

# The Sabbath Recorder

*Is this too much to expect?*

- If we are already taking the SABBATH RECORDER and the subscription is due, we are expected to renew it.
- If we are not taking it, we are expected to subscribe.
- If we believe in its value and worth to us, and we think Seventh Day Baptists do, we are expected to interest others in it.

HELP DOUBLE OUR CIRCULATION

**THE SABBATH RECORDER**

**\$2.50 per year**

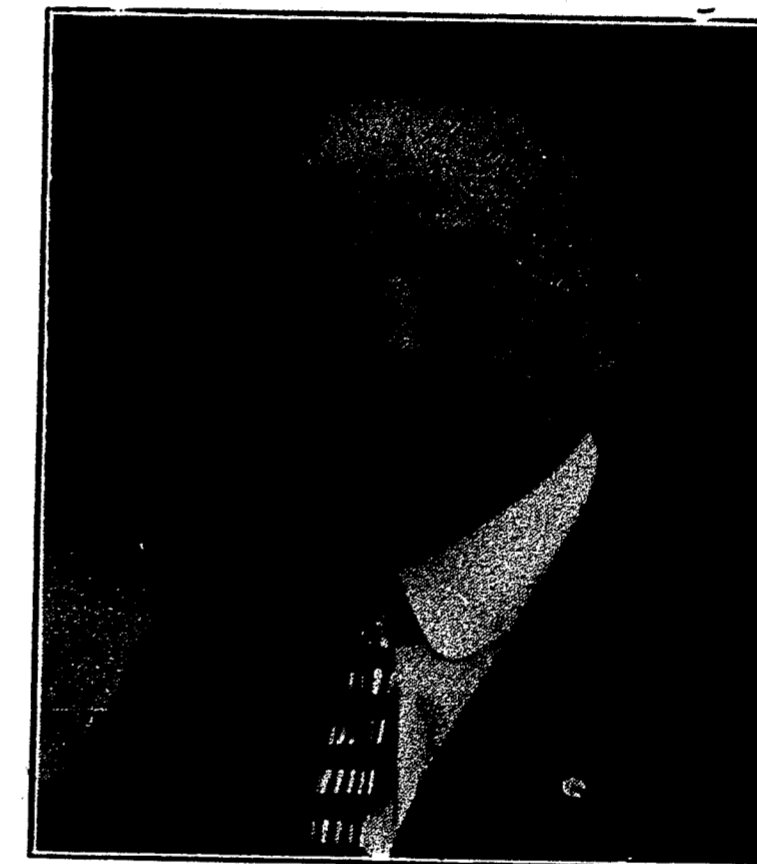
**Less than five cents a week.**

# The Sabbath Recorder

Vol. 111

NOVEMBER 16, 1931

No. 20



REV. HERBERT CLARKE VAN HORN  
Recently Appointed Editor of the  
"Sabbath Recorder"

## Contents

Editorial.—Our First Word.—A Seventh Day Baptist Honored.—Encouragement.—Missionary Zeal.—Christmas Suggestion.—"The Larger Christ."—Church Products	609-612
Impressions of Conference	612
An Itinerary	613
Waterford News	613
Missions.—Supporting Various Phases of the Work.—Letter from Holland.—Little Prairie, Ark.	614
Interdenominational Work	615
Resolutions of Respect.—Appreciation	616
Woman's Work.—Report from Battle Creek Ladies	619
The First Key to a Child's Heart	620
"Vitamins from Proverbs"	621
Young People's Work.—Where Are Missionaries Needed?	623
Winning by Love	624
Children's Page.—Our Letter Exchange	625
Our Pulpit.—"He Hid His Lord's Money"	628
Statement Onward Movement Treasurer, October, 1931	630-633
Denominational "Hook-Up"	633
Correspondence Corner	634
Michigan Meeting	637
Marriages	638
Deaths	638
Sabbath School Lesson for November 28, 1931	639
	640

# SEVENTH DAY BAPTIST DIRECTORY

## THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next session will be held with the Seventh Day Baptist Church at Adams Center, N. Y., August 23-28, 1932.  
**President**—Corliss F. Randolph, Maplewood, N. J.  
**Vice-President**—Walter L. Greene, Andover, N. Y.  
**Recording Secretary**—Paul C. Saunders, Alfred, N. Y.  
**Corresponding Secretary**—Courtland V. Davis, Plainfield, N. J.  
**Treasurer of General Conference**—James H. Coon, Milton, Wis.  
**Treasurer of Onward Movement**—Harold R. Crandall, 118 Main Street, Westerly, R. I.  
**Trustees of the General Conference for Three Years**—Asa F. Randolph, Plainfield, N. J.; Charles H. Stanton, Westerly, R. I.; George B. Utter, Westerly, R. I.

### COMMISSION OF THE GENERAL CONFERENCE

**Terms expiring in 1932**—George B. Utter, Westerly, R. I.; Asa F. Randolph, Plainfield, N. J.; William M. Simpson, Battle Creek, Mich.  
**Terms expiring in 1933**—Willard D. Burdick, Rockville, R. I.; J. Frederick Whitford, Bolivar, N. Y.; Moses H. Van Horn, Salem, W. Va.  
**Terms expiring in 1934**—Corliss F. Randolph, Maplewood, N. J.; A. Lovelle Burdick, Milton, Wis.; Ralph H. Coon, Boulder, Colo.

## AMERICAN SABBATH TRACT SOCIETY

### BOARD OF DIRECTORS

**President**—Corliss F. Randolph, Maplewood, N. J.  
**Recording Secretary**—Winfred R. Harris, Plainfield, N. J.  
**Assistant Recording Secretary**—Asa F. Randolph, Plainfield, N. J.  
**Corresponding Secretary**—Herbert C. Van Horn, Plainfield, N. J.  
**Treasurer**—Mrs. William M. Stillman, Seventh Day Baptist Building, Plainfield, N. J.  
 Regular meeting of the Board, at Plainfield, N. J., the second First Day of each month, at 2 p. m.

## THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

**President**—Clayton A. Burdick, Westerly, R. I.  
**Recording Secretary**—George B. Utter, Westerly, R. I.  
**Corresponding Secretary**—William L. Burdick, Ashaway, R. I.  
**Treasurer**—Samuel H. Davis, Westerly, R. I.  
 The regular meetings of the Board of Managers are held the third Sunday in January, April, July, and October, at 2 p. m.

## SEVENTH DAY BAPTIST EDUCATION SOCIETY

**President**—Edgar D. Van Horn, Alfred Station, N. Y.  
**Recording Secretary and Treasurer**—Earl P. Saunders, Alfred, N. Y.  
**Corresponding Secretary**—Walter L. Greene, Andover, N. Y.  
 The regular meetings of the Board are held on the second Sunday of January, April, July and October.

## WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE

**President**—Mrs. George B. Shaw, Salem, W. Va.  
**Corresponding Secretary**—Miss Lotta Bond, Lost Creek, W. Va.  
**Recording Secretary**—Mrs. Oris O. Stutler, Salem, W. Va.  
**Treasurer**—  
**Editor Woman's Page, SABBATH RECORDER**—Mrs. Eldred H. Batson, Salem, W. Va.

### ASSOCIATIONAL SECRETARIES

**Eastern**—Mrs. Herbert C. Van Horn, Dunellen, N. J.  
**Central**—Mrs. Loyal F. Hurley, Adams Center, N. Y.  
**Western**—Mrs. Alva L. Davis, Little Genesee, N. Y.  
**Northwestern**—Mrs. Karl Sheldon, Albion, Wis.  
**Southeastern**—Mrs. Harley D. Bond, Salem, W. Va.  
**Southwestern**—Mrs. Nancy Davis Smith, Fouke, Ark.  
**Pacific Coast**—Mrs. Harry M. Pierce, Riverside, Calif.  
**Washington Union**—Mrs. Cyril A. Crichlow, Washington, D. C.

## THE SEVENTH DAY BAPTIST MEMORIAL FUND

**President**—William M. Stillman, Plainfield, N. J.  
**Secretary**—William C. Hubbard, Plainfield, N. J.  
**Treasurer**—Asa F. Randolph, 240 West Front Street, Plainfield, N. J.  
 Gifts or bequests for any denominational purpose are invited, and will be gladly administered and safeguarded for the best interests of the beneficiaries in accordance with the wishes of the donors.  
 The Memorial Board acts as the Financial Agent of the Denomination.  
 Write the Secretary or Treasurer for information as to ways in which the Board can be of service.

## SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

**President**—Corliss F. Randolph, Maplewood, N. J.  
**Recording Secretary**—Asa F. Randolph, Plainfield, N. J.  
**Treasurer**—Mrs. William M. Stillman, Plainfield, N. J.  
**Advisory Committee**—William L. Burdick, Chairman, Ashaway, R. I.

## SABBATH SCHOOL BOARD

**President**—D. Nelson Inglis, Milton, Wis.  
**Secretary**—A. Lovelle Burdick, Janesville, Wis.  
**Treasurer**—Louis A. Babcock, Milton, Wis.  
**Director of Religious Education**—Erlo E. Sutton, Milton Junction, Wis.  
 Stated meetings are held on the third First Day of the week in the months of September, December and March, and on the first First Day of the week in the month of June in the Whitford Memorial Hall, of Milton College, Milton, Wis.

## YOUNG PEOPLE'S EXECUTIVE BOARD

**President**—Miss Marjorie Burdick, Kalamazoo, Mich.  
**Recording Secretary**—Miss Virginia Willis, Battle Creek, Mich.  
**Corresponding Secretary**—Mrs. Ruby C. Babcock, Battle Creek, Mich.  
**Treasurer**—Elvan H. Clarke, 229 N. Washington Ave., Battle Creek, Mich.  
**Trustee of International Society**—William M. Simpson, 619 N. Ave., R. R. 3, Battle Creek, Mich.  
**Editor of Young People's Department of SABBATH RECORDER**—Clifford A. Beebe, Nady, Ark.  
**Junior Superintendents**—Mrs. Nettie Crandall, Mrs. William M. Simpson, Mrs. H. L. Polan, Mrs. Eva Miller.  
**Intermediate Superintendents**—Rev. William M. Simpson, Richard Burdick, Miss Virginia Willis, Miss Alice Virginia Jeffrey, Rev. John F. Randolph.  
**Senior Superintendents**—L. Emile Babcock, A. Russell Maxson, Ellis Johanson, Miss Sara Davis, Miss Floy Clarke, Miss Geraldine Maxson.

### ASSOCIATIONAL SECRETARIES

**Eastern**—New England: Miss Elizabeth Crandall, Ashaway, R. I.  
 New Jersey-New York: Miss Wilna Bond, Plainfield, N. J.  
**Central**—Mrs. Iris Sholtz Maltby, Oneida, N. Y.  
**Western**—Miss Elizabeth Ormsby, Alfred Sta., N. Y.  
**Northwestern**—Mrs. Elsie V. Sweetland, Hemingford, Neb.  
 Miss Vivian Hill, Farina, Ill.  
 Miss Alberta Simpson, Battle Creek, Mich.  
 Miss Dorothy Maxson, Milton, Wis.  
 Miss Leona Bond, Dodge Center, Minn.  
 George Michel, Marion, Iowa.  
**Southeastern**—Miss Greta F. Randolph, Salem, W. Va.  
**Southwestern**—Mrs. Alberta S. Godfrey, Fouke, Ark.  
**Pacific Coast**—Miss Alice Baker, Corona, Calif.  
**Washington Union**—Miss Lillian Giles, Boyd, Md.

## SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

Gael V. Simpson, Battle Creek, Mich., Chairman; Paul R. Crandall, Battle Creek, Mich., Secretary; George H. Crandall, Milton, Wis.; Richard C. Brewer, Riverside, Calif.; George R. Boss, Milton, Wis.; John H. Austin, Westerly, R. I.; Winfred R. Harris, Plainfield, N. J.; Moses H. Van Horn, Salem, W. Va.; William Coalwell, Hammond, La.; Royal Crouch, Center Line, Mich.

# The Sabbath Recorder

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

VOL. 111, No. 20

PLAINFIELD, N. J., NOVEMBER 16, 1931

WHOLE No. 4,523

## EDITORIAL

### OUR FIRST WORD

This heading may not seem just right, but perhaps it may serve as a caption for our first pronouncement as permanent editor.

A little more than six months ago the writer began his work with an "Acting Editor's 'Nod.'" When those words were written it was far, indeed, from his thought that he would ever write anything like an article that might be taken as an editor's "bow." During the weeks and months that have followed it has been far from his feeling and desire that he should be called to the task of such vital concern to all our people, or have laid upon him the responsibility of such an office.

As acting editor, supervising the work of the RECORDER, he has been glad to render service as a side line to the work of corresponding secretary of the Tract Society, in the interim between the retirement of Doctor Gardiner and the inception in office of his successor. It has been a pleasure to do this. The writer has endeavored to be loyal to the trust involved and has tried to his utmost to keep the paper up to standard and meet the needs of all our folk. Whatever success has been achieved must be credited largely to efficient help in his private office, encouragement and co-operation on the part of the front office and shop force, together with the confidence, support, and patience of the board and of the people all over the denomination. For all this the acting editor has been, and is, grateful.

But now a new role is being assumed. Even one with but little experience must realize that there is a vast difference between acting as editor and *being* editor. It is the difference between that which is transient and that which is permanent. With the latter must go responsibilities which do not attach to the former—responsibilities for policy and development, as well as for the nature and form of material published. The new editor realizes this. (While he has not the temerity to hope that his work will

not merit criticism, yet he believes his readers will maintain a sympathetic attitude, at least, toward these faults, which may be listed as errors of judgment rather than willful mistakes of the heart. That he may always be fair, just, and sympathetic; that he may prove loyal to Jesus Christ and consecrated to his task; and that he shall ever seek only to serve the highest interests of all the people whom the RECORDER represents and desires to help, is the heart prayer of the incoming editor.)

It is a big assignment which the board has given him. When one thinks of some of the sorrows, burdens, and perplexities of a whole people and the need of an editor who can appreciate and help them through the pages of the RECORDER by encouragement, admonition, and advice; when he reviews his own ideals of the position of editor of such a paper, to say nothing of the ideals set up by the president of the Tract Society in his memorable address at the Alfred Conference last summer, he can but exclaim, "Who is equal to these things?" Only as one is thrown back upon the encouragements of the Word of God does he feel at all equal to the situation. As to an incoming leader of old, God is saying to us today, "Only be strong and very courageous. . . . Have not I commanded thee? Be strong and of good courage; be not affrighted, neither be thou dismayed; for Jehovah thy God is with thee whithersoever thou goest." Many years later he spoke to us through his Son, Jesus Christ, "Lo, I am with you always."

After more than thirty-two years in pastorate the writer is now turning aside into a field, for him, largely untried. Only the confidence of friends and fellow workers, together with the assurance from the denominational field of appreciation for efforts made while acting editor, encourages him to take this step. He loves to preach from the pulpit, than which there is no happier task. It is with regret he gives up the

pastorate of the Piscataway Church, whose people he has easily learned to love and who, he is convinced, are deeply grieved to have the pastoral relationship dissolved. So far as preaching is concerned however, that privilege will still be his on occasion, and as he continues his work as corresponding secretary his field activities will offer such opportunity. Perhaps it may not be out of place to say, in passing, that it is to be regretted that pastors must be taken from churches in need of their services to do these other things—to act as secretaries, directors of religious education, editors. Such positions should be held by laymen, qualified and trained for these special lines of privilege and duty. Why should not men prepare themselves for such work by training and by acquainting themselves with the needs of the field and with the background of our people, and then be called to these positions? The editor believes we must encourage and prepare some for such tasks and have them ready when occasions for change arise.

Meanwhile it is his to carry on. As corresponding secretary he has been saying the work of the SABBATH RECORDER is most vi-

**A Seventh Day Baptist Honored** Last week the Plainfield Engineers' Club gave a dinner in honor of Mr. Alexander Vars, for many years city engineer of Plainfield and for nine years secretary of the club. Mr. Vars was presented with a beautiful gold watch suitably engraved. Most feeling and sincere testimonials of regard were given for Mr. Vars by many speakers, chief of whom was Congressman Charles A. Eaton, who touched upon "the conscientiousness, the high character, probity, and application of Mr. Vars in his service of the city. He will work the better for this testimonial, which shows you appreciate the work he is doing." A resolution memorializing the efforts of Mr. Vars was unanimously adopted. Many letters and telegrams of appreciation and respect were read.

Mr. Vars feelingly and in his characteristic way replied briefly, saying "A man can have no greater satisfaction than knowing that he has the appreciation of his friends—and I have that satisfaction tonight. You have inspired me and given me an ideal at which

tal and important. He still believes this is true. In view of this belief and because of the ideals for such service which he holds, he feels honored in the call to the task—honored that a committee of six men, whom he respects and whose opinion and consecration he does not doubt, has chosen him for this work, and that its choice has been confirmed by the Tract Board; even above this, honored to be called to such a task at such a time. Circumstances which he did not direct and conditions which he did not choose—all point him to a conviction that God wants him in this place. The editor does not know all that God has called him for. He does not know what is ahead. But trusting in God and in Jesus Christ for strength, he promises to do his best in the effort to serve the people of God and his interests committed to us. This is promised with a sense of abilities and training inadequate to the task, but with the calm conviction that besides the divine help he shall continue to have the confidence, support, and co-operation of the RECORDER staff, of the board, and all the others of his fellow workers and friends throughout the denomination.

to aim. I thank you from the bottom of my heart."

A paragraph from one of the appreciative addresses follows:

"Mayors come and go. Councilmen come and go. But capable municipal government, after all, depends in large degree on the men who, as heads of important departments, serve continuously through many administrations. If they are capable and fit for their work; if they are not only industrious but enterprising and strenuous in carrying on their work; if their loyalty to the public interest is adamant against the pressure of petty politics and unfair criticism—then all is well in the community and the people will be well served. Mr. Vars has these qualities and Plainfield is fortunate to have on its roll of faithful and efficient officials, past and present, an engineer who measures right up to the high standards it is our aim to maintain."

Space does not permit quotation from letters and speeches that the editor would be glad to insert. But we are glad for the expressions of appreciation rendered by this dinner and these testimonials to Mr. Vars. We are glad for his sake, for he is eminently worthy, and we are glad as Seventh Day Baptists, for Mr. Vars is the fine product of Seventh Day Baptist homes,

ideals, and spirit. It was said at the dinner, "He is typically American." It can be truly said he is typically Seventh Day Baptist, coming as he did from a worthy ancestry and trained in Sabbath school and Christian Endeavor in one of our smaller, but our oldest, Seventh Day Baptist churches.

Not only is he a Christian gentleman, an honored, respected, and active member of the Plainfield Church, but he has served in high places in the denomination. Perhaps his most valuable service was rendered as a member of the Commission.

The editor wishes to point him out to our young people as a well trained, qualified Seventh Day Baptist who has followed his calling successfully and been true to the Sabbath. Such a career results from mastery of one's calling, courage, faith, perseverance, and loyalty to high aspirations and ideals.

**Encouragement** The Associated Press, last week, brought a ray of sunshine — somewhat feeble but encouraging—to the people at large. Evidences of business "picking up" were noted in dividends announced by United States Steel, another day added to the shop work of men employed by the Lackawanna railroad, wheat and cotton prices advanced, increased production of bituminous coal, increased grain exports, steel operation stimulated, enlarged gas sales, "almost universal support" of the half billion dollar national credit corporation plan, and unprecedented export of certain manufacturers' radio sets. All of this means more employment for many men and the cloud raised a little from many homes.

**Missionary Zeal** The New York *Herald Tribune* of October 28, carried an item of news to the effect that thirty Mormon missionaries sailed on that day to found churches of their own cult. The destinations named and places where missions are to be established are Dresden, Rotterdam, Cologne, and Birmingham.

Economic depression and other conditions that seem to slow up missionary activity of evangelical denominations have apparently acted as stimuli to the Mormons. Their zeal and courage and loyalty to their faith are most commendable and should en-

courage Seventh Day Baptists to press on. Shall we be less enthusiastic in the cause of, and loyal to, the Christ, "whose we are and whom we serve," than these disciples of Joseph Smith are in promoting the interests they represent?

All over this land we hear a protesting "No." That protest will be most valid and effective in a loyal and full support of the church and denominational Onward Movement program.

**Christmas Suggestion** Only seven weeks until Christmas. It hardly seems possible, but it is true. Already some are beginning to wonder what to give as expressive of real love and appreciation. Here is a suggestion that a year's subscription to the SABBATH RECORDER be among one's list of presents. Discriminatingly placed, it will bring blessing fifty-two times during the year. With many people the joys of the Christmas giving and the spirit of the season are spoiled or missed entirely in the mad rush to keep up with the procession or in the anxiety to give appropriately. No special offer, so far as the editor knows, will be made on the RECORDER; at five cents a week it is bargain enough. The paper is its own premium. No richer service can be done a friend or neighbor than to present one with a subscription to such a magazine as the RECORDER. It is the hope of the management to produce a better paper than ever before. Let the RECORDER be your messenger of love and good will to somebody, this next year, who has not perhaps known its blessing before.

**"The Larger Christ"** Dr. Charles E. Jefferson is quoted as saying his long pastorate on Broadway was chiefly due to his preaching the "larger Christ."

Many of us cheapen the gospel and the faith that is needed by preaching a little Christ and a narrow religion. Has not the Sabbath, too, been permitted to be narrowly interpreted by others and so accepted by ourselves? I recall with much satisfaction a remark made by a representative of a small denomination to one of a much larger religious group—I may not quote exactly—"Ours may not be as long a track as yours but it is just as broad."

Let Seventh Day Baptists entertain no

inferiority complex in the matter of the Sabbath. Let us preach and live a "larger Christ." He is large enough to love the loveless—even his enemies. He is large enough to love other races as he loves the white. He is large enough to include in his program all nations as well as America. He is large enough to have died for the sins of the whole world. He is large enough to bear insult, cruelty, desertion, and denial—and to urge "whosoever will, let him come and take of the water of life freely."

We must not endanger the hopes of men and the triumph of his kingdom by belittling Christ through our narrowness, bigotry, selfishness, and unbelief.

We must avoid the danger, however, of preaching a Christ so broad that there is no depth. While he had sympathy for the sinner, he was not broad enough to love sin. He condemned sin unconditionally and hesitated not to castigate those who had let the sin of bigotry and hypocrisy rule their lives. He was so great he could differentiate between sin and the sinner. Our Christ enlarges the more as we act in accordance with his teachings and follow his precepts. Yes, let us live and preach a larger Christ.

**Church Products** The *Baptist* passes on, with helpful comments from another magazine, an item of interest. "The Gallus Preaches a Sermon." In their efforts to undersell one another, certain merchants got to selling suspenders very cheaply, even as low as twenty-five cents a pair. The public continued indifferent, however, to their offerings. Finally one of the progressive suspender makers concluded that what the public wanted was better suspenders, not cheaper. "It wanted style, and attractiveness, and utility."

He began specializing in dollar suspenders, and reports that he sells twice as many at the higher price as he sold in the cheaper goods at lower prices. It is pointed out that what was really the trouble was "trading down." Two important lessons are suggested from the experience—"(1) the necessity of trading up instead of down, if trade slumps are to be avoided; (2) that a firm must forget competition and make goods that the public wants."

This is an opportune time for us to "trade up" on our church and denominational programs. "Trade up" on the prayer meeting, on loyalty efforts, on friendly visiting, on church attendance. "Trade up" on contributions and support of the Onward Movement.

What kind of product is coming from our homes and churches? What is the quality of your Christian faith and your Sabbath keeping? Let us improve the quality all along the line, each one of us, and collectively the product will be far better.

The public does not want a cheap program or a cheap religion, a cheap faith or a cheap consecration. By sound morals, sound theology, sound doctrine—do not shy at the word—sound churches, let us "trade up" and play up to the finest line of Christian achievement possible.

Let the preacher exalt the Christ and the cross—the people will welcome high standards of character and duty.

### IMPRESSIONS OF CONFERENCE

BY MARJORIE BURDICK, PRESIDENT  
YOUNG PEOPLE'S BOARD IN  
"NEWS BITS"

I have been asked to write some of my impressions of Conference; this I am very glad to do.

When I left Rhode Island for Alfred, I was worried, to tell the truth, about the young people's program. Several could not be present to take part and I knew not where to turn; I had heard of only a few young people who expected to attend. After reaching Alfred, I began to inquire and learned of several others who were coming. Later I learned of more. By the end of Conference my one regret was that there were not enough places to use many more.

The theme of Conference was "Co-operation." It seemed to me that "Co-operation" was lived as well as spoken and talked about. I noticed this with especial interest, with the young people. It made me very happy to see young people attending the Conference, working on committees and in every way co-operating to make Conference a splendid meeting.

The pre-Conference was very well attended. It was, from the first, a sign that the young people came to Conference to co-operate in the realization of the best things of life.

I believe that all experienced the joy of renewing friendships and making new acquaintances. The days together deepened all of these relationships. From year to year may we be bound more closely by the ties of Christian friendship!

The fellowship breakfast on Friday morning was an outstanding example of co-operation. Kind friends at the dining hall made arrangements with several adults to relieve the young people from breakfast duties, in order that they might attend the young people's breakfast. Young people from Alfred and vicinity, with some volunteers, planned, prepared, and served a splendid meal. All co-operated in eating it. I noticed that almost all must have awakened on time, for I was with the group of cars that left the church at six o'clock, and when we arrived at the grove we found that breakfast was being served promptly.

At seven o'clock the meal was a thing of the past and we gathered for the worship service. No doubt you have read about this in the RECORDER, but I wish to add my word of joy. An appreciative audience is as essential to the success of a program as is a group of speakers with a message. I felt that both were in evidence; I came away with a feeling that here was another spot made sacred to God by the thoughts and prayers of young people. Silently we had erected an altar to God who "hath made everything beautiful in its time."

I hope all of our young people will read about the Sabbath afternoon program.

I feel sure that many hundreds of young people will want to join this "World Fellowship of Seventh Day Baptist Young People." In unity there is strength, it is said. I know that great strength will come to you and your church if you join with this vast group of young people in a deeper consecration to God and his program. You will be working, not only with the people of your own church, but shoulder to shoulder with young people of other countries, Holland, England, China, Jamaica, South America. You are a young person, somewhere between the ages of twelve to thirty,

or perhaps younger, but in this group are many of your own age. If you wish to have a card to sign, to show your full determination to be in this world fellowship, write to the Young People's Board.

In closing I want to give my word of appreciation to all of the young people who assisted in the work of our program at Conference.

1526 March St.,  
Kalamazoo, Mich.

### AN ITINERARY

THE DAVIS FAMILY IN AMERICA

A map of our journey to Massachusetts and back to Vancouver would include the following: Los Angeles, Riverside, across Arizona and New Mexico including the marvelous Grand Canyon, up to Denver and Boulder to North Loup; across Iowa, Illinois, and Wisconsin to Milton where we made our home for two months; Milton Junction for quarterly meeting, Albion, Walworth, and Chicago were visited; then Battle Creek and Jackson, Mich., and again back to Milton. Next with Richard, journeying for the summer, crossing Indiana, Illinois, Ohio, Pennsylvania, New Jersey, to Marlboro and Eastern Association and Shiloh. Then with a day in Philadelphia on to Plainfield and New Market. After a week, starting for western New York—Little Genesee, Andover, Alfred, Alfred Station, and Independence. Then south across Pennsylvania over the Blue Ridge Mountains down to West Virginia to Salem and a visit to Lost Creek. Off again through West Virginia and Virginia to Mount Vernon and the city of Washington, D. C., to Annapolis and across the Chesapeake to Delaware with an overnight visit at Greenwood. Back to New Jersey for another week with visits among friends and on the Jersey shore. A wonderful reunion with China friends from coast to coast gave us the opportunity of seeing fifty former China people or members of their families. Thus as we went on to New England we spent a part of two delightful days at New Dorp, Staten Island, with former Shanghai friends. About one month was spent in Rhode Island with visits at Westerly, Ashaway, Yaw-goog Pond, near Rockville,

Bradford, Weekapaug, and Watch Hill, while acquaintance with Lewis Camp was made and thoroughly enjoyed, especially by our young people. Two visits to West Newton including a very interesting glimpse of Boston, Concord, and Lexington, and our visit ended to the Eastern Shore.

Turning west, we drove through the beautiful Berkshires over the Mohawk Trail to Alfred, and Conference. A memorable reunion of seven former Alfred theologs included a day at Letchfield Park, Silver Lake, and Perry, N. Y. On August 24 we drove from Alfred to Battle Creek, Mich., and after a day and two nights we went on to Farina, Ill., where circumstances regarding Mrs. Claude Hill's condition made our stay there fraught with sympathetic anxiety. We went on to Milton, where we had almost a week with Richard at the home of Mr. and Mrs. Boss, and on September 4 turned our faces really westward and Chinaward. In extreme heat we reached Nortonville, and after a part of two days were off to Denver for a final visit with mother and three brothers and their families. Tuesday, September 15, we left for a four days' drive to Clarkston, Wash. Never was a rest more enjoyed than our three days spent in the home of Dr. and Mrs. Paul Johnson. One trip from there to Pullman, Wash., and Moscow, Idaho, gave a glimpse of a former Chinese student and a former Shanghai pastor. A little over a day brought us to Seattle. There we called upon friends who were kindness itself, shopped until our pocket books were almost bare. Friday, September 25, for Vancouver where we handed over our "DeSoto" to the C. P. R., did final shopping, got a family hair-cut, and Sabbath morning quietly went on board the *Empress of Russia*, where we have lived for a week and three days.

The most striking thing to us about this steamer journey is the presence of twenty-eight young people going out for missionary service under the China Inland Mission. They are representatives of many denominations, but as the China Inland Mission is calling for two hundred new missionaries in these two years, they have responded and are going at the first opportunity. Some were born in China and are children of

missionaries. It is really thrilling to realize the import of such an undertaking.

Yours loyally,  
MARY R. DAVIS,  
H. EUGENE DAVIS.

### WATERFORD NEWS

Mr. and Mrs. Herbert Maxson celebrated their golden wedding anniversary at their home in Waterford, October 19, 1931, by keeping open house Monday afternoon and evening. It was also the groom's birthday.

One of the attractive features of the event was the beautiful gift presented by the Ladies' Aid society of which Mrs. Maxson is president.

The house was decorated with yellow dahlias and yellow chrysanthemums, the latter having been presented to the bride and groom. Many lovely gifts were received by them.

The Waterford Church is still a live church, and we are praying that God will keep us in his way and help her to continue more faithfully in the work of the kingdom.

Our prayer meetings are very well attended, with an average attendance of eighteen. At the present time we are discussing chosen topics.

In the fall of 1930, the young people of the church, under the leadership of Mrs. George Osborne, organized a choir. We feel that it has added a great deal to the morning worship.

The Ladies' Aid is meeting regularly to piece quilts and do fancy work for the Christmas sale.

The young ladies of the church have organized a club, which meets every Thursday evening, in which we are doing many different beautiful pieces of embroidery.

October 12, the annual harvest supper was served at the parsonage. The proceeds from the supper were around sixty dollars.

On Sabbath day, October 17, the Waterford Church attended the yearly meeting of the New England churches, held in Rockville, R. I.

Over the week-end of November 7, Mrs. Margaret Dickinson, accompanied by her two children and mother, motored to Utica, N. Y., to visit friends.

MRS. A. H. BROOKS.

## MISSIONS

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

### SUPPORTING VARIOUS PHASES OF THE WORK

Occasionally through the years we have heard people criticize others because they gave as much or more for missions, home and foreign, as they gave for the local church and congregation. Usually when such sentiments are expressed there is no appeal made to those who are doing very little or nothing to support the local work, but a grievance seems to exist against those who in addition to bearing much of the burden of the church are also reaching out to aid mission work at home and abroad. Why is this? Why should those who support missions in addition to supporting the local church be criticized for endeavoring to carry out the Master's Great Commission? Why not make a kind appeal to those who are doing little or nothing for the home church to give it their support?

What we enjoy today is the result of missions, and nearly every church among us is the direct product of missions. Why should we attack that which has caused the trophies of the cross, increasing through the ages, to be poured into our laps? Why should we criticize those who are endeavoring to support that which has made our own churches possible?

About a century ago the Southern Baptists split over missions. One branch was missionary and the other anti-missionary. The anti-missionary branch has dwindled until it is seldom mentioned as a matter of history even; the missionary branch has grown till it numbers about three millions. Such is the history of the Christian Church. Those churches and denominations that refuse to be missionary in spirit and in deed die.

We do not always know what others are doing for the local church and congregation, particularly in this day of unemployment. Many people prefer that their benevolences

for the local church and its work should be so conducted as not to be public. Very seldom are we in a position to judge what another should do.

Christ said, "The field is the world." The work, home and abroad, needs the fullest support of all. There may be reasons why one person should exhaust his resources in the supporting of the home work, and there may be reasons why one should exhaust his resources in supporting foreign work. There is only one field, and it is the privilege of most people to support every part of it. We need to support the work, much more than the work needs our support. Christ has ordained that the work should be carried on, in both the home and foreign fields, by the efforts of his followers. If they fail, the work suffers, but they themselves suffer more than the work because of their failure. All should so conduct their lives that they may have the great blessings which come from participating in the extension of the Master's kingdom.

### LETTER FROM HOLLAND

(This letter was not written for publication, but there is much in it which the contributing editor wishes to share with others.)

DEAR BROTHER BURDICK:

Will you kindly excuse me that I did not yet reply to your interesting letter of September 15. We rejoice in all the good things you write about the Conference at Alfred. We may add we have good reason to believe that the blessings of our own national Conference will be of a lasting character.

Brother Zyp has joined the church now. He is an active and spiritual member. He suggested, and we started, Bible study courses for the older members of the church and for young people; and his public testimony for baptism and Sabbath proved not in vain.

We just received intelligence that an evangelist in the north of our country had embraced the Sabbath after correspondence with Brother Zyp. Brother Zyp is a very busy man in his affairs; he would like to devote more of his time to gospel work, but his business lays hold on nearly all his time, except on the Sabbath.

Economical conditions are bad in Holland too. Our hope is on the Lord's promises. (Matthew 6: 33).

Sister Mol will sail to Java on November 11. We pray her coming there to our friends will prove a real blessing to the work and for them personally.

The spirit is good in the churches here.

With kind regards and best wishes,

Very truly yours in Christ,

G. VELTHUYSEN.

Amsterdam C,  
October 25, 1931.

### LITTLE PRAIRIE, ARK.

The Little Prairie Church is one of our smallest and poorest, but spiritually one of the richest. Its active resident membership is comprised in but eight families. Its parish is a little point of timber land not more than four miles long by a mile wide, lying between the lower end of Little Prairie on the north and the bottoms of the Arkansas and White rivers and Waresac Lake on the other sides, with a population of well under two hundred, and having two churches, both with full time resident pastors. The Quaker organization dates only from a year ago.

The church, which struggled for many years on the bare edge of existence, has during recent years, and largely through the work of Brother C. C. Van Horn and family, become established on a firm basis. A little more than a year ago, the church as well as the whole community underwent a great spiritual awakening, beginning with the meeting of the Southwestern Association here. This resulted in bringing several members back to fellowship with the Lord and with the church.

This fall we have all been cheered by the turning to the Sabbath of a large family, who are thoroughly consecrated to the Lord, and are a great help to our church, although they have not yet united with it in membership.

We were blessed in having Pastor J. C. Lanier of Athens with us over two Sabbaths for a revival meeting. He brought us strong and inspiring messages from the Bible, and at the close of the meetings four young people were baptized, and two (one a convert to the Sabbath) united with the

church. Just now a Pentecostal evangelist is holding meetings here, and we are being helped and uplifted by them.

The past year has been unprecedentedly hard financially, here, but has been rich spiritually.

C. A. BEEBE,  
Missionary Pastor.

Nady, Ark.,  
October 30, 1931.

### INTERDENOMINATIONAL WORK

BY REV. S. DUANE OGDEN

(Conference Address)

Every church and denomination must perforce face the choice: shall we join in work with others or not? To co-operate or not to co-operate, that is the question. Whether or not we are aware of the necessity of this choice, as I see it, we must nevertheless face it. Whether or not we consciously decide upon one course or the other in any particular instance, is it not inevitable that we must choose—deliberately or otherwise?

It certainly holds true that whichever course we take we must accept the consequences. On the one hand, co-operation involves possible risks and requires certain readjustments. It may entail the loss of something heretofore cherished. On the other hand, refusal to co-operate means unavoidable competition between groups of Christians, wasteful duplication of effort and organization, inefficiency and waste of resources and limited—and probably increasingly diminishing—results. Moreover to refuse to co-operate, or to co-operate only in very limited ways, is not only to work in virtual competition; it frequently opens the way to petty jealousies and even engenders antagonism among those who profess to be Christian and who are undertaking to advance the kingdom of God and the reign of brotherhood.

As I see it, the grounds for objection to Seventh Day Baptists joining hands with other groups in co-operative Christian work are two.

First, there are recognized certain risks and possibilities of loss to the denomination. The objection most frequently felt might fairly be expressed by this question: If we

encourage our people to join with other communions in common Christian work how can we keep our young people from assuming that there is no real difference between being a Seventh Day Baptist and belonging to any other group? You see the fear is that we may lose some of our young people if we join in with others in interdenominational activity. Now this is a very natural anxiety and deserves to be treated sympathetically. It is not an objection to be taken lightly. But neither should it be exaggerated.

There are two possible courses for us here, as I see it, and it appears that we must choose between the two. We might try to keep our young people apart from others in Christian work to avoid running the risk of losing them; but could we succeed? These young people are associated with others in school and business and social life and in religious activities outside the church. Can the church succeed in holding them by refusing to co-operate in interdenominational work? Is there not at least an equally great risk of losing many of our best youth by this very holding aloof? The other possible course in relation to our young people is to encourage them to join with others for the advancement of the kingdom and accept the risk involved.

Then there is the fear that we might lose our distinctiveness as a denomination or entirely lose our separate identity if we mingle with others in co-operative endeavor. Association with others will doubtless have its influence upon us and may change our thinking and modify our attitudes and practices. "Will this not erase the distinctions between our denomination and others?" it may be asked. To me it seems that differences which cannot withstand this contact will inevitably disappear anyhow. But if our view of the Sabbath, for instance, is really to prevail or even endure, we need not fear exposing ourselves to contact with others, especially if we are well grounded in our position and keep it before us as we are doing more and more. There must be something wrong with a position that will not stand the test of contact with others, comparison, and experience.

There is for some of our people a second ground for objection to interdenominational work by Seventh Day Baptists. It is their feeling that we ought not to associate with others in religious work at all; that doing so compromises us and "yokes us unevenly with unbelievers" to use another's language. This view is held only by those of our number who have a restricted and narrow view of the church, who seem like the Romanists to exclude from the true Church those outside our own fellowship. For many of us this attitude is ridiculously presumptuous and impossibly sectarian. But we cannot laugh off the fact that no inconsiderable portion of our people feel more or less this way. "Come out and be ye separate," is often quoted by the sectarian minded, in support of their view.

To me it seems that there is need for straight thinking regarding this matter. I wonder if much of thinking regarding our cherished beliefs and loyalties is not wishful thinking and therefore not wholly to be trusted.

What goal are we seeking? What end do we wish to further? If the end in view is the preservation of the denomination, then our decision regarding interdenominational work may be made accordingly. But if our goal be the kingdom of God and the denomination is regarded as an instrument for the advancement of that end and having value only in relation to that kingdom, then our attitude may possibly be different.

Reactionaries contend for withdrawal from the Federal Council and from all such or other interdenominational activity. I suppose from their point of view it is the only position possible. It is certainly the logical position for those who are sectarian minded or "denominational minded" as some prefer to call themselves.

Many keen observers within the Church who are taking note of the changes taking place and interpreting the comparative slowing down of the Church are declaring that denominationalism is a spent force and sectarianism has become morally impotent and spiritually sterile. By this is not meant that the existing groups are worse than in previous years nor that the individuals within the group are hopelessly unchristian or incurably worldly. This may or may not

be true but that is not the thought in this judgment of denominationalism.

As I understand, the emphasis is that sectarianism represents the Church divided—sometimes against itself—and it is this limitation which in our modern age renders the Church impotent as it has not been in earlier days. The feeling of many is that the several denominations were born in an earlier day for the needs of that day when individualism and freedom of thought and liberty of conscience were the demands of the time. They had their growth in a period when competition rather than co-operation fitted the conditions and the spirit of the time. But now we are living in a different day. Individualism is less pronounced and in its place is social mindedness. Individual freedom of thought and conscience is not the crying need today that it once was. Instead, we need more concern for each other and more interest in the group. Similarly competition is everywhere being superseded by co-operation.

May it not well be true that the waning influence of the Protestant Church is due to the fact that eighteenth and nineteenth century divisions and emphases and points of view still prevail in a changed twentieth century? If business and international relationships are being forced to radically readjust themselves to new needs and changed conditions, may it not be necessary for the Church to revise its method and emphasis?

Our attention has been called during this Conference to the change that is taking place in international affairs. Nationalism is steadily—if slowly—giving place to internationalism among the states. Is it not inevitable that co-operation must replace non-co-operation in the Protestant Church if the Church is not to suffer increasingly from waning influence and effectiveness? And what is still more important, how can we hope to meet the world's need of Christ and his kingdom if Christians do not increasingly co-operate? It seems to me that we face not merely a choice of great importance. As I see it, interdenominational co-operation is a matter of life and death for the Christian Church as a whole, and the denomination as well.

As I see it, co-operation in interdenominational work is not simply a matter in

which there is nothing to lose and all to gain, that is from the denominational side. On the contrary, there does appear to be a possibility of some loss, but also it seems there is much more to gain than there is to lose if we co-operate. Moreover, if we do not co-operate do we not stand to lose anyway without having compensating gain? Is there not a danger that we shall become over self-conscious as a denomination and consequently center our attention so much upon ourselves that we bend our efforts largely to holding our own and maintaining our organization? I wonder if this does not throw light upon our evident inferiority complex?

In an earlier day society depended upon bucket brigades to fight its fires. Now, while this was an advance over individual effort, it is wholly inadequate for our civilization. Similarly while denominations represent an advance toward co-operation over unassociated church endeavor or individual effort, yet independent denominational activity is quite inadequate for today's need.

We need only consider a few of the crying needs of our world in the meeting of which the Christian Church can and ought to lead to be convinced of the necessity of co-operation between the various divisions of the Church.

Think of the claims of childhood. The time was when individual effort and denominational work were apparently the best that could be hoped for in discharging our obligation to childhood. But no one need to be convinced that the present demands for religious education, for protection of childhood in industry, and dealing with juvenile delinquency cannot possibly be met except as all Christians join hands.

Take likewise the world's steadily more aggravated problem of poverty. Think of the individuals and families who are suffering agonies which you and I can scarcely imagine. It is a commonplace of Christian teaching that we should relieve the suffering and care for the poor. Most people, touched by special instances of need, are moved to help. But is the Church discharging its obligation if it does not go beyond these isolated cases that come under casual observation, or it may be, the few

cases that are within our fellowship? In most instances the most abject want will be found in the very places that are beyond our observation.

"A modern community, therefore, of any size, which has not organized its philanthropy, mapped out the districts where poverty is frequent, studied scientifically its problem of destitution, examined the reasons for all cases of habitual want, and provided systematic measures for relief and constructive help, is not really caring for the poor at all." If the Church is to take its place in this phase of the work of the kingdom, the present groups *must* co-operate, it seems to me.

Consider also the matter of combating the moral filth of society and cleaning up the conditions which contaminate our cities and villages and make a wholesome environment for youth so impossible. The Church has always been concerned with the reclaiming of individuals who are sunken in sin and degradation, and it will always be its duty to seek and save such, but only recently has the Church begun to deal with the social aspects of immorality and to try to get at the sources of this filth. "A few spoonfuls of reclaimed humanity are dipped up in churches; but often the full stream of moral filth pours into the community, unnoticed by any collective Christian attention, unopposed by any Christian public-mindedness. There is hardly a neighborhood in Christendom which the Christian people could not cleanse, putting the fear of God into corrupt officials, and driving out blatantly vicious influences, if they earnestly chose."

Then there are those extensive and deeply rooted social aims that oppose the kingdom of God, such as war. If, and only if, Christians stand together can we hope to uproot this dreaded evil, man's greatest social sin. How futile is individual effort alone in the bringing in of a new day when war shall be no more. "However admirable in intention it may be, it is of negligible import for one man to sweeten the bitterness of war by maintaining personal friendship with one enemy citizen. The problem must be met in another way. The people as a whole must be aroused to see the immedicable evils of war, to hate it with a blazing hatred, to purpose

its abolishment with all their hearts, and mutually to seek those covenants that will achieve their end. From the smallest enterprises to the greatest, the direst human need is far beyond the reach of individual usefulness."

There is need in our dealing with the social ills of the world for us to realize that the best cure is prevention. We must not only relieve the conditions now existing, but we must prevent them. This requires the co-operative effort of all Christians, everywhere.

How then can Seventh Day Baptists retire from the stream of the world's onward moving Christians? We too must be *in* the world, though we would not be conformed to it.

*Nortonville, Kan.*

#### RESOLUTIONS OF RESPECT

The Seventh Day Baptist Church of Jackson Center, Ohio, has recently been called to lose, by death, two of its worthy and faithful members, Mrs. Ida Leininger, and Mrs. Mary Jones. While the church, vicinity, and especially the Seventh Day Baptist Ladies' Benevolent society, mourn the loss of these faithful workers, we bow in humble submission to the One whose power is not limited. Therefore, be it **RESOLVED**, That a copy of these resolutions of respect be extended to the bereaved families, also, that copies of same be sent to the local newspaper and to the **SABBATH RECORDER**, for publication.

MRS. IDA STOUT,  
MRS. PHELLA SNYDER,  
*Committee.*

#### APPRECIATION

The Semi-annual Meeting of the Michigan and Ohio Seventh Day Baptist Churches adopted among its resolutions Article 2, which reads, "We do hereby express our appreciation to the Tract Board and the Plainfield Church for sending Dr. A. J. C. Bond to us on this occasion for the purpose of conducting a Teen-Age Conference."

NETTIE FOWLER,  
*Secretary.*

## WOMAN'S WORK

MRS. ALBERTA DAVIS BATSON  
Contributing Editor

### REPORT FROM THE BATTLE CREEK LADIES

The activities of the Battle Creek Seventh Day Baptist Ladies' Aid society for the last Conference year are as follows: They held regular business meetings each month, followed with varied programs on the topic, "Consecration." Papers were read by Mrs. Evan Miller, Miss Helen Libby, and Mrs. Comstock on different phases of the topic. Special music has also been given, and a playlet in the interest of missions written by our recording secretary, Mrs. Mary Evans, was given by one of the circles.

One all-day meeting was held with cooperative luncheon for the purpose of making comforts. Three were for the Charitable Union of the city and two were orders. We have also made sixty blouses for boys for the Charitable Union. The sick have been visited, and over one hundred dollars has been spent for relief work.

Our church socials are held in the social room of the church. At the beginning of the year the society was divided into four circles, each circle taking three months in the year when they served suppers and gave programs. The president also gave each member twenty-five cents as a talent with which to earn other talents, and at the end of six months these were brought in and many experiences related which afforded a pleasant evening, and brought in fifty dollars or more. This, with a rummage sale, paper sale, magazine subscriptions, dues, and suppers netted the society over \$800. Five hundred seventy-two dollars was paid on our building debt, and one hundred thirty-four dollars on expenses of the church and supplies.

CORRESPONDING SECRETARY.

"You are a better Christian when you are carefully performing a known duty than you are when neglecting it."

## SALEM Y GAZETTE

BY RANDAL STROTHER

The Christian associations at Salem College postponed their own meetings for a week to take part in chapel sessions of a very important nature. On Thursday Elmer U. Hoenshell, former college instructor and now a lecturer and author of Waynesboro, Va., entertained with readings and stories. One of the major stories which he told expressively was of a Spanish bull fight which he attended in that country.

The speaker in the chapel session on Friday was Dr. L. M. Robinson, ex-city manager in Clarksburg and former warden of the West Virginia state penitentiary at Moundsville. The information in his speech came so authoritatively and so forcefully that the student body burst into applause now and then during the address.

Doctor Robinson told of his many and varied experiences at the penitentiary in Moundsville. He told of how his association with the prisoners in a man to man way had brought about their lasting friendship for him. He said that he had done everything up and down the line, even to playing dominoes and checkers with the prisoners. His opinion was that uprisings are basically due to unfair treatment by prison officials, and said there was not even a threat of this nature during his stay at Moundsville. He named one or two institutions of the country which he believed would never suffer from an uprising, due to the kind treatment which the prisoners enjoyed. Prisoners, according to Doctor Robinson, are falsely known as ignorant people. He declared that the majority of prisoners are as smart as any who are out of the penitentiary. He also said that many on the inside had been so unlucky as to be caught, while many on the outside had been so lucky as to escape being caught.

Doctor Robinson believes that the crime situation is becoming more serious daily. He told of how the penitentiaries of the country had made an increase of percentage in prisoners during a very short time. The tenseness of the situation was declared by him to be due to a growing disregard for legal, parental, civil, and Divine authority, the automobile as a means of get-away, and an unfair alliance between officials and the

underworld. He entered into a detailed discussion upon these three phases.

"God and Nature" was the subject for a discussion by Orla V. Davis, professor of physics at Salem College and former adviser for the Young Men's Christian Association, in an address before the association at its weekly meeting, November 6.

Professor Davis quoted a number of his own personal experiences in a lifetime study of God and nature. He read some five hundred words of illustration from his own pen of the manner in which a walk near Salem had inspired him of the close connection of God and nature the evening before. Telling of how a certain long beat up a hill near Salem had often been a source of retirement for temporary rest from his studies at the college, Mr. Davis said that he had wanted to take the walk again the night before. Going up the hill, according to the thought of his discussion, had the same thoughts of the relationships between God and nature that it had had for him when a youth. It was an inspiration to the group itself as Professor Davis read of how the trees, the rocks, the horizon, and every other aspect of nature had a special significance for him.

In his discussion Professor Davis brought out the thought that it cannot be proved that there is or is not a God, but that we are to believe it nevertheless. He pointed out a few of the advantages of doing so, together with some disadvantages of not doing so. In bringing out the thought of his points about the relationships of God and nature, Professor Davis quoted several times from the Psalms. A few lines from Bryant's "Thanatopsis" were also quoted.

Scripture at the meeting of the group this week was read by Glenn Idleman, president. A series of hymns were led by Rex Bowen, a New Jersey student.

Members of the Young Men's Christian Association have been engaged during the past week in selling tickets for the annual series of lecture numbers under the direction of the Redpath bureau. The first number, a lecture on the subject, "The Astounding Story of Radium," by Professor Luther S. Gable, head of the department of Radium and Heliology at the Detroit Institute of Technology, was given Tuesday night, November 10. Professor Gable told of the popular ideas as to the future of radium. He is the only one of

six pioneer experimenters with radium in America who has not died as the result of these experiments.

The benefits which are gained from this address by Professor Gable are briefly reviewed as follows by the bureau:

The Redpath Bureau feels singularly fortunate in securing the services of Professor Gable for a limited lecture tour as he is presenting something absolutely different and unique in the field of science. His talk is of science in popular form. His amazing story of the six pioneer research men, five of whom lost their lives in the interest of science, has all the thrills of the dime novel.

What are the curative powers of radium? Will it run machinery? Will it keep our houses warm in winter? Professor Gable answers these questions and predicts great things for radium. He says, "I have no doubt that the day will come when man will have a source of power to light and heat his house, cook his meals, and even run his car, that can be carried in a small suit case. But we need research, now almost lacking, in radium to bring this about."

### THE FIRST KEY TO A CHILD'S HEART

BY AMEY V. ROBISON

He was so little—that two year old toddler beside his mother. They stood side by side at the top of the long flight of stairs. His short arm stretched high above his head to reach the downward clasp of mother's hand. The tiny hold tightened within the work roughened hand, the little body drew back.

Mother's blue eyes, deep fringed with black, looked down troubled at the baby face lifted to hers. She felt so ill and faint, the long stairs seemed to rise in waves before her. How could she ever carry Sonny in her tired arms?

The child's eyes searched the white, drawn face of his pretty mother. His little clasp tightened again, he stepped cautiously to the stair below, touching lightly with his stubby, curling fingers the fat rail at his side.

"Come on, muvver, watch your step!" his little voice was clear and infinitely tender.

Something caught at mother's throat. Bless his gallant little heart. Not a thought for his own inexperience and inadequacy. The love that filled his baby heart had reached out to envelop and protect her.

Step by step, very slowly, they negotiated the long flight. At last they were in the



little car driving toward home, and then they were safe within the cozy apartment where the three of them lived—daddy and Sonny and mother.

Mother unbuttoned the small dark blue coat with its bright red chevron on the sleeve. Sonny wriggled out of it, then threw his arms about her neck, giving her a great big little bear hug. "Muvver all right now?" he asked.

Mother caught him close. "You darling," she cried, "of course I am."

Happily he ran off to hunt his red tri-cycle.

Mother's eyes followed him. Precious, sweet thing he was. And yet that morning she had spanked him. It had been the first time and her mother heart was even yet sore from the pain of that moment. In anger and despair she had punished him. Her eyes filled with sudden tears of remorse. How could she have struck that defenseless little fellow whose heart had been made anxious by her drawn face, whose clear little eyes had seen her weakness and sympathized.

And what had he done, after all? He had stretched upon the toes of his little doe skin shoes, and picked the round oranges from the sideboard fruit dish and rolled them one by one on the floor. He had done it before and she had told him sharply that he was a bad, bad boy and mustn't do it again. His round brown eyes had looked gravely at her as she shook her finger at him. "Nenges pitty, muvver," he said in reply, looking admiringly at the bright spheres.

But rolling the "pitty nenges" had appealed to him more than her scolding. Again and again he rolled them one after another, watching in fascination the twirling globes. Then this morning when she had risen to find herself sick and tired and cross because of her very incapacity to struggle with the day's duties, she had in anger and despair spanked him. "You're a bad, bad boy," she cried as she punished him. His piteous cry of dismay (she had not really hurt him) stabbed through her heart now, as she thought of him struggling from her firm hand; then his strangled sobs as she commanded him to stop crying. Tears crept unheeded down her cheeks as she remembered. He wasn't bad, her little lad, he was just a baby.

She knew then, suddenly and clearly and shamedly, as she had never known before that she had punished him not because of the enormity of his childish crime but because she herself was sick and tired and inconvenienced. And there trooped in an army before her the thousand and one things to which she said, "No, no," all day long until at times she saw Sonny heave a sigh and go to stare out the window. And every time, nearly, they were things that made *her* duties just a little more strenuous, perhaps jarred on *her* frayed nerves, yet were not crimes in themselves. It was her own inconvenience that made her scold and punish. It wasn't his misdemeanors.

Yet, somehow, he must be made to consider the comfort of others, too. Ah, it was hard—trying to understand, trying to teach when one was so awfully subject to human frailties oneself.

There was a dull thud and a soft rolling sound.

Mother started up, looked into the dining room and there was Sonny high on his tiny toes reaching for the bright fruit. It was utterly irresistible to him.

A wave of anger surged up and mother took a brisk step toward the wee offender. Then she stopped abruptly. An idea had popped into her mind. In the clear cells of her brain was a picture of a small face lifted to hers, anxious and loving. A small voice once more clear and penetrating, a tightened handclasp, "Come on muvver, watch your step!" She had thought the word "gallant" when she saw him there on the stair. He was gallant, that little lad, gallant with the inborn fineness of his father.

"Sonny, dear," she said in her pleasant, warm voice.

Sonny jumped. He had forgotten about the morning punishment until just this moment when he heard mother's voice. His eyes grew suddenly round with fear. He eyed her apprehensively. That look wrung her heart. She it was who had put it there—in his trusting little face. She, whom he needed to trust above all others in the world.

"Come here, to mother, dear," she said softly.

Reluctantly he came, hanging his head.

She lifted him to her knee, pressed him close in understanding arms. "Sonny,"

she said, "you know mother isn't feeling well today."

His eyes lifted swiftly in fresh anxiety to hers. Forgotten at once was any concern for himself. Mother spoke past a lump. "Sonny, it would help mother so much if you didn't roll the oranges on the floor. Could you be a little gentleman and pick them up for me?"

He slid from her lap instantly. "Sure!" he said, happily.

It was but a moment before the oranges were back in their dish. Sonny stood back and looked at them soberly. Then with a rush he was in mother's arms, tiny hands smoothing her face. "I love you, muvver. I fink you're nice, ess I do!"

Mother caught him close, and with closed eyes thanked God for the first key to her son's heart.

1140 Sunset Ave.,  
Zanesville, O.

### RED CROSS IS A COMMON MEETING GROUND FOR ALL

Misery speaks a universal language. That accounts for the ever-growing popularity of the American Red Cross which is now observing its fiftieth anniversary. Whether disaster strikes in metropolitan areas or in the remotest village, the Red Cross is first to answer the call for aid and last to leave the scene. Help for the service men and



war veterans, courses in home hygiene, nutrition, and individual and community health, wars on disease, all are included in the program of the Red Cross. In schools, homes, hospitals, and disaster torn areas, whether in the metropolis or hamlet, the presence of the agency of relief is always felt.

A living organism of the people, the Red Cross, with its semi-governmental status, occupies a unique position in this nation. It operates only through individual memberships and the bulk of its work is carried on by volunteers. Without these memberships and the services of these volunteer workers the Red Cross could not exist. It is the common meeting ground for all.

Fifty years ago the society was founded at a meeting of fifty distinguished men and women. Today more than 4,000,000 senior members are enrolled. Such an expansion must be deserved.

This year's "Roll Call" for memberships begins on Armistice day, November 11, and extends through Thanksgiving day, November 26.

### "VITAMINS FROM PROVERBS"

A very attractive booklet entitled *Vitamins From Proverbs*, by Marie Welles Clapp, comes to my desk for review.

This is the first of a series of brief, "Morning Meditations for the Busy Woman," which the Wesleyan Service Guild of the Methodist Church is publishing particularly for the business and professional woman, at twenty-five cents the copy.

It contains readings from Proverbs, as the title suggests, and meditations for thirty-one days. The selections are chosen to emphasize one thought each day, as: beauty, caution, cheer, desires, choice of friends, generosity, idleness, etc. The meditations are suited to various forms of private worship, as: adoration, soliloquy, prayer, reflection, praise, supplication, confession, and self-analysis.

The booklet should be an aid in carrying out the purpose of the author thus expressed: "May the booklet, with its message of reproof and courage, help busy women to receive from the Wisemen the most needed elements of life—vitamins of the Spirit."

JOHN FITZ RANDOLPH.

Milton, Junction, Wis.

## YOUNG PEOPLE'S WORK

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

### WHERE ARE MISSIONARIES NEEDED?

Christian Endeavor Topic for Sabbath Day,  
November 28, 1931

#### DAILY READINGS

Sunday—In sinful cities (Jonah 3: 1-5)  
Monday—In rural districts (Acts 8: 26-35)  
Tuesday—Wherever people meet (Acts 16: 11-15)  
Wednesday—Where superstition rules (Acts 17: 16-21)  
Thursday—To preach the Word (Ezra 7: 1, 6-10)  
Friday—Missions to the Jews (Acts 28: 16, 17, 30, 31)  
Sabbath Day—Topic: Where Are Missionaries Needed in This Country? (Rev. 3: 14-22)

#### QUESTIONS FOR DISCUSSION

What need is there for mission work in our town?

Why should we have a mission study class?

How can we make the Sabbath school a better missionary enterprise?

—*Endeavorer's Daily Companion.*

#### THE MISSIONARY MOVEMENT

BY REV. CARROLL L. HILL

Charles T. Paul describes the Missionary Movement as "The self-propagating activity of Christianity." That is needed everywhere. There is no state in the Union that doesn't need it. There is no business, no church, no person, no denomination that is all that it might be without "the self-propagating activity of Christianity."

Let's put it another way. We have always heard that a missionary was a person with a mission. Suppose we say that a missionary is a person with a bona fide religious experience. When we have real experiences we tell about them. They form no little part of our conversation. We do something about them. Our *telling* and *doing* may become a part of someone's else experience, and that one tells of it and makes possible an experience for another to tell about to someone. Pastor Harris gave us a slogan at Conference, something

like this: "Every Christian a Missionary." That is "the self-propagating activity of Christianity."

There are in the United States about 7,000 Seventh Day Baptists. They are scattered about in practically every state from Maine to California. They are not nearly all resident members. For every five who live in the town where they hold church membership, there are two who do not. But the saddest part is that not all Seventh Day Baptists can be counted on to be missionaries. Some won't answer letters or acknowledge their membership or give a cent for anything. There are some who are not able to give, but we are not talking about them. Then, there are others who continually and conscientiously carry the burden in giving and all other kinds of activity. They constitute the self-propagating activity of Seventh Day Baptists in the effort to bring to others Christ's message of redemption.

O. C. S. Wallace says, "The chief and most glorious distinction of the Church lies in the fact that it is the one organization in the world which has a redemptive message." If that be true, then the only ones able to bring such a message are those who have had an experience of that redemption. They are, or should be, the missionaries. "Every Christian a Missionary."

#### "THE NEEDS OF OUR HOME MISSIONS"

Suppose we list about three:

1. In the first place, we need to understand the home mission problem. Perhaps we did not know that there was a problem.

Years ago many of our churches were established by colonies of people. For instance, a group of people moved westward in covered wagons and established a settlement at North Loup, Neb. They organized a church, a school, and a town. Many of our churches were established by similar groups of people. But can we depend upon such a method of organization today?

Today, with trains, autos, airplanes, telephones, and radios there are few such colonies. Our people are scattered. We have churches located in various strategic cities and places. The question is, "Where and how shall we spend our efforts?" A home missionary may have to cover a whole state or several states to minister to a few peo-

ple. And he is faced with the fact that other denominations have workers who cover the same territory.

Then, too, we cherish the Sabbath, and many others ridicule it. Ridicule never changes truth, but it may shake loyalty.

Still, with 39,000,000 people above fourteen years of age in the United States, who belong to no church at all, it would seem that we need home missionary effort in some form. We continually find Sabbath keepers here and there and are glad for it. But more than that, we continually find people who are not Christians everywhere.

2. We need *men*. We need them in places like Detroit and Stonefort. Take your *Year Book* and look up the churches which have no pastor. We need men who are consecrated and trained. We need men who are natural leaders. We need men of integrity. We need them as missionaries, though they be pastors, teachers, or laymen.

3. We all need consecration. Unless we have our hearts set on being true Christians and tell others of our joy in it, we can never promote missions of any kind. And unless we support our own churches and our denomination, we cannot expect that they will be able to promote a missionary movement. But the great thing is the consecration. "The place whereon thou standest is holy ground."

A business firm, after buying an elaborate and expensive filing system, found that it was so elaborate that they must give up business to look after the filing system. Let us not do that. Let us make spreading of the message of redemption our business. Let us say, "This one thing I do."

The missionary movement consists in "The self-propagating activity of Christianity." That can take place anywhere. Are you a part of it?

*Ashaway, R. I.*

### WINNING BY LOVE

BY MRS. ORA BOND

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

In our Sabbath school lesson today, the Thessalonians have received a letter, a beautiful letter, a love letter such as a proud, anxious father would write to his children.

To emphasize his love for his people, Paul compares himself to a mother cherishing her own children.

With this thought in mind, perhaps parents at least can better understand the feeling Paul has for this group of people. As a father would do, he first expresses his thankfulness for his children; for their faith, their love, their hope, and patience.

Paul is proud of these people. He has such a sympathetic understanding of their hearts that he can see much good in them and is able to write to them frankly. "God has chosen you," Paul writes, "Because you have received my teachings with conviction and are trying to serve the Lord. We know, because we are told about your Christian living."

Then Paul refers in a very gentle way to the harsh treatment he received when he first went to them and to the fact that through confidence in God he spoke the truth in spite of his persecution, having never resorted to flattery in his effort to impart the gospel to them. Then he added, "through it all, you won my love."

Later in the letter, Paul expresses his great disappointment that he had not been able to visit them, but on the return of Timothy, whom he sent to them when he could bear it no longer, he rejoiced because of the report that they had kept the faith, and had remembered him kindly, longing to see him. "Your faith," says Paul, "cheers me. It is life to me if you stand firm in the Lord. Night and day I pray especially that I may see you, and still minister unto you." Such wonderful love of a Christian leader for his people impresses us deeply.

Paul begs of them to continue in the Christian life, growing in knowledge, gaining new strength, and overcoming any evil tendencies in their lives. "Love one another," Paul says. "Excel in this more and more."

Following this Paul speaks in a most tender and comforting way of the future life. In the closing part of his letter as given in Moffett's translation, we have these very impressive words: "Be at peace among yourselves. Keep a check upon loafers, encourage the faint-hearted. Sustain the weak souls; never lose your temper with anyone. See that none of you pays back evil for evil, but always aim at what is kind to one another and to all the world. Rejoice at all

times. Never give up prayer. Thank God for everything. Such is his will for you in Christ Jesus. Never quench the fire of the Spirit; never disdain prophetic revelations, but test them all, retaining what is good, and abstaining from whatever kind is evil."

This letter is more beautiful to us because we not only see in it the anxiety and complete understanding of a minister for his people, but, there is revealed to us also the loving response which he is sure he will find in the hearts of those to whom he is writing. Paul had won these people through love.

All of us have opportunities to win by love. The following incidents told by a successful Sunday school teacher in a recent issue of the *Christian Herald*, reveal the fruits of a winning love. She says, "The wedding present I prize most in the world is a scarf that four little boys in my Sunday school class shoveled snow one solid week to earn. Another present was a slip of paper signed in large round letters with four names, "I promise not to drink intoxicating liquor or smoke tobacco until I am twenty-one."

"We made it twenty-one," they said, "because then we will be men and will know what to do by ourselves."

A mother of a boy who had this same teacher, told this story. "Recently I heard Jimmie talking in the garden, apparently to himself. 'God,' began Jimmie, 'Speak to me.' There was no answer, only the wind in the lilac bush. 'Well God, if you can't speak to me, push me a little.'

"To bring such a child to Christ is not only a big job, but a great joy," declares this teacher. It is a happy teacher who teaches because she loves the truth and the child she teaches.

There is none who has a better chance to win by love than has the father or mother. Even with all the opportunities given the parents, they sometimes fail. Their job is a big one. With the changing conditions and changing thought, there is no one who needs to be more alert, better informed about many things, more unselfish, more sympathetic, more Christian, trusting in a personal God to whom they can go for help. As someone has said, "We do not have to believe that a great impersonal force created the universe, and then sat back to enjoy the rumpus, nor do we have to believe

that prayer is self-communion which, in itself, makes us stronger. If our horizon is no wider than ourselves, then we have a discouraging outlook." Above all let the parents keep in touch with the giver of wisdom and strength, who through Jesus Christ is bringing into his kingdom those who may be brought to understand his love.

The following true incident illustrates a father's winning love. A young man asked his father's permission to attend a neighborhood social event to which he had been invited. "Son, I would rather you would not go," was the father's reply, feeling that those attending this party were not the kind of young people with whom he wanted his son to associate. The boy was greatly disappointed. More than once he went back to his father to repeat his request. He did not receive permission, although he was not told he must not go. It was a very great disappointment to this young man, but the love and wisdom which he knew his father possessed held him. Today this son is a teacher, giving his life to young people, and often you hear this remark, "When the dean brings you in on the carpet, you will come out repentant and with tears in your eyes."

The young people of today are most charming and capable. To be sure some things have crept into the lives of some of them that are shocking to us, but surely they cannot be responsible for all of these shocking things. It is reasonable to believe that when the older people waken to their responsibility, and convince our young people of their mistakes, they will listen; for they are an enquiring young people. They are open to conviction. If they accept the truth they must know why. I think we cannot class them with those who refused to accept Paul's teaching, but rather with those of Berea who searched to know the worth of the truth he presented.

In international relations as well as in the church and home, we find that love wins. For example, let us consider the work of our late Senator Morrow, who did so much to change the attitude of Mexico toward the United States. When it was known that Mr. Morrow was going to Mexico as an ambassador, he was told by his friends that he was undertaking a very unpleasant and hopeless task. "Those people are ignorant. Their ideals are low. Their mode of living is so unlike yours."

"Well," said Mr. Morrow, "I think I can learn to like them."

The world needs love. The people in our churches need our love. The people out of the churches need love. The children in our homes need our love. We all need more of the love of God in our hearts. May the Lord fill our hearts with this most wonderful gift from heaven.

### A FEW CONCRETE ACCOMPLISHMENTS OF THE FEDERAL COUNCIL OF CHURCHES

FOR THE HALF-YEAR ENDING  
JUNE 30, 1931

At a mid-summer meeting in the Chamber of Commerce, New York, called to review the activities of the Federal Council of Churches, reports submitted showed this to be one of the most creative and fruitful years in the council's history, although one of the most difficult in a budgetary way. A few of the concrete accomplishments of the half-year, taken more or less at random, are as follows:

A program for mobilizing the churches throughout the country to assist in unemployment relief was launched early in the year, and with the co-operation of the Roman Catholic and Jewish agencies, a National Conference on Permanent Preventives of Unemployment was held for the purpose of arousing public opinion on this subject.

The Fellowship of Prayer for daily use in the Lenten season, in all denominations, was put into the hands of three-quarters of a million people, and many more were reached through the daily press.

The program for relief of the China famine was brought to the point where a million and a half dollars was forwarded to China by China Famine Relief, launched by the Federal Council, the only American agency which did anything substantial to meet this enormous tragedy.

The third of the great world friendship projects was carried to a successful conclusion. Through this plan, hundreds of thousands of children in our American Sunday schools and young people's societies were enlisted in sending "Friendship Treas-

ure Chests" to the Philippines which, according to observers in the islands, had a remarkable effect in the development of a spirit of good will toward America.

A national program for using the radio for religious messages, including the widely appreciated Morning Devotions and the popular Sunday hours of Doctors Cadman, Poling, Fosdick, and Goodell, is sponsored by the Federal Council of Churches. While the funds for these programs are secured by special contributions apart from its regular budget, the council itself through its committee on religious radio assumes the responsibility for general policies and oversight.

The annual awards for distinguished achievement by Negroes were made to a group of colored men and women who, in spite of handicaps of race, have made creative contributions in art, music, science, and other fields.

Many more illustrations of a similar character will be found in the annual report which will be mailed on request.

—*The Federal Council of Churches.*

105 East 22nd Street,  
New York, N. Y.

### IF MY LIGHT FAIL

My light shall shine, Lord,  
As thou, seeing darkness and its dire distress,  
Didst bid it shine.

A feeble light is mine, Lord?  
But feeble lights are useful all around,  
And there men plod and pick beneath the ground,  
And delve in holes that searchlights never found!  
Some of thy children thus, bewildered, stray;  
So I must shine with steady ray,  
That those who cry for light—but do not pray—  
May in God's good time approach Life's great

Light Way.  
My light shall shine, Lord.  
As thou, knowing light and the anguish of the  
dark,  
Didst bid it shine.

My little light is not mine, Lord,  
For the inner light of me is fed of thee,  
And I can only give others the power to see  
Because the Light of Life abides in me.  
Little children are crying in the dark alone;  
Precious youth for bread they need may choose  
a stone;  
And muttering age in outer dark freeze to the  
bone—

If I fail with my little light to make thee known.  
—*Alfred M. Williams.*

## CHILDREN'S PAGE

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

### OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I am writing to the SABBATH RECORDER for the first time.

Today the steeple on the church burnt down. If you want to know how it happened I will tell you. Well, there was a barrel down in the shed that got on fire; and the barrel on fire was behind the organ and nearly burnt it to pieces.

I am in the second grade. I think I had better close now because my sister Emma is going to write, maybe.

Your friend,

ROBERT EDWIN BURDICK.

Leonardsville, N. Y.

DEAR ROBERT EDWIN:

I am so glad you are now old enough to do your part toward making our Children's Page a success. And isn't it lucky you chose this very week to write, since not one other letter have I received? Good boy! Do it again soon.

You do not tell us just who you are, but I'm thinking you are Pastor Paul Burdick's son. Am I right?

I am still looking for that letter from your sister Emma, for I know just what fine letters she has written before. Yes, and so has Esther. Here's hoping to hear from them both in the very near future.

We were very sorry to hear about the fire at the Leonardsville church, but are very glad it was no worse. It is certainly too bad that the organ was destroyed, for as I remember it was a very pleasant sounding organ.

I'll have to tell you about something funny that happened one Sabbath when I attended service at the Leonardsville church. Right in the midst of the sermon (Mr. Greene happened to be preaching that day) a tiny mouse decided to take a little walk. Just where she came from no one knows, but when first noticed she was

making her quiet way across the platform; in her path was a pair of rubbers belonging to some member of the choir. Being of a curious turn of mind, of course Mrs. Mouse investigated first one rubber and then the other, but having satisfied herself that they did not contain anything good to eat, she decided to extend her journey, and the next thing I knew she was coming right straight through the church, through the midst of the congregation; and would you believe it, nearly every foot in her path was suddenly lifted. I think I lifted both of mine, and just for one tiny mouse. You notice I say Mrs. Mouse, but of course it might have been Mr. Mouse instead. Can anyone guess why I thought it was Mrs. Mouse? Mr. Greene went right on with his sermon without laughing once. Ask your daddy what he would have done.

Yesterday the semi-annual meeting of the Western Association was held at Hebron, Pa. During the morning service at the church about forty children and I had our own special service on the platform of the "Community House." Our program was as follows:

Jesus Christ is the same yesterday and today, yea, and forever. (Repeated in concert.)

Hymns: Stand up for Jesus.

O Master Workman of the Race.

Prayer by leader, followed by Lord's Prayer.

Hymn: Come Thou Almighty King.

Bible verses by the children, followed by Bible story, "The Little Maid."

While the offering was taken the following prayer was repeated in concert:

We bring our gifts to thee,  
O may they useful be;  
Help us to give the greatest gift,  
Ourselves, O Lord, to thee. Amen.

Hymns: I Would Be True.

My Faith Looks up to Thee. (Short story about this hymn, "Before the Battle.")

Story: "A Boy's Choice," followed by a short poem, entitled, "The Captain's Call."

"Our Captain is calling for soldiers,  
Is calling for soldiers true;  
O youth, in the glow of the morning,  
Is the summons of Christ for you?"

"There are wrongs to be met and defeated,  
There are weak ones who fight alone;  
There are hearts that are bitterly tempted,  
Their need you must surely own.

"There are lands that are lying in darkness,  
And waiting for heavenly light;  
The army of Jesus must claim them,  
And hold them for truth and right.

## CALL TO THE WORLD'S SUNDAY SCHOOL CONVENTION

On behalf of the children of the world and in the interests of Christian Education, we issue this call to the Eleventh Convention of the World's Sunday School Association, to assemble in the city of Rio de Janeiro, Brazil, from the twenty-fifth to the thirty-first day of July, in the year of our Lord nineteen hundred and thirty-two.

Conventions since 1889 in London, St. Louis, Jerusalem, Rome, Washington, Zurich, Tokyo, Glasgow, Los Angeles, have led the way to a rich world fellowship in Christian education.

This eleventh convention is the first to be held south of the Equator. It is, moreover, the first representative gathering of a Christian nature from around the world ever called to meet in South America. Coming as it does at a time of marked transition in the thought life of a hundred million Latin Americans, this convention has a unique opportunity to make a vital contribution to the ongoing of evangelical Christianity.

The theme chosen for the convention is *O Christo Vivo*—The Living Christ. It is stated in Portuguese, the language of Brazil. It challenges all Christians throughout the world.

Never has it been more needful than now to stress in every land the Christian education of childhood and youth. Here is to be found the Christian answer to the secularism of our time. The quiet, simple processes of Christian education are the most potent which the Church of Christ has at its disposal to insure a redeemed world.

Only inasmuch as we seek through the processes of Christian education to lead young people to faith in the living Christ can we ever hope to win the world for Christ and the kingdom of God.

HAROLD MACKINTOSH,  
*President,*

L. A. WEIGLE,  
*Chairman,*

JAMES KELLY,  
*General Secretary,*

ROBT. M. HOPKINS,  
*General Secretary.*

For further information concerning this convention, including routes and rates of travel, address the World's Sunday School Association, 216 Metropolitan Tower, New York City.

"Our Captain is calling for soldiers,  
Is calling for soldiers true;  
O youth, in the glow of the morning,  
The summons must be for you."

Hymn: I Am Thine, O Lord.  
Closing prayer.

After this service two of the children said to their mother, "We had a lovely church service."

My! What a long letter I have written. Don't you think you ought to write me a long letter soon?

Sincerely your friend,

MIZPAH S. GREENE.

## REV. GEORGE E. WHITEHOUSE VISITS SALEM COLLEGE

BY PRESIDENT S. ORESTES BOND

About a dozen years ago Salem College established the custom of providing a series of inspirational meetings, the purpose of which was to deepen the spiritual life of the students. The speakers have from time to time been chosen from the local ministers, from available Seventh Day Baptist ministers in other communities, and from Y. M. C. A. secretaries and workers. The speaker this year was Rev. George E. Whitehouse, a Baptist minister, who spends his summers in Berlin, N. Y., and his winters in Riverside, Calif.

He spoke at the regular morning service at the Baptist church on Sunday morning, November 1. The college series began on Sunday night when the various pastors dismissed their congregations and came together in the college auditorium. The general public was invited to each of the three night services. The morning service came at the chapel hour and was attended by the members of the college only.

The enthusiastic reception by the students of these genuine gospel messages was very encouraging. The many personal conferences between the speaker and various students revealed a strong desire to get to the bottom of many of the fundamental problems that perplex the youth of America.

Rev. Mr. Whitehouse was accompanied by his wife. They both won a warm place in the hearts of students, teachers, and townfolk. A hearty welcome will always await their return to Salem College.

## OUR PULPIT

### "HE HID HIS LORD'S MONEY"

BY REV. JAY W. CROFOOT  
President of Milton College

(A sermon preached at quarterly meeting at Albion, Wis., October 24, 1931, and furnished for publication by request of the quarterly meeting)

FOR SABBATH, NOVEMBER 28, 1931

Text—Matthew 25: 18b.

### ORDER OF SERVICE

OPENING PRAYER

DOXOLOGY

INVOCATION

RESPONSIVE READING

HYMN

OFFERING AND NOTICES

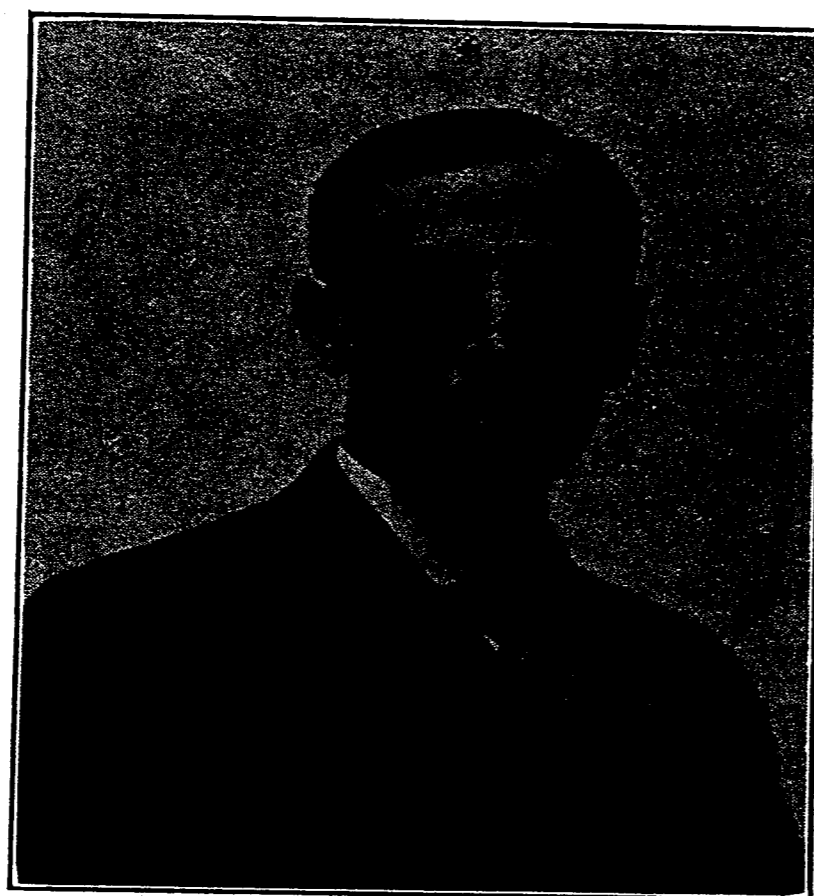
SCRIPTURE AND PRAYER

HYMN

SERMON

HYMN

BENEDICTION



is said that a man who was about to go down to the water to be baptized, hesitated an instant to take his pocketbook out of his trouser pocket, and the minister said, "Don't take that out. The pocketbook should be baptized too."

It is one of the evidences of the wide influence of the Bible on our common speech that "talent" now means ability. We speak of a talented man just as we do of a gifted man, without realizing that we are acknowledging that ability is a gift from our heavenly Father. While talent now has a wide variety of uses, to the people who

The committee, in asking me to give the sermon this morning, told me that the general subject of the quarterly meeting was to be the "Efficient Church." This afternoon we are to have an address on "The Pastor in the Efficient Church" and this evening we are to hear about "The Membership of the Efficient Church," but the committee told me I might choose my own subject. In trying to think what might be a third member of a trinity containing *minister* and *members*, it seemed to me that *money* might take that place. Of course, the one essential for a church is the Spirit of God, but he does not work independently of men and means. The minister, members, and money should all be instruments in his hands. It

first heard the parable of the talents it meant money—a definite amount of money—a definite weight, just as much so as the pound in English money means a certain weight of money or a tael means a Chinese ounce of silver. Perhaps this parable may mean more to us in a different and more colloquial translation. If we say: "The master gave one slave \$5,000, another \$2,000, and another \$1,000. . . . When the master returned and had taken account, he said to the first, 'Well done. Come in on this good thing that I have got ready for you.' But to the last, he said, 'You lazy good-for-nothing, you knew I made my profit out of what other people have begun, did you? Then you ought to have put my

money in the bank. Take his thousand away from him and give it to the one who has ten thousand. Then throw him out." The lazy, stingy good-for-nothing was not condemned for any open or heinous sin, not for bad language, not for dissolute life or misappropriation of funds, or even for wasting the money which was appropriated to him. He was condemned because he made no use of his opportunity. He was condemned because he hid his lord's money. He buried it. Do we never do that? When we dug a hole in the ground to put in money in the hope of taking out petroleum or gold, was it our own money? Did we quiet our consciences by saying, "After I have made money from this, I will give something to the Lord or the church"?

As I came over to Albion this morning, I could not help thinking of the promised land. "For Jehovah thy God bringeth thee into a good land, a land of brooks and water, of fountains and springs flowing forth in valleys and hills; a land of wheat and barley and vines and fig trees and pomegranates; a land of olive trees and honey; a land wherein thou shalt eat bread without scarceness. Thou shalt not lack anything in it; a land whose stones are iron and out of whose hills thou mayest dig copper." Then the eighteenth verse (I am reading from the eighth chapter of Deuteronomy) "But thou shalt remember Jehovah, thy God, for it is he that gives thee power to get wealth." You say perhaps, "I have earned this money by the strength of my arm," but who gave the strength of arm to enable you to earn this money? What is money? Gold? Silver? Yes, but it is more than that. Filthy lucre? It is more than that. Money is the medium of exchange. It is almost impossible to imagine how civilization could exist without money. We could not think how we would get on if we were required to barter our own products for everything we required. Perhaps it would not be saying too much to say that money, credit, constitutes the basis of modern civilization. Money is stored-up service. I remember very well hearing William C. Daland make an appeal for funds for Milton College in which his principal emphasis was upon that fact—that money is stored-up service.

Is money the root of all evil? No. "The

love of money is a root of every kind of evil," seems to me a much better translation of what Paul wrote to Timothy, than "the love of money is the root of all evil," for in the same book, he said, speaking of qualifications of a bishop, that he must be "temperate, sober-minded, orderly, given to hospitality, apt to teach, no brawler, no striker, but gentle, not contentious, no lover of money," thus making the love of money one of a large number of different kinds of sin. The root of King David's great sin was not money, nor the love of money. It was not the love of money that caused Herod to murder John the Baptist.

One of our most common proverbs is that knowledge is power. Money is power too. Some people would be so foolish as to argue against education because knowledge is sometimes used for evil purposes, but it is not necessarily so used. Power may be used for good ends or for evil ends. And money certainly is power!

Money is also a measure of achievement. Americans are often accused of "worshipping the almighty dollar," but Edward W. Bok, in his autobiography, says that Americans are not dollar worshipers as much as the Dutch are guilder worshipers. We like to think that the American eagerness to get dollars is not so much for the dollars themselves as that they are a measure of success. We talk about success and write success stories, and we used to say that nothing succeeds like success, but now efficiency has succeeded success, and we estimate a man's efficiency by the number of dollars he has accumulated.

Money is also sometimes a measure of appreciation. When we receive a Christmas present, we are pretty apt to wonder how much it cost. Really, we are ashamed of it, but we still do wonder, and if one gives a present that doesn't cost much, we suspect that he doesn't love us much. Many of you have heard the old story of the man who nearly drowned, but was rescued by the life guard at the bathing beach. After he had recovered from his fright and was properly clothed, he hunted up the life guard and said to him, "Are you the man who saved my life?" "Well," said the life guard, "I pulled you out of the water." The man who was saved said, "I want to do something for you," and gave the guard a

half dollar. The life guard gave him back twenty cents and said, "Here is your change." Some of us value our salvation just that way. Judging from the amount we put in the church collection, many of us value our salvation at about thirty cents, and some of us seem to consider the educational opportunities that have been given us in college at about the same rate.

Some people object to preaching about money. They say we should preach about spiritual life, but spiritual life is rather intangible. It is like love. We can't see one's love for his mother, but we judge of it by what he does for her. A man says he loves his wife, but if he has money and she has none or if he has new clothes and she has no new hat, we doubt his love. Spiritual life has many different manifestations, but we are rightly skeptical about the spiritual life of a man who "hides his Lord's money." I know there are people who raise the objection that in the New Testament there were no drives, no budget, no going over the top, etc. Perhaps they forget such instances as that of Barnabas who sold his estate and gave it to the church. Perhaps they would do well to make a study of New Testament communism. To ask us to go back to a time when there were no budgets, drives, or campaigns is like asking us to go back to a time when there was no tooth brush, no spectacles, no antisepsis, to a time when no man had an appendix and many a man hadn't even a table of contents. But can we go back to that?

It is customary to speak of philanthropic enterprises as benevolences, but they should be more than that. They should be beneficences. Good will is valuable only as it does something. Perhaps the difference between benevolence and beneficence is a little like the difference between charity and love. Because charity, in its modern use, seems to mean what we do out of pity, I think that love is a much better word than charity to use in the translation of the thirteenth chapter of First Corinthians. We may give a bone to a dog out of pity, or we may give a few cents to save the life of a starving Chinese peasant out of pity, without having any real love. But to one whom we really love supremely, we are willing to give all that we have because we love him.

To minister, membership and money, I can hardly avoid the addition of Milton. Would it be too much to say that the future of Milton College depends on the people in this room? Perhaps you will come back at me with the statement that whether or not Milton College exists in 1950 depends on me. Terrifying as the thought is, I cannot deny there is a large degree of truth in it, but it depends on me only in the sense that it is dependent on me to get *your* cooperation. At present, about forty per cent of the students in the college express their religious preference as Seventh Day Baptist. I think the proportion should not be allowed to go lower than that, for except as a Seventh Day Baptist school, it is very doubtful whether it is worth while for Milton to continue, midway between Madison and Beloit. Whether it continues as a Seventh Day Baptist school or not depends on our churches in southern Wisconsin!

I know Milton College has your love and loyalty, but the question is how much are you willing to do for it. It is a matter of sincere regret that some who have been bearing responsibility feel that they can not continue to do so. Milton College must depend on your "fides," your faith in it, your fidelity and loyalty to it. Possibly some among you are like the Negro, Uncle Rastus, who when approached by the soliciting committee of his church, replied, "No. I'se sorry, but I can't give nothin'." I owes nearly everybody in dis here old town already." One of the committee said, "Don't you think you owe the Lord something too?" To which he replied, "I does, sister. Indeed I does, but he ain't pushing me like my other creditors is." It may be the pastor's unpleasant duty to do the pushing for the church, and my duty to do the pushing for the college. For several years the college has been running behind. The budget for the current year contemplates a deficit of \$5,000. The trustees have voted that the financial betterment committee and the president should concentrate on securing that \$5,000 for current expenses rather than trying to secure any more permanent funds now.

Those who have any investments know how seriously the returns from invested funds have been affected in the last two years. The money that we are asking for

now is not intended for investment in permanent or semi-permanent or what we hope will be permanent form, but is to be used in service *now*. If you will allow the personal reference, I have invested the balance of my life—please God—in the future of Milton College. I have left what I thought to be the most important work in the world for it. I have bought a house that will not be paid for till the school of Milton will be one hundred years old, and I shall be seventy, the age for retirement. I am doing it for I believe it is the will of God.

Let us take for our slogan the words "Deus vult"—God wills it—with which Peter the Hermit roused Europe to the Crusades: I believe it is God's will that Milton College live, but he won't keep it alive without our loyalty. Then let us take up our burden and bear it manfully.

#### STATEMENT ONWARD MOVEMENT TREASURER, OCTOBER, 1931

Receipts			
	Oct., 1931	July 1, 1931, Oct. 31, 1931	
Adams Center .....	\$	\$ 70.70	
Albion, for debts .....	5.00	10.00	
Alfred, First .....	100.54	402.85	
Alfred, Second .....		135.25	
Andover ..		15.00	
Attalla .....			
Battle Creek .....		86.50	
Berlin ..	25.00	55.00	
Boulder ..	15.00	15.00	
Brookfield, First .....		61.70	
Brookfield, Second .....		52.50	
Carlton ..	\$ 20.00		
Ladies' Aid society .....	10.00		
Sabbath school .....	5.00		
	\$ 35.00	35.00	
Chicago ..			
Denver ..		42.00	
DeRuyter ..	78.00	78.00	
Dodge Center ..		64.58	
Edinburg ..		3.25	
Farina ..		300.00	
Fouke ..		5.00	
Friendship ..		10.00	
Genesee, First ..	55.50	138.56	
Gentry ..			
Hammond ..		62.00	
Hartsville ..			
Hebron, First, Sabbath school, special .....	1.81	56.81	
Hebron, Second ..			
Hopkinton, First, Christian En- deavor Society, specials .....	6.00	218.50	
Hopkinton, Second ..	2.25	8.85	
Independence ..		72.21	
Little Prairie .....			4.70
Los Angeles ..			45.00
Lost Creek ..			85.86
Marlboro ..	45.86		
Middle Island, Ladies' Aid society, special .....	10.00		27.00
Milton ..	63.65		589.65
Milton Junction ..	\$127.51		
For debts ..	10.00		
	\$137.51		298.52
New Auburn ..	8.00		30.00
New York City ..	\$ 14.75		
Special ..	40.00		
	\$ 54.75		260.29
North Loup ..			16.00
Nortonville ..			2.00
Pawcatuck ..	\$ 350.00		
Senior Christian Endeavor society, special .....	7.00		
Junior Christian Endeavor society, special .....	2.00		
	\$359.00		1,446.00
Piscataway ..			116.10
Plainfield ..			1,151.11
Portville ..			16.10
Richburg ..			12.00
Ritchie ..			25.00
Riverside ..			295.00
Roanoke ..			1.00
Rockville, Christian Endeavor society, special .....	2.00		26.55
Salem ..			696.46
Salemville ..	18.60		35.47
Scio ..			
Scott ..			
Shiloh ..			
Stonefort ..			
Syracuse ..			5.00
Verona ..			20.00
Walworth ..			
Washington ..			50.00
Waterford, Christian Endeavor society, special .....	3.00		51.05
Wellsville ..			30.00
Welton ..			
West Edmeston ..			1.00
White Cloud ..			1.00
Daytona ..			12.00
First and Second Brookfield and West Edmeston, joint collection ..			16.12
Western Association ..			64.50
Southwestern Association ..			36.00
Southeastern Association ..			49.54
Minneapolis Sabbath keepers ..			15.00
Woman's Board ..			100.00
Buckeye Intermediate Christian Endeavor society .....			2.00
Exeland Sabbath keepers ..			3.00
Rocky Mountain Summer Camp Conference collections ..			16.78
Interest ..			435.53
Individuals ..			2.06
			317.00
Total ..			\$8,406.65

Budget, four months .....	\$8,185.37
Special, four months .....	203.28
Debts, four months .....	18.00
Total, four months .....	\$8,406.65

## Disbursements

Missionary Society .....	\$ 394.65	
Specials .....	50.41	\$ 445.06
Tract Society .....	\$ 123.21	
Specials .....	20.00	
Sabbath School Board .....		143.21
Young People's Board .....		79.38
Woman's Board .....		37.62
Ministerial Relief .....		10.44
Ministerial Relief .....		83.52
Education Society .....	\$ 31.32	
Specials .....	20.00	
		51.32
Historical Society .....		10.44
Scholarships and Fellowships ..		25.02
General Conference .....		102.33
Lone Sabbath keepers .....		2.07
		\$ 990.41

HAROLD R. CRANDALL,  
Treasurer.

118 Main Street,  
Westerly, R. I.,  
November 1, 1931.

## DENOMINATIONAL "HOOK-UP"

ALFRED, N. Y.

A threatened strike of six hundred Alfred University students as a protest against conditions resulting from a near water famine was averted yesterday by college officials, who ordered a one-day adjournment of all college activities.

At a meeting yesterday morning of the student body, attended by the faculty, Booth C. Davis, president, announced the adjournment "until the chairman of the student body, George Monks, can confer with the faculty, at which time more definite action will be taken."

"Seventy-six of the student body have left for home during the last few days," said Monks, "but no concerted action by the students was taken, until the meeting yesterday morning."

The lack of water, according to Dr. R. O. Hitchcock, chairman of the Alfred Board of Health, has been due to failure of the supply to keep up with consumption. A new well, recently drilled, said Doctor Hitchcock, has been found sufficient to take care of all requirements of the village popu-

lation of fourteen hundred and the university.

"Unsanitary conditions of last week, due to insufficient water supply," said Doctor Hitchcock, "have been remedied by the emergency measures."

—Westerly Sun.

Mrs. Sutton of Hornell and Miss Maybel Holmes of Alfred, who left San Francisco on September 3 for China, have reached that country safely. On arriving at Kobe, Japan, they found a letter from Miss Anna West of the Seventh Day Baptist Mission at Shanghai to stop with them while in Shanghai. They arrived in that city on the twenty-seventh, and were met by Miss West, who took them to St. Catherine's Bridge to the Seventh Day Baptist Mission where they had a very pleasant stay.

Professor H. O. Burdick attended the banquet and meeting of the School Masters' Association in Bolivar one evening of last week and spoke before them.

Rev. W. L. Burdick of Ashaway, R. I., is the guest of his daughter, Mrs. Paul C. Saunders.

President and Mrs. Paul E. Titsworth of Chestertown, Md., were short time visitors in Alfred, Sunday.

One hundred eighteen dollars and twenty cents was cleared at the sale of second hand goods held by the Ladies' Aid society on Election day.

—Sun.

BOLIVAR, N. Y.

Principal J. F. Whitford and family attended a family reunion at the old homestead in Nile, Sabbath day, in honor of Professor W. G. Whitford of Chicago, Ill.

—Sun.

ALFRED STATION, N. Y.

At eight fifteen in the evening the Young People's Sabbath school class will present two one-act plays, "The Confessional" and "Bread." These are plays with a message and are given not to make money but to entertain and instruct. Much time has been spent in preparation and the community will, we believe, appreciate the high character of the plays and give the young people their hearty support.

The semi-annual meeting of the Western Association will be held with the Hebron Church next Sabbath. Those planning

to go should take their lunch, at least sandwiches and one other dish for a put-together picnic lunch in the church. The ladies of the Hebron Church will serve coffee and creamed potatoes.

—Sun.

BROOKFIELD, N. Y.

The Junior Christian Endeavor held a Hallowe'en social in the parsonage barn, which was decorated with Hallowe'en emblems, last Thursday night. Spooks and pirates, and even little Red Riding Hood, were present. Games appropriate to the occasion were played and refreshments served, consisting of sandwiches and pickles, doughnuts, apples, popcorn balls, and Hallowe'en candles. There were eighteen present.

The fire company was called over to Leonardsville Monday forenoon to help extinguish the fire in the Seventh Day Baptist church. The fire was believed to have started from ashes put in the basement, and had gotten such a headway that it did considerable damage.

LEONARDSVILLE, N. Y.

On Monday morning fire was discovered in the Seventh Day Baptist church by persons at the Adon Brown residence. An alarm was sent in and the Leonardsville fire department responded within a few minutes. The fire burned stubbornly up through the wall back of the organ loft and under the roof of the main body of the church until it reached the belfry at the front, where a draft drew it into the steeple. The firemen worked valiantly with both the pumper and chemical engine until the flames were under control, with the exception of the fire in the steeple, which could not be reached successfully either from outside or within.

Fire trucks came from Brookfield and Unadilla Forks and rendered considerable assistance.

The church was insured, probably enough to cover the actual loss, which includes the steeple, as well as considerable damage to the belfry. The organ is probably ruined, and the organ loft and roof above it are badly damaged. The session room at the side of the main auditorium was unhurt.

The evangelistic services at Leonardsville are being held in the Methodist church, which has been offered for use owing to the fire in our own church. We hope that all who can will attend the services and help to make them the success they ought to be.

—Courier.

SALEM, W. VA.

Rev. O. P. Bishop, head of the department of buildings and finance at Salem College, returned last week from New York and the eastern states where he has been canvassing in the interests of the college for the past six weeks. He was accompanied on the latter part of the trip by President S. O. Bond, who returned two days before Mr. Bishop in order that he might attend the State Education Association meeting at Charleston.

Mr. Bishop reports that the contributions for the college have been much larger this year than in previous years. He also reports that the feeling for the college seems to be growing in the eastern states and that he interviewed a large number of students who plan to attend the college next winter.

Students of the department of music at Salem College will give their first recital of the season at the college auditorium this, Thursday, evening at eight o'clock. A cordial invitation is extended the general public to attend. Admission will be free.

Deacon and Mrs. Stillman F. Lowther passed their fifty-seventh wedding anniversary last Thursday at their home here. Mr. Lowther has not been in the best of health the past several months, but is better now.

Dr. Edward Davis, local physician, who served with distinction as a surgeon in the World War, present head of the American Legion, has accepted the chairmanship of the Red Cross' annual roll call campaign and will lead a contingent of volunteer workers in a campaign to enroll Salem's quota in the American Red Cross and to raise needed funds for the relief of the needy in this community this winter.

—Herald.

A total of thirty persons have enrolled in the extension courses offered by Salem College at the Central junior high school building in Clarksburg on Tuesday evenings, according to figures announced by

Ernest R. Sutton, instructor of the classes, today.  
—*Clarksburg Exponent*.

WALWORTH, WIS.

There were ten Walworth County pastors present at the meeting in the Seventh Day Baptist church parsonage in Walworth on Monday.

Next Sabbath afternoon from four to five there will be a prayer service in the church in keeping with the call for a day of prayer for peace and disarmament. All interested in such a service are invited to spend the hour with us.

"Let child love child and strife will cease;  
Disarm the heart, for that is peace."

"Arouse a man's soul and you give him an incentive to improve his social condition."

—*Times*.

WESTERLY, R. I.

The Westerly Pastors' Association met for its annual meeting yesterday at the Memorial Building. The election of officers was held and Rev. Harold R. Crandall of the Pawcatuck Seventh Day Baptist Church was elected president.

—*Sun*.

DE RUYTER, N. Y.

In case the weather is favorable, the services here will be adjourned on Sabbath, November 7, and the congregation will meet with the church at Leonardsville. Evangelistic meetings have been in progress in that village for the past two weeks, under the direction of the pastors of the churches in the Central Association, which includes DeRuyter. Sabbath worship begins at Leonardsville at 10.30 a. m.

—*Gleaner*.

NORTH LOUP, NEB.

Members of the girls' Sabbath school class taught by Ava Johnson, and of the boys' class taught by George Clement, enjoyed a delightful Hallowe'en party Sabbath night at the river near R. O. Babcock's.

Mrs. Myra Barber is in receipt of a letter from her brother, George Thorngate of Liuho, China, saying that he has engaged passage for himself and family on the Dollar steamship, *President Coolidge*, which sails from China March 18 for New York, via Panama Canal. The Thorngates

will visit the United States for the first time since leaving here eight years ago. George writes that their youngest boy Stephen, five, started to Chinese school this year. The eldest son George, and the second son David, have a study room in their parents' home.  
—*Loyalist*.

SALEM COLLEGE CHRISTIAN ENDEAVOR

At four o'clock on the afternoon of October 31, the Salem College Christian Endeavor met in the College Y. W. C. A. room. The meeting was led by Miss Thelma Davis. After clippings on the topic were discussed, a 'cello solo was played by Miss Mary Bond accompanied by Miss Elizabeth Bond. The meeting was then converted into a social. While a luncheon was being prepared, Miss Dorcas Austin entertained with humorous readings; Miss Eleanor Davis sang a solo accompanied by Miss Betty Crandall; a quartet composed of Harold Bond, Milton Van Horn, Leland Lewis, and Joseph Lewis sang two numbers; Marvin Foster, Betty Crandall, and Delmar Van Horn played piano solos. The luncheon was served on a long table in the center of the room. Thanks were returned by Mrs. Shaw. Many songs were sung throughout the meal. A business meeting followed which was closed with a song and the Christian Endeavor benediction.

—*Correspondent*.

DUNELLEN, N. J.

A group of former Milton College students in the vicinity of Plainfield gathered at the home of Rev. H. C. Van Horn at Dunellen, Sunday evening, November 8, for an oyster supper. Former students present were: Rev. and Mrs. H. C. Van Horn, L. H. North, and T. R. Sutton. Guests were: Charles, Violet, and David North, and little Jean Bailey.

—*Correspondent*.

HOLLAND

During August our Seventh Day Baptist annual conference held its fifteenth session in the chapel at Haarlem. Lone Sabbath keepers and others came from all parts of the country to meet for three days. Several very instructive and inspiring addresses were delivered. The Lord's Supper was celebrated, which was a happy experience to quite a few who very seldom have op-

portunity to meet the brethren in a meeting of this kind.

One of the points carefully discussed was, how to make the *Boodschapper* more useful as a paper to spread our doctrines. Rev. James McGeachy of London told our people that new interest is springing up in Scotland concerning the Sabbath. He told how our late Doctor Wardner worked for some time in that country, apparently without success, and that during his stay there Doctor Wardner sent a few packets of Sabbath tracts to Baptist ministers in Europe, one of which reached our late Elder Velt-huysen. This resulted in starting a Seventh Day Baptist church at Haarlem, which has been in existence already for over half a century.

—*The Boodschapper*.  
(Translated by Jacob Bakker)

### CORRESPONDENCE CORNER

Rev. H. C. Van Horn,  
Plainfield, N. J.

DEAR BROTHER:

I received your letter of September 30, and thank you for sending the literature to Rev. Mr. Boatright as requested. Hope he has received it. I have been told that he is a preacher of considerable ability, though I have never heard him speak. Be that as it may, our principal need is not so much great preachers, as great workers and successful soul winners—men who by the aid of the Holy Spirit are able to reach the hearts of sinners and bring them to a knowledge of the truth.

Men, as I see it, must be saved from the sin of Sabbath breaking just the same as from any other; and I often wonder why we are so slow to speak out on this important subject. If sin is the transgression of the law, as is so often stated in the Scriptures, Sabbath desecration must also be a sin, for the simple reason that it is a part of the law to which these statements refer.

It may require a lot of courage to say so, but it seems to me God requires it of his ministers, if they are to get sinners converted, and to use the homely expression, get them clear out of the woods.

The gospel is to save from sin; the work, to be complete, must bring men into

harmony with the complete will of God, which of course includes the Sabbath law; how could it be otherwise? Those who reject the Sabbath of the fourth commandment, and substitute Sunday in its stead, are not obeying the commandment of the Lord, to say the least. I do not think it wise to call such men Christians, even though the world may call them great; to do so is hardly consistent with the teachings of Scripture, and may lead young people to believe, that after all the Sabbath is not so important as they have been taught to believe.

No doubt many honestly believe it is all right to keep Sunday, instead of the Seventh day; but believing that way does not make it right, nor can it atone for the sin of breaking the Sabbath of the fourth commandment.

It is the truth, as Jesus said, that makes men free; so when men are saved, it is to abide in the Sabbath truth just the same as any other truth contained in the law of God.

Respectfully yours,

RILEY G. DAVIS.

402 East Aurora Ave.,  
R. R. 4, Des Moines, Iowa.

### FREIGHT RATE INCREASE DENIED

The petition of the railroads for permission to increase freight rates fifteen per cent has been denied by the Interstate Commerce Commission after long and thorough investigation and hearings. It is a question involving many interests. Since many of our readers have been interested in the matter, a summarized statement of the findings of the Commission is here given, taken from the *Herald Tribune* of October 21.

Washington, October 20.—Covering the whole range of railroad operation, the Interstate Commerce Commission made the following conclusions and comments in its opinion today on the application of the railroads for a fifteen per cent increase in freight rates:

Denial of the fifteen per cent flat increase. Proposal of increases on many products, running from coal, lumber, ores, pig iron, and crude oil to dried fruits, calculated to raise between \$100,000,000 and \$125,000,000 annually for the railroads, the increased rates to be in effect until March 31, 1933, provided the railroads agree to a pooling arrangement under which the extra income would go first for the benefit of weak lines.



A finding that the loss in railway earnings is due predominantly to the business depression and that the roads are not worse off than industry generally.

Admission that the "situation now has in it the element of panic" and a finding that freight rates are still relatively high, considering the drop in commodity prices.

A finding that a general freight-rate increase now would stimulate competitive forces and create unfriendly feeling, likely to injure rather than help the railroads.

A finding that the railroads are not doomed by competition but will return to health with the economic recovery of the country.

A recommendation for proper regulation of buses and waterway traffic.

A recommendation for the reorganization of passenger service, coupled with a finding that passenger business of the railways is almost entirely responsible for their financial troubles.

### MICHIGAN MEETING

Some notice has already been made of the recent meeting of the Michigan and Ohio churches. An unusually good meeting is reported. Request that we publish the program accompanies its receipt at the editor's office. We are glad to give it space. It follows:

#### PROGRAM OF MICHIGAN-OHIO SEMI-ANNUAL CONFERENCE

OCTOBER 9-10-11, 1931

Theme—"Go work today in my vineyard"  
Matthew 21: 28

#### Friday Evening

7.30 Devotionals  
Sermon Rev. Wm. Simpson  
Conference meeting R. W. Wing

#### Sabbath Morning

10.30 Song service  
Sermon Rev. A. J. C. Bond

#### Afternoon

2.30 Devotionals  
Sermon Rev. V. Wilson  
Children's meeting at parsonage, led by  
Mrs. Paul Crandall

#### Evening

7.30 Devotionals  
Moving pictures of south sea missions  
Short talk Rev. Roy Hosteter

#### Sunday Morning

8.00 Fellowship breakfast at church  
10.00 Teen-Age Conference  
Noon Luncheon for teen-agers

#### Afternoon

2.00 Business meeting  
2.30 Sermon Dr. J. C. Branch

#### Evening

7.30 Devotionals  
Sermon Rev. Verney Wilson  
NETTIE FOWLER, Secretary.

### TAXING FOOTBALL

President Henry S. Pritchett of the Carnegie Foundation for the Advancement of Teaching broke out again on the subject of college football, and this time in a way to cause real uneasiness in football camps. Tax them, he advised. "An agency that takes in \$400,000 at a single show is in no position to ask for the exemption of this money earner from taxation," he declared. It is "no longer a college game," he said, when boys are called to the colors in August to be drilled under professional trainers for gruelling contests planned to attract the public, for which it pays handsomely. He cited a Harvard report showing an income of \$1,250,000 from athletics, "almost wholly from football." It was last December that a Harvard committee on the regulation of athletic sports made a report defending the present system on the unique ground that such sports are no more emphasized in America than in England. President Pritchett stirred up the question two years ago with his memorable "Bulletin 23," in which he showed to what extent professionalism and money-making had entered college football. A later bulletin reported reforms, but of little importance. The new contention that football earnings should not come under exemptions for schools, churches and charitable institutions is likely to cause more worry.—*Pathfinder*.

### INHERITANCE

"Chicken stealing again, Rastus?" said the judge. "Have you anything to say, any excuse this time?"

"Deed, yes, Jedge," replied Rastus. "it ain't mah fault, Jedge, it's de fault ob mah high-up ancestors."

"Well, Jedge, mah ancestors dun come over in de 'Mayflower,' an' evah since Ah was born Ah has an uncontrollable desire for Plymouth Rocks!"—*Baptist Banner*.

### MARRIAGES

THOMAS-GREEN.—Gerald Anderson Thomas and Miss Lela Blanche Green, both of Lower Buxton, Brown's Town P. O., Jamaica, B. W. I., were united in marriage at Lower Buxton on October 21, 1931, Rev. D. Burdett Coon officiating.

### DEATHS

BURK.—William Augustus Burk was the son of Peter and Catherine Jencks Burk and was born in Centerville, R. I., August 17, 1847. He died in Westerly, R. I., October 22, 1931.

Mr. Burk was married to Mary Edith Whipple, at Hopkinton, R. I., September 10, 1868. Three children were born to them: Florence Edith Burk, wife of William D. Kenneth of Larchmont, N. Y.; Joseph Henry and William Everett Burk, twins, both of Westerly.

Mr. Burk conducted a livery stable in Westerly for fifty years and was the last man in town to give up that business. He was one of the first presidents of the Westerly band and was the treasurer for forty-eight years, holding that office at the time of his death. He was a member of the Second Hopkinton Seventh Day Baptist Church and was prominent in Masonry. He was a quiet man and of a kindly disposition. He took pride in doing well whatever he undertook. A wide circle of friends and acquaintances attest to his sterling character.

Farewell services were held at the Gavitt Funeral Home on Sabbath afternoon, Rev. Harold R. Crandall, pastor, and Rev. Clayton A. Burdick, pastor *emeritus* of the Pawcatuck Seventh Day Baptist Church officiating. Interment was in River Bend Cemetery, by the side of his wife. The committal service was in charge of the Masonic Fraternity.  
H. R. C.

FORD.—At the home of her parents in Buckhannon, W. Va., on Sabbath morning, October 31, 1931, Mary Esther Ford, in the twelfth year of her age.

She was the daughter of Glen L. and Susie Seager Ford, and was born May 10, 1920, at the "Ford Farm" near West Union in Doddridge County. Besides her parents and three grandparents she is survived by two sisters and three brothers, Doris Ruth, Carroll Lee, Samuel Layton, Laura Adelle, and Lowell Seager.

Mary Esther was a sweet and very lovable child and throughout her entire life had been in frail health.

The funeral was held in the home of her parents at Buckhannon, where Mr. Ford is county farm agent, and the burial was at Salem.  
G. B. S.

Hess. — Naomi Jane Long Hess, daughter of Rev. David C. and Susan Monn Long, was born May 31, 1861, and suddenly and peacefully fell asleep in Jesus July 19, 1931, aged 70 years, 1 month, and 18 days.

On December 25, Christmas day, 1879, she was united in marriage to George W. Hess, and to them were born six sons and two daughters, namely, Edward, Brooks Mills, Pa.; Harvey, Roaring Spring, Pa.; Mrs. Horace Hainley, New Enterprise, Pa.; Charles, who preceded his

mother to the heavenly home in 1918; Homer, Milton, Wis.; Mrs. Virgil Eicher, Johnstown, Pa.; Roy, Roaring Spring, Pa.; and George Blair, New Enterprise, Pa. All these grown sons and daughters were present at their mother's funeral.

It was in her eighteenth year, soon after their marriage, that she and her husband together professed Christ, were baptized, and united with the German Seventh Day Baptist Church of Salemville, Pa. In later years she transferred her membership to the English Salemville Seventh Day Baptist Church.

She was a faithful, praying Christian, constant in attending the appointments of her church just as long as she was able to do so. She was also a loyal member of the Ladies' Aid society of her church. She was faithful to its meetings and work. Like Dorcas of old she was skilled in plying the needle, and when she was no longer able to be present and do her usual work, she was keenly missed.

In the home she was a faithful companion, a loving, sympathizing mother, and an obliging and accommodating neighbor.

In her younger days she was a sweet singer of God's praise and never lost her Christian appreciation of the sweet songs of the church. Just the morning of the day on which she fell asleep in Jesus, while her pastor was visiting her, there was sung upon the graphophone an old hymn which she greatly appreciated and enjoyed—"The Haven of Rest," as follows:

"My soul in sad exile was out on life's sea,  
So burdened with sin and distrest,  
Till I heard a sweet voice saying, 'Make me  
your choice,'  
And I entered the haven of rest.

#### Chorus:

"I've anchored my soul in the haven of rest,  
I'll sail the wide seas no more;  
The tempest may sweep o'er wild stormy deep,  
In Jesus I'm safe evermore.

"I yielded my soul to his tender embrace,  
And, faith taking hold of his word,  
My fetters fell off, and I anchored my soul:  
The haven of rest is my Lord.

"The song of my soul, since the Lord made me  
whole,

Has been the old story so blest,  
Of Jesus, who'll save whosoever will have  
A home in the haven of rest."

Sister Hess will be missed in the home, the church, and community. She leaves to mourn their loss her companion, sons, and daughters, grandchildren, great-grandchildren, and many friends and neighbors.

Thus, we have set before us briefly the span and bent of a life—of one who loved, was loved, struggled, strove for what she believed was right, suffered, wept, rejoiced, and finally fell asleep in the arms of Jesus, her Savior.

The last sad rites were held July 22, 1931, 2 p. m., in the German Seventh Day Baptist church of Salemville, conducted by her pastor,

assisted by Rev. Frank R. King of the German Seventh Day Baptist Church. The large and sympathizing audience attested to her Christian character and worth. Her body was laid to rest in the nearby cemetery to await the coming of her Lord and Master.

W. L. D.

**HOWE.**—Thomas Howe was born in Richford, Ohio, February 28, 1842, and died in his home at Hastings, Mich., October 25, 1931, being 89 years and 8 months old.

Elder Howe was a Civil War veteran, having spent four years in the war as a sergeant of Company M, eleventh regiment of Michigan Cavalry. He was discharged August 10, 1865, with an honorable discharge.

Brother Howe had been a minister of the Church of God for over fifty-six years. He leaves to mourn his loss three granddaughters, other relatives, and a host of friends.

The funeral services were conducted in the Walldorff Funeral Home in Hastings, by the Elders J. C. Branch and R. E. Hosteter. J. C. B.

**NICKERSON.**—Mrs. Alice Campbell, daughter of Benjamin and Anna C. S. Campbell, was born July 2, 1880, and died September 17, 1931, aged 51 years, 2 months, and 15 days.

She spent her early years at Shiloh, N. J., and joined the Shiloh Seventh Day Baptist Church on May 5, 1899, being baptized by Rev. I. L. Cottrell who was pastor of the church at that time. In January, 1904, she was united in marriage to Mr. John Nickerson. To them were born four children, two boys and two girls. One brother, Earnest Campbell; three sisters, Mrs. Lucy Shoemaker, Susie and Maggie Campbell; her four children and many friends survive her and mourn her loss.

The funeral, conducted by Rev. Herbert L. Cottrell, was held from the Johnson funeral parlor in Bridgeton and interment was made in the Overlook Cemetery.

H. L. C.

### Sabbath School Lesson IX.—Nov. 28, 1931

**PAUL'S LETTER TO PHILEMON.**—Philemon.

**Golden Text:** "There can be neither bond nor free \* \* \* for ye all are one man in Christ Jesus." Galatians 3: 28.

#### DAILY READINGS

- November 22—Character of Philemon. Philemon 1-7.  
 November 23—A Plea for a Slave. Philemon 8-20.  
 November 24—The Method of Reconciliation. Matthew 5: 21-26.  
 November 25—The Beauty of Brotherhood. Psalm 133.  
 November 26—Courtesy Enjoined. 1 Peter 3: 8-14.  
 November 27—Masters and Servants. Ephesians 6: 5-9.  
 November 28—The Life of Love. 1 John 4: 7-13.

(For Lesson Notes, see *Helping Hand*)

## THE SABBATH RECORDER

**THEODORE L. GARDINER, D. D.,**  
 Editor Emeritus

**REV. H. C. VAN HORN, M. A.,** Editor

**L. H. NORTH, Business Manager**

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

#### Terms of Subscription

Per Year .....	\$2.50
Six Months .....	1.25
Per Month .....	.25
Per Copy .....	.05

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

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

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

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

Advertising rates furnished on request.

### RECORDER WANT ADVERTISEMENTS

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

Cash must accompany each advertisement.

**A MANUAL OF SEVENTH DAY BAPTIST PROCEDURE** (Revised), is a book of exceptional value to those who would know more about Seventh Day Baptist ecclesiastical manners and customs. Price, attractively bound in cloth, \$1 postpaid. Sabbath Recorder, Plainfield, N. J.

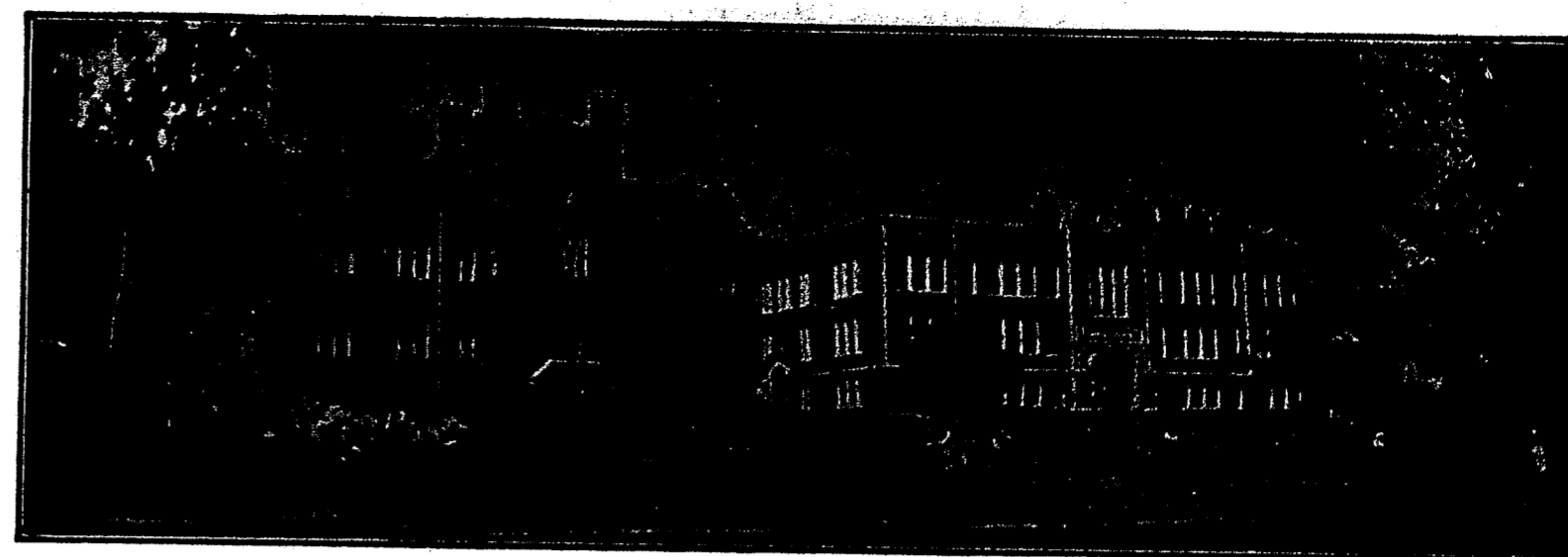
**COLLECTION ENVELOPES, Pledge Cards, and other supplies** carried in stock. Collection envelopes, 25c per 100, or \$1.00 per 500; denominational budget pledge cards, 30c per 100; duplex pledge cards, 40c per 100. Address orders to Sabbath Recorder, Plainfield, N. J.

**NEW TESTAMENT AND PSALMS**—Printed attractively in large clear type and beautifully bound in cloth, \$1.75 postpaid. Bound in leather, \$3.00. Sabbath Recorder, Plainfield, N. J.

**JUNIOR GRADED HELPS, four year course, four parts each year, 15c each. Intermediate Helps, three year course, four parts each year, each 15c. Teacher's helps for Junior lessons, each part 35c; for Intermediate, 25c each. Sabbath Recorder, Plainfield, N. J.**

**LETTERS TO THE SMITHS, by Uncle Oliver.** Of special interest to young people, but contain many helpful words for parents who have the interests of their sons and daughters at heart. Paper bound, 96 pages and cover, 25 cents; bound in cloth, 50 cents. Mailed on receipt of price. Sabbath Recorder, Plainfield, N. J.

## SALEM COLLEGE



Administration Building  
 Salem College has a catalog for each interested SABBATH RECORDER reader. Write for yours. College, Normal, and Musical Courses.  
 Literary, musical, scientific and athletic student organizations. Strong Christian Associations.  
 Address S. Orestes Bond, President, Salem, W. Va.

### ALFRED UNIVERSITY

A modern, well equipped, Class A, standard college, with technical schools. Buildings, equipment and endowments valued at over a million dollars.

Courses offered in Liberal Arts, Sciences, Ceramic Engineering, Applied Art, Agriculture, Rural Teacher Training, Music and Summer Schools. These include Pre-medical, Pre-dental and Pre-law courses.

Faculty of highly trained specialists, representing the principal American colleges. Combines high class cultural with technical and vocational training. Social and moral influences good. Expenses moderate.

Tuition free in Ceramic Engineering, Applied Art, Agriculture and Rural Teacher Training.

For catalog and other information address The Registrar, Alfred, N. Y.

### BOOKLETS AND TRACTS

**THE SABBATH AND SEVENTH DAY BAPTISTS**—A neat little booklet with cover, twenty-four pages, illustrated. Just the information needed, in condensed form.

**WEEKLY MOTTOES**—A Sabbath motto for every week in the year. By Rev. Ahva J. C. Bond, D. D. Printed in attractive form to hang on your wall. Fifty cents each.

**A COURSE IN CHURCH MEMBERSHIP FOR JUNIOR BOYS AND GIRLS.** By Rev. Wm. M. Simpson. Including fifteen Perry pictures. Fifty cents each.

**FIRST DAY OF THE WEEK IN THE NEW TESTAMENT**—By Prof. W. C. Whitford, D. D. A clear and scholarly treatment of the English translation and the original Greek of the expression "First day of the week." Sixteen pages, fine paper, embossed cover.

**THE SABBATH IN THE BIBLE**—All Biblical references to the Sabbath, with titles and comments.

**SEVENTH DAY BAPTIST HYMNS AND SONGS**—Fifteen cents each.

**SEVENTH DAY BAPTIST CALENDAR AND DIRECTORY.** Twenty-five cents each.

**A SABBATH CATECHISM FOR BOYS AND GIRLS OF JUNIOR AGE.**

**MAKING THE ANNUAL CANVASS.**

**SABBATH LITERATURE**—Sample copies of tracts on various phases of the Sabbath question will be sent on request with enclosure of five cents in stamps for postage, to any address.

**AMERICAN SABBATH TRACT SOCIETY**  
 Plainfield, New Jersey

### MILTON COLLEGE

Founded in 1844

**A COLLEGE FOR MEN AND WOMEN**

Courses leading to the degrees of Bachelor of Arts and Bachelor of Philosophy and to a certificate in music.

Milton College endeavors to maintain the quality and ideals of the American Christian college. Its volunteer Christian organizations are alert and largely influence the campus life. The faculty of twenty men and women are thoroughly trained teachers.

The institution has five buildings and an attractive campus of eight acres. Its graduates have a high rating in graduate and professional schools as well as in public school teaching.

The School of Music provides excellent courses in theoretical music, and affords opportunities for individual study in organ, piano, violin, and voice. Glee Club and Chorus singing are special features.

For fuller information, address

Jay W. Crofoot, President  
 O. T. Babcock, Registrar  
 Milton, Wisconsin

Alfred, N. Y.

**DEPARTMENT of Theology and Religious Education,** Alfred University. Catalog and further information sent upon request.

**THE TWENTIETH CENTURY ENDOWMENT FUND**  
 Alfred, N. Y.

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

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

**BIBLE STUDIES ON THE SABBATH QUESTION.** By Dean Arthur E. Main, D.D., of Alfred University. Third edition, revised, cloth, \$1.00 postpaid. American Sabbath Tract Society, Plainfield, N. J.

**COUNTRY LIFE LEADERSHIP.** By Boothe Colwell Davis, S.T.D., LL.D. A series of Baccalaureate Sermons Delivered Before Students of Alfred University. Price, \$1.25 prepaid. American Sabbath Tract Society, Plainfield, N. J.

**HELPING HAND IN BIBLE SCHOOL WORK.** A quarterly, containing carefully prepared helps on the International Lessons. Conducted by the Sabbath School Board. Price 60 cents per year in advance. Address communications to *The American Sabbath Tract Society*, Plainfield, N. J.

**S. D. B. GRADED LESSONS**  
 Junior Four-Year Series, per quarter 15c.  
 Intermediate Four-Year Series, per quarter 15c.  
 Send subscriptions to American Sabbath Tract Society, Plainfield, N. J.

# The Sabbath Recorder

## A FUND?

5c. per week put away will create by the  
end of a year ENOUGH to RENEW  
YOUR SUBSCRIPTION or for a  
new subscription for a friend

*The Best Paper in the World for  
Seventh Day Baptists*

**THE SABBATH RECORDER**

**\$2.50 per year**

**PLAINFIELD, N. J.**

# The Sabbath Recorder

VOL. 111

NOVEMBER 23, 1931

No. 21

## PRAYER

### HARVEST

O most merciful Father, who hast blessed the labors of the husbandman in the returns of the fruits of the earth, we give thee humble and hearty thanks for this thy bounty, beseeching thee to continue thy loving-kindness to us, that our land may still yield her increase to thy glory and our comfort, through Jesus Christ our Lord. Amen.

—DEAN A. E. MAIN.

## Contents

<b>Editorial.</b> —Thanksgiving—Shall it Be Real or Factitious? — Uncrowned.— Who Will Help?—Conference Finance Committee.—We Must Remain Missionary.—What Can We Do?—Presbyterian Church Burns.....	641-645
A Series of Articles on Christian Stewardship.....	645
Christian Stewardship of Time .....	645
New Booklet for Seventh Day Baptists.....	646
<b>Missions.</b> —A Review of the Missionary Evangelistic Campaign in California	647
Another Little Sermon for the Little Smiths.....	648
Susan Strong Randolph .....	649
Thanksgiving Day .....	653
<b>Woman's Work.</b> —Minutes of the Woman's Board.—The Case for Foreign Missions .....	654-656
Farewell for Nortonville's Pastor .....	656
<b>Young People's Work.</b> —How Jesus Reveals God's Love .....	658
Salem Y Gazette .....	659
Jewish Rabbi and Calendar Reform .....	659
Correspondence .....	661
<b>Children's Page.</b> —Thanking God for His Great Out-of-Doors.—Ella's Best Thanksgiving .....	662
<b>Our Pulpit.</b> —In Thy Youth .....	664
American Sabbath Tract Society—Meeting of Board.....	665
Denominational "Hook-Up" .....	668
<b>Marriages.</b> .....	671
<b>Deaths.</b> .....	671
Sabbath School Lesson for December 5, 1931 .....	672