

**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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SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next session will be held with the Seventh Day Baptist Church at Adams Center, N. Y., August 23-28, 1932.

President—Corliss F. Randolph, Maplewood, N. J.
Vice-President—Walter L. Greene, Andover, N. Y.
Recording Secretary—Paul C. Saunders, Alfred, N. Y.
Corresponding Secretary—Courtland V. Davis, Plainfield, N. J.

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Treasurer of Onward Movement—Harold R. Crandall, 118 Main Street, Westerly, R. I.

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COMMISSION OF THE GENERAL CONFERENCE

Terms expiring in 1932—George B. Utter, Westerly, R. I.; Asa F. Randolph, Plainfield, N. J.; William M. Simpson, Battle Creek, Mich.

Terms expiring in 1933—Willard D. Burdick, Rockville, R. I.; J. Frederick Whitford, Bolivar, N. Y.; Moses H. Van Horn, Salem, W. Va.

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Treasurer—Mrs. William M. Stillman, Seventh Day Baptist Building, Plainfield, N. J.

Regular meeting of the Board, at Plainfield, N. J., the second First Day of each month, at 2 p. m.

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Gifts or bequests for any denominational purpose are invited, and will be gladly administered and safeguarded for the best interests of the beneficiaries in accordance with the wishes of the donors.

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

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

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

President—Corliss F. Randolph, Maplewood, N. J.
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THE NATIONS' DISARMAMENT ISSUE

When some of our readers open this SABBATH RECORDER almost a week's work will have been done by the Disarmament Conference at Geneva, Switzerland. In spite of the protests of preachers and laymen, the mad race for larger navies and bigger armies has gone on. Men have been branded as pacifists and religionists for their stand. It is precisely because the religion of Jesus exalts the power of spirit over might that the churches of Christ in America pray unitedly for the success of the conference now in session.

Five principal issues are being discussed at Geneva: (1) The limitation of personnel in the armies and navies of the world; (2) the limitations of the materials of war; (3) the reduction and limitation of military budgets; (4) the abolition of chemical and bacteriological warfare; (5) the establishment of a permanent disarmament commission.

Concerning the first issue, it may be recalled that President Hoover is authority for the statement that five and one-half millions of men are enrolled in the armies of the world as "effectives," while "trained reserves" number twenty millions more. Now it is conceded that the problem of reducing the "effectives" is a complex one, due to varying conditions in the different countries. However vexing the problem, "given the will to peace, a solution can be found."

With regard to reaching the goals implied in the second and third, there is pointed out the "direct method" of limiting the size of war ships, the caliber of guns, the number of tanks, war planes, etc., a method favored by the United States; and the "indirect method" of limiting budgets to be expended by the nations on their respective sea, land, and air forces, a policy more or less agreeable to the other nations concerned. Of the practically four and a-half billion dollars expended in 1930 for

the nations' armament, the United States spent about one-sixth, which means that the Washington government put into this bag with holes a greater sum than any other nation. By adopting a policy of reduction on a proper percentage basis, relative security of the nations would not be at all jeopardized, while millions of dollars would become available for the reduction of taxation and for other social and humanitarian projects.

If the moral indignation of the allied world at the introduction by Germany of the use of gas in the Great War could be experienced again, the fourth issue before the conference would quickly be met. To our shame it may be remembered that our Senate has so far failed to sign the anti-gas treaty negotiated at Geneva in 1925. As a military weapon it is as indefensible morally as the bombing of the wounded in hospitals or of defenseless women and little children. While legal restraints may be invoked against this pagan practice, the only effective way of banishing the menace of gas and disease germ warfare is to get rid of war.

The fifth issue at Geneva is the establishment of a permanent disarmament commission which will undertake a continuous and scientific study of the armament problem.

As the conference convenes, a grave situation in the Orient is at a most critical juncture. Japan's vicious and unjustifiable attack on Shanghai, with her overbearing disregard for the treaty rights of international, has brought about an alarming complication. Battleships with engines red hot are speeding toward Shanghai while England and America are landing marines and men from the regular army. What the outcome will be no one dares venture a guess. With a much smaller match in Serbia, seventeen and a-half years ago, a conflagration was lighted

that has caused losses incalculable and brought the world to its present unbearable condition. With "scraps of paper" brought freshly to our minds, many are skeptically asking what good is this Disarmament Conference? If ever a steadying influence was needed, it is now. We have confidence in the delegation from the United States. It is made up of civilians entirely, headed by Secretary of State Stimson. His colleagues are Senator Claude A. Swanson, Ambassador Hugh S. Dixon, President Mary E. Woolley, and the Honorable Norman Davis.

The Honorable Arthur Henderson, president of the conference, a man of wide political experience, is quoted as saying, "At the Disarmament Conference, as elsewhere, the governments will do what the people want. If the people *want* disarmament they can have it. If they will exert their will they can compel results." People do want it. They are praying for it. Churches are uniting in petition in behalf of it. Do we have faith—even as a grain of mustard seed? Disarmament is bound to come.

February Interests Outstanding in our calendar is the month of February, containing, as it does, the birthdays of America's two greatest and most loved patriots, Washington and Lincoln. The name of Washington will be much featured this year, since it is the two hundredth anniversary of his birth. A Bicentennial Commission has been long at work to make this anniversary notable in this country. For more than a day or a month, indeed throughout nine months, the commission has planned for a continuous celebration. The secular press has been and will continue to give wide publicity to the movement. The religious press will do its part and capitalize, for ethical and spiritual values, the noble traits of character and conduct of these two American patriots.

For February the SABBATH RECORDER will publish special articles concerning the "Father of his Country," making the issue of the twenty-second a Washington memorial number.

The Sympathy of Lincoln Many beautiful stories are told of the fine spirit and sympathy of Abraham Lincoln. In the most critical war days he was called upon to pass on the life or death of many soldiers. Such

was the case of a green farmer lad from the Mid-west, taken right out of his rural environment and with no military training whatever. Assigned to sentry duty and for two days and nights without rest, he fell asleep at his post. The officers, bitterly efficient, courtmartialled him and condemned him to be shot at sunrise. The order was about to be executed when news of the lad's plight came to the President's ears. Orders were immediately dispatched to stay execution, with full pardon granted. The President said, "It is not to be wondered at that a boy, raised on a farm, probably in the habit of going to bed at dark, should fall asleep when required to watch, and I cannot consent to shoot him for such an act." Later, it is told, following the great battle of Fredericksburg, among the slain found nearest the lines of the enemy was the body of a young man who had died bravely fighting for his country. He was easily identified as the farmer boy who had been pardoned by Lincoln. A photograph was found next to his heart. It was the picture of the President, and beneath it in the soldier's handwriting were the words, "God bless President Lincoln."

Many Christlike acts of mercy were credited to the great spirited Lincoln as he bore the burdens of the country so heavily upon his mind and heart. The sorrows of his fellows were his sorrows; their losses his losses. A commanding officer once came in from the field to see the President with warrants for the execution of twenty-four deserters to be signed by the executive. By all laws of military procedure these men were worthy of death. But Lincoln saw more clearly than many. He refused to sign the warrant and nothing could shake him. The protests of the officer were unavailing. With a look so often seen on his face—a look of inexpressible sadness—President Lincoln replied, "Mr. General, there are already too many broken-hearted widows in the United States. For God's sake, don't ask me to add to the number, for I won't do it." And he didn't.

Student Volunteers "The Son of God moves forward again in North American universities and colleges. Students follow joyously, triumphantly." So we read in an interesting release to the papers of this

week. The communication is by Arthur Ellt Hungerford, who has had an active part on the publicity committee of the quadrennial Conventions of the Student Volunteer Movement since 1910. With the exception of Des Moines in 1919, he has attended every one we are told—Rochester, Kansas City, Indianapolis, Detroit, Buffalo—December 30, 1931, to January 3, 1932. Mr. Hungerford is a trained newspaper man.

At each convention his work has thrown him in close contact with students and representatives of the college press. Each convention has made its mark on his mind. Each stands as a distinct picture, representing the thinking, the sayings, and actions of that student generation.

Before writing his impressions of students today as disclosed at the Buffalo convention, Mr. Hungerford waited two weeks, so that his thoughts might become clarified. He states that written statements from representative editors of college papers and from various students confirm his own impressions as to what students today are thinking.

Many were interested in Secretary Burdick's report on this convention in the SABBATH RECORDER of January 11. His favorable impression of the convention and of the young people attending is corroborated by Mr. Hungerford's report, the first part of which will be found in this issue of the RECORDER. The report will be concluded next week.

JESUS CAME PREACHING

(Continued from last week)

A REVIEW BY REV. EDGAR D. VAN HORN, D.D.

IS JESUS STILL THE PREACHER'S
AUTHORITY?

1. It is said that there has never been an age with so scant respect for tradition as the present. In music the masters are ignored, their great themes have been desecrated and forced into the mold of modern jazz. Art has likewise taken on a new fashion. Good or bad, nobody knows for nobody can comprehend. In the realm of morals the floodgates have been opened and the devastation is great. Old restrictions have been swept away, barriers thrown

down, bridges gone, so that today no one knows exactly where we are going or when we shall arrive. In religion we are in a state of revolt. Old dogmas and sanctions have been swept aside and the very citadel of Christianity is being assaulted. It is no longer a question of the authenticity of a book, but of the very reality of God. Even science and its validity are being questioned, and many things we thought to be rock-ribbed are now said to be the mere artifices of imperfect minds. Certainly traditions have been thrown to the scrap heap.

When Jesus came, pagan cults had a thousand deities, but with the rise of the Son of Righteousness they faded into nothingness and Christ was everything. He was the center and theme of apostolic preaching. He was the new norm, the standard by which all else was judged. He was the revelation of a new spirit, a new life, and the "Way" by which men passed from death unto life. Now men are questioning—not so much his life, for that old ghost has been laid low by a record too resolute and an influence too personal to be questioned—but what message, what authority has he, a lonely figure of two thousand years ago in a little obscure spot of the world, for *this* age, an age new, complex, and determined to know the truth? What has his life got to do with the present, men are asking. If it has, how can we be sure of what he said and did? Are the records of his life authenticated, validated for our day? Was he speaking to a particular people, with specific human need, or addressing words of universal import to *all* men for *all* time? Thus Jesus and his words are under question. I do not think he would have it otherwise for, as we are told, "He covets no refuge but the wide heaven of truth."

Now here is what is coming out of this critical study, this laboratory of experimentation, investigation, questionings in a scientific age. It is admitted that Jesus lived and spoke the things recorded of him. To some he may be dim and shadowy, but to others he is startlingly real, authoritative. But "Why," some ask, "should we bestow our devotion upon *him*? Why should we be made to conform to *his* teaching, *his* way of life? If some young mechanic should come forth from the Catskills and demand of the world that they follow him,

what would we say? Why conform then to the teaching and ways of 'a Craftsman from the dim blue hills of ancient Galilee?' Why? Because he *constrains* us. Even the world does not criticise *him* so much as the *failure of Christians* to live up to his interpretation of truth and life. That is mainly the trouble with the present age—not that he was unreal, or failed to speak the truth, but that men of this day and age have fallen so far below his standard and plan for a new world. "Once men preached with truth-filled and resistless passion 'Christ and him crucified.' In that zeal Christian preaching arose. It captured art and empire, philosophy and sacred ritual, and laid them at his feet as 'gold and frankincense and myrrh.' Can we do the same? Must we not so preach? Is he still our credential and our sovereign power? It is the pivotal issue."

2. It is natural therefore that we should ask, "What is authority?" This is a vital question. To ask the question is to embark on a wide sea. The Breton fisherman had a saying, "Our boat is little and the sea is vast." Yet they ventured forth in the quest of food, and we must venture in the quest of truth and I am sure we shall find it.

Webster defines "authority" in its primary sense as "legal power." But that will not work in the realm of religion, and it is well. That kind of authority is *domination*, and it breaks down. "If authority delivers us to the judge, and the judge to the jailer, and the jailer casts us into prison; then life is a Sing Sing, and the convicts will rebel so that not even machine guns can subdue them."

Again Webster gives as a secondary meaning of "authority" — "government—those exercising authority." But the mere exercise of authority is *tyrannical*. Carlyle once complained, when viewing the slums of London, "God doesn't do anything." Well, God may not have worked in just the way Carlyle thought he should; but he "set deep in human clay, the dream of a slumless city, pledged men his strength, and called them to crusade with him." That, after all, is the authority of religion, "power due to esteem; influence of character." God gave Carlyle that authority; he has given it to all his true followers—a *dream*, a *pledge*, a *spur*. Jesus dreamed of a spirit-

ual kingdom; he pledged it his devotion, and worked for it with a passion that knew no bounds.

"Authority" may be an unfortunate word. It seems to have "fallen into ill repute." It is quite unpopular in these times. Perhaps "certainty" would be a better term, if by certainty we mean "an established fact" as a starting point for further quest. Commander Byrd established "Little America" as a base for exploring the unexplored. "Dead" certainty is not enough; it must go further, for true authority is both *quest* and *goal*.

3. Authority (let us not cast the term aside) is a "*compulsion*, ruling us above the vagaries of our mood and conduct, yet safeguarding our freedom." That's the "paradox of authority: a compulsion safeguarding our freedom, a finality challenging us to the unknown." This is in strict accord with the latest hypothesis of science as we are told by Dr. Arthur H. Compton, who won the Nobel Prize for his work in physics in 1931. He acknowledges a "directive intelligence" in the realm of physical things. This intelligence is manifest often times where we might least expect it. Laffadio Hearn tells of an earthquake in China one time. A workman from his hilltop farm saw the waters of the ocean quickly recede, like a wild beast about to spring upon its victim, and he knew that spring would be the tidal wave. As he looked he saw his neighbors in their rice fields on the lowlands and knew that they would be swept away by that on-coming wave. Without a second's thought of the sacrifice to himself, but in a mad speed of exultation, he set fire to his rice ricks and furiously rang the temple bell. His neighbors below, looking up, thought his farm was burning and hurried up the hill to his aid, then from that safe hill they saw the swirl of waters over fields just forsaken and knew their salvation and its cost. Rightfully Hearn entitles his story, "The Living God."

4. If authority is a *compulsion* and a *quest*, then we may safely return to Jesus and note how completely he fulfills these requirements. Never was he free from the impelling power of his earthly—or should we rather say heavenly—mission. He said, "I must work the works of him that sent me, for the night cometh when no man

can work." "I must be about my Father's business." When he spoke he *spoke with authority*, always assuming that the end was a righteous life, and to this end he devoted himself so completely that no selfishness could endure the fire of his enthusiasm. Doctor Butterick says: "What we are here intent to urge is that Jesus was conscious of a compulsion, and a finality in himself—a consciousness which, whether or not directly claimed, is revealed by more indirection, and that he held that consciousness radiantly unbroken."

5. We may ask whether or not his disciples discovered this compulsion in him. Perhaps not explicitly at first, though from the first his "Follow me" had in it the ring of glad authority. There was nothing imperious in his claims; that was foreign to his nature. He chose the twelve simply that "they might be with him." He was their friend. At first they perhaps did not realize all that meant. But with the experience of days, weeks, and years, their horizon widened until they came to feel something of the vastness and depth of his love. Others might build fences in the territory of friendship, but not so with Jesus. "Jews shut out the Gentiles," the righteous shut out the sinners, "but his circle of friendship was a boundless horizon; it gathered in the Jew, the Greek, the Gentile, the Roman, the apostle, the apostate, Mary of Bethany, and that other Mary, John, and the man whose devils were legion"—all. Not that anyone ever took liberties with him, but simply that in the presence of his strength, they felt their weakness; in the presence of his purity, they saw their impurity; in the presence of his holiness, they saw their sinfulness—all saw themselves as they were and cried for cleansing. "He was mediating to them a spirit strong enough to conquer the demons with which they believed the air to be infested, a spirit strong enough to overcome the threat of death, a spirit kind enough to absorb their sins into his suffering love." They may not have comprehended all the power and beauty of his life at first, yet they felt the impact of his life upon theirs and they "beheld his radiance, as of the only begotten from the Father, full of grace and truth." Now "grace" means the unmerited love of God, and "truth" means God, not some shadow

or symbol, but reality. This "grace" and this "truth" they found in him.

6. We may ask then: "Has Christ any compulsion and authority for us today? Are his teachings for us? Are there any sanctions in them for our preaching, our standards of life and conduct? Has he a message for the world today?" Strange that we should ask the question.

The gospels present to us a very vivid picture of him as he walks the hills and valleys of Galilee, Judea, and Samaria, healing, preaching, teaching, and revealing to needy men and women the eternal verities of God.

His footsteps are on every road. Biographies of him multiply as of no other person. Titian, Tintoretto, Raphael, Mazzini, Savonarola, Ruskin, Dante, Blake, Browning, and now within the last two or three years, come such writers as Kahalel Gebran, Bruce Barton, Ellery Leonard, Upton Sinclair, Evelyn Underhill, J. A. Robertson, Rittlemeyer, W. Russell Bowie, J. Middleton Murray, and others. Each presents to us the marvelous depth and reach of his personality, revealing his startling and strange nearness to modern life and problems. What a company of men and women representing varying moods, temperaments, ability—all approaching the character of Jesus from different avenues, yet all drawn as by some cosmic magnet. If the critics of Jesus say, "He is only a lay figure on whom creative minds have draped their visions," their words will not convince. These criticisms pass as soon as the breath that makes them: "He who made of all nature a parable found in sky and lake the sign language of the eternal, and traced in the crimson oleanders the pathway of God . . . he whose stories are tender with love of his cottage and his Galilee and who on the cross gave his mother to his best trusted friend and disciple as a living legacy . . . he who taught a slave morality, the finding of infinitudes in common clay, he who flung direct challenge at the dark proscriptions of the Mosaic law and answered the 'Thou shalt not' with his 'Blessed are they' . . . he who shed a light that shines through every window of earth, is his own answer to all the varied critics of the passing generations."

How do we know his faith is final? Well,

ethnic faith antedated Christ and men have tried the clutter of cults with which the world has been filled. If there were relief in these cults for their sufferings, they would have found it; but there was none until Christ came. It was out of their experience they said, "Neither is there any other name given under heaven among men, whereby we must be saved." Jesus accomplished by his life and death that which never before had been achieved—the redemption of the human soul from sinfulness. No other name has ever won such diverse allegiance—Paul and Tolstoi, Roosevelt and St. Francis, Grenfell and Schweitzer. If other nations reject him, it is because our hands have not been clean. "Yet, despite our uncleanness, his purity shines through, and his gospel is now read in two or three hundred different languages. He has become mankind's other self and well might that soldier say, 'The soul stands at salute when he passes by.'"

WHAT ABOUT LAW AND GRACE?

BY REV. LESTER G. OSBORN

Romans 6: 14 — "Sin shall not have dominion over you, for ye are not under law, but under grace."

God does not change. With him there is "no variableness or shadow of turning" (Malachi 3: 6; James 1: 17). Neither does God's will for man's conduct change. It is the same in every age. Doing one's own way instead of God's way is and always was sin (Isaiah 53: 6). Nor yet does God's plan of redemption from sin change. Lost sinners are saved today, and always have been saved, "by grace, through faith" (Ephesians 2: 8) in the shed blood of the Lord Jesus Christ (Matthew 26: 28; Hebrews 9: 22). In the Old Testament it was a forward-looking faith, the ceremonial system typifying Christ. In the New Testament it is a backward-looking faith. The focal point is the cross on Calvary's hill.

To comprehend this so often misunderstood subject of the relation of "law" and "grace" we must first "rightly divide the truth" (2 Timothy 2: 15) by recognizing two or three important distinctions. First, we must distinguish the two great covenants which cover the whole Bible—the covenant of works and the covenant of

grace. The former was made with Adam in the garden. The Creator placed man on earth with just one restriction—not to eat of the tree of the knowledge of good and evil. "In the day that thou eatest thereof thou shalt surely die" (Genesis 2: 17) implied "this do and thou shalt live." Adam was to earn eternal life by his works, that is, by his obedience to the will of God. He sinned and forfeited his right to the tree of life, and God's grace had to enter in. After man broke the covenant of works, God abrogated it and put in its place the covenant of grace. The whole story of the Bible from Genesis 3: 15 on is of God's grace reaching out toward sinful men.

Another distinction is that between the moral law and the ceremonial law. The former is a set of ten great universal and imperishable moral principles, which have existed since the beginning of time, and which were codified in the Decalogue. These Ten Commandments express God's righteous will for the conduct of mankind, and are unchangeable, as he is. They define sin (Romans 3: 2; 7: 7; 4: 15; 1 John 3: 4). The ceremonial law, on the other hand, was national and temporal. It was the Jewish remedy for sin after Sinai. It set forth the way for the sinning Israelite to obtain remission of guilt.

The third distinction, and perhaps the most important—at any rate the least often considered—is that between law as a set of rules for conduct, and "law" as God's method of dealing with mankind under the old covenant. In this sense it was the dispensation which held sway from Sinai to Calvary, as over against the "dispensation of grace" which began with the death of Christ on the cross. These two dispensations are called, respectively, the "old" or Mosaic covenant and the "new" covenant. This is the distinction which Paul had in mind in our text.

From the above it will be seen that "law" and "grace" are not, as so many think, opposing systems, but different parts of the same system—the redemption of mankind under the covenant of grace. Sin is the same under both dispensations—the transgression of the will of God as expressed in his moral law (1 John 3: 4). The penalty is the same—death (Ezekiel 18: 4; Romans 6: 23). The difference is primarily in the

"remedy" for sin. "Under law" when a man sinned, he brought an animal sacrifice as specified in the Jewish ceremonial system. "Under grace" when a man transgresses the law of God, he points to Christ on the cross as his sin-substitute (Isaiah 53: 6; 1 Peter 2: 24)—a sacrifice which was only imperfectly foreshadowed in the dispensation of law (Hebrews 10: 1).

Grace, however, is immeasurably superior to law. "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us" (Romans 8: 3, 4). Herein lies the superiority. There was nothing in the animal sacrifice to give one the desire to obey God. But now "the love of Christ constraineth us" to do his will (2 Corinthians 5: 4). Neither was there anything in the ceremonial transaction to give one the power to do the will of God. Only "grace" has the birth from above, giving us a nature which enables us to obey. Law could deal with *sins of the flesh*, but not with *sin in the flesh* (*Page*). Under both covenants the guilt of sin was removed. But beyond this "law" could not go. Only "grace" delivers from the "bondage" as well as from the "burden" of sin. This is what Paul means when he says, "Sin shall not have dominion over you, for ye are not under law, but under grace" (Romans 6: 14). He had in mind the superiority of grace over law as a remedy for sin.

"Not under law but under grace," then, does not mean that the great eternal principles of the moral law were abrogated by Christ. What was "nailed to the cross" with him was the "handwriting of ordinances which was against us" (Colossians 2: 14)—the ceremonial system—"law" as the method of the divine dealing with mankind which prevailed before Calvary and the empty tomb. The principles of the Decalogue are still in force. They have existed since the beginning of time, and would, as someone has said, "be binding on us today if they had never been codified." We are not arguing for the law as written on the tables of stone—an outward thing—but as an inward, impelling force in the heart (Ezekiel 36: 26, 27; Hebrews 10: 16).

Nearly everyone will agree that the moral principles expressed in the Decalogue are the will of God for us today as they always have been; that they define sin under the new covenant as well as under the old—all, that is, except one. In choosing our test case, we are taking the only one about which there is any controversy. No one would think of using "not under law but under grace" as an excuse for murder, idolatry, adultery, or stealing. But when the fourth commandment is under discussion it is a different story. When forced to evacuate every other position, the final trench of those who defend Sunday observance is "We're not under law now." No, thank God, we are "under grace" today. "What then? Shall we sin because we are not under law, but under grace?" (Romans 6: 15.) The absurdity of this position is self-evident. It is anarchy. Grace does not give us a license to sin, but delivers us from sin—not only from sin's guilt, but from sin's power as well.

When we say that the principles of the Decalogue, as written in the heart, are still binding, we must not overlook the fact that this expression of God's righteous will for our conduct includes the seventh-day Sabbath. One of these ten eternal and universal principles is, "Remember the sabbath day to keep it holy . . . the seventh day is the sabbath of the Lord thy God" (Exodus 20: 8-11). It is just as much a part of our duty toward God as not taking his name in vain, or as refraining from murder, adultery, or covetousness. Read James 2: 10, 11 and then add (logically enough), "He that said, Thou shalt not kill, said also, Remember the sabbath day to keep it holy. Now if thou do not kill, yet if thou fail to observe the sabbath, thou art become a transgressor of the law"—and therefore a sinner, for that is what sin is (1 John 3: 4).

We must go carefully here. We must not get the idea that we can earn our salvation by observing the Sabbath, any more than by obeying any of the other commandments. We are not saved because we observe the law; we observe the law because we are saved. We are "saved by grace, through faith" (Ephesians 2: 8), but "faith without works is dead" (James 2: 17, 20, 26). We show our faith by our works, and by our

works our faith is made perfect (James 2: 18, 22).

"I would not work, my soul to save,
For that the Lord hath done;
But I would work like any slave,
For love of his dear Son."

Neither are we to obey the law because of fear—in servile bondage. We obey because we love God for all he has done for us; because we desire to show our love and gratitude by doing his will. Jesus set forth this motive when he said, "If ye love me, keep my commandments" (John 14: 15). His commandments are God's commandments, for, as he himself said, "I and my Father are one" (John 10: 30), and "all things were made by him" (John 1: 1-3; Colossians 1: 16, 17; Hebrews 1: 2). Thus he is the author of the Ten Commandments. It was he who established the principles "in the beginning," who wrote them on the tables of stone, who writes them in the hearts of those who receive him. Observance of the Sabbath will not save anyone, but transgression of the law is sin, and sin breaks the fellowship between man and his Savior. Sin "grieves" the Holy Spirit, and hinders his work. Jesus asks, "Lovest thou me?" We answer, "Yea, Lord, thou knowest I love thee." Then he puts us to the test, "If ye love me, keep my commandments. Prove your love by doing my will."

What will your response be? Will you show your love and gratitude by doing his whole will, including the observance of the Sabbath, separating yourself from the world in so doing? God give you the consecration, and courage, and strength to do it!

BICENTENNIAL CELEBRATION

EDITOR'S NOTE.—Preparations are being made by the United States George Washington Bicentennial Commission for a nation-wide celebration of the birth of the nation's first President, two hundred years ago. Wisely has it been decided that the celebration shall not be held as a world's fair, or confined to any one locality or within a few days' time. It will have a place, it is hoped, in every community however small or big—"Every state, city, and town to participate in nine months' Bicentennial Celebration."

The following is taken from a "Clip Sheet":

These points should be emphasized with respect to the Two Hundredth Anniversary of the Birth of George Washington:

1. It is sponsored by the United States Government: Congress created the United States George Washington Bicentennial Commission and the President of the United States is its chairman.

2. It will not be a world's fair or exposition, and it will not be held in any one place.

3. It will be a nation-wide, even a world-wide series of celebrations in which every state, city and town—every organization and institution, every home and individual—in this country, together with Americans and others in many foreign countries, will participate. Every community is expected to plan and carry out its own program of events, in co-operation with the United States Commission and the state commissions.

4. It will last from Washington's Birthday, February 22, 1932, to Thanksgiving Day, November 24, 1932, with special local and national celebrations everywhere on all holidays, anniversaries, or other days which can be connected with the life of George Washington.

5. While the ceremonies on February 22 should be especially elaborate and impressive, as marking the actual Two Hundredth Anniversary of George Washington's Birth, arrangements also should be made for public gatherings, pageants, plays, processions, musical festivals, tableaux, and other events at various times during the entire period of more than nine months. Every program should relate to the great life and work of the First President and founder of the republic. On Memorial day, Independence day, Labor day, Thanksgiving day, and other national and local holidays or anniversaries there should be special programs, but the celebration should not be confined to these days.

6. It will take time to prepare the local programs and arrange for the local celebrations. The United States Commission urges mayors and other officials of every city and town in the country to appoint George Washington Bicentennial commissions or committees in order to prepare for the events of the Bicentennial year.

7. All organizations and institutions of whatever character—civic, business, labor, educational, religious, fraternal, literary, social, and others—are urged to plan for a "George Washington Year" in 1932.

8. The United States George Washington Bicentennial Commission, Washington Building, Washington, D. C., will send suggestions for local programs to any committee, organization, or group that will write for them.

MISSIONS

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

THE BOARDS AND THE PEOPLE

It is often said that the denominational societies belong to the people, but this means very little in the minds of many. Also it is often said that the societies are the churches in action, that they are the servants of the churches instructed to do the work which no church can do alone. Doubtless there are more people who realize that the societies are endeavoring to carry out the united mission of the churches than there are who think that the societies belong to the people; but both statements are morally and legally true.

It is true that no one church alone can carry on the work that is done by any of our denominational societies. For instance, no church is in a position to carry on the work which has been accomplished by the Sabbath School Board. The same may be said of the Tract Society, the Missionary Society, the Education Society, the Woman's Board, and the Young People's Board; all of these organizations are the churches in united action.

This, however, does not express all the truth. The incorporated denominational societies, by their constitutions, are made up of the members of the churches. In every case there is, first, the society; and second there is the board elected by the society. All accredited delegates to the General Conference are members of the societies during the current year. There is also a provision by which people may become members of the societies by a financial contribution; but the great majority of the members of the societies are the delegates to Conference. This arrangement gives the delegates from the churches to the General Conference, when they attend the annual meetings of the societies, the privilege of electing the boards, instructing them what they shall do, and approving or disapproving of what they have done. The boards are usually elected by a small group located in a given section, but all delegates to Con-

ference, as well as life members and those who have made themselves members for the year by a contribution, are entitled to participate in the annual and other meetings of the denominational societies. They can do this by actually being present or by proxy. This plan was devised by our fathers and was intended to bring the boards and the churches very close together, as well as to make the churches responsible for the work and the boards responsible to the churches.

The General Conference is made up of churches received by vote; every church has the privilege of being represented by delegates. There is no legal relationship existing between the incorporated societies and the General Conference; but inasmuch as the delegates to the General Conference are members of the societies, the relationship is very close and vital. On this account the General Conference is the most direct way the churches can express their wishes to the societies and the boards of the societies. Nevertheless all the societies welcome communications from individuals and from churches.

The Budget Committee of the General Conference is now making an appeal for the United Budget. There is a sense in which this is an appeal for the boards, but in a much truer way it is an appeal for the entire denomination and its work. It is an appeal for every church and the work Christ has committed to it. It is an appeal for the work which the Father has entrusted to every Seventh Day Baptist. We cannot well separate the work of the boards from that of the churches and from that of the individual followers of Christ.

These are especially trying days and many who have been contributing in prosperous times cannot now. No doubt some of these are having to receive help. Under these circumstances the heavier burden falls upon the more fortunate, and the greater sacrifice is demanded.

LETTER FROM DOCTOR PALMBORG

DEAR RECORDER READERS:

Again it is time—and past—for a letter from me. My last was written while on a delightful vacation at Tsingtao—or "Green Island." On our return, my work was

started with an increased number of girls, and immediately work was commenced on a new workroom, to accommodate the increase in numbers, built with funds from the profits of the work. It is especially for winter use, so I had plenty of windows put into it for the sunlight; and when there is sunlight, it is very warm and pleasant, accommodating forty girls if necessary. But when, like yesterday, the sun is hidden under snow clouds, with a strong northwest wind blowing, it is pretty cold. I think yesterday must have been the coldest day so far this winter, for the weather here, as in the United States, has been for the most part very pleasant and comfortable, for which I have been extremely grateful.

The new building, mentioned above, is only a few steps from this one, with a brick walk through the flower garden between the two. It cost less than \$600 Mexican, or about \$150, United States money. Of course it is not at all fine, though neat looking, and all the doors and windows are second hand, but it answers the purpose very well.

The week-end before Christmas, our old friend, Miss Woo, was able to come out again and spoke Friday afternoon to my girls, Friday evening and Sabbath morning and afternoon at our usual meetings, again at a special meeting on Sabbath evening, and another on Sunday afternoon right after dinner. The meetings resulted in seventeen more becoming probationers; twelve of them are from our numbers, several nurses and a patient from the hospital, and a little girl, daughter of a woman who is a neighbor and has recently "written her name." We pray that out of these and others whose names have been on the book a long time there may be some or many who will take the step of baptism in the spring. Oh for a genuine outpouring of the Holy Spirit on us all!

Of course the next week was very busy getting ready for Christmas. Our church celebration was held on Thursday, with a meeting for election of officers, before dinner, then a good Chinese dinner for the church members and probationers, as guests of the foreign missionaries here. About seventy were served, not all strictly of the above classification, however. After the dinner came the exercises, consisting of

music, a goodly number of choruses, etc., mostly by the hospital nurses and staff; a little play by the children in the medical compound, including the Thorngate children and their dog, Nanette; a play by some of my girls, and another by the hospital nurses, all showing the spirit of Christmas good will to men. The singing of a Chinese hymn by the little children, accompanied by one of the nurses on a Chinese violin, was particularly pleasing.

The next day, Christmas, was celebrated by the mission family and ladies from Shanghai coming to Liuho and all having dinner together at the Thorngates, after which Winthrop Davis acted as Santa Claus and distributed the gifts piled under and around the Christmas tree. Of course it was a jolly and happy occasion.

About a month before Christmas I had a scare because of inflammation in the interior of my right eye, which is my best one. After the inflammation had subsided, I consulted the "best eye man in Shanghai" about my eyes, and he ordered all sorts of physical examinations, ex-rays of my chest and of my teeth, etc. So I gave my workers a holiday during the Christmas-New Year's week and went into Shanghai for these tests. Everyone gave me a "clean bill of health," which was worth hearing, and I think the eye doctor still does not understand the trouble. He outlined a course of general treatment for a month.

Whatever it is, I well know that I will have to treat my eyes with greater care than I have heretofore. I caught a hard cold while in Shanghai, which I have been trying to get rid of the past week, with more or less success. Today the girls are not working and I am keeping close to the fire and coddling myself—hence this letter.

I know you must all be keenly following the newspaper reports of the Japanese encroachments in Manchuria and other places, the change in the government, and general stir-up everywhere on account of it. We hope for the best, and as one of our old surgery professors used to add, "expect the worst, and take what comes."

Locally all is peaceful, though for months we have had large numbers of soldiers quartered in Liuho. They seem to make no trouble, and spend a good deal of time drilling, playing football (a mild form of

it) and volley ball, and having a general good time.

At first many of my girls were absent, owing to fear of them, but now the fear seems to be gone, and they come pretty regularly, a total number of eighty-seven. It is becoming quite a question how to provide work for them, as the shop which has been taking all our work is also feeling the general depression in fewer sales and finding it hard to make both ends meet. However, I am going on with our production, hoping that from day to day the way will open. One's heart aches over the reports of unemployment and misery in so many countries, and the awful misery from flood and famine in this country, though much of it does not come directly under our eyes here. We missionaries gave each other fewer presents this year, giving to the flood relief instead. Besides, the Shanghai Seventh Day Baptist Church gave \$100 to the flood relief. Our Liuho Church had already given \$20, and at Christmas especial gifts amounting to \$11 went to the Leper Mission.

As ever, your friend and fellow worker,

ROSA W. PALMBORG.

Liuho, Ku, China,
January 8, 1932.

THE FELLOWSHIP OF PRAYER

THE LIGHT OF THE WORLD

SUNDAY, February 14

"The Life Was the Light of Men"

(Read John 1: 1-14.)

When God comes to meet us on the way, he comes as a luminous Presence, dispelling the darkness within and around us, suffusing us with pure joy. Then we discover that his Presence is made manifest in the form of a man like ourselves in appearance, but so far beyond us in the radiance of his Being that we know he is more than merely another such as we. It is Christ who comes to meet us—a *living* Christ, the incarnation of redeeming Love. He is the Light, and so long as we are in contact with him we need fear no evil nor will we again lose our way in the murky shadows of despondency. Of this we may be securely confident.

Prayer: O Living Christ, thou hast found us and thou hast brought us out of darkness into the Light of a new day. Thou thyself art the Light that lighteneth every man, and thou hast restored to us the radiance of a quenchless faith. Be with us always and let us abide with thee throughout all the rest of our days; that in thy Light we may see light, and seeing, may never stumble. Amen.

MONDAY, February 15

"His Raiment Was White as the Light"

(Read Matthew 17: 1-8.)

Peter, James, and John were the first who saw Christ, the Light, transfigured in visible form so that the very garment that he wore was radiant with a supernal brightness. Since then, others, too, have gone with him into a high mountain apart; and have received a vision whose splendor should never afterward be forgotten. We may share it; only provided that we are willing to accept the discipline of a spiritual mountain-climb. We believe that Christ is calling us to come. We are prepared for the ascent. We will join the company of those who have beheld their Master transfigured.

Prayer: O thou who art the Redeemer of our lives, whom we would follow wherever thou dost go, let us ascend the high mountain of experience where thou art eternally transfigured. Strengthen our hearts and empower our spirits for the climbing, we pray. Give swiftness to our feet and determination to our hearts, that we may stand with all thy disciples in joyful wonder as thou art made visible to us in the full glory of thy perfection. Amen.

* * *

TUESDAY, February 16

"I Am the Light of the World"

(Read John 8: 12-19.)

Those who have not let themselves become aware of God as he is revealed in Christ, find that there is much darkness still around them. Christ alone seems able so to fill the world with radiance that no nook or corner escapes the brightness of his coming. When we are in his presence all the universe seems to vibrate with Love. Even the experiences that, away from him, are most dreadful, become in the Light of his Being luminous with an eternal meaning. The cross of life is grimly tragic. Yet, when he is on that cross, it shines with a wondrous beauty. We cannot bear to think of the world's suffering when we are confronted with its fearful pain. But—in some miraculous way—Christ transforms the world's suffering and dignifies its pain.

Prayer: O God, whose glory fills the universe, we thank thee that thou hast sent thy brightness to our lives in the life of Jesus Christ, thy son. Help us when our way seems dark, and clear our sight, that even though we walk where shadows are, thy Light may shine before us as we go. Amen.

* * *

WEDNESDAY, February 17

"There Shined About Him a Light"

(Read Acts 9: 1-9.)

The road to Damascus is one of the world's bleakest roads. It is the way that men travel who are bent on persecution. It is the way of all inquisitions, of all bigotry, of all violent crusades. But even on that dark roadway the Light shines through! Christ comes even to those who breathe out threatenings and slaughter. As we press on fiercely toward Damascus, to visit punishment upon those whom we despise,

Christ himself is likely to stop us on the way and cast us to the ground. His Light may shine around us, and we may hear him say, "Why persecutest thou me?" Even through the opaque cloud of our mistaken zeal the Radiance can penetrate.

Prayer: O thou who canst forgive us all our sins, and whose mercy is more wide than all the seas, be patient with us, we beseech thee, when we deal ungently with any of thy children. May the Light of thy loving kindness shine in our clouded hearts. Relieve our souls of the fierce strains which anger puts upon them. Grant, we pray, that when wrath shall have darkened our minds, the radiance of thy Presence through Jesus Christ may restore to us the vision of thy Love. Amen.

* * *

THURSDAY, February 18

"A Light Shined in the Prison"

(Read Acts 12: 5-11.)

Night in a prison! What darkness is more impenetrable than this? Yet, the Light of God's Presence can penetrate the dungeon walls, and God's messenger can open prison doors. All that we need to do is to wait for the Light with prayer, and be ready to follow the angel when he beckons. There come to all of us those inescapable hours when the brightness of the world is shut out, when the walls close in upon us, and when our frantic efforts to escape meet with a resistance as solid as that of a barred and bolted door. At such times our faith is put to one of its severest tests. Can we relax and be patient? Can we wait with quiet expectancy? Can we pray with serene confidence? If so, our deliverance is sure.

Prayer: O God, who deliverest thy servants from every sort of bondage and dost rescue those who trust in thee from the darkness of their imprisonment, grant, we beseech thee, that our faith may endure through the long watches and triumph over every doubt; that when thy Light shineth and thine angel cometh, we may be ready to accept the deliverance which thou thyself hast prepared for us in thy great mercy, through Jesus Christ our Lord. Amen.

* * *

FRIDAY, February 19

"I Was Not Disobedient Unto the Heavenly Vision"

(Read Acts 26: 1-20.)

Although we are always glad to have the Light of God's radiance in our lives, we often find it difficult to follow the Light where it leads. The heavenly vision is sublime. It stirs our feelings and brings us joy. How serene and satisfied the soul which glows with its reflection. Yet—the Light beckons onward those upon whom it has shined. The heavenly vision not only is beautiful; it is also dynamic. It points the way toward hazardous undertakings. It brings not only peace but a challenge. Thus, those who have seen the luminous Presence find that their lives are Light-filled only so long as they keep pace with God's messenger. When they sit down to enjoy the Light, it dwindles and then disappears.

Prayer: O thou who goest before us, help us, we pray, to follow thee willingly where thou wouldst have us go. Keep us from all desire for ease and from all sloth of mind and heart, that in thy Light we may see our pathway clear and, seeing, press on with courage unto the goal set before our feet, through Jesus Christ our Lord. Amen.

* * *

SABBATH, February 20

"Ye Are the Light of the World"

(Read Matthew 5: 1-16.)

If now we have truly found the Light, and have learned to let it shine upon our lives, we are ready to become ourselves the radiant centers of a luminous influence. It is not right that we should be absorptive merely. We must give back the glory that has entered our souls. Our task is that of serving as reflectors of the great Illumination which came to us through Christ. We are, potentially, the Light of the world. As the Psalmist says, "The spirit of man is the candle of the Lord." If so, our business is to shine! Nothing that anyone can do is so important as to radiate from his whole being the beauty and the joy which he has himself caught from contact with God in Christ. One glowing spirit in a group of discouraged men and women can change discouragement to hope. One Christ-kindled heart can touch with fire a hundred other hearts. Thus is exchanged "beauty for ashes and the oil of joy for mourning."

Prayer: O thou who art the sun of every soul, and who enlighteneth the eyes of all who seek thy face, may we so live that all who pass our way shall by us be quickened with the spirit of comradeship. Grant, moreover, we pray, that having caught within our souls a reflection of thy radiance, we may in turn be radiant with the same Light which cometh through Jesus Christ our Lord. Amen.

RAINS IN AKRON DOCK

Real "believe it or not" is the fact that it actually rains inside the Goodyear Zeppelin dock at Akron, Ohio, where the giant dirigible Akron was built. Some people just can't be convinced that it does rain inside the building when it isn't raining outside. But this dock is the largest building in the world without center supports. The roof incloses some eight and a half acres of ground—more than room enough for seven football fields. In the mammoth structure there are about 45,000,000 cubic feet of space. A sudden change in temperature causes clouds to form and rain to fall inside the building. The rain is caused by condensation of moisture when warm air strikes the roof of the hangar, that is, if the roof temperature is lower than the air temperature and there is moisture in the air.

—Pathfinder.

WOMAN'S WORK

MRS. ALBERTA DAVIS BATSON
Contributing Editor

FOR THE DISARMAMENT CONFERENCE

A PRAYER

Thou God of nations:
Hear the prayer of earth today and
Even as we bow, do thou in wisdom answer,
Lord.

Disarmament is on our lips,
Is in our hearts, yea, burneth in the soul of man:
Send to us Gabriel—send thou the hosts of
heaven

Among mankind. . . . Yea, come thyself and
dwell with us.

Right thou the wrongs that men have failed to
right. . . .

Might hath so many seasons been enthroned,
And arrogance hath ridden on the winds
More subtle to embroil than might. . . .

Each humankind a brotherhood could know, and
Nations oft in kindness conferring
Today could bring the reign of "Peace on earth"
foretold.

Conquer, O Lord, our evil with thy good. . . .
O'erwhelm earth's bedlam with thy "Peace be
still,"

Nor spare the chastening rod of thine afflictions,
Formed for erring sons of earth. Yet, as we
humbly pray, forgive.

Right then shall rule supreme with Mercy guid-
ing. . . .

Enlighten, even as thou spreadest light o'er all
the earth. . . .

Now, here, among thine oft-offending creatures,
O thou great

Creator of the universe, exalted uppermost in
human hearts,

Enthroned the Prince of Peace, to reign supreme
for evermore!

—W. E. Dyer.

NILE LADIES' AID SOCIETY

The ladies of the Aid society have met once each month. The average attendance for the past six months has been twenty-one. Five of the meetings have been held at the homes of members.

As a means of raising money, two chicken suppers and a pancake supper have been held in the church parlors. These were well attended. On October twenty-ninth an apron tea was held at the home of Mrs. Mary Whitford, with sixteen in attendance. Each woman was asked to bring as many

pennies as her waist measure. Small aprons were given to the women with tiny pockets on them to hold the pennies. These were also sent to several nonresident church members who were unable to attend the tea. This increased our funds by twenty-three dollars.

We have contributed to the County Welfare and Red Cross ten dollars, Pastor's salary fifteen dollars, painting the church thirty dollars, and church debt fifty dollars. We have also paid for having electricity put in the parsonage.

On December seventeenth, at our regular meeting, Mrs. Laura Jordan, whose birthday occurred on that day, was presented with a birthday cake and the best wishes of the society.

Our membership is nineteen. At the annual meeting in July the following officers were elected: President—Mrs. Madge Sutton; secretary—Miss Mabel Jordan; Treasurer—Mrs. Martle Davidson.

SECRETARY.

LADIES' AID OF INDEPENDENCE, N. Y.

The Independence Ladies' Aid society held its annual business meeting at the home of one of its members.

We noted from the treasurer's report that our monthly suppers had not increased our funds as much as the year previous, but by our all working together, plans were made to paint and make some repairs on the church property.

Mrs. Maud Clarke was re-elected president; Mrs. Lillian Tassell, vice-president; Mrs. Carrie Clarke, vice-president; Mrs. Euphemia Crandall, secretary; Miss Anna Laura Crandall, treasurer.

We are happy to have one new member and no losses in the past year.

MRS. CELESTIA CLARKE.

LADIES' BENEVOLENT SOCIETY OF DE RUYTER

The Ladies' Benevolent Society of the DeRuyter Church, having only about nineteen members, has been active during the year 1931.

It has held the regular meeting for the election of officers, a very enjoyable Lincoln luncheon, as guests of Pastor and Mrs. Van Horn, five work meetings, two socials,

three food sales, the annual bazaar, and one chicken-pie sale.

It is the aim of the society to have each meeting bring in some financial aid. The two birthday offerings, one in June and one in December, also the thank offering in November, have helped in this plan.

The net receipts for the year have been about \$165, sixty dollars of which was sent to the Onward Movement.

The sick have been remembered by the sunshine committee.

During 1931, death has entered the ranks and taken two beloved members, Mrs. Ella Ames and Mrs. Lizzie Crandall.

Although saddened by this loss, the society feels that God has blessed the work in the year just past.

MRS. ADELIA N. CRUMB,
Secretary.

GOLD STAR MOTHERS

A PILGRIMAGE

(Continued)

BY MRS. HATTIE E. WEST

May twenty-seventh marked the culmination of our pilgrimage—our arrival at the Meuse-Argonne cemetery. The voices in the bus were hushed as we approached our goal and realized we were at the spot we had journeyed so far to see. At first sight from a distance we saw only a white hillside. Had we not known, it would have been difficult to imagine what harvest that white hillside bore.

But there was no need for any to tell us that those were the white crosses toward which our thoughts had been turning all these years. At one side of the cemetery is the rest house built for the convenience and comfort of the mothers of the pilgrimage.

From this, on our first visit, we were sent out in groups with guides to direct us to our destination. Everything had been made ready for us. The cemetery is laid out in eight plots. At the end of the row in which our dear one rested was a beautiful wreath of flowers provided for us to place upon the grave; and looking down the row we found its location by the small American flag that had been placed upon it. And so we took our wreath and went alone to our shrine.

We were asked to remain at the grave

until the photographer came to take the picture for us, for the government gives to each mother two pictures of the grave and the negative from which the pictures are made. Along the white hillside the fifty-three mothers of Party B made little showing among the more than fourteen thousand graves borne upon its breast. It is now a peaceful spot, but not so long ago it knew the horrors of the battle field. We did not try to visualize it. Each mother, waiting alone by her grave, was busy with her own thoughts.

The close cut, green turf, with now and then a dandelion getting a foothold, was like the turf at home. The flowers so kindly furnished might, excepting for the distance, have come from the home gardens, the fleur-de-lis, carnations, yellow daisies, and blue statice. But "Oh, for a touch of the vanished hand, and the sound of a voice that is still."

But no, the voice is not still. "He being dead, yet speaketh." Listen: "I gave my life to end war." Was it a vain hope? "To you, from falling hands we throw the torch. Be yours to hold it high!"—God grant that we do not break faith with those who lie, not only in Flanders' field, but in the great Meuse-Argonne and the other cemeteries of France!

The entire cemetery comprises some thirty acres of land surrounded by a low stone wall. It embraces two sloping hill-sides of about equal height, facing each other, with a central lawn at their feet. The entrances to the cemetery are at each end of this central lawn, through stone gateways, the drive encircling the lawn, which is beautifully landscaped with trees, shrubs, and flowers, and has in its center a lily pond from which broad walks lead up to the hill in both directions. One hillside is devoted to the graves. The opposite one, like the intervening lawn, is landscaped. Both are surmounted at the horizon with buildings. At the central point above the graves is a chapel building with long porticoed wings extending to right and left along the horizon, dominating the entire cemetery. Under the roof of the wings will, when completed, be the names of the battles in which those sleeping on the hillside below participated. On the walls will be inscribed the names of the soldiers.

On the opposite hill in the center is the hostess house where those visitors remaining a few days at the cemetery may be entertained. On either side are the homes of the superintendent and assistant superintendent of the cemetery. These buildings command a view of the cemetery so that the graves are ever under the watchful eye of the government.

It is difficult to realize that this peaceful spot was once the scene of the horrors of war, but the crosses bear their mute testimony. In close ranks the soldiers lie under stones of the finest carrara marble, private and officer in the absolute democracy of death, with nothing to distinguish one from the other except the simple lettering on the stone, which gives the soldier's name, his division in the army, the date of his death, and the state from which he came. Should he have won honors, the initial of the honor bestowed is given.

More than four hundred stones bear these words: "Here lies in honored glory an American soldier known only to God." All of the stones are in the form of crosses, excepting those which mark the graves of those of Jewish faith. Here the upright stone is surmounted by a star. The inscriptions on the stones face the graves instead of the aisles as in our cemeteries.

On our second day at the cemetery we found preparations for Decoration day in progress, and on each grave fluttered side by side the red, white, and blue of both the French and the United States flags. It was an impressive sight. On Decoration day we found there in addition to the flags, two palm leaves and two red poppies, and Old Glory on the building at the top of the hill was at half mast.

Our party was taken early to the cemetery on Decoration day in order that previous to the exercises at the cemetery, which are arranged for each American cemetery every year by the Overseas Memorial Association, we might attend the services in the village church at Romagne, arranged especially in honor of the American soldiers; for the French Decoration day is on a different date later in the summer. It was a typical Catholic service, with altar boys and candles, and in addition to what is customary in America, a beadle with cocked hat and staff of office. In the center of the

church was a representation of a bier surrounded by candles, but that which especially touched the hearts of the pilgrims was the similarity to our services at home. The village band at the door played the "Marseillaise" and the "Star Spangled Banner." The school children came in with their flowers, the little boys on one side of the church, the girls on the other, and a military organization, similar to our American Legion, marched in and took seats near the front.

At the close of the service, led by the band, the curé, the children, and the congregation marched to the cemetery where they gathered under the trees opposite the rest house, for the Memorial day services there.

The mothers were taken to the rest house in their busses and found on the porch General Pershing, who greeted each of them with a sympathetic hand shake.

The program was given from the porch where the mothers and speakers were seated, and was mostly in French. The curé led in prayer and pronounced the benediction at the close. The American Legion prayer was read in English. The mayor of Verdun spoke in French. There was a brief address in English and General Pershing made a few remarks to the mothers. The school children, having waited patiently through the exercises, sang two songs. In front of them, the little altar boys made a picturesque group with their white smocks over their red gowns, the leader industriously swinging the censer during the entire service.

In the background were a number of tourists, and cameras were busy from all angles.

At the close of the services, the curé led his congregation toward the cemetery and went through the ceremony of blessing the graves, and then the children placed their offerings of flowers on the graves.

The mothers then put their flowers upon the graves, and as we passed, we saw another group of children from some other near-by village coming with flowers for the graves.

The experiences of the day showed us that even in a foreign land our lads are not forgotten on our Memorial day.

The exercises of Memorial day made a fitting close to our visits to the cemetery. As we left on this last visit, the busses

made a circuit of the drives, encircling the central lawn and the slope opposite the graves, stopping at the superintendent's house to say good-by to him and his kind French wife; then across to the opposite hillside and up the slope past the chapel, and down on the other side. As we drove out through the stone gateway for the last time, the eyes of all, many of them blurred by tears, followed the field of white crosses until the distance shut it from view.

Our return to Paris was over a different route from that taken on our way to Verdun. Near Rheims the scars of battle are still much in evidence. Here we visited the ruined cathedral. Through generosity of American capital the roof has been replaced and repairs are being made in order to conserve what is left of its beauty. Complete restoration is, of course, impossible, for the secret of the making of the stained glass window is now unknown and only three of the original are left. The destruction of so much beauty is enough to make one weep, but perhaps it is as well that it can never be restored. It may well stand beside the cemeteries as an awful object lesson of the ruthlessness of war.

Our route took us also through Chateau Thierry, where some of our boys received their first baptism of fire, and on to the Aisne-Marne Cemetery, which though differently situated from the Meuse-Argonne, is quite as beautiful.

One of the mothers of our party had a son buried in Oise-Aisne Cemetery, and the bus in which she was riding made a detour for that cemetery, that she might lay upon the grave of a second son the beautiful wreath of roses that had been purchased for her at Rheims.

Not far from the Aisne-Marne Cemetery is the historic Belleau Wood, and this we visited. It is now owned by a Pennsylvania regiment and little has been done here to obliterate the scars of war. It is much as it was when it was taken from the enemy; the rusting German guns, left where they were when they were taken by the Americans, are to be seen, and the holes in which the soldiers "dug in" for protection.

Between the cemetery and Chateau Thierry, the United States is erecting an immense memorial to its troops who here turned the tide of the enemy advance.

On our return to Paris, we found at the hotel members of Party C, who had just arrived from the United States on the steamship *President Harding*, on which we were to make our return to the United States. As a fitting close to our experiences among war scenes, we were taken to Versailles, where we visited the great Hall of Mirrors where the Treaty of Versailles was signed.

After three days in Paris, Captain Louisell accompanied us to Cherbourg, where we were put in charge of Lieutenant Harris and Nurse Conley for our return trip on the *President Harding*. Arriving in New York, we found the same careful provision had been made for our return home as had been taken for our trip to New York. On leaving party B, each pilgrim was given a card to fill out and return to the quartermaster general on her arrival at her final destination.

I cannot close this story without bearing testimony to the kindly spirit in which the pilgrimage was conducted. Not only were all arrangements made most efficiently, but all services were rendered with the greatest kindness and courtesy by those in charge. It was no perfunctory service. Captain Louisell said, "I try to do by these mothers as I would by my own," and this spirit seemed to dominate all. So well did he succeed that I think more than one mother sometimes felt that through him the absent son was still doing little kindnesses for her.

I have welcomed the opportunity to tell this story, hoping thereby to pass on "the light of the torch of peace" and thus "keep faith" with those "over there."

If the Sabbath keeper asks, "How can I best propagate the Sabbath truth," let him find his answer in the Sabbath rightly kept—a holy day of rest unto Jehovah. The Sabbath spiritually observed is the best possible evidence of the value of the Sabbath to the Christian world. The world will not first read the Bible but the Sabbath keeper. Then, perhaps, they will go to God's Word to see if you are right. The true Sabbath keeper is the walking, living epistle which will be watched and read by those who live about him.

—*Church Messenger,*
Salemville, Pa.

YOUNG PEOPLE'S WORK

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

DESIRABLE QUALITIES IN NATIONAL LEADERS

Christian Endeavor Topic for Sabbath Day,
February 20, 1932

DAILY READINGS

Sunday—Religion (Mal. 2: 4-7)
Monday—Love of humanity (Matt. 5: 43-48)
Tuesday—Justice (Prov. 31: 1-9)
Wednesday—Faithfulness (Heb. 3: 1-16)
Thursday—Honesty (1 Sam. 12: 1-5)
Friday—Wisdom (Prov. 8: 12-21)
Sabbath Day—Topic: Desirable qualities in national leaders (John 1: 6-9; Isa. 11: 1-9)

BY VIRGINIA WILLIS

We often discuss leaders and qualities of leadership, but I wonder how often we really stop to think of the value for us in the study of a great leader's life—what inspiration it might be to us.

One thinks right now, of course, of George Washington. He was a truly great leader, so often called the Father of his Country. In an article published in a recent current magazine the author says, "We find that our revolution brought forth a man so strong, so true, so selfless in his devotion to his cause as to be ranked among the noblest characters the world has known." During the desperate struggle for independence Washington was loved and revered, not because of genius as a military commander, but for his courage, his justice, his strength, his character. And then when the time came to choose a leader for their nation, the people turned without hesitation to Washington, not because he had been a successful general, but because he was the one man they knew they could trust implicitly. They knew that no thought of his would include more of self than welfare of all.

We have not always followed the advice given by George Washington. Times have changed and problems are different, but what we need now are his qualities of character. In the words of the above mentioned writer, "Were he among us today he would

bring to the problems of this new time that clarity of thought, that self-discipline, that honesty and integrity which colored every act, and above all that utter disregard of every thought of self when the call came for service to his fellow men. If our own thinking can be colored a little by these qualities; if as citizens of our state, of our nation, and of the world we can try a little to be guided by his example, we shall have entered in so far upon our own inheritance of the greatest heritage of our nation, the spirit of Washington."

Battle Creek, Mich.

YOUNG PEOPLE'S BOARD MEETING

The regular meeting of the Young People's Board was called to order by the president at the home of E. H. Clarke.

An outline of the Christian Endeavor week activities was given by L. E. Babcock as the instructional part of the meeting.

The minutes of the previous meeting were read.

The corresponding secretary's report was given as follows:

Correspondence has been received from Rev. H. S. Warren, Rev. W. L. Burdick, Mr. N. O. Moore, Miss Margaret La Mont, Mrs. Milo Greene, Miss Katherine Greene, Dr. Paul Saunders, Dr. Corliss F. Randolph, Miss Pauline Groves, C. W. Puehl.

Letters and cards written—10.

Board notices were sent out.

The December-January "News Bits" has been mimeographed and mailed to societies and individuals. Four hundred seventy copies were made.

RUBY C. BABCOCK,
Corresponding Secretary.

The treasurer's quarterly report was read and ordered placed on file.

Dr.

October 1—Amount on hand	\$1,054.85
Refund from Mrs. Elisabeth Austin	35.18
October 6—Onward Movement	58.52
November 6—Onward Movement	37.62
December 4—Onward Movement	50.16
	<u>\$1,236.33</u>

Cr.

Expense of committee to Waldenwoods Convention	\$ 14.75
Rev. C. A. Beebe, supplies	1.75
Mrs. Nettie Crandall, Junior Department	5.00
Miss Marjorie Burdick, expense	25.00

Corresponding secretary, supplies	15.00
Balance	1,174.83
	<hr/>
	\$1,236.33
	<hr/>

E. H. CLARKE,
Treasurer.

Voted that the Young People's Board allow \$75 to help pay the expense of transporting Rev. G. D. Hargis' automobile to Jamaica.

Mrs. Nettie Crandall discussed Junior work.

Miss Burdick discussed her work in the East during the Christmas holidays with the young people of the Ashaway, Westerly, and Plainfield societies, also her meeting with the Commission as a board representative.

Members present: Miss Marjorie Burdick, Mrs. Ruby Babcock, Floy Clarke, Mrs. Nettie Crandall, E. H. Clarke, Dr. B. F. Johanson, L. E. Babcock, Virginia Willis.

The meeting closed with prayer by E. H. Clarke.

Respectfully submitted,

VIRGINIA WILLIS,
Recording Secretary.

*Battle Creek, Mich.,
January 7, 1932.*

INTERMEDIATE TOPIC

WASHINGTON'S GREATNESS

Topic for Sabbath Day, February 20, 1932

How did Washington show courage?

Why is perseverance necessary?

What Washington qualities may we manifest?

DAILY READINGS

Sunday—Faith in God (Josh. 1: 1-8)

Monday—Love of country (Psalm 122: 1-9)

Tuesday—Studiosness (Dan. 1: 17-21)

Wednesday—Honesty (Psalm 24: 1-6)

Thursday—Faithfulness (Matt. 25: 23)

Friday—Vision (Acts 2: 17, 18)

Sabbath Day—Topic: What qualities made Washington great? (Matt. 25: 14-21. Two hundredth anniversary of Washington's birth)

"You are sons because born again, or slaves and enemies because of wicked works."

NOTABLE BUFFALO MEETING

AN ESTIMATE OF THE STUDENT VOLUNTEER
QUADRENNIAL CONVENTION

BY ARTHUR E. HUNGERFORD

American college students are again recognizing that the way of Christ is the only hope of the world. Idealism is again coming to the American campus.

It is only a beginning. Christ is not yet Master in the colleges. Materialism, lack of faith, undisciplined bodies and wills, indifference to spiritual values hold large sway—but again the Son of God moves forward — with followers. Students are again responsive to causes that demand self-sacrifice, faith, and idealism.

This statement is an exaggeration — in part. The picture is a bit overdrawn. Christ has always been on the campus. Some students have always been his followers. But the number grows now.

After the war, students—and practically all youth—threw aside restraint. Volunteers for mission service sank to low figures. Most came from the Bible schools and denominational colleges, but conditions are changing. Over a wide area Christ is appealing to the hearts and minds and wills of men. Students—not all, but many—are enlisting under his banner. They will carry his spirit with new enthusiasm, new understanding, new force into commerce, industry, politics, international and race relations. They will make war on present conditions. To them the world is suffering in agony because Christ has not been carried into all fields of life.

This is the picture of student thought and life today as disclosed by the 2354 delegates at the Eleventh Quadrennial Convention of the Student Volunteer Movement at Buffalo, December 30, 1931, to January 3, 1932. These students coming from over four hundred colleges and universities and professional schools of the United States and Canada, are fairly representative of North American student life.

Every quadrennial convention of the movement has been distinct. Each has represented a student generation, with the shifting thought and action that have come with the changing years. There was probably never such a period of world-wide change.

The Rochester convention in 1910 and the Kansas City gathering in 1914 were more nearly alike than any of the others attended by the writer. Mass thought was accepted. In fact, all thought was dominated by the leaders. Their statements were not questioned—at least not publicly.

Then came the war. The Des Moines convention, held in 1919, has been described as a "nightmare." The leaders were dismayed. They were helpless in the sudden shift from student docility to "student outlawry." Student thought, license, and arrogance ran rampant, according to reports.

In Indianapolis, in 1923, was another picture. Students were still all assurance. Money was comparatively plentiful and those students who earned their way found no difficulty in obtaining employment. Jobs awaited all upon graduation. If students did not like anything at the convention, they threw it overboard. They resented the advice and experience of older persons. If one were not a student one had to be a newspaper man to stand in. Sex was a topic for many. In one state delegation, girls and boys who had never met before were holding hands within a half hour after meeting on the train.

Students felt that everything could be settled by resolution. In large and small groups, in regularly scheduled meetings, and in outlaw gatherings the world was made over by resolution. Each student felt empowered to speak for all other students. "The students want" was a pet phrase for securing action. Social work was all important. Christ was shoved aside—by many. He simply did not enter into the picture—and yet Studdert-Kennedy of England and Aggrey of Africa made profound impressions.

At Detroit, in 1927, four years later, idealism had sunk to a low level. The way out seemed impossible. "Why send Christ to others when he means so little to us?" was a general question. Students talked of the failure of honor systems. Foreign students complained of low morals generally. Many students boasted of being followers of Henry L. Mencken, with only a shallow idea of the great worth of the man in tearing aside sham and hypocrisy and in making men think.

Skepticism was much in evidence. Many students thought that science and religion clashed. Some were victims of teachers who were out of date, who failed to realize that religion also has made great advances in fifty years.

At Detroit, the situation seemed almost hopeless, but there some students were confessedly bewildered and were seeking facts upon which to build. There was something intangible that kept hope alive.

Following Detroit came a change. It came so gently that many failed to see it. It was like a change in the tide. Wise leaders three years ago first noticed it. Two and a half years ago campus contacts revealed that a change was under way. It was hard to believe. One had to guard against allowing desire to sway one's judgment, but there was a more friendly discussion of spiritual things, a willingness to hear the facts. Now the tide has turned definitely from cynicism and other war reactions toward practical idealism.

At each convention the writer made contacts with a distinct group, probably the one most representative of active thought among students—the editors and reporters of the college press. As at all previous conventions, the group at Buffalo was particularly desirous of not being thought "religious."

"Religion is declining," they said. However, explanation soon made it clear that this statement referred to organized religious efforts where sometimes the machinery is too apparent. Agreement was general that individual religion is increasing and that students are beginning to go to church in increasing numbers.

Flaming youth is not to be feared nearly so much as flaming middle age. Promiscuous petting is not "the thing" any longer—and may become vulgar.

(To be continued)

"How did you like the banquet last night?"

"Not at all."

"Wasn't the food good?"

"Yes, very good—but I sat next to a lady who squinted, and she ate off my plate all the time."

CHILDREN'S PAGE

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

JESUS BRINGING HAPPINESS TO OTHERS

MARK 6: 34-42; JOHN 5: 1-9

Junior Christian Endeavor Topic for Sabbath
Day, February 13, 1932

BY MRS. NETTIE CRANDALL

Junior Christian Endeavor Superintendent
A MAN WHO FOLLOWED JESUS' EXAMPLE

Long ago, in the city of Rome, there lived a good priest whose name was Valentine. Like Jesus, he ministered faithfully and tenderly to the sick, lonely, and sad. Like Jesus he was just as gracious to the poor and unfortunate as he was to the rich. Like Jesus, he was so friendly to the children that they all learned to love him. His longing to make everybody happy led him, in spite of the emperor's command, to marry soldier boys to their sweethearts, so the emperor punished Valentine by shutting him up in a gloomy dungeon in a prison. The children sorely missed their good friend, Valentine. By persistent urging they found out in what part of the prison the dungeon was that held their friend. Then every day they wrote little notes of love to Valentine and threw them in through the tiny window of the dungeon. These notes of the children brought gladness to the lonely prisoner's heart. Valentine died a martyr for making other people happy. What the children did made Valentine's friends think that a good way to help the world remember this great man was to set aside a special day in the year when boys and girls and older people should send messages of love to each other. And so on the fourteenth of February, when we send gifts or valentines to those we love, we honor the good priest Valentine, who tried in Jesus' way to make everybody happy.

SOME QUESTIONS THAT WE MIGHT ASK

What is happiness? Do you know one who you think has everything to make him happy? Is he happy? Do you know someone who, it seems to you, has very little to make him happy, and yet is happy? When you receive something that makes

you very happy, does this happiness last? Isn't it true that in a short time you become used to it, or you begin to tire of it and to want something else?

Jesus' teachings and Jesus' deeds show us that happiness does not depend on what we have, but upon what we are and what we do for others.

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

You don't know who I am, but I know you by the answers to the children's letters in the RECORDER. I often go to my cousin Orville Williams' house across the road and we enjoy the letters in the RECORDER together.

I have been sick with the grippe and sinus trouble and have missed school. Today my aunt came to stay with me so my mother could go to Rome. Auntie read Russell Langworthy's letter and others to me. I said I would like to write to you when I got well enough, and auntie said she would help me if I would lie still and not get too tired.

Russell's Aunt Genevieve Stone is my aunt too, for my name is Stone too.

I have a pet kitten; its name is Kikki, and a dog whose name is Peggy. Kikki will sit up and beg. When we had our first snow, Orville and I got out our skis and had a jolly time. Then the snow all went away. But today it is snowing again, so I want to get well fast.

Santa brought me some boxing gloves, two books, a steam roller, a rain coat, candy, and other things.

If Russell comes out next summer we will try the boxing gloves.

I am seven years old and in the first grade, as I was sick last year and missed out the last half of the school year.

Ever your friend,

WARREN A. STONE,
(From the Verona Church.)

Rome, N. Y., R. 5,
January 26, 1932.

DEAR WARREN:

I think it was very kind of your aunt to help you with your letter so that I could hear from you sooner. Please thank her for me. I do hope you will soon be well, and that I may hear from you very often.

If you do not have any more snow than we have out this way, I imagine it will wait for you to get well, for no one around here has been able to use skis this winter, while most winters they are *very much* used. Skating, too, is a great pastime for the young people of Andover most winters, but this year Andover pond has not been very safe and very little skating has been done. On Tuesday evening, two weeks ago last Tuesday, a party of young people attempted to skate, but broke through the ice and were nearly drowned. They are all right now, but two of the boys had to spend nearly a week in the hospital as a result of the accident. I'm pretty sure they will wait for stronger ice before going skating again this winter. This is a good warning, too, for all boys and girls who are fond of skating. That means you and me, doesn't it?

I think your Kikki must be a very bright kitten to be able to sit up and beg. I don't like the way our Skeezics cat begs; he comes and bites our ankles if we do not pay quick attention when he tells us he is hungry. Eleanor lays all the runners in her stockings to naughty Skeezics.

I wish I could see you and Russell with those boxing gloves, but I hope you will not be too hard on each other.

Again hoping that you will soon be well and strong, I am

Your true friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

We are having such nice weather. I hear so much, "Has the Gulf Stream changed its course?" Well whether or not, at the middle and end of January the weather is usually more severe. I have an aunt and uncle in California. They say it is some colder there this year. Perhaps I am more interested in the weather because I have just recently purchased a sled.

Captain Sox is the name given to our puppy. He will jump through a hoop of rope. To make it clearer, the hoop is my brother's lasso tied together. When he is through the hoop Sox expects a reward.

I must close.

Yours sincerely,
MAXINE CRANDALL.

Andover, N. Y.,
January 30, 1932.

DEAR MAXINE:

It seems funny for me to be writing to you when I have seen and talked with you this very evening, and also had a romp with Captain Sox. He certainly is a playful puppy; bless his heart, he almost knocked me off my feet he was so anxious to get to the door as soon as I did. I hope he is more careful of your clothes than some puppies. I had a puppy named Prince when I was about your age and he was so hard on clothes that one day when I was at school my father gave him away, to my sorrow, for I was very fond of Prince.

So far that fine new sled of yours is having quite a vacation, isn't it? A few flakes of snow are falling tonight, so let's hope you'll be able to have one good slide at least, but if you do the snow will have to come down thicker and faster than it does now. However, Jack Frost is working hard tonight, if "mine feet" are any judge.

I want to get in part of another pet lamb story, sent us by Miss Lois Fay, so good night for this time.

Your sincere friend,

MIZPAH S. GREENE.

January 31, 1932.

P. S.—February 1, 1932. Congratulations, Maxine. I guess there is snow enough for your sled this morning.

THE PET LAMB—A TRUE STORY BY
ANNA NEWSOM BARKER

Back in the ninety's my parents and three brothers still lived on the Indiana farm. Herbert, our youngest brother, was not a robust child, and, in order to coax him out of doors more, Father bought a lamb as a playmate for him. He was delighted with his new pet and promptly named her "Nelly." He fed her well and saw that she had plenty of water to drink; sometimes he gave her a bit of salt also. They soon became almost inseparable, and "everywhere that Herbert went, that lamb was sure to go." They had many gay romps together. Often, to Nelly's great pleasure, Herbert shared his apple, cookie, or even a lump of sugar with her. But sometimes she did not wait until he was ready to divide with her, but would push her sharp nose into his hand or pocket and help her-

self. In this case she would get it all, for Herbert was fastidious as well as generous.

Nelly, like most lambs, grew quite fast and soon she was stronger than her master. A sheep is a stubborn animal. Father fixed a halter for her, and occasionally Herbert would lead her into regions she was not allowed to explore alone, for she was too frolicsome. One of these regions was the front yard, where he would let her nibble the fresh grass. However, sometimes Nelly would be attracted by mother's flowers or one of the many flowering shrubs and would make straight for that. When Herbert would try to lead her away, she would stick her little sharp hoofs in the ground and refuse to budge; or sometimes she would run away, dragging him to the ground and leaving him to nurse his bruises, brush his clothes, and conquer his chagrin while she snatched hasty bites here and there until he would coax or drive her out of the front yard. It was usually a long time before she was allowed another visit there.

(To be continued)

A NEW LINCOLN STORY

BY WILLIAM T. ELLIS

Perhaps this Lincoln story is not absolutely new; but it is not generally known, and it is authoritative. It has a direct bearing upon the condition in which the world at present finds itself.

Rev. Dr. Joseph Sizoo is the present pastor of the church in which President Lincoln habitually worshiped, the New York Avenue Presbyterian Church, of Washington. During the Civil War, sainted Doctor Gurley was the minister. Recently I heard from Doctor Sizoo's own lips this tale:

In the dark days of the war, when Washington's hospital facilities were found terribly inadequate, word went out from the government that the churches of the city should be converted into hospitals, during the emergency.

Loyally, the pastors and members accepted this unusual war measure. On the Sunday before it was to go into effect, the front of the New York Avenue church was piled high with new lumber, to be used in making the necessary alterations.

During the morning service, Doctor Gurley announced that, because of the government's decree, worship in the church would be suspended until better times arrived.

In his accustomed seat — the "Lincoln Pew," which present-day visitors to Washington visit as a shrine—sat the President of the United States. As soon as Doctor Gurley had finished his statement, up rose the lank figure of Lincoln, interrupting the service, to declare, in substance, with force and much feeling:

"I knew nothing about such an order. As commander-in-chief of the army, I countermand it here and now. We cannot get along without the churches. Their services are essential to the spirit of the nation."

That ended the effort of "practical" officials to substitute physical ministry for spiritual.

Lincoln's word is surely a word for these times. All of us need the spiritual invigoration which the churches provide, by their worship and by their instruction.

Indeed, the solution of present problems is likelier to come from the religious sanctuaries than from the offices of the bankers and business men. If ever there was a special time to go to church, it is right now. —Selected.

LEARN TO LIVE

We have to learn to live, if ever we live worthily. No one becomes a fine player on the piano without learning. No one can take a piece of canvas, with palette, paints, and brushes, and at once make a great picture.

Life itself is not easier than music or painting. We must learn to live; and the lessons are hard, requiring long years of patience and practice. But we ought to learn the lesson, whatever the cost may be.

Life is a sacred trust. We are accountable for it to God who gave it to us. We are required to make the most of our powers, training them to their best capacity; by self-discipline getting the perfect mastery of our being, then doing the things which we were made to do. Yet many people never seriously try to learn to live. This is unworthy a being endowed on a divine errand. We should live in a way which will not shame us when we come to the end.

— M. K. W., *The Pastor's Assistant.*

OUR PULPIT

WATCHMAN, WHAT OF THE NIGHT?

BY REV. E. ADELBERT WITTER

Pastor of the church at Walworth, Wis.

SERMON FOR SABBATH, FEBRUARY 20, 1932

Text—Isaiah 21: 11-12.

ORDER OF SERVICE

HYMN

LORD'S PRAYER

RESPONSIVE READING

HYMN

SCRIPTURE READING—Isaiah 1: 1-4,
16-27.

PRAYER

HYMN

OFFERING

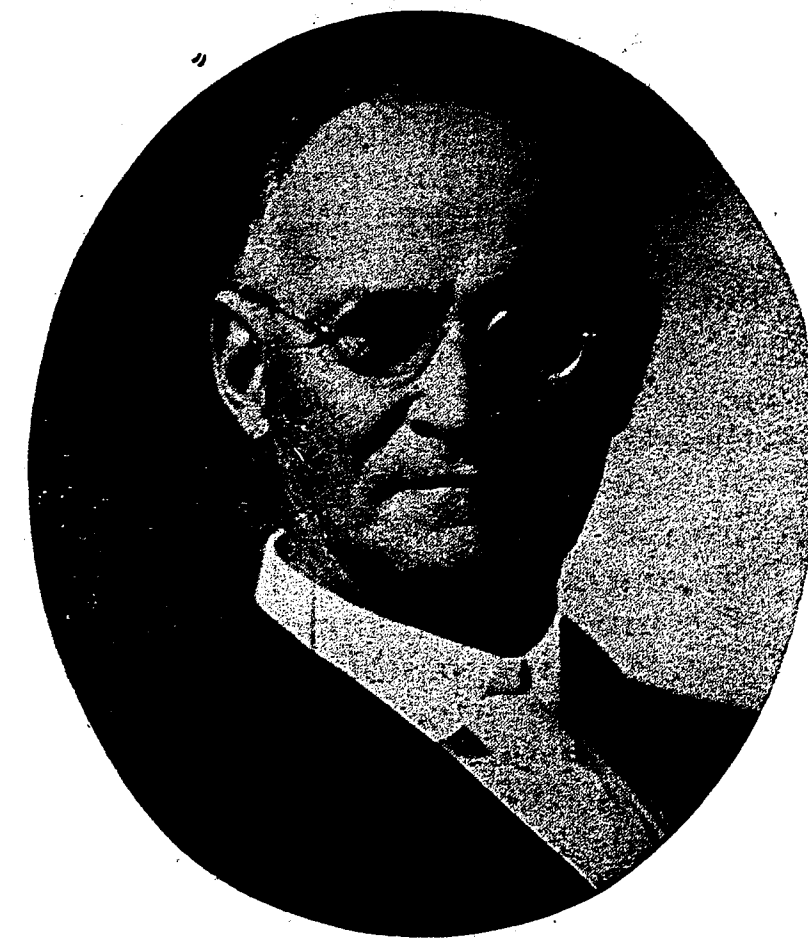
SERMON

HYMN

CLOSING PRAYER

into the land a spiritual darkness and a forgetting of God.

The word "Dumah," found in the first of our text, is translated as "silence." It seems to mean that the silence of death or decay is resting upon the land. Out of this silence, out of the misery of such a condition of gloom and despair the people are represented as crying to the prophet, "Watchman, what of the night?" a cry that indicates an awakening to a sense of



"The burden of Dumah. He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night? . . . The morning cometh and also the night."

We look back through a few of the chapters preceding the one from which our text is chosen, or we take time to read the history of the children of Israel covering the period from 650 to 725 B. C., and we find that it was a time of great unrest and changing political conditions of the earth, and especially so with the children of Israel.

Through a long period of time the people had failed to do the things God asked of them. They had walked in their own ways, had made their own fellowships with the heathen nations of the earth. As a result of this method of life there had come

the condition that is theirs. The repetition of the cry indicates the anxiety of the people to know what the prospect is.

From our English translation it would seem that the desire is to know just what the prophet has to say concerning the condition that exists. A careful examination of the original from which our translation is made gives us a different thought. In some of the oldest translations the question is, "Watchman, what *off* the night?" rather than, what *of* the night? The inquiry really is then, how much of this night of decay and death have we endured, or what portion of the night yet remains for us? I speak of this, not because of the greatness of the difference that it makes, but that you may have an acquaintance with this difference.

Indifference to any important truth or

teaching concerning the course of life, whether it be of a social, intellectual, political, or religious life, will never fail to bring decay, darkness, disaster, and death to all possessed of such indifference. This is proved in the history of individuals, communities, and nations. In the language of our text, the prophet represents a hopeful condition seen in the awakening call.

The thought we have here presented is set forth in the story of Gulliver and his travels among the Lilliputians. He felt there was no danger. He was so strong, so large, and so wise he thought it just fun to patronize these little fellows. With his hand he could crush a dozen of them at a time. He would not antagonize them when they sought to bind him. With absolute indifference he just lay down and went to sleep. The little fellows kept busy binding his head, arms, and legs with their gossamer webs. When he awoke it was to find he was their helpless victim. He awoke in the darkness of decay and despair.

The prophet answered the call with the word of encouragement. The morning cometh, the time of your opportunity is just before you. It is possible for you to be aroused to a new life, a new security in your national existence. From the record it would seem that the children of Israel were looking towards Egypt for succor. They felt to put their trust in the King of Egypt to deliver them from the hand of the Assyrian.

This is a harrowing chapter of the history of human experience. It is a chapter full of pointers for the student of history that should go far in helping to safeguard him against the disasters that are so fully strewn along the pathway of life, both for the individual and the nation. The lessons are many that may be applied to every phase of life's work. It is not easy for the boy as he starts out in life to understand the importance of obedience to the requirements of law, whether it be the law of parental authority or the law of the land of which he is a citizen. It is a little hard for him to understand the value of the teaching, "Honor thy father and thy mother," and especially so when to do this interferes with his enjoyment of certain coveted pleasures. He is slow to comprehend the thought that to give such honor will help to lengthen his days upon the land which the Lord hath

given him, and especially so when the rendering of honor and obedience interferes with nights of pleasure and the enjoyment of certain indulgences which his inexperienced heart craves. Indeed it often happens that an awakening to these things does not come till he finds himself in the gloom of the silence of the night of decay that has settled down upon him in body, mind, and spirit because of his failure to learn the lesson of obedience to law. Evidences of the fruitage of this failure are to be seen in our alms houses, our hospitals, our jails, our penitentiaries, yes, and in the faces and bearings of multitudes with whom we jostle upon the thoroughfares of life.

Perhaps it is well not to pursue this line of thought further just now. But before taking up another line, I wish to impress upon the minds of all, and especially the young, that there is no escape from the fact that, "As ye sow, so shall ye reap." Sow the seed of thoughtful God-fearing obedience to all truth, and you will reap the harvest of joy and fellowship with God. No one can sow the seed of vulgar, profane, and impure words and thoughts without reaping a life stained with impurity. Would you bask in the glories of a beautiful sunset of life, "Keep thy heart with all diligence." "Commit thy ways unto the Lord."

In an old *Outlook* I found in an editorial a statement that Mr. George F. Washburn, of Boston, a capitalist and owner of a string of Florida hotels, had taken leadership in the continuance of William Jennings Bryan's fight against the teaching of evolutionary theory in our public schools. Mr. Washburn perfected an organization, "The Bible Crusaders of America." Through this organization it was planned to send out one hundred lecturers throughout the United States until "evolution in our textbooks and in our public schools is swept from the face of the earth." The argument of these crusaders was to be that "if the Bible is to be excluded from the public schools, then evolution, German philosophy, or any other religion must get out too." I feel just here to raise the cry, Watchman, what of the night? How great is the night of darkness? How extensive is the decay that has settled down upon us as a nation because of our willingness to allow the Bible to be banished from our schools and our readiness to

allow various false philosophies and unproved scientific teachings to fill our textbooks, the acceptance of which turns the minds of youth away from the one Book that has been the sheet-anchor to all progress in civilization. How much greater blight must we, as a nation, endure because of our desire to retain the friendship and good will of all who sought a home among us, without putting forth an effort to inform ourselves as to what the legitimate results of such a course of action would be. Let us praise God that there is a ray of hope of the morning put on foot by the "Bible Crusaders of America" and other patriotic organizations that are working along this line.

Something of the same deep anxiety that is expressed in the words:

"Oh say, can you see by the dawn's early light,
What so proudly we hailed at the twilight's
last gleaming,
Whose broad stripes and bright stars through
the perilous fight,
O'er the ramparts we watched were so gal-
lantly streaming?"

should be bursting from our hearts as we carefully survey the conditions of today.

That song, that has been a marshaling song of the republic, burst forth from a soul touched with a sense of impending danger to the life of the republic. Multitudes were thrilled with the message of those words and were roused to deeds of patriotic valor as they joined in the song. It was the breaking of a new day in the life of the nation.

For more than a quarter of a century have the war clouds been gathering over the homes of this, our loved America. They who have had their ear to the ground with thoughtful, prayerful interest in the life and perpetuity of our nation have heard the rumblings of a mighty conflict that cannot be well avoided. Their cries of warning have been scoffed at and unheeded. Their entreaties have been discounted even in the home of their friends. While they have sought to so unfold the pages of history that a sleeping public might be aroused to a sense of its danger, the indifferent have laughed them to scorn, have joined hands with the cunning, crafty foe, have swung their partners, "ala-man left with a right

wheel," leaving the enemy well balanced on all the prominent corners.

While preparing this sermon, an old paper was placed in my hands in which is to be found much food for thought along the lines that I am seeking here to press upon the reader's attention. In that paper is revealed the fact that Mussolini, the military general of the Pope of Rome is assured that he holds a full hand for a sharp and winning game with America, and for the world, as far as that goes. He showed his trump card as he laid his hand of persecution and expulsion upon American Protestant forces that had become established in the civic life of Rome, where they had invested large sums of money in procuring and developing certain valuable property for the purpose of extending the benefits of Protestantism among the people of sunny Italy. The subsequent following up of this and other lines of persecution should be enough to make the liberty-loving people of America sit up and take notice. Dark and portentous are the clouds that shadow the horizon of our future as a nation. The world has been moved with anxiety again and again concerning the real power and reach of Mussolini. He is not only dictator of Italy, but through the Fascisti organizations he is infesting the nations of the earth. There is not a monarch or a government ruler of the world who is not made to tremble, if not brought to his knees often, as a result of a move or a statement by this despotic dictator. One may well ask concerning these conditions, "Watchman, what of the night?"

The present economic conditions of this country and the outlook before us are surely distressing and cause great anxiety and unrest of soul. They should stir to careful and tireless study of causes leading to such a condition. God of heaven, hear us in our cry, "Watchman, what of the night?"

There are many phases of national and domestic life to which we might give our thought, but we wish now for a few moments to confine our thoughts to individual and denominational crises that are apparent and need to be faced.

I met a man recently whom I used to know, but had not seen for thirty-five years. He said to me, "Witter, how is it with the Walworth congregation? You know I

was brought up in that section a Sabbath keeper." When I told him the congregation was growing smaller from deaths and removals, he said, "What is the matter?" After I told him what I thought, he said, "It is just so with the churches of other denominations." After the exchanging of some views upon the matter, it was agreed that present conditions in the churches are largely due to a lowering of standards of life, a letting go of faith in the Church as the representative of God in the world, and an unwillingness to measure up to the requirements of Scripture and the teachings of Jesus Christ.

Let's apply the test to ourselves as Seventh Day Baptists. Why is it that for the last decade or more there has been a gradual falling off in our membership? It surely is not because there have been no children growing up in our families. It certainly cannot be for want of regular preaching, for most of our churches have had regular pastoral supply. It cannot be for want of the knowledge that good Sabbath literature is so well fitted to give, for there never was a time when the wholesome spiritual teachings of the fathers have been so widely distributed among us as for these last few years.

If these things mentioned are not the cause, it will be necessary to come a little nearer home before we find the answer desired. Is it possible that the loss of members is due to the forgetfulness of parents to put into practice in their homes the teachings of Deuteronomy 6: 6-9: "And these words, which I command thee this day, shall be in thy heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house and on thy gates"? Is it possible that our failure, as parents, to follow this teaching has left the children unprepared to meet the sophistries of the world?

Is it possible that our failure has been the cause of their failure to have that appreciation of the Sabbath that would keep them loyal to God and the Sabbath?

It is my conviction that if we see the Sabbath in its true light, the Sabbath will be a joy and a delight. If we see the Sabbath simply as a day to be observed because of a command, it will be an irksome day, a burden from which we shrink away. If we can see the Sabbath as a day set apart by God, as a day of special communion and companionship with him, because we love him and wish to honor him by doing his will, then the day will be a joy, and under God will be the means of enriching our experiences with him and with one another.

DENOMINATIONAL "HOOK-UP"

SALEM, W. VA.

Work on a private water system for the college, the gift of the senior class, is now under way. The well has already been drilled and new showers installed in the gymnasium.

The college board financed the drilling of the well in order to lessen the expense to the class, which will be approximately a thousand dollars, and will cost each member about \$25.

The system when complete will consist of the well, a concrete reservoir, new plumbing for the entire school, fountains, and showers for the gymnasium.

Winfred R. Harris, a member of the board of directors, from Plainfield, N. J., spent a few days here recently. He spoke on commercial work at the college chapel session Monday morning. Mr. Harris is to become a member of the college faculty next spring. He will be head of a new department, business administration.

—Salem Herald.

RIVERSIDE, CALIF.

Rev. G. D. Hargis, who recently resigned as pastor of the Riverside, Calif., Seventh Day Baptist Church to accept a position as missionary in Jamaica, expects to sail from Los Angeles to take up the work on January 30.

—Alfred Sun.

WESTERLY, R. I.

The appointments of Samuel H. Davis as judge and Herbert P. Clark as clerk of the District Court of the Third Judicial District, have been confirmed by the Rhode Island Senate. The nominations were made by Governor Norman S. Case and were

later confirmed by the senate unanimously.

Judge Davis was appointed judge of the Third District Court by Governor Case last July to fill the unexpired term of Judge Oliver H. Williams, who retired. This appointment was confirmed by the senate when the legislature first convened this month. He was later nominated by the governor for the six-year term.

—Sun.

BROOKFIELD, N. Y.

A carload of Seventh Day Baptist Brookfielders enjoyed the Wednesday evening's program of the Allied Campaigners in Central M. E. church, Utica. Rev. and Mrs. Polan are personally acquainted with four of the speakers of national renown taking part in this movement, having known them in state Christian Endeavor work in Kansas and Nebraska.

Miss Muriel Polan was hostess at a dinner party Sunday evening for her Sabbath school class, the Live Wires. Mrs. Florence Camenga is teacher and Rev. Mr. Polan assistant teacher of the class. Four of the class had recently had birthdays and so the cutting of a large decorated birthday cake was a feature of the dinner. Some were absent due to sickness. Those present, numbering eleven, spent an enjoyable evening with games and music.

—Courier.

LEONARDSVILLE, N. Y.

A special church business meeting was called on Sunday evening at which steps were taken toward purchasing a second-hand pipe organ to replace the one damaged by the fire. It is expected that this will be accomplished in a few weeks.

—Brookfield Courier.

ROCKVILLE, R. I.

There were nine from this village who attended the Seventh Day Baptist Christian Endeavor Union of New England at Waterford Sabbath evening.

—Westerly Sun.

SECOND HOPKINTON, R. I.

The outlook for 1932 is encouraging. The annual meeting, January 3, was a pleasant get-together of the members. Supper was served by the ladies and a social hour enjoyed. At the business meeting which

followed, Pastor W. D. Burdick was engaged for the year at a small increase in salary. There were few changes in the list of officers. The church alcove has been shingled by volunteers, Pastor Burdick demonstrating he can drive nails as well as truths. A board has been placed on the lawn stating in gold letters the name of church and hour of service.

CLERK.

ANNUAL MEETING—ADAMS CENTER

The Seventh Day Baptist Church at Adams Center, N. Y., held its annual dinner and business meeting on Sunday, January 3, with a good attendance. Reports were given by the officers and by the societies connected with the church, which were very encouraging.

The treasurer reported all bills paid with a balance in the treasury. The Sabbath school had an enrollment of 127, and forty-eight sessions held.

After a year or two of very little interest, the Christian Endeavor society reports a renewed interest, which is considered due to the new plan of services held by the church, called "church night."

The Ladies' Aid reported a busy year, as usual. Their expenditures had been heavy, as they were to the expense of the new floor and the redecorating of the auditorium, new rugs for the platforms, and runners for the aisles, in addition to their usual work.

The pastor reported as follows:

With gratitude to God for his patience and love and appreciation of the continued kindness of the church, we come to the close of another year and seek to tabulate our activities and estimate the profit or loss in our church life.

There have been no baptisms in the church during the year. Only two members have joined our ranks, one by letter and one by statement of faith. We are happy in these two additions, but we ought not to be satisfied to have a year pass without converts confessing Christ in baptism.

Yet there is much about our church life that is encouraging. The attendance at morning worship has averaged seventy-nine, which is commendable for a country parish in a land of snow. This does not count the attendance at our ordination service when visitors swelled our numbers to 194. The low attendance was nineteen during a blizzard, and the high mark was 121. From the last of March until the first week in September our average was ninety-three.

Since we began our "church night," the attendance has averaged thirty-four. The average

at the prayer meeting before the change was sixteen five-sevenths, with an attendance for the whole year of twenty-nine. Whether the church night will continue as well as it has begun remains to be seen, but it has surely proved its value during this past year.

The pastor would commend several activities and actions of the church and its organizations. We were fortunate in entertaining the Teen-Age Conference last spring. The Vacation Religious day school continued to bless the children who attended it. Let us continue our support of such an activity. The Christian Endeavor is to be commended especially for the cheer it has brought in singing to the sick and shut-ins. And the work of providing food and clothing for the needy is only that which Christian hearts have always felt constrained to do. Let us continue to show our faith through our works of kindness and love.

The church has reason to feel glad in its action in licensing Brother Leon Maltby to preach the gospel. He is one of our beloved and honored sons who is now carrying on the work in a large Seventh Day Baptist church. Yet it was while he was under the influence of this church that he first felt called to the ministry. It is fitting and proper that we should vote to license him to preach the message he loves.

The ordination of two deacons and two deaconesses is another action of the church that is very encouraging for the future work of our people. Good men and women, accepting the responsibility of such a call to service in the church, bring courage and confidence to pastor and people.

Also, our invitation to the General Conference to meet with us in 1932 is an action of much importance to us as a church. While there was difference of opinion regarding the advisability of such an invitation, the fine spirit that is being manifest as the time draws nearer is a great inspiration and encouragement to the pastor. It must be that the spirit of Elder Prentice is still living in this church and manifesting itself in the kindness and forbearance and co-operation one finds here. May his reflection of the Master continue to rest as a benediction upon us.

The church has been blessed in the hearing of messages from many fine speakers during the year. Those who have visited us are: W. L. Burdick, A. J. C. Bond, Wm. H. Anderson, "Pussyfoot" Johnson, E. E. Sutton, W. A. Wagar, A. Clyde Ehret, O. P. Bishop, W. A. Gardiner.

Through the kindness of a friend, your pastor was able to attend, in June, the Retreat of the Commission on Evangelism of the Federal Council. This was the finest group meeting your pastor ever attended. He has since been elected a member of the Commission on Evangelism.

His activities through the year have been similar to those of other years. He has continued to preach at Honeyville and has preached or assisted in religious services at Smithville and at Adams and DeRuyter. He spoke during the program of the Central Association at Brookfield, and also during the program of the Gen-

eral Conference at Alfred. He shared in the evangelistic campaign at Leonardsville, and also in the farewell service at the funeral of Pastor George Sorensen. His records show 103 sermons and addresses, 45 prayer meetings, 15 funerals, 2 weddings, and 496 calls. He trusts that out of our service together as pastor and people some souls may have caught a glimpse of the Christ, and have been helped along the Way to Eternal Life in him.

Respectfully submitted,

LOYAL F. HURLEY.

Officers for the year, re-elected, were: moderator, C. C. Williams; clerk, W. P. Jones; treasurer, Clark A. Stoodley; trustee for three years, Dr. F. L. Greene; organist, Mrs. Hannah Greene; chorister, Mrs. Delberta Greene; ushers for two years, Foster Lindsey, Christopher Langworthy.

W. P. J.

WATERFORD NEWS

The annual church business meeting was held at the church the night of January 16. The following officers were elected: Morton Swinney, moderator; Charles Gardner, clerk; Mrs. Herbert Maxson, treasurer.

January seventh the young ladies' branch of the Ladies' Aid, invited the Ladies' Aid to enjoy with them an evening of fun and games. The feature of the evening was the exchanging of Christmas gifts. Refreshments were served.

December 10 the young people of the community joined together to present an hour's entertainment. The program was as follows: violin-piano selection, piano solo, monologue, "Cow-boy Quartet," vocal duet, accordion solo; a special feature was a "Kitchen Cabinet Orchestra." The Ladies' Aid sold fancy articles. The proceeds of the evening amounted to seventy-six dollars.

The Sabbath school gave its usual Christmas program of music and speaking by the children; and about one hundred people enjoyed the Christmas community supper.

Very spiritual and inspiring cottage prayer meetings have been held in the homes of Pastor Harris, Benjamin Neff, A. H. Brooks, Mrs. Walter Fitzgerald, and Herbert Maxson. The meetings from now on will be held at the church.

The New England Union held its January rally at our church the night of January 23. There was a very good attendance in spite of the weather's being bad.

CORRESPONDENT.

RELIGIOUS EDUCATION

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

DIRECTOR OF RELIGIOUS EDUCATION

REPORT FROM JULY 1, 1931, TO
DECEMBER 21, 1931

Beginning with July 24, four weeks were spent in the Central Association, week-end services being held at Adams Center, Verona, Leonardsville, Brookfield, and De Ruyter, all in the state of New York. Following the work here, a week was spent in Alfred, N. Y., in attendance at the General Conference.

Beginning with the evening of August 28, until the evening of September 13, the director was engaged in special evangelistic meetings at Salemville, Pa. As a result of this meeting twelve young people united with the church.

On the return to Wisconsin, the trip was made by the way of West Virginia, where a week-end visit was made with the director's aged parents. Here he preached for the Ritchie Church on Sabbath morning and Sunday night.

Reaching home on September 22, eight days he spent with details of the office, and also made a beginning on the lessons for the first quarter of 1932.

It had been planned that the director should spend a little more than a month at home, but owing to an urgent request from the President of Conference and other denominational representatives, it was thought wise that time for work in the East, which had already been agreed upon, should be advanced, and that he should attend a conference of denominational workers held in Plainfield, N. J. At the close of this meeting, and at the urgent request of those in the conference, the director went on to Ashaway, R. I., for a conference with Secretary W. L. Burdick, who, on account of illness, was unable to attend the conference in Plainfield. This was for the purpose of carrying to him in a personal way, the spirit of the conference, and conferring with him and others as to means of more closely coordinating our work as a people.

Reaching Salem, W. Va., on the morning of October 6, a room was obtained without cost to the Sabbath School Board, and intensive work done on the lessons for the *Helping Hand*.

The special meetings planned for Middle Island, W. Va., began on the evening of October 16, and continued until the evening of November 1. While the attendance and interest were good, and many felt that the church was greatly strengthened, visible results were not what had been desired, as there were only perhaps six or eight who made a public profession of faith in Christ. The church here showed its appreciation of the work by taking an offering of some \$21 for the Sabbath School Board.

After a rest of nearly a week, the meetings planned for the Ritchie Church began with the Sabbath morning service, November 7, which was part of the ordination services for the pastor, A. T. Bottoms, which took place in the afternoon. The meetings here continued until the evening of November 29. The work here resulted in a general revival in the church, and the conversion of a goodly number, just how many the director does not know as he kept no record. Among those who came out were a number of grown people. In addition to this work a leadership training class in "Administration" was conducted by the director in which seven credits were earned.

Arriving home on the evening of December 1, the director has been busy with correspondence which could be slightly delayed on account of the press of other work. A beginning has also been made on the preparation of the material for the *Helping Hand* for the second quarter of 1932.

During the time for which this report is made, about five months, the director has delivered eighty-two sermons and formal addresses, besides holding numerous conferences with Bible school workers, and conducting one leadership training class.

In doing the work of the five months, about 5,400 miles were traveled at a cost of \$184.96, or at a cost of a little less than three and one half cents per mile.

Respectfully submitted,

ERLO E. SUTTON,
Director of Religious Education.

MARRIAGES

COON-CRAFT.—At the Seventh Day Baptist parsonage, DeRuyter, N. Y., January 10, 1932, Miss Emogene Craft of Delphi Falls, N. Y., and Neal Venum Coon of Lincklaen, N. Y., Rev. Theodore J. Van Horn officiating.

PRENTICE-WELLS. — At the home of the bride's parents, Mr. and Mrs. Frank R. Wells, Cuyler, N. Y., Mr. Archie L. Prentice and Miss Elizabeth E. Wells, on January 18, 1932, Rev. Theodore J. Van Horn officiating.

DEATHS

BROWN.—Eleanor May Brown, daughter of Robert Williams and Mary Tower Brown, was born on the Brown farm near Utica, Wis., March 7, 1870, and died at University Hospital, Minneapolis, Minn., December 22, 1931.

In 1879, the family removed from Wisconsin to Hebron, Ill., and here Eleanor grew to womanhood. She attended the district school, and was graduated from the Hebron High School. In 1892, the father retired from farming and moved to the village of Milton, Wis., where the family has since made its home.

Eleanor was graduated from Milton College with the class of 1892, and later from the University of Chicago, supplementing her college work by studying at Oxford University, England, during a summer spent abroad in company with her sister Martha. In the ill-fated year of 1914, she again went abroad, visiting the continent, until driven from Paris by the outbreak of the World War.

Always a student, Eleanor Brown was, for the greater portion of nearly forty years, also a teacher. She began her work in a district school near Hebron, Ill., continued in the graded school at Milton and in Milton College, going from Milton College to the Elgin High School, where she was for some time head of the English department. After leaving the Elgin High School she accepted a position in Milwaukee Downer College, and from that time her work was in girls' schools.

She taught at Kemper Hall, Kenosha, the Francis Schirmer School at Mt. Carroll, Ill., and at St. Mary's Hall, Fairbault, Minn.

Letters received from former pupils, far and wide, testify to the inspiration received from her as a teacher and to the thoroughness of her work.

For the last ten years she has been the head of the English department of the Northrop Collegiate School for Girls in Minneapolis, Minn.;

and it was but two weeks from her last day in her schoolroom to her happy entry into the Great Future, which, since her admission to the hospital, she had faced with a courage and fortitude which were an inspiration to those near her.

Eleanor had been for many years a member of the Episcopal Church.

According to her wishes often expressed to her family, her body was cremated. Memorial services were held at the home in Milton, Sabbath afternoon, December 26. Her sister's pastor, Rev. J. L. Skaggs, read the Scriptures and offered prayer. A mixed quartet of old friends sang, and the memorial address was given by Rev. Edwin Shaw, a neighbor and life-time friend of the family, at one time Eleanor's teacher in Milton College, and later her co-worker there.

She is survived by three sisters: Martha, Mrs. G. E. Anderson of Milton, whose home was also Eleanor's; Mrs. Nettie West of Shanghai, China; Mrs. Allen B. West of Milton Junction, Wis.; also by eight nephews and nieces, in all of whom she took a deep interest.

Six of the eight are of her own profession. Miss Anna West is connected with the Seventh Day Baptist Grace School for Girls in Shanghai, China. Miss Mabel West is also connected with that school, and with the Grace School for Boys and with the Interdenominational Bridgman School for Girls, at Shanghai. The others are Dr. Irving H. Brown of Columbia University, New York; Dr. Allen B. West, of the University of Cincinnati, Cincinnati, Ohio; Dr. Miriam West of the New Jersey College for Women, New Brunswick, N. J.; and Dr. Robert West of the University of Wisconsin at Madison, Wis. The remaining two are Irving S. Brown of San Francisco, and Virginia West of Milton Junction, Wis.

E. S.

CARTWRIGHT. — Emma Jane Niles was born in Vermont, September 28, 1848. Her people came to Wisconsin, and in September, 1865, she was united in marriage to Darius S. Cartwright.

Soon after they removed to Kansas, where for some years they endured all of the hardships and privations of early pioneer life. Later they came to Cartwright (now New Auburn), Wis., which place has been her home the greater part of fifty years.

She became a member of the Cartwright Seventh Day Baptist Church many years ago, and remained faithful and loyal until her death, at Riverside, Calif., January 15, 1932, in the home of her daughter, Mrs. F. I. Mack.

Eight children were born to Mr. and Mrs. Cartwright, five of whom grew to manhood and womanhood. Four of the children, numerous grandchildren, and a host of friends will miss her, but they are not left without hope.

Final farewell services were held from the New Auburn Seventh Day Baptist church on the afternoon of January 20, 1932, conducted by her pastor, C. B. Loofbourrow, assisted by Rev. F. E. Warren, pastor of the United Brethren

Church of Bloomer, Wis., and the body was laid to rest by the side of that of her husband in the cemetery back of the church. C. B. L.

GREENE.—Mrs. Carrie Harrington Greene, daughter of Heman and Hannah (Hull) Harrington, was born in Illinois, November 29, 1858, and died at her late home in Andover, N. Y., January 18, 1932.

In childhood, after the death of her father, she came with her mother to Alfred, N. Y., where she continued to live until about nineteen years ago, when she and her husband removed to Andover village, where they have since resided. The Harrington home at Alfred was home for many students, and friendships were formed that have continued through the years.

September 1, 1880, Carrie Harrington was married to Delwin M. Greene who now is left alone after more than a half century of happy married life. Rev. Joseph L. Hull of Little Genesee, N. Y., is Mrs. Greene's nearest living relative.

In early life, during the pastorate of Rev. N. V. Hull, she united with the First Alfred Church of which she remained a member until she came to Andover to live. Since that time she has been a member of the Andover Seventh Day Baptist Church. As health and home duties permitted she was active in the organizations of the church and of the orders of the Eastern Star and the Women's Relief Corps. Her life was full of cheerful, confining and exacting service. For about thirty years she cared for an invalid mother, and her own paralyzed condition for the past ten years has kept her from many social activities which she would have enjoyed. She kept young in her interests, and she had many young friends as well as old.

Funeral services were held at her late home, January 20, 1932, conducted by her pastor, Rev. Walter L. Greene. Interment in Alfred Rural Cemetery.

W. L. G.

LEWIS.—Arealla Emmaline Johnson Lewis, the daughter of Dr. F. F. and Minerva Johnson, was born near Raleigh, Ill., September 6, 1859, and died at her home at Old Stonefort, January 14, 1932, at the age of 72 years, 4 months, and 8 days.

August 22, 1880, she joined the Seventh Day Baptist Church at Stonefort, being received into membership by Elder C. W. Threlkeld, and so long as health and strength permitted she was a consistent Christian worker and a faithful attendant at all church services. When her husband was ordained a deacon, she assumed the duties that usually fall to a deaconess, and following his death she took the duties of clerk of the church, an office he had filled for forty years, and painstakingly kept the record until the time of her last sickness and death.

On September 17, 1882, she was married to Howell Lewis and to this union seven children were born, three of whom died in infancy. Henrietta Pauline Tripp died December 26, 1924, leaving an infant son, Harry Milton Tripp. In later years Mrs. Lewis succeeded in getting custody of her grandson Harry and adopted him as

her own son. The other children are: Mrs. Sarah M. Apple, and Mr. Ralph Lewis, of Stonefort, Ill.; and Mrs. Mabel Purcell of Johnson City, Ill.

Her brothers and sisters are: Mrs. B. D. Grace, Harrisburg, Ill.; W. F. Johnson, Stonefort, Ill.; Mrs. S. J. Blackman, Harrisburg, Ill.; Mrs. W. R. Bramlet, Eldorado, Ill.; Dr. Paul W. Johnson, and Ewing M. Johnson, of Clarkston, Wash.; Fred Johnson, Raleigh, Ill.; and Dr. Harry M. Johnson, of Chicago, Ill.

She is also survived by ten grandchildren and many other relatives and friends near Stonefort, and by a host of warm acquaintances that are scattered in all parts of the United States. There are many in the Seventh Day Baptist denomination who have been entertained in the hospitable home of Howell and Emma Lewis, that will read this brief sketch of her life and will remember, with pleasure, days or weeks spent with them in work for the kingdom of God. It was a Christian home; they gave much to maintain the church at Stonefort; they were kindness itself to their guests and fellow laborers, and now that they have entered into rest, be assured that their works will follow them.

The following verses were found in the church record book upon a scrap of paper upon which she had written them and are so characteristic of her attitude toward life, and of her faith in God and wide understanding of his ways, that they seem a fitting close to her life of faithful living, hopefulness, and of loving labor:

Concern thyself with but today,
Woo it, and teach it to obey
Your will and wish. Since time began
Today has been the friend of man,
But in his blindness and in his sorrow
He looks to yesterday and tomorrow.

The leaves of the willow and the oak will fade,
Be scattered abroad and together be laid,
And the young and the old, the low and the high,
Shall molder to dust and together shall lie.

Oh, why should the spirit of mortal be proud?
Like a swift fleeting meteor, a fast flying cloud,
A flash of the lightning, a break in the wave,
Man passes from life to his rest in the grave.

The writer of this sketch would gladly pay tribute to the memory of this good woman and to the influence her life and home have left upon his life. It was his duty to bury the daughter Henrietta, the husband Howell, and he knows her sorrow and the brave endeavor to live above it and to carry on. Mrs. Lewis was a clear and straight thinker, she was charitable in all ways to a fault, but when once convinced a course was right, she would carry on at any cost. She loved the beautiful and embodied much of it in her soul life. She was a child of God and died trusting in his promises.

Funeral services were conducted Sabbath day, January 16, at 1 p. m. at Old Stonefort, Ill., at the Seventh Day Baptist church by Rev. C. L. Hill, and burial was made in the Old Town Cemetery.

C. L. H.

TRAINER.—At her home in Salem, W. Va., January 6, 1932, Tressie May Davis Trainer. She was the daughter of Milton F. and Mary Ford Davis, and was born in Doddridge County, July 27, 1868. While she was yet a child, the family removed to Lost Creek where she grew to womanhood and where her parents lie buried.

Early in life she accepted Christ as her Savior, was baptized by her pastor, Rev. L. R. Swinney, and became a member of the Lost Creek Seventh Day Baptist Church.

In 1898, she married J. Edgar Trainer. The early part of their married life was spent in West Union, where Mrs. Trainer entered heartily into the social and religious life of the community. Her church membership was kept at Lost Creek until its removal to Salem, not many years ago.

She is survived by her husband and by a daughter Margaret. She is also survived by three sisters and three brothers: Mrs. Elizabeth Drummond of Alfred, N. Y.; Mrs. Will Hummell of Battle Creek, Mich.; Mrs. Hattie Davis, also of Battle Creek; Albert G. Davis, Baltimore, Md.; Levi B. Davis of Roanoke, Va.; and William E. Davis of Lost Creek. There are also hundreds of cousins and thousands of friends.

Mrs. Trainer was a loyal member of the Salem Seventh Day Baptist Church, of its Ladies' Aid Society, and of the Salem College Aid society. She was sympathetic and helpful toward every organization and effort looking toward the good of the community and the advancement of the kingdom of her Lord. She had many qualities that were admirable, qualities that were lovable. Her life centered in the home where she moved a queen, ruling by unselfish love. She will be keenly missed, not only in the home and church, but by very many in the larger field in which she moved.

The funeral was conducted by her pastor, assisted by Rev. Paul L. Flanagan, pastor of the Salem Methodist Church, and burial was at Lost Creek.

"What I do thou knowest not now, but thou shalt know hereafter."
G. B. S.

Sabbath School Lesson VIII.—Feb. 20, 1932

JESUS THE GOOD SHEPHERD.—John 10: 1-42.

Golden Text: "The Lord is my shepherd; I shall not want." Psalm 23: 1.

DAILY READINGS

- February 14—The Parable of the Lost Sheep. Luke 15: 1-7.
February 15—The Promised Shepherd. Isaiah 40: 9-11.
February 16—The Parable of the Good Shepherd. John 10: 1-6.
February 17—Jesus the Good Shepherd. John 10: 7-18.
February 18—Jesus and His Sheep. John 10: 22-30.
February 19—The Heavenly Fold. Revelation 7: 9-17.
February 20—The Shepherd Psalm. Psalm 23.
(For Lesson Notes see *Helping Hand*)

THE SABBATH RECORDER

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Editor Emeritus

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

L. H. NORTH, Business Manager

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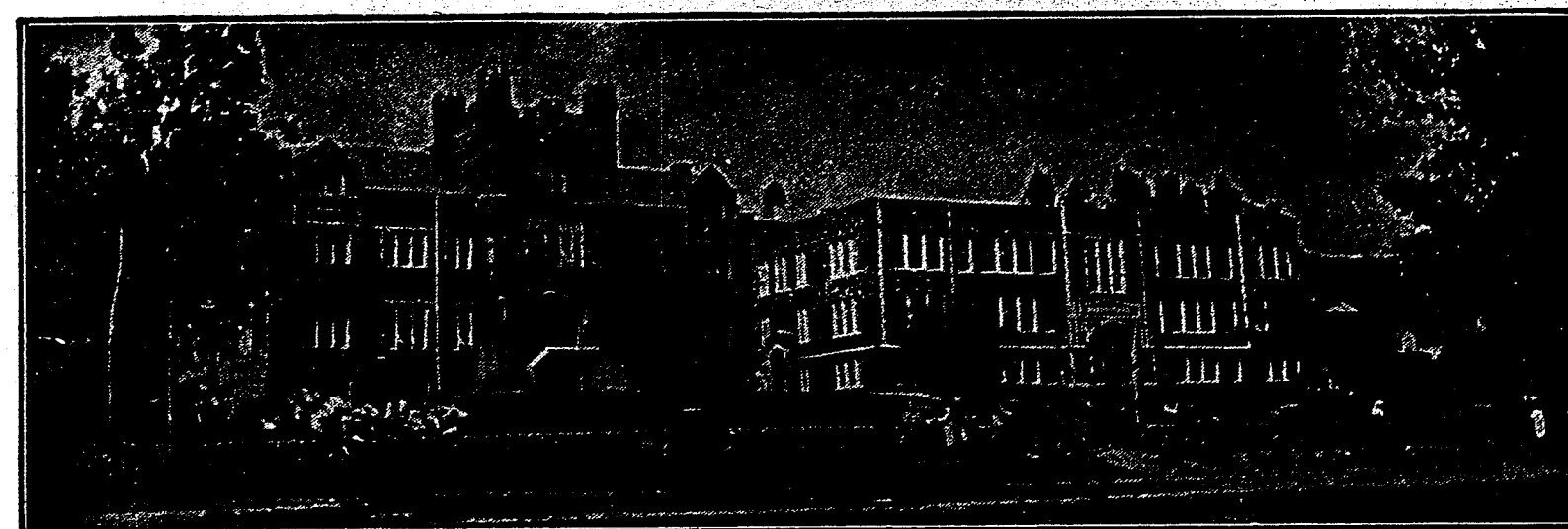
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VOL. 112

FEBRUARY 15, 1932

No. 7

A PRAYER

O God, our heavenly Father, "hallowed be thy name" in all the earth. Not only do we acknowledge thee as our Creator, but we claim all men as our brethren. In behalf of them, especially, who dwell in a land today made dark with clouds of war and lurid with the glow from the throats of cannon, we beseech thy mercy and care.

We confess our unworthiness to call upon thee, we who have been so engrossed with our own cares and selfish interests as to have been indifferent to much of the great needs of those in lands with lesser privileges than our own. Forgive us, we pray.

But not for this alone do we so much seek favor, but we pray that thou wilt so rule in the hearts of those who have in their hands the destiny of countless lives that peaceful and righteous adjustments may be made and all go forward in paths of peace. Hasten the day, our Father, when nations shall learn and teach war no more, and when the bloody instruments of destruction shall be converted into noble implements of contentment and peace. To such an end prepare our own hearts, for Jesus' sake. Amen.

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