

The Sabbath Recorder

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FRESHMAN NUMBER



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Milton, Wisconsin

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POOR PRINT IN ORIGINAL

CLOSELY BOUND

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COLLEGE NEEDS

"When we first came to the campus" we were mindful of certain and sure needs. There were things needed by nature, and by "the nature of things" were certain other things needed. We knew we must have food, therefore a boarding house. No doubt we should have to sleep some, that meant the finding of a rooming place. We would need clothes, but thank goodness they were fairly well provided for already, except that tiny green affair that soon must be acquired, the freshman cap. The most of us knew there were registration fees, tuition, and books—and wondered how in the world they would be provided.

Some appreciation also was felt for the need of the opportunities of clubs, lyceums, and recreation.

Did we plan for religion? For religious expression, and religious development? Do we need religion, anyway? Is religion a necessary part of a person's life? Is it something needed while one is in college?

Whether realized or admitted, we are religious creatures. Religion may take on the form of atheism, agnosticism, humanism, or of real Christianity. It may be with or without conscious need; it may subscribe to a longer or a shorter creed; it may be without pronouncement, but just the same everyone has a religion. It remains, therefore, for one to choose for himself the very best religion to be had. No one wants a powerless or a half-hearted religion; nor does he want one narrow and intolerant. The kind needed is that which ennobles life, changes and enriches character. "What I know about God has changed my life," says one of youth's best friends and greatest leaders. The religion needed is that which takes God into the account and places him at the center. It is that which helps one to realize "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." The Christian religion

is of that kind. It may have its faults, as that which is human is prone to have; "it may have made mistakes in the past; it may need deepening and broadening, but it is as essential to the welfare and survival of the human race as bread, clothing, and shelter."

Religion is more than a matter of the intellect. It is more than a cross section of life. Religion has to do with motives and life and enters into and permeates all of our activities. It should contribute to our sense of justice and fairness, to our personal relationships with our teachers, our fellow students, and our boarding house directors. Religion, in other words, is not like a coat or a bonnet which may be hung up in the closet during the week and taken out only to wear to church, or like a commencement gown—but it is the inner garb of experience of truth and love and righteousness worn into and through all of our transactions.

One's religion during his college life will be enriched and promoted by conscientious devotions, regular church attendance, Bible study, participation in Christian Endeavor, Union or League meetings, "Y" activities, and personal service. If any student has thought to place his religion in cold storage or to leave it at home as something inconvenient to and unnecessary in his college course, let him early discover his mistake and be most emphatically assured "it just can't be done."

A Freshman Number Last September the acting editor of the SABBATH RECORDER had the privilege of speaking before the students of Salem College at the opening chapel session of the term. He was delighted with the attention accorded him as he attempted to set forth some of the ideals of life. To his surprise, the president, Doctor Bond, proposed to the freshmen class of more than one hundred thirty mem-

bers, that the "address" be reported by them, using it as a theme for their English, and suggested that perhaps, if they did well by it, the editor might publish the best one submitted. This was accepted by some members of the class. Just how many submitted the theme, the writer does not know. However, he promised to publish the one sent to him, and furthermore to send a free copy of the issue containing the article to each member of the class.

Later, when the paper came to the office, the editor determined to prepare a number that might be of special interest to college men and send it not only to the Salem first year students but also to Seventh Day Baptist freshmen of our other institutions. It has taken some time to gather suitable material. Some who have been invited to write for the number have not found it convenient or possible to do so.

Attention is called, especially, to contributions by Dean Norwood, Mrs. Amey Robison, the sermon in the Pulpit department by one of our younger ministers, Neal D. Mills, and to the Inaugural Address of President Crofoot, taken from Milton College *Bulletin*. Particularly, in the last mentioned article, attention is called to what President Crofoot says under sub-headings—"Leisure" and "The Christian College."

Of course, we hope the editorials will be read, and would commend for reading that entitled "Believe It or Not." We trust this number may be helpful not only to the freshmen, to whom it is informally dedicated, but that it may be of interest to upper classmen into whose hands it may come.

Objects of Education Last spring Owen D. Young delivered an address before the graduating class of St. Lawrence University, in which he made some valuable suggestions. Not only as an educational leader but as a publicist, industrial head, and servant of the public he seems qualified to speak and his utterances should be worthy of thoughtful consideration.

While his remarks were directed to those who had just finished their college course, they may be of vital worth to set up as aims before classes just entering. He suggests that "every graduate should put to himself five questions, upon the answers to which will depend the value and extent of his education." They are:

1. Have you enlarged your knowledge of obligations and increased your capacity to perform them?
2. Have you developed your intuitions and made more sensitive your emotions?
3. Have you discovered your mental aptitude?
4. Have you learned enough about the machinery of society and its history to enable you to apply your gifts effectively?
5. Have you developed adequate skill in communication with others?

The elements of every curriculum, indeed, may well be tested by these aims. Mr. Young felt that "no diploma should be granted until young men and women know something more about the area of their obligations in life and something more about their duty in their performance." From our own more limited experience and observation we are quite ready to agree with Mr. Young.

"Believe It or Not" So good is the letter that was published last fall in the *Baptist* that we wish to call it to the attention of every freshman who reads this paper. No one but a parent can understand just how much it means to fathers and mothers to send their young folks away to college, or just how much anxiety for their welfare is felt. This writer would be glad to write such a letter as this to his own boys, and takes pleasure in commending it to the more than two hundred freshmen to whom this issue is dedicated.

MY DEAR DAUGHTER:

Believe it or not, you are beginning a life entirely different from any you ever dreamed of. Your associates will be different. Your ideals will be different. Your entire surroundings will be different. It may not dawn upon you yet for a while, but as time passes you will realize it more and more. New pictures will be thrown upon your screen of life constantly. The days you have lived are beyond recall. So the days that are to come cannot be lived when they are passed. Today is the day that makes your future. Your mistakes cannot be undone, but they may be turned into blessings as you profit by them.

Believe it or not, your father and mother will ever love you more than you can imagine. We will have sorrow with your sorrow and we will rejoice in your joy if it's a joy of worth. We shall never forget you and we shall be longing with great anxiety for your letters to us. May they be many.

Believe it or not, you will more and more realize greater responsibilities. You will be called upon to make decisions for yourself as never before. You will not be exempt from making mistakes, but you can eliminate many by careful, diligent, and determined decisions for what is

right. Don't be afraid to say "no" when occasion should warrant.

Believe it or not, you owe it to yourself and to your God to take the best possible care of your body. You cannot do justice to yourself, to your undertakings, nor to others if you neglect or in any way impair your physical health.

Believe it or not, the only life worth living is the life of a Christian, and the more of Christ the better the life. Never cease to read your Bible. Never fail to seek God's guidance through prayer. He can and will help you through many problems you cannot solve yourself, or that no human person can solve for you. We shall pray for your success in the way it seems good to him who is wise beyond measure.

Believe it or not, we are putting our confidence in you to make good; to carry on where we have failed; to make the world better for having lived in it and being a part of it; and "you shall receive the crown of glory that fadeth not away."

Believe it or not, if you will keep the above thoughts in mind and plant them within your heart for future reference you will be thrice happy that they have come to you.

Believe it or not,

With love and affection,

YOUR DAD.

Week of Prayer When this RECORDER comes to its readers we shall be at the beginning of a Week of Prayer. Notice of this special opportunity for prayer has already been given. The daily topics and references were printed in the RECORDER of December 7.

"Preparing the Way for the Living God" is the general topic suggested for the week. Such sub-topics as "A Deepening of the Consciousness of God," "Faith in and Loyalty to a Conquering Christ," "Leadership of the Holy Spirit," to mention but three, should merit and enlist the attention of churches and individuals in times like these. With the coming of the new year Christians everywhere will realize more than ever the need of the strong call of the Church to a period of prayer. A great English philosopher, many years ago, declared "Prayer is and remains the native and deepest impulse of the soul of man."

Times of distress and anxiety ought to drive Christians to the place of prayer, and to a larger consciousness of their dependence upon God. It is devoutly to be hoped that this may be the experience of Christians at this season. May it not be true, as in the times recorded in Daniel, "all this evil is come upon us; yet made we not our prayer before the Lord our God, that we

might turn from our iniquities, and understand thy truth," (Daniel 9: 13). The times should challenge us to lay to our hearts the assurance coming from God through another prophet: "Then shall ye call upon me and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me and find me when ye shall search for me with all your heart. And I will be found of you, saith the Lord," (Jeremiah 29: 12-14).

Certainly conditions with which the world is confronted today call all of us to repentance, to confession, and surrender to the will of God. "We must either pray or perish."

Our God will hear his people when they shall really turn to him—"If my people, which are called by my name, shall humble themselves and pray and seek my face, and turn from their wicked ways; then will I hear from heaven, and I will forgive their sin, and will heal their land," (2 Chronicles 7: 14).

Bible Reading Many have enjoyed the Bible readings of various books and in the manner suggested by the Religious Life Committee.

Some of the shorter books of the Bible have been read. It may be helpful if a longer book is taken up, and since during the next three months the Gospel of John is to be studied in the Sabbath schools, this may be a book of special interest and value at this time. We are not suggesting that it be read through at a single sitting, or as many times as others have been treated. It is rather long for that. But it might be easily read once each week for the month, which would furnish a helpful background for the later and more detailed study during the quarter.

Dr. Robert E. Speer has spoken of this gospel as "The greatest book in the world." In an introduction to the study of John, Dr. Charles E. Erdman says, "It is probably the most important document in all the literature of the world, it has inspired more believers to loyal service, it has induced more persons to follow Christ, it has presented scholars more difficult problems than any other book that could be named." Perhaps more people are acquainted with this book than with any other. John 3: 16 is

known by more than any other verse in the Bible, while the fourteenth chapter, beginning "Let not your heart be troubled," has comforted more hearts than any other chapter.

The purpose of the book, according to the author, is "that ye might believe that Jesus is the Son of God; and that believing ye might have life through his name." And Jesus declared, "This is life eternal, that they should know thee the only true God, and him whom thou hast sent."

We have a specially fine opportunity in this combined reading and study of such a wonderful book. Hear what Doctor Stalker, who wrote such helpful studies on the lives of Christ and of Paul, says about how to study the Bible. "The Bible will richly repay study, but only if the conditions are observed which common sense dictates. It has no power of working like a charm, so a chapter read in a couple of minutes with a preoccupied mind cannot do any good. The mind must rest on it and give itself time to receive the impression. It requires the whole force of our thinking and the whole force of our feeling. There is much need of meditation which is conducted with the sense that God is near."

Is this not a good time to resolve to make some progress this year in the reading and study of God's Word? By the help of God's spirit let us loyally carry out such a good resolution.

"Smile... It Won't Hurt" The editor has just read this bit of sound advice as he talked with the genial Mr. Bakker, "trimmer" in the shop where the SABBATH RECORDER is published. The motto is fastened on top of the huge electric cutting machine where all the "trimming" is done.

The cutter which trims the RECORDER and does all the cutting of paper stock for the orders that pass through the plant is a Seybold machine of the latest design, with a knife that will cut a pile of stock forty inches wide. The power is furnished by an individual motor mounted on the back of the machine. The operator must have his hands on two levers, at the same time in order to start the knife down through the pile of stock—a safety device required by law.

But the motto, not the cutter, is the subject of this editorial note. It is a good

motto. It offers a fine bit of advice. Its philosophy is deep and its good psychology is sound. "Laugh and the world laughs with you" is another way of stating the truth simplified in the motto—"Smile... it won't hurt." Not only will the "smile" not hurt but it will do good. It benefits him who smiles and invokes a response that warms the hearts of at least two. It is good practice. The habit of smiling cheers the world around you and promotes confidence as well as friendly feeling. The reflex influence on the one who smiles is healthful and stimulating.

But there are differences in smiles. There are smiles that are cynical, or sneering, or questionable; smiles that mock, smiles that are but on the surface. Smiles of that sort may hurt. The smiles from the heart do not harm anyone.

It's good, sound, sane advice—"Smile... it won't hurt."

Lindbergh's Daily Character Chart Colonel Charles Lindbergh became suddenly famous by his solo flight across the Atlantic from New York to Paris. He quickly captured the imagination of the American public, and during the years since the eventful experience he has continued to grow in the esteem of old and young. This unspoiled "Lone Eagle" did not just happen. His first striking achievement and the success since attained are results of early training and character development habits.

We understand he was accustomed to check his own conduct by marking daily a character chart. We are glad to give it space for the benefit of our present youth. It follows,

Altruism, ambition, brevity in speech, concentration, calmness in temper, clean body, clean speech, clean thought, clean conduct, cheerfulness, courage, decisiveness, economy, energy, enthusiasm, firmness, faith.

Gracefulness, honesty, hopefulness, industry, initiative, justice, judgment, love toward all loyalty, moderateness, modesty, neat appearance, no argument, no sarcasm, no fault finding, no talking about others, no talking too much.

Optimism, perseverance, physical exercise, pleasant voice, punctuality, patience, politeness, reverence (divine, parent, home and family, and country), respect superiors, respect fellow men, readiness to compromise.

Recreation (manual, not sinful), self esteem, self control, self confidence, sense of humor, sleep and rest, sincerity, sympathy, tact, thoughtfulness, thoroughness, unselfishness.

Commission Meeting The Commission of the General Conference is holding its mid-year meeting in the Tract Board room of the Seventh Day Baptist Building as the material for the SABBATH RECORDER is being prepared for the press. The meeting was called to order at ten o'clock, Tuesday morning, by the president, Corliss F. Randolph of Maplewood, N. J. Other members present are: Dr. A. Lovelle Burdick, Milton, Wis.; Rev. Ralph H. Coon, Boulder, Colo.; Professor J. Fred Whitford, Bolivar, N. Y.; Rev. Willard D. Burdick, Rockville, R. I.; George B. Utter, Westerly, R. I.; Asa F. Randolph, Plainfield, N. J. Courtland V. Davis of Plainfield, corresponding secretary of the General Conference, is present as secretary of the Commission. Representatives of the boards present are: Rev. William L. Burdick, Missionary Board, of Ashaway, R. I.; and Miss Marjorie Burdick, Kalamazoo, Mich., president of the Young People's Board.

Matters of vital importance confront the Commission made up of men elected by the General Conference to think through some of the difficulties facing us as a people, solve some of our problems, if possible, in a satisfactory manner, and formulate a constructive policy and program. Seventh Day Baptists must fearlessly meet many of the serious responsibilities that burden larger denominations. The missionary situation in China, for instance, perplexes Methodists, Presbyterians, and Baptists alike. These great churches are forced to make retrenchments and readjustments. We cannot hope to escape similar responsibilities.

"Balancing budgets" is much in the public mind. It is a problem not only of governments and educational circles but of individual and religious groups. It confronts our Commission.

It is not a holiday these men are spending at the expense of the Conference. At no small inconvenience they have come. Important work has been sidetracked; desks piled high, have been left behind; tasks have been laid aside, and routine left to pile up. While here, nine to eleven and twelve hours a day they will labor and plan, pouring out their best heart and brain product unstintedly, as their "reasonable service." May it be, indeed, "holy, acceptable to

God," an offering that shall be blessed by him in the promotion of his kingdom and for his glory.

Happy is the denomination in having men not only keen and successful as business and professional executives, but who are men of faith and prayer. A young man among us in reporting the General Conference to his home church last fall, spoke of the deep and abiding impression made upon him at the close of the Commission meeting, when every member bowed in prayer, each one taking audible part. They prayed for divine wisdom and grace for all our work and that they might each one prove loyal to the trust and able for the task. Well may we feel confident of victory in Christ with such leaders. "They that wait for Jehovah shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk, and not faint."

TO THE CLASS OF 1935

BY AMEY V. ROBISON

All hail! ye verdant freshmen.

By the time you read this, much of the first tender greenness will have turned to the richer, deeper hue that comes as the season advances. Just as the new grass first pushing into the early spring sunshine is a lovely young green, tender and slender in experience of the new world into which it finds itself thrust, so were you when you first appeared on the campus.

Before now, you have been made to understand by those arrogant sophomores and a kindly sister class who glories in her new found dignity, that the importance you felt in becoming a college student was, after all, in your own mind. You know now that you are the most insignificant of all students, though many of you were valedictorians of the home town high school class. As senior presidents you were looked up to and copied. Here you are looked down upon as the lowliest of the lowly and you are expected to do the copying. If your respect for some august senior has not been sufficient, you may have been reminded to the extent that your dignity has suffered.

Well, it's tough, this life of a freshman. Right now you are disliking, I put it mildly no doubt, some sophomore just awfully. If you are a girl, then there is a sophomore

girl whose hair you'd love to pull. If you are a man, then there is a revered senior, I'll wager, whose eye you'd enjoy blacking. Yes, I was a freshman once. And as the editor said in his letter to me, "You are not far removed from college days, yet."

There was a slender, fair haired sophomore girl, with blue eyes and wide red mouth who inspired in me, as a freshman, a surprising amount of dislike. I think we both devised, quite childishly it's true, ways and means of making the other uncomfortably aware of our mutual unfriendliness. And then one night on a Hallowe'en spree we suddenly found that we had a great deal in common. She liked to do adventuresome things and so did I. From that day forward we have been friends. We shared college pranks, and then she shared with me her rare gift of art, and I presume I contributed something that interested her.

I had learned the first lesson of my college days. I must not judge by first appearances. Beneath what seemed an antagonistic exterior I found a wealth of fineness that has repaid me richly many times since then.

The first week in college, the head of the sociology department addressed the freshman class as a whole. He said to us in the most fraternally friendly fashion, "You are all here, from one mutual ambition. You want to increase your knowledge. Let me warn you, my friends, that not all knowledge open to you here is that which you may find in books. Your associations together, the adjustments you will find necessary as one individual to another and to the group, will be of the greatest value to you in later life. Do not let," he said surprisingly, "your studies interfere with your social life!"

I smile now as I think how delightedly my seventeen year old mind grasped at that advice. For the first year I devoted myself to his admonition. I played and adjusted myself to the campus group and to the individual who was my roommate. It was a great experience in more ways than one. At the end of the year, I discovered in some humiliation that studies had their place after all. My sophomore year developed into more or less of a digging proposition in which I spent hours acquiring

the knack of application and concentration which might have been neatly sandwiched in among the social adjustments of my freshman year. I found that my pride in family reputation was important. My father and mother had established a reputation for certain mental agility that I as their daughter must be bound to uphold. I couldn't do it, of course, but I mustn't be found wanting in my effort.

I hope you are making a more sensible distribution of this advice.

Don't allow these superior upper classmen and sophomores make you feel that your chiefest present desire is to get out of the cloak and cap of green with which you have been invested. They have a surprise just around the corner for themselves. They are going to find out within a few months that there is no one greener than a newly graduated college student. The word "commencement" means exactly that. They are going to commence a life for which their college days have given them only a partial preparation.

But there is no disgrace in being either the green graduate or the verdant freshman. Rather it is a privilege and an honest joy for the seeker of knowledge. All your life you are going to be starting something new—interesting because of its very freshness. If your life is to have any zest at all, it will be an eternal *commencement* of things thrilling and new. Don't wish away these delightful first days at college. Your very humiliating subjugation to superiors is building a tolerance of human foibles for which you will be ever grateful.

Taste every day to the full. Sip it slowly. Drain from it every vestige of the sugar.

1140 Sunset Avenue,
Zanesville, Ohio.

DEAN MAIN'S NEW BOOK

One critical reviewer of *The New Psychology, Behaviorism, and Christian Experience* writes:

"I want to express my sincere appreciation and thanks for your little book, a copy of which you sent me. It upholds our Christian ideals in a splendid way."

Another reviewer writes:

"I have read it with much interest and profit."

INAUGURAL ADDRESS

BY REV. JAY W. CROFOOT

(On the occasion of his installation as president of Milton College, November 24, 1931)

An inaugural address has the advantage over some other addresses, I suppose, in that it may contain almost anything that has to do with the work into which one is being inaugurated. I presume that my only limit this morning is that I should speak about education. With that latitude of choice, it shouldn't be hard to fix on one aspect of the general subject. The most obvious topic for an occasion like this is that on which Professor Inglis spoke at the Conference at Alfred last summer—"My Ideal College." If I knew where Professor Inglis keeps that address I might have been spared the lucubration that produced this. Since I don't know where he keeps that, I must give my own ideas on some problems and aims of Milton College.

What do we mean when we say that Milton is a small denominational college? Even the word college has almost as many meanings as there are people who use it. At any rate it is safe to say that it does not mean the same to us that it did to our fathers, and that it does not mean the same to us as to an Englishman. On the whole, however, all who are here would have much the same idea as to the word college. The best short definition that I have seen is that of Doctor Buttrick: "A college is an organized opportunity for self education." Probably the words "Christian college" would have almost the same connotation for all of us. Many individuals and many faculty committees have made good definitions of Christian college, but it is when we come to the words "small" and "denominational" that we encounter real difficulty in definition. How small is a small college? When Daniel Webster, in the famous Dartmouth College case, said, "She is a small college, but there are those who love her," the student body there was about two hundred. Now their student body numbers about two thousand, but compared with the great universities of the present day, Dartmouth is still a small college. President Cowling of Carleton College, in an elaborate study of the financing of the college, takes the number one thousand as the norm. Floyd W. Reeves, writing on the cost of education

in an effective college, makes a study of several colleges whose enrollments vary from one thousand down to three hundred students. It is unusual nowadays even to mention a college of less than three hundred students, but in discussing the effective college home, President MacMillan says: "There is nothing that will so effectually bring the average individual up out of the crowd as putting him in a smaller group where he will feel at home, that is to say where he will be constantly conscious of knowing all his fellows and of being known by them. The proper number for such a group depends upon several factors, such as the age of the members, the purpose of the grouping, etc., and may be found by experiment. But for youths in their late teens coming together for the purpose of liberal education it has long been known to be in the neighborhood of two hundred." While he is speaking of a dormitory, it seems to me that, if the whole college can be made to resemble a family, the same number may well be ideal as the total enrollment of—shall we call it a very small college, like Milton.

DIFFERENTIATION

Ever since I began considering coming to Milton I have thought much over a commencement address that I heard in Battle Creek College about four years ago. The speaker commended Battle Creek College on being decidedly different from the rest, which are too nearly all alike. As I study the matter more, I see that such men as President Aydelotte of Swarthmore, Dean Effinger of the University of Michigan, President Lowell of Harvard, and Robert L. Kelly, secretary of the Association of American Colleges, agree in general on the proposition that "American colleges in the future will be more differentiated and less standardized than they are at present"; and the query in my mind has been constant: "How should Milton be different from other colleges?" The most obvious and perhaps too easy answer is, "Milton has had a reputation of being stricter in some aspects of her discipline than others are. Let her keep that reputation and perhaps increase it by greater strictness. Let her specialize in strict discipline and parents who like that will send their children here." But I venture to believe that such

a policy would prove a boomerang. It would, in my opinion, be a calamity for Milton to get the reputation of being a place to send those boys and girls who cannot be controlled at home. Whatever we do, let's not make Milton a reform school. During the first week of college this fall, I had a 'phone message from a Chicago woman, then in Madison. Among the questions she asked, were these: "What are your fees? Does that include board and room? How much do they cost? I mean for the best. Are the boys allowed to keep cars? Do they live in a dormitory? How do you make them work?" I told her as gently as possible that we prefer to have students who do not require to be made to work. As to general strictness of control and attitude towards social amusements, I believe no decided change should be made now.

There is a direction, however, in which I should be glad if Milton could move, and that is in a greater difference of control of the newer and older students—a change along the line suggested, by what may be a trite quotation from Herbert Spencer's "Education": "Let the history of your domestic rule typify, in little, the history of our political rule: at the outset, autocratic control, where control is really needful; by and by an incipient constitutionalism in which the liberty of the subject gains some express recognition; successive extensions of this liberty of the subject; gradually ending in parental abdication." Growth, in its nature, is gradual. If we are doing anything worth while for our students in the way of assisting them to develop character, seniors should be much better able to make correct decisions for themselves than freshmen are. This has long been recognized, and perhaps the rules—often absurd in themselves—that the upper class members impose on freshmen are an indication that student bodies sense this difference. The comparatively recent innovation of a freshman period indicates a recognition of the new-comers' greater need for help. Perhaps the feeling of those who now make use of the freshman period is "How did we ever get along without it?" The question in my mind is what should be the next step in the same direction; I mean the direction of more care for the less mature student. The need is partially met by requiring freshmen

to live in dormitories, and in large institutions by special deans for freshmen, and probably other plans of which I am ignorant. But my feeling still is that there is a very real need for a more gradual relaxation of control—that to the freshmen the college should maintain something like the old "in loco parentis" attitude, gradually coming to the attitude of "laissez-faire" toward the discipline of those about to leave the college halls. I should like to always call the freshmen "boys and girls" and the seniors "men and women," but since I would have no name for the other classes and since the conduct, even of seniors, sometimes resembles that of freshmen, I fear that system of nomenclature is not feasible. How this change in the treatment of students is to be brought about, I do not know, but I still believe it is a goal toward which we should strive.

MONEY

It may almost be said that the fundamental problem of the small college is where to get the money. To be sure vast sums of money have been given to the colleges, but still vaster sums are urgently needed for there are now about a million students in the thousand colleges of the United States, and the cost per student has been constantly rising. Trevor Arnett calls attention to the fact that the value of the property of all institutions of higher learning in the United States has increased nearly four hundred percent within the twentieth century. Their endowment has increased three hundred fifty-nine percent. The total receipts for all purposes are now nine and one-half times greater than they were in 1900. He argues that since the increase in cost has been so great, and since "it is now the hope and expectation of most persons going to college that the course will be of distinct economic value to them," a larger proportion of the expenses should be borne by student fees, though with a more liberal provision of scholarships which would provide that no worthy student be excluded.

It is well known that the cost of education is well above what the student pays, but how much it is above is not so generally known. Reeves says that in sixteen liberal arts colleges examined for the years 1925-26, the average current educational expense per student was \$265; the lowest, \$173, be-

ing in a college of one thousand students and the highest, \$583, in a college of 338. He concludes that in an effective college of 750 students the current educational cost per student per year should be \$400, while in a college of 300 students it should be \$600. The college of 300 should have thirty teachers at an average salary of \$3,600. It would seem to be true that the bigger the college the less the cost per student. It must also be true, however, that the bigger the college the larger the total difference between receipts from students and total educational costs.

Computed on a basis similar to that used by Reeves, the current educational cost per student at Milton in 1929-30 was \$324. Since our tuition is \$150, the excess of cost over tuition per student would be \$174 if all students paid full fees. However, scholarships reduce the actual average received per student to \$134, so that the actual excess of cost over receipts was \$190 per student. It is probably true that in present practice that college is rare indeed in which the excess of educational cost over student fee is less than \$200 per year.

There is, however, another side to the picture. At Milton, we could care for two hundred students without great addition to staff or plant. The present enrollment, 138, is fourteen per cent above that of last year. If we should continue that rate of increase for three more years, we should have an enrollment of two hundred when the present freshmen graduate. And I believe we should stop there—for ten years if not longer. An addition of sixty to the present enrollment should not add very greatly to the cost of conducting the college, but if we go above two hundred, great increase in both staff and equipment would immediately be necessary. And the advantage in limiting our enrollment—provided the demand is such that the limit is a real one—is of no small value in securing students of a superior quality. Those colleges in which the number of applicants for entrance to the freshman class equals the total enrollment of the four years of college are, of course, able to get the cream of the students. Here is one advantage which a small college can have over a great state university. If our quality is such that we can choose whom we receive, we may be able to eliminate the

loafer, the grafter, and the "E grade" athlete. Parenthetically, let me say I am not overlooking the fact that we must have a new library building, and that we ought to have a new dormitory for freshmen men, if we are to continue at all.

A DENOMINATIONAL COLLEGE

Another reason for limiting the enrollment is that, in my opinion, Milton should continue to be a denominational college. Of course, I do not mean a college that is narrowly sectarian. I have never been a proselytizer, and I think my many friends of many faiths would agree that I am not intolerant, but I hope Milton College may continue to be a place where Seventh Day Baptist young people will feel at home, as well as a place where all others who desire the same conditions and the same education that we prepare for our own children will feel welcome—more—will feel invited and urged to come. At present about 40% of the student body express a preference for the Seventh Day Baptist Church, and I think that the proportion should not be allowed to go much below that. The atmosphere of a school is made largely by the students. Was it Thomas Arnold who said, "We send our sons to the schoolmaster, but his schoolmates educate him"? I believe it an advantage to all classes for our own young folks to be educated with those of other peoples and other backgrounds. So, while I would heartily welcome all earnest aspirants for culture, personally I should not care to be president of a school where loyal Seventh Day Baptist young people would be put under a handicap in the days of class attendance, in social events, or on the athletic field. This is my answer to the question above as to the meaning of the words "denominational college." Of course scholastic events, social events and athletic events stop here two days each week. The excellent Kaiser Wilhelm Schule in Shanghai admits only a limited number of students who cannot speak German, and the reason for that practice, if it is a good one, should justify us in keeping Milton College at not more than two hundred students. It is my earnest desire, however, to avoid narrowness. Let me repeat that I believe it is highly desirable that young folks of different faiths, different political beliefs, different nations, different races, should study

together. While the college should be patriotic, it should pray to be delivered from the narrow parochialism of the professional flag waver. The twentieth century student should have an interest not only in what went on in Athens and Rome, but in what is going on in Geneva and Mukden.

LEISURE

I can hardly avoid giving a paragraph or two to the question of how a college should help its graduates to a wise use of their leisure—a subject that has been much in my mind of late. To inculcate an appreciation of good music has long been one of the aims of Milton College. As I sat here the other night, listening to the rendition of Haydn's "Creation" by the Choral Union—a hundred voices and the orchestra too, all with a single purpose, all obedient to the signal of the conductor, all inspired by the music of a great composer, the question arose in my mind, "After all is the football field the only place where team work can be learned?" A love for good music and joy in producing it by some other method than turning a dial, ought surely be a worth while attainment for a student in a college of liberal arts, and it should be an abiding satisfaction too. As I looked at the singers in the oratorio the other night, I found myself wondering whether the sophomore among the altos or her grandfather among the tenors was getting the greater joy in sharing in the production of the masterpiece. So far as I know the psychologists have not as yet devised a method by which we could measure that thrill, but my own guess is that the satisfaction of the members of that chorus who have been singing for a half century was not less than that of the freshmen who were co-operating in such an undertaking for the first time. Football may be all right, so long as it is a sport and not a business, and so long as it does not interfere with the attainment of something more important, but can anyone imagine alumni *playing* football year after year and getting satisfaction out of it? If we are to scout for new students for our colleges, should we not do well to search for those with the voice and the touch of Orpheus, rather than those with the shoulders of Atlas and the legs of Hercules? I am not arguing against activities of the body, but for a sense of proportion. I was hoarse

for two days after the home-coming game, but for all that football should be a very minor part of college life. Strong young men, with muscles developed at the farm or the forge, need sports, violent sports even, when they become students, but let's make our sports recreation and not dissipation. Let's develop in those attainments that abide.

I have dwelt rather at length on music, as that has long been a major activity on this campus, but similar things might be said for art, the drama, and literature. I hope that the annual Shakespearean play here does something to bring about a dissatisfaction with the cheap and tawdry on the stage. We all must have some fun, but why continue a diet of Chaplin when we can have Shakespeare? Newspapers we must have, but why should we spend hours upon them—even the "world's wettest newspaper"—to the neglect of those great books where we can come into contact with the noblest minds of all the ages? Shouldn't a college graduate—whatever else he gets—attain a sense of relative values?

"Oh but," says one, "not everyone has artistic, or musical, or literary taste. Not everyone likes to study." The obvious and sufficient answer is, "Not everyone should go to college." The opinion of educational writers seems to be that too many are in college now. An article on "The Unintellectual Boy," by Frederick Windsor has recently been reprinted from the *Atlantic Monthly* and distributed by Julius Rosenwald. Among many good things in that pamphlet, the most stimulating sentence I found was this: "The best college entrance test which I can think of would be an honest answer to a single question, 'Do you enjoy using your mind?'"

How much would our colleges be improved if we had the courage to eliminate those who do not enjoy using their minds! The revised version of an old proverb reads, "You can send a boy to college, but you can't make him think." What a joy to teachers if only those came who desired to think. One wonders sometimes whether here, as in the question of international armaments, we must not say, "Limitation is not enough; we must have reduction." In West Point Military Academy, during more

than a hundred years, they have eliminated forty-eight per cent of those who entered.

THE CHRISTIAN COLLEGE

The college is the child of the church. The daughter must find some way to teach her children filial piety towards their grandmother. If she doesn't, the chances are that the children will rise up and curse their mother. The college is not bound to teach old and no longer tenable cosmogonies, but she is bound to teach reverence for old beliefs as the degree of truth which had been obtained in past times. No words of condemnation can be too severe for that teacher of modern science who pours contempt and ridicule on the former beliefs of the honest, God-fearing, man-loving fathers and mothers whose sacrificial giving provided the college opportunities we enjoy today. The Christian college, if its Christianity extends beyond one paragraph in the catalog, must find a way to lead its students out of their childish faith into a manly faith. The majority of students in Christian colleges come from Christian homes, homes of church-going people. How is it when they leave college? Do they work in the church more than before? Are they better qualified as Bible teachers, committee members, church officials? They should be, but we must confess with shame that many, perhaps most of them, are not. More—in sack-cloth and ashes let us confess it—not a few who formerly were keen workers in young people's societies have lost interest when they return from college. And the college unquestionably is blameworthy. Granted that not all the responsibility rests at our doors, it is still true that a share of it is ours. Is it sufficient excuse for us that those who do not come to college grow cold in their religious life too? We believe that religion is an indispensable part of life, not an adjunct to it. Is it not then the inescapable duty of every teacher so to teach his subject, so to conduct himself, so to use his influence as to stimulate and develop the Christian life? That is the duty of the parent. That is the duty of the pastor. That is the duty of the director of religious work. True, but it is my duty too, and yours. If other men are their brothers' keepers, how much more so are those who are "leading out" young folks into life. No one should have a place on the faculty of a Christian

college who does not accept this responsibility.

PRESIDENT'S COURSE

The course to be pursued by the students in a college is difficult to determine. I remember that in 1894 I wrote a prophecy to read before the Oros of Alfred in which I suggested that twenty years hence, in 1914, the faculty would have just completed the revision of the curriculum. The prophecy brought a laugh but it was, of course, much too optimistic. Seventeen years after the date that then seemed in the remote future, the revision of the course is still going on and no end is in sight. This is, however, only one way of saying that we learn by experience. One who was graduated from college in 1895 and has been teaching ever since, with the exception of nine trips across the Pacific Ocean, should have had enough experience and observation of one sort and another to teach him something of what a course of study should contain. It cannot be denied, however, that to map out a course for the student is difficult. What then shall we say of charting a course for a new college president? In writing to the committee that invited me to this position, I suggested that it seemed to me that a college president would have to sail between Scylla and Charybdis. But that well-worn figure is inadequate. In 1926, when we sailed through the Strait of Messina in a twenty thousand ton ship, we had no sense of difficulty or danger, though here it was that in later classical times Scylla and Charybdis were located. I thought a year ago that to steer between the demands of athletics and scholarship, to take the correct course between the desire for quality and the demand for quantity, to keep away from radicalism and ultra-conservatism, would be like steering between those two headlands on the coast of Italy and Sicily, but I find that it isn't. The Straits of Messina at the narrowest point are two miles wide! The safe road for the president is not so broad as that.

Let us take a more modern figure. Let us say that a college president is like the driver of an automobile. Sometimes he can go spinning along a good pavement, content in his own lane, though bigger cars are whizzing by, and he has a green light, showing an open road before him. Even then,

however, he must keep his eyes on the fuel gauge, wondering whether the supply will hold out till the next filling station. Must he leave his machine and go up and down the road on foot, hunting for that which will make, not the mare, but the car go? More often he must be apprehensively conscious of the mechanical defects of his old model, and of the insecurities of the road. Often those upon whom he depends to see him through must prove to be but flat tires. On the present steep hill, he will have reason to be glad that this year's model has four-wheel brakes, and he will devoutly hope that, beyond this bad corner, a better road will appear. Back-seat drivers are not lacking, and they cannot be ignored, though they must not be obeyed. Some will demand that he turn to the right and some will be sure that the left is the right road, but he must keep to the road that his own judgment approves, though partisans of different roads continue to nag him. Sometimes he should stop and hold consultation with them, studying maps and plans, but the decision must be the driver's own and frequently must be made instantaneously. "Thumb jerkers" looking for a free ride are to be encountered on every corner, and some will inevitably get aboard. Guideposts are confusing, and even contradictory. Detours must sometimes be made when he takes, not the course he would, but the course he can. He must avoid going on financial rocks, difficult as it is. Nearer places beckon him to stop and rest, but he must keep his far goal in mind. Through the field of athletics, through the gate-way of knowledge, through the highway of culture, he must drive right on, taking his charges to the temple of character. Let him get all the comfort he can as he drives, from the surprising fact that every hill he climbs proves less steep than it appeared when viewed at a distance, and that as he tops each rise new vistas appear. Let him have faith that the Supreme Engineer is opening a road on which the baby Austin and the lordly Cadillac can both reach their goal.—*From Milton College Bulletin.*

Jesus was a great worker, and his disciples must not be afraid of hard work.

—C. H. Spurgeon.

THE MORAL MEANING OF PLAY

When Christie Mathewson, the great pitching ace of the New York Giants, died, the *Bucknell University Monthly* published a memorial edition that told the story of his life. It preserved the picture of one of the historic events of the baseball world. The greatness of Christie Mathewson was only partially in his marvelous ability as a pitcher; the rest was his integrity as a man. He was a clean, honest, courageous soul, who could fight through the poison gas of the front line in France as well as battle on a baseball mound. It was the poison gas that killed him. Christie Mathewson was a student of the Keystone Baptist Academy, and then at Bucknell University. He proved his powers as a pitcher in his student days. He fought his way up through the leagues until he became the pitching ace of the New York Giants. There is one incident in his baseball career that epitomizes his whole life. It was in 1908 and the New York Giants were playing Chicago for the championship of that year. It was the last inning and the score was tied, with two men out and Merkel on first base, waiting for the opportunity to score for the Giants. The hit came and Merkel was away and across the home plate for the winning run. But immediately the run was challenged by Chicago, who claimed that Merkel had not touched second base at all. The teams were in a hot dispute. Mr. Harry Pulliam, president of the league, was called in. Then he said, "Where is Christie Mathewson? He saw the play." John McGraw and all concerned agreed that whatever Christie Mathewson said would be accepted. Christie was called, and knowing the meaning of his decision, the losing or winning of a championship for his team, and the extra money that goes to the winners, he replied, "Merkel cut second base." He lost the championship, but he won, or rather he sustained, his record for untarnished integrity.

Play makes for self-control. All good games of contest require "keeping one's head" under strain. Perhaps one of the best values of play, at least team play, is that it cannot fail to teach the great lesson that the honor of the team or the cause is more important than personal glory. A star who simply "stars" has missed it.—*George Arthur Clarke in The Canadian Baptist.*

MISSIONS

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

THE NEW YEAR IN MISSIONS

Before this issue reaches the readers of the SABBATH RECORDER, the old year will have passed away and, if it please God, we will have entered out into the new year.

While with all mission boards the old year has been full of stress and struggle, sorrow and disappointment, it has witnessed splendid achievements for the kingdom of God. The extent of these accomplishments is beyond our weak comprehension and can only be revealed when the darkness and ignorance of this world is passed away.

What of the future? The new year opens with great possibilities. Perhaps the kingdom of God on earth never faced greater problems and graver situations. However this may be, the new year offers unprecedented opportunities in the field of missions. Is the Church in 1932 going to rise in the strength of him who said, "All power is given unto me in heaven and in earth," and seize the glorious opportunities now offered over all the world for the redemption of men? Whether she does or not depends upon us. We can make this year the brightest in the history of world evangelization if we will. If we can, we must! What do you say to the call of God for the new year?

"THE SERVANT OF THE LORD MUST NOT STRIVE"

"And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient." Paul wrote these words to Timothy near the close of his life of stress and struggle. When he first appears in the New Testament, he was all fight. He was then engaged in a conflict cruel as the grave and as bitter as death, and the strangest thing about it was that he was doing it in the name of religion. He was a leader in putting Christians to death. But when he wrote these words, this had all been changed; he was a converted man; he was a "new creature"; he had been given a new

heart, a heart of love in place of the former one full of hate. In vain do we search his letters for railing and bitterness and contempt for others, even though he was treated many times in the most shameful way. The Holy Spirit had taken the fight out of him and his passion was to lift men, not to destroy them.

The inflammable fuel for strife is always at hand, though sometimes the imagination invents it and then magnifies it as the days pass. This is true as it pertains to nations, churches, neighborhoods, families, and individual members of society. There is a fighting instinct in everyone. This inclination is much more marked in some than in others. With some it is only a tendency to strike back when attacked, with others it appears in an intensified form, causing them to desire to fight some one or something all the time. The ugly mood is ready to burst into flame. This propensity comes from the same source as do greed, jealousy, and self-seeking, and should be crushed the same way. The contentious person is to be avoided the same as we avoid a tipsy auto driver.

As the world is full of strife, it is no wonder that there is a constant temptation to let it enter into the things pertaining to the kingdom of God; but when we do this we pollute sacred things. In missions and church work strife must be avoided as one would shun the black plague. Not only is contention shameful, but it destroys all possibility of doing good, and this is why we are warned against it in the Bible. "For where envy and strife is there is confusion and every evil work."

Contention in small and mission churches is much more likely to prove fatal than in larger ones. In a large church there are usually enough peacemakers to save the day in the presence of those given to strife, but in small churches it is not always so. Like a sick person they are the easier prey to malignant diseases. Not only is it true that "the servant of the Lord must not strive," and that he must be constantly on his guard against this great destroyer, but all the followers of Christ must work constantly for the things of peace. "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting

covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen."

AN INTERESTING STATEMENT

December third there appeared in the *Christian Advocate* "A Statement to the Church" from the Board of Home Missions and Church Extension of the Methodist Episcopal Church, and it makes interesting and instructive reading for Seventh Day Baptists because much that is said is pertinent to us.

This statement informs us that the number of workers aided in the home field in ten years has fallen from 6,041 to 3,863, and that the contributions last year fell off nearly half a million, thus necessitating a further cut of forty per cent for 1932. Our contributions for missions last year were almost equal to what they were the year before, but unless there is special diligence, they are going to fall far short the present year and further retrenchment will be necessary.

The statement from our brethren of the Methodist board calls attention to the painful duty devolving upon mission boards to notify those on the field that retrenchment must take place. We often wonder if Seventh Day Baptists appreciate the struggle that it takes to notify workers and fields that they cannot longer be supported.

Furthermore, this statement calls attention to the duty of boards constantly to inform the churches of the open doors and the pressing needs in the mission field, for this work is the enterprise of the church. This point is one often forgotten by the church and overlooked by the boards. It is the bounden duty of the boards to do this, and they are recreant if they do not. How this can be done most successfully is a question not easily answered.

Because this statement from a sister mission board is so full of suggestions for us, it is given below.

A STATEMENT TO THE CHURCH

The Board of Home Missions and Church Extension of the Methodist Episcopal Church at the close of its one hundred thirteenth annual meeting makes the following statement to the Methodist Episcopal Church:

In 1921 this board aided 6,041 persons in the home mission field to the extent of five million dollars. In 1931 the same board aided 3,863 persons in the home mission field to the extent of \$1,361,520. In 1932 this budget must be cut forty per cent, for the share of the Board of Home Missions in the World Service shortage in comparison with last year is \$456,861.75.

If money talks, we who are charged with the responsibility of administering the benevolent gifts of the Methodist Church for the home mission fields have been told to cut, to retrench, to retreat, and to abandon certain enterprises. It is our stern and disagreeable duty to tell this to the mission field. We cannot soften down this message by weasel words about "readjustment for the sake of strategy," "increased purchasing power of the dollar," "development of local self-support." The plain, unvarnished truth of the situation is that "otherwise neglected communities" for which the church has become responsible will be further neglected. We will simply crowd an already *overworked personnel to work harder for less*; we will abandon enterprises into which we have put much money and lose money, opportunity, and reputation. Furthermore, the church which has cut will suffer the sure reaction of a creeping spiritual sickness.

While we are telling the mission field for which we administer the gifts of the church that we are forced to retrench, we are taking this opportunity to tell the Methodist Episcopal Church that the appeals for help pour into our offices and stagger us with their volume and urgency. From isolated countrysides and congested centers of population, as well as from old and new frontiers, these requests come to us. They lose much of their force and human interest in transit to the church; but take our word for it, the home mission field has lost none of its appeal and opportunity.

We are bound by our membership in this board to give the church the facts of the present home mission situation. We will, by printed and spoken word, by picture and public address, carry these appeals to the churches as a duty laid upon us. We share the home missionary enterprise with the entire church, therefore the church is entitled to the facts we have. All we can do is administer what money we receive as efficiently as possible, carry on the enterprise and, in so far as possible, tell the church what results have been achieved and what appeals have been unheeded.

In the report of the corresponding secretary there is a poem entitled "How did you die?" Unless we meet the responsibility we have shouldered in neglected communities we will be asked this question. In some communities we are already dead, if withdrawal from enterprises we have promised to finish, retreat from the field, and inability to respond to opportunities mean death. In the face of desperate needs which remain unmet in the home mission field we stand helpless without funds, workers, or even a faint hope of carrying on. If Methodism wants this we can simply accept the decision of the church.

In all of this we are not unmindful of the generosity of the Methodists who have given out of

their scant resources to carry on the home mission enterprise. We share with them the satisfaction of achievement. With them we carry on this task under the limitations imposed by those who do not share their resources with neglected communities.

UNCLE DUDLEY SEEING THINGS

How da folks, just called to see you all. Where have I been? Just looking round to see how the Lord's work is moving. Come up from the far South, you know, down there behind the sun. Have decided from what I've seen and heard, that the highest attainment in life is perfect manhood—one will have to keep a tight strap on his balance wheel, or the wheels in his head will, "Go buzz," and it's all off with him. So I just called to tell you that the Lord is not tired, nor is he sick, nor going out of business.

Say, Uncle Dudley stopped a little while in the Capital City on the Potomac. It's some town, well laid out, clean and bright, wide, clean streets, well lighted, a city of homes, a city of real people, of every nation, tongue, and tribe. I am told there are more than 500,000 people here, and 125,000 of them are colored people. They have in them the blood of the nations of the earth. What are they to do? Uncle Dudley's advice is: Live today up to the very best that is in you, or to that which you know; tomorrow you will have more in you to live up to, and you will know more. Use your own brain every day; that's what you have it for; it will work if you will give it a chance.

Uncle Dudley saw many churches owned by the colored people, with well trained ministers, in most of them. He visited the Peoples Seventh Day Baptist Church at Tenth and V Streets, N. W. It was the Sabbath, just a beautiful day. The building is situated in the heart of the northwest, a splendid, spacious structure, nicely kept, and very inviting. The Sabbath school was in session; the attendance was not large, but the atmosphere was truly warm and congenial. The Sabbath school officers were all young people, who were efficient and alive to their tasks. The exercises were conducted with intelligence and energy; a deep spiritual sense pervaded the place. The subject of the lesson was Truth. One of

the teachers reviewed the lesson; she brought out the following points:

True manhood is an intellectual, moral, and spiritual unfoldment of truth. Truth is the basis of all civilized life; nothing can need a lie. Truth is the divine source from which come love of home, love of country, and love of God.

I was deeply impressed with the school and the workers; all seemed to realize that this is God's Sabbath and his holy temple. At the close of the school all passed quietly to the main auditorium, for the morning service. Uncle Dudley will tell you more of this church and its work if you care to have him. For he believes that when truth controls the heart of man, justice will rule the world. God is truth.

—Contributed.

HOME NEWS FROM WELTON, IOWA

For a long time nothing has appeared in the RECORDER's home news column from Welton. While our membership is so few in number (thus making our church one of the small ones), we are industrious in our efforts to uphold the banner of Jesus Christ, and we feel the approbation of our Father rests upon us. We are continually proving his word that "it is more blessed to give than to receive." But we cannot give for his work without *receiving*. So you see we are doubly blessed, although our work is not all crowned with flowers, by any means; and we continually pray for a closer walk with God who doeth all things well.

Rev. J. H. Hurley is our pastor, and he is always ready each Sabbath morning with one of his short, snappy sermons, and he, too, says he is happy in the work. Since he has been on the Iowa field he has served at Garwin and Marion as opportunity afforded. But Mrs. Hurley's health does not now permit him to serve very often, aside from Welton.

Upon the Sabbaths when he has been serving elsewhere, our services have been conducted by Deacon U. S. Van Horn. A sermon from the RECORDER would be read by some member, and occasionally special music would be rendered.

Our earnest and efficient Sabbath school superintendent is O. W. Babcock, whose constant endeavor is to make our Sabbath school an uplifting place to be. In our les-

son reviews he often gives us instructive and interesting chalk talks.

Mrs. Alverda Kershaw is our pianist and she surely gives faithful service.

Miss Leona Bentley has recently been appointed teacher of the "Tiny Tots" class, and the appreciation seems to be mutual. We wish to pay tribute to her as being a good, Christian girl, entirely suitable for this responsible position.

Mrs. Sebia Loofboro who lives in De Witt, seven miles distant, is another of our "faithful few." It is, in great part, owing to her untiring Christian efforts that our Benevolent Society has held together and done the wonderful work it has to its credit, both in the past and present. Our number is so few that at times it has seemed as if we must give up, but she has virtually said "No," and we have marched on. We recently held a fancy work bazaar in one of the stores in Welton, and netted a goodly sum. No supper was served for we decided that would be too much for so few of us to undertake, as we usually have done in connection with our sales.

During this past year we have paid fifty dollars on church incidentals. Seventy-five dollars, ninety-four cents on pastor's salary. Fourteen dollars, fifty-eight cents for flowers; and fifty dollars on the Onward Movement. So you see we have been busy.

On August 30, our Sabbath school held a very enjoyable picnic at "Lakehurst." The committee on stunts kept things moving and every one enjoyed the day and also the bountiful dinner which was served at noon. A portion of the Charlie Nelson family drove over from Marion to help us celebrate, for which we were very glad.

Recently, Mr. and Mrs. Charlie Michel drove over from Marion and brought with them Rev. O. P. Bishop, who came in the interests of Salem College. He preached in our church Sabbath morning, December 5. His sermon was a splendid one upon "Shadows." No matter how deep the shadow it will pass away, as the sun is behind the shadow and God is over all.

Our own Rev. and Mrs. E. A. Witter were here too, this fall, from Walworth, Wis., and spent a few days with Mr. and Mrs. U. S. Van Horn and other friends. Welton is always glad to see them and we hope for them to come again.

We are practicing the friendly visiting as has been recommended by the denominational committee on "Religious Life." We do not wish to be found lacking in this phase of our work for the Master. We pray that we may feel our responsibilities more and more, and be more anxious to take our opportunities to heart, and thus exalt our church and its work.

Whatever we may lack, we trust it will not be in failing to love and honor God in all things:

"Oh do not be discouraged
For Jesus is your friend.
He will give you grace to conquer
And keep you to the end."

—Duo.

Welton, Iowa.

REV. WILLIAM CLAYTON

Sad news is at hand of the sudden death, December 21, of Rev. William Clayton, for many years pastor of the Syracuse Seventh Day Baptist Church. Sudden heart failure seized him while he was down town in a barber shop. His barber took him to his own apartments, where he passed quietly away. Obituary notice will appear later.

ARE ALL THE CHILDREN IN?

Are all the children in? The night is falling,
And storm-clouds gather in the threatening west;
The lowing cattle seek a friendly shelter.
The bird hies to her nest;
The thunder crashes; wilder grows the tempest;
And darkness settles o'er the fearful din;
Come, shut the door, and gather round the hearthstone,
Are all the children in?

Are all the children in? The night is falling;
When gilded sin doth walk about the streets.
Oh, "at the last it biteth like a serpent!"
Poisoned are stolen sweets.
Oh, mother, guard the feet of inexperience,
Too prone to wander in the paths of sin!
Oh, shut the door of love against temptation!
Are all the children in?

Are all the children in? The night is falling;
The night of death is hastening on apace!
The Lord is calling, "Enter thou thy chamber,
And tarry there a space."
And when he comes, the King in all his glory,
Who died the shameful death our hearts to win,
Oh, may the gates of heaven shut about us,
With all the children in.

—The Banner.

WOMAN'S WORK

MRS. ALBERTA DAVIS BATSON
Contributing Editor

QUESTIONS FOR JANUARY

1. What are some of the accomplishments of the Federal Council of Churches?
2. How can the local church best cooperate with the denomination?
3. What was Jesus' attitude toward the Sabbath?
4. What pastor was recently ordained to the gospel ministry?
5. Of what practical help is the Bible to us today?
6. What is our attitude toward "supporting various phases of the work" of our denomination?
7. What suggestions from societies have you observed in the RECORDER the past month that could be recommended to your society?
8. Who is now editor of the SABBATH RECORDER?

SEVENTH DAY BAPTIST WOMEN'S SOCIETIES AT NORTONVILLE

The following is an attempt to survey briefly the membership and activities of the Seventh Day Baptist women's societies at Nortonville during the past eighteen months.

MISSIONARY SOCIETY

The officers of the missionary society for the fiscal year, July 1, 1930, to July 1, 1931, were: president, Mrs. Henry Ring; vice-president, Evelyn West; secretary, Mrs. Charles Hurley; treasurer, Mrs. Fred Maris; corresponding secretary, Mrs. Emma Jeffrey; pianist, Mrs. A. B. Crouch; chorister, Mrs. C. S. Stillman.

For 1931-1932 the list reads: president, Mrs. C. D. Stillman; vice-president, Mrs. Walter Stillman; secretary, Mrs. Charles Hurley; treasurer, Mrs. Fred Maris; chorister, Mrs. C. S. Stillman; pianist, Mrs. Walter Stillman.

The present membership includes thirty-four resident members, four nonresident.

Four women who have worked faithfully for the society have passed to their reward

in the time surveyed: Mrs. Alma Maris, charter member, September 24, 1930; Mrs. Nettie Crandall, November 14, 1930; Mrs. Lavantia Bond, February 6, 1931; Mrs. Adelia Stillman, August 22, 1931.

Three of the above had been deprived for some time of participation in society activities, due to advancing years and declining health; but Mrs. Bond was a remarkably active worker until the brief illness which caused her death.

Members added to the society are: Mrs. Amos Leach of Oskaloosa, March, 1931; Mrs. S. D. Ogden, now of Olathe, September, 1931; Mrs. Raphael Marlatt, September, 1931.

The last of our surviving charter members, Mrs. DeEtte Coon, has been in Atchison hospital recently, but is now making an excellent recovery at the home of her son, Floyd Coon.

At some of the meetings, the questions put out by the Woman's Board and published in the SABBATH RECORDER, have been answered. There have been miscellaneous programs and programs with special topics. Among the special topics have been the following: The History and Characteristics of Missionary Hymns; History of the Woman's Missionary Society of Nortonville; Missionary Characters in the Bible; Mothers; Life and Songs of Carrie Jacobs Bond.

There have also been meetings in which reports and experiences have furnished the program. The Teen-Age Conference at Boulder, the Seventh Day Baptist General Conference at Alfred, college experiences, teaching experiences, and accounts of travels have been so treated.

One meeting took the form of a recognition contest, in which members were given opportunity to name pictures of different pastors, some of them pastors of long ago. Evelyn West was the champion in this contest, naming correctly forty-nine of the fifty-seven.

Twice we have had the privilege of giving a reception to one of our women missionaries from China—Dr. Rosa Palmberg, December 4, 1930; and Mrs. H. Eugene Davis, August 8, 1931.

Other activities have included a pageant at the 1930 meeting of the Northwestern Association, entertaining the Men's Brother-

hood, serving dinner to the Ministerial Association, and serving a banquet for the district meeting of the Eastern Star.

Our regular contributions to the Onward Movement have been kept up as usual. Never in all the days of "the high cost of living" or in these more recent days of "depression" have we failed in this. Substantial contributions have been made to the local work as well. This year we filled a barrel with canned fruit for the Sunset Home at Concordia.

CIRCLE ONE

The 1930 officers of this circle were: president, Mrs. Earl Stephan; vice-president, Mrs. Leslie Bond; secretary, Mrs. Jay Wells, treasurer, Mrs. Emma Jeffrey.

The 1931 officers are: president, Mrs. Alfred Stephan; vice-president, Margaret LaMont; secretary, Mrs. Thomas Stephan; treasurer, Mrs. Eldred Zeek, succeeded by Mrs. Asa Prentice on Mrs. Zeek's removal to Concordia.

This circle, during 1931, has dispensed with refreshments at its meetings for the sake of economy during the depression, and has had fifty cent dues instead. There were formerly no dues.

Within the eighteen months, the circle has paid for papering the dining-room at the parsonage, and purchased a book case to be left at the parsonage for the pastor's books. It has contributed to repairs on the church building and to regular church expenses.

The work has been the usual sewing, piecing quilts, and food sales, together with a little quilting, which last is a new venture for many of our members. In December, 1930, we united with Circle Two in the holding of a fall festival, which proved both pleasant and profitable. In July, 1931, Group Two of Circle One gave an ice cream social with a free program. Last month (November) under the direction of Group Four, each member brought something to circle meeting with a value of five to twenty-five cents and came prepared to buy something that someone else brought, the money going into our treasury.

CIRCLE TWO

The 1930 officers of Circle Two were: president, Mrs. Henry Ring; vice-president,

Mrs. William Vincent; secretary-treasurer, Evelyn West.

For 1931, the same president and secretary-treasurer were retained, and the office of vice-president was discontinued.

This circle has placed in the parsonage a davenport, donated by Mrs. Dennis Stillman.

There has been some sewing for local needs, and a large amount of quilting, which has yielded a good income.

This circle originated the fall festival of last year, which included a parcel post booth, candy booth, and cafeteria supper (chili, oyster stew, doughnuts, and coffee). Net proceeds were \$50.20, which sum was divided evenly between the two circles.

Most of the money raised by Circle Two has been turned over to the Missionary society for the Onward Movement, but some has been used for local expenses.

MARGARET E. LAMONT,
Correspondent.

WORSHIP PROGRAM FOR JANUARY

SUBJECT—PERSONAL ENDEAVOR

One ship sails east, another sails west

By the selfsame wind that blows;
'Tis the set of the sail and not the gale
That determines the way it goes.

Like the winds of the sea are the ways of fate
As we voyage along through life;
'Tis the set of the soul and not the goal
That determines the calm and the strife.

—Selected.

Scripture reading—Romans 8: 35-39.
Song—We Can if We Will.

THINK OF THIS

I knew a boy who, at one time, was prominent on the campus. He was interested in all sorts of religious work. One's heart would have warmed to him, for he was a most charming youth. Yet no one from the outside could know that this same boy cheated in examinations, that he was notoriously careless concerning the truth, and that he thought that he was excessively clever in being able to get away with it. What he needed was not the inspiration which comes from a student convention; what he needed was some one who knew and understood his individual temperamental peculiarities, to get him down on his knees (figuratively speaking) and rid his soul of crookedness; straighten out the kinks.

—*Presbyterian Advance.*

AN OPEN LETTER TO SEVENTH DAY BAPTIST FRESHMEN IN COLLEGE

DEAR YOUNG FRIENDS:

College! I am actually going to college. derings! What will it be like? What excitement, what expectations, what wonderings! What will it be like? What clothing shall I need? With whom shall I room? How soon will the sophomores attack us? Then think of the football games, the cheering, the victory celebrations, the gradual settling down to the routine of study, the bubbling, enthusiastic letters I shall be writing home, the nice letters I shall be getting from the home folks. I wonder, shall I be fighting down that little lump in the throat? What is it? Is it really? Is it a touch of, of, of homesickness? Oh, rubbish, it won't be. Why I am practically grown up now!

Yes, you took the plunge and passed through all these items of experience and many more. Well, how is it going? You are now nearly through the first semester. Is it at all as you had pictured it? Was the pre-college concept of college a bit discolored by the movies, the sports page, and the joke columns?

You have made some nice friends of both sexes, I trust. Certainly it is a bit too soon to have seen "her" (or "him"), but 'fess up now, you cannot help thinking a bit, eh? The chances are very good that in the next four years the "Princess" (or the "Prince") will appear. Don't let your heart run away with your head in arriving at a choice. I hope you are choosing friends who will draw you upward rather than friends who will drag you down to a lower level of life. Has your circle a right attitude toward study? I hope it is not of the "I never crack a book" type—just college gentlemen of leisure for whom college bred is a four year loaf. Now that your time is so largely your own, do not waste it. Make a schedule. Budget your time.

Have you become acquainted with your teachers? They are very human, in spite of the traditions to the contrary. Do you enjoy your work? Never forget that your studies come first. Have you had a few terrific battles with difficult mathematical problems? Did you win? Can you handle a test tube, a microscope, or a drafting

pen more gracefully than you could last October? Are you at home (to books, I mean, not to your friends) in the library? Have you been staggered by a new idea or two? Had any intellectual growing pains? Had to fit yourself into a bigger world of ideas and institutions and people than your old one? For instance, have you learned (if you did not already know it) that a Catholic even can be a very charming intelligent associate? Have you chiseled out a few solid blocks to build into the edifice of your philosophy of life—of your fundamental character?

Remember if you get to feeling that you have studied science so much that your religion cools, you probably haven't studied science deeply enough. Do you feed your spirit as well as your intellect? Are you keeping in touch with values, purposes, aspirations, prayer as well as scientific truth? Both are of God. Properly selected reading, regular attendance at church, chapel, Christian Endeavor, Y. M. C. A. or Y. W. C. A. are of the highest usefulness in this connection. God should loom before you as a more and ever more glorious Lord God. But you are also a Seventh Day Baptist freshman. You have some specialized convictions. Whether you are attending one of the colleges founded by our people or some other, you must before now have found several chances to test yourself on these. How did you fare? How would a report in detail appeal to father, mother, or pastor? Don't let little challenges fritter away your convictions. You stand for something valuable to yourself and to Christendom. Don't be bowled over. Be smilingly, good-naturedly firm. You will be surprised to see how people respect real convictions and help smooth the way for you. Does a little quiet reading along broadly spiritual lines appeal to you as a fruitful way of spending part of Sabbath time?

I drink to your health and success in a glass of good clear spring water, and wish you a happy, painful, healthy, fruitful, inspiring, jarring, shocking, personality expanding college course, and in June, 1935, a triumphant commencement with your diploma lettered nothing less than *magna cum laude.*

Yours for a big four years,
J. NELSON NORWOOD.

YOUNG PEOPLE'S WORK

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

MY SHARE IN MY HOME

Christian Endeavor Topic for Sabbath Day,
January 16, 1932

DAILY READINGS

Sunday—Obedience at home (Eph. 6: 1-3)
Monday—Forbearance at home (Col. 3: 12-15)
Tuesday—Religion in the home (2 Tim. 3: 14-17)
Wednesday—Supporting the home (1 Tim. 5: 1-8)
Thursday—Christ in the home (Luke 10: 38-42)
Friday—A motto for the home (Josh. 24: 14, 15)
Sabbath Day—Topic: My share in my home
(Luke 2: 40-51; 15: 15-31)

BY LYLE CRANDALL

When you visit different homes you can easily see the difference between Christian and non-Christian homes. In a non-Christian home there are selfishness and greed. The members of the family are worldly, thinking only of worldly pleasures and worldly success. They scoff at religion and the Bible and sneer at Christians. Often there is no love in such a home, but unhappiness and discontent.

Christ is the ruler of the Christian home. Here the Bible is read and its principles are taught and practiced. The children are taught to love God and to love each other. The father and mother pray for their children, and try to make them happy. The influence of prayer in the home can never be overestimated. Often, through the memories of these prayers, young people have been able to resist the temptations which they have met in life. I have many pleasant memories of my father's prayers at the breakfast table, and it is a comfort to know that he still prays for us even though some of us are away from home. There is happiness in a Christian home, and our duty is to make our home happy and real Christian homes.

"True religion, which is Christlikeness, is what makes home happy."

Battle Creek, Mich.

INTERMEDIATE TOPIC

KEEPING FIT

Topic for Sabbath Day, January 16, 1932

DAILY READINGS

Sunday—Ill health not of God (Luke 13: 10-16)
Monday—Jesus refused a narcotic (Matt 27: 45-49)
Tuesday—Our duty to keep strong (Acts 27: 33-36)
Wednesday—Narcotics dull the mind (Micah 3: 5, 6)
Thursday—Narcotics lead to insanity (Dan. 4: 29-33)
Friday—The isolation cure (Dan. 4: 34-37)
Sabbath Day—Topic: Keeping fit (1 Tim. 4: 8; 1 Cor. 6: 19, 20—Evil effects of narcotics)
How do people maintain health?
Of what value are athletics?
Are narcotics used in our town? How much?

THE EDITOR OF THE "SABBATH RECORDER" SPEAKS AT SALEM

BY ABBEY BRENT

(An honor student of the Shinnston High School, now a freshman in Salem College)

Each morning at nine-thirty o'clock we are given time for a chapel program which is provided to give inspiration as well as information to the students of Salem College. Rev. H. C. Van Horn, acting editor of the SABBATH RECORDER, was the speaker on the morning of September 22. In his speech there were ideas which challenged us to higher and nobler things in life. His subject was, "The Inns on the Road to Success." In his introduction he spoke of the many kinds of inns advertised on the through highways of the country.

There are four phases in the average person's college life as set forth by Rev. Mr. Van Horn. Enumerated, they are as follows: (1) industry, (2) independence, (3) information, (4) inspiration.

Industry is important in everything that we do. Therefore, our college life, especially the literary side of it, is not complete without some industry and effort being put forth on our own part.

Independence does not necessarily mean we can look with disdain on the other fellow. We must be fair in our dealings and face the facts just as they are. Above it all, however, we must be fair to ourselves.

The chief source of our information is our studies. We are each given a chance to select the subject in which we are particularly interested and to develop a unique personality of our own.

There are six main sources of inspiration. They are: our church; the Bible; the Y. M. C. A.; the Y. W. C. A.; our Master, Jesus Christ; and the fellow students and faculty of our own particular college.

SALEM Y GAZETTE

BY RANDAL STROTHER

Salem, December 19 — The men's and women's glee clubs at Salem College are to be composed of twenty-one persons each this year, according to an announcement by Clark H. Siedhoff, head of the music department, today.

Those gaining places in the clubs this year are from five states, West Virginia, Pennsylvania, New Jersey, Rhode Island, and Nebraska. Clark H. Siedhoff directs each of the clubs. Miss Elizabeth Bond is pianist for the women's club, and Harold Shahan, for the men's club. The former is instructor of piano, and the latter, a student.

Those meeting qualifications for the men's club were: Olin Harris, Shiloh, N. J.; Russell Kagarise, Osterburg, Pa.; Gail Hammett, Harrisville; Leland Westfall, Salem; Milton Van Horn, Dunellen, N. J.; Charles Harris, Shiloh, N. J.; Harold Shahan, Salem; Ellis Stillman, Salem; Edwin Bond, Salem; Nelson Tulley, Salem; Christopher Connley, Bridgeton, N. J.; William Carpenter, Salem; Robert Thomas, New Martinsville; Ross Allen, Salem; Rex Bowen, Shiloh, N. J.; Fisher Davis, Shiloh, N. J.; Glen Idleman, Ellenboro; Delmar Van Horn, North Loup, Neb.; Edwin Harris, Bridgeton, N. J.; Bond Davis, Salem; and Kenneth Horner, Shiloh, N. J.

The women's club is composed of the following: Mary Jo Bond, Plainfield, N. J.; Anne Agnes Payne, Salem; Roberta Chenoweth, Flemington; Dorcas Austin, Westerly, R. I.; Mary Frum, Salem; Mary Carpenter, Salem; Opal Frum, Salem; Harriet Cottrell, Bridgeton, N. J.; Evelyn Proudfoot, Clarksburg; Miriam Horner, Shiloh, N. J.; Ruth Riggins, Bridgeton, N. J.; Kathryn Payne, Salem; Doris Shira, Salem; Gladys Bussey, Clarksburg; Cornelia Goodwin, Clarksburg; Leah Virginia Davis, Salem; Wanna Ford, Salem; Ora Kemper, Salem; Iva Virginia Arnett, Salem; Ruby Cunningham, Wilsonburg; and Ruth Harris, Shiloh, N. J.

YOUTH'S RESPONSIBILITY IN LEARNING THE IDEALS OF GOOD CITIZENSHIP

BY MISS ELIZABETH ORMSBY

(Prepared for semi-annual meeting at Hebron, Pa.)

Young people, if they are not already voters and fully recognized as citizens in the legal sense, will soon be. So it is the duty of every future voter to learn as much as possible about his responsibility as a citizen.

But let us stop a moment and consider if this is the real reason. Do we have to wait until we are twenty-one to really learn and carry out the basic principles of good citizenship?

In the first place, I believe we are all convinced of the need and value of having certain law and order about everything. In school and all other organizations of which we are a part there must be certain rules and regulations to insure the welfare of the group as a whole. We are beginning early to form some of the essential habits which good citizens possess.

In our daily dealings with our fellow men in school, in church, or in business or work of any kind we are building the foundation of either good or poor citizenship.

When we vote for someone in school to fill some office, do we vote for him because he is the one best fitted to fill the office or is he just popular and we think he should be elected for that reason alone?

Here is another fellow. Do we examine his merits with an open mind or do we think because some of his relatives and some of our relatives do not agree on some little question, he shouldn't have the office, or whatever it may be? We go ahead and vote against him, and if we were to analyze our real feelings would we feel just right about our reason for voting against him?

A real voter is forming his habits long before he gets the chance to vote in the national, state, county, or town elections.

Do we need to learn the ideals of real citizenship—how to live with our fellow men in the most Christlike manner, how to regard anyone who is up for some office, no matter how small? What do good citizenship and patriotism mean to us?

Jesus said, "Render to Cæsar the things that are Cæsar's." Dan Poling, in referring to this statement of Jesus, said, "Jesus

challenges us to pay our debt—and how immeasurable a debt we owe!—to freedom for all we possess as Americans—our civil liberties, our share in boundless natural resources, our protection for life and property under the law, and our chance to rise to the heights of character and achievement.

“There are no Mayflower voyages for us to take, no battles with the primeval wilderness for us to fight. But there is a price for us to pay.

“We have inherited not only freedom, we have inherited with freedom the obligation to press freedom forward. We are small and mean, unworthy indeed, when we take for ourselves these priceless gifts without a sense of personal obligation and with no thought for those who are to come after us.

“Do I hear someone ask, ‘How can we pay the price?’ Well, first of all, by acquiring knowledge, by becoming acquainted with the present as well as with the past.

“‘How may I pay for liberty?’ Well, of course by paying my taxes, by meeting the immediate obligations that are upon me as a citizen for the maintenance of the government. I may pay, too, by my obedience to the law, the law I may not particularly like as well as the law that I insist that others respect; the law that offers me slight inconvenience, that interferes with my pleasures and desires.”

The matter of voting has already been considered. Poling says, “The privilege of the ballot implies the duty to cast it. Indifference is the supreme menace to free government.”

FOURTEEN FORTY

“I wish I were a Patagonian Indian,” father used to say. “Then going to bed would merely mean rolling up in a blanket.” But what do we civilized citizens think about while we dress and undress and follow monotonous routine?

A big house and children—no maid—this friend has. When she washes and mends and dusts, she refuses to hate it, because her mind is busy with Tennyson or Shakespeare or a hymn of the church, which she tucks away in her memory.

A man kept steady company with Pericles and Webster, Homer and Browning, Arnold and Emerson until, once a bricklayer, he en-

thrilled thousands from pulpit and platform. Minutes made him powerful. They will do it for us. Every day gives us just fourteen hundred forty of them. Whether we waste what we should use, is worth considering.

Trash will fail us. But things worth while will stand in happy stead. “Tap an empty man, and you get nothing,” said Hamilton Wright Mabie. “Tap a full man, and you get the best there is in him.” Opportunity will come suddenly some day; no time to get ready. “Full” or “empty” will determine the verdict upon us.

Selected.

MERRY CHRISTMAS AND HAPPY NEW YEAR

TO THE RECORDER STAFF

I've been reading the RECORDER

Looked the pages o'er and o'er
And it seems each time I read it
That I wish to read it more.

Often times I see the picture
Of some friend I used to know,
One who still is dear to memory
Tho' a friend of years ago.

Often on first page or cover
Is a face we know so well;
It is of one who was our pastor—
How it thrills us none can tell—
And we call to mind how often
He would chide us to “beware
Of the evils that confront us”
Strewn along life's road of care.

And then we read the items
From the sister churches, dear;
It gives the heart more courage,
Seems to fill one's soul with cheer.
Then we read the children's pages;
Their response from Mrs. Greene
Sure will lift the thoughts still higher,
Yearn for higher lives we ween.

Then we read the deaths more sadly
Of some friends we bade adieu,
Only one year since we parted,
But those days, how fast they flew.
Tho' we are left near broken hearted
O'er death of those who are no more,
Still we wait, anticipating
We may meet on yonder shore.

Then we prize the dear RECORDER;
Yes, we prize it more and more,
For it brings to us so often
News from near and foreign shore.
So to those who build its pages,
Giving good advice and cheer,
May there come life's richest blessings
Through the coming glad new year.

—Contributed.

Dodge Center, Minn.

CHILDREN'S PAGE

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

THE BEAUTIES OF WINTER

PSALM 147: 16-18

Junior Christian Endeavor Topic for Sabbath
Day, January 9, 1932

BY MRS. NETTIE CRANDALL

Last week we studied two pictures: “Jesus in the Carpenter Shop,” by Lafen; and “Jesus in the Temple,” by Hofmann. I am expecting that you will have another picture to study this week—one by a wonderful artist—not an artist who paints things as he imagines them to be, but one who paints things as they really are. God is the only perfect artist, the only one who never errs.

Yes, I hope God will have a snow scene for you. Did you ever stop to think that although each snowflake comes down as an individual snowflake, yet they do their work in unison. Of how little use one lone snowflake would be, but united they do a wonderful work.

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I haven't written for a long time. I was six years old a week ago today, and am in the first grade. I like school very much and I like my teacher. Her name is Mrs. Dorothy Knapp.

It has been snowing here.

With love,

MARION RUTH MAXSON.

North Loup, Neb.,
November 24, 1931.

P. S.—Thursday. We had a Thanksgiving dinner up to the schoolhouse yesterday. I think papa is going to take us for a long sled ride.

A man rapped on our back door this morning about four o'clock. He went to sleep and his truck slipped over the edge of the grade; so he wanted papa to pull his truck back on the road.

Good-by,
MARION.

DEAR MARION:

No doubt you are wondering why your letter has not been in the RECORDER several weeks before this, since you wrote it a month ago. To explain—the letter had slipped between several sheets of paper and I did not find it until this morning. I am very sorry for this delay, but you know “it is better late than never.”

I am glad you are enjoying your school the very first year and hope you will always like it as long as you remain in school.

We have had very little snow so far this year; not even enough to cover the ground, and as my niece, Jean, would say, “It washes right off.” On Christmas day we could see green grass all around us. We went to Wellsville for dinner and on our way there, one of our back wheels came off suddenly, bounded up in the air and over the edge of the grade, to come to rest finally in a depression in a nearby field. My son managed to stop the car before we came to any more trouble, and after over a half hour spent in getting the wheel back on, we were again on our way, like the truck when your father got it back on the road.

I am glad you have written again and hope you will not wait so long again.

Sincerely your friend,
MIZPAH S. GREENE.

DEAR MRS. GREENE:

It has been a long time since I have written to you. It is because I have been busy with my school work; another reason is because we did not get the SABBATH RECORDER with my last letter in, but my aunt said she saw it. I am nine years old and will be ten the thirteenth of September.

We now have three new little calves. They are all red and have white faces.

We fourth graders are learning to do long division in arithmetic. I like it better than any of the kinds that we have studied so far. We have been studying letter writing for language.

My brother Lynn and I have a good time going coasting this winter. We have a good place to coast right near the house.

Sincerely yours,
LOUELLA VAN HORN.

North Loup, Neb.,
December 5, 1931.

DEAR LOUELLA:

I could not get your letter in sooner because I made my Christmas rhyme too long, and of course I had to get that in as near Christmas as possible.

Your little calves must be cute and funny. I expect they wobble quite a bit on their little legs, which are probably not very strong yet. Do you ever have to feed them?

I used to think long division was great fun, but I remember my children had quite a time learning it. How about you?

None of the children in Andover have been able to use their sleds this winter, for we have had very little snow. Some of the boys went up to the Andover pond this afternoon and tried to skate, but the ice was not strong enough to hold them up. You are lucky that you have enough snow for coasting.

Sincerely your friend,
MIZPAH S. GREENE.

DEAR MRS. GREENE:

A month ago when I wrote, everyone was looking forward to Thanksgiving. Now, everyone is whispering and hiding mysterious bundles and knobby packages for Christmas.

You spoke of your daughter Eleanor who was fourteen on the eleventh of March. My birthday is on the twenty-fifth of December. I was a real Christmas present to my dad and mother.

Grandpa says that my Aunt Mildred isn't much bigger now than she was when you saw her at Alfred Conference. I am about an inch and a half taller than mother but we are about the same size.

I think it is nice that you answer the children's letters right on the same page. We were all very sorry to hear that you lost your class pin at St. Charles, but we have never heard of anyone finding one.

I didn't tell you of our bird, Dicky. We will have had him three years this Christmas. He has always been afraid of grown folks, but soon becomes friendly with children. We let him out of his cage and he rides on my shoulder all over the house. He tries to peck at my ears and becomes rather frightened when I open my mouth wide. He sings most in early morning—a song composed of soft twitters and long trills. One time in the summer, when he got out

of his cage, he lit on a piece of very sticky fly paper. He left his tail feathers behind, all except one when we finally pried him loose. I thought he would surely die, but the next day he was as bright and cheery as ever. We had lots of fun watching him trying to balance himself with one tail feather.

When we first moved to Grangemead Farm, dad imported from another farm a white cat and her five kittens. One was a tiger, the other four pure white. They grew up with some puppies we had and were the best of friends. Now, the third generation has two white kitties and a tiger kitty.

I must give Phyllis Ann her supper now, so please allow me to say, good-by.

Yours truly,
BYRNINA COMSTOCK.

St. Charles, Ill.,
December 14, 1931.

DEAR BYRNINA:

I was pleased indeed to get another letter from you so soon, and such a fine long letter, too. I hope to hear from you very often.

Well, Christmas has come and gone, with all its cheery times, but the Christmas spirit will hold over throughout the year, I hope. Our Christmas tree still stands in the living room, for Eleanor cannot bear to have it taken down until after New Year's, by which time the rug will have a nice sprinkling of green needles. You surely were a wonderful Christmas present, the kind I would like best of all. I do hope you had the pleasantest kind of a Christmas this year, and will also have a happy New Year.

You are certainly well supplied with pets. I am glad they are such great friends. I wish I could see your Dicky bird; he must be a darling.

Your true friend,
MIZPAH S. GREENE.

DEAR MRS. GREENE:

I have finished reading the Children's Page and I want to write to you, too. My brother's name is Winfield Scott Bonham. He was named for my Grandpa Bonham. My Grandma Bonham lived in Alfred when she was a little girl. My Uncle Everett Harris preaches in Waterford, Conn. My mother was Elizabeth Harris and my daddy is Clarkson S. Bonham.

I am six years old and in the second grade.

Sincerely yours,
JEAN BONHAM.

Shiloh, N. J.,
December 15, 1931.

DEAR JEAN:

I am glad reading the Children's Page made you anxious to write, too. I wish all children who read it felt the same way. A good many do, but not all. But day by day I am adding more and more children to our RECORDER band.

I was so glad to know all about your family for I know most of them and so feel better acquainted with you. I hope I will hear from you often.

I think you must be doing good work in school to be in second grade when only six years old. That's right, do your very best.

Your sincere friend,
MIZPAH S. GREENE.

DENOMINATIONAL "HOOK-UP"

ALFRED, N. Y.

Pastor and Mrs. A. C. Ehret and daughters, and Miss Eva Ford left Sunday morning to spend the holidays in West Virginia.

Professor and Mrs. C. R. Clawson went to Plainfield, N. J., Monday, to spend Christmas.

—Alfred Sun.

ALFRED STATION, N. Y.

The annual church and community dinner will be held Sunday, January 3. Those who have not been solicited for meat or potatoes, please bring sandwiches and one or two dishes to pass, according to the size of the family. The business meeting will be held at two o'clock.

—Alfred Sun.

DAYTONA BEACH, FLA.

Dr. William P. Langworthy passed away at Daytona Beach, Fla., Thursday morning, the seventeenth. Brief services were conducted by Rev. Elizabeth F. Randolph, and the remains were taken to Rhode Island for burial in the Hopkinton cemetery near Ashaway. He was born at Potter Hill, R. I., and studied medicine in New York City, practicing there for a while. For years, ex-

cepting a very few summers, he has spent the winter in Daytona Beach, and the summer at Watch Hill, R. I. Like his respected father, William A. Langworthy, he led a quiet life, loyal to truth and duty as it was given him to see truth and duty.

—Alfred Sun.

SALEM, W. VA.

Rev. O. P. Bishop, returning from a long trip in the West with President S. O. Bond, made the announcement that he would spend the month of January soliciting the people of the Salem community. He states that some individual men of means and two men connected with foundations have said to him and President Bond: "If you can balance your budget this year and if the people of your community show some marked interest in the college, come back and talk to us about endowment gifts." Mr. Bishop stated that three of these men have definitely promised to send checks in January to help balance the budget.

So he is undertaking this year among the friends of Salem College to raise a sufficient amount not only to close the year without a deficit, but to cut down former deficits. He says that "very much better times are just ahead for Salem College, even though this has been the most difficult time in history to raise money. If all the friends of the college in this community who recognize that Salem College is our greatest industry will help with whatever they can in a time like this, the college will be made secure for the future. And with better times coming on and with far more friends becoming interested in the college every month, a much larger program of endowment and buildings can soon be put on so as to make possible every good educational advantage for our college, our town, and our community.

"Many people in many states are helping to balance the budget this year, but it will be necessary for all the people of our community to do what they can."

Mr. Bishop states that he will take time to talk through the situation with every good family in Salem.

L. R. Polan, former resident of Salem, now a professor in the university at Alfred, N. Y., is here visiting with Mr. and Mrs. Trainer and other friends.

—Herald.

MILTON, WIS.

Recently, Wheaton College, Wheaton, Ill., barred the *Chicago Daily Tribune* from the library by a resolution on the part of the faculty. The *Tribune* lost favor because of its policy advocating repeal of the prohibition laws, and barring it from the library stacks withdraws the sanction of the college from the paper and its policy.

—*College Review.*

ASHAWAY, R. I.

Mr. and Mrs. James Johnson of Ashaway observed their sixtieth wedding anniversary on Christmas day. They are one of the few couples in this vicinity to reach such maturity together in the wedded state.

They were married in Hopkinton on December 25, 1871, by Elder Austin and they have lived in Ashaway since 1876. Mr. Johnson was a boss carder and for twenty-seven years ran the grist mill at Ashaway. The structure was washed away by the flood four years ago, and the incident caused his retirement from active work.

Mr. Johnson, who is eighty-seven years old, served as a private in the Civil War. His wife before her marriage was Julia Park and she resided in Clark's Falls. The couple have no children.

On Christmas morning, "Cheerio" announced the fact over the radio that Mr. and Mrs. Johnson of Ashaway were celebrating their sixtieth anniversary.

They observed the occasion quietly. Many greeting cards were received, and a number of friends called in person or by telephone to congratulate them. Those present at dinner guests were Mr. and Mrs. Wilmont Maine, Mr. and Mrs. Clarence Main, Hilda Main, and Claude Main.

—*Westerly Sun.*

UNITY FIRST

A thoroughgoing spiritual unity will imply: (1) not a mere pity, or tolerance, but sincere *respect and affection* for all other Christian groups; (2) a full and free *recognition* of the true test of a church. "Where two or three are gathered together in my name, there am I in the midst." Where Christ is, with a company of disciples, there is a true church, whatever its creedal or ritual or organizational forms. No valua-

tion of the sacraments can be accepted which would exclude the Quakers from the fullest Christian fellowship. Any who hold to theories of the ministry which would forbid the open pulpit and the open communion table are the real sectarians; they divide the body of Christ. (3) We should seek *co-operation* in educational and medical work, in social service, in religious education. We need a fuller union of effort in the production of Christian literature. We need a united attack upon the problem of unevangelized sections and classes. We need the more complete co-ordination, if not the actual combination, of our foreign and home missionary societies. (4) The field of Christian *comity* is broad and inviting and fruitful. The division of territory between denominations under some equitable plan; the combination of weak churches by federation; the readjustment of denominational programs so as to avoid unwise competition, even at the sacrifice of denominational statistics — all these would seem to offer an immediate task worthy of our best.

What we look for, then, is first what might be called an emotional unity grounded in reason; then functional unity; then — and only then — organic union so far and so fast as the spirit of God may lead the churches naturally into it. Union without unity would be no blessing; it must be a failure, and might prove a disaster. Unity, if sincere and persistent, will create its own appropriate forms, whether of co-operation or federation or complete organic union. The true basis of fellowship is to be found not in common creeds or codes or rituals or administrations, but in the spirit which animates believers in Jesus and in the spirit which inspires and binds them together in a deathless brotherhood.

—*Bishop Herbert Welch,*
in Christian Advocate.

Porter—Where's your trunks, sir?

Salesman—I use no trunks.

Porter—But I thought you wuz one of these traveling salesmen.

Salesman—I am, but I sell brains, understand? I sell brains.

Porter—Excuse me, boss, but you is the furst fella that's been here who ain't carryin' no samples.

OUR PULPIT

NEW MINDS FOR OLD ONES

BY NEAL D. MILLS

SERMON FOR SABBATH, JANUARY 16, 1932

Text—Romans 12: 2.

ORDER OF SERVICE

OPENING PRAYER

DOXOLOGY

INVOCATION

RESPONSIVE READING

HYMN

OFFERING AND NOTICES

SCRIPTURE READING

PRAYER

HYMN

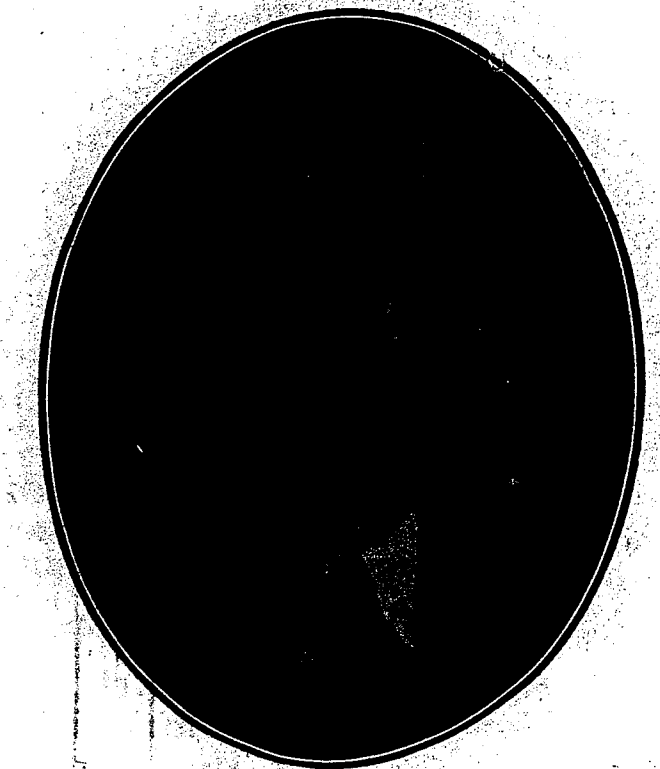
SERMON

HYMN

BENEDICTION

each is stronger in certain points. You can't change the color of your hair by living among people of a certain shade of hair, but you can change the color of your spectacles, that is you may change your outlook upon life or upon certain phases of it.

But what does it mean, "Be not fashioned according to this world"? I recently heard of a minister in a large mid-western city who condemned the women of his congre-



"Be not fashioned according to this world: but be ye transformed by the renewing of your mind, that you may prove what is the good and acceptable and perfect will of God."

The first eleven chapters of Romans deal with theology or doctrines. The twelfth chapter begins the second division of the book, on the ethical implications of salvation. Paul had no time for a religion or theology that did not result in right character and conduct. He begins his twelfth chapter with the conjunction, "therefore," which ties it up to the previous doctrinal discussion on "the mercies of God."

Notice the first clause of our text. Paul here hit upon a very important fact. We tend to become more and more like our environment. Slowly but surely we are molded by the world in which we live unless we resist that influence. Environment is a powerful factor in life. Some people would have us think that heredity is stronger than environment, but I shall not discuss that question. I'm inclined to believe that

gation for wearing jewelry and sleeveless dresses. Whether women wear jewelry or not, or whether they wear long sleeves, quarter sleeves or no sleeves matters little to me, and I don't think it mattered to Paul. He was not thinking of fashions of dress but of fashions of thought and conduct. If we all cared as much for the habits we act and think as we do for the habits we wear, the world would be much farther on its way to improvement. The Christians of Paul's day lived in a world of pagans and it took constant effort to keep from becoming like the wicked world. Though we live in a vastly better world than did Paul, Christians today still have the constant, insidious, decaying influence of the world to resist. We tend to become like our associates.

I have seen it among college students. Some who come from fine Christian homes with high ideals seem slowly to push those ideals into the background and to become superficial and sophisticated like the crowd. I know a fellow who said when he was a freshman, "I don't smoke cigarettes and

I'm not going to!" But before he reached his senior year he succumbed to his environment and now he smokes like most of his friends.

But college is not the only place where this law is true. What becomes of your nonresident church members? If they remain nonresident long, a great many of them lose interest in the church and finally become only a name to be carried along on the roll.

Another sad illustration of this law of human nature is the fact that many Christian people have read wet newspapers so long that they are beginning to think that prohibition has really failed and the Eighteenth Amendment may as well be repealed. That is why the Christian leaders of this land are planning now to publish a Christian daily paper that proposes to tell the truth and to give its front page to important news rather than to sensational crime stories. We must not believe all that we read. We need minds of our own; we need convictions! Let us not be jelly-fish! "Be not fashioned according to this world."

So much for the negative part of Paul's demand. The positive command is this: "Be ye transformed by the renewing of your mind." I think the word "Μεταμορφώω," translated "transformed," means completely changed, remodeled, or made over new, not just modified. How, then, are we to be completely transformed? Get a new mind! The mind is the essential part of man; it is the motor of the car, or the tubes of the radio. A radio with new tubes is practically a new radio, so a man with a new mind is a new man. But can anybody trade his mind for another? Some of us would like to exchange ours for more brilliant ones like Edison's or Einstein's. I think the most brilliant man I ever knew was President Daland. One remarkable thing about him was that, in spite of his profound knowledge in so many fields, he was always ready to learn from anyone. He would converse as delightfully with the crude, untaught man as with the greatest genius. When he went to Union Seminary in New York his friends feared that he might lose faith in his inherited doctrines. But he told them he would study the Bible with an open mind and follow wherever it might lead him. And sure enough he came

away from the seminary a Seventh Day Baptist.

Perhaps another look at our text in the Greek will help us. The word "νοῦς," meaning "mind" also means "understanding." Sometimes when we come to know and understand a person whom we didn't like at first, we "change our mind" about that person. Perhaps that is what Paul meant. We should try to get a better understanding of people so that we can like them better and can fellowship with them and be of Christian service to them. We can't help a fellow if we don't know what his needs are. We need also to understand our own individual problems and duties. We need to know ourselves, as Socrates observed.

When a person becomes a Christian he is transformed. Sometimes we say he is reformed. His understanding, his attitudes, his point of view, his philosophy of life are changed. He is transformed by the renewing of his mind.

A common high and compelling purpose helps to unify, or focus, the mind. For example, during the war, when several millions of men were taken out of industry and away from the farms, the people who were left produced more goods and more food than had been produced before. It was because they were united and spurred on by the one common purpose of winning the war. It was like the building of the walls of Jerusalem, which was successful because, as Nehemiah said, "The people had a mind to work." We need today an all-absorbing, compelling purpose. Why can't it be the kingdom of God? Why not battle as hard for Christ's kingdom as we did to win the war?

We need to have our minds renewed on a great many questions which are waiting to be settled by the intelligent Christians of our land. Our minds are drugged and befogged by conflicting views and philosophies. For instance, probably few Christians have ever thought beyond the old theory that criminals should be dealt with on the basis of punishment and revenge. Criminals need to be reformed or transformed by the changing of their minds. A few penal institutions are demonstrating their capacity to rebuild offenders and turn them into decent citizens. But such institutions are pitifully few indeed.

Here is another cloud of fog. Justice Sutherland was right according to the Constitution when he refused citizenship to Professor Macintosh and Miss Bland because they refused to take up arms in case of war. But the justice should be reminded that our government has renounced war and agreed with nearly sixty other nations never to seek the settlement of any dispute except by pacific means. And then, last summer, seven hundred army airplanes roared in battle formation over our principal cities and on the shirt of every pilot were the words, "Death and Destruction." Where does America stand on the war question? There is more confusion when Professor Macintosh puts his allegiance to the will of God above allegiance to the government, while Mr. Sutherland substitutes the law of the land for individual conviction. On the one hand we have the conscience of the individual for which our forefathers died, on the other hand, the supremacy of the State. And the Supreme Court itself was divided. Surely it is time to let the clear white sunshine of the life and teachings of Jesus shine through these clouds of confusion till they are dispelled forever!

But before that can be done Christian people will have to do a great deal of "mind renewing." We shall all have to gain a better understanding of these problems. We shall have to learn to think. We must develop our minds and our moral judgment through constant use. The conscience is not a safe guide unless it is trained and kept bright by use.

And how can we solve our present day problems in the light of Jesus' teachings unless we know what those teachings are? We need to learn his solutions through careful, persistent, intelligent, scientific study of his life as recorded in the New Testament. "Be ye transformed by the renewing of your mind."

Finally there is the reason why we should not be fashioned according to this world, but be transformed by the renewing of our minds, "That ye may prove what is the good and acceptable and perfect will of God." Jesus said, "If any man willeth to do his will he should know of the teaching. . . ." That is, if we act upon that which we do know we shall be granted to know more. Paul says we may prove what is the

will of God; we may test out the results of following his will. And be assured, it will stand the test. The continued effort to *do* and to *know* the will of God by constant study and renewing of the mind will result in Christian character, unity and peace of mind, a life of joy and happiness. Are we continually being transformed by the renewing of our minds? Are we "growing in grace," as the older generation loves to phrase it? Christians must not follow the crowd but lead it. Every new idea comes to one mind first. Every step in advance is first taken by the few who dare to lead. At such times the crowd is always wrong. It is a mighty challenge! And the fellow who can "live above the fog in public duty and in private thinking" is a conqueror of the highest rank.

If you can keep your head when all about you
Are losing theirs and blaming it on you;
If you can trust yourself when all men doubt
you
But make allowance for their doubting too:
If you can wait and not be tired of waiting,
Or being lied about, don't deal in lies,
Of being hated, don't give way to hating,
And yet not look too good nor talk too wise,

If you can dream—and not make dreams your
master;
If you can think—and not make thoughts
your aim,
If you can meet with Triumph and Disaster
And treat those two impostors just the same:
If you can bear to hear the truth you've spoken
Twisted by knaves to make a trap for fools,
Or watch the things you gave your life to broken,
And stoop and build 'em up with worn-out
tools;

If you can make one heap of all your winnings
And risk it on one turn of pitch-and-toss,
And lose, and start again at your beginnings
And never breath a word about your loss:
If you can force your heart and nerve and sinew
To serve your turn long after they are gone,
And so hold on when there is nothing in you
Except the will which says to them, "Hold
on!"

If you can talk with crowds and keep your
virtue,
Or walk with kings—nor lose the common
touch,
If neither foes nor loving friends can hurt you,
If all men count with you, but none too much:
If you can fill the unforgiving minute
With sixty seconds' worth of distance run,
Yours is the earth and everything that's in it,
And—which is more—you'll be a man, my
son!

—Rudyard Kipling.

"Be not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God."

PRAYER

O God of the present age, and Father of all minds,

"Enlarge our minds to grasp thy thought,
Enlarge our hearts to work thy plan,
Assured thy purpose faileth not
To put thy spirit into man!
God of the present age and hour,
Thrill us anew with holy power!"

—W. S. Gordon
(in "Quotable Poems" by Clark.)

NO FRONTIERS LEFT

A PLEA FOR SEVENTH DAY BAPTISTS TO LIVE
NEAR SEVENTH DAY BAPTIST CHURCHES

My grandfather and grandmother on my mother's side came from New York State to West Hallock, Ill., from there to Nortonville, Kan., and grandmother came with us to Colorado twenty-five years ago. Most of our ancestors were pioneers.

West Hallock, Farina, Nortonville, and North Loup were in their days frontiers, settled from the East. Cheap and desirable land was the magnet. Today there is much cheap land in the West but its desirability is very questionable. The opportunities for live people (there is no place for dead ones but the cemetery) are just as great, if not greater, today, near our churches, than in some rainbow frontier.

We believe that when for any reason our people feel it necessary to move, they should move to other Seventh Day Baptist centers, both for the benefit of the spiritual welfare of themselves and their children, and also for their temporal welfare. Why not settle near Nortonville, North Loup, Denver, Boulder, or Riverside if you wish to move West?

We think that vocational and publicity committees of our churches should present the advantages of their localities to you folks through the RECORDER. Such committees should paint no over rosy pictures of local conditions, but give honest and reliable information. Following this policy, the Boulder vocational committee

and the publicity committee wish to briefly list the advantages of Boulder, Colo.

1. Boulder is unexcelled in the West as to schools—grade, junior high, state preparatory and state university.

2. Colorado climate is nationally famous and Boulder is in Colorado. This does not mean we do not have bad weather. We do. But on the whole you would enjoy the comfortable summer weather and the not severe winters with a large percentage of sunny days. Boulder winters are not so bad as many parts of Colorado and farther east.

3. Boulder means scenery. Boulder's back door opens on the best of scenic attractions, snow-capped peaks and everything. Boulder itself is a beautiful city, exquisitely set between hills and valley.

4. Boulder is a famous health resort, especially for lung and throat troubles. Many tubercular and asthmatic people are reasonably well and happy here who would have been dead in other climates, if they had not changed in time.

5. It is a fine place for retired people to live, quiet yet with everything necessary for comfort and recreation. Living expense compares favorably with other places.

6. Irrigated and dry farming, gardening, stock raising, dairying, poultry, etc., are much the same as in other places, somewhat depressed at present, but probably as good as anywhere. Employment situation, as in other places, not so good.

7. Boulder is no place for "soft snaps" or lazy men's jobs. It takes "pep" to succeed here just as it does anywhere.

8. Boulder has a beautiful, well located Seventh Day Baptist church, fully paid for, with regular weekly services and one of the finest of pastors—a church of which any one could be proud to acknowledge membership.

The secretary of the Boulder Chamber of Commerce told our chairmen he would be glad to send out descriptive folders of Boulder and the mountains, well sprinkled with grand mountain pictures,

to you. Write either of the undersigned for them. Our committees are not employment agencies and will not function as such but will try to give you honest information as to conditions here, whether as to the chances for employment, rents, city and farm values, and water rights. None of us have anything to sell. We want to stay here.

If you do not contemplate locating here, at least plan to spend your summer vacation in the Rockies in touch with the church on Sabbath days. We have at your service vacation experts familiar with this part of the Rockies who will advise you as to the best trips, the best places to camp, and the things to see. All our advice is free but your letters will not be answered unless you enclose stamp for return postage.

PAUL H. HUMMEL, *Chairman Vocational Committee, R. 1, Box 84,*

ORVIL RASMUSSEN, *Chairman Publicity Committee, 602 University Avenue.*

Boulder, Colo.

MARRIAGES

LATHROP-WILCOX.—At the Seventh Day Baptist parsonage, Andover, N. Y., by Rev. Walter L. Greene, December 25, 1931, Miss Thelma Bevis Wilcox, daughter of Mr. and Mrs. Jay J. Wilcox of Alfred, was united in marriage to Edward Curtis Lathrop, son of Mr. and Mrs. Frank Lathrop of Wellsville and Andover, N. Y.

DEATHS

BYROM.—Mrs. Clara Bedford Byrom was born in Huddersfield, Yorkshire County, England, seventy-eight years ago, and died at her home in Ashaway, R. I., December 14, 1931, after an illness of a few days. Besides her husband, she is survived by two children, Mrs. William R. Wells of California and Percival Bedford Byrom of Ashaway.

Mr. and Mrs. Byrom came to this country forty-four years ago, living in various parts of New England. They first came to Ashaway twenty years ago.

Mrs. Byrom was a member of the First Seventh Day Baptist Church of Hopkinton and the Order of Eastern Star. Funeral services were conducted in the church at Ashaway Friday, December 18, by Pastor Carroll L. Hill. Interment was in Oak Grove Cemetery. C. L. H.

DAVIS.—Ralph W. E. Davis was born on October 10, 1882, at Shiloh, N. J., and died suddenly of a heart attack at his home in Reading, Pa., on August 24, 1931. He was the son of Sarah E. Davis and the late Daniel W. Davis.

His boyhood days were spent at Shiloh where he was baptized by Rev. I. L. Cottrell and united with the Shiloh Seventh Day Baptist Church. For more than twenty years, he was employed with the Bell Telephone Company and was made a "Pioneer" of the company a short time before his death. On November 24, 1915, he was married to Mable Shell of Reading, who with two small children survive him. He has one sister living, Mrs. Walter G. Davis, of Ridgefield Park, N. J., and two brothers: Auley C. Davis, of National Park, N. J.; and Daniel W. Davis, of Pitman, N. J. The funeral services were in charge of Dr. Lee M. Erdman, pastor of St. Thomas Reformed Church, in Reading. Besides comforting and appropriate words to his family, Doctor Erdman spoke of the esteem in which he was held by his many friends. His body was laid to rest in the beautiful Sinking Springs Cemetery, near Reading. D. W. D.

RANDOLPH.—At his home in Elkins, December 13, 1931, Ernest F. Randolph, in the sixty-third year of his age.

He was the son of Jesse F. and Frances Bond Randolph, and was born September 26, 1869, in Salem, W. Va. He was educated in the public schools and was the first person to receive the Bachelor of Arts degree at Salem College. He studied law at the state university and practiced as a lawyer at Salem and Clarksburg.

Ernest Randolph married Idell Bingham who survives him, together with a daughter and a son—Ernestine, wife of H. F. Carr of New York; and Jennings, a teacher in Davis-Elkins College at Elkins.

Mr. Randolph had been prominent politically, being associated with men like Senator M. M. Neely and John W. Davis. He was the Democratic candidate for congress in the third district in 1918. He was prominent in business; it is said that at one time he was the largest individual producer of oil and gas in West Virginia. It is also said that he purchased and shipped more cattle than any other man in this part of the state. He was prominent in the affairs of Salem College as stockholder, trustee, and attorney. He was loyal, patriotic, and generous. Above all else, or possibly one should say below all else, he was prominent in the Salem Seventh Day Baptist Church, being among the strongest financial and moral supporters. For many years he was one of the trustees of the church, and was a teacher in the Sabbath school.

The sudden turn downward of all the various industries with which he was connected—oil, gas, coal, glass, and cattle—with the general depression of all business, left Ernest Randolph stripped of all his earthly possessions. It almost broke his heart, but he was gaining command of himself again and came to the end of his life free from all bitterness. Salem has missed him greatly since he removed from here, and still misses him.

Besides the immediate family he is survived by a sister and four brothers—Mrs. May Townsend of Washington, D. C.; Orman of Clarksburg; Uric of Marietta, Ohio; and Howard and Charles Randolph of Salem.

The funeral was held at the Salem Seventh Day Baptist Church and was conducted by his pastor, assisted by Rev. E. J. Woofter of the Baptist Church and Dean M. H. Van Horn of the college.

G. B. S.

Sabbath School Lesson III.—January 16, 1932

JESUS AND NICODEMUS.—John 3: 1-21.

Golden Text: "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." John 3: 16.

DAILY READINGS

- January 10—Jesus and Nicodemus. John 3: 1-16.
 January 11—Jesus the World's Light. John 3: 17-21.
 January 12—Praying for a Clean Heart. Psalm 51: 1-10.
 January 13—Dying Unto Sin. Romans 6: 3-11.
 January 14—Freedom From Sin. Romans 8: 1-11.
 January 15—Living in Christ. Colossians 3: 1-11.
 January 16—Faith and the New Birth. 1 John 5: 1-5.

(For Lesson Notes see *Helping Hand*)**An Interesting Pamphlet**

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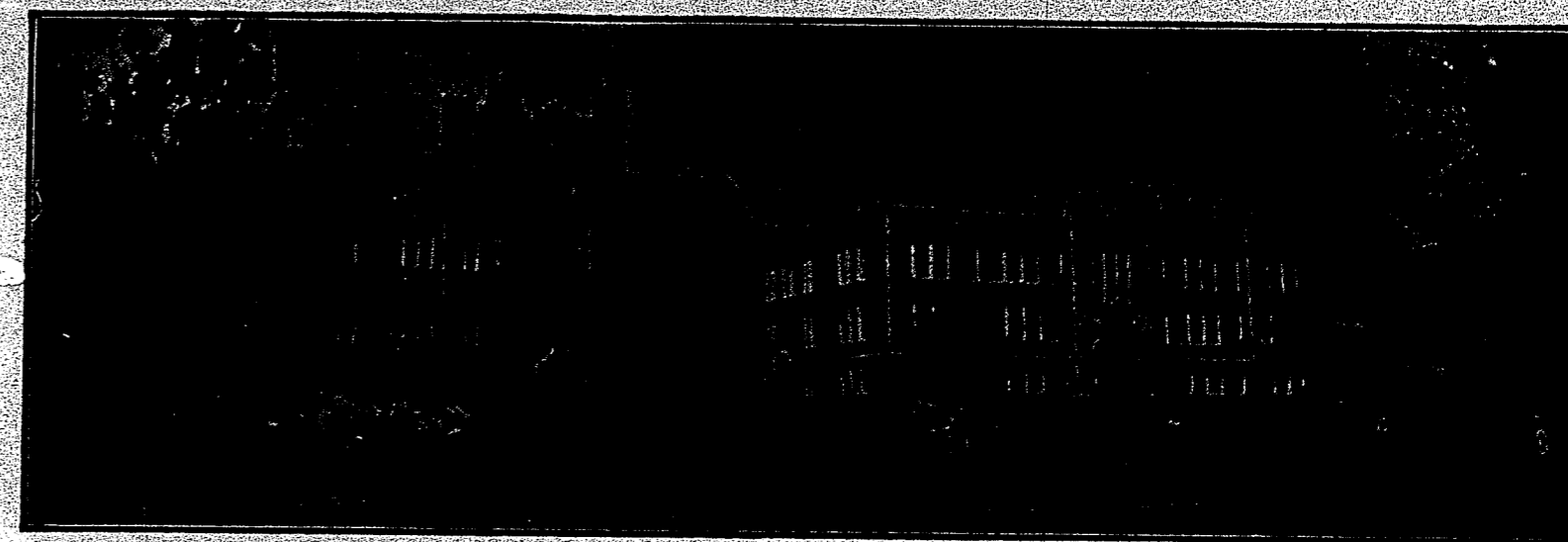
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The Sabbath Recorder

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No. 2

ATTITUDES OF WORSHIP

"Too commonly our Protestant congregations come to church, as they go to a lecture, to have somebody talk to them. They do not come to do something themselves, to worship and so be carried out of themselves by something greater than themselves to which they give themselves. They come in the passive voice instead of the active. Worship, however, is not a function which the minister can perform for the congregation; it is a co-operative act in which all the congregation should partake. Anyone can feel the difference between a lecture-hall audience and a worshipping church. The minister's attitude can help create the spirit of the latter, but it is the people themselves who really produce it."

—The Baptist.

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