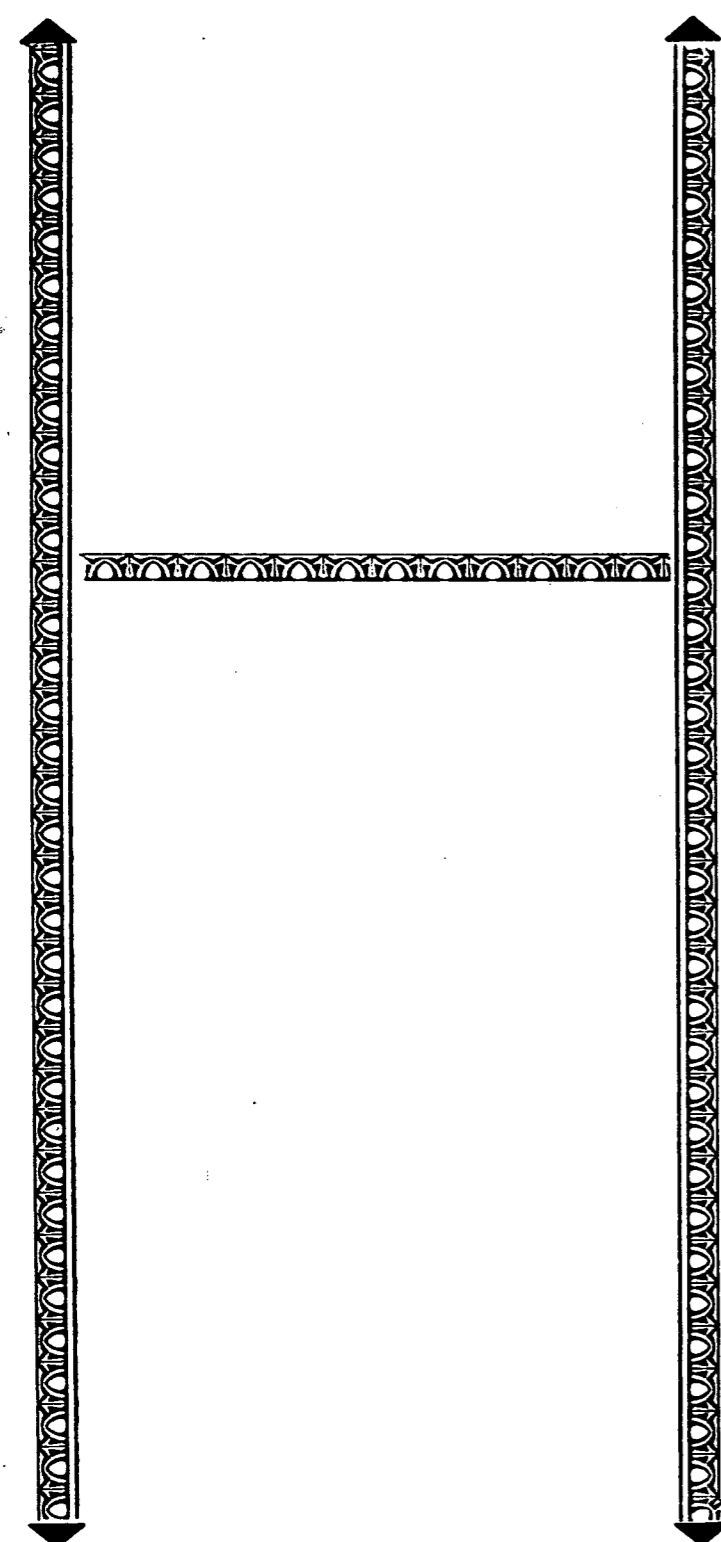


"Except I shall see in his hands  
the print of the nails . . . . ."



OW much of sacrifice  
does the world see —  
what sign of the "print  
of the nails" — in the  
small amounts we  
give to the Lord's  
work, as compared  
with what we use  
for our own  
pleasure.

THE UNITED BUDGET NEEDS OUR  
CONSECRATED GIFTS

# The Sabbath Recorder

Vol. 112

MARCH 7, 1932

No. 10

## WHEN THE BIRDS GO NORTH AGAIN

Oh, EVERY year hath its winter,  
And every year hath its rain—  
But a day is always coming  
When the birds go north again.

When new leaves swell in the forest,  
And grass springs green on the plain,  
And the alders' veins turn crimson—  
And the birds go north again.

Oh, every heart hath its sorrow,  
And every heart hath its pain—  
But a day is always coming  
When the birds go north again.

'Tis the sweetest thing to remember  
If courage be on the wane,  
When the cold, dark days are over—  
Why, the birds go north again.

—Ella Higginson.

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

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

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# The Sabbath Recorder

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

VOL. 112, No. 10

PLAINFIELD, N. J., MARCH 7, 1932

WHOLE No. 4,539

## NEW TRACTS

There are some who feel that the day of tract distribution is past, that people no longer are interested in reading material placed in their hands in this form. It is their conviction that time and material are wasted in efforts directed in this way. Folks, they urge, consign all such matter to the waste basket.

There are some grounds for such conclusions, but there are reasons to encourage and promote the work of tract publication and distribution. For one thing, the flood of leaflets, tracts, and small treatises that deluge our mails and overflow our desks, for a time, are actuated by considerable faith. Some of it is read. That which is neat, attractive, and not sloppy stands a good chance of receiving attention. This leads the Tract Board to use good stock and attractive, easy reading type in printing its tracts. That some tracts are read encourages the board to continue printing and distributing this form of literature.

Another encouragement to the board is the observance of other institutions adopting and emphasizing this method. Just recently there came in the editor's mail two compelling tracts, well written by men nationally known and published by a noted institute. They were accompanied by a letter inviting the SABBATH RECORDER to give them some space—an invitation the editor is declining to accept, however.

We must not cease such publication. We must give heed to the quality of the matter presented and to the attractiveness of the production. We feel it is a matter of congratulation that the Tract Board in the past has kept these things in mind and has succeeded in putting out tracts of which no one need be ashamed.

Attention is respectfully called to some of these recent publications. A four page leaflet recently came off the RECORDER press, entitled "My Holy Day," by Rev. Lester G. Osborn. This should be in ev-

ery church rack, and should be kept at hand by Seventh Day Baptists to be inclosed with letters to friends and relatives. A twelve page tract by the same writer is authorized by the Tract Board, and will be ready for distribution soon. It will be on "Spiritual Sabbathism"; it is well written and convincing.

A tract, recently presented to the board for use by the Piscataway Seventh Day Baptist Church, is an interesting brochure by a former pastor, Rev. Theodore J. Van Horn, and its publication was financed by a member, Mr. Alfred Wilson, of Dunellen. It tells in an unusual manner of the beginning of the Sabbath movement in this part of New Jersey. There is a limited supply of this tract, which will be sent out on request as long as they last.

"The Sabbath and a Changing World," by Rev. Ahva J. C. Bond, leader in Sabbath Promotion, is now ready for distribution. It is a sixteen page tract of convenient size, and will have a strong appeal to high school and college students and teachers. "The Sabbath in the Development of Religion," "Religion as Righteousness," "An Unshaken Cosmology," "The Supreme Revelation," "Restored Fellowship," and "The Sabbath Binds Men to God," are some of the sub-heads of his helpful discussion. In his concluding paragraphs under "The Way Ahead," Doctor Bond says, "Men, busy and preoccupied with the problems of an active and complex life, need frequent reminders of God's interest in them, and a sense of fresh strength for their tasks. . . . The Holy Sabbath is a means at hand. . . . But the crowning fitness of the Sabbath of the Bible is its holy character. . . . The weekly Sabbath, which has marked the King's Highway from the beginning of time, stretches on ahead, a way marker for the future. It guides the traveler on the Road of Life, and at regular stages of the journey provides

him a prepared and sheltered place for rest and refreshment, enabling him to face life with fresh hope and renewed strength, and with confidence born of a sense of harmony with the universe and fellowship with God."

These new publications are good, they are valuable. It is hoped by the Tract Board that our people will acquaint themselves with these fresh presentations of truth and gladly pass them on to others.

**"God and the True Scientist"** We adapt from one of our exchanges a reported conversation between a minister and Professor Samuel F. B. Morse, who invented the telegraph. The professor was asked, "When you were making your experiments yonder in your rooms in the university, did you ever come to a stand, not knowing what to do next?" "Oh, yes, more than once," was the reply. "And at such times what did you do next?" persisted his questioner. "I may answer you in confidence, sir," said the professor, "but it is a matter of which the public knows nothing. I prayed for more light." The light came, we are told, in a modest way, usual with the really great. Professor Morse went on, "And I may tell you that when flattering honors came to me from America and Europe on account of the invention which bears my name, I never felt I deserved them. I had made a valuable application of electricity, not because I was superior to other men, but solely because God, who meant it for mankind, must reveal it to some one, and was pleased to reveal it to me."

It is not surprising, the exchange goes on to conclude, in view of these facts that the inventor's first message was, "What hath God wrought."

**Bread-line In the Church** There is no experience much more unsatisfactory than standing in line, be it either for a chance to buy a ticket or to secure a seat. Certainly it must be trying for one to have to stand in a bread-line. Many are having to do this, these days.

When we come to think of it, there may be many kinds of "bread-lines." A gentleman tells of his experience. He was buying a house in a beautiful southern city. The real estate dealer took him through the

building from cellar to garret, and then took him in his automobile all around through the neighborhood. He showed him the fine school building located near by, the great state university three blocks away, the fire and police station on an avenue not far away, a park with its great auditorium at a convenient distance. Finally he pointed out the church, which happened to be one of the buyer's own communion. The dealer's arguments why this was a desirable section to live in were: pleasant surroundings, good schools, adequate fire protection, police supervision, pleasant recreational facilities, and good church. Such assets are valuable and make a property a safe and happy investment. The prospect was convinced and became at once the owner of the home.

As a citizen he became a supporter of the community. He contributed his share to school maintenance, to the park, fire department. He enjoyed the fine church and its opportunities for worship and social enjoyment. But for a long time he made no contribution to the church. Finally, however, he became ashamed of himself, he confessed. He began to think: "My property is a better investment because the church is near by. If death or trouble should visit my home I would not hesitate to call on the pastor, and he would never refuse to come. I accept all these benefits which make my home desirable, and contribute to them all except the church, to which I am contributing nothing." All at once he realized he was standing in the church's bread-line. No wonder he was ashamed of himself. All too often, it may be, through no fault of one's own he is reduced to stand in the bread-line. But there are many who in times of greatest common prosperity have been regularly in the church's bread-line. How often when the opportunity is given for the offering-part of worship, our faces are bowed down aside from the "plate" that helps support the "line." Men pay to get into the show, to attend the football or basket ball games, to get a "shine," or a quarter for "smokes," who feel unashamed to be in the church's bread-line. The small boy's comment must have shot home a sharp dart at the family as one after another expressed some criticism of the morning's worship. He said,

as you may remember, "I thought it wasn't a bad show for a nickel, dad."

Yes, every community and church has people who are getting something for a little or nothing, people who are standing in the church's bread-line. It will be well for all such concerned when people come to realize it is a matter of which to be ashamed. They certainly will realize this when they come to think things through.

**New York Bible Society** "Much of the materialistic philosophy of secularism that was built up currently with the inflation of material wealth in the 1920-1929 decade has been badly battered by the collapse of the past two years. People generally have been so stunned by this disaster that they are obliged to find some alternative if we are to have a safe and sane future. That alternative is in the Book of books, and all lovers of life at its best will do well to join forces with the Bible societies throughout the world and build the civilization of tomorrow on the sure foundation of God's Holy Word." So closes the annual report for the year ending December 31, 1931, of the New York Bible Society. This interesting and stimulating report has just come to the desk and our wish is to share some of its inspiration with RECORDER readers.

The society was founded in 1809, the year Lincoln was born. It was incorporated in 1866. For 122 years it has been engaged in the constructive work of distributing the Scriptures. We read that at the end of its first twelve months the report showed that 932 Bibles had been distributed, and an appropriation made of \$4,844. Today the Book is being distributed by this agency in seventy-four different tongues in New York City and its water fronts; immigrants arriving at Ellis Island are given 72,214 volumes; 179,945 copies are given to seamen and sailors; 6,512 Bibles are placed in the city's hotel transient guest rooms, and many others are left in hospitals, institutions for the blind, and various other "homes." In the one hundred twenty-two years of activity of the society, a total of 17,384,889 volumes of the Scriptures has been distributed. Certainly an encouraging piece of work. Colporteurs are engaged in the task. Two paid, full time, women workers have visited forty-eight

hospitals. Their reports show many testimonials from those benefited by reading the Scriptures given them when they were ill. A special blind worker visits the blind in homes and institutions, supplying the raised type Scriptures and giving instructions in their use. Many others are reached in a personal way by pastors, chaplains, church workers, and other missionaries of the city who are generously provided with the Bibles furnished by the society.

The report reads almost like another Acts of the Apostles, and one, on finishing, feels like emptying his pockets into an offering basket for the promotion of the work. The society is supported by contributions, gifts from friends, bequests, and endowments. The opportunity for distribution is constantly expanding, we are told, and "the growing sense of its importance in education" is pointed out. Especially is it significant that so many of the states are agitating the matter of reading the Bible in the public schools, and courses more and more are being offered, if not required, by our colleges.

It is good to call the minds of America back to the Bible and the Bible's God. "The foundation of God standeth sure." In spite of debates and "conversation" about God; in spite of agnosticism, atheism, humanism, and deadly indifference, the foundations are unshaken. His wonderful Word is faith's unfaltering foundation. "They that trust in the Lord shall be as Mount Zion which cannot be removed but abideth forever." As this editorial began with the Bible Society's closing paragraph, it closes with an extract or two from the report's opening words: "It is most refreshing in this time of insecurity and uncertainty to think of the promises of God and make steady our trembling, fearful souls for the day that is now and the day that is to be. The Bible is for all of life. The extremes of poverty and prosperity, of sadness and joy, of sickness and health, of solitude and fellowship, of faith and skepticism, of hope and even despair find within the Bible the promises that meet their special needs. Childhood and old age, native and foreign, art and craft, science and philosophy find their mysteries interpreted in this sacred Book. It has been so from the first revelation of God to man, and ever shall be."

## JESUS CAME PREACHING

TO  
THE INDIVIDUAL

A REVIEW BY  
REV. EDGAR D. VAN HORN

The distinction between the *social* and the *individual* gospel is superficial and unreal. They are one. The gospel cannot begin with the individual and end there. If it does, it *ends*. It is thenceforth "good for nothing." The individual is always the center and starting point of all things human, whether it is a simple thought or movement of short duration or like the world-wide Christian movement. "If mankind is a stupendous organism, personalities are yet its life-giving cells. The individual is still the fount . . . of our social life."

It is important therefore that we remember that every movement has its inception in the mind and heart of some individual. Its method of growth is from one individual to another. Enthusiasm is the contagion of good courage leaping from one character to another. Thus came Christianity—a thought in the heart of God, a movement, a "brooding of the eternal invaded society, through a chosen personality." This is God's method. But notice, he uses men. Men are the channel through which he works. Hence the Christian life, work, and movement depend upon men.

This explains the reverence which Jesus had for the person. His first step in his kingdom work was to call the individual. He did not begin by laying siege to the crowd, or by clamoring "at the gates of civil power, or challenging the temple," but by "laying siege to the hearts of two obscure men on a country road." Then he chose twelve men, ignorant in many ways, very imperfect, but men in whom were possibilities "that they might be with him." In the application of the gospel to these men, it was not his purpose to give them a coat of whitewash merely, but to make them *alive* with it. His wish was to put in their hearts a *principle*, a *life germ* by which they might live and grow and become useful to him in his world task. Notice, they were not perfect men; they quarreled; they were not very brave; they were very childish in their thoughts and deeds at times; one was

too impulsive; one was a skeptic; two were called "Sons of Thunder"—probably because they were given to sudden bursts of temper—yet Jesus took these men, just average men, and trained them, gave himself to them, until they became tremendously useful to him in the establishing of his spiritual reign.

1. Our attention is called to this important phase of the modern minister's task. Granting its difficulties—cold and unresponsive hearts, the difficulty of finding people at home; or a quiet time when friendly or quiet talks may be engaged in—it is my conviction that friendly, pastoral visitation is one of the outstanding needs of our present hurly-burly life. We know that modern complex society has laid on the minister of today increasing demands and sometimes legitimate excuse for not doing this type of work, but no amount of organization will take the place of the pastoral ministry. Ignorance and prejudice give rise to misunderstanding. Men grow suspicious, critical, faultfinding towards those they do not know. We live too much behind artificial barriers. This is true even within church circles—among brethren. If we cultivate more the friendship of those whom we feel like criticising, we would find more to love and admire. The minister who by friendly, social contact knows the temptations, the struggles, the heart-aches, and needs of his people is in a position to render the greatest possible service to them. "The best sermon is that preached in such human understanding that a hearer can say, 'It was preached for me as though I had been alone.'"

The minister is apt to be appraised, after all, by this test, "Does he see face to face?" Is he interested in human values, or just *things*? Is the emphasis on organization, efficiency, charts, statistics or on souls? "There are business men who see only things," says Doctor Butterick, "sales resistance, charts, profits; there are other business men who see faces—the faces of those who work for them, and the faces of those who have no work. There are statesmen who see only things—battleships, voting booths, newspaper headlines; and there are other statesmen who see faces—faces of the poor, faces of little children, and myriad faces slain in war." It is the duty

of the minister to see faces—faces of those who are tired and weary and worn, faces that are sin-scarred, lonely, brave. This is the distinguishing mark of the ministry of Jesus. He saw faces above all else. The human element to him was supreme. If men talked of harvests he turned attention to the fields of human faces "white already to the harvest." If they were "absorbed in the quest for things," he called them to join him and he would make them "fishers of men." And if he were present today in our modern industrial life he would lay his hand on all our institutions—church, factory, prison, schools—and ask "What is the human issue?"

2. The modern man is a new man. The new psychology has revealed in us unsuspected depths and mysteries, both in the conscious and subconscious selves. We have in us not only a touch of the tiger—a snarling anger; a touch of the ape—a senseless copying of others; a touch of the mule—a stubborn cussedness; a touch of the sheep—a cowardly scurrying with the crowd; but we have in us also something of the hero, the philosopher, the dreamer, and the saint. There may be dark marshes and jungles in human nature, but there are also glorious sunrises and mountain heights.

By a strange contradiction this human personality in which Jesus saw infinite worth and values, is compelled to live the cramped life of a mechanized age, bereft of authentic art and insight. It seems a pity that civilization should condemn us to the shallows of a fragmentary, harassed, and machine driven existence. Some prophets of the better day tell us the time is not far distant when we shall relegate the machine, which we ourselves have created, to its rightful place and return to the joy of craftsmanship. The Frankenstein monster is *not* reality but fiction. And a growing, expanding personality will not long submit to a machine, but will express itself in creative, healthful living.

3. It is therefore most fitting that we should ask ourselves what mood, what attitude of mind, befits the times in which we live with their immemorial needs. If war belittles the value of human life, if a mechanized age makes of man a mere cog, if an industrial system makes of him a mere tool, it is the divine task of the Church to

*exalt the value of the human soul* and reveal to man his true destiny.

Jesus told his disciples they were "the light of the world," "the salt of the earth." Furthermore their lives were so precious in the sight of his Father that he would search "His planet cottage with unwearying scrutiny, should they ever be lost," and that when they turned their faces toward the ideal life, there would be "joy in heaven." Well, that message remains. Man may be made of dust, but he has in him the element of divinity. We have in us an "impulse, a desire, a tendency," which can be traced back to its home in God, who has made man for himself.

The question is asked: Does the ministry of today share this wondrous compassion of our Lord over humanity? Does it require too great a stretch of the imagination to vision men and women coming down the aisle to lay their burdens at the foot of the cross—the man suffering from the memory of his misdeeds of the past, the mother who has recently stood by an open grave, the father out of a job and haunted by the vision of a starving family and eviction from home, an employer sorrowful because there seems no alternative but to throw his men out of work; perhaps it is a young lady to whom opportunity has closed the door of her aspirations in a chosen career, or an old gentleman who must go to the operating table on the morrow. Down the aisle they come, one and all, to lay their burdens at the feet of One who says, "Come unto me all ye that labor and are heavy laden . . . and ye shall find rest." This was the vision which prompted our Lord to come with comforting and healing power. Is the Church of today losing its spiritual insight into human needs? Has it forgotten its Lord's command, "Go, preach good tidings to the meek, bind up the broken hearted, proclaim liberty to the captives, open the prisons to them that are bound, proclaim the acceptable year of our Lord, to give beauty for ashes and the garment of praise for the spirit of heaviness"?

Strange that our modern inventive civilization has not banished woe but has given us more anxiety, more suffering, more distraction and depression than ever before. "If Jesus saw the people of his day harassed and distracted 'as sheep without a

shepherd,' does he look with less pitying eye on our crowded centers today?" How true are Doctor Butterick's words—"Electricity can work wonders, but it cannot light the pathway to peace. Our machines can generate stupendous power, but not power to renew a diseased will. Our elevators can whisk us up sixty, seventy, eighty floors; but they cannot lift us nearer to God. Our wealth is fabulous, but it cannot buy back our childhood prayers. Beneath the crackling brilliance of American success there lives a pathetic wistfulness. The treasure chest of the world has become a vanity box. The defenses of the world—its money, its titles, its amenities—are a matchwood wall when sorrow comes in like a flood."

To mediate the presence of God, his Father, to the minds and hearts of needy men was the mission of Jesus. And in this age, suffering from noise and confusion, and ravaged by materialism, the supreme task of the ministry is to mediate the presence of God to men and women suffering from spiritual anemia. That is at once our burden, our sovereign task, that "Light shall shine out of darkness . . . the light of the knowledge of the glory of God in the face of Jesus Christ."

### THE FELLOWSHIP OF PRAYER

#### Recapturing the Radiance

THE DEEPENED LOVE

SUNDAY, March 13

"God So Loved the World"

(Read John 3: 16-21.)

It is impossible to know Christ, or to have true faith in him, without as a consequence knowing and coming to have faith in God. Christ is, indeed, the clear and luminous revelation of love. It, therefore, is part of the very a-b-c of radiant religion to learn as an axiom that God is love. Yet, we cannot enter fully into the love of God in Christ until faith and hope have been matured by the discipline of profound experience. We need to pass with Christ through many a trial, and to go with him "through peril, toil and pain," before the meaning of this sublime declaration—"God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life"—can be even partially understood. Here is a doctrine that must be lived with to be grasped. Only by continued and intimate contact with love are we able to comprehend its significance. When faith has been quickened and hope renewed by the processes of spiritual development, there

dawns upon us a sense of those hitherto unrealized possibilities that lie before us throughout eternity in loving and being loved by God in Christ. It is a new world that we see, a world in which love is the beginning and the ending of all things. Words cannot do justice to this discovery. We must experience it for ourselves.

Prayer: Our Father, we know that thou lovest us, and we know that without thy love we would surely die. Our hearts have hungered for thee with a great hunger, and our souls have thirsted for thee. We thank thee because thou hast shown thyself to us in Christ. We believe in him. We believe that thou hast sent him. Heavenly Father, through him thou dost reveal thy love, and through him we devote our love to thee: Grant, we pray, that we may hereafter live with thee in such perfect devotion that thy Spirit may continually dwell in us, and our spirits in thine, through him who is thy Son. Amen.

\* \* \*

MONDAY, March 14

"Jesus Loved Martha, and Her Sister,  
and Lazarus"

(Read John 11: 1-36.)

What a mistake it is to draw a line between religious love, and the love which we have for each other. All love is one and all love is sacred; but when we let it be separated from our devotion to God it loses its deeper meaning. Jesus loved people, yet never did his love for people seem to him to be in contrast with the love he had for God. He preached and practiced an attitude of *universal* love, centering in God, and reaching out to every man, woman, and child. So should we try to do, connecting our dearest human relationships always with our love of God.

Prayer: We thank thee, our Father, for the precious intimacies of life, for those who are dear to us, for our friends and companions. We thank thee, also, for the steadiness that comes from the knowledge that others care for us. Bless our relationships, we pray, and keep them beautiful by thy Spirit. Strengthen our loyalties and enlarge our sympathies. Save us from jealousy, and fill us with impulses that are generous; that we may so feel toward those whom we cherish on this earth that our love for thee and for them may be bound up together in one great and holy passion, through Jesus Christ our Lord. Amen.

\* \* \*

TUESDAY, March 15

"Follow After Love"

(Read 1 Corinthians 13: 1-14: 1.)

No love is in itself profane. All love is sacred. If we were to approach love invariably with reverence, we should find that its every aspect contains the soul of beauty. We should then look for beauty beneath each inept manifestation. How wonderful this would be! The kingdom of heaven will indeed have come, when every human being has discovered that love is the only key which unlocks the door of life.

Prayer: O Love that wilt not let us go, may we rest ourselves in thy infinitude. Help us to find thee in all relationships. Help us to understand the hearts of all who are near to us, and to give ourselves in devotion to those with whom our lives are closely bound, and lead us, we pray, into the fullness of Love's completion that we may know the love of Christ that passeth knowledge. Amen.

\* \* \*

WEDNESDAY, March 16

"Love Your Enemies"

(Read Luke 6: 27-36.)

When we have come thus far, we are nearing the crest of "the great divide" beyond which lies fulfillment. Up to this point we have been ascending, step by step, and now there remains only a little distance to go. Yet, while the distance is short, the path is steep and difficult. Only a few of those who have sought to follow the Light have been able to exert themselves for this last stretch of climbing. "Love your enemies." Who can achieve that summit! Yet, unless it be achieved, we must accept defeat. Only those who are able to love their enemies, until enmity is swallowed up in understanding, are justified in believing that the radiance will remain permanently with them. They have passed the most critical stage of their experience as spiritual beings.

Prayer: O thou who hast commended thy love toward us, in that, while we were yet sinners, Christ died for us, grant, we beseech thee, that we may likewise commend our love toward thee by the love with which we love those who are at enmity with us. Help us, we pray, to have the same mind in us which was in Christ Jesus our Lord, who made himself a sacrifice for all who are estranged from thee, and who prayed for those who crucified him. These things we ask in the light of thy infinite love. Amen.

\* \* \*

THURSDAY, March 17

"A New Commandment"

(Read John 13: 31-35.)

This "new commandment" is for those who have reached the summit, have learned to love their enemies, and have crossed "the great divide." It is the new rule of life which can be followed only by those from whom every vestige of hatred has been eradicated. It is the "magna carta" of the new humanity, "the law of life." We come to it by stages of spiritual progression. Thus, in our fellowship of prayer, we have journeyed together along the pathway of Christian discipleship. Are we ready to accept the "new commandment"? Is love now, in sincere actuality "the law of life" for us? If so, we need never fear hereafter lest the radiance depart. Henceforward we ourselves are radiant, with the radiance which is of God. Christ in us is the hope of glory.

Prayer: We pray, O Christ, that thy love which is in our hearts may be shed abroad from

our hearts into the lives of men, near and far. If it be thy will that we may serve as beacons of a better day, help us to radiate thy Light so clearly that men may glorify thee and learn to trust the power of love in all the affairs of their lives; to the end that strife and bitterness may disappear from the earth, and that thy Spirit may prevail. Amen.

\* \* \*

FRIDAY, March 18

"Simon, Lovest Thou Me?"

(Read John 21: 15-22.)

When love has become the sole and single force that governs action, we are brought inevitably to that soul-searching experience to which Simon Peter came in his last meeting with Jesus the Risen Christ. The "new commandment" has become the accepted rule. The radiance has entered into our being as a permanent illumination. Now the question is: What or who shall hereafter be the focus of our attention? Love cannot remain an abstraction. It may concentrate upon some great cause. It may go out in loyalty to a system of thought or to an institution. The question which Christ asked Peter, and which he asks of us implies one single answer: "I love thee, Christ, more than any cause. I love thee more than any other person. I love thee so, because thou art my cause, thou art my creed, thou art my church, thou art my country, thou art indeed my God—for thou art the Way, the Truth, and the Life, and no man cometh unto the Father but by thee."

Prayer: O Christ, we simply ask thee now that thou wilt help us to love thee, until we shall have come to love thee wholly and without any lack of feeling, any lapse of mind, or any flaw of conduct, either in sleeping or in waking, either by night or by day. Amen.

\* \* \*

SABBATH, March 19

"The Love of Christ Constraineth Us"

(Read 2 Corinthians 5: 1-17.)

When a person has surrendered himself to Christ he knows what the apostle meant when he wrote, "The love of Christ constraineth us." This is not a cramping experience, nor is the constraint of Christ's love a limiting restraint. On the contrary, it expands our capacity to feel, to think, and to act. He who loves Christ most completely is able to live most fully. He ceases to exist for himself, or for petty and trivial ends. He is now at the disposal of cosmic forces under the rule of universal love. What more can life hold than this? "The love of Christ constraineth us"—so that we may live as new men in a new and boundless world.

Prayer: As thou hast found us, O Christ, and hast brought us back into the radiance which is thine, so lead us toward the price of the high calling that is in thee. Thou hast shown us the Father and it sufficeth us, for thou and the Father are one. May thy Spirit now remain with us and abide in us forever. Amen.

## MISSIONS

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

### THE AUTOCRACY OF LOVE AND THE AUTOCRACY OF FORCE

In a recent life of John Wesley by Arnold Lunn, we read, "He was obeyed because he was loved. He was loved because he was absolutely disinterested, and because he was disinterested few resented his autocracy, and fewer still challenged the decisions of this masterful little man."

John Wesley is accredited to be one of the greatest men of his day in the field of missions, and measured by the influence of the work he started, very few men have excelled or even equaled him. This was not because of unusual brilliancy, for though he was a good scholar from the beginning and a hard working student throughout life, he was not brilliant. It was not because he was an emotional orator, as was Whitfield, for Wesley was always calm and methodical. His great power lay in what Mr. Lunn describes as disinterested love coupled with a life surrendered to the known will of God. "He was obeyed because he was loved. He was loved because he was absolutely disinterested." People loved him because he loved them, and every act, as well as his words, showed them that he did.

There are two ways of endeavoring to accomplish things, namely, by force and by love. The world's way is by force—if not by physical force, by wire-pulling, scheming, browbeating, scolding, threats, and bribes. The Christian way is by love. It is the Christian way because it is Christ's way. Others have established kingdoms by force. Christ established his by love. It has marched across the ages with increasing power and brilliancy, while the kingdoms founded on force have gone down one after another. It will always be so, for "God is love."

The harsh, unlovely methods will not succeed in missions and church work. In this day of enlightenment the likelihood of their success is less than ever before. Only

the weak and ignorant yield to the autocracy of force. When we attempt the use of force, whatever its nature, the intelligent and strong, whether Christian or heathen, sit quietly by and let us crush ourselves. There is nothing else which can be done, "For all they that take the sword shall perish with the sword."

The test of our love is what Mr. Lunn, in speaking of John Wesley, calls disinterestedness. If one wishes to know whether his professed love is genuine or not, let him compare his thought, emotions, and acts with that familiar thirteenth chapter of First Corinthians. It is useless to talk about our love for men and the "cause" when we are self-seeking. Whether that self-seeking takes on the form of striving to be boss, to have the first place, or to get material gain out of our missionary and other Christian work, the disastrous effect is the same. People despise us and refuse to follow our leading; but if they see that our work is prompted by a deep and abiding love, they are moved and the way is paved to influence them for good. The Holy Spirit uses love, not hate, strife, and bitterness, to win men to Christ, and missionaries must follow the same method.

Disinterested love is the gift of God. He gives it when we, in conversion, yield our all to him. We cannot manufacture it ourselves, but we can cultivate it. This we must do if we hope to succeed in mission work at home or abroad. It is possible that we have so far backslidden that we have lost the autocracy of love and are still trying to do missionary work. If so, we must return to our first love, the love which Christ shed abroad in our hearts when we first let him in.

### LETTER FROM SHANGHAI, CHINA

Last week the Missions Department gave a cablegram from our missionaries in China. The only news from them coming to the Missionary Board since the arrival of the cablegram is a letter from Mrs. Davis. No date appears on the letter but from date at hand it seems to have been written about February eighth.

From the letter it appears that all are well, that communication with Liuho is open, that the schools are in session, and

that our missionaries, though near the scene of conflict, are out of the danger zone.

There is nothing to indicate that the letter was intended for publication, but the readers of the SABBATH RECORDER are anxious to know how our missionaries fare and there is nothing in the letter that is of a personal or private nature; therefore the entire letter is given as written.

DEAR SECRETARY BURDICK:

Eugene has asked me to write some letters for him, as he is busily engaged in relief work and other activities. I have written somewhat at length in a letter which was sent to Richard to be forwarded to various members of the family, and will eventually reach you. It may contain nothing which you will not have already gleaned from the news reports cabled from Shanghai. However, it will be personal comments, at least, from the mission.

As I am writing just now there seems to be a little lull in the movements of the big guns. The entire afternoon has been punctuated with explosions almost continuously. The windows rattle and the house jars, and the fighting goes on apace, although, as I remarked in my other letter, we are informed that this is not *war*. Someone reminded us today that the Russo-Japanese War began as an undeclared struggle. We do wish that something could be done to stop this, and surely great patience is being exerted to prevent another world conflict. The treachery of circumstances is appalling.

I suppose Miss Burdick will write you. She is due to sail on the twenty-seventh of this month, and has been making preparations for it, but I know she hesitates to leave with conditions as they are. Miss Bryan, who was to have been her traveling companion, is at present marooned at their compound on the far north end of town, north of the fighting and, of course, cannot communicate with Miss Burdick. I presume she will hesitate to leave her father, but nothing has been decided either way, and I do not at all wish to infer that Miss Burdick has decided not to go. I am sure she has not. It is just a difficult matter to know what to do these days with regard to almost anything. People ask us if we are fearful of remaining here. We could not possibly better ourselves by leaving, as one place is as safe as another, ex-

cept for the actual fighting zone. One realizes afresh how God's power is just as great in one spot as another.

This seems to be the most deplorable thing that has happened in modern times, and the most unreasonable. Japan will not listen, as the saying is, to anything, and the counsels of men do not prevail. It is truly "only God can be had for the asking." But men have the choice, and if they will not recognize him, how long will they continue to trust their own judgment?

We were greatly surprised to see Dr. Grace Crandall coming in on Tuesday from Liuho. They had had no news either by letter or paper since Friday, and did not at all realize how extremely grave the situation was here. Doctor Grace did not see half of what she might have seen, but was greatly moved at the sight of the fleeing thousands—literally that—which has been heartbreaking all these days.

Our Mr. Chang Toong-ming, principal of the schools, finally decided he would make the attempt to take his family to their country home where his mother and father are, and I am sure for the present their minds will be much more at ease. The day they left, six trains went out of Shanghai for Hangchow and intermediary points, and the railroad authorities announced that twenty thousand people were carried out of the city by that means. The boats for many other ports have been simply jammed. The Dollar liner which went out yesterday was full, having refused at least one hundred fifty first-class passengers. In the meantime, thousands from the Chinese population from the north side have just poured into the International Settlement. Every vehicle which could be hired—rickshaws, wheelbarrows, carts, automobiles, carriages, bicycles, have been requisitioned to carry people and what little bedding and household possessions could be salvaged to some possibly safer place. It's a sorry sight.

Our children have been able to continue school up to the present time, and I think the Shanghai American School has been the only school in session this week. Fortunately, most of the Chinese schools were closed for mid-winter recess. This has been examination week in the American school, and I do not know how our children or others will fare, as it is rather difficult

to keep one's mind on any given piece of work. However, that school is far removed from the present seat of action.

I will put this aside and if possible add to it later.

Yours sincerely,

MARY R. DAVIS.

Evening: The sky is livid with reflection of the burning section of North Shanghai. The Chinese paper says three miles of burning houses. I can't vouch for that. But it looks terrible.

M. R. D.

23 Route de Zikawei,  
Shanghai, China.

### VETERAN STATESMAN HAS FAITH IN FUTURE OF CHINA

This is what Elihu Root has to say of China:

"I believe China will be able to establish an effective and stable government, bringing it into full possession of the rights and liberties assured by international law. It will be a long, difficult process, for it requires the education of more than four hundred million people, but I look to the future of that industrious, kindly, peaceable people, with their inveterate respect for individual and family rights, not as a yellow peril but as a great reinforcement to the power of ordered liberty upon the domination of which the future of our civilization depends."—*Missionary Ammunition.*

### CHRISTIAN MISSIONS AFTER A CENTURY

Modern missions began a little over a century ago—practically within the lifetime of one man. A comparison between conditions then and now gives confidence in the guiding hand of God.

*Mission Boards?*—There were at the beginning of the last century only six, and they had just started. Now there are 700, supporting missionaries in nearly every non-Christian country in the world.

*Missionaries?*—Then about 100 and they not bona fide foreign missionaries, but rather colonial ministers. Now 25,000 men and women represent the Christian Church (Protestant) in the foreign fields.

*Native Preachers?*—Then none ordained. Now 110,000 ordained and unordained, preaching and teaching among their own people.

*Churches and Sunday Schools?*—Then none. Now 27,000 organized churches and 33,000 other places unorganized, but having regular religious services. Also 37,000 Sunday schools having 2,000,000 children enrolled.

*Theological Colleges?*—Then none. Now 406 colleges and Bible schools having about 10,000 students in training for Christian work.

*Doctors?*—Then none. Now 750 men 320 women, and 550 nurses as foreign missionaries; also 250 native doctors and 2,200 trained assistants.

*Medical Work?*—Then no hospitals; now there are 710 with 18,000 beds. Then no dispensaries; now there are 1,150. In these hospitals and dispensaries 3,200,000 individuals were treated in a year, with a total of 9,000,000 treatments.

*Contributions?*—A century ago about \$75,000 annually by all Protestant churches. Now \$40,000,000 per annum. Then native churches gave nothing. Now nearly \$5,000,000 yearly.

*Bible Societies?*—Then none. Now eighty. The Bible in whole or in part is translated into 558 languages. The British and Foreign Bible Society in one year issued 8,700,000 copies of the Scriptures.—*Address delivered by Dr. R. P. Mackay, and condensed by "Missionary Ammunition."*

### A SHORT HISTORY OF THE CHICAGO CHURCH

The Chicago Seventh Day Baptist Church was organized by Rev. O. U. Whitford, who was its first pastor, on September 8, 1883, with twelve members. Four of these charter members are living today, two still members of the Chicago Church—Mrs. J. M. Maxson and Dr. O. E. Larkin. Two are affiliated with other Seventh Day Baptist churches—Mrs. De Ette Randolph of the Walworth Church and J. N. Burno of the Riverside Church. During the forty-eight years of its existence the church has had a total enrollment of two hundred and five members. Many have moved away from Chicago and apparently have not become identified with other churches.

Prior to the organization of the church, a mission school was started on March 25,

1882, and was conducted for twelve years. For a short time about 1910, the church helped to finance a Hungarian mission conducted by Rev. J. J. Kovats at West Pullman. He with some members of his congregation joined the church. This relationship, however, lasted only a short time.

The Chicago Church and mission were organized in what was then known as the Pacific Garden Mission, where our services were held until April 20, 1889. After several moves, the church located twenty-five years ago in the Masonic Temple, now called the Capitol Building, where the services are still conducted on Sabbath afternoons from two to four o'clock.

The church has played an important part in helping to make it possible for theological students to gain an education at the old Morgan Park Seminary and at the University of Chicago, by calling them to act as student pastors. Of these, the late Rev. L. C. Randolph was ordained by the Chicago Church on February 4, 1893, and acted as pastor for about six years. Dr. O. E. Larkin and Professor C. E. Coon were also ordained as deacons at the same time. Doctor Larkin still serves the church in that capacity. Prior to Pastor Randolph's ordination, he and F. E. Peterson jointly supplied the pulpit while students at Morgan Park Seminary. Rev. G. B. Shaw and Rev. T. J. Van Horn, also students at the seminary at that time, were active workers in the church.

By vote of the church, T. J. Van Horn was called to ordination to the ministry, April 8, 1893. Joint ordination services for Mr. Van Horn and W. D. Burdick of the Milton Church occurred on May 21, of the same year, at Milton.

Following Rev. O. U. Whitford, first pastor of the church, others who served either as pastor or supply were: J. M. Morton, M. B. Kelly, W. D. Wilcox, A. E. Main, E. A. Witter, A. E. Webster, W. C. Daland, L. A. Platts, G. E. Fifield, C. A. Hansen, and A. E. Johansen.

The church has provided a church home for many Seventh Day Baptist young people who have come to the city for study or employment and who in turn have contributed much toward the life of the church. Quotations from an article on the formation of the Chicago Church written by the late

Ira J. Ordway and published in the RECORDER under date of July 3, 1889, describe the founding of the church. 1899

In a biographical sketch of Mr. Ordway, published in the RECORDER, Dr. E. H. Lewis wrote: "It is certain that at the time of his death July 20, 1914, no layman in the denomination was better known than Mr. Ordway. For forty years he had been a central Seventh Day Baptist figure in Chicago. Like the city, he stood midway between the East and the West and was the friend and helper of both. No inn in Chicago was so famous in the eyes of Seventh Day Baptists as the Ordway home, and services which inns furnish for money were given by this house of love."

Within the past few years the Chicago Church has lost through death many of its most loyal members. Among those were Deacon J. Murray Maxson, C. U. Parker, C. B. Hull, Mrs. T. R. Williams, Mrs. Ruth Graves, Mrs. Allen Butterfield, and Mrs. Eva Wardner.

What is to be the future of the Chicago Church is the question that is much in the thoughts of the few who remain. The church has been without a pastor since last June. Various members of the congregation alternate in conducting the services. A. E. Johansen, pastor since October, 1924, generously served the church the past year for just a small remuneration, and it was a matter of sincere regret that the church was not financially in a position to retain him.

The church has never asked for or received any financial aid from the Missionary Society, except in its support of Rev. O. U. Whitford and Rev. J. M. Morton as missionary pastors for the Northwest, and it has done what it could in contributing to the denominational expenses, though only during one or two years has it contributed the amount apportioned by the Conference committee for the Onward Movement funds.

The financial conditions of its remaining active members are such that it cannot support a pastor, and it must depend upon its various members to conduct its services as outlined above.

If any pastors are passing through Chicago and can stop over the week-end, we would be glad to have them conduct our services for us. A week's notice in ad-

vance would enable us to have a fairly good congregation to listen to him. Such notice may be sent to Dr. O. E. Larkin, 1000 Clinton Avenue, Oak Park, Ill.

N. B.—Do not write "Chicago" in addressing Doctor Larkin, as it will mean twenty-four hours delay in its delivery.

### SALEM Y GAZETTE

BY RANDAL STROTHER

The name of George Washington was given much credit at Salem College this week in a series of programs that were a part of the National Bicentennial Celebration.

Judge John C. Southern of the Harrison County criminal court discussed "Washington, the Statesman," Monday, February 22. Attorney Harvey W. Harmer, of Clarksburg, praised Washington as a practical farmer, Wednesday. Rev. E. J. Woofter, pastor, the Salem First Baptist Church, declared him to have been a true Christian gentleman of his day, Thursday. This was the closing feature for the week. A colonial music program was given Tuesday.

Judge Southern traced all activities in statesmanship circles of Washington from early life until his retirement from the presidency. It was pointed out that he had been an active worker early, gaining much prestige in the era of the Revolutionary War.

Washington was considered greatest as a statesman during the sessions of the Continental Congress, in obtaining state ratification of the Constitution, and while in the president's chair as the first to hold such office, according to Judge Southern. He maintained that the United States Constitution was one of the greatest documents ever written, declaring that the United States would always be influenced by it.

The colonial music program, in which eighteen students participated, was sponsored by Miss Elizabeth Bond, piano department head. A chorus of sixteen sang selections common to the Washington period. Among these were "Chester" and "Hail Thou Auspicious King." Milton Van Horn gave a description of each song, telling of its importance during Washington's time. He and other participants wore colonial costumes.

An old-fashioned minuet was rendered between the musical numbers. Miss Elizabeth Crandall was piano accompanist for it, as well as for the musical selections. The Salem student body received the minuet well.

That Washington was the first scientific American farmer was indicated Wednesday by Attorney Harmer. He told of the vastness of Washington's farming lands, early inventions made use of by Washington at Mount Vernon, economies with the soil, etc. Mount Vernon was said to have been considered the first agricultural experiment station in the United States. Interesting incidents in Washington's life were given throughout the address. The number of his slaves and servants, the types of farming done, the vacation from the farm during the presidency, writings of Washington still preserved, regarding his farm life, were given.

Washington was considered to have been one of the best Christian characters this country has ever known, according to Rev. Mr. Woofter, whose address closed the week's series. He was a leader of his people in religious circles while living. Doctor Woofter traced the troubles of the early colonial peoples in religious life, telling how the country had early been a scene of many religious struggles. Washington was said to have prayed often at the time of conflicts during the War. This was especially the case before and after a battle.

### DADDY'S BOY

My hair is red as it can be,  
I've freckles on my nose;  
My legs stick out like nothing more  
Than a two-foot garden hose.

My friends at school all tease me lots,  
But I got an awful shock  
When mother said to me one day:  
"You're a chip right off the block!"

I quickly asked her what she meant.  
She smiled and said, "My lad,  
I only meant to tell you that  
You are just like your dad!"

I am so glad; for now, you see,  
My looks I can forget;  
If I can be the man dad is,  
My hair I don't regret.

—Carmen Malone,  
in *Gospel Advocate*.

## WOMAN'S WORK

MRS. ALBERTA DAVIS BATSON  
Contributing Editor

### A REPORT

ANNUAL MEETING AND EXECUTIVE COMMITTEE MEETING OF THE FEDERATION OF WOMEN'S BOARDS OF FOREIGN MISSIONS OF NORTH AMERICA AT BRONXVILLE, N. Y.

JANUARY 9, 10, 11, 1932

BY MRS. FRANK J. HUBBARD

"The power of God is an ocean divine,  
A boundless and fathomless flood.  
Launch out in the deep, cut away the shore  
line,  
And buoyantly venture with God.

"Launch out into the deep, and let the shore  
line go.  
Launch out, launch out on the ocean so broad,  
Out where the full tides flow.

"Let us launch unafraid on this ocean so  
broad,  
Where the tides of eternity flow,  
Sustained by the love and the power of God  
Till the depths of his purpose we know."

These words printed on the front page of the programs for the annual meeting of the federation seem quite perfectly to express the deep thought underlying the theme for the meetings—"Launch out into the deep." "In His hands are the deep places of the earth."

We were most fortunate in having such men as Dr. A. L. Warnshuis, American secretary of the International Council, Dr. Daniel J. Fleming, professor of missions, Union Theological Seminary, and Dr. J. H. Franklin, foreign secretary of the American Baptist Foreign Mission Society, to give us information and counsel from their wide experience, show us "some deep waters that must be faced," and bring inspiration to answer "Christ's Perpetual Challenge"—"Launch out into the deep."

Doctor Fleming said he liked the theme, in the first place, because deep waters mean safety—away from treacherous currents and turbulent streams; second, because it means change. He emphasized the need of fearless facing of problems of readjustments on the field, and problems involving

change of policy in "Mission boards here in America." Change, he said, is normal, and is no reflection on what has gone before. No one thinks of blaming Columbus for not coming to America in a modern ship. He pointed out seven kinds of deep water:

1. Aim. — There are many avenues of Christian expression, some distinctly and entirely evangelical, others more generally social and medical, and still others which serve man in all his relationships.

2. Motive.

3. Convictions.

4. Attitude. — A change of attitude is necessary toward non-Christian faiths. Jesus came not to destroy but to fulfill.

5. Methods. — A gradual, desirable change in giving more and more responsibility to nationals. Further use of scientific methods. Deep, beautiful water of "mutuality"—giving and receiving—among the older and newer churches.

6. Strategy.—Finding and using fine men and women. Better preparation and high specialization.

7. Participation—which is the very essence of religion. God loans us the power and it is not to our credit that some progress has been made, but greatly to our discredit if we do not work wonders with it. Reaching out and serving is our part—being kept up in deep waters is God's.

Doctor Franklin followed this address "with a challenge to the individual and the group, facing the spiritual implications of Christ's eternal command, 'Launch out into the deep' in international, in racial, and in personal relations." "If we would teach His way of life we must live it."

Two hours on Sunday afternoon gave too brief a time for consideration of questions arising from present day problems and attitudes in missionary endeavor under the topic, "Attitudes and Policies." Doctor Warnshuis, Doctor Fleming, and Doctor Franklin, all of whom have recently returned from the Orient, together with a number of missionaries, acted as source material in this forum discussion, which was very ably conducted by Miss Sara Lyon, executive secretary of the foreign division of the Young Women's Christian Association. Matters were discussed very freely, and problems faced squarely, some of which are as follows:



"Increasing number of magazine articles against missions; more spoken antagonism against missions; missions have increasingly larger intelligent constituency; great need of new vocabulary for young people and different presentation." An instance was cited of a young man seventeen years of age who found much to interest him in the people of other lands. He formerly had connected "mission" only with interests of a lot of old ladies. Is there objection so much to "missions" as to the manner in which missions have been presented to our own people, young and old? Would a different name help? Gradually a change has been made in interpretation of missions.

A very definite desire was expressed by many persons active on the field of missionary activities, as interpreting the wish of many nationals, that "the Christian forces should move toward more united effort in the sending of missionaries, looking toward the time when the denominational divisions of the home church would not be carried to the foreign field, when all missionaries would be sent by their denominations, clearing through some co-operative agency." This matter was discussed under "Attitude and Policies," and was taken up for action at the business meeting Monday morning with the following result: "After a prolonged discussion, in order that church agencies might begin to think this matter through, it was voted: That in view of the continued expressed desire on the part of Christians in mission lands, and in view of the successful experience of United Boards in Union Institutions, Santo Domingo and Mesopotamia, and in view of the distressing division of forces in our work today, the federation ask the Foreign Missions Conference to appoint a committee to confer with a committee from the federation to consider the possibility of missionaries being appointed to the National Christian Council and devise a simple means of arranging for such co-operation on the part of any boards who wish it in all or specific cases." This was considered by the federation to be one way in which we had taken a step away from the shore line out into the deep.

The words of a hymn printed at the beginning of the program for the Sunday evening service voiced the sentiment of that gathering:

"In Christ there is no East or West,  
In him no South or North,  
But one great fellowship of love  
Throughout the whole wide earth."

Nationals and missionaries from different lands told, at the informal supper hour, something of their countries, their experiences, and their work. Vivid word pictures were drawn by Dr. Hawthorne Darby, a young, vivacious, attractive young woman, of some of her work in the Philippines; by Mrs. Arthur Harper and Miss Charlotte Wyckoff of the conditions of the outcasts in India, considered in that land as little above cattle; of work in China by Miss Elsie Kittlitz and by Miss Carol Chen, of China, who is taking her Doctor's degree in education at Columbia University; of interesting Christian standards of some of the people in Burma by Ma Sa Tin, a third generation Christian, whose grandfather was baptized by Adoniram Judson.

*(To be concluded.)*

### WORSHIP PROGRAM FOR MARCH

#### FAITH

Scripture lesson, Luke 17: 3-6.

In these days of depression, suffering, and unrest generally, it is hard to retain our faith in our fellow men and be willing to take our heavenly Father's promises and test them. Our faith is not equal to a grain of mustard seed.

If we hope to gain the victory, and be able to know, as Paul, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only but unto all them also that love his appearing," we must let God lead us. With our lives in God's keeping, we can walk the rugged path of life without fear, unless our faith wavers as Peter's did when he started to walk to Jesus upon the water. But as he stretched out his hand to save Peter, so will he reach out to aid us when our faith is not sufficient, if we lift our hearts to him.

This old world needs men and women who are living testimonies that they know in whom they have believed. With that knowledge firmly implanted within us, we can walk by faith when we cannot walk by sight.

Many, many times we may need to say, Lord, increase our faith so we can stand the test and let our light shine with a steady beam.

If the vast host of men who love God would live as Paul besought the Corinthians to live, when he said to them, "Watch ye, stand fast in the faith, quit ye like men, be strong," the terrors of war, the suffering and crime of the world would rapidly pass away. The fetters of sin would be broken and the world would be brought to Christ.

C. M.

### QUESTIONS FOR MARCH

1. When and where was the Student Volunteer Movement organized?
2. What was the purpose of this organization?
3. What were some of the subjects discussed at the convention of the Student Volunteer Movement in Buffalo?
4. Where is the Disarmament Conference being held?
5. What are the principal issues being discussed?
6. Read, "Are We Sufficient For Such an Hour?"

### LADIES' BENEVOLENT SOCIETY, JACKSON CENTER, OHIO

The Ladies' Benevolent society of Jackson Center reports that it has closed another year of active service.

We closed the year 1931 by electing the following officers, some of whom served last year: president, Mrs. Minnie Wilson; vice-president, Mrs. Edna Groves; recording secretary, Mrs. Cretora Miars; corresponding secretary, Mrs. Ida Stout; treasurer, Mrs. Clella Snyder.

Committees for different work are appointed by the president. We have a committee of three to prepare programs for each regular meeting, which occurs monthly at the home of some member of the society. This committee is always present with a program that is interesting and helpful. Especially do we enjoy the Bible drill that appears on almost all of the programs.

Our meetings open with a devotional service, usually led by the hostess. After the business meeting the hostess serves lunch. A fee of twenty-five cents is charged,

which is one of the ways we have of putting money in our treasury.

Other ways are numerous: a Thanksgiving market, bake sales, banquet served for Ladies' American Club and other organizations in the town, etc.

We long have felt the need of having a church home. About five years ago the Benevolent society took up the work of paying for that home. We find it to be very useful to us in many ways. It is centrally located, and when not using it ourselves, we can rent it for various occasions.

In a recent report from our treasurer we find that the receipts for the year 1931 were \$210.30. The amount paid out was \$188.08.

We have a flower fund and a committee to visit the sick and carry flowers. We miss our dear Mrs. Coleman. Many sick and sorrowing ones were cheered by her lovely voice.

Our membership consists of twenty-five, with an average attendance of fifteen at each meeting.

We superintend the work at our cemetery and raise money for this work by soliciting all who have friends buried in the cemetery.

We recently co-operated with the church in sending a box of bedding and clothing to a needy family in Alabama. We also help the needy ones at home.

Because of so many local demands we have not sent aid to the denominational boards as much as we would like to.

We see all about us opportunities for active, consecrated service, and we are praying for guidance and wisdom that our efforts may not be in vain.

IDA STOUT,

*Corresponding Secretary.*

### HOME NEWS

DODGE CENTER, MINN.

We are having a beautiful winter, though snow and cold weather have lessened the attendance at Sabbath services several times. The choir has felt especially "jinxed," for after a large attendance at choir and orchestra practice, the Sabbath day weather has prevented many from coming to sing or play for the services. Charles Socwell is our very faithful church and Sabbath school chorister, and is always on

the job. An orchestra has been started for the Sabbath school.

We enjoy every one of Pastor Thornell's sermons, given in his happy, earnest way, and hope that he may stay with us for another year.

Our annual church business meeting was held at the home of Mr. and Mrs. Milton Adams, December twenty-eighth. It was very icy under foot, but the house was full to enjoy the chicken pie dinner served by a committee of the Benevolent society. W. L. Churchward was re-elected moderator; A. D. Payne, clerk; Mrs. A. N. Langworthy, treasurer; and R. U. Daggett, trustee for three years.

The Religious Life Committee's suggestion for friendly visitation has been followed in our church for a great many years, in the holding of all-day socials at various homes during the winter months, usually every two weeks. A pot-luck dinner is served and a program of games, stunts, or music given.

However, more individual visiting could and should be done by the interested church workers to those not so interested and responsible. All of us are too lax in showing personal interest in those grown careless, and the church suffers for it.

CORRESPONDENT.

### FROM THE NATIONAL W. C. T. U.

The National Woman's Christian Temperance Union today sent letters to senators and representatives discussing the recent charge of the Association Against the Prohibition Amendment that the W. C. T. U. is inconsistent in opposing resubmission of the Eighteenth Amendment.

The W. C. T. U. makes it plain that it has not changed its position relative to the liquor traffic, and says the resubmission idea is not bona fide but a part of the wet propaganda against the Eighteenth Amendment to obscure the full benefits of prohibition even imperfectly observed and enforced. In place of resubmission the W. C. T. U. asks for better enforcement and observance. The organization also expresses the opinion that the resubmission drive will be accompanied by wet propaganda favoring violation of the law, and

says that resubmission will not take prohibition out of politics.

"The real question involved is the liquor traffic," says the W. C. T. U. "It is a vastly different thing to submit to the people a constructive measure for bettering conditions, than to submit a subversive idea fraught with selective anarchy."

The W. C. T. U. letter said that as soon as prohibition was in the Constitution:

"Former liquor manufacturers started a drive to modify, cripple, or repeal the national prohibition act. The Association Against the Prohibition Amendment supported political and legislative drives for beer. Later, this organization found a way to free itself from the brewers by accepting millionaire financing from Wall Street wets and a wealthy class of society leaders. It spent freely to embarrass the government and drew the enthusiastic support of every scoff law and liquor law breaker in America.

"The same organizations now proposing resubmission have organized and financed the move to destroy prohibition, state by state. Wherever successful this policy has been a boon to illicit liquor dealers. No better proof is needed than the fact that in Illinois the drive to repeal the state enforcement law had one of its strongest supporters in Senator Dan Serritella, one of Scarface Al Capone's political leaders, sealer of weights and measures in William Hale Thompson's ruinous administration in Chicago."

The letter cites the claims of the dries as to the benefits of prohibition and ends with the following:

"Although the place of prohibition in politics is not under discussion, nevertheless, the subject is not far removed from our present consideration. Resubmission of the Eighteenth Amendment will not take prohibition out of politics but is likely to keep it there for many years. Prohibition was adopted fairly; it has stood all legal tests; yet its organized opponents continue their opposition. If the question is resubmitted and they lose again we have no assurance they will obey the law. To take prohibition out of politics, enforcement should be strengthened and the government should engage in a campaign of education to promote obedience."

## YOUNG PEOPLE'S WORK

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

### HOW CAN I SHOW MY CROWD THAT I AM A CHRISTIAN?

Christian Endeavor Topic for Sabbath Day,  
March 19, 1932

BY DUANE HURLEY

#### DAILY READINGS

Sunday—A secret follower (John 3: 1-13)  
Monday—Proof positive (John 13: 35)  
Tuesday—A changed attitude (Matt. 7: 12)  
Wednesday—A better life (Rom. 12: 1, 2)  
Thursday—By well doing (1 Pet. 2: 11-16)  
Friday—Perfect love perfect proof (Matt. 5: 43-48)  
Sabbath Day—Topic: How can I show my crowd that I am a Christian? (John 13: 35; Tit. 3: 1-8)

#### SUGGESTED SONGS

"Let the Lower Lights Be Burning."  
"Brighten the Corner Where You Are."  
"Help Somebody Today."

#### TOPIC COMMENTS

Every day, every hour, we can count for Jesus in our crowd, if we will. We can act and speak in such a way that they will know that we are Christians, or we can be "hypocritical." But our crowd will despise us if we are not sincere. We want to try our best to live as Jesus would have us live, for our crowd will admire honest effort.

Just what is a Christian? Not merely a person who believes that Jesus lived, died, and rose again. Not at all. Anybody, even a demon, might believe that. A Christian is one who is trying to live like Jesus. We have heard it said that a Christian should not differ from other people—that it is all right for them to talk and act like those who are not Christian.

A Christian is really a soldier in Christ's army. All soldiers have a uniform, and Christ's soldier's uniform is his character. Don't you think we should be able to tell a Christian by his character? And remember, a soldier wears his uniform at all times—not just when he is on dress parade.

Our crowd rightly expects a great deal from us if we profess to be Christians.

They will not believe us if we speak fine words and then do questionable deeds.

Paul said in 2 Corinthians 3: 2, "Ye are our epistle written in our hearts, known and read of all men." Our crowd can look into the pages of our life and see the pictures there—yes, scenes that portray us. They may see, on our pages, scenes such as our temper, our selfishness, coarseness, or some bad habit; or they may see our good cheer, our friendliness, or helpfulness, or trustworthiness. If they dislike these pictures, they will put us aside. But if they like them, they begin to look at other pages to find such things as speech and manners and ideals. If these are clean cut, they will take time to really know us.

The all important thing is that our book has what it says it has. When you look into an English book, you expect to find English, not mathematics. Therefore if our title is "Christian," our crowd has a right to expect our lives to teach and explain Christ. They will be disappointed if they find anything else. What kind of book are you?

The real principle of Christianity is expressed in one little word, "love." To be unkind is to be unchristian. Our crowd will believe in our sincerity only as they see us making an honest effort to be loving, thoughtful, and kind.

"And now abideth faith, hope, and love, these three; but the greatest of these is love." 1 Corinthians 13: 13.

#### FOR DISCUSSION

Do people expect more of a Christian than they do of those who are not Christian? Why?

What is the most convincing proof of being a Christian?

Are there ways in which we can show our loyalty to Christ? How?

#### TO CLOSE THE MEETING

At the close of the meeting, darken the room and light a large candle on the leader's table. Give each person present a small candle. Have each one come forward, and as he lights his candle from the leader's candle, tell how he can "make his light shine" for Jesus. Bring out the fact that one of the candles by itself doesn't make much light, but all of them together make a great light.

While the group is standing in a circle with the lighted candles, have several sentence prayers followed by the benediction.

4751 Park Ave.,  
Riverside, Calif.

QUIET HOUR THOUGHTS  
BY LYLE CRANDALL

Love is the root principle of Christianity. There is no better way by which we can show that we are Christians than through love for everyone—friends, neighbors, and enemies. I do not refer to sentimental love—I mean brotherly love in a real sense.

There was once a little boy who had been sadly neglected all his life by his parents and everyone. They had never shown him any love, but had always kicked and knocked him around. One day the poor, dirty little boy, who was hungry for love, said to his school teacher, "Won't you please kiss me?" The kind hearted teacher, seeing the little boy's intense craving for affection, said, "Certainly, I will, my little lad." The little boy's heart fairly leaped for joy when he realized that someone actually cared for him.

There are many people, like this little boy, who are hungry for love. They are hungry for smiles, kind words, and kind deeds. Jesus loves everybody, and he wants us to win souls to him. His life was full and overflowing with kindness for others. Let us show that we are his followers by having Christian love for others.

INTERMEDIATE TOPIC

MY IDEALS

Topic for Sabbath Day, March 19, 1932

How do our ideals differ from those of Jesus?

Where do we get our ideals from?

Should we try to make Jesus' ideals our own? How?

DAILY READINGS

Sunday—A clean life (Ps. 119: 9)  
Monday—Truthfulness (2 Cor. 4: 2)  
Tuesday—Faithfulness (Col. 3: 22, 23)  
Wednesday—Sincerity (Matt. 5: 33-37)  
Thursday—Wisdom (Prov. 4: 5-9)  
Friday—Generosity (Acts 20: 35)  
Sabbath Day—Topic: My ideals (2 Peter 1: 5-9)

"It's not what you do with a million  
If riches should e'er be your lot;  
But what you are doing at present  
With the dollar and a quarter you've got."

NEW PRESIDENT OF AMERICAN BIBLE SOCIETY

At the December meeting of the Board of Managers of the American Bible Society held at the Bible House, Astor Place, New York City, Mr. James Frederick Talcott was elected president of the American Bible Society.

Mr. Talcott succeeds Mr. E. Francis Hyde, president for the last seven years, and comes to his new position with a wide experience and a deep interest in the work of religious groups. He is a member of the managing boards of the New York Bible Society, the American Tract Society, the McAuley Water St. Mission, the Bowery Branch Y. M. C. A., the Ambrose Italian Mission, Lincoln University, and other similar organizations.

Mr. Talcott was born in New York City. He was graduated from Princeton University in 1888, and studied at Oxford and Berlin, receiving the degree of Master of Arts from Princeton. He is president of James Talcott, Inc., of New York City and a director in numerous business and financial organizations. Mr. Talcott resides in New York City and is a member of St. Bartholomew's Protestant Episcopal Church and one of the vice-presidents of its community house.

FEBRUARY TWENTY-NINE

"I've lived for forty years," said he,  
"And yet I'm only ten.  
No second birthday came to me."  
Said I, "Say that again!"  
And solemnly he said to me:  
"I never have been twenty-three!"

"I have been four years old, I know,  
But never five or six,  
Though birthdays yearly come and go,  
I'm in a curious fix.  
I had to leap from four to eight  
Without a chance to celebrate.

"One birthday in the 'teens I had,  
The sixteenth, I recall,  
Then jumped to twenty, though my dad  
Had known them one and all.  
I'm forty on this very date  
But never have been thirty-eight."

Said I: "I think it very queer.  
Can you explain to men  
How you have reached your fortieth year  
By birthdays only ten?"  
He answered, "Here's my natal line:  
Born, February twenty-nine."

CHILDREN'S PAGE

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

THE LAST SUPPER—JESUS LOVING AND SERVING

JOHN 13: 1-17

Junior Christian Endeavor Topic for Sabbath  
Day, March 12, 1932

BY MRS. NETTIE CRANDALL  
Junior Christian Endeavor Superintendent

"Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end."

How sad Jesus must have felt! This was his last meeting with those he loved. He must prepare his disciples. He wanted to tell them many things. There was one lesson that he must teach his friends before he left, so the Master, God's Son, washed the feet of his friends. What a humble deed! I think this was the greatest object lesson that was ever taught. And he said, "If I then, your Lord and Master, have washed your feet ye also ought to wash one another's feet. For I have given to you an example, that ye should do as I have done to you." Jesus meant that we should live a life of service. His last commandment was, "Go ye into all the world and preach the gospel, and lo, I am with thee always."

JESUS REJECTED BY HIS PEOPLE

JOHN 19: 13-15

Junior Christian Endeavor Topic for Sabbath  
Day, March 19, 1932

WHAT CALLIE DID

"Behold, I stand at the door and knock. If any man hear my voice and open the door, I will come in to him," recited Callie. In the next breath she exclaimed, "What a queer verse! What door does it mean? And who is knocking at it?"

"It's the door to your heart, Callie," explained the teacher, "and it is Jesus knocking at it."

"Oh, I see!" nodded Callie. "You mean it makes you a Christian if you let him in. I'm too busy with school and play to think about it now."

The teacher's face grew very sad as she answered, "Then you are refusing to receive Jesus, just as the Galileans did."

After the meeting was over Callie hurried back to her teacher: "That memory verse, Miss Potter, that's the reason I'm here. 'He came unto his own, and they that were his own received him not.' I can't be so selfish and cruel as to say to him, 'No, I can't receive you now. I've got to play, I've got to study.' I've told him to come into my life now, and I came back to tell you so."

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I am sending the picture of the Lincoln logs and bricks.

My brother is at the Boy Scout meeting; that is why he is not writing this time.

We have named our guinea pigs Bill and Jim. Do you think they are good names? I do.

I went to a party last Sunday over to Mrs. Welch's. It was a valentine party. I had some fun, too.

Did you get any valentines? If I had thought about it, I would have sent you one. I got eleven valentines this year.

We have a new organ at the church. Our old one burned up.

I will close now.

Your friend,

MILTON MAXSON.

Leonardsville, N. Y.,  
February 18, 1932.

DEAR MILTON:

Thank you for the pictures of the Lincoln logs and bricks. I think they are wonderful toys for boys, yes, and for girls, too, for I know I should have enjoyed playing with them myself when I was your age, for we all enjoy building.

I think "Boy Scouts" is a splendid organization and all boys should have its experience and training, for Boy Scouts ought to make the very best kind of citizens if they live up to its very excellent rules.

I am sure that Bill and Jim make fine names for the guinea pigs—easy to remember and to pronounce.

Yes, I got two valentines, and they were quite pretty. Thank you for thinking of me. I can call your good letter a valentine, can I not?

Sincerely your friend,  
MIZPAH S. GREENE.

DEAR MRS. GREENE:

I have a dog and her name is Winkie. She is the smartest dog you ever saw. She will roll over, stand up, walk on her hind legs, and speak when you tell her to. She never runs away from home.

I am eight years old and I am in the fourth grade. I take music lessons and every day I have to practice. I take a lesson every Monday morning.

I like to read the Children's Page, so I am going to begin to write to you and I hope I will see my letter when we get the RECORDER.

I hope you will come to Conference next summer and then you can come up to see me. I live in the fifth house south of the school. Do you know my daddy? His name is Loyal Hurley.

Your SABBATH RECORDER reader,  
MISS JUANITA HURLEY.  
Adams Center, N. Y.,  
February 18, 1932.

DEAR JUANITA:

I was sorry not to be able to get your letter into the RECORDER last week, especially since it was your first, but you see there were enough letters that came in before yours to more than fill the page, so yours and Milton Maxson's had to be saved over for this week. I am very glad you have begun writing for the Children's Page. I know your father so well that I am anxious to become acquainted with all the family. I hope to do that at Conference time.

I shall look forward to seeing Winkie and watching while you put her through her tricks. She certainly must be a very bright dog.

It is fine that you are studying music for it will enable you to give much pleasure

to others; of course you know that "Practice makes perfect."

Your sincere friend,  
MIZPAH S. GREENE.

DEAR MRS. GREENE:

My sister Adelle asked me to write to you, including the following extract from a letter to her from Mrs. Carroll Hill of Ashaway, R. I., thinking that you might like to use it on your "Page," as Mrs. Hill is so well known throughout the denomination.

Yours sincerely,  
RUTH MARION CARPENTER.

Alfred, N. Y.,  
February 10, 1932.

EXTRACT FROM LETTER

"The other day at the close of the blessing at the noon-time meal, Bobby (just under four) piped up with—'and please watch our car and hold the brakes.'"

DEAR MISS CARPENTER:

Thank you and all who have been instrumental in sending these lines, for many of us know and love Bobby. I'll add here the closing of a prayer by little four-year-old Florence Mingus of Independence—"Please take care of the cows and calves, but never mind the bull. He can take care of himself."

Sincerely,  
M. S. G.

DEAR MRS. GREENE:

I have not told you about the new church organ.

I am playing with Milton. My father has been on a hike with the Cub Scouts.

On Valentine's day all the Sabbath school children had a party.

I will close now.

ROBERT EDWIN BURDICK.  
Leonardsville, N. Y.,  
February 22, 1932.

DEAR ROBERT EDWIN:

I'm not sure which name you go by so I'll call you both until you tell me.

Isn't it nice that your letter and Milton's are in the RECORDER the same week, since you are good friends and playmates. You must have fine times together.

I hope I can see your fine new organ some of these days. In the meantime you can enjoy its music for me as well as yourselves. Is it a pipe organ, or a common one like ours?

Valentine parties are fun, aren't they? I'm sure you enjoyed yours.

Yours sincerely,  
MIZPAH S. GREENE.

DEAR MRS. GREENE:

I wonder if a few lines from a reader of your Children's Page in the RECORDER would be acceptable? I don't suppose you know me very well but your husband will know who I am when I call to his mind that I advised him when he was in Dodge Center not to let a certain Sabbath school superintendent talk an arm off from him. If he doesn't remember, just all of you load into your "carryall" and drive to Battle Creek next June to attend the Northwestern Association. Come to 225 N. Washington Avenue, to be entertained and let us get acquainted once more. Sincerely,

F. E. TAPPAN.

FIRST EXPERIENCE IN SCHOOL OF A THREE-YEAR-OLD

My first experience in going to school was when I was three years old. The school was in a little old log cabin, about a mile from my home. My foster sister, older than I, thought it would be a bright idea to take me one day, to show me off I guess, and so without the knowledge of my mother, took me with her to school.

I suppose, to keep me quiet or out of mischief, the teacher set me on her desk facing the "kids" to see if any of them whispered and to report to her. The penalty for the offense was a small stick about three-quarters of an inch long and the size of a match or larger set up endways between their teeth. I am not certain whether anyone was punished this way or not on account of my spying, but it must have been quite an effective punishment.

From your three-year-old friend,  
E.

Battle Creek, Mich.

DEAR MR. TAPPAN:

Thank you very much for your letter. I know the RECORDER children will enjoy your first school experience.

Mr. Greene and I both remember you, though of course he has had a longer acquaintance with you than I have. We should certainly enjoy visiting with you next June, but I'm afraid that will be impossible this year. Our two experiences in Battle Creek were very enjoyable and we'd like to go again.

Sincerely yours,  
MIZPAH S. GREENE.

THE PET LAMB

(Continued)

We could not set down a pail of milk, a basket of eggs, or of fruit, within Nelly's reach or sight, for even if she was not hungry just then she would overturn and trample the contents underfoot. When the men were working near the house they would sometimes come to the porch for a drink of clear-cold water pumped from the deep, rock-walled well, or for a part of a luscious watermelon or cantaloupe, which were kept in the cellar in readiness. Each man, after eating his fill, would set aside the remainder for the next one. And sometimes the "next one" proved to be Nelly! If she had seen or perhaps smelled the melon, she would come running, race up the steps, and, if it happened to be within reach, would have a fine lunch. But that was of little consequence, as there were plenty more melons in the cellar, and everyone petted Nelly all the same.

At shearing time father clipped Nelly's thick wool, giving Herbert the money it brought when sold. Mother saved some of the wool for household use. For awhile Nelly looked skinny and ugly without her fleecy coat, but of course another coat grew before cold weather and she was really more comfortable, without it in the summer.

(To be continued)

FEDERAL COUNCIL LETTER

THE CHRISTIAN ATTITUDE TOWARD THE  
CHINA-JAPAN CONFLICT

As a means of helping American Christians to arrive at valid judgments concerning their responsibility in connection with the conflict in Shanghai, the Administrative Committee of the Federal Council of the Churches of Christ in America, at a special session, held on February 26, sent a "Mes-

sage to the Churches," suggesting four procedures for their consideration. The four suggestions were:

First, that, under no circumstances, should the United States resort to war or to any measure of military coercion;

Second, that strong endorsement should be given to the Stimson policy of refusal to recognize national advantages gained by military means in violation of treaties;

Third, that the exportation of arms and munitions to China and Japan be forbidden;

Fourth, that, if every other measure for the restoration of peace should fail, the United States should, under certain conditions, support a movement for the severance of trade and financial relations with either party to the conflict which resorts to force in violation of its treaty obligations.

In issuing the message, the council emphasized the fact that it was not presuming to express any consensus of opinion throughout the churches at large, for it was recognized that such a common mind does not yet exist. The statement was issued rather as a sort of "pastoral letter" pointing out proposals that seemed to call for study and discussion by church groups.

At the same time, identical cablegrams were sent by the Federal Council to the National Christian Councils of China and Japan, expressing sympathy with the Christians of both countries, testifying to "a fellowship in Christ which nothing can break" and making an appeal for Christians of all nations to stand together in supporting the new peace machinery of the world. The cablegram said:

"In this hour of crisis the Federal Council of the Churches of Christ in America desires to express again its deepest sympathy with our Christian brethren in China (Japan). We are bound to you by the ties of a fellowship in Christ which nothing can break.

"While humbly confessing the sins of Western peoples in their national policies, we feel the time has now come for Christian people in all nations to unite in upholding the new peace machinery of the world. We join with you in prayer that further warfare may be avoided and lasting peace be speedily secured."

The University of Pavia, Italy, was founded by Lothaire, grandson of Charlemagne, in 825, and celebrated its eleventh centenary on May 5, 1925.

—Baptist Observer.

## THE "ASSURED RESULTS" OF MODERN SCIENCE

BY REV. LESTER G. OSBORN

In Jeremiah 31: 37 we read, "Thus saith the Lord; If heaven above can be measured . . . I will also cast off all the seed of Israel for all that they have done, saith the Lord." In Jeremiah 33: 22, the Lord says, "As the host of heaven cannot be numbered, neither the sand of the sea measured."

The papers, a few days ago, carried the account of a demonstration by Professor DeSitter before a body of five hundred eminent scientists of an attempt to "measure" the universe. In presenting the subject, the astronomer reasoned as follows: Take any sector of the universe and determine the number of stars in the sector. This gives the density, which in turn enables one to know the radius. All of which is "Greek" to most of us. But this body of scientists "knows" the measure of the universe by the above means of reckoning.

The strange thing about this new discovery is that Professor DeSitter, who did the "measuring," says that the universe measures somewhere between two thousand million and twenty thousand million light years across—a small matter of eighteen thousand million light years difference between his two "guesses." The absurdity of this is seen when we work it out into miles. Light travels 186,000 miles per second. At least, that is the generally accepted figure, though there are scientists who dispute it. But let it go at that. Sixty seconds make one minute; sixty minutes make one hour; twenty-four hours make one day; three hundred sixty-five days make one year. 186,000 miles per second, times 60, times 60, times 24, times 365, equals 5,865,696,000,000 miles in one light year. Multiply this by the difference in Professor DeSitter's two "guesses," and you have over 105 sextillion miles—105,582,528,000,000,000,000 miles to be exact. (That is, unless I have added or omitted a few ciphers.) And this formidable figure is not the "measure of the universe," but the difference in the figures of the man who made the attempt.

Add to this a few "ifs"—if one could know the density of a sector, and if one could know the exact number of sectors,

and if all sectors were alike in the number of stars, and if . . . but what is the use of going on? The Bible plainly states that the stars cannot be numbered. From the above figuring, we can rest assured that Israel is perfectly safe from being "cast off." The universe has been "measured"; it remains next to count the "sand of the sea."

There is true science, valuable science. . . then there is mere speculation. We need more of the former, and less of the latter. True science has no quarrel with the Bible, but is almost daily proving its statements to be true. Pseudo-science, like the above, is damaging the faith of men in the Word of God. And when it tries to do what the Bible distinctly says cannot be done, it is no wonder that it appears so ridiculous.

Perhaps Psalm 2: 4 is appropriate in this connection, "He that sitteth in the heavens shall laugh: the Lord shall have them in derision."

## TEN RULES FOR HAPPY MARRIAGE

GOVERNOR'S WIFE OFFERS SUGGESTIONS TO YOUNG PEOPLE

Mrs. Franklin D. Roosevelt, wife of the governor of New York State, has listed the ten rules which in her opinion govern a successful marriage. The list is included in an article by her which appeared in the December issue of the *Pictorial Review*.

In this article Mrs. Roosevelt advocates engagement of at least six months, the establishment of a separate home away from relatives and urges the fathers, mothers, and other in-laws give as little advice as possible. Her ten rules follow:

1.—Have a plan, some central idea, as definite a pattern for your life as possible, and a clearly understood object for the joint project.

2.—Remember that sooner or later money is apt to be a cause of friction. Keeping a budget is a practical way of eliminating the irritations and dissatisfactions that come to married people over the outlay of money.

3.—Apportion your time and energy, allowing each his share for the joint home-making duties, as well as for individual responsibilities.

4.—Let neither husband nor wife strive

to be the dominating person in the household. A victory for either in this respect means failure for the partnership.

5.—Expect to disagree. Two people may hold entirely different views on many subjects and yet respect and care for each other just the same.

6.—Be honest. Each must be honest with himself and with the other, not trying to think and be things he is not.

7.—Be loyal. Keep your differences to yourselves. The less said about your married troubles, except between yourselves, the better. The feeling that many young married people have, that they can complain to their parents when things do not go just right, is bad for them and brings more serious trouble later on.

8.—Talk things over. When hurt do not keep it to yourself, brooding over it. Meet every situation in the open. Troubles that seem momentous quickly vanish when frankly dealt with.

9.—Avoid trivial criticism. Grumbling and complaints use up the vital forces of man or woman.

10.—Keep alive the spirit of courtship, that thoughtfulness which existed before marriage. Look for traits in the other that can be admired and praised. You can accomplish much by stimulating self-confidence in your partner. For one who reacts to encouragement with "But I'm afraid I can't" there are ten who feel "I'm really quite a fellow after all! I mustn't let her (or him) down in what she (or he) expects of me!"

## MAN'S THIRST FOR GOLD IS THE SECRET

There is nothing in human nature which inevitably sets men chasing after strong drink. The drink habit has to be learned. The difficulty is that we are dealing with organized forces which have set themselves to create in generation after generation a powerful appetite which can be exploited for financial gain. If we are to consider human nature at all, the difficulty is not primarily with man's thirst for alcohol, but with the thirst of some men for gold. When it comes to dealing with a thirst for gold, society is more and more strenuously insisting upon its own right to bring that thirst under control.

—Bishop Francis J. McConnell.

## OUR PULPIT

### ARISE AND SHINE

BY DR. JOHN C. BRANCH

Retired minister at White Cloud, Mich.

SERMON FOR SABBATH, MARCH 19, 1932

Text—Isaiah 60: 1-5.

### ORDER OF SERVICE

HYMN

LORD'S PRAYER

RESPONSIVE READING

HYMN

SCRIPTURE READING

PRAYER

HYMN

OFFERING

SERMON

HYMN

CLOSING PRAYER

bats. Woe unto them that call evil good and good evil, that put darkness for light, and light for darkness. Woe unto them that are mighty to drink wine. Ask for a sign of the Lord your God; it is a small thing to weary man, but will you weary God?

The prophets foretold of the days of the birth of Christ, and how he should come, "Behold a virgin shall conceive and bear a son and shall call his name Immanuel, God



"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." The light came to Abraham—his faith was the test; to Moses, a faithful leader—his trust was in God. Elisha trusted in God—he was victorious. David, the sweet singer of Israel, prayed to God in his distress and found relief.

One generation passeth and another cometh, but the earth abideth forever. To every thing there is a season and a time, to every purpose under the sun.

O House of Jacob, come ye, let us walk in the light of the Lord. Arise and shine for thy light has come and the glory of the Lord is risen upon thee. In that day they shall cast the idols of silver and gold which they have made, to the moles and the

with us." These things have come to pass. The virgin did bear a Son; his name is the world's Redeemer, Jesus Christ; he was the greatest Teacher this world has ever known; he truly was God with us. He was a man of sorrow and acquainted with grief; he bore the fruits of love for the world, and today he is the source of all our hopes, and we are asked to arise and shine. He is the Fountain of life; he is the Light of the world, and we are taught that the pathway of the just is as a shining light, and that it shines more and more unto the perfect day. Ye are the light of the world, a city set upon a hill that cannot be hid.

The Church of Jesus Christ has ever been a light to the world, and the admonition is: Let your light so shine before men,

that they may see your good works and be led to glorify God. John the Baptist saw the light, and he bore witness to the light, saying, "This was he of whom I spake. He that cometh after me is preferred before me. . . . And of his fulness have all we received, and grace for grace."

Jesus said, "I am the light of the world, he that followeth me shall not walk in darkness, but shall have the light of life." All this has been accomplished, and the days in which we live declare it. The day is far spent and the night is at hand; let us therefore cast off the works of darkness, and put on the armor of light. What agreement hath the temple of God with idols? What concord hath Christ with Belial? What comparison hath light with darkness? Wherefore he saith, Awake thou that sleepest and arise from the dead and Christ shall give you light. The child of God should be a living epistle for Christ, a new born babe, desiring the sincere milk of the Word. Ye are chosen of God and precious, lively stones in the building of God. I do not have to tell my neighbor where I stand, my fruits will tell. My conversation will tell where my heart is, will tell of the things I love best.

My people, we will have to shake off many things that we indulge in today. Rather than judging each other, we should be found often at the altar talking with God, praying for each other. Members of the church should be pillars in the church. We used to sing, "My brother, ain't you glad you ever joined this army?" We had a real burning and yearning for lost souls, but the cares of life have stepped in; a busy world is beckoning us to come. We will want some place of refuge, then arise and shine.

Through its history the Church has manifested its faith, its power with God, its self-denial, its sacrifice for truth, its determination to leave all for Christ. The pilgrims of the past suffered privation; they were hated of men; they hid away in secluded places; they preserved the Bible for us. The world was shrouded in darkness; millions of lives were sacrificed for truth. They wandered about in sheep skins and goat skins; they were destitute, afflicted, tormented, of whom the world was not worthy—and they all died in faith. But at

last the light broke in; the power of the gospel of Jesus Christ went forth to the world, and a Wesley, a Luther, a Melancthon, a John James, a Sister Trask, the Stennetts, and many others whose hearts were throbbing with love for the truth bore testimony of their undying love.

Our sons are being led away with the corruption of this world; are we satisfied to look idly on? Arise and shine; thy light has come. We should with joy be drawing water out of the wells of salvation; we should be laborers with God. We should be looking for that glorious hope and that abundant life. We should have our lamps trimmed and burning. It should be a joy to us to further the truth we hold so dear. Victory is the word for today; it is a word we love. The ancient worthies were victors; the apostles were victors; and we must be victors. Can we see a place where the door has opened to us? Then let us not just walk in, but let us plunge and say, "Here am I." Our victory rests with us. God has placed our missions, our colleges, and a great truth in our hands; shall we arise and shine? Shall we go as soldiers to battle for victory? Are we praying with all prayer and supplication in the spirit and watching thereto with all perseverance? Do we go boldly to the throne of grace for help and strength?

These times of stress and want are a challenge to the child of God; we are asked to arise and shine. We have seen the travail of soul in the past and the dependence upon God for strength; the same help is ours for the seeking. O Lord, imbue us with strength for the days in which we live, is my prayer.

### GOOD WORDS

A friend writes to Dean Main about his little book saying,

"It seems to me that you have rendered a fine service in publishing this pamphlet and I am sure many will be helped by it as I have been."

A friend of Dean Daland of Milton, Wis., wrote to him from Austria asking, "What is meant by Behavioristic Psychology in America?"

A copy of Dean Main's little book has gone to Doctor Daland's friend as a part of the answer to his inquiry.

## DENOMINATIONAL "HOOK-UP"

ALFRED, N. Y.

In the will of Mrs. Susan Crandall Sherman, who passed away at Wellsville a couple of weeks ago, Alfred University is to receive a bequest of \$10,000.

Mrs. Sherman was an alumna of Alfred, having graduated with the class of 1888. Among her class-mates we notice the following Alfred residents: L. C. Boyce, Hattie Burdick Irish, and Estelle Hoffman Davis. There were twenty-four members of the class, and twenty of them are still living. —Sun.

DERUYTER, N. Y.

About twenty were present at the Washington Birthday luncheon served at the parsonage last Monday. A simple but appropriate program was given in connection with the luncheon, one item of which was an original poem by Mrs. George Washington Burdick. —Gleaner.

HAMMOND, LA.

The members of the Berean Sabbath school class, with their teacher, Mrs. S. S. Powell, were delightfully entertained at the home of Miss Juanita Crandall, Sabbath night. Many games pertaining to George Washington were played after which the guests were taken to the dining room where a lovely supper awaited them. Each place was marked with a hatchet place card. A large cake decorated with flags and mounted on a drum attracted especial attention. All present reported a fine time.

CORRESPONDENT.

MILTON, WIS.

The Treble Clef, under the direction of Mrs. Rogers, appeared in its second Sunday night concert of this year at Evansville in the Methodist Episcopal church at a joint meeting of all the churches.

The faculty meeting last Monday afternoon was held at the home of President Crofoot. Wives of the faculty members were also invited. The president at this time told about his attendance at the annual meeting of the Association of American Colleges, and his subsequent visit to friends of Milton College in the East.

—College Review.

NILE, N. Y.

February 21.—Rev. and Mrs. Sutton left Thursday for Syracuse, where they will attend a Youth's Conference. They will also visit the Seventh Day Baptist Church at Verona. —Alfred Sun.

NEW MARKET, N. J.

Neal D. Mills, a graduate student of the seminary, has received and accepted a call to the pastorate of the Seventh Day Baptist Church of New Market, N. J.

He has been a resident of Alfred about five years and loyal to the highest interests of the church and community, and will go to his new field of work with the hearty good wishes of his many Alfred friends. —Alfred Sun.

SALEM, W. VA.

A modern concrete exit has been built to the college "gym." Much of the expense was paid by George H. Trainer, who superintended the construction.

Judge John C. Southern, of the Harrison County Criminal Court, delivered an address at the college chapel Monday morning opening a week of special meetings and programs honoring Washington, which will continue throughout the week.

President S. O. Bond and Miss Cleo Margaret Gray, home economics department head, are to lead the West Virginia Life Study Institute branch here. Rev. A. H. Rapping, executive secretary of the organization, aided in starting it last week. —Herald.

WALWORTH, WIS.

Pastor Witter was at Milton last Sabbath preaching in exchange with Rev. J. L. Skaggs. Mrs. Witter went with him.

—Times.

JACKSON CENTER, OHIO

Rev. Erlo E. Sutton is assisting Pastor Verney A. Wilson in special meetings at Jackson Center.

Seven young people came out in the meeting night before last (February 24).

—From a letter.

ANDOVER, N. Y.

A very pleasant time was enjoyed at the parsonage on Sunday evening, February 21, Pastor Greene and wife being the innocent

"victims" of a surprise, when a company with well filled baskets filed in, soon filling the house.

A social hour followed. A program under the direction of Mrs. Lelia Livermore, comprising articles of historic interest, with anecdotes from the life of Washington, interspersed with patriotic songs, was interesting and thoroughly enjoyed.

Pastor Greene and wife were asked to add their bit to the entertainment, to which they graciously responded. Delicious refreshments were served following the program, and when the time came for the company to disperse, all agreed that a most enjoyable evening had been spent.

CORRESPONDENT.

WELTON, IOWA

February 12.—Mr. and Mrs. A. E. Forsythe celebrated their fifty-fifth wedding anniversary at their home here today. Congratulations from friends and neighbors were received. Austin E. Forsythe and Alma Pierce were married February 12, 1877, by Rev. H. B. Lewis at the Pierce home at Welton, Iowa.

Mr. Forsythe is the son of the late Eli and Tamar Bond Forsythe and was born in Jackson Center, Shelby County, Ohio, May 12, 1853. In 1862, he came with his parents to Clinton County, Iowa, where he has since lived, with the exception of about two years in Milton, Wis., in his youth.

Mrs. Forsythe was born in Freeborn County, Minn., the daughter of the late Franklin and Caroline Walrod Pierce. In her childhood her parents moved to this place. After their marriage Mr. and Mrs. Forsythe lived on a farm near Welton. In December, 1929, they came to DeWitt to make their home. To them were born two daughters: Miss Ethel, who is at home; and Evalena, who died at the age of seventeen years. —Clinton Herald.

Pastor Hurley with his wife and Zuriel Campbell spent February 27 at Marion. Mr. Hurley plans to spend one Sabbath each month there when possible.

On account of ill health and other cares Mrs. Gertrude Campbell has given up her Sabbath school class which she has taught with remarkable success for the past five years. During this time she has had about fifty different children in the class, mostly

from first day homes. Miss Leona Bentley and Mrs. Melva Van Horn are carrying on the work, and it is hoped they will have the support of the parents of these children as she has had.

After many years' work the Benevolent society has discontinued its meetings, as so few could attend and aid in the work.

CORRESPONDENT.

## POPE INVITES US "HOME"

No, the Pope's Christmas encyclical called forth neither resentment nor joy. Rather, it seems a little pathetic that the Pope does not see facts. His sincerity should be accepted. Doubtless he believed the encyclical bore a proper title when he called it "The Light of Truth." It might better have been entitled "The Haze of Misapprehension." He invited dissident churches (wondering compositors made it read "diffident") to come home—back to the fold of Rome. He seemed unaware of the fact that it is the Holy Catholic Church, not the Roman Catholic Church, which is the earthly home of all Christians. He appeals to us to accept the theory that the Pope is infallible, seeming to be unaware of the fact that no man is infallible and that no church council is infallible. The Pope's motive is not to be impugned, but the clarity of his vision may be questioned. The encyclical is added proof that a Pope is not infallible.

—Presbyterian Advance.

## A JOY DIVINE

If I a hopeful song may sing,  
Some lowly life make glad,  
Or but a note of cheer may bring  
To one whose heart is sad;  
If I discouraged ones may lift  
To courage from despair,  
May reach some soul from God adrift,  
Unmindful of his care—  
If I may have this joy divine  
I'll sing, whatever lot be mine.

If I may serve a little child,  
Help guide the baby feet  
In ways of beauty undefiled,  
Where life is true and sweet;  
To youth, if I may vision give,  
Help him to catch the gleam  
Of fair ideals, for them to live,  
Be brave to dare, not dream—  
If I may have this joy divine  
I'll sing, whatever lot be mine.

—By Martha S. Clingan,  
in Presbyterian Advance.

## RELIGIOUS EDUCATION

REV. ERLO E. SUTTON  
Director of Religious Education  
Contributing Editor

### A NEW SYLLABUS FOR VACATION SCHOOLS

The Sabbath School Board has noted with satisfaction the growing interest in the Vacation Religious day school movement among our churches. Such work has long since passed the experimental stage, and in many churches the Vacation school has become a permanent part of the church work. This promises to be vital to denominational growth.

It is felt that former plans and courses have served their purpose, and that the time has fully come for a complete revision of plans and courses. Great care has been taken to make these conform to the standards for the Vacation Church school set forth by the International Council of Religious Education.

Courses of study have been planned for age groups or departments, which have been found to be one of the best ways to administer such work. The lesson material, except for the kindergarten department, is for a cycle of three years in each department, the grade level of the work for each of the three years being the same. This makes it possible for a child to enter a department any year of a cycle. For example, a child may have completed the three years' work of the primary department, or fourth grade in the public school; he then enters the junior department when those in it are taking the third year of the cycle. In this case, he should take the third year with the others, then the first and second, after which he should be promoted to the intermediate department. This will be fully explained in the new "syllabus."

Two or three factors have made it seem wise to make a change at this time. Some of the more progressive communities have desired such a change for some time; the last issue of a syllabus for Vacation school work is practically exhausted; if a new issue is to be printed, it seems wise to

follow more closely standards that have been carefully worked out by national leaders in Vacation day school work.

While the initial cost of the text books for the teachers is greater for the courses planned in the syllabus than formerly, the cost of books for the entire school is little if any greater, as no text books are required for pupils except for those in the senior or high school department. As the manuals selected by the Sabbath School Board, especially those listed as first choice in each department, furnish complete courses, few supplemental books will actually be required. However, where communities or churches can afford it, a few supplemental books should be provided for each department. A number of such books have been carefully selected and listed, with a short description of what they contain. If schools feel they can do so, an extra book on Bible stories, mission stories, and for the general story period should be provided for each of the three years in a department, but this is not absolutely necessary. It is not necessary to purchase all books for a department at one time except in large schools where it is desirable to put children in classes corresponding to grades in public school. Schools may begin by purchasing books for the first year in each department, as in most schools that is all that will be used the first year. Books for the second and third year may be purchased as needed. The books for the complete cycle in each department will have then been purchased, after which the cycle of three years in each department will be repeated.

Little trouble will be experienced in making the change from the plan followed in the past to the plan under the new syllabus if care is used to put each child in the proper department to begin with. If this is done, and the cycles properly followed, no child will ever study the same lesson twice. In most schools there will be three public school grades represented in each department. As indicated in the syllabus, these will not be the grades in which the children will be the following fall after again entering school, but the grades completed just before the opening of the Vacation school. The greatest care should be exercised in this matter. As will be readily seen, in making the change from the old plan to

the new, some children will remain in a department but one year, some two years, while still others will remain in a department the full three years of the cycle. This will automatically adjust itself after two years and all children will be in a department the three full years.

As these courses have been carefully worked out by the board, there should be little if any change for from nine to twelve years, thus no necessity for purchasing new books except to replace those worn out.

ERLO E. SUTTON.

### SOME SABBATH SCHOOL ITEMS

BY UNCLE OLIVER

I have today been spending some time upon our new *Seventh Day Baptist Year Book*. It is made up largely of various reports presented at the General Conference last August at Alfred, N. Y. It may be that not every reader of the RECORDER has this *Year Book* at hand, so I will write down some things I have found out about our Sabbath schools, which I wish all of our young people might read.

*Our Associations.* There are in our denomination seven divisions called associations, named according to the various sections of the country they occupy. The Eastern Association includes the eastern part of New York, Rhode Island, New Jersey and North Carolina; the Central, middle New York; the Western, western part of New York; the Southeastern, West Virginia and Southern Pennsylvania; the Northwestern, all the way from Ohio and Michigan to Kansas and Colorado; the Southwestern, Arkansas, Louisiana, Texas, and Alabama; and the Pacific Coast, Riverside and Los Angeles, Calif. There were listed at the Conference 62 Sabbath schools—12 in the Eastern Association; 7 in the Central; 6 in the Southeastern; 13 in the Western; 19 in the Northwestern; 6 in the Southwestern; and 2 in the Pacific Coast Association. Of these, 55 sent reports.

Of schools having 10 or more teachers there were, Marlboro, 12; Pawcatuck and Plainfield, 10 each; Shiloh, 13; Battle Creek, 15; Verona, 11; Adams Center, 10; First Alfred, 21; Second Alfred, 12; Milton, 29; Salem, 13; Lost Creek, 10; North Loup, 17; Nortonville, 11; Riverside, 12.

It is said that from Shiloh, Second Alfred, Salem, Roanoke, and Battle Creek no reports were received at Conference; so old statistics from them are used in the printed tables.

The schools at Athens, Ala.; Garwin, Iowa; West Edmeston, N. Y., and Roanoke, W. Va., report two teachers each, and that at Syracuse, N. Y., reports one teacher and twelve in the class. The schools at Portville, Hartsville, and Scio, N. Y., and Hebron Center, Pa., were reported as having been discontinued.

The number of baptisms during the year just past was, for the Eastern Association, 6; Central, 17; Western, 10; Northwestern, 37; Pacific Coast, 2; total 74. Number of little folks whose names were on the cradle roll, 383. Of these 177 were of the Northwestern Association. This tells where the babies are.

Number of teachers: Eastern Association, 90; Central, 42; Western, 55; Southeastern, 40; Northwestern, 151; Southwestern, 20; Pacific Coast, 14. Total, 412.

Number in all departments: Eastern Association, 1,097; Central, 405; Western, 740; Southeastern, 572; Northwestern, 1,903; Southwestern, 214; Pacific Coast, 142. Total, 5,163.

I am glad to have got this general view of our Sabbath schools.

### CHURCH INSURANCE

In many cases churches are almost criminally negligent about the matter of fire insurance. If an individual chooses to allow his property to go uninsured, assuming and carrying his own risks, it is manifestly his own affair, and no one has a right to interfere. But when trustees are appointed to care for the property of a church—that is distinctly another matter.

The edifice of a Baptist church, ethically speaking, belongs to the Baptist denomination. The local church worshiping in the edifice has legal possession of the property, and is responsible for the property. Often valuable properties have been handed down from generation to generation. In a very real sense the church using such property is simply the representative of the denomination, and, of course, its members would have no moral right to sell such property and to pocket the money. But they would



have as much right to do this as to imperil the property.

A Baptist church edifice belongs not alone to this generation, but to succeeding generations. The trustees of a church should see to it that the property is properly protected. They owe this to the members of the church who have wrought and sacrificed and have fallen asleep. They owe it to the members of the church who use the edifice at the present time. They owe it to the children and successors of the members of today, for they also have a claim on this property. Trustees who fail to insure church properties are guilty of unpardonable neglect.

If they do not see the need of carrying insurance, their lack of business sense proves that they are not fit men to have charge of church properties. If they carry insurance on their own houses and simply neglect to insure the house of God, they prove themselves poor Christians. Let every church edifice and every parsonage be insured to its full value. Let generous hearted people who receive appeals for gifts toward the rebuilding of edifices that have been burned, inquire as to whether the burned buildings were insured, and if not, why not.

Why should we waste our Lord's money in contributing toward the building of an edifice for a church the trustees of which are too ignorant or too indolent to care for that property? Carpets, art glass windows, and fine choirs are all excellent in their way, but a good fire insurance policy should come before any of these luxuries. What we have said about church buildings applies equally to the buildings of all charitable and educational institutions. Let trustees be faithful to their trusts!—*The Baptist*.

Dean Main's book on "The New Psychology, Behaviorism and Christian Experience," of over forty pages, will be sent to any address, post paid, for fifty cents.

A. E. MAIN,  
Alfred, N. Y.

2-29-14w

## DEATHS

INGHAM.—Funeral services for Mr. Walton H. Ingham, a prominent Fort Wayne, Ind., insurance agent, were held Monday morning, February 22, 1932, at Klaehn and Sons' funeral parlors in Fort Wayne with Rev. Arthur J. Folsom, pastor of the Plymouth Congregational Church, and Rev. Henry N. Jordan, chaplain of the Battle Creek Sanitarium, officiating. The burial was in Lindenwood Cemetery.

Mr. Ingham, who lived at 548 Home Avenue, was stricken with cerebral hemorrhage at his home Sunday, February 14, and was taken to the Lutheran Hospital, where he passed away at three o'clock Friday morning, February 19. Although he had been in failing health, Mr. Ingham maintained his active business connections until his last illness.

He was born in Hume, in New York State. He was educated in the public schools in Hornell, N. Y., and later attended Alfred University, from which he was graduated with the degree of Bachelor of Science, in 1880.

For four years he was a civil engineer with the West Shore railroad. Later he went to Milton Junction, Wis., where he made his home for a number of years. In 1884 he was married to Miss Nellie Laura Greene of Independence, N. Y. For a time they made their home in or near Milton. In 1905 he took his family to Fort Wayne, Ind., where they resided until the death of Mr. and Mrs. Ingham.

Mr. Ingham was a prominent participant in the progressive affairs of the city. In his business relations he was actively engaged with the Lincoln National Life Insurance Company from the time of its organization in 1907. He was extensively engaged in real estate and was the founder and operator of the Homesite Realty Company organized in 1908. For many years he was a member of the board of directors of the old Hope Methodist Hospital in Fort Wayne. He was also a leader of the several Community Chest campaigns in the city.

He was deeply interested in religious and spiritual activities. He and his family were originally members of the Milton Seventh Day Baptist Church. He was president of the General Conference when it met with the Alfred Church in 1896. In 1919, when the Forward Movement was projected, he was chosen the promoter of the financial program and very successfully inaugurated the work. He also served as financial agent of the College at Milton, Wis.

Mrs. Ingham passed away in October, 1928. Surviving Mr. Ingham are four daughters: the Misses Marion and Meribah, who lived at home and are teachers in the Central High School; Mrs. Helen Barlow of Anderson, Ind., and Mrs. Marguerite Wood of Hartford, S. Dak.; and three sons: Professor Harold G. of the State University of Kansas; Harvey P. of Park Ridge,

Ill.; and Maurice W. of Decatur, Ill. There also remain ten grandchildren.

Many friends, not only in his home city but throughout the Seventh Day Baptist denomination, will mourn the decease of this Christian man.  
H. N. J.

LANGWORTHY.—Louis, only son of Edward and Elizabeth Hubbell Langworthy, was born in Wasioja Township, Dodge County, March 26, 1865, and died at his farm home southwest of Dodge Center, February 20, 1932, being 66 years, 10 months and 24 days old.

He was baptized when a young man by Rev. J. M. Todd and became a member of the Seventh Day Baptist Church of Smith, S. Dak., later transferring his membership to the Seventh Day Baptist Church at Dodge Center, being a faithful member until death called him home. He grew to manhood in his father's home, south of Dodge Center, moving to Dakota at the age of eighteen years, and there engaged in farming.

He was married April 1, 1893, to Miss Jessie A. Saxton by the late Rev. S. R. Wheeler. To this union were born four children, three of whom survive him, Baby Rex preceding him in death in 1913. Mr. Langworthy lived near Flandreau, S. Dak., until 1901, when the family moved back to Dodge County, settling on the farm where he lived the remaining years of his life.

He was of a retired nature but of such firm Christian character, truth, honesty, and strict religious principles as to often be thought radical. He was one of the oldest settlers of Dodge County, sharing in many hardships peculiar to early times. When only three years of age he fell into a well and was rescued from drowning by a neighbor.

He leaves to mourn his passing his widow; two sons—Floyd E. of Elk Mound, Wis., and Leslie D.; one daughter, Mrs. Leta Stebbins; a sister, Mrs. R. U. Daggett of Dodge Center; seven grandchildren and two adopted sons, Lee and Neal, to whom he gave a home endeavoring to instill in them Christian principles and habits of honesty and uprightness. He also leaves many relatives and friends by whom he will be greatly missed.

Funeral services were conducted in the Seventh Day Baptist Church by Rev. J. Thornwell, using as his text Exodus 34: 2. Interment was made in Riverside Cemetery.

### Sabbath School Lesson XII.—March 19, 1932

JESUS DIES ON THE CROSS.—John 18: 1—19: 42.

Golden Text: "Christ died for our sins according to the scriptures." 1 Corinthians 15: 3.

#### DAILY READINGS

March 13—Jesus Betrayed. John 18: 1-11.  
March 14—Jesus Denied. John 18: 15-27.  
March 15—Jesus Tried. John 18: 28-40.  
March 16—Jesus Condemned. John 19: 4-16.  
March 17—Jesus Crucified. John 19: 17-30.  
March 18—Jesus Buried. John 19: 31-42.  
March 19—Christ Died for Us. Romans 5: 1-8.

(For Lesson Notes see *Helping Hand*)

Yet the Lord will command his loving kindness in the daytime, and in the night his song shall be with me.

—Psalm 42: 8.

So dark the clouds around my way I cannot see;  
But through the darkness I believe God leadeth me;

I gladly place my hand in his when all is dim—  
And closing then my weary eyes lean hard on him.

Through thorny pathways he may lead my tired feet;

Through hours of grief when tear drops flow;  
but it is sweet

To know that he is close to me, my Friend and Guide;

So while he leads me I will walk quite satisfied.

To my blind eyes he may reveal no light at all,  
But while I lean on his strong arm I cannot fall,  
So trusting him I trudge along life's weary way,  
Content to think that soon will dawn a brighter day.

—G. C. Tullar.

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

The First Seventh Day Baptist Church of Syracuse, N. Y., holds regular Sabbath services in the Auditorium, first floor, of the Y. M. C. A. Building, 334 Montgomery St. Bible study at 2.30 p. m. followed by preaching service. The church clerk is Mrs. Edith Cross Spaid, 240 Nottingham Road. Phone James 3082-W. A cordial welcome to all services.

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

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

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

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

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

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

The Seventh Day Baptist Church of Battle Creek, Mich., holds regular services of worship with sermon each Sabbath at 11 a. m. in its house of worship on the corner of Washington Avenue and Aldrich Street. Sabbath school precedes the church service. Prayer meeting at 7.30 Wednesday evening. William M. Simpson, Pastor, 619 North Avenue, R. F. D. 3, Box 39-A. Telephone 2-1946.

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

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

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

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

## THE SABBATH RECORDER

**THEODORE L. GARDINER, D. D.,**  
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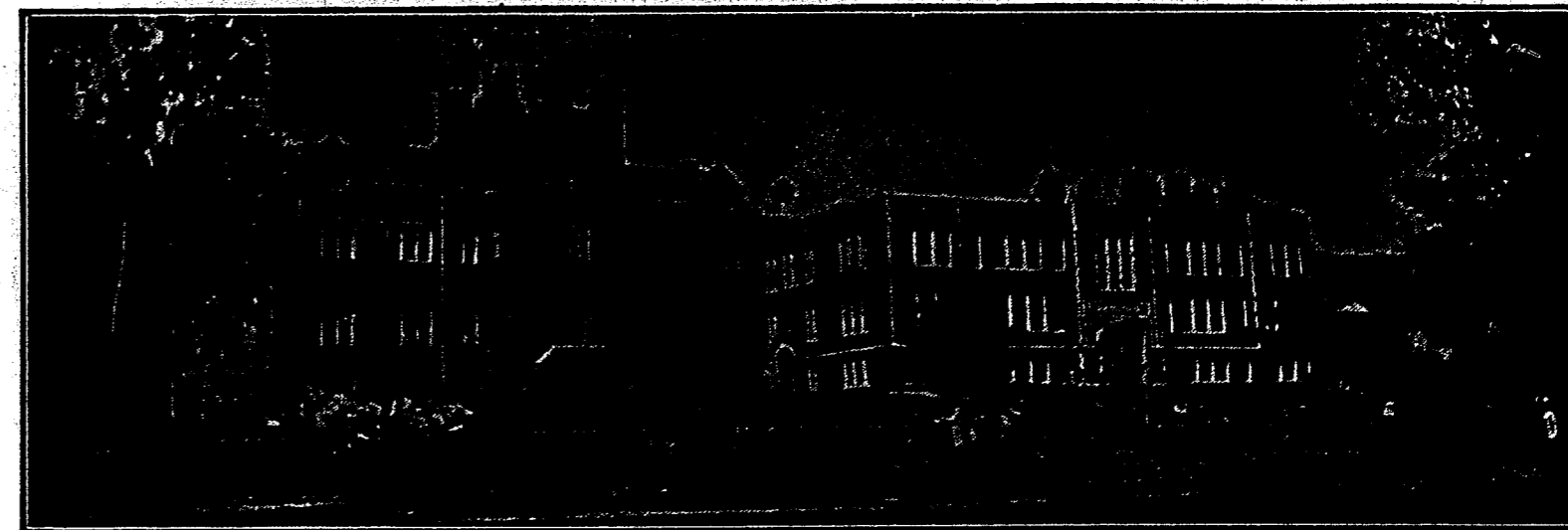
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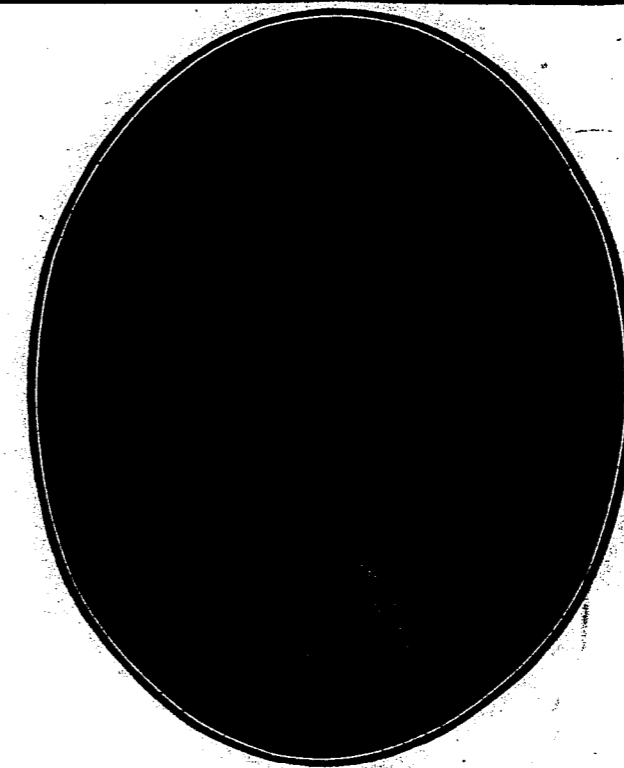
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# The Sabbath Recorder

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NEAL D. MILLS  
Installed Pastor  
Piscataway Seventh Day  
Baptist Church,  
New Market, N. J.  
March 6, 1932.

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