

# The Sabbath Recorder



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# THE SABBATH RECORDER

PLAINFIELD, N. J.

# The Sabbath Recorder

Vol. 112

FEBRUARY 1, 1932

No. 5

“‘Go, sin no more.’ These are the Savior’s words.

The past is past. True life is here and now.

With seal of God’s forgiveness on thy brow

Greet life’s new morning, happy as the birds

That lift their songs when sunshine fills the air;

For God is love, and love is everywhere!”

—James Buckham.

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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. 5

PLAINFIELD, N. J., FEBRUARY 1, 1932

WHOLE No. 4,534

## RECAPTURING THE RADIANCE

Eternal Light, throughout all ages shining,  
 Shine once again upon this heart of mine;  
 Thy flaming glory knoweth no declining—  
 Rekindle now my waning light by thine.

Let me draw near, that thy so fervent passion  
 May stir my soul to ardor like thine own;  
 Let me behold thee, 'til the very fashion  
 Of thy appearance shall in me be grown.

Haply, at length, in some high lift of rapture—  
 (Shall not my spirit claim its Pentecost?)  
 Engirt by tongues of flame, may I recapture  
 The Radiance I thought forever lost.

—Dwight J. Bradley.

What more fitting theme in calling the Church to a period of devotion than "Recapturing the Radiance" suggested by the Commission on Evangelism for the Fellowship of Prayer! What more needed or of greater value!

The early painters placed a halo about the head of the Christ in their pictures as a symbol of his radiant glory. "And he was transfigured before them," we read of the mountain top experience, when his glory and effulgence broke through the veil of flesh and the disciples of the inner circle beheld their Lord in his real nature. "And as he prayed, the fashion of his countenance was altered, and his garments became white and dazzling." When Stephen was martyred, it is written, "he being full of the Holy Spirit, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God." Saul, on the Damascus road, was overcome by the light of Christ's radiant glory. The stories of the search for the Holy Grail are the poetical interpretations of the longings of men for a larger purity and for the radiance of an eternal hope.

In the lives of some whom we have all known there have been a peace, a joy, a calm, a glory that have diffused their very lives and been manifested in their faces. "His face did shine as the sun." Not seldom has a heavenly beauty of soul transformed

features otherwise very plain, and impressed itself upon others. Often such manifestation has been apparent to friends and even casual acquaintances. A class of "incorrigible" boys, shunted from teacher to teacher and upon unsuspecting visitors, finally came in touch with a spirit-filled life. The ring-leader, the worst of the group, denied stoutly the charge of one of his fellows that he was "getting religion." "But," said he, "didn't you see it? I could understand what he said, and I could see it in his face." The radiance of Christ-touched, spirit-filled lives is needed in the world today.

Has it been lost from our lives? Do we lack the fire, the divine spark, the burning passion for Christ, the zeal for his kingdom we once possessed? One of our most successful evangelists of another generation, in great distress of mind and heart, confessed years ago, "I do not have the fire I once had."

Many earnest Christian people feel alarmed that they no longer possess the peace of heart and the joy of soul that once were theirs. What has happened? Where is the radiance? Can it be regained—and how? Yes, the need is felt and the way back is longed for. Thank God, there is a way back—and ahead. "And as he was praying the fashion of his countenance was altered." It is not the transformed facial expression we crave, however—but the inner peace, the joy of heart, with a passion for truth and love and light. "Create in me a clean heart, O God, and renew a right spirit within me . . . Restore unto me the joy of thy salvation, and uphold me with thy free spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee."

It seems practical, therefore, and hopeful, that the Conference Committee on Religious Life is promoting the Fellowship of Prayer in line and harmony with the Commission

of the Federal Council on Evangelism. Secretary William L. Burdick, a member of this commission and of the denominational committee, has written our pastors and Sabbath school superintendents concerning the matter, and from his pen came an article published in last week's SABBATH RECORDER. On another page, this week, is a message on "A Fellowship of Prayer" from the chairman of the Religious Life Committee.

In this issue also appears the daily readings, meditations, and prayers contained in the pamphlet, "The Fellowship of Prayer," for the first four days of the period. These readings will be printed week by week until Easter. It is hoped that all of our readers will use these helps in their personal and family devotions. Not only is this our hope, but our prayer is that the radiance may be recaptured and that it may glow anew in countless lives.

**There Is a God** Perhaps no Christian century prior to the twentieth has had more discussion or produced more literature concerning God than has the past decade. That people are feeling a vital concern about the existence of God is evinced in such titles of recent books as: "The Certainty of God," "The Humanity of God," "God and the Universe."

The *Christian Century* magazine, known to many of our readers as a fearless and challenging publication, proposes to render a real service to the Christian world by carrying a program of debate—"A Discussion About God"—during the coming weeks. Three prominent American philosophers will participate. Doctor Henry Nelson Wieman of Chicago, Doctor Clyde Douglas MacIntosh of Yale, both earnest Christian men, will defend the thesis—"There Is a God." Each from his own point of view will present his argument in a daring and original way we are told. The negative discussion resting "heavily upon science," will be upheld by Doctor Max Carl Otto of the University of Wisconsin.

Many will follow the debate with profound interest, not the least of which may be shown in reactions and comments appearing in the correspondence department of the paper. "The outcome concerns us all—the unquestionably devoted, the intellectually inquiring, the disturbed, the con-

fused, the openly skeptical, the avowedly agnostic, the frankly atheistic. Even the utterly indifferent cannot help being interested as a spectator at such a debate."

There are those who may feel it to be a profitless discussion. For many, faith is established. That does not mean that minds are no longer open. But like one of old we can say, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him." We have tried him and have not been disappointed. He has talked to us through his Word and we have talked to him in prayer. Our petitions he has heard and answered.

But that many are mentally troubled concerning the Christian conception of God and the universe we are aware. Disquietude and distress of mind are not confined to college students or college graduates. There are other multitudes genuinely distressed. So, if good can come out of such discussion, it is greatly to be hoped that all who follow this debate may be really benefited. We are assured that the discussion will be no sham. Outcome is not predetermined. "Greek will meet Greek. Titan will battle Titan . . . . For these champions have promised not only to set forth their own views, but also to deal critically and frankly with one another's views. They propose to get at the bottom of the question of God."

We cannot help wondering, however, how near one can come to the "bottom" of such a question — how near to any personal knowledge of God—through a debate. As well hope to arrive at the "bottom" of motherhood by the process of discussion. To an objection of an early invited follower of Jesus was made a logical reply—"Come and see." A personal experience and a changed life are far more convincing than any weight of "pure" argument.

But the writer is not disposed to criticize his contemporary for staging this debate. We are keenly interested in what may be said and what conclusions are reached. Whatever the decisions that may be reached, we who have found comfort in the abiding Presence, who have assurance of God's Fatherhood through his Son, Jesus Christ, will be content and determined to be more loyal and true, and to do what seems to us to be his will.

**Watching the Other Fellow** "What you doing? Can't you see the signal?" "Why, yes, officer," mildly replied the offender, "I see; it is red. But I am from another state, and I was watching the other fellow. When he drove ahead, I followed."

No accident resulted and the incident was closed with a picturesque "bawling out" by the officer.

But what a jam sometimes follows; what heartaches result; what terrible mischief befalls multitudes who watch the other fellow instead of keeping an eye on the traffic light.

On the road, rules and regulations of traffic vary in different states. But on the highway of life, the light shines brightly from God's tower. It is not changed and shifted arbitrarily, but glows and is steady in its encouragements and warnings. It is folly to depend on human nature, to watch the other fellow as a guide. Watching someone else has caused much trouble in the world. Danger signals of a loving heavenly Father are often speeded by, unnoticed or ignored, because someone else disobeys. An aftermath of sorrow and remorse may be averted by observing the signal light instead of "the other fellow."

**The Purpose of John's Gospel** The reading and study of the gospel according to John furnish a wonderful opportunity and blessing. The book, read carefully through with the word "believe" in mind, will reveal the purpose of the author. "Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book; but these are written *that ye may believe* that Jesus is the Christ, the Son of God; and that believing ye may have life in his name."

Those who " companied" with Jesus came naturally and easily to believe him to be the Christ. John is anxious for those who had not seen Jesus in the flesh to believe in him also. He records the words of Jesus when he had shown his pierced hands to Thomas—"Because thou hast seen me, thou hast believed; blessed are they that have not seen me, and yet have believed." John was all the more eager for those who had not seen Jesus to believe on him, for he knew what a great joy such a knowledge and belief would bring to them. The word

"believe" appears some ninety times in this gospel.

It is a matter of interest to notice the method John uses to convince his readers that Jesus is the Christ. "Many other signs therefore did Jesus." A "sign" is a mark or signal, symbol, proof. "By reason of him"—Lazarus—"many of the Jews went away, and believed on Jesus." (12: 11.) "When the Christ shall come, will he do more signs than those which this man hath done?" (7: 31.) Read 6: 1-14; 9: 1-12 and other passages and note the convincing proof they furnish that Jesus is Christ, the Son of God.

Witnessing also has a place in John's plan of establishing man's belief in Jesus as the Christ. A witness, according to the dictionary, is "a person who has seen or known something, and is therefore competent to give evidence concerning it." John's witnesses do that thing. Andrew and the author, John, believe the *witness* of John the Baptist and follow Jesus and "abode with him that day." On the testimony of Andrew, Simon, to be known as Peter, followed Jesus. "Philip findeth Nathanael," and another disciple is secured for Jesus through the testimony of a witness.

It is an interesting study and far-reaching in its results, even more so in its possibilities. Someone's testimony, perhaps, led you and me to Jesus. What of our witness? Our testimony?

The testimony of John the Baptist was of value because of his character, his call, and his experience. The testimony of the believer in Jesus, the Christ, today will be trustworthy only if built upon such fundamentals. The indifference so much manifest in the Church today toward a warm testimony in seeking men for Christ may be attributed to the lack of a deep experience. Otherwise one would be eager indeed to tell others about him. "Oh, that my Savior were your Savior, too."

**Resigns from Supreme Court** Because of the condition of his health due to the infirmities of the advanced age of ninety-one, Justice Oliver Wendell Holmes resigns his seat on the Federal Bench. This position he has held for twenty-nine years, serving his country in a distinguished manner. For several years a member and chief justice

of the Massachusetts Judicial Court, he was chosen Justice of the Supreme Court of the United States by President Roosevelt in 1902.

He is of rich lineal descent, but his chief worth and value have not rested in the fact that he is the son of the famous contemporary of Lowell and Longfellow. President Hoover in regretfully accepting the resignation said, "No appreciation I could express would even feebly represent the gratitude of the American people for your whole life of wonderful public service, from the time you were an officer in the Civil War to this day. . . . I know of no American retiring from public service with such a sense of affection and devotion of the whole people."

The country may well feel a sorrow and a great loss. For many years Justice Holmes has had the reputation of a "dissenter." However one may dislike the term, it is not a dishonorable one. A court must be ruled largely by precedents, but the time should never come when men should be so molded as not to dare to stand out against opinion determined by what has been in the interest of manifest justice. In the late Macintosh case, he stood in this relation with Chief Justice Hughes and Justices Stone and Brandeis.

Multitudes join in ascribing to him many of the highest traits of judgeship. "Free from bias or prejudice as any man can be, he has been able to analyze difficult legal problems, illuminate them with the light of knowledge, and decide them according to the application of principles."

### A FELLOWSHIP OF PRAYER

In last week's issue of the SABBATH RECORDER Rev. William L. Burdick, secretary of the Missionary Board, and a member of the Religious Life Committee of the General Conference, called to your attention the plan of that committee to promote, if possible, a wider use of the Fellowship of Prayer this year among Seventh Day Baptists. Three members of the committee conferred together on this particular matter early in December, and it seemed to them that this would be right in line with the work of the committee, and indeed that it might become one of the major services rendered during the year. It will be such

if acting upon its recommendation our people everywhere take this matter up thoughtfully and carry it through faithfully.

The committee believes that all the people, with whatever other method of family worship they regularly employ, should, during this period, follow with the millions of other Christians throughout the land, and with all Seventh Day Baptists, the Fellowship of Prayer. It will increase the sense of Christian fellowship and of denominational solidarity. That last word doesn't sound very warm, but it ought to warm our hearts toward the brethren to engage with them in worship of one mind, if not in one place.

If there are families where God is not regularly recognized as the protector and guide of each member of the household, and as the inspiring and unifying presence in the home, what a lovely and significant thing it would be if father and mother and children together should begin the practice of family worship on the tenth day of February, 1932. It would start something in the lives of all that would serve them through the years, the memory of which would go with them to the end of life, and I doubt not would become one of the joys of heaven.

Secretary Burdick has told you how to secure a copy of the pamphlet. It will be very convenient to have, and to keep with your Bible during these weeks. Editor Van Horn will run the same material in the SABBATH RECORDER, so that every one who takes the RECORDER will have it conveniently at hand week by week for use during the week. This ought to widen its use very materially.

The leader of a great orchestra suddenly stopped the playing, and then pointing to a certain player, said, "Sir, you are spoiling the music." "Why," replied the man addressed, "I was not even playing!" "That is why you spoil the music," was the reply.

I suppose that it was only the leader who missed the one instrument. Will the listening ear of our Great Leader miss you in this concert of worship and symphony of prayer?

A. J. C. B.,

Chairman of the Committee on  
Religious Life.

### THE FELLOWSHIP OF PRAYER

DAILY READINGS, MEDITATIONS, AND  
PRAYERS

THE SENSE OF NEED

WEDNESDAY, February 10

"He Came to Himself"

(Read Luke 15: 11-24.)

What is this that makes us at times restless and discontented? Have we been growing of late dissatisfied with life, with ourselves, and with the world? Does a strange wistfulness often come into our hearts so that we feel like homesick children or like wanderers in a foreign land? Are our spirits frequently depressed? Does the sun shine no longer as it used to shine? Do we seem to be living more and more under a shadow of foreboding? If so, what is happening to us? Can it be that we are beginning to realize that some great thing has been lost out of our lives? Are we, perhaps, beginning to come to ourselves?

Prayer: Heavenly Father, we are thankful because thou hast put into our minds a remembrance of thee. We know how far we have gone away from the light and joy and peace which belong in thy Presence. We see ourselves, although dimly, through thy revelation, and we understand more clearly what poverty is ours since we deserted thee. In utter loneliness and in despair we desire, O God, to come back unto thy house. Forgive us, we pray thee, and receive us once again in thy love. Amen.

\* \* \*

THURSDAY, February 11

"I Will Arise and Go to My Father"

(Read Psalm 32.)

It is not easy for anyone to take the first step back toward God. Pride interferes. Habits interfere. Yet, we know that we must take that step or perish. So, let us make a definite break with all our miserable doubts and with all our mental reservations. Let us endure this separation no longer. Let us end this self-imposed banishment from the only Light that can illumine our souls' darkness. Have we lost all of our capacity for action? Has our faith all but disappeared? No. We will arise and go to our Father. There is nothing else left for us to do.

Prayer: O God, we would have sold ourselves into slavery, choosing the way of selfishness in the service of mammon. We would have made our bed in hell, seeking to please only our senses. But thou hast saved us from ourselves and hast stirred again in us the desire for thee. We come, O God, to thee. We ask nothing save that we may live once more in thy light. Father, wilt thou now receive us if we come? In deep humility and in contrition, we pray that thou wilt receive us. Amen.

\* \* \*

FRIDAY, February 12

"When He Was Yet a Great Way Off"

(Read Psalm 103.)

We did not realize how far we had gone, nor how hard it is to regain what we had lost in

our wide wandering. Now we know that the distance from God's Light is greater for those who leave it, than that between a frozen star and the radiant sun. Yet—does it not seem that the distance as we plod along is growing rapidly shorter? Surely, we have not come so far; but we can see a great Light that appears to be moving toward us. Is God actually coming to meet us? Does our Father care so much for us as that?

Prayer: O thou whom we had abandoned in our folly and whom we had forgotten in the days of our estrangement, can it be that thou dost seek us even before we have sought thee? Thou must love us more than we had ever dreamed, since thou hast come to meet us on the way. Father, we thank thee for thy redeeming love. Let us never leave thy Light again; that henceforth we may keep within the brightness of thy Radiance. Amen.

\* \* \*

SABBATH, February 13

"He Was Dead, and Is Alive Again; He Was Lost and Is Found"

(Read Psalm 91.)

"Home is the sailor, home from sea,  
And the hunter, home from the hills."

Only, we were not sailors or hunters, but merely lost children pretending to be "men of the world." How futile was our sophistication. But here we are, home again. How bright the world now seems to be. We know, of course, that there is darkness still in many places, sorrow in many lives. We do not wish selfishly to enjoy this Radiance. We would like to share it with everyone, everywhere.

"O glory of the lighted mind,

How dead I'd been, how dumb, how blind."

That is how we had been—dead and dumb and blind. Since we came back and re-entered the Light, we are alive again, we are awake, we can see.

Prayer: O thou in whom there is no variability nor any shadow cast by turning, grant, we beseech thee, that we may dwell in thy Light and behold each day the brightness of thy rising. Let it be, we pray, that when it is night we may see thy star of hope, and the reflection of thy Presence in the sky. Grant also that thy Radiance may so fill our lives that from us, too, shall shine the Light which is from thee. Amen.

### JESUS CAME PREACHING

A REVIEW BY REV. EDGAR D. VAN HORN

(Continued from last week)

[Editor's note: Through some misunderstanding the brief part of the review appearing in last week's Sabbath Recorder was passed on before that which follows here came to hand. The two installments were intended as the first article of the series of studies. Please look back to the issue of January 25, page 107, and take up the present article from that point.]

2. The critics tell us the "pulpit is undemocratic." It is the minister's throne,

where he speaks with authority. Well, hasn't he a right to speak, when the church calls him and he has a message? Who gives the magazines and newspapers a right to speak? Who gave Rudyard Kipling the authority to confess the world's sin and offer its prayer in his "Recessional," or Beethoven his authority to write his Fifth Symphony? "Group discussion has its place but it breaks in on history's logic, if it tries to silence the voice of the prophet." The ages have always chosen their voice, an Isaiah or an Amos, a Jesus or a Paul, a Luther or a Wesley.

"All life is outgoing," if it isn't, it's not life. "It is like breath; if we hold it, we suffocate." Joy and gladness cannot be withheld; they must express themselves. Grief cannot be contained; if it is, "it will rend its garment." Conviction of God cannot be silenced; it *must* speak. By what twist of ethics can we "justify the worldwide advertising of the Ford car for monetary profit, but condemn the minister and the missionary" for proclaiming the *good news* with the sacrifice it involves? It is the nature of the tides to flow, of light to shine, of sound to be heard. As Doctor Butterick says: "There is in the prophet's soul an inevitable swing of the Spirit's tides, as oncoming as of starry hosts—he *must* speak his word. Not that his office can ever be his throne: it is his altar where his life is laid down. Not that it can ever be his arrogance: it is the conviction of his sin. It is his burden, his doom, his exceeding joy. 'Woe is me . . . for mine eyes have seen the King.' Yet, in great unworthiness, he must tell what he has seen; for 'woe is me, if I preach not the gospel.'"

3. "But the preacher doesn't do anything" is the critic's sharper thrust. In the business world things are done; but the preacher just deals in words. A high school class took for its motto, "Deeds not Words," as though words were nothing and deeds were everything. But listen: The ancient Greeks said, "By words alone are lives of mortals swayed." Carlyle said, "Cast thy word, thy deed into the ever-living, ever-working present"; or listen to James, who tells us that the tongue is to the body what the bridle is to the horse—"The tongue is a fire setting aflame the whole circle of creation with a flame fed by hell";

or to Jesus, "By thy words shalt thou be justified and by thy words shalt thou be condemned." "Heaven and earth shall pass away, but my words shall not pass away."

In the field of the "New Biography" Gamaliel Bradford has written a book which he calls "Damaged Souls." He writes of such discredited Americans as Randolph, Benedict Arnold, Thomas Paine, Aaron Burr, Benjamin Franklin, Butler, and others, and the one thing he finds in common with them all is the use they made of words. "They were all busy, active, practical men to whom words were tools, no more. But words were ready, handy, terrible tools, and the results these men obtained with them make one more than ever distrustful of the insidious, tremendous monstrous agency of words." This statement of Bradford on the nature of words is not entirely correct. Words are not necessarily "terrible" tools, for they may be *beneficent* tools. "Wherefore comfort one another with these words" runs some sage advice, "for words may be like a healing balm." Who can measure the power of a kind, sympathetic word spoken at the right time and place? Words may start an influence that lasts for centuries, as the words of Jesus, "Do unto others as ye would that they should do unto you." They may break down walls of opposition, become a compass to a wayward traveler, "a light to pierce the gloom." Words may shape the destiny of a soul, a state, a nation. God has said, "My word shall not return unto me void, but it shall accomplish that which I please and prosper in that whereunto I sent it." The message of the prophet of God is more than just "words." Born of a deep conviction and intimacy with God, it becomes a mighty influence for the shaping of destinies.

4. Then there is the radio—magic word—what marvels in accomplishment! Now there are those who are soberly suggesting that it may come to act in the role of a saviour of mankind; that the ministry as a profession may be practically done away with. Of course a few select preachers will be needed to speak over "the network" and the radio will do the rest. All we shall need, if people still wish to gather for worship (why should they), is to forgather and look into the sainted eyes of the amplifier and listen to the voice of the oracle. And

should television show us the face of the speaker, then our salvation would be complete.

Doctor Butterick goes on to remind us, however, that there are some weak places still in our modern civilization. The radio itself is in need of salvation. It has already fallen into the hands of commercial interests and has been prostituted for personal gain. While the ether above us is supposed to belong to the commonwealth of man, as a matter of fact it does not; it has been monopolized by commercial interests. If and when we want to listen to Dvorak's "New World Symphony" we do so "by courtesy" of somebody's washing machine or somebody's baked spaghetti. Since public sentiment against unsightly signboards, and the swift moving auto has rendered this kind of advertising less profitable, the advertisers have taken to the air and now silver voiced orators are employed to tell us of the virtues of this and that merchandise. We are reminded that "whom the gods would destroy they first make mad." And the author asks if anything could be madder than the upper air populated by jazz, advertising, bedtime stories, sermons, more jazz, advertising, cooking lessons, symphony concerts, more advertising, setting up exercises, still more advertising—all presided over by the great god Cash. And we are told that it is out of this bedlam that the gospel is to be dispensed to us. With all the defects of our modern pulpit one can hardly feature our congregations turning to such a source for pious meditations. With the close proximity of radio waves and the jostling one station gets at the hands of other and stronger stations, this is what the congregation would likely as not get, "And Jesus said unto him . . . (one station fades out and another comes in) Light up a Match Duster and let the sweet delicious smoke curl around your tongue and waft your tired brain into the land of sweet forgetfulness."

All joking aside, while the radio has a great field of activity and may render untold service to mankind, no mechanical device can take the place of the personal touch. "The direct impact of life on life, the flash of the eye, the bodily nearness, the touch of the hand—these are not optional to full human intercourse. Without these

preaching may be possible — but such preaching will always be partly deformed; it can never be life." The promise is to those "who are gathered together."

6. There is one other and perhaps a more serious charge brought against the pulpit. It is said by the critic, "It has lost its authority." Doctor Butterick facetiously remarks, "This sounds like the pulling of the trigger of the death gun. If with perverted curiosity we examine that death gun we shall find it has three barrels. The first says: 'The minister is no longer the best informed man in the community.'" Why should he be? This is a day of specialists and if the minister is the best prepared to speak in the realm of religious experience, best prepared to minister to the spiritual needs of men, then he is not without authority as a prophet of religion. Christ did not covet the reputation of being the best informed man in the community. He was neither an artist, nor a scientist, nor a politician, nor a statesman, nor the head of a family. He even disowned omniscience, saying, "But of that day and that hour knoweth no one, not even the angels in heaven neither the Son." Yet he "came preaching and his word was with authority." The second barrel says: "The appeal to fear has lost all its force. A congregation that has passed, if only by proxy, through the poison gas, slime, and blood of the trenches is not unduly troubled by an imaginary picture of some possible hell." Our reply to that is that the modern minister does not try to browbeat or scare people into the kingdom; but he does sound the challenge of a great life in response to the greatest personality that ever lived, and a life of service in which there is joy and peace. The third barrel says: "The Bible is no longer the final court of appeal." Well, "Jesus did not build on the literal infallibility of a book. The Sermon on the Mount goes beyond the ethic of the Mosaic Law. Jesus loved the Book. Only a mind saturated in it and reverencing it could have quoted it as he quoted it. . . . He did not use the Old Testament as a thesis in anthropology or even as an excursion into theology. He found in it the verities of life . . . of God . . . the certitude of compassionate Spirit. He made no false appeal to the Bible, yet he spoke with authority."

Doctor Butterick points out the reason why the preacher, with the death blast of these three barrels, does not lie down and die is that they are loaded with nothing but blank cartridges. So long as the minister speaks with the same authority with which Christ spoke, men will listen. I mean by this the authority of a life, kindly, sympathetic, tender, for there is no authority like the authority of life. That was the authority of Jesus. The shepherds went back to the hills, and the fishermen to their lake saying, "Whence hath this man this wisdom?" So gentle, yet his word is with authority. So the minister of Christ today, finding his authority not in ethics, or codes, or formulas, or "isms" but in the *power of truth*, the *winsomeness of love* and the *beauty of life*, need not fear. Men will understand and respond. Light needs no evidence, it is its own credential.

(To be continued)

### LITTLE GENESEE SEVENTH DAY BAPTIST CHURCH

#### SIXTH ANNUAL REPORT

In making this, my sixth annual report, I wish, first of all, to acknowledge the goodness of God who has guided us by his Holy Spirit, and whose grace has brought us unmeasured blessings.

Public worship has been maintained throughout the year with commendable interest. On three Sabbath days no services were held—on May 30, when memorial services were held in the local cemetery; on August 22, when we adjourned our services for the General Conference at Alfred; on November 7, when we met with the First Hebron Church in our semi-annual meeting. The Western Association met with our church, June 26-28. Rev. H. Eugene Davis preached each evening and rendered valuable service to the churches assembled as well as to the community.

The attendance at the Sabbath morning service has been the best it has been for the past five years, averaging for the year one hundred eight. Prayer meetings have been held weekly with about normal interest, the attendance averaging twenty-three. It is to be regretted that more families of the church do not support the prayer

meetings, both for their own sakes and for the good of others.

During the year we have enjoyed messages from Rev. O. P. Bishop of Salem College; Rev. Arthur Partington of Portville; Rev. Wallace H. Marsh, district superintendent of the Anti-Saloon League, of Buffalo; Rev. Paul S. Burdick of Leonardsville; Principal J. Fred Whitford; and Mark R. Sanford. The choir, under direction of Mrs. Edna Sanford, has rendered valuable service. The cantata at Christmas time was of special merit. The director merits our heartiest commendation.

The pastor has endeavored to keep his sermons balanced, that is, to have them cover a large range of our diversified interests. It may be of interest to recall some of these. Among them are:

- A. Nature Sermons
  - A Flower Sermon
  - Whispering Winds
  - The Autumn Days.
- B. Sermons for Special Days
  - New Year's Day—My Creed for the New Year
  - Christian Endeavor Day—"This One Thing I Do"
  - Easter—The Resurrection and Christian Conquest
  - Mother's Day—In Mothers' Honor
  - Children's Day—"Consider the Lily"
  - Armistice Day—Maintaining the Spiritual Glow
  - Thanksgiving—The Heart's Gratitude
- C. The Church
  - The Church—Its Origin and Meaning
  - The Church and the Kingdom
  - My Debtorship.
- D. The Home
  - Dad—His Place
  - (Also Mother's Day sermon)
  - Three Essentials for a Happy Home.
- E. Young People
  - Getting Something for Nothing
  - The Four Fools of the Follies (Two sermons)
  - The Meaning of a College Education
  - Christ's Call to the Young
  - The Help of a Handicap.
- F. The Aged
  - Does Jesus Care?
  - The Autumn Time of Life
- G. Doctrinal
  - What is the Bible?
  - The Value of the Bible
  - Imperishable Truths
  - The Christian's Credentials
  - A Peculiar People.

Many of the pastor's activities cannot be tabulated. The following data may serve, at least, as an index:

Sermons and Addresses:	
Sabbath morning .....	43
Sabbath eve (prayer meetings) .....	46
Sabbath afternoon—Richburg .....	45
Other places .....	12
	146
Children's sermons (two churches).....	68
	214

Besides preaching twice weekly the pastor has taught, regularly, two Sabbath school classes, attended the Christian Endeavor meetings and socials, and made two hundred fifteen pastoral calls. He has baptized four persons and performed four wedding ceremonies.

The church has suffered the loss of one member by death. The number of deaths in the community the past year has been less than fifty per cent of the average for past six years. Four members have been added to the church during the year—Mrs. Edna P. Millard and Miss Lilah Millard by letter, Mrs. Cora Foster and Miss Dorothy Millard by baptism. Three are awaiting membership.

In spite of hard times our church finances are in good shape. During the past winter we generously gave of money, food, and clothing to help the unemployed and needy. While our gifts were not all we wish they might have been, we gave more to the Onward Movement last year than any year during the past six years. We have carried on our church improvement campaign, spending several hundred dollars, without allowing our normal work to lag. We come up to the new year out of debt, as usual, with a substantial balance on hand. This is fine, and we should be thankful.

But more important than maintaining a good financial rating is the maintenance of our spiritual heritage and integrity. The burden of all our hearts should be for a deepening of our heart life and power. Conditions surrounding us and conditions within us call us to prayer, earnest, fervent, agonizing prayer.

It is my earnest plea and prayer that we may each determine with God's help to make this the best year of our lives. If so, the church will feel the impact of such living,

and the kingdom of God and his Christ will be built up among us. Shall we not each try to make it so?

Faithfully yours,  
A. L. DAVIS, Pastor.

Little Genesee, N. Y.,  
January 1, 1932.

### "CALENDAR REFORM"

BY REV. AHVA J. C. BOND

Many Seventh Day Baptists have shown a great deal of interest in the question of "Calendar Reform," and since the conference at Geneva at which this question was considered has adjourned, it will doubtless be of interest to readers of the SABBATH RECORDER to learn something about what took place at that meeting.

The Fourth General Conference on Communications and Transits of the League of Nations assembled in quadrennial meeting at Geneva on October 12. The meeting was in session for two weeks, and eight days of that time were devoted mainly to the question of "Calendar Reform." Forty-one countries sent representatives, most of whom were not official representatives of their respective countries but represented voluntary organizations.

The only positive declaration of the conference was one favoring the "stabilization of Easter." That is, it was voted to recommend to the Council of the League of Nations that it bring to the notice of the religious bodies concerned the desirability of fixing Easter Sunday within a given week each year. Most of the representatives present pronounced themselves in favor of the "Sunday following the second Saturday in April."

I have said this was the only positive declaration of the conference. As you will see, it is not very positive. Of course this question was considered from an economic and social standpoint only. The Christian bodies most concerned will have the final say, no doubt. It is a matter which has but little interest for a great many Christian people, and none for other millions of mankind.

The question which concerns Sabbath keepers is that which calls for a "perpetual" calendar, which can be constructed only by dropping out one day each year, and two in

leap years; these days not to be counted in any week. That is, each year would end on Saturday, and in order to make this possible, a "year day" would follow, and the day following this "year day" would be Sunday, the first day of the following year.

One of the interesting developments at Geneva was the fact that there are rival organizations, each representing a different sort of calendar, and each contending that its plan is the only feasible plan. One calls for a thirteen month calendar, and the other advocates a twelve month calendar, with the year divided into equal quarters. In the first plan—the Eastman plan—each of the thirteen months would have twenty-eight days. In the other calendar the three months of each quarter would have thirty-one, thirty, and thirty days, respectively, or a total of ninety-one days. Each proposed calendar has the objectionable feature, from the standpoint of those who would preserve the continuity of the seven day week, of a "year day."

All Sabbath keepers are indebted to the Hebrews and Seventh Day Adventists who were present to protest against any change in the calendar which would interfere with the unbroken week of seven days. While it was not the purpose of this conference to consider the religious questions involved in the revision of the calendar, representatives of these religious bodies were present, and were given a hearing. Doubtless their representations had influence in the conference. At least that was the opinion of one who was there and who has made a report. In the report of the conference itself we read, "It was suggested that it would be possible to make appreciable improvements in the present calendar without introducing a perpetual calendar by adopting a non-perpetual calendar of thirteen months without supplementary days." A twelve-month calendar advocate in reporting the matter says, "The suggestion of a non-perpetual thirteen-month calendar was a concession by the thirteen-month advocates to the opposition raised at Geneva by representatives of two religious organizations, the Hebrews and Seventh Day Adventists."

Someone has suggested that perhaps there is some justification for the impatient remark of a league official, who at the end of a tiresome day of interminable argu-

ments by professional calendar propagandists remarked petulantly, "The main trouble with calendar reform is the calendar reformers."

Perhaps it would not be wise to burden the columns of the SABBATH RECORDER with the report of the conference. The following sentence will serve to lay any present fears which any one may have concerning early action on this matter. It is taken from the report, and is characteristic of the whole report and reveals the attitude of most of the representatives present.

"The conference was almost unanimous in coming to the conclusion that the present is not a favorable time, taking into account the state of opinion, for proceeding with a modification of the Gregorian calendar."

As I read through, word for word, the thirty-six pages of the December issue of the *Journal of Calendar Reform*, which is taken up entirely with a report of the conference at Geneva, I was reminded again of what Congressman Moore of Virginia said to me in Washington when this question was being discussed before the Foreign Relations Committee of that body. He said, "I am going to do all I can to put a stop to this foolishness." I think that is the mood of many others. The lone representative of Great Britain, Sir John Baldwin, took pretty much that same attitude, and he is acknowledged to have had practically his own way in the matter of the final report of the conference.

Some reader may wonder just what part Seventh Day Baptists are taking in this matter. We were represented at the hearing in Washington when the question of appointing delegates to a world conference was being considered by a committee of Congress. It was never reported out of committee. Our General Conference took action at Riverside in 1928, and that action, together with other representations of our position, was published in a small pamphlet for distribution. Copies of this pamphlet, together with a letter from the leader in Sabbath promotion, were sent to Geneva.

Since the Geneva Conference was supposed to confine itself to the economic phase of the subject, it is not likely that communications from religious bodies were given consideration. The Hebrews and Seventh

Day Adventists were on the ground, and they got a hearing.

Wherever I have conducted an open parliament among our people during the last several years, a great deal of interest has been shown in this question of a revised calendar. This article is written as an answer to questions that may be in the minds of readers of the RECORDER. We shall try to keep ourselves informed on this subject, and especially with reference to any contemplated action on the part of our own Congress.

### GLIMPSES

#### MEETING OF EXECUTIVE COMMITTEE OF THE FEDERAL COUNCIL

Problems of limitation of armament, Protestant co-operation, race relations, function and structure of the Federal Council, evangelism, and the social ideals of the churches were among the questions before the annual meeting of the Executive Committee of the Federal Council of Churches held in Philadelphia, December 2-4, 1931.

Two hundred delegates from twenty-six Protestant denominations were in attendance. Rev. A. J. C. Bond, Rev. Walter L. Greene, Rev. Herbert C. Van Horn, and Rev. W. L. Burdick were in attendance as delegates and corresponding members from the Seventh Day Baptists.

The reports for the year indicate gratifying achievements in many lines that need the united impact of the larger Christian conscience, and that can be more effectively done by the many working together rather than separately.

On many questions there were differences of views, of course, but a spirit of brotherhood and of splendid fellowship prevailed. There are some who think the utterances of the council should be only what all the constituent bodies are agreed upon, and others that these utterances should be prophetic and point out the way for the churches to follow in the line of Christian co-operation and service. It appeared that all were agreed that the council should function chiefly as a fact-finding body in relation to the great moral and spiritual questions that need consideration from the Christian point of view. The announcements of the council have been noticeably free from inaccur-

racies, and have received general approval, for the most part.

The council declared itself for reduction of armament and not mere limitation, federation and co-operation among Protestant denominations, in the state and local field, evangelism, and vital worship in the churches.

Various matters were stressed by individuals and commissions as follows:

"The denial of citizenship to persons who have conscientious scruples against military service creates an intolerable dilemma for the great body of Christians in the United States who, recognizing God as 'the Lord of conscience,' place loyalty to God above every other loyalty."

Rev. James M. Myers, industrial secretary of the council, stated: "The churches are interested not only in providing for temporary relief in the present economic crisis, but are also interested in such reconstruction of industry as will make increasingly unlikely any return of the present conditions."

Dean Luther A. Weigle of the Yale Divinity School said: "The new paganism of this jazz age in which liberty is confounded with lawlessness cannot last, and we are now on the threshold of a great revival of religious faith. The foes of Christ have never been more open in their antagonism than today."

It is not merely that men are drawn away by pride and lust, by the love of comfort, by spiritual dullness and inertia; there are those who deliberately reject him.

"Personal liberty, free expression, is the cry of a jazz age, which is fast losing all standards of goodness and beauty and truth."

"The world is beginning to sense its spiritual hunger. We need not the forms of the old time faith, but its spirit. The times demand of us creative thinking and adventurous action."

Bishop Francis J. McConnell of New York, president of the council, said: "Many people seem to think the 'war spirit' is increasing throughout the world. This is not so. Organizations for peace are functioning more effectively than are the organizations for war. Progress made toward world peace within the past decade is remarkable. In this crusade the churches have played a conspicuous part."

WALTER L. GREENE.

### OR PETTING PASSENGERS

"Reports from the railroads," writes a motorist, "indicate that train accidents are decreasing each year, while automobile accidents are increasing. How," he questions the *Safe Worker*, "do you account for this?" "Because," truths the editor, "the engineer isn't always hugging the fireman!"

—Pathfinder.

## MISSIONS

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

### ARE WE SUFFICIENT FOR SUCH AN HOUR?

As I have thought of the great things to be accomplished in world-wide evangelism, in which Seventh Day Baptists should have a prominent part, the many doors, both old and new, swinging wide open to us as a people, and the perplexing problems confronting Protestants, particularly Seventh Day Baptists, I have found myself asking, "Are we sufficient for such an hour as this?"

It is surely a great day for Seventh Day Baptists if we can only get a true vision of the situation and the consecration to meet it. There are opportunities such as have never before been seen, and there are resources at hand of which those of other days never dreamed; but are we sufficient for these things? Some are saying we are not. What do you say?

We can be sufficient if we will. God never calls to a task without a fixed purpose to help his children perform it if they will make an honest effort. He never opens doors which he will not give power to enter if his followers trust and obey him. If his disciples make a sincere, earnest, and heroic effort to perform the tasks and enter the fields, he will crown their efforts with success.

He will also give larger opportunities to those who perform the duties at hand; but if we fail to enter the open doors and use the ability given, the doors are closed to us and our ability diminishes. The fruitless fig tree is cursed and withers away. The denomination which will not use its talents and opportunities has them taken away.

Half-hearted endeavor never accomplishes anything worth while. A lukewarm state is an abomination in the sight of God. Prescott said, in connection with Pilate, that Christ's half-hearted friends are many times his worst enemies. To think we are carrying out the Great Commission when we are playing at missions is to deceive ourselves and make shipwreck of all. The

missionary task is a momentous one and demands very large plans and superhuman endeavor.

Seventh Day Baptists are sufficient for this day and hour if they will enter the doors God is opening and try to do their best with the means at hand. The Father has asked us to do great things and will provide what we lack if we do our part.

### NEWS FROM THE FIELD

During his term of service, the missionary secretary has occasionally published excerpts from the quarterly reports of the home missionaries. By home missionaries we mean not alone those whom the board is employing full time, but also the pastors of churches which are helped by the board in supporting their pastors. These men are spoken of as missionary pastors. A report is required each quarter of these men, as well as of the employees of the board. Items from the quarterly reports are published for the sake of giving the people such news from the home field as is permissible.

The quarterly reports continually contain items that are personal and private, intended only for the secretary's eyes and for the board when in executive session. To publish personal matters degenerates into mere gossip, and may be tolerated in a secular paper, but not in a religious magazine. Owing to this rule of courtesy, only such items are taken from the quarterly reports as are rightly of general interest. This policy, some quarters, excludes the mention of anything in some of the reports. This statement is made to explain how it comes about that often excerpts are taken from some reports and nothing from others.

Below are given items from the reports for the quarter ending December 31, 1931:

While there is nothing of interest to report, it is the time for my monthly statement, which is as follows: The usual work has been followed up with good interest generally manifest, some having expressed their determination to follow Jesus, others stating they will give a completely surrendered life in his service. These are encouraging things, and we are truly grateful for them.

E. R. LEWIS,  
General Missionary.

*Gentry, Ark.*

I feel that your idea is right that we who are upon the home field should write occasionally for your department as well as they who are

upon the foreign field, and I mean to do my share as often as seems wise.

I was very much pleased with your writing in this week's RECORDER, which has just come, relative to the importance of the work of the ministry, a very important part of the divine plan for the upbuilding and happiness of the churches. I am continuously enjoying my work very much. I feel that the numerical strength of any of our Lord's churches, however small that might be, is no detriment to the honor and happiness of working in the vineyard of the Lord.

My people are appreciative and are united. They love the church services and love to listen to the preaching of the divine Word. I devote continuously as full preparation for my work of sermon preparation as though I were preaching to thousands, and I could not be happier than I am when I feel that God is using me. I have but one desire, that I may have the assurance that I am abiding in Christ and that his Word is abiding in me.

We have all of us had the desire for some special meetings in the earlier weeks of the calendar year; but weather conditions have made it impossible. Then too we feel that what money we pay out must go to the Onward Movement, as much as possible.

Quite a goodly proportion of our little flock is made up of young people and children. One of them is a student in the Louisiana South Eastern College, located in Hammond.

All through my years of service I have used the two principal original languages of the Bible as living languages for Scripture interpretation for me. They are more living in that respect now than ever before.

"Spiritual Sabbatism," by Rev. L. G. Osborn, in this week's RECORDER is good and deserves to be printed as a tract. I feel that our mission as Seventh Day Baptists is important and of vital consequence. The Church in the early centuries made a grave mistake in being governed by a misanthropic feeling against the Jews. That one mistake has kept back the Church from her triumphant progress more than we can think. I hope to have an article for the RECORDER on that subject soon.

S. S. POWELL,  
Missionary Pastor.

*Hammond, La.*

We are carrying on the regular routine church work; nothing special to report. The annual church dinners, Thanksgiving and New Year's, were well attended and offered us an opportunity for contact and, we trust, spiritual uplift. I am sure the people here appreciate more and more, as time goes on, all that the Missionary Society is doing for them. We certainly do thank you for your financial support and for your interest in our behalf.

R. J. SEVERANCE,  
Missionary Pastor.

*Fouke, Ark.*

In October, Brother John C. Lanier of Woodville, Ala., spent nine days with us in a revival effort, in which three professed conversion, four

were baptized, and two united with the church. Later in October, a Pentecostal evangelist, F. H. McManus, and family held meetings for two weeks in our church. The church and community were helped spiritually by both these meetings. Later in the quarter, continued rainy weather has made it difficult to hold any services, but they have usually been kept up with, however, often a small attendance. We have started a publication, "The Bible Witness," which seems to be needed here and perhaps elsewhere.

CLIFFORD A. BEEBE,  
Missionary Pastor.

*Little Prairie, Ark.*

Have emphasized the budget, but times are so hard I have not realized results yet. Have definitely arranged for some evangelistic meetings to begin the nineteenth of February. As we look back over the quarter we see some accomplishments. The church has co-operated in a worthy way. As we enter the new year we enter it with hopes for greater spiritual growth. We hope that our "hopes" will be realized in a great way. There are several young people we are hoping to reach and bring in. Pray for us in this work.

VERNEY A. WILSON,  
Missionary Pastor.

*Jackson Center, Ohio*

The Sabbath school, Ladies' Aid, and Christian Endeavor have raised money for the church. A revival was held in November. Rev. Erlo E. Sutton did the preaching. The spiritual life of the community was greatly strengthened, renewing several who had drifted away. Our church is the only one functioning in our community now. Our great need is preaching Jesus Christ to the lost ones.

A. T. BOTTOMS,  
Missionary Pastor.

*Berea, W. Va.*

We have done all we can to interest our people in giving to the Onward Movement, and inspirations to giving seem to be growing. The special meeting held late in October was the biggest special effort we have put forth during the past quarter.

E. H. BOTTOMS,  
Missionary Pastor.

*Middle Island, W. Va.*

### MEETING OF MISSIONARY BOARD

The regular quarterly meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held in the Pawcatuck Seventh Day Baptist church in Westerly, R. I., Sunday, January 17, 1932.

The members present were: Rev. Clayton A. Burdick, George B. Utter, Rev. William L. Burdick, Ira B. Crandall, Albert S. Babcock, Rev. Willard D. Burdick, Corliss F. Randolph, John H. Austin, James A. Saunders, LaVerne D. Langworthy, Rev.



Harold R. Crandall, Allan C. Whitford, Mrs. Elisabeth K. Austin, Walter D. Kenyon, Karl G. Stillman, Mrs. Anne L. Waite, Morton R. Swinney, Carroll L. Hill, Rev. Ahva J. C. Bond, Charles E. Gardner, Everett T. Harris, John S. C. Kenyon.

The guests present were: Mrs. H. R. Crandall, Mrs. Allan C. Whitford, and Mrs. John H. Austin.

The quarterly report of the treasurer, Karl G. Stillman, was received and ordered recorded as follows:

<i>Receipts</i>	
For General Fund .....	\$3,397.72
Specials .....	45.22
Other Fields .....	60.00
Loans .....	4,395.50
Interest .....	9.60
Debt Fund .....	74.50
	<u>\$7,982.54</u>

<i>Disbursements</i>	
Corresponding Secretary, etc. ....	\$ 636.08
Churches and Pastors .....	1,591.90
China Field .....	2,553.66
South American Field .....	80.00
Other Fields .....	903.88
Specials .....	604.08
Holland Field .....	375.00
Treasurer's Expenses .....	105.98
Interest .....	309.17
Over-draft, October 18 .....	768.57
Balance, January 1, 1932 .....	54.22
	<u>\$7,982.54</u>

The report of the corresponding secretary was received and ordered recorded.

QUARTERLY REPORT OF CORRESPONDING  
SECRETARY

As corresponding secretary I would report that, following the last meeting of the board, I participated in the annual Pilgrimage to the old Seventh Day Baptist Church in Newport. Early in November, remembering that the board had granted a two weeks' vacation, I took one week for rest, furnishing material for the Missions Department of the SABBATH RECORDER and carrying on the correspondence in the meantime. Early in December, as a member of the Commission on Evangelism, I attended the annual meeting of the Executive Committee of the Federal Council of Churches of Christ in America. Following this a few days were given to work in the Central Association, and the Sabbath was spent with Pastor George Sorensen, Verona, N. Y., the last Sabbath before the sad accident which befell that noble and efficient servant of God. Returning from the Central Association, Sunday was spent in Plainfield, N. J., in connec-

tion with the meeting of the Tract Society. The last week in December I attended, as representative of this board, the meeting of the Commission of the General Conference held in Plainfield, N. J. Following this I went to Buffalo for the eleventh quadrennial meeting of the Student Volunteer Movement Association, and last Sabbath I preached for our church in New York City and conducted the communion service. In addition to the usual work in connection with the office, I have given considerable time and attention to the work of two committees of the General Conference, namely, the Committee on the Religious Life of the Denomination and the Committee on Ministerial Relations.

Respectfully submitted,

WILLIAM L. BURDICK,  
*Corresponding Secretary.*

January 17, 1932.

John Austin, chairman of the Missionary-Evangelistic Committee, made a verbal report that the committee was making a study, looking to the equalization of the salaries in the home and foreign fields. His report was as follows:

There were five members present at a meeting called by the chairman. After a somewhat extended discussion, it was decided that there was not sufficient data at hand to make a reasonable recommendation to the board, that it should change the present policy of paying salaries to home and foreign missionaries. However, we report progress, and hope to have something to offer as a suggestion, possibly at the next meeting. Also there was referred to this committee the problem of the support of Mr. Osborn on the Los Angeles field. The committee thinks that it is advisable to recommend to the board that a sum of \$50 per month be paid by this board until the year ending December 31, 1932, toward the support of Mr. Osborn.

Voted that the report be approved, recorded, and that the appropriation or as much thereof as may be called for, for Mr. Osborn on the Los Angeles field, be adopted.

Voted that the board ask Rev. Loyal F. Hurley to engage in evangelistic work for two months, more or less, each year under the auspices of the board.

The corresponding secretary reported that Rev. Claude Hill was visiting Stonefort church once in two weeks.

Voted that this board views with gratitude and encouragement an awakening interest on the part of our people in evangelistic work and other means of stimulating and promoting our spiritual and denominational life, as evinced by recent action of the General Conference concerning evan-

gelistic and home mission work in the several associations, by the more recent work of Rev. Claude L. Hill in southern Illinois, and by the movement which contemplates Rev. Loyal F. Hurley's engaging in evangelistic work a part of his time under the auspices of this board.

Voted that the chairman of the Missionary Evangelistic Committee be instructed to get in touch with the executive committees of the different associations regarding evangelistic and home missions work in their respective fields.

Rev. Carroll Hill reported for the American Tropics Committee. The committee recommends that the disposal of our property in British Guiana be referred to the president, the treasurer, and the corresponding secretary, who have the legal right to dispose of property there.

Voted that the recommendations be adopted.

Voted that the president, treasurer, and corresponding secretary be instructed to deed back the church building at Wakenaam, British Guiana, to the Wakenaam Seventh Day Baptist Church.

Corliss F. Randolph, president of the General Conference, addressed the board. He told of the work which was being done looking to a program for the Conference.

Voted that the president appoint a committee of three to arrange the Conference program for the Missionary Society. He named W. L. Burdick, Carroll Hill, and Karl Stillman.

The corresponding secretary reported that Miss Susie M. Burdick, who has been in China for nine years, is to return to America, and the family of Dr. George Thorngate, which has been in China for seven years, will come home soon.

The Alice Fisher Fund Committee would recommend that \$10 a month be appropriated to Rev. L. J. Branch and Mrs. George P. Kenyon during 1932; that \$10 a month be appropriated to Mrs. George W. Burdick during January, February, and March, 1932; and that \$30 a month be appropriated to Rev. R. R. Thorngate during January, February, and March, 1932, and that beginning with April the appropriation to Mr. Thorngate be \$10 per month to the end of the year.

Voted that the report be adopted and that the appropriations be made.

The report of the Ministerial Education Fund was as follows:

At the last meeting of this board the allotments in connection with the Ministerial Education Fund were left with the Ministerial Education Fund Committee, and the committee would report that the interest on hand amounts to less than \$200. This has been divided equally between Brother A. T. Bottoms and Brother E. H. Bottoms, both of whom are studying in Salem College.

It was adopted and ordered recorded.

Voted that the treasurer's action in borrowing funds from the Permanent Fund be approved, and that he be authorized to borrow further funds not to exceed a total of \$5,000.

The treasurer announced a bequest of \$100 from the estate of Esther Lanphear of Alfred, N. Y., for the Permanent Fund.

The meeting adjourned with prayer by Rev. A. J. C. Bond.

GEO. B. UTTER,  
*Recording Secretary.*

**INTERESTING LETTER FROM JAMAICA**

(A personal letter to Mrs. D. Burdett Coon)

DEAR SISTER COON:

Your card came to us like rain to a thirsty land. It was received on New Year's day. Thank the God of heaven for your safe arrival at home. We are very glad, and we rejoice with you for the looking into the faces of your dear ones, especially your grandchildren.

We are having much rain. The nights are very cold. Winter is on. We saw in the RECORDER your arrival. We must give the dear Lord of heaven thanks for the great work done by you in Bath.

Since our return from Kingston, every Sabbath a portion of us have to stand, for the sitting capacity is not enough. Miss Iris, since her return from Kingston, has cast in her lot. Miss Fraiser, our neighbor, spent five Sabbaths with us. Her intended, Mr. Barrant, was away, but returned New Year's day. She is planning to be with us for good. Mr. Brown, one of the Wesleyan's ablest members, is with us for good. We also have another man—I have forgotten his name—who is with us. All the

Donaldsons are out with new desire, courage, and zeal. Brother Folks is with us again. We are expecting another family on Sabbath, the ninth. Having many visitors every week.

Four churches of us met in the Bath Wesleyan church a week before Christmas day. The names are Bath Church of England, Airy Castle Wesleyan, Bath Wesleyan, and the Bath Seventh Day Baptist. We were asked to take part in a service of song.

We are having lively times in our church. If we continue in this spirit we will be holding Bath spellbound by the grace of God.

Sister Evylin, John, and myself send our best wishes for the new year. And may the dear Lord of heaven lengthen both of your days.

No one of the brethren is sick. Everybody is hearty. May the Lord's blessing rest on you. Good night.

Yours in the Master's work,  
W. REGINALD ROSS.

*Bath P. O.,  
Jamaica, B. W. I.,  
January 5, 1932.*

### MILTON JUNCTION SEVENTH DAY BAPTIST CHURCH

PASTOR'S REPORT  
JANUARY 3, 1932

A review of the activities of the church during the past year shows reason for thanking God for the blessings and opportunities that have been ours.

The services of the church have been maintained regularly with a small but noticeable increase in attendance and interest manifest. The regular services are the Friday night service, the Sabbath morning worship, the Sabbath school, the Junior Christian Endeavor, the Senior Christian Endeavor, the Ladies' Aid meetings, and the Brotherhood, which is organized jointly with the Milton Church. The Intermediate Christian Endeavor has been discontinued during the year, but the few who attended Intermediate are now working with the Christian Endeavor society.

The various auxiliaries will each have more detailed reports to present and the pastor will mention only those activities which have fallen within his work.

The Friday night meeting has, during the past three months, taken on the form of an opening vesper service, followed by a devotional period. The devotional period has been conducted by various members of the congregation and others who are invited to do so. Many thanks are due our organist, Mrs. L. C. Shaw, for the time and pains taken in preparation of the vesper service each week. On account of the added demand on the organist's time, others will be asked to share this responsibility. The co-operation of the various singers and leaders in this service is commendable.

The Sabbath morning worship has followed the usual order of service with a commendable introduction of variety of music furnished by the choir in the form of anthems, solos, quartets, and spirituals; also by the use of occasional music and topics, such as Mother's day, Thanksgiving, and Christmas. Children's day is always a bright spot in our year's program. On Christian Endeavor week, both Friday night and Sabbath morning services were in charge of the young people. One service was given to a sermon to the children with the juniors attending in a body and taking notes for report at Junior meeting. Sermons to the children have been given nearly every week. Occasionally a service has been given over to other special interests as denominational work, or that of the Anti-Saloon League.

A real need has been felt by the pastor and others of bringing to the attention of our audience certain articles in the RECORDER, in books that we read, and in weekly letters sent out by the president of Conference, etc. How much of such material should be brought in each week in our worship service is a question worthy of your consideration and suggestions. Possibly the church should provide a bulletin board where news items and suggestions for reading could be posted and consulted by members of the congregation. The ideal way would be for such material to be in the RECORDER, and a RECORDER in every home and read. The RECORDER should be the real instrument for spreading information among our people. The pastor has always felt that the Sabbath morning service is essentially a service of worship and instruction from God's Word. Some object to

this worship being interrupted even by announcements. However, in some way this recognized need should be met.

There are other services that have been held in our church during the year, aside from our regular weekly services. Among such are: a meeting of the Milton-Milton Junction Brotherhood in January, when Secretary W. L. Burdick of the Missionary Board spoke on "Co-operation"; another meeting of the Brotherhood in December, when Doctor Johnson of Milton College spoke on "The Eleventh Commandment"; two evening services in May when Secretary H. C. Van Horn of the Tract Society spoke on denominational work; the union Thanksgiving service when Rev. Anton Hatlestad of the Methodist Episcopal Church preached the Thanksgiving sermon; a Rock County Christian Endeavor Rally, held in January, when Rev. A. N. Brown, pastor of the Edgerton Congregational Church and pastor adviser of Southern District Wisconsin Christian Endeavor, gave the address of the evening. It may be an item of interest to the church that Marion Van Horn, a member of our Christian Endeavor society, is president of the Southern District Christian Endeavor organization.

Your pastor has enjoyed the privilege of conducting a class of young people in a study of church membership. There were seven members in the class; two of these were already members of churches, and the remaining five were added to our church by baptism.

We mourn the loss of two members by death: Mr. Hugh Whitford of Milton Junction, and Mrs. Etta Jones of Edgerton, Wis. Three have been granted letters to unite with other Seventh Day Baptist churches: Dr. and Mrs. G. Wayland Coon to Riverside, Calif., and Trevah Sutton to Plainfield, N. J.

The plan of friendly visitation, suggested by the president of Conference and the Committee on Religious Life, is being followed by several of our congregation. Lists of resident members and absent members with addresses are available for those interested. Two meetings have been held to plan and report on this work.

Some of the following items will be reported by various organizations of the

church, but I wish to mention them briefly by way of commendation, because they help to co-ordinate our church program as a whole and manifest an application of that program to Christian life and activities. They are: the support of the church services by the young people in choir, orchestra, and vesper service; the joint services held with the Milton young people, both here and at Milton; their co-operation with the district organization of Christian Endeavor, both in entertaining some of their rallies and in attending others in neighboring towns; their contribution to the social life of the church by promoting both Christian Endeavor socials and all-church socials; their distribution of Thanksgiving dinners and clothing; the wise distribution of white gifts by the various classes in the Sabbath school at Christmas time; the co-operation of the choir with the choir of the Methodist Church in promoting the program at the community Christmas tree held in our park; the Sabbath school in promoting our Union Vacation Religious day school; the time, labor, and money donated for the improvement of the church property in grading and curbing the church lawn, in digging ditch and plumbing water into the basement; the help of men and women in improvements made in the church basement. These may seem very material things, but our spiritual life must express itself in material ways very largely.

During the year your pastor has attended the Northwestern Association at Dodge Center, Minn., the General Conference at Alfred, N. Y., a district Christian Endeavor rally at Edgerton, Wis., a conference of pastors and leaders at Milton to discuss with Rev. A. J. C. Bond, representing the Committee on Religious Life, the friendly visitation plan. He has had the privilege of entering into community activities, other than those directly connected with the church, through a limited amount of time devoted to the local Grange, the Milton Junction Lions Club, the Parent-Teachers Association, and Boy Scouts. This year he is to have an active part in the local Red Cross.

This summary of the year would indicate that our church has had an active and, we hope, a prosperous year in those things which the church stands for. It should not in any way make us satisfied, but should en-

courage us to greater service through an enlarged and improved program of work.

Respectfully submitted,  
JOHN FITZ RANDOLPH, *Pastor.*

### MILTON Y REPORTER

EDITORIAL TAKEN FROM MILTON COLLEGE  
REVIEW

It is an often heard criticism that college students are too narrow in their field of interest; that they do not take enough interest in world, national, and political affairs. Here at Milton, seniors find it necessary to spend some time in keeping up with the current topics because of oral "exam." requirements.

Under the Y. M. C. A. head this week, we see that that organization is planning meetings for the men of the campus which will give them an opportunity to discuss any ideas or problems which they choose to bring up. A chairman will have charge of the meetings, but there will be no assigned topic for discussion. Each man is expected to have some subject for discussion which he has gleaned from the current reading or any other source he chooses. Discussion may include national, international, political, social, or campus problems, and may extend into other fields.

Many will remember Doctor Johnson's mention of teas at English universities, at which the men gather for discussion. The meetings planned by the "Y" aim somewhat at this style, though they will lack the tea.

Too many of us students do not have firm opinions, do not really think things through, and do not express our opinions when we do have them. The meetings aim to develop the ability to express oneself clearly, to aid in keeping up with world problems, and to think things through. All the men on the campus are invited to bring their ideas and put them up for friendly criticism and discussion.

J. L. S.

### MESSAGE—DISTRIBUTION COMMITTEE

A LIVE WIRE FOR TRACT DISTRIBUTION  
BY JESSE G. BURDICK

For several months the Committee on Distribution of Literature has been in touch with Mr. M. G. Marsh of Kelso, Tenn.,

who is greatly interested in the distribution of our tracts on the Sabbath. He works entirely among non-Sabbath keepers. His plan for distribution has appealed to the committee as well worth trying. Three thousand tracts have been distributed by Mr. Marsh personally, in Tennessee and other southern states. He does this work as a business for the small sum of one cent per tract, handing out about one thousand per month, no two to the same person unless especially requested.

The committee under its present budget does not have the funds to continue this work at even so small a cost. The committee, therefore, is asking friends who may be interested in this line of activity to send tracts that may otherwise lie scattered in the pews or unused in the local racks to Mr. Marsh, accompanied with an amount equal to one cent per tract for those sent. More may be ordered for the local needs from the publishing house. If any wishes, an order will be filled to be sent directly to Mr. Marsh, when accompanied by money for distribution, or statement that such money has gone forward to Mr. Marsh.

It should be noted that our friend's plan is quite different from many of the methods of others. He hands out no tract except after entering into personal conversation concerning the Sabbath with the person receiving the piece of literature.

His reports are quite interesting. About seven hundred fifty are recipients of a thousand tracts. "I am having real pleasure," he writes, "in getting the tracts into the hands of the people." "I am having some very pleasant experiences meeting people; also some that are not so pleasant . . . Oh yes, it takes grit and grace to do it this way."

It seems to the committee that personal contact is all important in placing tracts and that Mr. Marsh has a rich and promising field. It is one wide open for others.

Here's a little poem I thought 'twas pretty good to remember:

"Mother, I've found an old dusty thing  
High on the shelf—just look."  
"Why that's a Bible, Tommy dear,  
Be careful that's God's Book."  
"God's Book," the child exclaimed,  
"Then mother, before we lose it,  
We'd better send it back to God,  
For you know we never use it."

—Selected.

## WOMAN'S WORK

MRS. ALBERTA DAVIS BATSON  
Contributing Editor

### QUESTIONS FOR FEBRUARY

1. What missionary and his wife have recently returned to the United States?
2. What important event occurred in December?
3. May we not make "The New Year" prayer on the front page of December twenty-eighth RECORDER our prayer?
4. Are you reading "Christian Stewardship" by Rev. Hurley S. Warren?
5. What expenditures are necessary in the work of church and missions?
6. Who of our missionaries in China will return in the spring?
7. For what reason was the Chicago *Tribune* barred from a certain library?
8. Which of our ministers have recently been called by death? Who will take their places?

### THE SUNSHINE SOCIETY OF LITTLE GENESEE

The Sunshine Society of the Little Gene-see Church and community has had varied activities for the year 1931.

We have tied comforts, sewed for some needy members, but have had fewer opportunities for earning by sewing than in past years.

A social tea has been held monthly at different homes which has been well attended and enjoyed.

Dinner or lunch has been served once a month at Community Hall.

The all-fools dinner was quite original and full of fun. Also the chicken dinner and supper served on Election day were successful, netting us over eighteen dollars.

In May, dinner was served to a group of men who were grading the church lawn.

A petition was signed by thirty women asking the nations to disarm, and will be sent to the Disarmament Conference at Geneva.

A large box of clothing was sent to needy friends in the West.

A missionary play was given by the women of the church at the missionary hour, Sabbath night of Conference.

The society has purchased new silver for Community Hall and also furnished other supplies for the hall.

We gave \$50 toward the church budget, \$25 to the Woman's Board, \$10 toward a rug for Eugene Davis' family, and voted \$10 for help of the unemployed as needed.

Next year we have Holiday Calendars to be filled with dimes to help in raising our budget.

SECRETARY.

### A PRAYER FOR CHINA, JAPAN, AND KOREA

(The following prayer was suggested by S. C. Leung, a Chinese Y. M. C. A. secretary, for use in connection with the program of the World Day of Prayer which calls for prayer for China, Japan, and Korea as a group of neighborhood countries. The tension of feeling as between the countries seemed to call for some guide to Christian prayer for each other.)

"O God our Father, teach us to pray at this time for our countries, China, Korea, and Japan, for our statesmen and soldiers and people, for all who have control of policy, and for all who are leaders in the making of public opinion. Grant a new spirit in us men that in the midst of these national exasperations our search for the truth may be more earnest than our desire to guard our rights or establish our national prestige. Give unto us a greater reverence for facts and a greater horror of lies and misleading propaganda; and so stir up in us the spirit of our Savior that each may see clearly in his neighbor and enemy what it is which maketh thy love to abound towards him.

"We confess our sins as a nation and as a society. We have had the pride which claimed much from others and was less concerned with its moral weakness. We have not set first things first, but rather would have all things added unto us now; and then we have deceived ourselves that there was a rule of God's righteousness in our hearts. Strengthen in us, All-Father, the sincerity of our penitence, and help us to be true to thee and thy laws as we would be faithful to our dear country and her great traditions.

"Grant unto us peace in our time, not the peace of bullies who have crushed down all opposition to their wishes, not the peace of

cunning politicians who have lied their way to any empty success, not the peace of slaves who have lost their souls; but the peace of free men who have cleansed their hearts by honest requital for wrongs they have done and who seek to build thy kingdom of love and righteousness with labor and sacrifice and brotherly co-operation between men and states.

"And this we pray through Jesus Christ our Lord. "Amen."

### LADIES' AID SOCIETY OF SALEM, W. VA.

Report of the Ladies' Aid Society of the Salem Seventh Day Baptist Church from January, 1931, to October, 1931:

Number of members .....	52
Resident .....	47
Nonresident .....	5
New members .....	5

Lost by death, Mrs. Carrie Davis of Clarksburg.

Number of regular meetings held were 9.  
Average attendance 12.

Activities during the nine months were:

A covered dish supper was served the evening of the annual church meeting in January. The society met in the church basement for the annual all-day meeting in March, which was well attended.

A church supper was held Sunday evening following commencement week, at which time a collection was taken for the Onward Movement.

The meals were planned and served by the society for the association in July.

An ice-cream supper was held in August.

Three quilt tops have been pieced and sent to China for the hospital.

An efficient committee planned the remodeling of the choir loft, which improvement is appreciated by the entire congregation.

After years of service Mrs. Edward Davis resigned as president, and since July, Mrs. Clark Siedhoff has efficiently carried on the work.

We regret losing our efficient worker, Mrs. L. R. Polan, who has recently moved to Alfred.

Kiwanis dinners have been served, as in years past.

SECRETARY.

### WORSHIP PROGRAM FOR FEBRUARY

Subjects: Patience, Prayer, Persistence.

"A truth I've learned with passing years,  
Significant, sublime,  
That all life's problems right themselves,  
If only given time."

No one can completely compose his soul under all circumstances. During the storm and stress of events, disappointments, and griefs our nerves wear thin. A smooth sea is not permanent, so sailors build their craft to withstand troubled seas. So each person must learn to stabilize his soul in the midst of unstable conditions.

Parents, and particularly mothers, deal with the slow process of character formation. To pour out the treasures of one's life into thoughtless and immature children, and to wait long weary years for the maturing of thoughtfulness—this is the great task of race builders.

A little, old mother said to her pastor when she was dying, that she could leave this world happy if only she knew that her wandering boy had accepted Jesus as his personal Savior. When this son came to his mother's funeral the pastor told him of the mother's great burden. The son took the hand of the pastor and said, "I'll do as she wished. I'm sorry I've been such a fool to wait until she is gone." That mother waited and prayed for forty long weary years and then passed on in the patient hope in the goodness of God.

In far away Italy some workmen brought a rough block of marble into a sculptor's studio. Some one asked him what he was going to make out of it. He replied, "I am not going to make anything out of it. I am going to find something in it. I have in my mind a white angel, and I believe I can find it in the stone also. I shall take my hammer and chisel, chip away the rough stone that encrusts it, and you will see the angel when I am done."

It sometimes takes the eye of an artist to see the angel in the soul of other people, and it takes patient, prayerful, persistence to chip away the rough stone that hides the angel.

"Just as a wise parent disallows too much sweet for craving babyhood, so God, perhaps, is keeping from us now life's sweetest thing because to him it seemeth good."

Scripture references: James 5: 16; Romans 5: 3; Hebrews 12: 1.

Songs: Sweet Hour of Prayer. Tell it to Jesus.

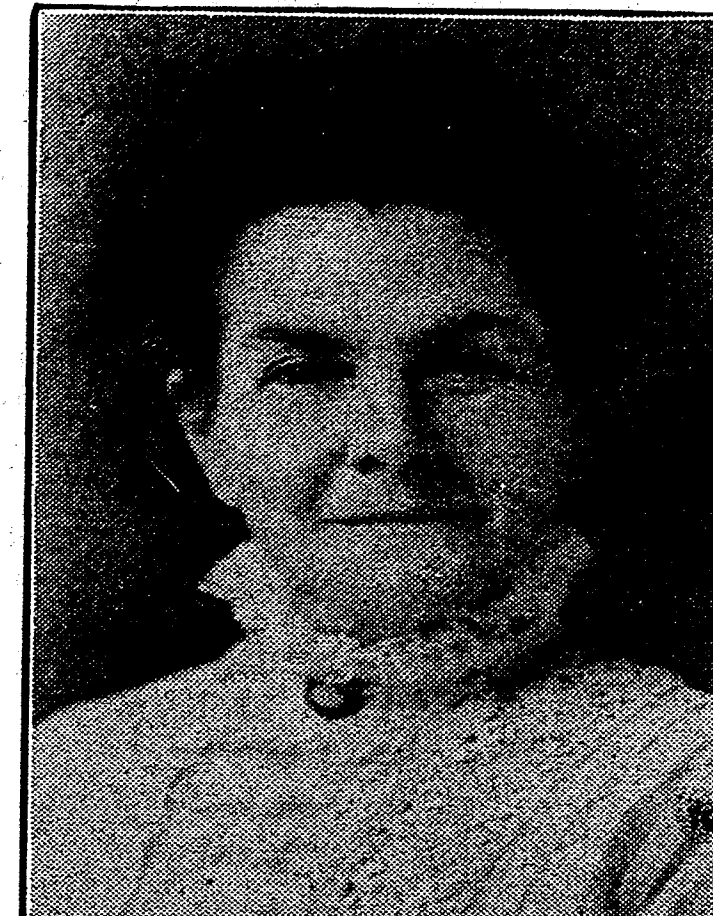
MRS. ROY RANDOLPH.

### SIXTIETH WEDDING ANNIVERSARY

Mr. and Mrs. Maxson A. Crandall of Andover, N. Y., celebrated their sixtieth wedding anniversary December 27, 1931, at the home of their daughter and husband, Mr. and Mrs. Robert Spicer.

Miss Mary Crandall, daughter of the late Mr. and Mrs. Rogers Crandall of Little Genesee, and Maxson A. Crandall, son of Mr. and Mrs. Nelson A. Crandall of Andover township, were married December 27, 1871, at the home of the bride's parents by Rev. T. B. Brown, pastor of the Seventh Day Baptist Church at Little Genesee. Only two of the guests present at the wedding are living, a sister-in-law, Mrs. Elnora Crandall of Andover township, and Miss Nettie Wells of Little Genesee.

Mr. and Mrs. Crandall began housekeeping on the farm with his father, where he was born, and have always lived there until about ten years ago, when they purchased a residence in Andover, and moved there to make a home for their grandchildren while they were attending the Andover High School.



MR. AND MRS. MAXSON A. CRANDALL

The anniversary was celebrated Sunday evening, December 27, by a reception at the home of Mr. and Mrs. Spicer, now residents of the Crandall homestead. There were forty guests in attendance, including their son and two daughters and all of their grandchildren, with the exception of Professor Maxson Crandall and family of Darien, Conn.

The date of their wedding anniversary was announced over the radio and brought to Mr. and Mrs. Crandall a shower of congratulations from friends all over New York State and from Rhode Island, Connecticut, and Washington, D. C.

Not many are given the privilege of sixty years of married life together. Mr. and Mrs. Crandall who have always been active in church and social affairs in Andover and Independence, their home one of open hospitality to a large circle of friends, are able to care for their home, attend church and entertainments, and are ever the same gracious host and hostess that has marked the sixty years of their home life together.

The following poem written by D. E. Livermore, a cousin of Mr. Crandall and a life long neighbor, was read by the author at the reception:

Dear friends of mine, I hold for you,  
Only kindly thought most true,  
As the glad years come, and the swift years go,

May your fireside lights still brightly glow;  
And the beds of promise bloom anew  
To bring the joys of life to you.  
With the love of God around you,  
May his blessings still surround you  
While along the road of life, yet untried,  
Your faith in him shall still abide.

### CORRESPONDENCE

DEAR FRIEND:

Find inclosed five dollars to pay for my RECORDER for last year and this. I want to thank you for sending it to me when I did not have the money to pay for it. I did appreciate it.

I read it from cover to cover, then send it to my sister, who reads it, and then sends it to her daughter. I should hate to get along without my RECORDER.

January 7, 1932.

DEAR EDITOR:

This sermon was preached nearly twenty-five years ago, in my first pastorate at Verona, N. Y. In my devotional meditation a short time ago on Colossians 2, the sentence, "Ye are complete in him," fastened itself upon me. I recalled that in my early ministry I had preached a sermon from it. I turned to my file; there it was carefully typewritten. Dr. A. H. Lewis was my ideal preacher, and I owe much to him. About the time I entered the ministry, Doctor Lewis gave me this advice, which I recall almost verbatim: "Write out every sermon you preach, either before or after preaching it, and carefully preserve it; a sermon that is worth preaching is worth preserving." I carefully followed that advice for the first ten years of my ministry. Even yet I file carefully outlined notes of every sermon. Once in a great while, I go back to some of my old sermons. Not all are usable, but all are helpful. It is interesting to know how my "youthful" mind worked then. I preached this sermon last Sabbath day, after it had lain in my files for nearly a quarter of a century. I am sending a copy of it to you, just as I wrote it, save for a very few minor changes, thinking possibly it might be worthy a place in "Our Pulpit."

[This note was not intended for publication, but it contains good suggestions. The

sermon referred to is not only "worthy a place in 'Our Pulpit,'" but has a place in this issue.—EDITOR.]

### SALEM Y GAZETTE

BY RANDAL STROTHER

Programs of the Young Men's and Young Women's Christian Associations at Salem College have been of a varied nature for the past week. The young women's group, in charge of Miss Doris Shira, held an open forum discussion on the subject, "Etiquette," while the young men's organization listened to letters from missionaries telling of life in India as a feature of their program. Glen Idleman, president, read the letters to the group.

Both of the organizations have spent some time in recent meetings discussing plans for the second semester of school. The work has been dragging for the past two weeks, due to the nearness of examinations, but the program for the last half of the year will start with the opening day of the semester, with a revival of interest, in the opinion of officials. At that time Rev. E. J. Woofter, pastor of the Salem First Day Baptist Church, will open a Bible study course sponsored by the organizations. It is expected that at least thirty-five students will engage in this study. A social feature planned for the second semester is a Valentine party.

President and Mrs. S. O. Bond attended the meeting of the Association of American Colleges, in Cincinnati, O., January 26 to 29. Salem College is a member of this association. Doctor Bond was the only Salem representative at that meeting.

No book in all the world has exerted so great an influence on human life and conduct as the Bible. John G. Whittier paid this beautiful tribute to the Word of God:

"We search the world for truth, we cull  
The good, the pure, the beautiful,  
From graven stone and written scroll,  
From the old flower-fields of the soul,  
And, weary seekers for the best,  
We come back laden from our quest,  
To find that all the sages said  
Is in the Book our mothers read."

—*Christian Observer.*

## YOUNG PEOPLE'S WORK

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

### WHAT JESUS TEACHES ABOUT FAITHFULNESS

Christian Endeavor Topic for Sabbath Day,  
February 13, 1932

#### DAILY READINGS

Sunday—The faithful servant (Luke 12: 35-40)  
Monday—Cumberers of the ground (Luke 13: 6-9)  
Tuesday—Seeking to please God (John 8: 29)  
Wednesday—The faithful persevere (John 6: 66-71)  
Thursday—The faithful are steadfast (Matt. 10: 16-22)  
Friday—Faithlessness punished (Matt. 21: 33-46)  
Sabbath Day—Topic: What Jesus teaches about faithfulness (Matt. 25: 34-46)

BY L. EMILE BABCOCK

Faithfulness, constancy, fidelity.

The word "faithfulness" comes from the same root as "faith"—Latin, "fides"; Italian, "fede"; Spanish, "fe"; French, "foi." Hannah More said:

"If faith produce no works, I see  
That faith is not a living tree.  
Thus faith and works together grow;  
No separate life they e'er can know."

Shakespeare said, "As constant as the North star."

Christ said, "Let your lights be burning" and "be ye therefore ready." Temptation comes when we are not looking.

Christ said of the barren fig tree, "Cut it down, why cumbereth it the ground?" You may never have another opportunity to talk on faithfulness in a Christian Endeavor meeting.

Christ said, "The Father hath not left me alone." If we do the things which please him, he will help us.

Christ said, "Will ye also go away?" Spiritual things are most valuable, and most difficult to realize and appreciate.

Christ said, "Ye shall be hated of all men for my sake." If we are faithful to his principles we will offend those who are working for their own selfish ends.

Christ said, "The kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof." The Jews lost their opportunity to carry Christ's message because they failed to grasp its spiritual significance.

Christ said, "In as much as ye did it unto one of the least of these my brethren, ye have done it unto me" — little, every-day things to ordinary people.

What can Christian endeavorers do to be faithful to Christ? Oh, hundreds of things. I haven't room to tell you. E. P. Gates compiled a little book of fifty pages. The title is "What Christian Endeavorers Can Do." Twenty pages are given over to a list of things you can do. They have all been done by other Christian Endeavor societies. It is helpful. I have read it over and over. The price is twenty-five cents, from the International Society of Christian Endeavor, 41 Mt. Vernon Street, Boston, Mass., Every endeavorer should have one.

The July (1931) "News Bits" gives you definite plans for a year's work.

February (1932) issue is to be a special service issue, which I hope will be in your hands for this meeting. Geraldine Maxson, service superintendent of the Young People's Board, has a special article on Service and so has Miss Marjorie Burdick, our president. Other practical suggestions will be included. Watch for them, study and apply them.

### INTERMEDIATE TOPIC

For Sabbath Day, February 13, 1932

#### DEVELOPING SELF-CONTROL

Why should we not obey every impulse?  
How may we gain control of our speech?  
When do we need self-control?

#### DAILY READINGS

Sunday—A test of control (James 3: 1-10)  
Monday—Control under provocation (John 18: 19-24)  
Tuesday—When David was silent (2 Samuel 16: 5-14)  
Wednesday—Practice unselfishness (Philippians 2: 1-5)  
Thursday—Practice the soft answer (Proverbs 15: 1-4)  
Friday—Practice self-denial (Matt. 16: 21-28)  
Sabbath Day—Topic: How can we develop self-control? (1 Cor. 9: 22-27)

**"HOLD FAST IN PRAYER"**

[The following program is essentially that which is issued by the Council of Women for Home Missions, and the Federation of Women's Boards of Foreign Missions, for use on the World Day of Prayer, February 12, 1932.—C. A. B.]

Lowered lights at the beginning, quiet music, preferably the playing of hymns which direct the thought to prayer, and above all, an attitude of reverent expectancy on the part of those who have the meeting in charge, inevitably communicating itself to the gathering group, will create the atmosphere of worship.

During the Lord's Prayer have the hymn, "Jesus Shall Reign," played very softly. At the close of the prayer, increase volume of music slightly, to provide accompaniment for several young people who enter in costume, representing participants in the prayer service from mission fields abroad and at home. These take places quietly in seats near the platform and become part of the worshipping group. These visitors may enact a scene purporting to be a recital of their experiences in observing last year's Day of Prayer in their several home centers.

The presiding officer introduces the narration by saying, "How often we sing that ancient hymn with its prophecy that

"Jesus shall reign where'er the sun  
Does his successive journeys run!

"To him shall endless prayer be made,  
And endless praises crown his head!"

but have we realized how literally it is being fulfilled, and how by our united efforts on this sacred day we are actually encircling the earth with our prayers?

As o'er each continent and island  
The dawn leads on another day,  
The voice of prayer is never ended,  
Nor die the strains of praise away!

"A world at prayer! What an uplifting thought! We are not just 'two or three,' we are a multitude. And not for one brief hour do our voices ascend to the Father, but from sunrise in New Zealand to sunset in Honolulu, for forty hours, the prayers of devoted women arise to the throne.

"Shall we listen while some of our friends tell us of their part in this offering of praise and thanksgiving?"

*Japan:* "The sun had scarcely turned to gold our snow-capped Fujiyama, when throughout all the villages and cities of my country we gathered for prayer and the singing of hymns. Our missionary teachers told us that it would be so everywhere that day, and we felt that we were touching hands with other believers across all seas and lands."

*Korea:* "In Korea, a whole day seemed not too long to spend in prayer. I am but one of many Bible women who gathered together from all over our district. Girls from the Bible institute came, and even younger ones from the night

school, all uniting eagerly in song and in prayer for the Lord's work."

*China:* "The Day of Prayer means much to us in China. We, too, made it a day of joyful fellowship and worship. Many came at an early hour, bringing their babies, and in some of the villages it has become the custom for our men to prepare the meals at the church so that it may be a day of family prayer for all."

*India:* "Under the banyan trees, in the tamarind groves, in chapels, and in the great churches, the women of India assemble reverently and eagerly for the observance of this holy day. Many wear their wedding garments in token of the importance of the event—this one day of the year when they are one with the Christian people of the world as they pray for the spread of His kingdom."

(The solo, "In the Secret of His Presence," may be sung here.)

*Africa:* "My beloved black Africa is not outside your charmed circle. At the beat of the drum the women leave their work in the fields and huts and hasten to the appointed place, sometimes as many as fifty in one group. From miles around they come, and when they go home, they separate, visiting other homes, praying and testifying as they go, till the whole district feels the influence of the meeting."

*Europe:* "We of the American Church in Rome held our own prayer service and felt deeply grateful for the spiritual fellowship which is the heritage of the Christian everywhere. The Protestant women of Paris observed the day also, and we know that other groups met in parts of Holland, Denmark, Germany and Wales."

*America:* "From our largest cities and the remotest borders of our land come messages from those who have united in prayer for our great cause. Radio carried the program over eighteen stations. The printed page found its way not only to crowds assembled in houses of worship, but to the homes of shut-ins who could thus participate with the world group. In our southern mountains families walked miles over unspeakable roads to attend meeting. South America, the Indies, Mexico, and Canada had their part. In Alaska a group of native women met, prayed, and contributed twenty-five dollars for the specified world-wide projects; and so, on and on, to Honolulu, verily a volume of prayer encircling the earth."

American speaker concludes with bowed head:

"We thank Thee that Thy Church unsleeping,  
While earth rolls onward into light,  
Through all the world her watch is keeping,  
And rests not now, by day or night."

*Solo:*

"Spirit of God descend upon my heart"  
(Use first two and last verses)

Following this solo the leader may announce a period of silent prayer, followed by prayers, voluntary or previously assigned, covering special needs of missions. Conclude with united prayer.

Orders for the Call to Prayer to Young People (free) should be placed with your denominational headquarters.

**CHILDREN'S PAGE**

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

**JESUS AND THE TEMPLE**

LUKE 2: 46, 47; 4: 16-20

Junior Christian Endeavor Tople for Sabbath  
Day, February 6, 1932

CHRISTIAN ENDEAVOR DAY

BY MRS. NETTIE CRANDALL

Junior Christian Endeavor Superintendent

"IF EVERY CHURCH MEMBER WERE JUST  
LIKE ME"

"Oh, mother, I don't want to go to church this morning. It's raining hard," grumbled Carol.

"Why, daughter, dear," replied her mother, "you told me only yesterday that you just loved going out in the rain in your new raincoat."

"Yes, I know," nodded Carol, "but church is different. There won't be a corporal's guard there, and I'm crazy to finish the story I'm reading."

"But you didn't go last Sabbath," reminded her mother, "nor the Sabbath before."

"Oh, well," answered Carol lightly, "I go to Sabbath school and that's enough."

"My dear," responded her mother, "your bad example is becoming contagious, for Mrs. Brown told me yesterday that Betty said to her she didn't see why she had to go to church, for Carol Clark never went. There's an old verse I learned when I was a girl that I want you to think about. I'll write it out and leave it with you, for if all church members followed your example there would be no church."

Carol took the paper her mother handed her and read:

"What kind of a church would my church be  
If every member were just like me?"

Somehow Carol could not put these words out of her mind, try as she would to concentrate on her story. Finally she closed the book, read the couplet again, and said to herself, "I'll admit it would be dreadful—no church at all. I'm going to change

this very day, and hereafter 'if every church member is just like me' they'll be loyal enough to be present every Sabbath."

**TUNING THE SOUL**

"Why should I go to church?" Molly asked her grandfather.

"Has the piano tuner been here yet?" was the grandfather's strange reply.

"Why, no-o," answered the girl, "but I don't see what that's got to do with going to church."

"Perhaps you don't, but," explained the grandfather, "our souls are very much like a piano, in that they easily get out of tune and need to have the strings tuned up from time to time."

"Souls haven't strings, have they?" asked Molly in astonishment.

"Not strings that you can see," agreed her grandfather, "but goodness, faith, courage, generosity, reverence, and love are strings of the soul that get slack and out of tune often without our knowing it. But when you go to church and hear about Jesus' life you see how far you are from him in these things and you desire to tune up your life to the pitch of his splendid living."

**OUR LETTER EXCHANGE**

DEAR EDWARD:

Of course you have read your letter from the RECORDER by this time, for I am answering it with the "Children's Page" open before me. Please tell your dear mother that she helped me very much in an unusually hurried time by writing your letter on the typewriter, and I'm very grateful to her.

I am sorry you lost your kitty, for a kitten is a lot of company. You can however enjoy your brothers' pets though you probably do not have the pleasure of taking care of them, for which I imagine you are sometimes glad and sometimes sorry.

I am anxious to hear about your trip to West Virginia, for you see we took the trip a year ago last summer and I'll enjoy exchanging experiences with you, especially about "Curves ahead."

Of course your letter is not too long; it is just right; and I hope to hear from you often. Won't it be fine when you can write it all your very own self?

I must close now and leave room for a fine story sent by Miss Lois Fay some time ago. We are surely grateful to her.

Your true friend,  
MIZPAH S. GREENE.

DEAR MRS. GREENE:

I am enclosing a true pet lamb story which I found in one of our papers. It may fill in somewhere sometime when the children's letters are not sufficient to fill your allotted space. I will also tell you another true pet lamb story which may serve the same purpose.

There was, on a farm I knew, a very bright pet lamb which had been fed by hand all its baby days. It would follow the girl who fed it everywhere, and had such a keen little nose that it could follow its kind protector's footsteps by scent as well as sight.

By this means it learned to go upstairs in the barn, as its protector often did; and it would have done the same in the house, if allowed. But the housekeeper was very strict about such visitors.

Now there was, upstairs in the barn, a child's two-wheeled cart, outgrown by one set of children, and waiting for some other little folks to play with it.

The lamb found this cart and used to amuse itself by butting the cart from one end of the long vacant floor to the other. It became part of its daily exercise, and neither cart nor lamb ever fell over the unprotected edge to the first floor eight feet below.

But some of the elders in the family that owned the lamb and the cart, thought that some day the cart might suffer injury, as the lamb grew stronger and played more boisterously. So they turned the cart over, upside down, in a corner where they thought the lamb would not interfere with it any more.

Next time they came into the barn the cart lay, incurably smashed, on the first floor. Judging by appearances, the lamb was peeved because the cart could not join in its frolic as before, and pushed it out of the corner and off the edge of the second floor down onto the first floor with a crash. That meant surely neither lambs nor children could ever enjoy that cart again.

That is what anger often does—deprives us of some pleasure we might have enjoyed.

After that, things like pails of water or

milk or apples or potatoes had to be watched. And the lamb had to be watched and its freedom limited because of its mischievousness.

One more prank, however, the little creature did, before ruling powers took away its liberty forever.

The milk room door and the well had always stood side by side, the former above ground; the latter below, covered with a heavy plank cover. In those days there were several gallons of extra skim milk a day, which, soured and clabbered, were kept tightly covered in a tank, for a neighbor who used to call for it to feed his poultry. The lamb managed to escape for a frolic one day when none of the family was on guard. It raced about looking for some movable object to butt around. When the family came in to supper, the sour milk tank was tipped over on its side and the milk all gone except a few curds scattered about on the ground.

The family first thought the neighbor who came for the milk had grown unusually disorderly. Then they remembered "that lamb." But the worst phase of the prank was learned as water was pumped from the well that night. All the whey and some of the curds had run down through cracks and crevices into the well and had commenced to taint the water, so that it could not be safely used to wash the cans, pails, and bottles that had to be cleaned night and morning. To remedy this difficulty, grown-ups had to empty the well by pumps and pipes, and await fresh water from the supply God has placed in the earth, which filled the well again before very long.

The lamb had to be banished to a far-away pasture with its more sober elders, and its pet days were over.

The children learned by this experience that there are lambs like Mary's little lamb, and there are other lambs not so poetic; but the ones rude and boisterous are the first to lose their freedom.

The most valuable knowledge gained from acquaintance with sheep and lambs is that they sacrifice their lives to help human beings. They are also a type of Christ's sacrifice for us and our sacrifices to help those with whom we live. Besides this we learn that God cares for and disciplines us much as a farmer does his sheep.

BROOKFIELD, N. Y.

The night after the Sabbath the Junior Society of Christian Endeavor of the Seventh Day Baptist Church held a social at the home of Calvin and Belle Whitford, from seven to nine-thirty. The evening began with a devotional service and an instructive Bible game, after which the happy group enjoyed many other games. Refreshments of cake, cookies, buttered popcorn, taffy, and apples were served by the social committee. There were nineteen present. The social committee and all the juniors wish to thank Mrs. Whitford for her kind hospitality.

Out of town visitors at the Seventh Day Baptist church services Sabbath morning were Mr. and Mrs. Howard Davis and son Walter and daughter Helen, and Mrs. Royal R. Thorngate and daughter Geraldine, all of Oneida, N. Y. Mrs. Thorngate is the wife of a returned Seventh Day Baptist missionary from British Guiana, South America, and spoke to the children of the primary department of the Sabbath school concerning mission work there. —*Courier*.

MILTON, WIS.

Wednesday morning, another excellent student chapel brought to light more talent. N. S. Wang, a freshman, talked in a very charming manner about country life in China.

Though the Chinese peasants are, as a rule, uneducated, they are honest and true friends, who work and play together, and get along very well. Their clothes are homespun, the women doing all the spinning. All girls are expected to learn to sew, cook, and do housework. The hard working men sing as they till the soil. There is much work to do in the spring and fall, during the planting and harvesting seasons, respectively. In the summer, there is a let-down, however, and during the winter, there is not much to do.

Amusements among these country people consist of folk songs, jokes, and tea shop gatherings. At the latter, the people drink tea, and a story-teller performs.

Professor C. F. Oakley of the physics department has just installed in his office a new eleven tube super-heterodyne short wave receiving set. This new radio of

(Continued on page 159)

I think I am the nearest to the home of Mary's little lamb, of any of the RECORDER subscribers. It is about eight miles from here in Sterling, Mass. Last summer I called at the house and saw the fields Mary used to cross, on her way to school. The schoolhouse has been moved to Sudbury, Mass., by Henry Ford. In the summer hundreds of people visit both the house in Sterling and the schoolhouse in Sudbury.

Now I must close this long letter, leaving to your judgment the disposal of the paragraphs. In sincere appreciation of all the children's letters.

LOIS R. FAY.

Princeton, Mass.,  
December 7, 1931.

### DENOMINATIONAL "HOOK-UP"

ASHAWAY, R. I.

Friday evening, January 15, nineteen young people met at the church for Christian Endeavor. The leader was Miss Merrill, a teacher in the Ashaway school. The topic was "Keeping Fit." The meeting was an exceptionally fine one.

January 3 was the day of the annual church meeting. About ninety-five people sat down to a fine dinner served by the men. The business meeting followed the dinner with reports from the various departments of the church. —*Correspondent*.

ALFRED STATION, N. Y.

At a special meeting called for that purpose last Sabbath night the trustees of the church voted the power to purchase the Button property adjacent to the church. This will bring to us a very desirable addition to our property and proves the wisdom of the church in its plans for the future. —*Alfred Sun*.

A picture book made by the Alfred Station juniors, and given to the ladies at the County Home, is being much enjoyed by them. —*Angelica Advocate*.

LEONARDSVILLE, N. Y.

The annual church meeting last week brought out a good attendance. Repairs on the church building are practically completed and many have spoken in appreciation of the interior decorations, new lights and linoleum floor covering.

—*Brookfield Courier*.

## OUR PULPIT

### COMPLETENESS IN CHRIST

BY REV. ALVA L. DAVIS, D. D.

Pastor of the church at Little Genesee, N. Y.

SERMON FOR SABBATH, FEBRUARY 13, 1932

Text—Colossians 2: 10.

“Ye are complete in him.”

Life is full of paradoxes. Goodness and evil, love and hate, hope and despair, kindness and revenge, forgiveness and unforgiveness, all wrap themselves in a single personality. Dr. Jekyl and Mr. Hyde play over the strings of one's life; whether it is

best. He may be mistaken in his judgment as to what the good is, or what is best. He desires physical strength, intellectual culture, moral and religious goodness. He may fail miserably in his striving for these, for the Dr. Jekyl has mastered many a Mr. Hyde.

There is in the best of us a tendency to one-sidedness, a tendency to go off on a tangent. We have different endowments and qualifications, different environments in which to grow and develop. Being constituted differently our lives must, of necessity, be divergent, yet they should converge in one great, central aim. Strive as we may, there is always the sense of incompleteness. Our objectives challenge us, yet the ideal ever eludes us. Well will it be

### ORDER OF SERVICE

HYMN

LORD'S PRAYER

RESPONSIVE READING

HYMN

SCRIPTURE READING

PRAYER

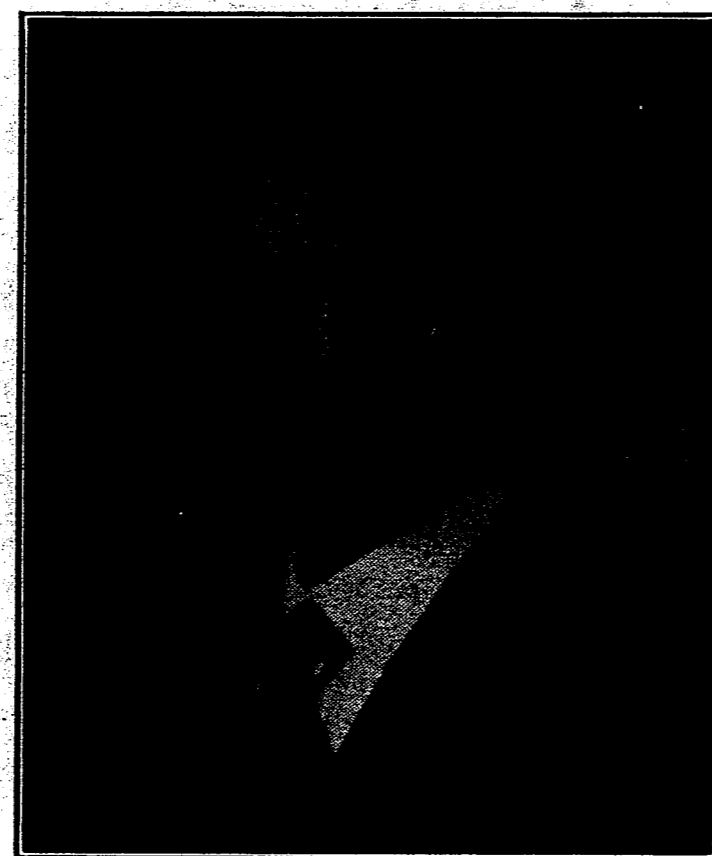
HYMN

OFFERING

SERMON

HYMN

CLOSING PRAYER



harmony or discord depends upon the player.

He who has been a close student of human nature knows full well the diversified personalities which make up human society. He knows there are men and women of depraved natures who seemingly have abandoned themselves to vice and crime. He knows there are men and women who are content to live in the lowlands, morally, socially, intellectually. But he knows, too, that such people are derelicts. They represent the abnormal state of mind and heart.

The normal man desires the good, the

for us if, early in life, we learn the lesson that there is but one way for life to become full, rich, complete, and satisfying, *that is in Christ Jesus*. Paul says, “Ye are complete in him.”

Paul does not say that Christians should not strive for physical perfection, intellectual culture, or material prosperity. Neither does he say that in Christ Jesus we become equals in physical strength, culture, endowments, or opportunities. But he does say that in *him* is all completeness found.

### THE CHRISTIAN'S HERITAGE

What is this completeness that Paul declares is the Christian's heritage? Evidently these words, “Ye are complete in him,” should not be pressed to convey the idea that the Christian is stronger physically than one who is not a Christian. Yet I am certain that he who lives according to Christian standards is stronger physically than he would otherwise be. Neither should they be pressed to mean that the Christian is intellectually keener than he who is not a Christian. But of this I am absolutely sure: he who will apply the teachings of Christ to his own thinking, habits, conduct, moral and religious life, has a mental strength and power that he could not otherwise possess. Certainly we should not construe these words to imply that material prosperity is more abundantly bestowed upon the Christian than others, for we must remember that Jesus said that our Father “maketh his sun to rise on the evil and the good, and sendeth rain on the just and on the unjust.” Yet with all my heart I believe that old proverb is true: “Honor the Lord with thy substance, and with the first fruits of all thine increase: so shall thy barns be filled with plenty” (Proverbs 3: 9, 10).

While I believe that all these—health, wealth, culture, etc.—are the Christian's heritage, his heritage is not limited by these. There are blessings far surpassing any of these which are ours, but they are all conditioned upon our being found in Christ, not *near*, but *in* Christ. This mystical union is one of the mysteries of our Christian faith. Christians know its reality, for they have felt its power. They accept the Master's statement of this divine union as fundamental to the developing Christian life: “Abide in me, and I in you . . . If a man abide not in me, he is cast forth as a branch, and is withered” (John 15: 4-6).

“Ye are complete in him.” That is a remarkable statement by the most remarkable exponent of the Christian life since Jesus' day. What does he mean? Of what does that completeness consist?

1. Complete freedom from the curse of sin.

The first blessing that I shall name which comes from this “abiding” is emancipation from sin—complete freedom from the *curse* and *condemnation* of sin. Paul writing to

the Romans declared: “There is therefore no condemnation to them who are in Christ Jesus.”

Let us not deceive ourselves by assuming the Christian never does anything that ought to be condemned. If he is truly Christ's, his ideal is Christ-likeness—purity of thought and speech, kindness and love, and all the Christian graces. Yet he often does that which God, his neighbors, and even his own heart, must condemn. That is not what Paul means. But he does mean to say that the sentence of endless, spiritual death has been removed from every believing, trusting child. In him is complete redemption from the power of sin. In him is complete cleansing, for “the blood of Jesus Christ his Son cleanseth us from all sin” (1 John 1: 7). So long as we are out of Christ, living in rebellion against him, the condemnation of sin is resting upon us; but when we come to him and by faith accept Jesus Christ as Savior, we are freed from the condemnation which sin brings upon us.

Again, I do not try to explain the *why* of sin, or of redemption. I accept the fact on Christ's own statement, verified by my own experience. The sacrifice for sin was complete, requiring no longer from us sacrifices of bullocks and goats. Christ is the great sacrifice; he paid the death penalty. We who accept him feel the emancipating power of his blood; we are no longer in the bondage of sin, but free men and women in Christ Jesus.

2. Complete transformation of our lives.

When we were out of Christ, says Paul, we were “dead in trespasses and sins” (Ephesians 2: 11), but as Christians we are “alive unto God through Jesus Christ our Lord” (Romans 6: 11). We cannot live this life in our own strength. Here was the source of Paul's strength: “I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me” (Galatians 2: 20). Says Theodore L. Cuyler: “The reason why so many church-members are such poor, stunted, barren creatures is that they are out of vital connection with Christ. To be tied onto the church is one thing; it is quite another thing to be grafted into Jesus, and draw his divine force into the soul.”



Not only are we "alive unto God in Christ Jesus," but we are new creatures. "If any man be in Christ Jesus, he is a new creature." The Spirit of God makes the man over. "Old things are passed away; all things are become new" (2 Corinthians 5: 17). New creatures in Christ Jesus! Blessed privilege! Old sins forgiven; old habits broken; the dross burned out. A new heart is given us, recharged with new impulses and motives; the life is again made pure. God's new creation: men and women, created in Christ Jesus "unto good works." That religion is a sham which does not make one honest and truthful; which does not sweeten home life; which does not make one charitable, loving, and forgiving; which does not fill one with a desire to be helpful to others.

3. Complete equipment for fighting life's battles.

Young people, you desire to make the most out of your lives; you desire to keep your lives clean, wholesome, and pure. Thank God for Christian homes, for parents who love you better than their own lives, who want you, above all else, to grow up into strong, clean, God-fearing men and women. But remember that Jesus Christ can help you more than even your parents. You have your temptations; you will continue to have them—temptations to deny Christ, temptations of evil places, and evil companionships. But in every hour of temptation, victory is assured if you abide in Christ. Don't try to meet sin and temptation alone; if you do, you will fail. Even Jesus, in the hour of his temptation wanted to be alone with the Father.

My friends, we all have our sinful natures to battle with; all have our passions, tempers, tongues, unkind dispositions to curb and control. Yet Christ's promise of help in every hour of need is ours, simply for the claiming.

If tempted to be untrue, upon your knees seek Christ's counsel; if discouraged, lift your soul to him in prayer; if in sorrow, enter thy closet, shut thy door, and pray, and thy Father which heareth thee in secret, "shall reward thee" (Matthew 6). Whatever our need, we have the "believer's bank note," drawn upon the Bank that never fails. Shall we not use it? "My God shall supply all your need according to his riches

in glory by Christ Jesus" (Philippians 4: 9), giving unto us "exceeding abundantly above all that we ask or think" (Ephesians 3: 20).

Why should not our souls cry out: "Thanks be unto God, who always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge by us in every place" (2 Corinthians 2: 14)?

4. Completeness in peace.

The world is full of discords, full of things which cause anxiety and disturb our peace. But the Christian should live—it is his privilege to live—so that these things shall not disturb him. In addressing the Philippians, Paul said: "The peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (4: 7). Jesus himself said: "Peace I leave with you, my peace I give unto you" (John 14: 27).

Such peace is not *peace with sin*, or *peace in sin*. It is *peace with God*, peace that comes from a conscious knowledge of having done one's best, and from a willingness to trust God to guide and use us in his own way. Such a peace does not come to a life indifferent to human needs and sufferings, to a life void of ideals and aspirations. Such peace comes to a life that is full of aspiration, hope, determination. It means a life of as strong motives and ideals as clear as were Paul's—so strong and clear that one can say, "This one thing I do." Yet this peace is conditioned upon our willingness to let God have the right of way in the life. Such people desire nothing, love nothing, are anxious about nothing, apart from the will of Christ.

Such is the ideal of the renewed life in Christ Jesus. Yet, friends, I am conscious that many things come to us that tend to mar this peace of God, the birthright of every Christian. It is difficult to keep calm and self-poised always when disappointed in our own plans; calm when crops fail, and financial losses confront us; calm when friends desert us or prove untrue; calm when our best efforts are misunderstood, or misinterpreted. Yet, even when such come to us, we can rest calmly, serenely, sweetly, assured that our heavenly Father knoweth, and we can await his judgment at the end of the day.

5. Complete in spiritual life and power.

This does not mean that we are full-grown, complete Christians, perfect in everything, with nothing further to expect of God, and nothing for which to strive. But it does mean that so long as we abide in Christ, provision is made for every soul necessity. The Revised Version beautifully expresses the text thus: "In him ye are made full." However, that fullness is conditioned upon our abiding in him. There is no limit to God's power, no limit to the capacity of the soul to enjoy God, except man's own stubborn will. We are to "grow in grace, and in the knowledge of our Lord and Savior Jesus Christ" (2 Peter 3: 18). But our growth depends upon the in-filling of the Holy Spirit.

We can't expect fullness of spiritual life by filling our lives full of worldly things during the week, and then bringing to our Master on the Sabbath spiritually empty vessels. A full life, spiritually, must be kept in close touch with the Fountain Head from which must come our supply. We are to "hunger and thirst after righteousness," and to all such the supply is exhaustless.

A life, sharing these five-fold blessings, is a life full, rich, complete, and satisfying. It is a victorious life. "Thanks be unto God which giveth us the victory through our Lord Jesus Christ" (1 Corinthians 15: 57). Let nothing come between you and such a life. In him is redemption, life, power; in him is joy, peace, spiritual blessedness; in him is victory. Without him is discontent, defeat, spiritual death.

We want the peace that can calm us, even in adversity. We want to be lifted above the sordid, material things of this life into realms of the joyous, the beautiful, the holy. We want grace to endure pain and sorrow, grace to carry burdens; grace to smile, yes, "singing with grace in our hearts to the Lord" (Colossians 3: 16). We want our lives to shine resplendent with all that is beautiful, holy, noble, and true. Such a life is to be found only in Christ.

"I can do all things through Christ."

"Ye are complete in him."

"In him ye are made full."

#### DENOMINATIONAL "HOOK-UP"

(Continued from page 155)

which the department is justly proud is a much better set up than they have had here-

tofore in the laboratory. It will probably serve many purposes in the department, especially in the radio work which is being done by a small group in college.

It was possible for the department to obtain this fine equipment through contributions made by several men about town and the trustees. One of the students, who was interested, worked on arranging for some of the finance of the project. Professor C. F. Oakley plans to use it mostly for short wave work.

President and Mrs. Crofoot left Milton Tuesday afternoon for an absence of some weeks. Mrs. Crofoot will visit relatives in Oak Park, Ill., while Mr. Crofoot is going on East.

First, the president plans to attend the meetings of the Association of American Colleges in Cincinnati, Ohio, which were held yesterday and today. His schedule also includes Plainfield, N. J., Alfred, N. Y., and other points in the East. He will probably return to Milton about the middle of February.

The Walworth, Albion, and Milton and Milton Junction Seventh Day Baptist churches met in Milton for their quarterly meeting on Sabbath, January 16. Many students attended the Friday evening and Sabbath morning and afternoon sessions.

The Sabbath morning sermon was given by Rev. Erlo E. Sutton of Milton Junction. He spoke on "Old Wells and New Wells."

In the afternoon the assembly was addressed by Mrs. Churchward a well-known lecturer, who took "Keys" as her subject.

Then came the young people's program. The topic was "Choosing a Life Work," and the several parts of the program were very practical in their application to this problem.

Dean J. N. Daland gave a short talk, in which he urged different generations to try to understand each other better.

A male quartet and a ladies' quartet each gave some selections. Following these numbers, several young people read letters from adults in various professions.

—College Review.

SHILOH, N. J.

We are looking forward to the time when Mr. and Mrs. Leon Maltby, of Philadelphia, will move to the manse in May. Many

of the Sabbaths Mr. Maltby has been able to meet with us and act as our supply. Mrs. Maltby saw the need of a young people's Bible class and under her leadership one was organized the first of the year with the following officers: President, David Davis; vice-president, Miss Leona Hoffman; secretary and treasurer, Miss Eleanor Schaible; teacher, Mr. Maltby.

The services on January 16 were arranged by the W. C. T. U. to observe the twelfth anniversary of the Eighteenth Amendment. Rev. H. G. Wilkinson, of the First Presbyterian Church, Bridgeton, occupied the pulpit. The choir furnished appropriate music.

—Correspondent.

#### Sabbath School Lesson VII.—February 13, 1932

JESUS AND THE MAN BORN BLIND.—John 9: 1-41.

Golden Text: "I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life." John 8: 12.

#### DAILY READINGS

February 7—A Blind Man Healed. John 9: 1-12.

February 8—The Pharisees' Investigation. John 9: 13-23.

February 9—The Healed Man's Testimony. John 9: 24-38.

February 10—Two Blind Men Healed. Matthew 20: 29-34.

February 11—Spiritual Blindness. Ephesians 4: 17-24.

February 12—Spiritual Sight Restored. 2 Corinthians 4: 1-6.

February 13—Christ the Giver of Light. Isaiah 42: 1-7.

(For Lesson Notes see *Helping Hand*)

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

#### Terms of Subscription

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

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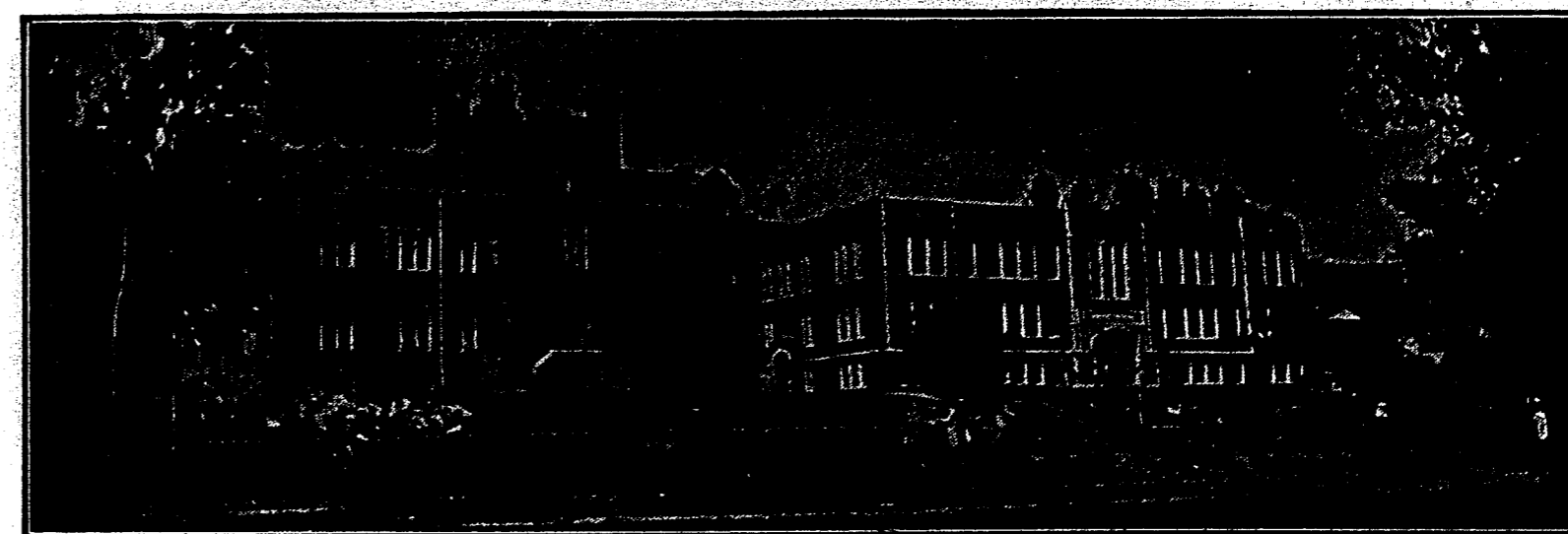
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**Committee to Promote the Financial Program  
OF THE  
GENERAL CONFERENCE**

Plainfield, New Jersey.  
January 19, 1932.

Dear Pastor (or Other Church Worker):

The Conference Committee to raise the Onward Movement Budget has sent out only one piece of literature since Conference—the booklet which recently went to all the churches for distribution to their members. The amounts of the budget and the detailed estimates of the work of the Boards for the Conference year were fully set forth in this booklet.

The Conference President, Doctor Corliss F. Randolph, the Committee on Religious Life, and the Commission have together been emphasizing the spiritual side of denominational activity and progress. This is well. Enriched spiritual life will react favorably in a practical manner and will be reflected in better financial support. One's money, that is, his income, is just so much of himself converted into a handy medium of exchange. Therefore a dollar may as really express spirituality as a prayer or a personal invitation to become a Christian. It is impossible to divorce the spiritual from the material. Both are necessary parts of life.

Now the first half of the Conference year is past and the Treasurer, Mr. Harold R. Crandall, reports total receipts of \$12,216.51 about 28% of the yearly budget. Your Finance Committee wishes to know how much these figures reflect the "hard times," and how much may be due to other conditions.

You as a pastor or church worker can render a helpful service by sending in answers at your earliest convenience to the following questions:

1. Has the Onward Movement Canvass yet been made in your church for the current Conference year? .....
2. If so, how much was pledged? \$.....  
Amount already paid \$.....
3. If not, when will the canvass be made? .....
4. What amount has been set for your goal? \$.....
4. What suggestions would you offer for raising the budget? .....

You will be interested to know that it was the opinion of the Commission at its recent meeting that the budget should be emphasized. Every effort should be made to raise the budget, fully. No emphasis will be at present placed upon raising money for indebtedness.

These are times to try men's souls but Seventh Day Baptists will not be found wanting.

Cordially yours,

L. Harrison North, Chairman,  
Courtland V. Davis,

Herbert C. Van Horn,  
Esle F. Randolph.

# The Sabbath Recorder

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