

The Sabbath Recorder

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The Sabbath Recorder

Vol. 111

NOVEMBER 9, 1931

No. 19

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Your church needs your presence at all its services and in all the activities which it carries on. Your church needs your influence in extending the usefulness of the church and reaching others for God and his Way of Life. Your church needs your prayers in behalf of its entire program. Your church needs you to help promote the Onward Movement. Your church needs you. Do not withhold the best that you can give. Your church depends upon you.

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EDITORIAL

"A NATIONAL EMERGENCY"

Little good comes from hiding the eyes to the truth of a situation. Sooner or later facts must be faced and the right way out of a difficulty be sought. It is not hard to believe that we are facing the most critical situation this nation has faced since the World War.

In spite of some encouragements, here and there, in the way of employment, in signs of better times, and in the preparation of emergency relief organizations, those who are most conversant with the facts in the case are convinced that "the nation is entering on the most tragic winter in its history."

An editorial in the *Christian Century* has given us some challenging figures, thoughtful observations, and pertinent suggestions. We are here reproducing some of these things by condensation and quotation.

The number of unemployed, from statistics known and conservative estimate, at the close of September, 1931, is placed as 9,250,000. Translated into loss in wages it staggers us with a total annually of \$8,692,263,885, or a daily loss of more than \$28,000,000. "Certainly if the plight of the part-time worker is taken into account, the loss in salaries and wages cannot be less than \$10,000,000,000. And that figure, too, with open wage cutting now sweeping the country, is on the increase."

But the whole story is not told by these figures, colossal as they are, or by the vast amount of human suffering involved. What is far more alarming is that "our whole industry! process is in danger of breaking down." It should be remembered that for more than a decade, it is pointed out, three great basic industries have been on the verge of collapse—the industries of agriculture, textiles, and coal—"the people's food, the people's clothes, the people's fuel." Bank failures continue to mount up. The American Bankers' Association is authority for the statement that 1,379 banks have failed this year up to October 10. There

were 1,326 bank failures in 1930. "More than a sixth of all the banks in the United States failed between 1920 and 1929. Now we have the President of the United States leading in the formation of an emergency half billion dollar re-discount corporation in an effort to liquefy the 'frozen' condition of numbers of the banks that remain in business." Nobody knows when or "what is to start the stalled industrial machine." Meanwhile early reports of actual starvation are beginning to be made. Medical authority is noted as responsible for the statement that already in Detroit, "one person is starving to death in every seven hours and fifteen minutes. In Chicago, the press is printing columns of appeal for the children who are fainting with hunger in the city's classrooms."

President Hoover has already spoken of this crisis as "second only to war." The editor of *Christian Century* pertinently inquires, "But why 'second only to war'?" He continues, "If the paralysis of industry continues over another winter on the present scale—not to consider the possibility of its enlarging—is not the effect on our people, on our homes, and on our institutions bound to be worse than that of war? We cannot go on taking out of the pockets of our workers ten billion dollars in wages while depriving them of even the chance to work, without leaving a trail of shattered homes, ruined ambitions, and embittered and desperate enemies of society all the way across the country. The nation enters this third winter to fight for its citizens' morale."

The struggle to do this is to be by local efforts "encouraged but not directed by the federal government." Cities and communities, large and small, are valiantly organizing to shoulder their burden and meet their responsibility. Stern efforts are being made to raise budgets and right loyally are people responding to the calls for help. And they will continue to do so. But will these efforts be adequate to the demands, constantly growing greater? In spite of vast

local sums raised, the growing need staggers confidence. "On September 30, the united charities of Chicago reported that the number of families requiring relief in that city during August had increased by more than eight hundred per cent over August, 1930. If this is indicative of the general situation, what is the outlook? At best is it not clear how pitifully inadequate plans of this sort are to do more than offer first aid to the worst wounded on this industrial battlefield? Even suppose . . . 100 million dollars," local and state, be raised, "this 100 million must still be viewed over against the ten billion dollars that is gone from the wage earner's pocket. How long will the return of prosperity be delayed while we take a hundred dollars away in order to give a dollar back?"

The *Christian Century* proposes a policy containing three fundamentals:

1. This must be recognized as a national emergency.
2. As a national emergency, the burden of sustaining the nation should be distributed with some principle of equity over the entire population.
3. The analogy for such an equitable and efficient method is found in the way the nation deals with a war situation. That method is universal taxation and universal conscription.

Less Fortunate To many it may seem that the troubles in our own land are enough to engross our entire attention and demand completely our resources. But a brief survey of the distress of others may make us feel that our trouble pales into mere twilight as compared with the darkness of their woes. On another page will be found Colonel Charles Lindbergh's air survey of water-soaked and devastated China. This together with the harrowing tales and reports that have been coming through the papers for the past weeks will cause us, one is sure, "to count our many blessings," and read with sympathetic, material response the plea for stricken China's help made by the National Flood Relief Commission.

Public Worship "Be still and know that I am God." "I was glad when they said unto me, let us go up into the house of the Lord."

The opportunity for worship has been the lot of so many of our readers that it may have become commonplace to some.

Dr. Morrison points out that the use of the analogy does not indicate his approval of war or of military conscription—all of which he abhors—"but given a war," he continues, "there is no way to finance it that is so efficient and fair as taxation, no way to man it that is so efficient and fair as conscription. Our old ideas about conducting a war underwent an entire revolution when the United States entered the World War. "A national emergency required that the national need be laid equitably on all citizens' shoulders. Out of that came the universal draft." The analogy between the present national emergency and a war comes from one of the President's own secretaries in the White House. The more carefully the analogy "is studied the more it will be seen that the effort to deal with this crisis locally, and by the volunteer system, will prove to be not only tragically inefficient, but scandalously inequitable. Only the federal government can meet this emergency adequately and fairly. Local aid, particularly volunteer local aid, can only assuage a part of the worst misery. It is a national emergency and the nation must deal with it nationally."

Perhaps it is only when one has been deprived of the privilege by sickness or local circumstances that he comes really to appreciate the words of the Psalmist when he said, "I was glad when they said unto me, let us go up into the house of the Lord." The writer was for a period of ten months, at one time, away from church privileges, and still recalls the warmth of his personal experience when he entered again upon the duties that brought him back into the house of God.

There are many who have never known the joys of "going to church." They may have lived all or most of their life within the sound of the bell, yet be strangers, if not entirely to the church, strangers to God. Why do people go to church? Perhaps the motives for church attendance may be varied and mixed. The sermon may attract, or the music, or the people, or it may be popular, or "good business." Benefits of church going may accrue even from motives no higher than these.

However, the great call to church serv-

ices should be to worship. Jesus pointed out to the woman at Jacob's well that "they that worship must worship in spirit and in truth." One may physically be in a church house and at worship time and yet be far from worship. Perhaps certain ones get more out of worship who have altars and other objects that help to call their attention from ordinary things and to fix their minds on God. But even in a beautiful ritual one may miss God, even as one may miss him in a sermon or a hymn.

An essential to worship is reverence. "Be still and know that I am God." In the quiet of his house, as people reverently bow and fix their attention upon him the cares and anxieties of the week drop away, and they worship. Visiting, whispering, turning of leaves, fussiness in the house of God destroy the spirit of, and frustrate the act of, worship. The writer, on occasion, has felt the injury to the worship service brought by good people, but thoughtless, who carried on conversation and whispering at such time—even after the prelude had begun. Our habit should be to dismiss everything from our mind but the thought of God and that he is present in his house, and bow down before him.

Another essential of worship is a spirit of adoration. Whatever else enters into a religious service — fellowship, petition, — hymns should be there no doubt—the main and dominant requisite must be the glory and praise of God. Such concentration as this "redeems the assembling of ourselves together from littleness, lifts it above all other human gatherings, prevents its becoming just one occasion among many, and strikes the note which makes it powerful in daily living." Too many of us think of getting through with "the preliminaries," or of hearing the sermon—and so miss worship, the most important of all. What we need is to "tune in" on the Infinite, that our lives may be enriched and enlarged by the "Abiding Presence."

Expectancy is also an important essential. No results looked for will usually result in none. What do you go to church for? What do you look for in your church worship? All may be lost—the power of the music, the appeal of the preacher, the benefit of the assembled people, — simply because we are not longing and looking for any definite result in heart comfort, spir-

itual enlargement, or conversion of souls. The people gathered at Pentecost were expectant. "The fire burns when we muse; God's Word has power when we give it wings."

Needed: A Revival "Man shall not live by bread alone." Never was the truth of this utterance of our Savior in his time of temptation any more true than now. It is true that men need bread. But bread is a symbol of physical, creature satisfactions. We have come to feel it necessary to be well dressed, to be well housed, to be well transported, to be well churched. The value and the need of these things are not in question. The actual need of bread on the part of many suffering and near starved people is not in question. All our needs should be attended to. "Man shall not live by bread alone," quoted by one whose physical need must have been crying out for satisfaction, implies other and even higher needs than those of the physical being.

It would seem that in these times of uncertainty men's minds and hearts must turn to satisfactions to be found alone in God. Spiritual food has long been ignored. The higher needs of man have been minimized or lost sight of entirely.

Not only is there a serious economic condition facing us but there is a religious, a spiritual depression seizing upon the Church and demoralizing Christian experience.

"Man shall not live by bread alone." While we are doing all we can to help the needy to have bread, let us emphasize for ourselves and others the need of higher satisfactions.

The times call for a return to God, to a revival of experience of God in human hearts and Christian organization. Pastors must lead in this and churches must back them up with one hundred per cent loyalty and vision. Spiritual revival, doubtless, is the "ranking need of the Church and of organized Christian effort today." We look to progress and achievement in the denomination but none will be made that is really satisfying "except as it is fruit ripened upon the stock of spiritual vitality in the churches."

Right well do our hearts and minds respond to the observations of one of our contemporaries:

Genuine spiritual revival is the only sure cure for restlessness and dissatisfaction and heart-burning and broken fellowship and misunderstandings and divisions and all political manipulations and bickering within a church.

Organization, skill, and astuteness cannot possibly help much. Organization in churches is an instrumentality, a method, for applying spiritual motive toward bringing to pass desired spiritual objectives. But keep it well in mind that organization consumes but does not create spiritual energy.

Organization does not and cannot produce spiritual life and energy. The spiritual energy consumed by organization is of the Lord and not the organization. The Lord has established the Church . . . through which spiritual energies are created and released. This he does by empowering the witness bearing of his people and the preaching of his Word. *From him* and not from any other source the Church has its life and its spiritual power."

The need is for a revival—not necessarily the "old-time" revival, or of a new kind, but of that quickening of the spiritual nature, that experience of being God inspired and God directed in our paths beset with temptation and doubts. "I don't know much about God yet," replied one of our great religious youth leaders, "but what I do know has changed my life." We grow from grace to grace. What we do *know* changes our lives—and the more we know the more change will be effected in us. Said one of our missionary evangelists to the writer, "There is another answer, too. I know God because I have talked with him and he has talked to me." We need a revival of prayer and of Bible study.

God is able and willing to send the revival to quicken men and the Church, but he works through *surrendered* lives, and *only* through such. Moody declared God was waiting for a man who would *let* God use him. Moody was himself an outstanding example of a surrendered life, and of God's power. Seventh Day Baptist pastors and people can have a revival when they *want* it.

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Hear him say, "Come now, and let us reason together, saith Jehovah: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me and eat ye that which is good, and

let your soul delight itself in fatness." "Seek ye Jehovah while he may be found; call ye upon him while he is near; let the wicked forsake his way and the unrighteous man his thoughts; and let him return unto Jehovah and he will have mercy upon him; and to our God, for he will abundantly pardon."

Yes, we do need a revival. We know the way to have a revival. Let us walk in that way. "Revive us again, O Lord."

Our Colleges For many years Seventh Day Baptists have taken their places as leaders in the promotion of education — both religious and secular.

Early and during the nineteenth century our people demonstrated their belief in the need of common school and higher education by promoting adequate and sane courses of study, and by establishing institutions of learning in the various communities which they helped to build up. Many of the academies started by Seventh Day Baptists became the foundation for the later public and high schools. Three of them have attained rank as colleges and university. None of us needs be ashamed of the contribution of Seventh Day Baptists to the field of education, either in institutions or educators.

We are all pleased at the success Alfred has achieved in her endowments and in her splendid building program. "All hail to thee, Alfred, the guide of our youth; sweet benign mother, all hail!" Hail to her long time President Davis who has had the vision and endurance to carry heavy loads and the ability to achieve victory.

Salem, the youngest of our institutions, carries on with vigor, and her loyal officials and faculty see many signs of a larger victory. With her splendid enrollment, her incoming class the largest in all her history, and the personnel of her faculty, a great year is in store. All hail to her president, dean, and other loyal faculty members and trustees.

The word coming from Milton is also most encouraging to us all—especially to us who owe so much to our dear old alma mater. A letter from an old college mate who has achieved eminent success in governmental service tells of a fourteen per cent increase in registration over last year and a splendid student body loyally sup-

porting the new management. "I believe," says he, "President Crofoot is getting hold of things and will build up the college . . . and he is sticking to chapel and other things that are worth while. The study body is a fine group."

Now that is fine. We do not all go to college; some of us do not have any children to send. But we believe in our schools; we have confidence in their leaders. We will boost for education—the right kind of education. Our ideals are not all the same, our opinions are not all alike. Good thing. But after all we love and believe in the good and true. We must have sympathy with people whose points of view are different from our own. And meanwhile, with the spirit of Christ within us, we will strive to be loyal and boost for the highest welfare of our own institutions.

REPORT ON AIR SURVEY OF FLOOD AREAS IN GRAND CANAL AND LOWER YANGTZE RIVER DISTRICT

BY COLONEL CHARLES A. LINDBERGH

On September 21, we made a reconnoissance of the flooded area between the Grand Canal and the Yellow Sea. We found this area to extend from Taichow on the south almost to the old bed of the Yellow River on the north. The total area badly flooded here comprised nearly eight thousand square miles.

The walled city of Hinghwa was badly flooded and the surrounding fields were covered with several feet of water. The nearest ground free from flood was over twenty-five miles south of the city.

Literally hundreds of small villages throughout the entire area were standing in water, which in many instances covered all but the roofs. Those inhabitants still remaining were living in small boats moored in the streets. Many people were fishing in the streets and where the fields had been. In frequent instances the walls of the houses had collapsed.

When we flew over this area the wind had whipped up waves over the fields and the few remaining dikes were being eroded rapidly.

Thousands of refugees had congregated along the dikes lining the Grand Canal and on an uncompleted road just south of the

flood area. Many had gathered in all of the cities, both within and bordering the flood.

The city of Fowning on the north was badly flooded.

On the east the flood waters had almost reached the sea, and in the far northeast section they were only held in by the dikes which had originally been constructed to keep out the high tide from the sea.

The water was pouring with high velocity through numerous breaks in the Grand Canal into this area and there were no signs of receding levels east of the canal.

On September 22, we flew over the area west of the Grand Canal. In the upper section of the Hwai River the floods were receding and in places the water was within the river banks. Wherever the flood water had drained off, the inhabitants were re-plowing the fields and repairing what was left of their homes. The crops in the area of actual flood had been completely destroyed.

As we approached the Grand Canal from the west there was very little sign of lowering water level and no fields were drained sufficiently to be plowed.

In all there were several thousand square miles west of the Grand Canal completely flooded and much more where the crops had been severely damaged.

On September 23, we covered two districts southwest of Nanking. The first which contained the cities of Taiping, Wuhu, Kaoshun, and Suiyang east of the Yangtze was badly flooded. The city of Wuhu had suffered worst. Water was standing in the streets of the walled city of Taiping and in Kaoshun and Suiyang. In the country districts many houses were in water almost to the roofs and many had collapsed. Over several hundreds of square miles the conditions were similar to those east of the Grand Canal. There were, however, high points of land and hills much closer to the flooded area than in the Grand Canal district, and many refugees had constructed temporary shelters just above the water-line.

The second area was west of the Yangtze in the district around and south of Chao Lake. The floods had again caused great damage in hundreds of square miles in this district. The city of Chaohsien, however, was only partially flooded.

FRIENDLY VISITING

(The following items are taken from letters received by the chairman of the Religious Life Committee with reference to the "Friendly Visitation Movement" being promoted in the churches.)

That circular has had several readings, and is interesting; reminds me of the good fellowship once known, even within my memory, among families and acquaintances. It sounds good.

But, with other changes, visiting, neighborly and pastoral, has become very nearly a "lost art" in the country village.

I will talk it over with our pastor; maybe he will have some suggestions.

—A New England Layman.

Your communication has been forwarded to me. I think the idea of a general plan of visitation by members of our church among themselves is very good. In a church like — the problem is very apparent. Perhaps very small churches may not find the problem so acute.

The success of the plan will depend of course on the leadership back of such a plan. Our pastors and laymen should back such a movement with much enthusiasm.

—A Middle West Layman.

I have been doing some thinking this afternoon. (The afternoon following a conference on the subject at Milton, Wis.) Here are the results.

Suppose your organization should list the wedding days of your church society people, and suppose that an appropriate committee should say to a family that was soon to have a wedding anniversary that if agreeable to them some of their friends would like to make a short call at their home in the evening of the eventful day. If a favorable response is secured, let the committee arrange for the visiting. The hours might be from seven to ten. Different families could go at the hour most convenient.

This does not need to interfere with the suggestion of the morning—that of families inviting to meals other families, but would be broader in its scope, and would require the organization.—A Wisconsin Layman.

We are much taken with the plan of the Religious Life Committee for "friendly visitation." . . . We shall consider the proposal at a meeting of the Advisory Com-

mittee this coming Sabbath night and doubtless something definite will take form. Last spring the Advisory Committee recommended to the church—which recommendation was adopted—that two lay-folks assist the pastor each week in greeting people after morning worship for the purpose of making them feel more at home. These two are usually a man and his wife, the ushers asking different ones to perform the task every week or two. This has worked out very satisfactorily and has made a difference.

—A Western Pastor.

I recently called a meeting of the Advisory Committee and others interested (a general invitation) and in that meeting discussed the idea and ways of promoting the idea in our church. A number took the opportunity to express their appreciation of such work as has been done by members of the church, especially in time of need of such friendly relations.

A list of families of the church and congregation was furnished each one present. A list of nonresident members will be furnished later. We are to meet once each month, report calls made, and plan further calls. The places to call, time, etc., are left purely voluntary. It is hoped the calling lists and monthly get-togethers will be sufficient organization. It is hoped the monthly gatherings may, occasionally at least, amount to a general social gathering.

—A Wisconsin Pastor.

NOVEMBER BIBLE STUDY**EPHESIANS**

Many RECORDER readers have enjoyed following the suggestion to read Galatians during the past month. Prayer meetings have been helped by this method of study, and many interesting sermon themes have been taken from the epistle.

The reading and similar treating of Paul's letter to the Ephesians is suggested for November. Read the book at one sitting, if possible, and daily throughout the rest of the month. After several readings, go through it with these questions well in mind: What is there, here, for me to believe? In the light, then, of such truth, what ought I to do? Yes, it is a question of *doctrine* and *duty*—two real essentials in Christian living.

MISSIONS

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

THE BATTLE IS THE LORD'S

In Christian work, particularly in that connected with missions, there are many trying and discouraging things. It has always been so.

The difficulties, reverses, disappointments, and wrongs perpetrated often cause us to be greatly discouraged. It was so with Elijah when in panic he fled from Jezebel; with John the Baptist when in prison; with Christ at different times, especially when he cried, "My God, my God, why hast thou forsaken me?" with the apostles when Christ expired on the cross; with the early Christians when Nero put multitudes of them to death to satisfy his brutality; with the Christians in southern and western Europe during the centuries of the Inquisition; and with Christ's followers at all times. These days are full of dark things and the life of every one sincerely struggling to accomplish the purposes of God on earth is full of discouragements.

What is to be done? There is great assurance, comfort, and strength in the position David took when he said in the face of the giant who had long defied the armies of Israel, "The battle is the Lord's." This attitude assumes that in our weakness God is able to conquer and that when we have done all we can, we can safely and confidently leave the results with him.

We are often inclined not to do this. We feel we must have the victory come in our own way and without delay. Because it does not, we are completely discouraged and sometimes we become peevish and quarrelsome on account of it. We even try to lay our failures onto others. Generally speaking, people are much more likely to be good-natured when things go well than when they do not. But if we can bring ourselves to that point of confidence where we can believe that Jehovah and his cause cannot be defeated, we can see our own

plans come to naught with calmness and assurance.

This does not mean that we should slacken our efforts. The Father is depending on us to do our utmost. If we do not, we fail him and retard the triumph of his kingdom. The reason we are discouraged so easily may be because we are not doing our best.

The question is often raised in these days, Are Christian missions going to triumph? Is Christ and his religion to fill the earth or is some other religion, such as Mohammedanism, to be supreme? Sometimes we ask, Will the great and fundamental truths of the Bible for which we and our fathers for centuries have stood prevail? Or to put it in other words, Are our churches and missions in various countries going to grow and increase? We do not need to be discouraged any more than David was. We too can say, "The battle is the Lord's," knowing that ultimately truth will triumph, that Christ's kingdom will fill the earth, and that if we have done our part we shall share in the victory.

OUR CHURCH IN HAMMOND, LA.

I have been surprised sometimes, when I have met with Seventh Day Baptists who have never been South very much, to see how many seem to think that Hammond is a small place. They would be surprised to observe, if they were here, what an up-to-date and really beautiful place Hammond is. They who visited Hammond years ago will remember with pleasure our church property there. Especially would they remember the sharp-pointed and high steeple which we had. That graceful spire, like many others of a former day, has been taken down and replaced by a lower tower for the bell. When Rev. L. D. Seager was pastor he devoted attention to some much needed improvements in the property. The exterior of the church is now covered with stucco work.

Rev. S. S. Powell is now pastor for the second time, residing in Ponchatoula, La., six miles southward towards New Orleans, in a place calling itself "Gateway to New Orleans," for immediately south of us the great swamp begins, separating us from that city. We are connected by railroad and highway.

The membership of our church is small. It was, all through Brother Seager's pastorate and before, in fact ever since I have known it. But I have never known a people who are more faithful to the appointments of the church.

We have three farmers in our church society, one family having recently moved among us from Wisconsin. We have two public school teachers—Mrs. R. J. Mills, in Hammond, and Mrs. Powell, head of the primary department in the public schools of Ponchatoula. Mrs. John B. Campbell, daughter of Carl B. Gray, of Milton Junction, is our organist. She is away from home now on quite an extended visit in her father's home and we miss her very much, as she is one of our devoted workers. Until her return Mrs. Mills is our organist.

Our Sabbath school superintendent is W. L. Coalwell. He is also moderator of the church. In the former capacity he is very resourceful in helping to make the Sabbath school more interesting.

Perhaps that feature of our work that is doing as much good as any other is that of our prayer meetings, held wherever the larger number of our people live. This plan makes it possible to reach a greater number of people, perhaps, than would be reached on Sabbath mornings alone. All of our services, however, are attended by a few, pretty much all of the time, who are not members; and it is evident that the most of those who come to hear the Word of God come with hungry hearts to meet their spiritual necessities.

S. S. POWELL,
Missionary Pastor.

LETTER FROM DOCTOR PALMBORG

DEAR FRIENDS AT HOME:

The time has come for another letter from me, which perhaps is hardly needed, for as summer vacation time has passed for most people, there must have been quite a number of letters written lately. As so many letters are written during vacation, I sometimes wonder if people may not get the idea that we spend most of our time in vacations! Many of us reserve the writing of letters for such a season, for they do take time and there is so little of that to spare when busy with our work.

Doctor Crandall and I came up here to Tsingtao for a change and rest, after others had returned, so we are among the few who are left now in this beautiful summer resort of Iltis Huk. I brought with me my faithful little helper, Miss Lok, for a rest and a treat, as she has never been farther from her home than Shanghai. Helen Su also came with us, so we are a happy party, and enjoying ourselves immensely. Miss Burdick was here in August, so she may have written, describing the beauties of blue sea and islands, hills, and distant mountains. It is settled mostly by "foreigners," pretty cottages (some quite palatial) and there is nothing to suggest China except a few people in the service of the foreigners in some capacity. I feel all the time as though I might be in Europe or America, and find myself speaking of "China" as over there across the water of this big bay. The cottage we are occupying belongs to Miss Holway of Bridgeman School in Shanghai.

We have had beautiful weather with the sea like sapphire, till last evening the wind began to blow and a storm came up, and today it is a grey sky and a leaden sea. It is the middle of the Chinese eighth month, the time of the highest tides of the year, and it makes me fearful to think that if this strong northeast wind extends to Shanghai and Liuho, they may share, to some extent, the terrible flood conditions which have prevailed all along the Yangtze-kiang in the interior. As the river is so wide with us, it could not be so bad nor last so long, of course. As we expect to go home in a few days, we will soon know.

Just now the justly famous "Lindy" and his mate are doing good work in the flooded regions, by making observations from the air and helping the flood relief commission to locate the needy places in remote territory. It is fine to read how they have persuaded the officials to give up the fine entertainments planned in their behalf and just let them help in this way.

Poor China is in the worst condition I have ever known. It is estimated that this flood has affected one-sixth of its immense population. Many thousands have drowned and other thousands have starved and are starving. The Chinese themselves are giving generously as well as the foreigners

amongst them, and princely sums have come from abroad, but the need is so great, many must still suffer and die.

Added to it is the communist menace, perhaps greater than ever because of this condition, and the rebellion in the South. Just within the last few days, the Japanese military has come in and virtually taken over Manchuria by force, taking advantage of the helpless condition of China at this time, to do what they have been planning for a long time. By the time you read this you will already know what develops from that action.

I have said nothing about our work. There seems nothing new to say, except that it went on during the hot weather in full swing, and we were kept from danger and sickness.

We pray for greater ability, and the help of God.

ROSA PALMBORG.

Liuho, Ku, China,
September 28, 1931.

1881 — THE STORY OF THE AMERICAN RED CROSS — 1931

The originator of the Red Cross movement was Henri Dunant, a young Swiss idealist who had been moved by the horrors of the battlefield of Solferino in 1859, where he aided the wounded as a volunteer.

The Red Cross organization grew out of an international conference called at Geneva, Switzerland, in 1864. But the success of the conference in formulating and securing the adherence of leading powers to the international agreement or convention which it drew up, neutralizing the treatment of the wounded in war, was in large part due to two other influences. One influence was general knowledge of the work done by Florence Nightingale and her devoted nurses in the Crimean War (1854-56). The other was the story of the accomplishments of the United States Sanitary Commission in the American Civil War, as told by its two representatives in the conference.

This conference adopted as its insignia the flag of Switzerland with reversed colors. Instead of a white cross on a red shield, it became a red cross on a white shield. This was the origin of the name, the "Red Cross."

Attending the conference were two representatives of the United States—George C. Fogg, United States Minister to Switzerland; and Charles S. P. Bowles, European agent of the United States Sanitary Commission. Their story of the commission's work in the Civil War exerted a powerful influence, on the delegates. Neverthe-



less, these two Americans lacked authority to commit their government, which did not give its adhesion to the agreement until eighteen years later.

As this government remained cold toward the Treaty of Geneva, nothing more was done toward founding an American Red Cross society until 1881, when Clara Barton succeeded in securing the interest of the Garfield administration in the treaty. Miss Barton, accordingly, held a meeting and organized a society called the American Association of the Red Cross. This was on May 21, 1881.

Although the United States Sanitary Commission and the Association for Relief of Misery of Battlefields were forerunners of the American Red Cross, it was Clara Barton (1821-1912), famous for her volunteer work among wounded in the Civil War, who had the honor of founding the society in this country.

In 1877, Miss Barton received an appointment as representative of the International Red Cross Committee of Geneva, and

went to Washington to work for American adherence. Unable to make progress with the government, in the following year she issued a leaflet on the Red Cross and its purposes, which was given to all members of Congress. A number of friends associated themselves at this time with her efforts, including the Swiss diplomatic representative.

When President Garfield took office in 1881, both he and his secretary of state, James G. Blaine, endorsed the movement. Thus, the way was cleared for organizing an American society.

The Red Cross in the United States dates from the evening of May 21, 1881, when a group of well-known residents of Washington, D. C., met in Miss Barton's dwelling in the Capital City. Miss Barton read papers to show what the Red Cross was doing in the countries then adhering to the Geneva Treaty, all with their own national societies.

At a second meeting on June 9, the organization was completed. The new society called itself "The American Association of the Red Cross" and elected Miss Barton as its president. Plans for prompt recognition by the government were upset, however, by the tragic death of President Garfield.

In the summer of 1881, Miss Barton, who was a patient at a sanitarium at Dansville, N. Y., organized there the first local Red Cross unit in the United States, known today as the Clara Barton Chapter. This was on August 22, 1881.

President Arthur in December, 1881, sent a message to the Senate, urging adherence to the Geneva convention. Opposition melted away as soon as the objects of the Red Cross were studied and understood. On March 1, 1882, President Arthur, acting with the consent of the Senate, by his signature gave the accession of the United States to the Geneva treaty. On June 9, the Swiss Federation accepted American adherence and on July 26, President Arthur announced the fact in a public proclamation. Thus, was the American Association of the Red Cross welcomed into fellowship with kindred societies of thirty-one other countries.

In 1902, Miss Barton attended the International Conference of the Red Cross at St. Petersburg (Leningrad), where she was decorated by the czar. Miss Barton, however, was reaching the advanced age at

which she was entitled to retire from active service. On May 14, 1904, she handed in her resignation, after twenty-three years with the Red Cross. She died April 12, 1912.

The American National Red Cross, as we know it today, with its semi-governmental status, its wide-spread organization extending to outlying possessions of the United States, and its peace-time program, dates from its congressional charter of January 5, 1905.

The work of reorganization and of drawing up the new charter was led by Miss Mabel T. Boardman, now secretary of the central committee and national director of volunteer service. For the drafting of the charter, the Red Cross was chiefly indebted to Miss Boardman, to John W. Foster, former secretary of state, and to William H. Taft, who became the first president of the new society. Mr. Taft was at that time secretary of war.

Reorganization on a new plan gave the Red Cross increased opportunities for usefulness. From an enrollment of 3,337 members at the end of 1905, it now has a normal enrollment of 4,100,000 members, with a Junior Red Cross membership in the schools that reached more than 7,000,000 in 1931.

Each year the Red Cross adds to its enrollment through the "Annual Roll Call" for memberships. The 1931 Roll Call will take place from Armistice day, November 11, to Thanksgiving day, November 26.

ROCKY MOUNTAIN SUMMER CAMP

REPORTED BY BOULDER SEVENTH DAY BAPTIST CHURCH NEWS LETTER

The picture on the front page [of the *News Letter*] was chosen because it was the view seen by the young people of the Rocky Mountain Summer Camp when on a picnic the last day of the camp and the first day of the Teen-Age Conference. It is the view of Long's Peak as seen from north of Estes Park. Long's Peak loomed up from here and our hearts were thrilled to the depths because we felt God's mighty power more than before.

Our pastor made the trip to Cedar Cove Thursday before the group of campers gathered from North Loup, Nortonville, Denver, and Boulder, to take supplies as well as utensils. By early Friday all were

assembled for the long anticipated camp. Everyone was impressed by the attitude everyone else had for the duties around camp. It was late before the beds were made, dishes washed, and all duties were accomplished. Some of us were in bed when the word went around that prayer meeting was about to convene, so we all hastily prepared to reappear. The meeting was very impressive and Doctor Bond gave instructions as to what the activities of the Sabbath were to be. One thing that he mentioned in relation to what was to be done in the way of spending the Sabbath was, "Remember that it is the Sabbath day." He said that he was sure that was all that was necessary. He said that he knew how our parents would like to have us use the sacred day. It was very impressive. We all went to bed with those words of advice. The Sabbath was very different from the other days that were spent in camp. We could feel the sacredness that we knew God had planned for his holy day.

Sunday morning we all fell into the regular routine. Lots of the people who had come to spend the week-end left early in the morning. Our schedule was: reveille—6; quiet hour—6.45; breakfast—7; camp work—7.30; alone period—8; Stewardship class—9, by Pastor Warren, Mission and Hymnology class—9.35, by Pastor Ogden; intermission—10.10; directed relaxation by Pastor Ogden—10.20; chapel by Doctor Bond—10.30; Bible study by Pastor Coon—10.50; Sabbath study by Doctor Bond—11.25; end of classes—12; dinner—12.30. After the dinner dishes were done, we had a trip, either hiking or in cars, planned by Pastor Coon. Supper was at 5.30 and as soon as the duties of the camp were attended to we all climbed up a mountain across from the cabin to a flat place where we had vesper services, led each night by one or the other of the leaders. This was always very impressive. Then we climbed down the mountain again and the pastor had the boys build a camp fire. We sat in a big circle around the fire playing games that required the knowledge of the Bible. We had a stunt night, and a night to tell what camp had meant to each of us.

Sunday the bugle sounded at six o'clock. Most of us were awake, but orders were to lie still and not talk until the bugle sounded,

so we tried to comply with orders. It didn't go off quite as successfully the first morning as it did the others, but we soon fell into the order and all went well. The bugle sounded as the schedule called for, and we all went with Bibles tucked under our arms across the little stream to a quiet place under the trees where Pastor Warren led us in our quiet hour. Ralph Sayre always led the singing with "Into My Heart" as soon as everyone was gathered. God was in our midst there. We could feel him. We could even see him in the countenances of our companions there. At the close of the service we crossed the stream silently and breakfast was served. The classes were so interesting it seemed as though we couldn't write fast enough to put into our note books what those men brought to us from God. We enjoyed our exercises with Pastor Ogden. The first day or two we were rather stiff, but with our hikes it soon wore off. Daisy Furrow visited us Sabbath day and left us an emergency kit. Although we had no serious accidents it came in handy. Sunday afternoon we all had a good time hiking together.

Tuesday the day started with the bugle call. The quiet hour meant so much to everyone. This morning we had "Self Renunciation." Luke 9: 23, Luke 4: 1-13. The alone period and other activities followed. Tuesday's afternoon activities seemed to mean more than the others, even though everyone always had a good time. We went to Bear Lake. It was a big thrill to all. After supper, which everyone devoured enthusiastically, the hill top was ascended and the inspiration of the evening was felt when Pastor Ogden brought the message of the value of the valley experiences as well as those on the mountain top. The camp fire was especially interesting because it was stunt night. Everyone had a spell of trying to get cleaned up after the day of adventure. The night was well spent for all were glad to rest.

Wednesday was spent almost the same except for the afternoon, which was used in walking down the Big Thompson Canyon to study the grandeur of those cliffs.

Thursday the activities of the day were not altered very much except that the camp fire gave us an opportunity to tell what the camp had meant to each of us. This was

very impressive. Friday all awoke on bugle call. There was one grand rush. All were busy packing suit cases, folding up beds, scrubbing floors, and packing the things we had used during our stay there. At eleven o'clock we were on our way to Devil's Gulch past Long's Peak and home. It was a real thrill to be with those dear Seventh Day Baptist young people. It was possible to see the face of our Lord and Master in the faces of each and every one there.

SONG DEDICATED TO MINNIE DAVIS

There are camps where grub is often scanty,
There are camps where grub is dished up cold,
There are camps where grub is much too salty,
And where cooks do naught but fret and scold,
But the camp where grub is most delicious,
Where it's cooked and served to us just grand,
Is the camp where you find Minnie Davis;
She's the best cook in all the land.

SONG DEDICATED TO POTTERS

At teen-age camp at Cedar Cove,
We've worked and played together,
And all the things that we have learned
We'll treasure, yes, forever..

Chorus:

Cedar Cove's the camp we love,
Cedar Cove's a dandy;
We'll always vote for Cedar Cove,
Where things are spick and spandy.

We love the trees; we love the hills,
We love the rocks and waters;
And all the good that we have gained
Is largely due to Potters.

ROCKY MOUNTAIN CAMP SONG

In the Rocky Mountains of the West we meet to
pray and sing,
In the rocks and hills and the rippling rills,
We may see our Lord and King.

Chorus:

So leave all sin and self behind and learn to
know our Guide
In our work and play we will try to obey
The teaching of our Lord.
To show the love of Christ in every word and
deed,
Our aim according to his will, some soul to
Jesus lead.

Just a band of young folks from the West,
Some from Kansas full of zest,
And Nebraska too, where they are true blue,
Join with Colorado's best.
Just a band of loyal S. D. B.'s, let it echo
through the trees,
Over hill and vale, on the winding trail,
Floats our message on the breeze.

THE TEEN-AGE CONFERENCE

The Teen - Age Conference in the Boulder church was opened by Pastor Coon. Doctor Bond gave a few opening remarks and explanations. Everyone was given an opportunity to get one of the badges. The opening songs were "Trusting Jesus" and "Love Lifted Me." While we were in camp we studied under the supervision of Pastor Coon, John 14-15. The text was taken from these chapters. Pastor Coon gave us a talk on, "Asking things of God." He spelled "ask" in a new and different way. It is "t-a-k-e." Prayer is taking and getting the things God wants us to have and also the things we need. We next sang "Whisper a Prayer." Doctor Bond gave us the History of our Teen-Age Conferences. Our group is number thirty-eight. The welcome was given by Keith Davis and Beth Wheeler. There were three responses. North Loup was represented by Kenneth Van Horn; Calora by Phillip Crouse; Matheson by Esther Maxson. Marcia Rood gave a talk on the "Value of Teen-Age Conferences." Margaret Saunders gave a piano solo. Doctor Bond talked again on the Sabbath. Duane Ogden gave a sermonette on "Stewardship." The afternoon session followed a banquet given in honor of our guests. The afternoon service was just as interesting as the morning. It was opened by Doctor Bond. Pastor Warren gave us an interesting synopsis of the course he gave in camp on "Stewardship." Doctor Bond gave us a wonderful history of our Seventh Day Baptist ancestors, which makes us proud to be a part of such a denomination. The closing service was very impressive. Everyone joined hands in a big circle around the room in the church and sang "Into My Heart," and "Have Thine Own Way," and "Blest Be the Tie."

On the following day we all went in cars to Denver where we were royally entertained by the Denver Church. We as a group went to the station to see our Doctor Bond off. The camp with the conference following is an experience that will long be relived in the lives of all who were there.

It is impossible for that man to despair who remembers that his Helper is omnipotent.—*Jeremy Taylor.*

WOMAN'S WORK

MRS. ALBERTA DAVIS BATSON
Contributing Editor

OUR DUTY AND PRIVILEGE

Perhaps one of the first things a regular Seventh Day Baptist church goer misses when he goes into a Sunday community to live is the atmosphere and presence of the Seventh Day Baptist Church. I might add here in passing that he also misses the ringing of the church bell on Friday evenings just as the Sabbath is being ushered in.

If one is interested in church work, as we would naturally expect a church worker to be, about the first thing he wants to do when he gets located in that new community is to affiliate, and by that I mean, associate himself with, not merely attend, some church and not only make himself felt in that community but get for himself the greatest possible good from his service to that church.

It really is easy for one to say, "Well, there is no church of my faith here so—well, I can just sleep that much later both Sabbath and Sunday mornings." Or something of that sort. And, indeed, one may feel in a sense that he might be "butting in" as we sometimes say, to offer his services in a strange church, but I have found in my brief experience in a Sunday community that all one need do is to show interest and attend as regularly as possible and an opportunity for service will shortly present itself. You know the old saying, "Where there's a will there's a way." It, perhaps, does not always happen that one is given a particular job such as teaching in a Bible school class or singing in the choir or some other equally important task, but his very presence in regular attendance not only helps himself but helps others.

I believe that an opportunity to be in a strictly Sunday community, if it may be spoken of properly as an opportunity, will prove to the individual whether or not his regular church attendance at home is merely a rut into which he has fallen and from which he cannot escape, or whether it is

truly a desire on his part to be in the house of God at least once a week and to worship with God's people.

In other words, we really have a chance to study and know ourselves aright when we are away from the home church, to learn whether we are dead wood or whether or not we are actually interested in church work.

I do not believe any good Seventh Day Baptist is harmed in any way when he affiliates himself with a Sunday church, should he live in a community where there is no church of his own faith. He not only keeps alive interest in church work but he finds himself active in it. It does not mean that he joins that church; it does not mean that he is thoughtless of his acts and deeds on the Sabbath—far from it. It only means that he shows interest in church activities, and while he is making the proper impression on his neighbors he is also keeping alive his former interest in church work, and when it is impossible to attend church on the day of his preference, he does the next best thing.

I believe that wherever we are God wants us to find something worth while to do—both in and out of the church. I believe he wants us to be joyful and happy in his service, and in the words of Bryant's immortal *Thanatopsis*—

"So live that when thy summons comes to join
The innumerable caravan which moves
To that mysterious realm where each
Shall take his chamber in the silent halls of
death,
Thou go not like the quarry slave at night,
Scourged to his dungeon, but sustained and
soothed
By an unfaltering trust, approach thy grave
Like one who wraps the drapery of his couch
about him
And lies down to pleasant dreams."

THE SHILOH BIBLE SCHOOL

REPORT OF THE HISTORIAN OF THE SHILOH
BIBLE SCHOOL FOR THE YEAR ENDING
OCTOBER 3, 1931

The Bible school is no longer an organization; it is an institution. It has stood the test of time. For a century and a half it has played a large part in the religious education of both the old and the young.

As an answer to modern critics and technicians, a book has been published contain-

ing one hundred testimonies of the world's great men. The words of commendation for the Bible school, coming from these laymen, are worthy of notice in that the outstanding thought brought out in the majority of these testimonies is that the Bible school is a great force in developing character.

Never was there a period in our history when children needed the teachings and influences that are conducive to right living more than the present.

Criticisms of youth are heard on every hand. Some of them are true but most of them are either exaggerated or without foundation. However, we must not ignore the ones that are true.

So great and so numerous are the influences which tend to wreck the lives of individuals that we have come to live almost in a state of fear.

If we would know some of the soul destroying powers which surround the youth of today we should listen to leading authorities who are in a position to know. Justice John Ford, of the Supreme Court of New York, declares, "All that America holds precious in its social structure is threatened with destruction through depraving literature, plays, and pictures which have taken possession of the publishing and theatrical fields."

Another supreme court justice of New York, Lewis L. Fawcett, said on May 17, 1930, "My experience during twenty-three years on the bench, in which time over four thousand boys under the age of twenty-one years were convicted of crime before me, of whom but three were members of a Bible school, has satisfied me of the value of Bible schools to the community."

The statement was made at a meeting of the Bible school workers of the West District of the Cumberland County Council of Religious Education, that there are 13,400,000 children in the United States under twelve years of age who are receiving no religious education. Is it any wonder that the youth of our land are figuring in crimes, hold-ups, and other forms of vice?

That there are many who are faithfully working to change this condition is evidenced by the fact that in our county there has been a gain of 685 members in the Bible schools during the past year. This is very gratifying, and those who have helped to

carry out the great program of these schools are worthy of praise.

The District of which our school is a part is leading in a survey to find out the exact status in regard to church and Bible school attendance by residents of the district, and the workers in this survey held a follow-up meeting in the Shiloh church Monday evening, October 19. Surely, the efforts which have been put forth along this particular line will bear fruit in the future.

The officers, supervisors, and teachers of our school have worked faithfully the past year to conduct the regular sessions of the school. Specific work has been done along many lines. The young people have been encouraged to attend county meetings and have given helpful reports of these gatherings.

On November 22, 1930, the Thanksgiving spirit was portrayed before us in an interesting talk by Mrs. Mary Loofboro.

Mother's day was recognized with a program in which the Misses Martie and Ruth Harris, David Davis and Lewis Schaible gave special musical numbers.

Temperance has also had a place among the special interests of the school. On June 19, Mr. W. W. Sheppard gave a talk on "The Evils of Tobacco and Liquor." The following week the boys of Mrs. Lura Harris' class gave a playlet on "Cigarettes."

Christmas cheer was brought to the hearts of all through the entertainment given on Christmas eve under the supervision of the Bible School.

Another outstanding achievement of the school this year was in financing the Daily Vacation Bible School, which was held for three weeks beginning July 27, under the supervision of Mr. Neal Mills. The Marlboro school united with our school in this work, and on Sabbath morning following the completion of the school period the children gave a demonstration under the direction of the teachers. The Marlboro people dispensed with their meeting and came to enjoy this service with the Shiloh congregation.

On September 19, the Bible school session was given over to hearing some of the testimonies from the above mentioned book of testimonies of outstanding laymen, by the classes of the school, after which Miss Julia M. Davis, John Harris, S. V. Davis, John Bonham, Herbert Davis, and

the historian told how their lives had been helped by the influence of the Shiloh Bible School.

The following week promotion exercises were held when the children from the cradle roll, beginners' department, and primary department gave a demonstration of their work and received certificates of promotion.

October 3, the congregation went to Marlboro for the church service and remained for the Bible school hour, when the members of both schools united in a study of the lesson.

One of the important lines of work carried on by our school is that of the home department. This department was organized in 1894, when Rev. Ira Lee Cottrell was pastor of the church. The first superintendent of this department was Miss Mary H. Davis, who served from 1894 to 1906. She was succeeded by Mrs. Hattie Hall Ayars, who did the work from 1906 to 1912. Miss Julia M. Davis was then elected superintendent and continued in the work until 1926.

Our present superintendent, Mrs. Anna Smalley, began her duties in 1926 and has served continuously during that time. She has as her assistants, Mrs. Anna Fogg, Mrs. Dora J. Davis, Mrs. Laura Fraser, Miss Mary H. Davis, and Mrs. Ella Bonham.

There are twenty-two members enrolled in this department who are studying the lessons in their homes. During the past year there has been one death among its members, that of Henry H. Hall, who had a record of having studied every lesson from the time he joined the class.

Our school has been called to remember with tender sympathy expressed by flowers, the family of Mr. Ward Glaspey, who was called to the Great Beyond last December.

A glimpse of the past and then a look into the future.

We are passing through one of the most trying periods of history. Unrest, depression, greed, selfishness, disrespect for law, pleasure-seeking—these are all evils which threaten our national existence. Never was there greater need for loyalty to the church, and Bible school than now. Only in the holy Word is found the cure for this sick trembling world. While we are saddened by the great devastation which has

been wrought through the forces of evil, yet there is the comforting thought that there are hundreds of loyal followers of the Savior of mankind who are seeking to give the hungry, suffering souls the Bread of Life.

Let us, the coming year, seek a closer communion with the heavenly Father, that we may create such an atmosphere in our homes, in our church life, and in our contacts with others that those who do not know the peace which comes to a child of God may feel that it is something to be desired and will seek to know the teachings of Jesus as the guide of their lives.

MRS. ANNABEL BOWDEN,
Historian of the Shiloh Bible School.

LAYMEN AND MISSIONS

Rev. C. S. Kirkegaard, 24 Willow Avenue, North Plainfield, N. J., has been chosen by the National Committee of the Laymen's Missionary Movement in Chicago to arrange for a mass meeting of the men of the Protestant churches Sunday afternoon, November 15. The occasion will be the observance of "Men and Missions Sunday," the twenty-fifth anniversary of the founding of the Laymen's Missionary Movement.

The central meeting will be held in Washington, D. C., and simultaneous men's meetings in New York, Chicago, Toronto, Can., and a thousand other towns and cities of the United States and Canada. Meetings of men to observe this anniversary will also be held on this day in various parts of Europe, Asia, Africa, and the Southern Archipelago.

The movement was organized as a meeting of men from several Protestant denominations held in the Fifth Avenue Presbyterian Church, November 15, 1906. It is generally credited with the popularization of the every-member canvass, the method now dominant in church finance. It enrolled tens of thousands of American business men as supporters of missions.

The general theme of the day will be "A Better World for all the World."

"Draw nigh to God, and he will draw nigh to you." Keep near to the fountain-head, and "with joy shall ye draw water out of the wells of salvation."

—Gardiner Spring.

YOUNG PEOPLE'S WORK

GOD'S GIFTS AND MY OBLIGATIONS

Christian Endeavor Topic for Sabbath Day,
November 21, 1931

DAILY READINGS

Sunday—Gifts of daily bread (Ps. 136: 1-9, 23-26)
Monday—Gift of his Son (2 Cor. 9: 15; John 3: 16)
Tuesday—Gift of his Grace (2 Cor. 12: 7-10)
Wednesday—Duty of thankfulness (Ps. 103: 1-5)
Thursday—Duty of benevolence (1 John 3: 16-19)
Friday—Duty of consecration (Rom. 12: 1, 2)
Sabbath—Topic: God's gift and my obligations (1 Tim. 6: 17-19. Thanksgiving)

THOUGHTS AND SUGGESTIONS

BY TREVAH R. SUTTON

As the Thanksgiving season draws on, we again think of the many blessings that are ours. Everyone has something for which to be thankful, no matter how much trouble or grief there may be. However, we should not wait for the Thanksgiving season to be thankful. Every day should be such. So let us carry the spirit of thankfulness with us throughout the year. In the discussion of the topic, we then should bear in mind ways by which we can do this.

At this Thanksgiving season we should think of outstanding things in the past year, giving thanks for the good that has fallen upon us. We can even be thankful in time of disaster, such as bad storms, in that the disaster was no worse. Praise and thanksgiving should be offered for the great leaders. It would be very fitting at this time to honor Thomas A. Edison, a man who probably has done more for the welfare of humanity than any other man within the last generation.

These are only a few suggestions out of many possible things for which to be thankful. The society as a group might make a list of blessings as a means of creating thought upon the topic.

A vesper service, as suggested below, may be a means of impressing upon the minds of some the spirit of thankfulness.

- 1—Instrumental music
 - 2—Leader—repeat Psalm 117
 - 3—Hymn—"Count Your Many Blessings"
 - 4—Remarks—summary of topic
 - 5—Hymn—"Come ye Thankful People"
 - 6—Leader's prayer
 - 7—Prayer hymn—"For the Beauty of the Earth"
 - 8—Silent prayer—while hymn is played softly
 - 9—Benediction—Psalm 57: 11
- Plainfield, N. J.

QUIET HOUR THOUGHTS

BY LYLE CRANDALL

(Given at the yearly meeting at Berlin, N. Y.)

We often hear a man tell about the great success he has had in life, and the wonderful things he has accomplished through his own efforts. He tells of the praise and honor he has received through his achievements. He is a self-made man, and has done all of this himself; nobody has helped him.

Such a man should be pitied, for he has missed the vital thing in his life—the recognition of the fact that all gifts come from God. We get even life itself from him. When we fail to recognize this truth, we become self-righteous and proud, and lose our hold on eternal life. We must believe that he is the giver of every good and perfect gift, and give him the credit.

What, then, is our duty to God for all of the gifts he has given us? The answer to this question is found in this verse from our lesson, "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God." We must trust him and serve him, and thus use his gifts in his service.

A DRAFT OF AN APPEAL FOR FUNDS FOR FLOOD VICTIMS

(Statement prepared for the National Flood Relief Commission by Colonel G. G. Stroebe, Chief Survey Engineer Yangtze River Commission)

The flood now in progress in the Yangtze valley may be said to extend from the sea coast in North Kiangsu Province through the Grand Canal-Hawai river country to Chinkiang on the Yangtze, thence up the Yangtze past the populous cities of Nanking, Wuhu, Kiukiang, and Hankow to Shasi in Hupeh Province, a total distance of 900 miles. From Shasi the flood extends 120 miles to the south embracing the thriving Tungting Lake country in Hunan Province

and from Kiukiang it extends 100 miles south embracing the rich Poyang Lake region.

The total area seriously flooded in all provinces is estimated by the National Flood Relief Commission to be about 35,000 square miles (this is exclusive of lakes) and the area less seriously flooded to be 10,000 square miles involving a population of 50,000,000 people and rendering destitute 10,500,000 persons. The Mississippi River flood of 1927 (America's greatest) covered 20,000 square miles of land—only half of that of the Yangtze flood of this year, rendering only 600,000 people homeless and drowning but several hundred. This comparison gives some conception of the present disaster in China. More accurate figures resulting from an airplane survey already made by the National Flood Relief Commission of the flooded districts will alter these preliminary figures of the present flood to some extent. The flooded area is about the same as that of New York State in America, or of England. If you visualize the suffering that would be caused in New York State or in England, if nearly all the people there were driven from their homes, and if the majority of their homes were utterly destroyed, and if untold thousands were drowned, then transfer the picture to this equally big but much more densely populated area in China and multiply the suffering several fold on account of much denser population, and you have a comparative vision of the suffering that has transpired here in China in this colossal disaster.

The National government has boldly tackled the problem and has organized the National Flood Relief Commission to deal with it. It is realized that heavy as the initial blow has been the worst suffering will come later when winter comes. Accordingly wheat and flour have been purchased on long credit from America to be delivered 30,000 tons in October, 60,000 tons in November, 75,000 tons in each of the months, December, January, February, and March, and a final 60,000 tons in April, by which time it is hoped the unfortunate victims of the flood will be helped to stand alone. It is estimated that 10,500,000 people will this winter be absolutely dependent upon outside assistance. This leaves 40,-

000,000 people less seriously affected who, it is anticipated, and hoped, will be able to help themselves or secure help from their friends.

Those able-bodied among the destitute refugees, will be put to work this fall and winter on repairing the dykes, and on other necessary projects, and in return for their labor will receive food for themselves and their dependent families. It is estimated that 1,000,000 of them will be put to this work. In this way the matter of their maintenance will not be pure charity, for worth while results in dyke rehabilitation and in other public works will accrue.

To manage 1,000,000 laborers and help their dependents and all the other refugees is a colossal task. To do this the Flood Relief Commission has organized departments of information, field operations, finance, accounts and auditing, transportation, health and sanitation, and co-ordination of private charities, each headed by a nationally known Chinese in whom the country has utmost confidence. These departments, which will be administered in accordance with modern business methods, will be able, by a rigid system of accounting, to account for all receipts and for all payments made whether of money or food.

But not only will food be necessary this winter for the unfortunates. Warm clothing and shelter will be equally important. Medicine will be needed for the sick. An appeal is being made to the world for much needed assistance. A few dollars given now may save a life which, if you do not give, may not be able to survive the rigors of this winter. Let us that are more fortunate give generously to help the less fortunate. We shall certainly have the satisfaction of having put our money into such beneficial use that it will count most in this world.

INTERESTING LETTERS

There is constantly being written interesting, friendly letters that ought to have wider circulation than that of being mailed out to a friend or two. Letters of travels, of general interests, of observations of conditions and customs generally would interest large numbers of our RECORDER readers.

Last May while in Wisconsin the writer called on a friend of long years standing, Mr. Wm. M. Davis, in his summer home on

Lake Geneva. Mr. Davis had not long been back from his winter sojourn in Honolulu. On the discovery of some of his writings of a general nature the acting editor requested some of them to share with the readers of the RECORDER. Mr. Davis graciously furnished them a little later. Though nearly a year has gone by since the first letter was written, it is not therefore of any less value. Another letter will follow later.

GENERAL LETTER NO. 1

It is four p. m. Christmas day, 1930. We are sitting in our little cottage at Waikiki Beach with the doors and windows open, in our shirt-sleeves, with coconut palms and their fruit and papaya in our yard, and the turtle doves singing in these trees. The breeze is balmy and divine. We took a nice dip in the ocean before breakfast.

We arrived here last Friday morning—all on board the *City of Los Angeles*, were up early, eager to get a sight of land. We had not seen any since the Saturday before. About five a. m. we were on deck and to our left we could see the lighthouse on Molokai (the leper colony island), flashing her warning signal. About one hour later, we could see directly ahead of us, the light from Maukapu Lighthouse. This was on the Island of Oahu, for which we were journeying. This light was on Coohead, and we soon rounded the point enough to see Diamondhead, which stands out as a "sentinel" guarding Waikiki Beach.

As we came out from breakfast, a "lei" was placed around our necks. We were getting near land now, and objects were getting more distinct. We could see Monoa and the beautiful Royal Hawaiian Hotel. These hotels are on Waikiki Beach. About eight-thirty we were nearing the entrance to the harbor. The good old ship, *City of Los Angeles*, which had given us such a wonderful trip, "hove to" now, as a large tug was approaching. A ladder was let down, and up the ladder came officers and army men and many others to greet friends and loved ones. Passengers were being decorated with flowers, "leis." One army man was taking his wife in his arms and seeing his baby for the first time. There were tears, there was laughter, there were smiles; it was all exciting.

About nine-fifteen we glided slowly in beside the S. S. *President Harrison*, which had just landed from San Francisco. This boat is of the Dollar Line and was headed for the Orient. I should have stated that before we reached the pier, a large number of Hawaiian boys were swimming all around our boat, diving for coins. It was good to see old Honolulu again, and my, how the city has changed—so many new banks and business blocks since our last visit.

A representative of the Honolulu Auto Club came aboard and took all names of those that had autos on the boat. Our cars were taken up to a garage and everything put into readiness to drive. They furnish you with permit and driver's license, saving you all of the trouble getting these yourself. About three p. m. we had our commander running around the streets of Honolulu. We were soon located out at the beach in this cottage.

I should not have left out the large crowd that awaited us as we came up to the pier, with more leis. That wonderful Royal Hawaiian Band was playing "Aloha": it was just beautiful. One can't describe it.

You might think the Christmas spirit was not here on account of the weather, but it was. It surely has been manifested everywhere all this week. It isn't the weather, the place, or the color of the people, but it is the heart. Last Sunday we attended a wonderful Christmas service at the old Hawaiian church. This is the church where the royalty worshiped. Most all of the service was in the Hawaiian language. You didn't have to get the words to get the beautiful melody and Christmas spirit. In the evening, we went to the Union Central church to another Christmas service.

The *Advertiser*, the *Star-Bulletin*, Salvation Army, and many other organizations had Christmas trees and programs for the thousands of children. When we say thousands, we mean it. You never saw so many children to the square inch as here.

Last Sunday afternoon, we spent some time in Kapiolana Park, listening to the Royal Hawaiian Band. It was beautiful Christmas music. It was a little different from some of the Sunday programs we have sometimes in the States.

Last night—Christmas eve—we attended

a pageant on the "makai" side (toward the sea) of the Iolani Palace. This was on the palace grounds, of course. It is a beautiful building to have been built in the early days by this people. The pageant was beautifully staged on steps, first floor, second floor, and roof of the building. Eight trumpeters in beautiful white robes on the top of this building, trumpeting the news of the Christ Child, was very impressive. At ten p. m. we went into the old Hawaiian church where we heard another very fine Christmas program. The program was over at twelve o'clock, and we went out in front of the church. A cornetist was playing from the high tower of the church "Holy Night, Silent Night." This morning we attended services in the Christian church. (Union service.) I wish it were possible to describe this church—it is just like sitting in a most beautiful garden, flowers, shrubs, ferns and trees—a wonderful sight.

Cane sugar and the pineapple are the two outstanding industries of these islands. They tell me that nine hundred thousand tons of sugar went out last year, and eleven million cases of pineapple. We visited the Hawaiian Pineapple Company's canning plant, and it was some sight. The pineapples come up to the platform in train loads, and are put in hoppers and taken up by a chain belt and carried to a machine and forced through taking out the core and the outside. With the outside, quite a lot of good comes. This is scraped out by more knives and scrapers; this is made into "crushed" pineapple. The rest of the outside and the core are made up into meal for cattle feed. You see nothing is wasted.

We have had quite a lot of "liquid" sunshine (rain). It seems so funny to see it rain hard with the sun shining. There is scarcely enough at any time to keep one indoors. It keeps the flowers beautiful. The hibiscus is the most beautiful of them all; there are so many different varieties. The island is a perfect flower bed of beauty. Mark Twain said: "The scent of the flowers that died twenty years ago, is still in my nostrils." One just can't forget this land and all its beauty.

Most sincerely,

W. M. DAVIS.

145 Liliuokalani St.,
Honolulu, T. H.

DOCTOR MAIN'S BOOK

On another page of the RECORDER will be found a notice of the new book recently published by Doctor Arthur Elwin Main, dean of the Department of Theology and Religious Education at Alfred University, Alfred, N. Y. The book is in neat pamphlet form, consisting of some forty or more pages, entitled "The New Psychology, Behaviorism, and Christian Experience."

The author's purpose is to assist others to meet and resist the drift of materialism, atheism, and other unsound philosophies of life. With characteristic open mindedness the dean expresses willingness to discard "what will not work well in all human relations—in the spheres of history, morals, society, industry, politics, literature, education, and religion." But while others may choose to reason from points of view of the more discouraging aspects of human history and experience, Doctor Main sensibly claims the right "to reason from the more encouraging aspects." After quoting from many sources, the author concludes that our surrounding stimuli are not limited to the area of the physical, as many would have us believe, but that "they include Reality, that is God, man, and so much of the universe as enters into our knowledge and imagination." Our reaction must be "a conscious, intelligent, and free response in the interests of character building." The things that really abide are faith, hope, love, of which the greatest is love. These are of supreme importance to the Christian.

The acting editor is glad to call attention to this stimulating treatise of Doctor Main's. It should be found on the tables of all forward looking Seventh Day Baptist pastors and other thoughtful teachers and readers.

CHURCH BURNS

Word is at hand, as we go to press, that the First Brookfield church (Leonardsville, N. Y.) has suffered heavily from fire. Details are not largely given. Pastor Paul Burdick writes:

"The church was badly damaged. The organ is probably a complete loss, and the steeple was destroyed. . . . Insurance will cover the loss, except that the organ, perhaps, cannot be replaced."

FROM NEW JERSEY CHRISTIAN ENDEAVOR CONVENTION

[Several members of the Plainfield Seventh Day Baptist society attended the State Christian Endeavor Convention held at Orange, October 7-10. It was a wonderfully good and helpful meeting. The following are some of the resolutions passed by the convention.—ACTING EDITOR.]

We heartily endorse the "Jesus Way" Service Program officially launched at this convention and we reaffirm our allegiance to the four fundamental principles of Christian Endeavor, namely, confession of Christ, service for Christ, loyalty to Christ's Church, and fellowship with Christ's people.

We renew our opposition to the traffic in intoxicating liquor, whether legal or illicit. Christian Endeavor has always taken an aggressive stand in the matter of the outlawry of the beverage traffic in alcohol. This convention goes on record as unalterably opposed to the repeal of the Eighteenth Amendment or the weakening of any of its supporting legislation. As a gathering of Christian youth, we resent the slanderous attacks that are being made upon the present generation of young people by those who claim that they are corrupt and debauched, in order to gain support for their attack upon the Constitution of the United States, the Eighteenth Amendment in particular. To those who say that youth is in rebellion against the foisting upon them of an unwelcome restriction of their liberties, in the Eighteenth Amendment, we reply that—it is the liquor traffic and not prohibition that is the age long enemy of youth. We announce our unyielding purpose to continue to fight the traffic in alcoholic liquor, no matter in what form it exists, in order that the youth of the world may be freed from so great a curse.

We hail with joy the effort being made by the allied force for prohibition, under the leadership of the president of the International Society of Christian Endeavor and other officers of our movement. We believe that the new approach to the situation that is being made by this campaign organization in over two hundred fifty American cities is highly to be commended. We assure Doctor Poling and his colleagues of our prayerful and earnest support and pledge ourselves to such practical co-operation as we may be called upon to give.

We look forward to the approaching conference on the reduction of naval armament, to be held in Geneva, Switzerland, in February and join the ever increasing number of socially minded institutions and agencies which have squarely set themselves against the continuance of war and for the removal of its causes. We pledge our support to the President of the United States as he seeks to make effective our participation in the conference, and we urge him to see that those appointed as official delegates to the conference shall include outstanding representatives of peace-minded America.

WHAT HAPPENS WHEN CHURCHES WORK TOGETHER

They were all seated around the table in the office of the Church Federation—representatives of the Methodists, the Baptists, the Presbyterians, the Disciples, the Lutherans, the Episcopalians, and many others.

"Our Methodist Board of Church Extension is thinking of building a new church on Epworth Avenue," announced Rev. Dr. Wesley.

"Well, there's already a Presbyterian Church on Calvin Road, only four blocks west," commented Rev. Dr. Knox. "And a Congregational Church on Pilgrim Square, five blocks east," added Rev. Dr. Bradford.

"Wouldn't it be worth while to ask our survey department to study the situation in the interest of the total cause of Christ in the community?" asked Professor Seeker. "Heartily agreed," responded Doctor Wesley, "we won't make a move till the survey has been made."

Two months later Professor Seeker and his staff were reporting the results of the survey. "Apparently," he concluded, "there are already as many churches as are needed in the West End, but in Southway Park there is great need for another church."

"I'll recommend that we Methodists build in Southway Park instead of the West End," said Doctor Wesley.

As the group broke up the chairman was overheard to say: "It's a new day in Christianity! Twenty years ago no denomination would have thought it anybody's business where it built a new church. Today, thanks to the progress of church federation, we have learned really to act on the principle that we all belong to one great family."

CHILDREN'S PAGE

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

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

This is the first time I have written a letter to the SABBATH RECORDER. I am eight years old and in the fourth grade. I like school very much.

I go to Sabbath school each week. My Sabbath school teacher is Mildred Maltby. Mrs. Hurley is our superintendent. Sometimes I play the piano for the opening exercises.

I enjoy reading the letters each week in the RECORDER. As my cousin Ruth Horton had a nice letter last week I thought I would write one this week.

Ruth's father is my mother's brother, and my brother married Ruth's mother's sister, Delberta Witter. My father's name is De Chois Greene. I have a sister who is married and lives near Port Jervis.

I have an old cat and four kittens, and a fox terrier dog named Midget.

Well I guess I have written enough for the first time.

Sincerely yours,

MARY ELLEN GREENE.

Adams Center, N. Y.,
October 26, 1931.

DEAR MARY ELLEN:

I must say "Thank you" to Ruth since her letter influenced you to try your hand at letter writing. We are delighted to welcome one more to the ranks of SABBATH RECORDER children. You have given us a good sample, so come often.

You are surely doing famously in school to be in fourth grade at eight years. That you like school perhaps explains it, and that works both ways, doesn't it?

You are doing well, too, to be able to play for Sabbath school. I imagine you like your music, and I hope you are very faithful in your practice so that you will become more proficient in music each day. One of my pupils in a school in which I taught years ago used to say, "We were put into

the world to make people happy." Don't you think he was right? Good music is one of the finest ways in which you can give pleasure to others.

I am glad you followed Ruth's example and told us about your family. Although we cannot claim relationship on the Witter side we ought to be able to on the Greene side, since you use the final "e." I'm pretty sure I can find your father's name in our Greene book. When I was in Adams Center a good many years ago I was told that if I met someone on the street and did not know his name, if I called him "Greene" I would be pretty sure to strike it right. Is that the way it is nowadays? Well, I can testify that "the Greens" are all right.

I think you have a nice bunch of pets. Does Midget ever stir up trouble among the kittens, or are they good friends?

I'm hoping to hear from you again soon.

May I claim myself

Sincerely your cousin,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

I was asked by the leader of the Christian Endeavor society to write to you concerning the Christian Endeavor meeting, held during the semi-annual conference at White Cloud.

Mrs. Paul Crandall of Battle Creek had charge of the meeting. A very interesting lesson, under the leadership of Janice Crandall, was enjoyed by all present. The topic was "India, the Children and their Customs." There were twenty-four children present, of whom seven were visitors from other churches.

Mrs. Crandall also told of the Junior meetings held at Conference this year.

Very truly yours,

THE JUNIOR CHRISTIAN ENDEAVOR
OF WHITE CLOUD.

White Cloud, Mich.,

October 26, 1931.

DEAR BOYS AND GIRLS OF THE WHITE CLOUD CHRISTIAN ENDEAVOR SOCIETY:

I was very glad to hear of your interesting Christian Endeavor meeting at White Cloud and wish I could have been present, too. I know that Mrs. Crandall can make young people's meetings very interesting and helpful; I found that out at Conference.

Next Sabbath day and Sunday there is to be held at Hebron, Pa., the semi-annual meeting of the Western Association. A Junior service is to be held at 11 a. m. I wish Mrs. Crandall could be there to help us in that service.

I have enjoyed the fine letters received from White Cloud children from time to time and am hoping to receive many more of them. Dear juniors of White Cloud, write—write often.

Sincerely your friend,
MIZPAH S. GREENE.

SERVICE

BY DELMAR B. ELLIS

(Given at the Yearly Meeting at Berlin, N. Y.)

There are many different intensities of service, ranging all the way from the lowest type to the highest type of service. Among the former we have a type of mutual service that occurs among different species of animals that live together. This is called commensalism or symbiosis. The service that one species renders may be protection, while that of the other may be locomotion.

Then there is the service of men to men, such as occurs in our numerous service stations. We also have in this type the kind of service that occurs among relatives, friends, and neighbors. They find that it is to their mutual advantage to serve each other.

Now we have the highest type of service that man can render—the service of man to God.

When we are young we have the opportunity and privilege to choose whom we wish to serve, whether it be that we wish to serve to our own selfish ends or whether we wish to serve God. Did you ever stop to think what this choice really means? It may mean the difference of whether you become an atheist, a "nonchalant," or perhaps one of the world's most desperate criminals; or whether you become a true, loving Christian and are entitled to enjoy the happiness and privileges thereof.

It is of primary importance that we choose and make the right choice while young, that we may live a richer, fuller, happier, and more useful life. Then too, it is easier to choose right while young than

to change over after habits are formed. In fact, the happiness of our whole life may be, and probably will be, destined by this one choice alone. (Read Joshua 24: 15.) This is Joshua's example, let us do likewise.

There is something else in relation to service that I would like to bring out:

1. Servants of Christ become friends.
2. Servants of sin become slaves. Read John 15: 12-16.

Let us see how this works out in everyday life.

We can see how the former works out in Christian aims and Christian missions. All work together for the same cause. Their interests become mutual and naturally their friendship as well.

I will now try to give a real incident in life that will illustrate the fact that "Servants of sin become slaves."

I know of a certain man who indulges in periodical states of intoxication. While in these states he is partially or sometimes, I think, entirely unaware of what he is doing. He will sell for little or nothing the property that he has acquired while in his right mind, or perhaps he will swap it for a few quarts of intoxicating drink. He keeps this up until his money is gone. Then he goes back to work to earn some, that he may repeat the cycle.

It is not hard to see how this man is a *servant of sin*, which in this case is intoxicating beverages.

I have found an article, "The Law of Give and Take," by Benjamin Russell that shows clearly how Jack ("Legs") Diamond, a servant of sin, becomes a slave to society and his own consciousness; and how John D. Rockefeller, Jr., a servant of Christ, becomes a friend of the public.

THE LAW OF GIVE AND TAKE

BY BENJAMIN RUSSELL

On a train running out of New York City recently I happened to be in the same car with a notorious gangster, Jack ("Legs") Diamond. Here is a man who "rose" from a package thief to chieftain of a ruthless underworld organization.

I never saw a man who looked more thoroughly miserable. Just out of the hospital, after one of his numerous visits to recuperate from bullet wounds, he was pale and sick-looking. But the real root of his misery was obviously much deeper than any bullet can penetrate. He was suffering from that chronic and incurable dis-

ease—fear. Drawn, gray, worried, he shrank back in his seat, with a body guard beside him and another opposite. His eyes constantly shifted from side to side; every casual passerby seemed to startle him. Neighbors of mine—men I knew to be salesmen or lawyers or doctors—seemed to represent potential death to Diamond and his guards.

A few days later, coming into New York again, I rode in the same car with John D. Rockefeller, Jr. Far from having a bodyguard, he strolled into the coach with his son while other wealthy men were seeking the comparative isolation of the club car. No full seat being available, he sat down beside another man, and his son found a seat behind him. Smiling and cheerful, Mr. Rockefeller chatted over his shoulder with his son and passed the time of day with his seat-mate. Occasionally his eyes roamed over the train, but his gaze was one of friendly appreciation of his fellow man, rather than one of fear and suspicion. At the 125th Street Station he got up, waved a jovial good-by to his son and walked casually out of the car.

The contrast between the two men was inescapable—Diamond, the leech on society, Rockefeller, the great philanthropist—Diamond, whose life is devoted to dragging his fellow men down in order that he may put a few paltry dollars into his own pocket; Rockefeller, who spends most of his time giving away millions to help humanity.

If we take all the good out of life by letting our selfish greed get the better of us, we will taste the soul-searing misery that is Diamond's. But once in a while, if we give a dollar or two to charity or a basket of food to some needy family, we can get the same kick out of it that Rockefeller does out of endowing a great church or hospital.

After all, it is not a question of money. It is a question of the law of give and take.

All serve—somewhere in some way—consciously or unconsciously.

"There is a way, ways, and a way,
The high soul walks in the highway,
And the low soul gropes in the low,
But in between on the misty flats
The rest drift to and fro.
But to every man, there openeth
A highway and a low,
And every man decideth
Which way his soul shall go."

Stephentown, N. Y.

HOME NEWS

DEAR EDITOR:

I am writing a few lines for the Home News column of the SABBATH RECORDER.

As Marlboro has not been represented lately in this Home News column, we are glad to take this opportunity to mention some recent events. The West District Council of Religious Education, consisting

of five Bible schools, including the Marlboro Sabbath school, has lately completed a religious survey of the west district. In this survey, practically every family within the bounds of the district was visited. The object of the survey was to find out with what Bible school each member of the family was connected or if they were not attending any school, if there was any preference. The visitors, with few exceptions, were well received and several very pleasant and helpful experiences were reported. Special cards were printed upon which were tabulated the religious connections of each family. The startling fact was revealed that at least one hundred twenty children had little or no connection with any Bible school in the district. It showed in clearer light the missionary task of the Bible schools of the district. As a means of deepening the spirit of unity and service among us, a series of union district prayer meetings were held which were led by the different pastors. Many expressions of appreciation of these meetings were heard. We hope that they may be continued at regular intervals.

On Sabbath day, September 19, seven persons were received into the church—four by baptism, two by confession of faith, and one by letter from the Shiloh Seventh Day Baptist Church. Two of these were received from first day churches. Among those received were a mother, two daughters, a granddaughter, and a sister-in-law. The two others were boys, one thirteen and the other nine. Two of these persons, a mother and a daughter, come to church every Sabbath day, a distance of thirteen miles, besides going down to Shiloh and bringing an uncle and an aunt with them.

These people were brought into the church, not as a result of any special effort, but through pastoral visitation, social intercourse, and mutual interest and sympathy. It illustrates what a rich spiritual fruitage is possible for the churches if they wholeheartedly carry out the plan of friendly visitation, suggested by the Religious Life Committee.

The church recently voted to hold the Sabbath evening prayer meeting at the homes of the members instead of at the church. It is planned to hold these meet-

ings as much as possible at the homes of the sick or elderly people, shut-ins, non-resident members, and those who cannot come to church regularly.

On Thursday evening, October 8, the Marlboro Ladies' Aid society served a chicken pot-pie dinner in the church basement to the Kiwanis Club of Bridgeton, N. J., and their wives. There were eighty-seven dinners served, which netted the Ladies' Aid a neat little sum. We hope they will come again.

Our "Live-Wire" Sabbath School class, consisting of seven intermediate boys and a live teacher, held a "Seven Social," including a program and refreshments, in the church basement on the evening of October 27. The admission was seven cents for all those under seven and over seventy. Thus all who were lucky enough to be very young or very old got in free. Among other good things on the program was a splendid Boy Scout talk by a Mr. Dennis from Greenwich, N. J., a man who is officially connected with the Boy Scout movement of Cumberland County. On the bill of fare were: grab-bags, 7 cents; pop-corn balls, 4 cents each, 2 for 7 cents; pumpkin pie, 5 cents a piece; hot-dog sandwiches, 5 cents; candy 1 cent. Games were played and a good social time enjoyed. The boys netted about \$15 which they will give to the church.

The pastor and his wife attended the yearly meeting at Berlin, N. Y., which convened October 16-18. As Berlin was a former pastorate of the writer and his wife, they could not refrain from staying over a few days to renew old acquaintances. It seemed good to be back among the beautiful Berlin hills. On one morning of our visit, Mr. Henry Satterly with his daughter, Mrs. Arlie Bentley, took us over the Taconic Trail to Williamstown, Mass., where Williams College is located. As we drank in the beautiful scenery of nature on every hand, we could not help but wonder how any person in his right mind could ever exclaim, "There is no God!" On our return home we stayed over night in the hospitable home of Rev. and Mrs. H. C. Van Horn at New Market, N. J. That evening they took us to a supper at the Plainfield church. The supper and two very interesting talks, by Mr. and Mrs.

Orra S. Rogers, were very much enjoyed. On the following morning, after visiting the Denominational Building and print shop in operation, and calling on my niece, Mrs. Paul Whitford, we left New Market at about 11.50 a. m., reaching home in good season in the afternoon, where we found our son Paul and his dog, Buster, waiting on the steps for us. They evidently were glad to see us.

This station, M-A-R-L-B-O-R-O is now signing off.

Very sincerely yours,

H. L. COTTRELL.

R. 1, Bridgeton, N. J.,

October 27, 1931.

RESOLUTIONS OF RESPECT

Again has the death angel visited our circle to summon away the spirit of another sister, Mrs. Naomi Hess.

Resolved, That in her death the Salemville, Pa., Ladies' Aid society is called to mourn the loss of a trustworthy friend, always cheerfully looking on the bright side.

Resolved, That while our hearts are deeply saddened, we will bow in humble submission to the will of our heavenly Father.

Resolved, That we tender our sincere and loving sympathy to the bereaved family and point them to Jesus for comfort.

Resolved, That a copy of these resolutions be presented to the family, one be placed on record, and one forwarded to the SABBATH RECORDER.

Respectfully submitted,

MRS. A. W. WALTER,
MRS. L. P. BERKHEIMER,
MRS. J. S. KAGARISE.

CORRESPONDENCE CORNER

ANOTHER SIDE

"... In one of your editorials I notice you questioned about the money, energy, etc., spent on football and other sports when people are going hungry. As I see it, if we did not have football and the other sports some other people would go hungry, as those who make the footballs, the ones who do the printing of tickets and programs, those who build stadia, and the

like; and the same is true of other sports. We do not need more people on the farms or more people in the factories, so what would some of the people do if cut out of making and selling sporting goods? But that is not the most important matter concerned. When we cease to play good wholesome sports then we take up the sordid things. In this time of gloom and depression let's urge closer adherence to the Bible and Christ's teachings, and let us also encourage play and laughter. If we take it hopelessly serious, with no gleam of sunshine, we shall lose, and our country will go on the rocks. If these people stop playing they will not give the money to the poor, nor should they do so. It is hard to help the poor and still keep them self-reliant and respectable, so the community chests and organized charities take care of it. Of course that does not relieve Christians of taking care of the church poor, and it still gives a chance to render that personal service we all feel right toward the unfortunate ones. We must learn to work and overcome difficulties, but one of the ways is to play, too, at the proper time and in the proper way. I know the need of play."

Very sincerely,

HERBERT N. WHEELER.

OPEN LETTER

DEAR FRIENDS:

Our bulletin board says that the good ship *Empress of Russia* is to dock in Yokohama tomorrow, Thursday, in the early morning, making us over twelve hours late in getting to Japan. That will mean that we will be one day late in Shanghai, so at present we hope to disembark on Monday, October 12. We begin to realize that we are nearing land, as a fishing boat was seen yesterday and another one early this morning.

The first part of the journey was rather rough. One day the doors were locked and we were not allowed on deck. But the steward says, "It is impossible for the steamship to make money on the Davis family." We have all been present at every meal and enjoyed the food provided by the ship.

The time has passed pleasantly with reading, sleeping, walking, writing, playing games, visiting, eating, and then doing it all over again.

When we arrive in Shanghai on the twelfth we will have been away from Shanghai two days less than ten months. These ten months have been packed full of travel and visiting and speaking. We shall have twice crossed the Pacific traveling by steamer over twelve thousand miles. The auto has carried us nearly seventeen thousand miles. We have been in twenty-four states, the District of Columbia, and twice in Canada.

Between December 14 and October 12 may be packed a tabloid vacation which we defy anyone to outdo. On the one end picture a great Japanese oil-burning vessel of the Nippon Yusen Kaisha (Japan Mail S. S. Co.) *Chi-chi-bu Maru* stopping at Nagasaki, Kobe, and Yokohama, Japan, and then going on to Honolulu. Weather perfect until the last part, and then a violent sea to San Francisco, where three days were spent, using the boat as our hotel. We disembarked at Los Angeles January 5.

California claimed a large share of our presence and interest during the first weeks of getting used once again to living in America—Wilmington, Riverside, and Los Angeles offering us temporary homes there. Through great kindness of friends and the board we were able to get a De Soto six car, and started out on our long trek across the United States the last of March.

THE DAVISES.

S. S. Empress of Russia,
October 8, 1931.

GOD'S THOUGHTS

We may read God's thoughts in the purling brook

That leaps down the mountain side,
In the budding rose and the lily pure,
In the wave that the stanch ship rides.
In the storm, the sunshine, the golden dawn,
In the moonlight's silver glow,
In the shifting movement of desert sands,
In the winds that gently blow.
Oh, the thoughts of God are wondrous thoughts,

Writ on sky, on land, on sea.
Be it mine to read and to understand
The message they bring to me.

—Anna M. Baker, in the Baptist.

DENOMINATIONAL "HOOK-UP"

MILTON, WIS.

The Seventh Day Baptist churches of southern Wisconsin convened at Albion on October 24 for their quarterly meeting. Albion's small church was packed with people at both morning and afternoon services. In the morning President Crofoot spoke on the subject of finance as one of the three most important phases of the Efficient Church which was the theme of the meetings. He used as his text ". . . And he went and hid his lord's money." There is not space here to do the talk justice — be it enough to say that President Crofoot drew a thoroughly fascinating picture of his subject, finishing with a challenge to those present to stick by their church and by the college which that same church is sponsoring.

With enthusiasm that was contagious, Mr. H. N. Wheeler, chief lecturer of the United States Forestry Service, addressed the student body on his work. The beautifully colored slides which accompanied his talk heightened the already vivid impressions of everyone. The chapel period was lengthened to an hour by cutting short all classes in the morning.

Mr. Wheeler was a graduate of Milton College with the class of '97. He taught for some time, but has spent most of his life in forestry service, first actually in the timber lands, and then in Washington as a lecturer.

At last the value of extra-curricula activities is being acknowledged. Among other colleges, the Milton College faculty has adopted a plan whereby worth while extra-curricula activities of the students will have official recognition with "service credits."

President Crofoot addressed a meeting of the Rotary club in Janesville, Tuesday, on the topic of "Chinese Agriculture." He will speak before the Edgerton Kiwanis group next Tuesday.

The Thursday chapel exercise was conducted as a memorial to President W. C. Daland, whose birthday anniversary is October 25. President Daland was at the head of Milton College from 1902 to 1921.

Professor L. H. Stringer left for Chicago this morning on his annual "music" trip. He plans to look for music for the glee club and other organizations.—*College Review*.

Mrs. Lester Randolph died in her home here last Saturday morning. She was the widow of the late L. C. Randolph, former pastor of the Seventh Day Baptist Church here, and had been ill for some time. Two sons, Dr. Howell and Dr. Victor Randolph, and a daughter, Mrs. Ella Vincent, survive. Funeral arrangements have not been completed.—*Janesville Gazette*.

BROOKFIELD, N. Y.

Among those from Brookfield who attended the first of the revival meetings held Sunday night at Leonardsville were Mrs. Sarah Spooner, Sarah Wright, Mrs. Eslie Coon, Mr. and Mrs. L. P. Curtis, Francis Langworthy, Muriel Polan, Frances Polan, Alpha Crumb, and Rev. and Mrs. H. L. Polan. Pastor Polan of the Seventh Day Baptist Church preached Sunday night, and Rev. James Messenger of the First Baptist Church preached Monday night.

Mr. and Mrs. L. P. Curtis and Mrs. Edwin Whitford and daughter Belle called on Rev. and Mrs. T. J. Van Horn at DeRuyter last Wednesday. Mr. Van Horn is slowly improving from his recent accident so that he is supplying his pulpit.—*Courier*.

ALFRED, N. Y.

Two assemblies are being planned for November 4 and 5, in which students and friends will be privileged to hear Kirby Page, a man of international repute on topics of world relationships. His interests now are centered around students and disarmament.

The news from Battle Creek continues to be encouraging; the return of President Davis is now expected about November fourth.

Dean John Nelson Norwood and Registrar Waldo Titsworth went to their respective camps on Keuka Lake for fishing last week-end.

Dr. Paul C. Saunders was in Watertown yesterday, where he delivered his Liquid Aid lecture before the high school and Rotary club, also the Adams High School. Today he is giving the lecture at the Brasher Falls High School and at St. Lawrence University at Canton. Friday he will lecture at the Norwood High School.—*Sun*.

WALWORTH, WIS.

Rev. and Mrs. E. A. Witter, Mr. and Mrs. Clyde Coon and Luella, Mr. and Mrs.

Lester Crandall and family, Mrs. Celia Main, Mrs. Nettie Hibbard, and Mrs. E. J. Higbee attended quarterly meeting of the Seventh Day Baptist churches in Albion on Sunday.—*Times*.

LOST CREEK, W. VA.

Rev. E. F. Loofboro accompanied Helen Nepps, Willa Curry, Everett Davis, Billy Van Horn, and Marguerite, Norman, and John Deane Loofboro to the Seventh Day Baptist "Teen-Age" Conference at Berea over the week-end.—*Clarksburg Exponent*.

CHARLESTON, W. VA.

Wade Coffman, chairman of the state public service commission, outlined training and public services as advantages of college graduates, in an address at the Ruffner hotel here yesterday morning as a part of the annual Salem College breakfast.

The breakfast was in charge of Otho F. Randolph, of Charleston, in the absence of Oscar J. Andre, of Clarksburg, president of the alumni association at Salem. Dr. S. O. Bond, Salem president, spoke on the progress of the institution. Among other speakers introduced were Joseph L. Vincent, of Pennsboro, and Homer H. May, of Walton. Faculty members from Salem attending were Clark H. Siedhoff and Miss Cleo Margaret Gray.

The group, including fifty alumni, mostly from the Charleston area, engaged in songs and cheers as part of the program.

—*Clarksburg Exponent*.

NORTONVILLE, KAN.

The resignation of Rev. S. Duane Ogden submitted last week was accepted by the Seventh Day Baptist Church at a special meeting last Sabbath night. Mr. Ogden has accepted a call to become the pastor of the Community Church, Olathe, beginning November 1. He is to serve a large parish which includes people of varied religious background but who have worked and worshiped together harmoniously for a number of years.

The Olathe Community Church has a beautiful new and modern building, which was built recently at a cost of about \$70,000, and which is almost completely paid for. Besides a spacious and worshipful audience room, the church has a comfortable parlor, numerous class rooms, a well

appointed gymnasium, and recreation hall, besides a modern dining room and kitchen.

Mr. Ogden feels that the new field offers him almost unlimited opportunities for constructive and forward looking service of the sort that will be increasingly effective.

—*News*.

NEWS OF INTEREST

Elizabeth, N. J.—(U. P.)—Rev. Everett T. Tomlinson, seventy-one, for many years prominent in the affairs of the Baptist Church North and one of the most popular authors of historical books for boys, died at his home here yesterday.

Mr. Tomlinson was graduated from Williams College with the class of 1879 and received subsequent degrees at Colgate and Bucknell. He became a teacher and his Greek and Latin textbooks were used in the '80s.

In 1888, he entered the ministry and served as president of the New Jersey Baptist Education Society, executive manager of the American Baptist Board of Education, and executive secretary of the Northern Baptist Convention which during his incumbency amassed a capital of \$20,000,000.

He probably was best known for his books and for more than a decade ranked as the most popular American author of juvenile literature. More than two million copies of his books were distributed.

He is survived by his wife, Anna, and three sons.—*Courier-News*.

MILTON JUNCTION, WIS.

The Milton and Milton Junction Christian Endeavor societies convened at the Junction Seventh Day Baptist church for their meeting last Sabbath afternoon. The topic was "How to Answer 'Wet' Arguments." Miss Leona Gregoire led the meeting.

The service, attended by about thirty-five young people, was mostly given over to the reading of worth while comments on different phases of dry law enforcement and the "wet" arguments against such enforcement. Several good points were brought out.

A male quartet composed of C. A. Stephan, R. H. Johnson, R. R. Randolph, and T. H. Ochs sang two selections. The meeting was closed by the Mizpah benediction.

—*College Review*.

LONDON, ENG.

A great step forward was taken at the committee meeting of the Evangelical Sabbatarian Mission held on Friday evening, July 17, when the proposal to organize a publishing company in connection with the mission was carried. The company is called the Evangelical Sabbatarian Mission Press with its registered office at 186 High Road, London, N. W. 10. Its objects are to publish, print, and sell by colporteurs, or other means, religious and general literature.

The first publication issued by the E. S. M. Press is "Tales from the East," written by Rev. James McGeachy, superintendent of the mission, and pastor of the "Mill Yard" Seventh Day Baptist Church. It consists of stories taken from the Bible and history, for young and old. It contains ninety-six pages, and is well illustrated inside with 13 pictures. The cover is in three colors, and the price is one shilling. We recommend it to all our readers. It would make a seasonable gift for Christmas.

The sale of this book will make known to thousands the work of the mission, and will arouse their interest in eternal things pointing them to the Savior.

Pray that God may use it for his glory.
—*Sabbath Observer.*

ASHAWAY, R. I.

A memorial service for Miss Helen Louise Hill, instructor in history at Rhode Island College of Education, whose death occurred at her home in Ashaway October 1, was observed at a regular meeting of the assembly held at Rhode Island College of Education, Providence, yesterday.

A resolution prepared by a committee of the Student Council and a poem written by Miss Kathleen Kelley in memory of Miss Hill were read by Miss Esther Carroll, president of the council.—*Westerly Sun.*

WESTERLY, R. I.

Judge Samuel H. Davis of the third district court left today by automobile for Salem, W. Va., where he will visit his brother, Wardner Davis, and other relatives. He expects to be gone about two weeks. Judge Davis left after he had voted at the town election.—*Sun.*

PLAINFIELD, N. J.

Charles O. A. Eaton, congressional representative of the fourth district, will ad-

dress the Engineers' Club of Plainfield on the subject of "The Engineer in Public Life" at the Monday Afternoon Club, Plainfield, on Friday at 6.30 p. m.

The occasion will also be marked by a testimonial dinner given by the Engineers' Club to Alexander W. Vars who has been secretary of the club for nine years. Mr. Vars who at present is city engineer for Plainfield has been actively engaged in municipal engineering for the past quarter of a century. Non-members may obtain reservations from C. A. Dawley, 1234 Watchung Ave, Plainfield, until the allotment, which is limited because of the accommodation facilities of the club, has become exhausted.—*Courier News.*

DICKENS STYLE BANK STILL FUNCTIONING IN ASHAWAY

REAL COMMUNITY INSTITUTION OF OLD COUNTING HOUSE MEMORIES UNCHANGED SINCE 1856 EXCEPT FOR BURGLAR ALARM. CASHIER FORMERLY SCHOOLMASTER

If Charles Dickens could return today he might search all of London in vain for a trace of the old counting houses he was wont to describe in detail and people with his inimitable characters.

And could he return again on a twentieth century trip through the United States he might find search for a similar banking house in America equally unprofitable unless his travels took him through Ashaway, where still standing, as it was in his time, is perhaps the oldest, and certainly the smallest, bank in Rhode Island doing business as the Ashaway National Bank.

A real New England community bank, this institution is unchanged since its establishment in 1856, when the business of three local mills created the need for such a house.

Its appearance, inside and out, harks back through the years. Save for a rural telephone with an enormous bell box, attached to the wall, a few electric lights, and the alarm connection from the vault to telegraph poles on the street outside, the interior of the bank is exactly as it was half a century ago when Frank Hill, the cashier, first assumed his duties upon retirement as the local schoolmaster.

ONE-ROOM BANK

The banking room occupies a space about twelve feet square in the corner of a mercantile block three stories high. Sharing the ground floor with the Ashaway Post Office and the town grocery and general merchandise store, the bank is located in the business center of the village.

There is no directors' room, with velvety carpets and expensive furniture, nor are there offices for the president and cashier as in larger institutions of its kind. An area large enough to hold two people without crowding is caged off as that part devoted to patrons of the bank. Inside this area is Mr. Hill's sanctuary.

Once in a while, such as when annual statements are being prepared, Mr. Hill has a clerical assistant, but on the average he toils alone in his musty little quarters from one end of the year to another.

The bank's pride is its vault. A huge cavern opening into secret passages from one corner of Mr. Hill's office, this vault still holds the village wealth and securities. It is exactly the same as when first installed except that it has been equipped since with wiring for the burglar alarm system connecting with the state police barracks, a few miles away.

CURIOUS CLOCK ON WALL

Electric wires are strung along the ceiling, manifestly put there in recent years. On one wall a big regulator clock ticks noisily, telling from its dual face not only the time but the month, day and year. The clock, too, was one of the original possessions of the bankers. It keeps accurate time and is visible to passersby on the street who refer to it when the mill whistles are silent.

Mr. Hill, the cashier, with his modern banking knowledge and wide understanding of present-day problems, strikes an anachronical note in the Ashaway bank. He does not fit into the atmosphere of antiquity, although for forty-six years he has been the man in charge, the cashier, and a member of the board of directors.

After traveling considerably as a young man, Mr. Hill came to Ashaway with his family in 1881 and became the village schoolmaster. He held the job three years before determining to move on. Towards the end of the school year in 1885, however, he returned one day after locking up the

school, and found the board of directors waiting upon him with the proposal that he become cashier of the bank.

TOOK FIANCEE'S ADVICE

George N. Langworthy, the bank's first cashier, had died a short time before and the directors explained they were at a loss as to whom to select as his successor. Mr. Hill objected as he had no knowledge of banking but listened to the advice of his fiancée, and on July 1 of the same year took over his new duties. He was married on October 6 of the same year.

At that time there were four national banks in Westerly, one in Hope Valley, and one in Kingston, besides the Ashaway bank. Today the Ashaway bank is the only one left. It became a national bank when the National Bank Act was passed in 1865 and is registered as No. 1150 in the country.

The institution was known as the Ashaway bank from the time of its formation to the passage of the National Bank Act. Previously there had been a Hopkinton bank which failed in a general crash in the early '50s. The first quarters of the Ashaway bank were in what is now the C. P. Eccleston home.

A satisfactory volume of business seemed to the directors to justify enlargement, however, and within a short time it was moved to its present rooms. The oldest resident of Ashaway cannot recall when it was doing business in its original place.

Mr. Hill explained yesterday the cash capital of the bank was \$75,000 when it was incorporated. This figure was raised to \$100,000 some time ago.

STRICTLY LOCAL BANK

"Our deposits are small," Mr. Hill explained when questioned as to the financial standing of the bank, "so our earnings are small. We make no effort to go outside the community to invest so we have just capital enough to handle the needs of local industries. We have not one dollar invested in bonds or anything else that is outside the community.

"Our population here is about the same as it was at the beginning, but our volume of business is bigger. When I first came here we had no bank accounts and the mills paid off the help once a month.

"To show how conservatively the bank makes investments, we have not discharged a note since 1893, although the National Bank Act requires all member institutions to discharge immediately all investments which are not proven to be good. A state bank may keep these items on their statements until they have salvaged a proportion of the investment at which time the loss is shown in the difference.

"The bank's regular dividend is only four and one-half per centum, but this has been declared annually except for four or five years during the Cleveland administration when tariff barriers were swept away resulting in a general panic and numerous crashes.

"Because of the isolated nature of the bank and its concentrated activities, we have felt nothing of this depression in the world of present-day economic affairs, but are continuing along at our usual business, secure because our local industries are secure."

Besides Mr. Hill, other officers of the bank are Leverett A. Briggs, president, and John S. Cole, a Hopkinton farmer, vice-president. Mr. Briggs owns the building. The directors include Messrs. Briggs, Cole, and Hill, and A. Lloyd Briggs, Walter L. Perrin, brother of Representative Clifford E. Perrin, Earle J. Robinson, and Lloyd B. Langworthy, all of Hopkinton.

—*Providence Journal.*

OUR CONTEMPORARIES

LIQUOR AND THE BAR ASSOCIATION

The American Bar Association by a vote of more than two to one, seventy-five per cent of its membership participating, put itself on record at its recent meeting in Atlantic City as favoring the repeal of the Eighteenth Amendment. This radical action on the part of so impressive a public body calling not for changes in the enforcement act nor for revision of the amendment, but for repeal, must startle all intelligent friends of prohibition. On the surface this proposal, providing as it does no alternative suggestion for the control of a lawless liquor traffic or for conserving the acknowledged benefits of the prohibition regime, but contemplating apparently a return to conditions preceding the passage of the amendment, appears to be utterly reckless.

But friends of prohibition will be most unwise if they discount it or ignore it. It is, perhaps, the most serious challenge that the policy of prohibition has yet encountered. It is foolish for prohibition forces now merely to sit tight, relying upon the fact that the law is upon the statute books and challenging its enemies to remove it. They must apply their energies with new zeal to justifying the law as it stands and, by an array of facts, to proving that it is the best provision for disposing of the evils against which it is directed. It will not suffice to claim that the experiment is "noble" in the face of those who are proclaiming that it is an "experiment" only, and an experiment that has failed. Intelligent advocates must devote themselves to proving that prohibition is now, or may readily be made, more than an experiment and that tested by pragmatic standards it is superior in its results to any proposal which has yet been made for a substitute. This should not be impossible or very difficult, and it is imperative that it should be undertaken in a manner to win the assent of the common men who constitute the electorate.—*The Baptist.*

RELIGIOUS LIBERTY

Editor.—We have no objection to Governor Pinchot or any other public servant in civil office observing either the seventh day or the first day of the week as holy time, but what we do object to is having such officials and civil magistrates enforce their ideas of Sabbath or Sunday observance upon others who hold different views on this subject. Religion should always be a voluntary matter and not a matter of coercion under the penal codes.—C. S. Longacre, Washington, D. C.—*Pathfinder.*

AN ULTIMATE OF CHRISTIAN FAITH

God is the ultimate fact of our Christian faith—a good God, one that can be spoken of appropriately as our Father. Such a God Jesus revealed.

Ours is both the faith of Jesus in this God the Father and a faith in Jesus himself as the eternal Christ. We believe that in Jesus the ultimate realities of the universe were revealed.

This is a rigorous faith for an age like ours. Things are in a mess. It is hard to believe in such a God. Only this faith can hold us steady. Without him is black despair.

World service, like all the other concerns of the Church, flourishes in proportion to the strength of our faith.—*The Christian Advocate.*

WHAT'S NEW

An Ohio engineering firm has perfected a boring machine which will drill passages and install piping underground without an open ditch being dug first.

Aluminum-wrapped cedar shingles are being used on the Pacific Coast where they are found impervious to the weather.

Engineers in Chicago, using a new process, are making hard coal out of soft coal in a few hours.

A Michigan man has invented a method for applying grease to overhead electric railway wires through a tube carried on a trolley pole to prevent ice accumulating.

A cold weather face mask for aviators is made of materials sufficiently stiff to retain its shape so it does not interfere with breathing.

A British railway is experimenting with cars that can be run either on railways or highways, having alternate sets of wheels.—*Brookfield Courier.*

FUTILITY OF INVECTIVE

The fact is that fierce denunciation of evil in the abstract, or of evil in others, often amounts to nothing more than a kind of whitewash with which we cover up our own smug complacency and callous indifference. Less invective and more heart-searching would produce better results. A striking cartoon which appeared originally in the *Chicago News* illustrates the kind of constructive teaching which gets us somewhere—especially with regard to this matter of law enforcement. It was entitled "The Flaming Youth Problem" and represented an indignant father who, armed with a gun, set forth from the front door of his house with the declaration, "I'm going to track down the real cause of my children's misconduct." The picture shows the tracks that he followed—around and around through the woods until at last he drops his gun and exclaims, "Great Scott!" as he finds himself at the back door of his own house, a house which bears the inscription, "Neglected Home Training!"—*Presbyterian Advance.*

MARRIAGES

TROWERS-RETHFIN.—On October 10, 1931, Mr. Sylvester Trowers and Miss Drucella Rethfin, both of Lower Buxton, Brown's Town P. O., Jamaica, B. W. I., were united in marriage at Lower Buxton by Rev. D. Burdett Coon.

DEATHS

FISK.—Willis Fisk, the son of Ansel and Angeline Odell Fisk, was born in Scott, N. Y., March 6, 1860, and died September 8, 1931.

He had one brother and four sisters, and survived them all. He spent most of his life in the town where he was born and died, but he worked twelve years in the city of Cortland as a carpenter. His first wife was Floy Barber. Two daughters were born to this union—Mrs. Edward Maynard of Homer, and Mrs. Agnes Callahan of Cortland, both of whom were at the funeral.

He was married to Amanda May Burdick August 6, 1897, with whom he lived in happy companionship for a little more than thirty-four years. Until his health failed a few years ago he was a successful farmer in the village of Scott, N. Y.

He was converted during a special series of meetings conducted by the pastors of the Central Association in the summer of 1921, and was baptized by the writer of this sketch along with seven other candidates. He began keeping the Sabbath at this time and joined the Scott Seventh Day Baptist Church. He suffered a lingering illness during which he was faithfully and lovingly cared for by his daughters and his faithful wife.

He was widely known and loved as a consistent Christian. This was attested by the large number of neighbors and friends who came to mourn with the family the departure of a loving husband, a kind father, and a highly respected citizen.

The funeral was conducted from the home on the afternoon of September 10, the burial in Scott cemetery, the undersigned officiating.

T. J. V. H.

WHITELEY.—Flora Elizabeth Whiteley, familiarly known to all her friends as "Betty," was born in Ashaway, R. I., October 25, 1923, and died at her home early Sabbath morning, October 3, 1931. She was the third child of Charles E. and Flora Bennett Whiteley. Besides her father and mother, she is survived by one brother, Edwin, and

five sisters—Bertha, Ethel, Dorothy, Edith, and Dora.

When Betty was six months old she contracted scarlet fever. Apparently she was fully recovered, and it was not until she was examined upon her attendance at public school that it was discovered that she had serious heart trouble. For the remaining two years of her life her parents did all they could to restore her health, but little hope was held for her recovery.

Had Betty lived, she would have been in the third grade this year, for she had done good enough work to be allowed to skip the first grade. She was much interested in books and her teacher often sent her books from the school, for she preferred school books to story books.

Betty's parents are able to say that they had not heard a cross word from her in two years. It was one of her pleasures to sing to her baby sister her favorite song, "What a friend we have in Jesus." This hymn was sung at the farewell service by Ira Murphy.

The service was conducted at the home, Monday, October 5, by Pastor Carroll L. Hill. Interment was made in Oak Grove Cemetery.

C. L. H.

Sabbath School Lesson VIII.—Nov. 21, 1931

PAUL IN ROME.—Acts 25: 1-12; 28: 16-24, 30, 31.

Golden Text: "I can do all things in him that strengtheneth me." Philippians 4: 13.

DAILY READINGS

November 15—A Prisoner in Cæsarea. Acts 24: 22-27.

November 16—The Appeal to Cæsar. Acts 25: 4-12.

November 17—A Storm at Sea. Acts 27: 14-24.

November 18—Evangelizing in Melita. Acts 28: 1-10.

November 19—Beginning in Rome. Acts 28: 16-24.

November 20—Salvation Through Faith. Romans 10: 5-15.

November 21—Final Triumph of the Gospel. Isaiah 2: 2-4.

(For Lesson Notes, see *Helping Hand*)

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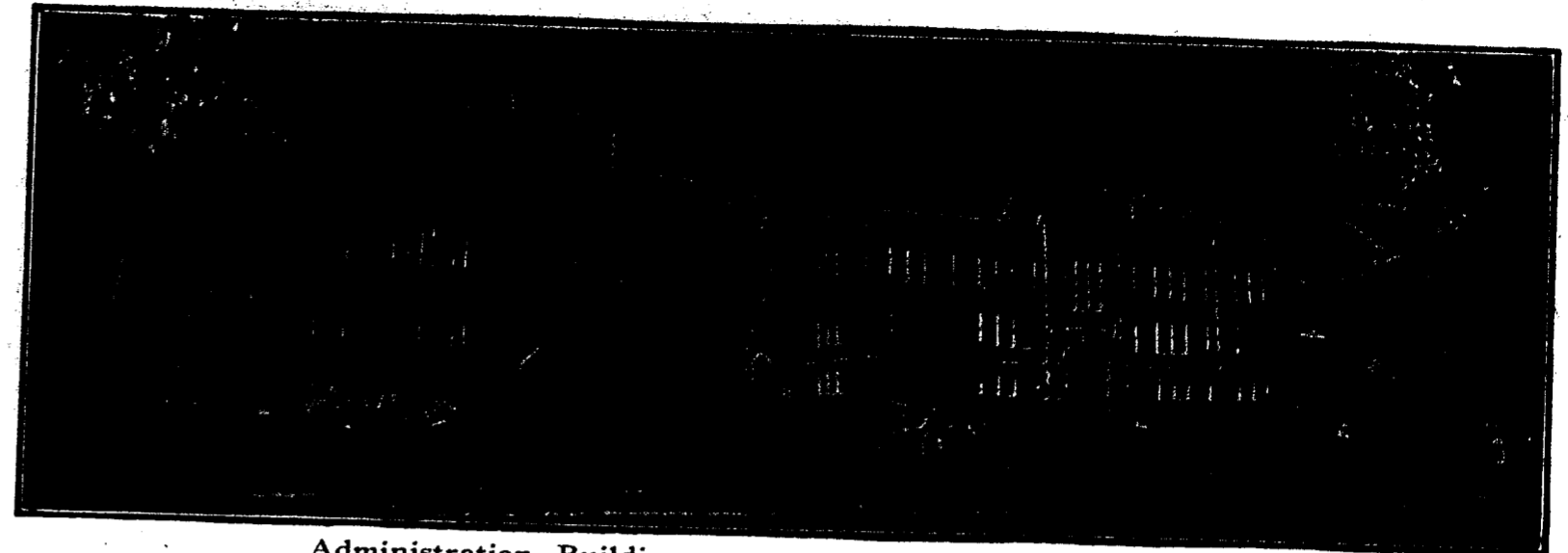
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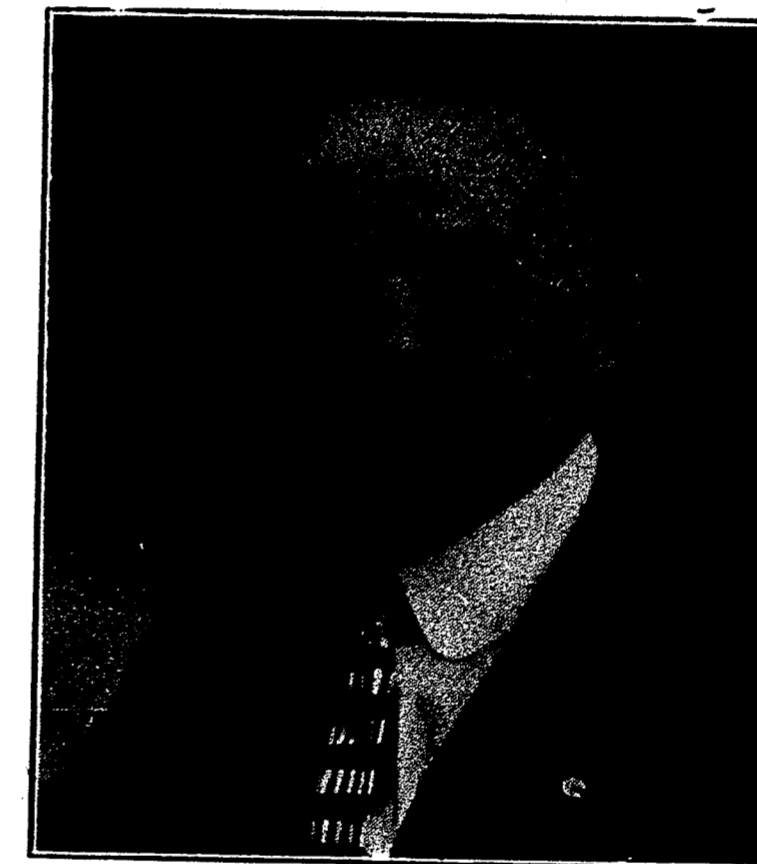
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