyzed with fear." Such a shock is felt that the heart misses a beat, and the pallor of death overspreads the face.

Now this malady of fear has always been a handicap to our best service. Jesus rec-

ognized it, and his power was exercised to counteract the disease. How often you hear him saying, "Fear not." His very bearing made that word effective. We will find it a profitable as well as interesting study to follow the evolution of faith in the disciples, and see how fear was gradually eliminated. One of the first words to Peter was "Fear not." A process of subtraction must be carried on in every life before much good can become operative. In the experiences of these men it was a slow process, as the overcoming of handicaps always is. It took a long time for this stalwart specimen of manhood, Peter, to get free from its hindering influence. His faith went on crutches for painful years before he became the victor. The presence of the mob on the night when Jesus was arrested threw him into a panic of fear. It made him so unsteady that, instead of striking off the head of the servant of the high priest, as he intended, he only cut off his ear. It was fear, indeed, that precipitated such a rash, unchristlike act. Fear was still dogging his steps as he followed at a great distance his Master, Jesus, to the place of trial. Fear of the most craven kind prompted the cowardly denial of his Lord. Fear was still casting its spell over the entire company of disciples when, after the crucifixion, they were huddled together like frightened sheep one night in that upper room. But we know that faith finally broke that handicap in the spirits of these men. You see *cowardly* Peter standing before that same crowd of enemies who put Jesus to death; you see him facing that company on the day of Pentecost, and boldly charging them with that crime. You see the disciples brought before the officers of the law and commanded not to preach any more about Jesus. But Peter and John told them, "You ought to know that we must obey God rather than men." They said that they could but tell the things they had seen and heard. During the long years of persecution following, there is no show of fear in all their conduct. For it is related "they saw the boldness of Peter and John." The record of the daring achievements of the early church is due, in large measure, to the fact that fear was eliminated from their faith. And we read with what exhilaration and what great power the apostles gave witness of the res-

urrection of the Lord Jesus! As we read that old story our hearts are stirred with the longing that our twentieth century Church may show that vigorous, fearless energy that was so manifest in the first century of our history.

There is probably as much in the moral, social, and political conditions of the world today to cause fear as there was on the Sea of Galilee. *We* are sailing a mighty rough sea. It is beating with threatening violence against the Church of Jesus Christ. Russia has introduced into her public schools a system of instruction intended to cast out God from the consciousness of the coming generation of young people. Atheistic organizations in our own colleges and universities are systematically working for the same end. Men of great power and influence in European countries, I will not say in our own, are threatening another war unless they are granted their ambitious demands for more territory. Can it be that in our own America there are politicians who are saying they will have by force, if not by peaceful means, their way of annulling the Eighteenth Amendment? Bootleggers are bribing and intimidating our government officials. According to recent reports 750,000 jobless men are in the bread line in New York City today. It sometimes looks as if we were as powerless to quiet these waves of lawlessness and relieve the social disorder as the disciples were to quiet the waves of the sea. These grave symptoms of disordered society make clear what I am calling attention to, by the way, that we have serious problems to face. I thus refer to them only to assure you that Jesus is in his world. If we are afraid, let us turn to the Master of the storm. He will inspire courage and dispel fear. Are there timorous souls about us? Remember that quietness and confidence are contagious as well as fear. For the sake of these let us, hearing the words of our Master, "Peace, be still," help them by our calm trust. Some of us remember that terrible disaster in the mid-Atlantic more than eighteen years ago, when the monster, the "Titanic," was sunk, not in a storm but in a calm sea.

Two heroes of that tragedy have left us the inspiration of their example. They were Major Butts and John Jacob Astor. Major Butts, private secretary to President

Taft, was to have been married to a beautiful girl. Life held out to him in glad anticipation this crowning event of his life. But he bravely met death for those about him there. He with Mr. Astor helped the women into the waiting lifeboat, as the great ship was slowly but surely going down. The boat would hold no more. Then Major Butts gallantly threw his great coat over the shivering form of Mrs. Astor. calmly stepped away from the lifeboat with Mr. Astor, and with a smile bade his friends good-by just before the great ship made its final plunge. Probably no one of us will have the chance to show courage and self-possession like that. But in our little place we can show as fine self-forgetfulness in service for those near us, if we know that Jesus is at hand.

"Where Jesus is, there is no night;
For he is wisdom, love and light.
No raging sea nor tempest dread,
But calm and quietness instead."

Let us not miss the message. "Where is your faith?" Shall we not bring it out into the light? Faith is the great essential of our religion. If there are defects we ought to know it now. Paul exhorts, "Examine yourselves, whether ye be in the faith." It is now daytime. Let us be ready for that experience that may come to us in the dark. There is a flashlight in our house. If we had examined that device by daylight, we would not have had the trouble one night when it would not shine. We had, after the trouble, to take it to the electrician who made the proper contacts, or put in a new battery. Faith is best demonstrated in the dark, but let us in the daytime see that it is in order. Is our faith operating feebly? Bring it to the great power house, and pray, "Lord increase our faith." Fear has come between us and God. The contact is poor. Is it not so? We are afraid to trust God. Here is a difficult, and from our point of view, an impossible task. "Where is your faith?" "Confess your faults one to another." You fear; that is beneath your dignity. "Where is your faith?" "Ye are my witnesses." Go and tell others about Jesus and the way of salvation. How we tremble at that! We hesitate, we fear. "Where is your faith?" "Remember the Sabbath day to keep it holy." But the God of mammon stands threateningly in your way, and says you cannot make a living

and do that. We cower before him. "Where is your faith?" We hear the rallying call to the "Onward Movement" in missionary work, Sabbath reform, religious education for the conservation of our children, the salvation of lost men. Will we not respond? "Where is your faith?" Let fear be cast aside, and let faith have her triumphant way. "This is the victory that overcometh the world, even our faith."

We recall the fight that Christian had with Apollyon in "Pilgrim's Progress." Apollyon struck a blow that brought Christian to his knees. He struck out valiantly with his trusty sword, and shouted, "Though he slay me yet will I trust in him." At that Apollyon fled. The devil never could stand a thrust from the sword of the Spirit. As a remedy for our fears, there is a valuable suggestion in this story—close contact with God in prayer, and faith in the power of the Bible. With this preparation there is no task too difficult, no trial too severe, no storm too fierce, no burden or sorrow too heavy.

"The winds and the waves obey his will:
Peace be still; peace be still."

"Where is your faith?"

OBSERVATIONS BY THE CORRESPONDING SECRETARY

REV. HERBERT C. VAN HORN

Washington.—Yesterday was Washington's birthday. I am glad that the "debunking type" of literature so prevalent within the past few years is going more and more into the junk pile where it belongs. A writer may succeed in smirching his own name but he will not go far in tarnishing such a name as that of Washington. When some one was discussing such a book on "the Father of his Country" in the presence of Calvin Coolidge, the President, looking out of the window, remarked, "Well, the monument is still there." Of all the great men of the Revolution, Washington was outstanding: in his faith, in his resources, in his stability. Doctor Cadman, a year ago, said: "A man's final resources are his own faith, courage, and heroism. Our Revolutionary War had its desperate winter at Valley Forge, but the army also had its George Washington. His confidence and tenacity enabled the troops to hold on

till victory came. His indomitable spirit was that of the brave knight who said when wounded, 'I'll lay me down and bleed awhile. Then I'll get up and fight some more.'"

Washington was a man of prayer. Simple minded, great hearted, he prayed through at Valley Forge. Attempts to undermine him by falsification and misrepresentation, desertion to the British—harder to bear than hunger and cold—could not phase him; full of faith and courage, he remained undaunted through it all. Often his men found him kneeling in the snow, in prayer. Said one close to him in that bitter winter, "If there is any man on this earth that the Lord will listen to, it is George Washington." And he loved his home, his church, his country. It is no small cause of gratitude to God that in the birth struggles of our country she had such a patriot for a leader.

Calendar, 1931.—Inquiry at the desk reveals that 1,377 calendars have been ordered and sent out. Last year in order to save a deficit too few were published and many people were disappointed in not getting one. We have more than one hundred on hand at present. The pictures and scenes of Alfred and vicinity ought to make the calendar, this year, so interesting for many that our present supply would soon be exhausted. Calendars are not like many other kinds of publications. They are seasonal. Shortly they will be of little value. They should be ordered and put to use soon. The response and co-operation from the churches are much appreciated. But there must be a good many individuals yet who are not supplied, "lone Sabbath keepers" and others who would really like to have one. They may be secured, as long as the present edition lasts, singly or in reasonable orders, by writing to The American Sabbath Tract Society, Plainfield, N. J.

Associations.—In the SABBATH RECORDER of February 9, the writer discussed the matter of associations and interchange of delegates, a custom that has been of great blessing in times past, but the need for which no longer so largely exists. I attended an association, a few years ago, in the Northwest at a considerable expense to my own group. That the treasurer of my associa-

tion might be able to advance the money for the trip, one of our pastors kindly paid from his personal funds the amount due the association from his own church. I have never felt just easy about going under such circumstances. At the association visited, a cordial welcome was accorded and a prominent place on the program was given. But there were delegates from the other association, representatives of various societies, besides pastors and laymen on their way home from the General Conference. The writer felt that he was about as necessary there as an umbrella to a duck. As I recall, in order to use all who should have a place, the program already full had to be crowded and extended beyond reasonable limits to the evident discomfort and weariness of the many attending. This often happens. I know, too, how difficult it is to plan a program with any unity and real purpose in mind, when a certain number of speakers must be provided a place to appear. The time element, conditioned by the custom of interchange of delegates also enters into our problem. Dates must be determined not by the convenience and interests of the association, but that the time and expenses involved by the interchange of delegates may be saved.

A Remedy.—The writer does not dare to hope that his may be the right solution of our problem. But he is not afraid to suggest one at any rate.

Let each association decide the date for holding its own sessions without reference to the time of other associations, but to suit its own best convenience, and plan its program to meet its own needs with regard to the entire denominational work. Selecting some phase of our denominational activities, let an association emphasize that, changing to other phases in succeeding years. Suppose, this year, that the Southeastern Association decides to emphasize religious education. The executive committee will plan its program with that chiefly in mind. It will naturally invite the director of religious education to be present, and will give him opportunity to present the subjects they may decide upon in a series of three or four addresses, with perhaps a chance to do some real institute work with study and reading prescribed. A real unified, on-moving, co-

herent program would thus be carried out. Related subjects and interests could be provided for by using the able men in that association from the college, high schools, and churches. The director of religious education, who is a member of the Committee on Religious Life of the Denomination, would use the opportunity to boost for the whole denominational program. The results of such a program would, I believe, be obvious and satisfactory. Another year mission interests, or young people's work, or Tract Society would receive emphasis. Meanwhile, other associations, at their own convenient times and to meet their own special needs are emphasizing this or that particular phase of the denominational work. Money spent in sending delegates could be used in *bringing* the special worker. Doubtless executive committees will not feel justified in making such a radical change in their programs this year. Associations, however, should take fearless hold of this problem in their sessions of 1931. If something is not undertaken — nothing will be done.

Our Pulpit S O S.—Recently, one in the shop pointed out the contents of "Our Pulpit" in a certain issue of the SABBATH RECORDER, with the remark, "There is a real sermon." He was right. It was a good sermon, helpful, suggestive, inspiring. Our pastors, I am convinced, do not realize how much their sermons mean to the RECORDER readers. There may be a good many folks who do not read the sermons in this department. They can go to church and hear a good sermon every Sabbath. But there are others—invalids, shut-ins, absent members who cannot often hear the live voice of their pastor from the pulpit—who get much help and inspiration from reading what our own ministers are saying from "Our Pulpit." I am sure this is one department in the SABBATH RECORDER we would not want left out.

Now, to maintain this department it requires a sermon every week, fifty-two a year. Preacher-reader, have you contributed one lately? If not, we cordially invite you to do so right away—very soon. The writer very much appreciates the co-operation of the many who have furnished sermons in the past several months. Many of our pas-

tors do not write their sermons. For such it is a little hard to provide one for publication. However, for the wider good, we trust these brother pastors will occasionally commit their discourses to paper and send them in. Parishioners might help such pastors by their special commendation of certain sermons and ask that they be sent to the RECORDER. There are but few manuscripts on hand at this writing. We hope that others will shortly be forthcoming. If some of our ministers are seen oftener in print than others, it is not because they want to seem prominent; they have simply been willing to be used in our need. A good series of sermons will be welcome at any time. The writer hopes that this "Observation" will relieve him of the necessity of a personal invitation for contributions. But some of you will need to respond very soon.

Berlin, N. Y.—The corresponding secretary unexpectedly found an opportunity to visit the Berlin Church, Sabbath, February 14. This was made possible by President Bond and Rev. O. P. Bishop of Salem, W. Va., taking charge of the prayer meeting and Sabbath morning services at New Market. Since there is such a limited number of Sabbaths allowed the secretary for field work, this chance was much appreciated. A good congregation greeted the writer and manifested no small amount of interest in the message presented. A small group in a later meeting listened to a discussion of denominational interests and asked many questions concerning the work. Some sickness, with icy road conditions, quite seriously affected the attendance upon these services.

Pastor Wing and his wife are well loved by their congregation and are doing a noble service in the church and community. The beautiful and well kept old church and modern parsonage bespeak a wholesome attitude of congregation and pastor toward material as well as spiritual environment. We were glad to see one of their wholesome younger men—recently elected by a large majority on a minority ticket to the responsible position of county clerk—unspoiled by such popularity and position, continuing in his place in the church, loyal to God and the Sabbath. Here is another example of the

fact that there is opportunity in political service for Seventh Day Baptists who are efficient and capable, honest and true, loyal to their convictions and to public interests.

LOYALTY TO OUR LOCAL CHURCH

MRS. MAE BELL

(A paper read at the Loyalty day dinner, Little Genesee, N. Y., November 29, 1930)

The importance of the local church is undeniable. When our God-fearing forefathers moved into this country and settled here, their first move was to establish a church where they could hold up the true light and worship according to the dictates of their own consciences. Even those of other religions recognize the imperative need of a place to worship their deities.

We have moved far and fast from the bitter hardships and sacrifices of those who built this church. But have we kept pace in faith and beauty of service? I fear not. We have a rich heritage. What we are and what we enjoy today could not be were it not for those who came before, and with their high ideals builded for future generations. We have an obligation to be faithful in performing the task of *our* day because of what we have received from the past.

We think first of the church building as a house of God, a holy place, dedicated to God and divine service. From it, as a center, Christian influence radiates—a beacon light telling the story of the One who is the Light of the world.

The church is one of the most important training places for our youth, a place where the little ones and the youth of the entire community (some of whom, perhaps, would not otherwise have religious training) may come to learn of Jesus and find him as their Savior. Youthful enthusiasm is one of the greatest forces that Christ can control. It has a daring and forgetfulness that is beautiful to see. And we must remember that the youth of today will be the adults and leaders of tomorrow. It is a sacred task, this business of religious education, this molding of the holy clay which God himself has placed in our hands. Youth's supreme need is Jesus Christ.

The Christian Church is an instrument both human and divine. Sent of God, she

must nevertheless wait on the faith and loyalty of men and women. H. W. Webb-Peploe says, "What God wants is men great enough to be small enough to be used." Say what we will about the failure of the Church, it is the organization through which Christ proposes to establish his kingdom on earth, and it is the largest and strongest force in human society. True, its influence could be increased many fold could it be entirely free from undue criticism, and uncharitable thoughts. Of course the following incident could never happen in a home of Little Genesee, but it does happen in countless homes in our fair land.

"After morning service the family dined, and churches and their procedure came in for criticism. Father criticised the sermon. Mother disliked the blunders of the organist. The eldest daughter thought the choir's singing was atrocious. But the subject had to be dropped when the small boy of the family volunteered the remark, 'Dad, I think it was a mighty good show for a nickel!'"—*Pittsburgh Chronicle*.

Co-operation is necessary for the success of all organizations, and the Church is no exception. Can we not profit by this advice, and try to adjust ourselves to the opinions and plans of others?

Select a magnet of steel
Of any given length;
Then double it, and joy you'll feel
Quadrupling its strength.
Not two times two—not four—but eight
Whenever we co-operate.

"Our mighty God can take just one
And make a thousand flee;
But give him two, and then he'll run
Ten thousand to the sea.
Things increase at a ten-fold rate
Whenever we co-operate.

"Sure, I can take a hook and line
And catch a single fish;
But if you'll help me hold the seine
We'll take in all you wish.
A bigger fish and better weight
Whenever we co-operate.

"Since this great truth is written large
On products of the mine,
Exhibited in the battle charge,
Rewards the fisher's time,
'Tis plain enough, without debate,
God wants us to co-operate."

It is not always the largest membership, or the most beautiful edifice, that exerts the greatest influence, for many of our most gifted divines have come out of the small country churches. In fact, statistics show

that the small churches furnish the greatest per cent of the ministers. This church (Little Genesee) has been privileged to give to God's special ministry men who have been an honor to the church and splendid, loyal servants of God and his cause.

Our tithes and offerings belong to God without question. So, too, is our time God's bestowal, and we owe to him a tithe of our time and a token of our thanksgiving for the gift of life. May we show our loyalty to our local church, not only by the money given (which is important), but also by keeping and aiding in the different appointments of the church, especially the prayer meeting, which I consider the backbone of the church. A prayerless church will fail. But God can and will do wonderful things in answer to fervent prayer.

As we thank him for the pioneers of this church and our denomination who were loyal to a despised truth, and as we thank him for the many consecrated souls since their day who have kept the faith, let us pledge ourselves anew to a keeping of the faith of our fathers—a persistent loyalty to truth, privilege, and responsibility. We Seventh Day Baptists should see a peculiar significance in our fidelity to Christ and the Church. We believe that in being true to the faith of our fathers we are fulfilling God's commandment and following Jesus' example.

God has given us everything, even himself. Ought we to withhold ourselves and our money from him and his Church?

"THE COST OF REVENGE"

We regard any harm done to us as a debt we should pay back. "I owe him one for that," we foolishly say.

When revenge takes possession of us, unrest seizes upon us. Peace leaves us, happiness leaves us, strength leaves us. Thoughts of hatred so fill our minds as to leave us no thought for our proper work in the world.

And it is all so useless. If sin is to be punished, we can safely trust that affair to the Judge of all the earth. Our judgments are crude indeed compared with his decisions. Let us not seek to take his work into our feeble and clumsy hands.—*Selected*.

Fundamentalists' Page

REV. ALVA L. DAVIS, LITTLE GENESEE, N. Y.
Contributing Editor

DISAPPOINTED

(Concluded)

J. WALTER SMITH

THE MESSENGERS

Jesus selected those upon whom he wished to place the future responsibility of his work: to each he gave a personal call to follow him and devote his life to his service. In harmony with this we require of those who would enter the ministry evidence that they have been called thereto by God. They must present to the council, not only evidence that they have a genuine Christian experience, but also that they are not projecting themselves into the ministry, but are entering it under divine guidance.

It is also required that they have a substantial knowledge of the Christian faith, and to this end our theological seminaries are provided, where they not only receive instruction, but also guidance in practical Christian work. This too is in harmony with Christ's method: after calling them he kept them under his personal instruction, teaching them, so far as they were able to receive it, the truths of the kingdom, and training them in practical work by sending them two by two on evangelistic missions. But at the time of his crucifixion their instruction was still incomplete, for his great sacrifice of himself for our sins had not yet been made; so after his resurrection he remained with them for forty days, explaining to them the meaning of that sacrifice, and its necessity in the light of the Old Testament Scriptures.

Having satisfied ourselves of the fitness of the candidates, we ordain them, and they enter upon their ministerial work. This is where we depart from the method of the Master. In spite of their long training and instruction, Jesus did not consider them yet fitted to carry on his work, but as he was about to leave he said to them, "Tarry ye in Jerusalem until ye be endued with power from on high . . . ye shall receive

power after that the Holy Ghost is come upon you." So they retired to the upper room, where, with others of the disciples, they continued in prayer and supplication until the promised endowment was received. No such experience is sought or expected today. When a student's education is completed, and some church has asked him to become its pastor, he is formally set apart for the ministerial office, and enters upon his work with no recognition of the need of a further divine equipment for it. If we were getting results we might question whether this is necessary, but when the increase of the Protestant churches is barely keeping up with the increase in population, and our own denomination is not even numerically holding its own, is it not evident that something is wrong? We surely have not the power that was promised "after that the Holy Ghost is come upon you," or its fruit would be manifest. If our ordaining councils recognized this need by having it as the chief part of their programs to continue "with one accord in prayer and supplication" with the candidate and his church, until evidence of the Spirit's special presence and blessing was received, would we not soon find our churches so busy fulfilling Christ's purpose "that repentance and remission of sins should be preached in his name among all nations," that they would have no time or money to fritter away in federations designed to force an unregenerate world to act as though it were Christian? And would it not soon be true of them that, continuing so "stedfastly in the apostles' doctrine and fellowship," they would have no need of "Faith and Order" conferences to discover an irreducible minimum of those doctrines on which they could unite?

DIVINE CO-OPERATION

So far as the Scriptures reveal, the personal work of the Spirit in this world is, with two exceptions, exclusively among the children of the kingdom. One of these exceptions is that when a soul confesses its sins and accepts the salvation provided on the cross, the Spirit imparts the new birth which makes it a child of the kingdom. "Except a man be born—of the Spirit, he can not enter the kingdom of God." By doing his part toward receiving the new birth the penitent has definitely separated himself

from the children of the world, consequently the Spirit has but one contact with those who are still of the world. Of this contact Jesus said, "When he is come he will reprove (marg. convince) the world of sin, of righteousness, and of judgment." Thus he would co-operate with those who were carrying the gospel message "that repentance and remission of sins should be preached in his name among all nations." This we see enacted on the day of Pentecost. In the Spirit's power the disciples preached of sin and guilt, and the Spirit so used this material as to cause those who heard to be "pricked in their heart," so that they sought the council of the disciples as to what they should do. Such a work of the Spirit, instead of being co-operative, would be a hindrance to the changed message of the Church today, for no one convinced of the *sinfulness* of his own heart as compared with the *righteousness* demanded by Christ, (Matthew 5: 48) and the certainty that the time is coming when "we shall all stand before the judgment seat of Christ," could be satisfied with anything less than the old gospel provision, namely, "that repentance and remission of sins should be preached in his name"; "in whom we have redemption through his blood, even the forgiveness of sins." And so I repeat that, in the large, "the Church of today believes neither in the Pentecostal message, nor in the means by which it was made effective. So why should we have looked for Pentecostal results?"

CONCLUSION

Some may infer from what I have written that I do not believe in the conversion of children, but such a view would necessitate the rejection of the words of Jesus, "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." A little boy whose father had recently made him a toy sled, of which he was quite proud, was being told about prayer. He asked, "Is Jesus here now?" "Yes." "Can he hear what I say?" "Yes." "Can I speak to him now?" "Yes." "Jesus, father made me a sled." Can we improve upon this childlike realization of the fellowship of prayer? Give children the opportunity to respond to the true gospel message, without making the mistake of trying to modify it to adapt it to their un-

derstanding, and we will find that they are able at a very early age to grasp its significance and accept Christ, not merely as their example and guide, but above all as their Savior. We do not hesitate to teach them what Jesus requires of them. When they fail it is easy to explain to them that this is sin, and that while *we* may excuse them in so far as their sin affects *us*, only God can forgive, and from that lead up to the story of the cross, where Jesus bore their sins and so made it possible for him to forgive them. If this is faithfully and prayerfully done I believe they will turn to Jesus as their Savior with a confident simplicity that will give a new realization to many of us older ones as to what Jesus meant when he said that it was necessary to become as little children if we would enter into the kingdom of heaven.

Let us not be too sure that the boasted intelligence of the present age has raised the world above the need of the old gospel message, "that repentance and remission of sins should be preached in his name among all nations," and to all ages and classes of people.

DR. J. M. MOORE RESIGNS

FEDERAL COUNCIL'S GENERAL SECRETARY
GIVES UP WORK

The resignation of Dr. John M. Moore as general secretary of the Federal Council in charge of the development of state and local federation, was presented at the meeting of the council's administrative committee on January 23. The resignation was accepted, with an expression of appreciation of the service rendered by Doctor Moore during the years of his connection with the council: first, as the chairman of its administrative committee, from 1920 to 1924; then as a general secretary during the past four and one-half years.

The administrative committee commended the warm pastoral interest which Doctor Moore brought to the council, also his exceptional ability in the pulpit and on the platform. "His passion for a closer fellowship and a larger unity among the churches has made an important contribution to the furthering of the ideals for which the Federal Council and the state and local federations of churches stand."

Before entering upon his work with the council, Doctor Moore was minister of the Marcy Avenue Baptist Church of Brooklyn, N. Y., for ten years. While still pastor, from 1920 to 1924, he headed the administrative committee of the council. He has also been prominently identified with the Brooklyn and Greater New York federations of churches, having served as president of both organizations.

The direction of the Federal Council's work in the development of state and local federations of churches is now to be in the hands of Dr. Roy B. Guild, with headquarters in Chicago at the midwest office. For about twenty years Doctor Guild has been widely known as a leading figure in the development of the church federation movement.—*Christian Century*.

CIVILIZATION MEANS PROHIBITION

Civilization and prohibition are so closely related that they are almost synonymous. The higher the civilization, the more numerous and the more intimately concerned with personal life are the prohibitions which are vitally necessary. Even in the lowest social orders, the list of "verbotens" is surprisingly large while as life becomes more complex, the "Thou shalt nots" multiply. The character as well as the number of these are practically an index to the quality and kind of the culture and the intensity of living which may characterize any people, or any period.

The prohibition of intoxicating beverages is merely one of these many "No Thoroughfare" signs which society has found it necessary to erect. Prohibition is really a belated one; it came not too soon, but long after it was required by changing standards of living and altered problems of life. It is not unique, but is of a piece with the whole tissue of prohibitions out of which the multicolored fabric of modern living is woven. Its basic theory is the same as that which underlies such fundamental prohibitions as the laws against murder, against theft, against arson or any other of those primary statutes which men have enacted, attempted to enforce, found were disobeyed by a minority, but which they will never repeal because the stability of the social order depends upon these. A larger liberty and a

greater safety for the whole people have compelled all these prohibitions, however rigorous, Draconian, or invasive they may appear to those not socially-minded.

From life to death and afterwards, we are hedged about by a mass of prohibitory laws. Our birth must be attended by legally qualified persons authorized by law; it must be registered according to a prescribed form, certain prophylactic medical attention must be given at once. In early childhood we must be vaccinated, we must attend school. The house in which we live must meet legal standards. It can not be built, altered, wired for electricity or piped for gas without intervention of the law. The kind of food we eat and the quality of the water we drink is subject to regulation. Our most intimate relationship, such as marriage, is the theme of many statutes. Our business life is directed by thousands of legal enactments. We must clothe ourselves in such a way as not to offend the law. If we buy an automobile, the law requires its registration, sometimes insists that we pass examinations as to our ability to operate a motor car, and will not allow us the use of the public roads without documentary evidence of such registration as well as of our possession of a license to drive. Even then, the places where we may drive, the direction in which we go, the speed at which we may travel, the locations where we may stop and for how long, the kind of brakes and headlights on our car and their condition, are prescribed in detail by legislation.

If we fall ill of an infectious or contagious disease, we are, by law, forbidden to mingle with others. We may be quarantined even if some of our family are thus ill. If we die, the fact of our death must be recorded in the manner established by law. Our burial must be in the place, by the persons, and in the manner the statute books set forth. Such worldly goods as we may leave behind us are disposed of in accordance with the law; our most ardent wishes and our carefully made plans as set forth in our wills being ignored unless the law's requirements are fully met.

Civilized man lives in a realm where prohibitions determine every important action he may take. Everywhere the law either prescribes or forbids.

These laws make life safer, make happiness more accessible, make comfort surer, make security more certain. The prohibition of intoxicating beverages has an even sounder basis than the majority of these other prohibitory laws. It is aimed at a greater foe of the health, wealth, safety, and happiness of the people than is the object of attack in much other legislation. It is closely related to many of these other laws. It is elemental in any consideration of traffic or industrial safety. It is a primary consideration in the care of the public health. It is directly involved in both production and distribution, the two factors in our economic life. It is a conservation measure of the first importance, whether one considers the problems of hygiene, man-power, finance, or politics. It harms none. Its greatest benefits go to those who fully observe it, but even its violators and its opponents, in lesser degree, profit by the improved social and economic conditions it produces.

There is no valid argument that may be brought against the prohibition of intoxicating beverages which can not be brought, with equal cogency, against any other restrictive legislation. It is as enforceable as any other law. It is as essential as any other statute.

As society advances and as time works its changes, giving to men the needed perspective for a correct estimate, the prohibition of beverage alcohol will be seen as the most significant and the most important of the myriad prohibitory measures by which modern civilization has defined the way to life, to health, to safety, and to achievement.

—*Ernest H. Cherington, LL. D., Litt. D., Secretary, World League Against Alcoholism.*

MESSAGE FROM JAMAICA

*C. E. Society,
Detroit, Mich., U. S. A.*

DEAR CHRISTIAN ENDEAVORERS, GREETING:

I am sure you will be surprised to receive a letter from this quarter after such a long time of silence. I have long wished to write to you but could not just tell how or where to write until a few days ago. I was turning some papers over when I found some of Brother R. B. St. Clair's good letters, and

after reading them, I could not but drop you a few lines.

First, I must say that the Bible has been achieving some great victories for God. In 1927 I started a very fine mission five miles from my home near the forest. I gathered forty-eight pupils; large numbers of adults attended the open air meetings. But owing to the death of Brother St. Clair my allowance from the Jamaica fund ceased; and having a large family (and that was an exceptionally hard year) and the schoolhouse being too small, I had to close it, for the government would not permit so many pupils in so small a room. I lost that altogether. In 1928 I began work one mile off and got a bit of land and started a school house, raised and covered the top, wattled the sides, but had no means to get boards to make floor and doors; I could not get on. In February, 1930, I started the school without doors or flooring; in June I had fifty-six pupils. Four families began keeping the Sabbath. That school was in operation to December. You will bear in mind that since February, 1927, I never received one cent from any source whatever. I have worn off all my clothes and boots and today not a "red cent." Some days I taught in the school without food. Although I charge six cents per child, yet it could not be collected. In spite of it all, on the twenty-eighth of December I baptized three adults and many more will soon be ready. I appealed for help, but the only response was "no money." What shall I do? Shall I lose this opportunity too because there is no money?

I remember when I gave a sketch of my life experience Brother R. B. St. Clair said, "Brother Flynn, you shall never have such bitter financial experience in the Seventh Day Baptist body," and he started his Jamaica fund. He could not live forever. One paragraph in his letter gives me great comfort; it is this: "Your letters are arousing great interest in Detroit. The people are praying for you and your work." I am very glad to know that some one bears me on his mind.

Dear brethren, I am asking you to read these lines and think them over. My heart is burdened for these many people. The school is a nursery; as soon as these children grow to years of decision most of them

will decide for the truth and come right into the church. Shall we let them slip from us again and go to the enemy? What account will I give? Jeremiah 13: 20. This is a grave question. In 1927 I had a pony that always took me over the mountains. It was such a year of hardship I had to sell it to help my family—for only \$35, for clothes and food for ten people. I have nothing now to sell. You see my position. The people want to know what we are going to do for them; we must hold them. Is there any help you can offer us? I am about to make another appeal to the association, are there any used books, or anything that will be of use?

A great financial depression is here. Thousands of our people are out of jobs. No crops of any kind, owing to the drought. I desire your earnest prayers and help.

Hoping to hear from you soon, I shall keep you informed about the school always.

Very sincerely your brother in the conflict,

C. M. FLYNN.

P. S.—Any help you can give us will be very thankfully received.

C. M. F.

*Ballimoney,
Pedro P. O.,
Jamaica, B. W. I.,
January 15, 1931.*

DEATHS

BOND.—Levantia Babcock Bond was born at Jacksonville, Iowa, January 3, 1857, and died of pneumonia at her home in Nortonville, Kan., February 6, 1931, in the seventy-fifth year of her age.

Levantia Cooper Babcock was the daughter of Joshua Babcock and Charlotte Lippincott Babcock. When she was a small child her parents moved with their family to Humbolt, Neb. Here, Levantia joined the Longbranch Seventh Day Baptist Church as a young girl. At about the age of eighteen she went to Garwin, Iowa, where she later was married to Preston Randolph Bond in November, 1877.

Mr. and Mrs. Bond with their family lived about six years at Garwin, then about two years in Humbolt, Neb. After this they homesteaded near Dighton, Kan., about ten years. They came to Nortonville in 1897, where Mrs. Bond has lived ever since. Her husband preceded her in

death nearly twenty-two years, passing away in June, 1909.

Mrs. Bond transferred her membership to the Nortonville Seventh Day Baptist Church after going to live there and was always a faithful Christian and loyal member. She could always be depended upon to share in the work and worship of the church and was regular in attendance, bringing up her family and two grandsons whom she also raised, to do likewise.

Mr. and Mrs. Bond had five children, all of whom survive her: Mrs. Hattie Hurley and Mrs. Addie Brown, both of Riverside, Calif.; Bert Bond, Nortonville; Mrs. Rose Brandon, Perry, Kan.; and Edwin Bond, Nortonville. Mrs. Bond is also survived by one brother, C. C. Babcock, and one sister, Mrs. Lara Babcock.

There are sixteen grandchildren and step-grandchildren, all living: Bernard, Kenneth and Orville Hurley, Lucile Hurley, Myron Brandon, Elsie Christie, Edwin, Jr., Raymond, Alice, James, and Margaret Bond; Cleone and Oscar Shasteen; Alva and Beulah Bond; Robert Hurley.

There are three great-grandchildren: Gladys Mae Christie, Marilyn Hurley, and Marjorie Hurley.

Funeral services were held from the Seventh Day Baptist church, Nortonville, Kan., February 9, 1931, the pastor officiating. Interment was in the Nortonville cemetery. S. D. O.

CRUMB.—John Maxson Crumb died at the Crumb Sanitarium, DeRuyter, N. Y., on Sabbath night, January 31, 1931.

He was the last to survive of four sons born to Benjamin and Elizabeth Maxson Crumb. He was born July 27, 1859. His early life was spent here, and in 1879 he was married to Miss Lettie Nichols. A few years following the wedding they moved to Preston where he was a successful farmer for many years. After about twenty-eight years of happy life together his wife died, and in the year following he lost his only daughter. In 1909 he was married to Miss Adelia Nichols, the sister of his first wife. Not long afterwards they established a home in DeRuyter, but as Mrs. Crumb was employed as a teacher in the public schools of Endicott, N. Y., they lived here only during the summer. That service terminated last year, and in June they came to make DeRuyter their permanent residence among their many friends here. Mr. Crumb's health suddenly failed, and neither the faithful nursing at the sanitarium nor the skill of the physician could check the malady, and after many weeks of suffering, death came to his relief.

The funeral was held at the home on Utica Street, and the beautiful floral offerings, gifts of a wide circle of relatives and friends over a wide area of Central New York (for Mr. Crumb was a kind and genial man held in high esteem wherever he made his home), attested the affection with which he was regarded.

T. J. V. H.

HOWLAND.—Prudence A. (Burdick) Howland, daughter of O. Daniel and Adelaide (Fowler) Burdick, was born in the town of Alfred, N. Y., July 16, 1862, and died in Raleigh, N. C., February 12, 1931, after several months of failing health, and a brief and fatal attack of apoplexy.

She was twice married, first, to W. G. Kaple on October 24, 1879. After Mr. Kaple's death, which occurred April 30, 1909, she was united in marriage, October 6, 1910, to Rodolphe Howland, who died April 30, 1928. She is survived by her daughter, Elizabeth Jeanette (Kaple) Cook, wife of Leon E. Cook, of Raleigh, N. C., with whom she has made her home since May, 1928. She is survived also by two granddaughters, Dorothy E. and Elizabeth C. Cook of Raleigh; a step-mother, Mrs. Susan Burdick; and a half-sister, Mrs. Adelaide B. Sheldon of Alfred; and two step-sons, Charles and Earl Howland of Andover.

Mrs. Howland was a lifelong resident of East Valley and Andover village, and she leaves a host of friends who will long remember her kindly interest in community affairs and many neighborly acts. She was a respected member of the Andover Seventh Day Baptist Church, from which the farewell services were held, February 13, 1931, conducted by her pastor, Rev. Walter L. Greene. These services were largely attended and the many flowers indicated the esteem with which she was held. Interment in Valley Brook Cemetery, Andover. W. L. G.

MILLARD.—Herman Millard, the son of Barton S. and Eunice Greene Millard, was born January 21, 1849, and died at Alvin, Tex., on January 18, 1931, lacking three days of being 82 years old.

In early life he was a school teacher and lived at Milton, Wis. In 1885, he with his parents moved to Shiloh, N. J., and joined the Shiloh Seventh Day Baptist Church by letter from the Milton Seventh Day Baptist Church. He was married to Caroline A. Dunn at New Market, N. J., on March 21, 1888, the ceremony being performed by Dr. A. H. Lewis.

He is survived by two children: Raymond D. Millard and Mrs. Nellie Bivens of Marlboro, N. J.; nine grandchildren, and many relatives and friends.

The funeral, conducted by Rev. H. L. Cottrell and assisted by Rev. E. F. Looftoro, was held from the Shiloh Seventh Day Baptist church on Sabbath afternoon, January 31, 1931. Interment was made in the Shiloh cemetery. H. L. C.

STAUB.—Dora Fisher, youngest daughter of Elizabeth McPherson and Charles T. Fisher, was born at Marlboro, N. J., May 14, 1881, and died at the Bridgeton Hospital, December 5, 1930, at the age of 49 years, 6 months, and 21 days.

She was baptized with a number of others by Rev. G. H. F. Randolph and joined the Marlboro Seventh Day Baptist Church on February 8, 1896. She was married to Charles Staub, a prominent farmer of Seeley, N. J., in March, 1902. To this

union, two daughters were born: Elizabeth, supervisor of the first floor of the Bridgeton Hospital; and Carolyn, teacher in the schools of Gibbstown, N. J. Her husband was instantly killed by lightning while drawing in hay, June 21, 1922. During the years after her husband's death, Mrs. Staub resided most of the time in Bridgeton, N. J., in order to be near her daughters.

As a member of the church, she took a deep and abiding interest in its work and welfare. She was also closely associated with the work of the Wesley M. E. Church which was located near her home in Bridgeton. At the time of her death she was president of our Ladies' Aid society, having been twice re-elected to that position. She also had a large part in helping to raise the money for the redecoration of the interior and exterior of the church.

Beside her mother and two daughters, she is survived by two sisters, Mrs. Albert Gadd of Philadelphia, Pa.; Mrs. Albert Gandy of Fairton, N. J.; and many other relatives and friends, as was shown by the many beautiful floral wreaths and the large attendance at her funeral.

The funeral, conducted by her pastor, Rev. Herbert L. Cottrell, was held from her late residence in Bridgeton, N. J., on Tuesday afternoon, December 9, 1930, and her body was laid to rest in the beautiful Overlook Cemetery in Bridgeton, N. J. H. L. C.

Associate yourself with men of good quality, if you esteem your reputation. Be not apt to relate news, if you know not the truth thereof. Speak no evil of the absent, for it is unjust. Undertake not what you cannot perform, but be careful to keep your promise. There is but one straight course, and that is to seek truth, and pursue it steadily. Nothing but harmony, honesty, industry and frugality are necessary to make us a great and happy nation.

—George Washington.

Sabbath School Lesson X.—March 7, 1931

THE GOOD SAMARITAN.—Luke 10: 25-37.

Golden Text: "Thou shalt love thy neighbor as thyself." Leviticus 19: 18.

DAILY READINGS

March 1—A Good Neighbor. Luke 10: 25-37.

March 2—Racial Antipathies. John 4: 1-9.

March 3—Racial Prejudices Overcome. Acts 10: 23-33.

March 4—No Respector of Persons. James 2: 1-9.

March 5—Duties to Neighbors. Leviticus 19: 9-18.

March 6—The Command to Love. Mark 12: 28-34.

March 7—The Supremacy of Love. Matthew 5: 38-48.

(For Lesson Notes, see *Helping Hand*)

SPECIAL NOTICES

The Seventh Day Baptist Missionary Society will be glad to receive contributions for the work in Pangoengsen, Java. Send remittances to the treasurer, S. H. DAVIS, Westerly, R. I.

The First Seventh Day Baptist Church of Syracuse, N. Y., holds regular Sabbath services in the Auditorium, first floor, of the Y. M. C. A. Building, 334 Montgomery St. Bible study at 2.30 p. m. followed by preaching service. For information concerning weekly prayer meeting held in various homes, call Pastor William Clayton, 1427 W. Colvin Street, Phone Warren 4270-J. The church clerk is Mrs. Edith Cross Spaid, 240 Nottingham Road. Phone James 3082-W. A cordial welcome to all services.

The Seventh Day Baptist Church of New York City holds services at the Judson Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors.

The Seventh Day Baptist Church of Chicago holds regular Sabbath services in Hall 601, Capitol Building (formerly Masonic Temple), corner of State and Randolph Streets, at 2 o'clock. Everybody welcome. August E. Johansen, Pastor, 6316 Ellis Ave., Chicago, Ill.

The Seventh Day Baptist Church of Los Angeles, Calif., holds its regular Sabbath services in its house of worship, located one-half of a block east of South Broadway (previously Moneta Avenue), on Forty-second Street. Sabbath school at 10 a. m., preaching at 11 a. m. Everybody welcome. Rev. Geo. W. Hills, Pastor, 264 W. Forty-second Street.

Riverside, California. Seventh Day Baptist Church holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible school. Christian Endeavor, Sabbath afternoon, 3 o'clock. Prayer meeting Friday evening. All services in church, corner Fourteenth and Lemon Streets. Gerald D. Hargis, Pastor. Parsonage 1415 Lemon Street

The Minneapolis Seventh Day Baptist Sabbath school meets each Sabbath. Visitors in the Twin Cities and Robbinsdale are cordially invited to meet with us. Phone Miss Evelyn Schuh, Secretary. Hyland 1650.

The Detroit Seventh Day Baptist Church meets every Sabbath day at 10 a. m. on Wood Avenue, one-half block west of Van Dyke in the village of Center Line. Elder J. J. Scott, 6692 Fischer Avenue, and R. L. Brooks, 11435 Sanford Avenue, Detroit, associate pastors.

The Seventh Day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath at 10.30 a. m. in its new house of worship on the corner of Washington Avenue and Aldrich Street. Sabbath school follows. Prayer meeting is held Wednesday evening. The parsonage is on North Avenue, telephone 2-1946.

The Seventh Day Baptist Church of White Cloud, Mich., holds regular preaching services and Sabbath school, each Sabbath, beginning at 11 a. m. Christian Endeavor and prayer meeting each Friday evening at 7.30. Visitors are welcome.

The Denver, Colo., Seventh Day Baptist Church holds regular services at Eleventh and Kalamath Streets as follows: Sabbath school at 2 p. m., church service at 3 p. m., Christian Endeavor meeting at 4.30 p. m. Rev. Ralph H. Coon, Pastor.

The Daytona Beach, Florida, Sabbath keepers meet during the winter season at some public meeting place and in the summer at the several homes. A cordial welcome is extended to all. Services at 10 a. m. Mail addressed to 436 Fairview Court, or local telephone 233-J, will secure further information. Rev. Elizabeth F. Randolph, Pastor.

The Mill Yard Seventh Day Baptist Church of London, holds a regular Sabbath service at 3 p. m., at Arville Hall, 105 Seven Sisters' Road, Holloway N 7. Strangers and visiting brethren are cordially invited to attend these services.

THE SABBATH RECORDER

THEODORE L. GARDINER, D. D., Editor

L. H. NORTH, Business Manager

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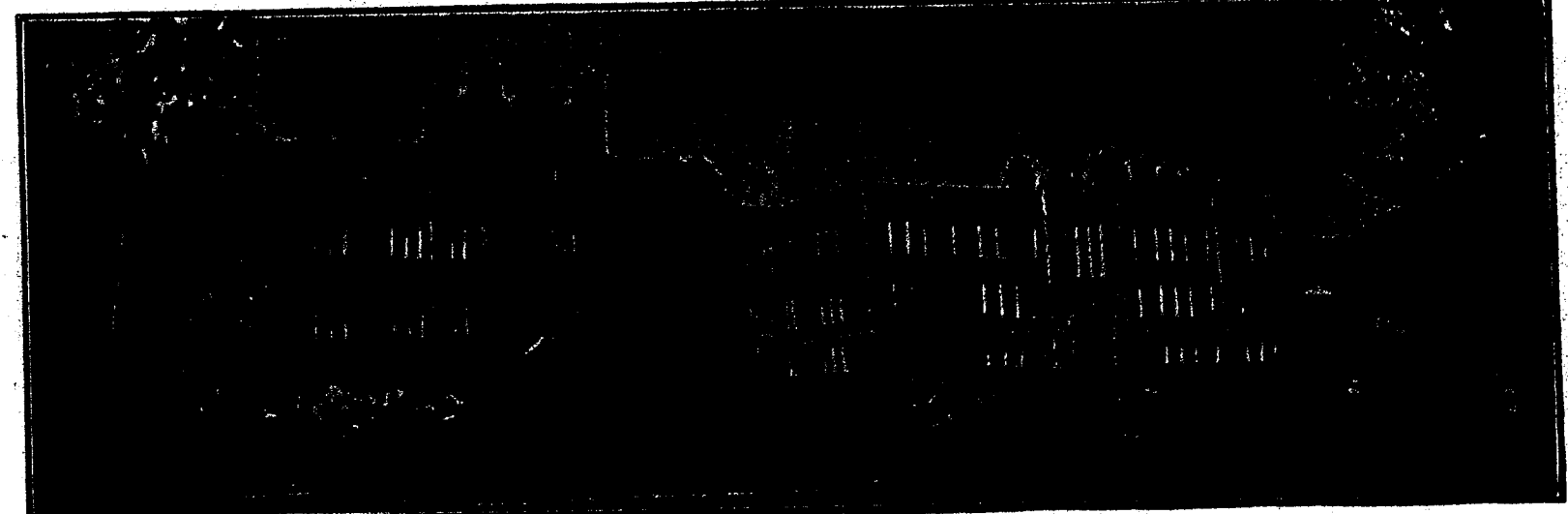
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YOU are asked to read Philippians through every day during the month of February. Your Pastor, no doubt, has called to your attention the Bible reading plan being promoted by the Committee on Religious Life appointed by The General Conference.

The following pledge may be found helpful in your reading. Cut it from this cover and use as a book mark for the month. It is solely for your own use.



My Personal Pledge to Myself

I shall thoughtfully read, at least once every day, during the month of February, and at one sitting if possible, the Epistle to the Philippians. I shall pray that its teachings, under the Holy Spirit, may grip my heart, and be worked out in my daily life.

Signed.....

What I find to believe:

What I find to do:

The Sabbath Recorder

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MARCH 2, 1931

No. 9

The one who provides in advance for Sabbath rest, and devotes the day to worship and to meditation upon divine things, will be better able always and in everything to do God's holy will.

A. J. C. BOND, D. D.

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