

Supporters Plus

It is apparent to the Finance Committee that some of
Our Churches will not be able to do as much as usual;
—that some individuals must pay less than in former
years.

If the United Budget is met

Some of us must become

Supporters Plus

Will you be one?

Baptists confronted by similar conditions, are meeting the
situation by thousands of "Maintenance Gifts."

Seventh Day Baptists NEED

Hundreds of SUPPORTERS PLUS.

Bring in ALL your "tithes and offerings."

FINANCE COMMITTEE.

The Sabbath Recorder

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

Terms expiring in 1934—Corliss F. Randolph, Maplewood, N. J.; A. Lovelle Burdick, Milton, Wis.; Ralph H. Coon, Boulder, Colo.

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Corresponding Secretary—Walter L. Greene, Andover, N. Y.

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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.
Recording Secretary—Asa F. Randolph, Plainfield, N. J.
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 Miss Dorothy Maxson, Milton, Wis.
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WHOLE No. 4,536

RESULT OF VISITING

Friendly visiting has been suggested, and is being promoted among our churches, by the Conference Religious Life Committee. Not nearly enough has been said in its favor. Indeed it is its own best justification. Churches reporting show its value and encourage us to believe that there are larger possibilities in the practice than had been anticipated. The object in the minds of the Conference president and members of the committee has been to deepen the spiritual life of our people. Eyes have not been closed to financial needs and obligations, but it is thought that an enrichment of the inner life is of larger importance, and that there will result from such enlargement a revival that will manifest itself in quickened response to appeals for raising local and denominational budgets. We believe that this favorable reaction is already becoming apparent.

That others are being blessed by a program similar to our own is revealed in a letter just issued by the American Bible Society. The editor wishes to pass on to Seventh Day Baptists the substance of the communication.

It seems a certain minister had placed an order for Bibles with the society, with the promise to pay at the first of the month. No remittance was received, although statements were sent regularly. The pastor, at last, was reminded of his promise to pay promptly. Soon the bill was paid. Later the pastor explained:

His church was in a most embarrassing position with bills owed all over town, salaries were in arrears, the new fiscal year at hand, and no one knew what to do. He called on all the church officers and invited them to a special meeting in which the situation was presented and discussed. A layman suggested that perhaps the church had gone to its extremity, and that this was the time for them to turn to God for aid. They

agreed to meet the following week for prayer. After a number of such meetings the impression grew that each person had been helped and to such an extent that if the experience be extended to include the whole membership the church would once more prosper.

So it was arranged that the membership should be visited by these people, going two by two. It was agreed that no home should be visited without first having made an appointment, so that the family as far as possible would be there. In these homes the workers told their experiences, read a chosen Scripture passage, and had prayer. In most instances one or more members of the family joined in prayer. After this, the visitors said that while the movement had originated in an effort to find out how to raise money for their budget, the spiritual emphasis had become so important that the money raising end of it had been all but forgotten.

Pledge cards were then given with the simple request that the family make its pledge for the following year and either bring it to the church the next day of worship, or mail it; no effort was made to have it signed at the moment. By the time the new year arrived every family in the church had made a pledge. In no instance was a pledge reduced from what it had been the year before, and nearly seventy-five per cent of the pledges were increased from ten per cent to one hundred per cent.

It is reported that the church has the largest attendance now that it has ever had in its history, every bill is paid promptly, and there is money in all the various departments.

The minister testifies that it was only through the reading of the Scriptures, renewing its faith in God and his promises, that the original group was inspired to undertake this task, and that the testimony of

the visitors was such that in almost every home where they asked the question whether the Bible was being regularly read, the answer was given in the negative. Therefore in every home they earnestly sought the promise that the Bible would henceforth be read daily.

By the report of such results we may be encouraged to go and do likewise.

Evangelism The importance of evangelism has been stressed by the Federal Council of Churches throughout much of its history. The council has encouraged this field among its constituent churches and promoted the work of winning men to Christ through its Commission on Evangelism. Secretary William L. Burdick has represented us on this commission. Conferences have been held that have brought inspiration and vision to many who have attended, later to be reflected in the home churches.

The Fellowship of Prayer, in which we are joining and through which blessings are being experienced, is promoted by this commission.

We are encouraged to learn that the council has taken an advance step, again, by employing the full time service of Rev. Jesse M. Bader, D. D., as field secretary of the Commission on Evangelism. Doctor Bader comes to his office with a deep sense of the need of evangelism in the United States and with eminent qualifications of leadership in this field.

When Doctor Bader resigned his post in the United Christian Missionary Society to accept the call to the Federal Council, Dr. Stephen J. Corey, president of the society, said:

"For a decade, as we have thought of evangelism among disciples of Christ, we have thought of Jesse M. Bader. From now on, when we think of evangelism among the churches of America, we will think of the same man. He has made a unique contribution to our own evangelistic history and as he goes to the Federal Council we wish for him the same eminent and gratifying experience in this wider field."

Doctor Bader's work in the Federal Council has been launched by the holding of three conferences of ministers of all denominations in southern cities in the interest of a co-operative approach to evangelism. A group of denominational leaders, headed by Doctor Goodell and Doctor

Bader of the Federal Council's staff, has just visited Atlanta, Nashville, and Louisville, where their leadership has been gratefully welcomed.

No Time to Boast The words of famous men are likely to be listened to, if not always heeded. Popular heroes are not always of the caliber as to justify confidence and respect. The words attributed to General Dawes by the newspaper reporters are worthy the thought of all of us. The newspaper men were wanting to get the general's reaction to his appointment as president of the new Reconstruction Finance Corporation.

Pencils were sharpened and made ready at the command of this picturesque, vigorous, mid-westerner. He punctuated his words machine-gun-like (editor's imagination) saying, "When one is beginning an important work, it is not the time to talk about it, and when we have accomplished the job, it is not necessary." That was all. "But," says the *Literary Digest*, "it was enough to give the people . . . throughout the country confidence in Uncle Sam's new scheme to turn the tide of depression by borrowing \$2,000,000,000 to thaw out frozen assets."

Whether all agree as to the wisdom and efficacy of the plan or not—and the leading papers of the country seem to reflect real satisfaction on the part of all—it is an assurance to have a man put at the head of such a project who aggressively and successfully attacks every problem that comes to hand. Certainly, as one pointed out, "Above all, the general's reputation as a man of action assures people that something is really going to be done."

Anyway we like his terse statement to the papers that the time to talk about an important matter undertaken is not at the beginning, and when it has successfully been accomplished, talk is not necessary. One is reminded of the wise words of an ancient king to boastful Benhadad. "Let not him that putteth on the harness boast as he that layeth it off."

When the Sterlings Took up Family Worship From the Federal Council of Churches of Christ in America comes a series of interesting articles—"Little Stories of Great Results." We are reproducing

here one with the above title. It may be it will encourage some busy father or mother among us to get back to the comforting habit of family worship, aided by the "Fellowship of Prayer."

In their childhood, as Mr. and Mrs. Sterling occasionally recalled, family worship had been a daily experience in both their homes. "But times have changed," they said, "in our rushing, hectic lives there isn't time for it." They vaguely felt that they missed something, now that they no longer started the day by uplifting their hearts to God and getting a sense of his presence in their lives. Especially when their own children came they had a haunting feeling that it was too bad not to have some recognition of God in the family life. But now they were busier than ever, and the good impulse soon evaporated.

Then one Sunday at the beginning of Lent the Sterlings found in their pew a copy of the "Fellowship of Prayer." Glancing through it they found that for each of the forty days of Lent it contained a moving message from the Bible, a little meditation about things unseen but eternal, and a brief prayer that gathered up the deeper aspirations of their own hearts. And it was all so simple, so natural, that it seemed to speak directly to their own need.

"What do you say to our using this little manual for a few minutes of family worship around the breakfast table?" Mrs. Sterling timidly inquired. "Just what I was thinking," her husband replied.

Later they learned that nearly a million copies of the same little "Fellowship of Prayer" had gone into homes of twenty-six denominations throughout the country as a result of its promotion by the Federal Council of Churches.

Who Said Finance? The report of the Onward Movement treasurer, Rev. Harold R. Crandall, for January, 1932, has just been received. It shows that for the first seven months of the present Conference year the Onward Movement Budget received \$13,711.79. At that rate for twelve months there will be realized a little less than twenty-four thousand dollars, or a little more than one-half as much as the budget calls for to meet the minimum needs for denominational work. This is less than \$4 per member.

Does this mean the Missionary Board must withhold its support from the home field; that it must withdraw its forces from the foreign fields? Does it mean Sabbath promotion must cease? That publication of the SABBATH RECORDER be discontinued?

"No! no!" we can hear people every-

where protest. Who, then, will "come up to the help of the Lord against the mighty"? Unless people rally—even in trying times—some of these measures may have to be taken. We believe the local churches, however poor and depressed, cannot afford to have denominational activities cease, or even be greatly curtailed. No individual Christian can be justified in withdrawing his support from the local or denominational work. Individuals and churches doing the most, proportionately, for others, are prospering best in their local relationships. There is a truth enunciated by the Savior—"He that loseth his life for my sake shall find it," that abideth ever.

Again On examination of the treasurer's report we find in six months of the present Conference year one church has paid more than eighteen per cent of the amount received on the budget, and another one more than fifteen per cent for the first seven months. We notice many did not pay anything last month and some have not paid anything at all during this year. "The strong ought to bear the infirmities of the weak," we read; but also the Word says, "Bear ye one another's burdens." Too often we have interpreted that as applying to the strong in favor of the weaker. Should it not work both ways?

One church pays one-twelfth, every month, of what has been pledged to the Onward Movement. Often enough, money has been borrowed to do so. Certainly the faith and business methods of a church that does this are most commendable. The view of those favoring and using this method is that it is easier to secure funds to meet needs of a local nature than to find means to balance the Denominational Budget.

There are those who advocate this method for all the churches. What a wonderful evidence of faith and love it would be if all our churches would so underwrite the Onward Movement Budget. Many of us believe if the people would practice the giving of at least a tenth, this underwriting could be easily done and the work go forward with leaps and bounds. Some would discover that their hearts would outrun the limits of the tithe and find the greatest satisfaction ever in *real* "offerings."

Anxious Hours These are anxious times for all who have loved ones and friends in the danger zones of China. Daily papers are closely scanned and the radio watched for latest news and air messages from the war infested area. Japan's assurances that this is not war they are waging falls with rather a hollow sound upon ears sensitive to cries of distress and hearts longing for world peace. Japan's aggressive "resistance," her wanton destruction of innocent life and property standing in the way of her ambition, her relentless and indiscriminate bombing, all seem strangely familiar and very suspiciously like war. "Modern history presents no parallel to the cynical nonchalance of her official communications to other nations, nor to the studied contempt with which her armed actions have outraged the public opinion of the rest of the world." Japan must stand dishonored for years to come in the esteem of others because of her disregard for treaties, and because her word of honor and assurances have proved unreliable.

Besides our deep interest on general humanitarian principles, the affair is the more seriously real to us who have close affiliations with those in the war regions. We read in the dailies of the dangers at Liuh, so great that it seems our missionaries have had to leave. News dispatches from Shanghai name H. Eugene Davis, George Thorngate, Grace I. Crandall, Rosa Palmberg, and Miriam Shaw as attempting to get through the Chinese and Japanese lines from Liuh into Shanghai. As these words are written this is the latest news at the RECORDER office.

Last week the SABBATH RECORDER sent out a message of love and comfort to the dear ones in so much danger. It may never reach them. If it does get through they will know we thought of them and prayed for them. "I will put my trust in the Lord" said the Psalmist. We know our missionary friends for long have done this. Again the Psalmist says, "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and fortress: my God; in him will I trust. . . . Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor

for the destruction that wasteth at noonday. A thousand shall fall at thy side and ten thousand at thy right hand; but it shall not come nigh thee. . . . Because thou hast made the Lord, which is my refuge, even the most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways." These are not words of vain comfort. The writer has tested their value in his own experiences on shell torn fields. Unhesitatingly he commends his friends in Shanghai and America to the comfort of such assurances from God's Book.

THE HARGIS FAMILY LEAVES RIVERSIDE

The Riverside Church is feeling the sadness that comes from parting with a well-loved pastor and family. The Hargis family and Mrs. A. B. Howard, mother of Mrs. Hargis, sailed at midnight January 30, on the *President Hoover*, for Cristobal, at the east end of the Panama Canal. Here they wait six days and then sail from there for Kingston, Jamaica, on the United Fruit Company steamer *Carillo*, reaching Kingston about February 19.

It was the hardest parting the Riverside people have experienced. The members of the Hargis family have a way of getting under people's skins and worming their way into hearts. They have endeared themselves not only to their own church members but to a great many other Riversiders as well. We have been sad at the impending departure. Now they are gone and we feel the loss more than can be expressed. They were not a pastor and his wife—they were co-pastors in a unique and wonderful way. Mrs. Hargis has the ability of a successful preacher herself; and in that, and with her remarkable musical talents, she has been an immense help in the church.

On Sabbath, January 23, Pastor Hargis preached his farewell sermon, and it was a remarkably fine effort that touched people's hearts deeply. In the six years he has been here he has grown greatly in earnestness, power, and depth of feeling in his pulpit utterances.

Following the sermon a short consecration service was held. Mr. and Mrs. Hargis knelt and the deacons and deaconesses gathered about them while Deacon Leslie Cur-

tis prayed most earnestly for God's blessing on their future work, for themselves, that they might have strength and courage, and definitely set them apart for the Jamaica work. It was a deeply affecting occasion, especially when the boys came up spontaneously and knelt beside their parents.

On Thursday evening, January 28, a farewell reception was tendered them at the church, largely attended, not only by their own congregation but by neighbors, friends from other towns, and local ministers. The basement of the church had been turned into a beautiful reception hall with shaded lights, plants, flowers, easy chairs, rugs, etc. Mrs. Gleason M. Curtis had charge of this part and did a splendid job of making a home-like, beautiful setting for the farewell.

The visitors were received by Mr. and Mrs. W. R. Rood, Pastor and Mrs. Hargis and Mrs. Howard, and Mr. and Mrs. N. O. Moore. Mrs. Ethlyn Copeland and Paul Bolser, in a corner screened off with greenery, furnished beautiful and soft music on piano and marimba as the people were coming in. Paul Bolser then played a solo, and the "boys quartet" which had dwindled to a duet because of sickness, sang. We have a remarkable quartet of high school boys who are always ready to respond when they can, and their singing is especially well liked. The boys are Wayne Rood, Duane Hurley, Lloyd Pierce, and Rex Brewer.

The Christian Endeavor society in a group, with Leta Farrar as leader, in song and remarks told of what Pastor Hargis has been to them. For the Sabbath school the superintendent, E. S. Ballenger, told of our interest in missionary work and commended the Hargises for their move.

Mrs. Gleason Curtis sang, with Mrs. Hargis playing a violin obligato. The Dorcas society was represented by Mrs. N. O. Moore, who also spoke for the primary department in presenting Robert and Ronald Hargis each with a Bible as a gift from the Sabbath school. Then the boys, with their mother, in a way that touches hearts, sang several songs. Mrs. Hargis explained in her inimitable semi-confidential way, that the only way they had been able to learn one of the songs had been while riding to and from dinner engagements in their car—the boys being somewhat mystified as to the why of the practice under such unusual cir-

cumstances. Following their singing, the boys were also presented with diaries especially printed for them to record their travels.

Mr. Alvin Jaeger, a visiting friend from another church, played two slide trombone solos, both very pleasing in their feeling and effect, Mrs. Hargis playing the accompaniment. Mr. R. C. Brewer then spoke on behalf of the part of the congregation that usually has the job of sitting and listening—the "pew-sitters." As one of them he told of the effect of Mr. Hargis' sermons and in a few well chosen words of analysis of Mr. Hargis' talents as pulpit speaker, paid tribute to him.

P. B. Hurley, our local Franklin-DeSoto-Plymouth dealer, then addressed Mr. Hargis with some remarks of regret over the final wearing out and complete demise of his Rickenbacker, and presented Mr. Hargis with a brand new car (from the well-known F. W. Woolworth five and ten cent agency) in its place. Mr. Hargis, examining the new car, at once discovered that there was no engine in it, and to "put power" into it, the chairman of the program then read a short paper containing a list of subscriptions toward the purchase of a new Plymouth to take to Jamaica, these subscriptions being based on one condition: that Brother Hargis is to use the car for the upbuilding of God's kingdom in Jamaica, "which high and consecrated service," the paper said in closing, "we feel well assured he will render." These subscriptions totaled about \$400. The transportation charges and import duty on the car are being paid by the Woman's Board and Young People's Board.

Mrs. G. E. Osborn, in a most appreciative way, told of Mrs. Howard's part in the Jamaica expedition, and presented her with a beautiful bouquet to testify to the love of people here. Mrs. G. W. Coon, in a very feeling and effective way, sang the "Blue Bird of Happiness," and then the local Ministerial Association presented its tribute through Rev. Mr. Waite of the Christian Church who spoke feelingly of the association of Mr. Hargis with the other ministers of the city, and commended us for thus showing our love for our departing pastor.

At the urgent request of those who love Mrs. Hargis' playing, she then played a farewell violin selection with the exquisite feel-

ing and tenderness with which she handles that instrument. At the close of her playing, Duane Hurley presented a bouquet and read the following tribute:

"These flowers will not last long;
Too soon they'll fade away.
Their form and beauty rare
Are subject to decay.
But may their sweet perfume
Be homage to your art,
Expressing in this form
The tribute of our heart.

"Your tones of music sweet
Have ceased upon our ears,
No more to touch our hearts,
Perhaps for many years.
Their influence remains
A blessing, rich and sweet,
Until God brings our lives
Together at his feet."

Representing the official organization of the church, Deacon Charles D. Coon closed the program with an appropriate tribute, and the entire company sang "Blest Be the Tie That Binds."

Mrs. G. W. Coon had charge of the musical arrangements, and the various numbers were most pleasing in effect.

The sailing of the steamer had originally been announced for noon January 30, but owing to delays, it was changed to midnight. A large number of friends from Riverside went to Los Angeles to see them off, and a farewell picnic dinner was served at the home of Deacon James R. Jeffrey of Los Angeles. The company then went by auto the twenty miles to Wilmington, where the afternoon and evening were spent on board the steamer. About sixty different friends, the majority from Riverside, but many from Los Angeles, spent some time on board. In fact, during the entire afternoon and evening there was a continuous farewell reception, and the love the Hargises have inspired was evidenced by the difficulty people had in leaving. Nearly thirty remained till the steamer sailed at midnight.

The interest of the occasion was increased by the fact that Mrs. Aimee Semple McPherson Hutton and her husband were also sailing on this steamer, and many thousands of her Angelus Temple congregation accompanied her to the steamer, coming on board in relays of a thousand or so at a time to say good-bye. Speeches, music, flashlight photos, etc., added to the excitement. Our own Seventh Day Baptist farewell gathering

was entirely overwhelmed by the thronging thousands of Mrs. Hutton's admirers, but even at that we had the second largest crowd on board, and by far the longest stayers!

Near midnight the Riversiders reluctantly began to say good-bye and leave for the seventy mile drive home, and many were the wet eyes and choked voices as parting words were said. We can appropriately return Pastor Hargis' own favorite words to him and his family: "No one else can take your place."

No friends of ours, however dear,
Your place can ever fill;
Though absent from our church, and homes,
Your memory cheers us still,
Till face to face we meet again
When it may be God's will.

—CORRESPONDENT.

AN OPPORTUNITY TO HELP

In another column appears an account of the Hargis family leaving Riverside for their new field of work in Jamaica. In that is told of presenting Mr. Hargis with subscriptions toward a new car for use there. His old car, worn out largely in the service of the church, was so decrepit that it would have been useless to take it. He therefore had to assume the purchase of a new car, getting a Plymouth on which the dealer, Mr. P. B. Hurley, threw off all profit and in addition contributed a great deal in extra equipment and preparation for field missionary work. A number of Riversiders felt it a privilege to assist in bearing this expense; and we feel sure that there are others throughout the denomination who also have an interest in this work, so an opportunity is offered for subscriptions from anyone, for any amount, payable whenever you wish. Mr. Hargis, Mrs. Hargis, Mrs. Howard, and the two boys, are going to do *our* work, so let us help them do it by helping bear the cost of this necessary car. Even the two boys, one eight, the other eleven, are real missionary workers, as every one testifies who has heard them sing with their mother songs that touch the heart and bring tears to the eyes and help to soften people's hearts.

Will you not help, even if only by a small amount, in this? You may send your contribution, or pledge, to the editor of the RECORDER, who will forward it to the proper place.

MISSIONS

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

LOSSES IN RETRENCHMENT

Most mission boards are facing the problem of retrenchment. Some boards have been forced to follow a policy of drastic retrenchment during the last four, five, or more years. Seventh Day Baptists to date have been much more fortunate in this respect than many denominations, but unless a great improvement comes soon everything must be readjusted. This will mean great loss in more ways than one.

Retrenchment means loss in regard to morale throughout the denomination. It is a retreat, and retreat to an army is a discouraging affair. Much depends on courage and enthusiasm. A discouraged man is already on the way to defeat. Retrenchment means personal loss to all engaged in mission projects. There are different means given as helps in developing our own Christian characters. Chief among these helps are prayer, the reading of God's Word, battling with and overcoming temptation, and activity in Christian work. The last named is as indispensable as the others. We must be active in Christ's service or we grow sickly and weak spiritually. The Father has ordained that his kingdom be established by the labors of his professed followers, but that does not express the whole truth. The Christian must propagate his religion or he becomes spiritually impotent. He must propagate his religion or he loses it.

One of the saddest things about retrenchment is that it greatly reduces the number of people helped to Christ and his way of life. For Seventh Day Baptists it means that at many points that work which transforms men and helps them to lead godly lives must cease. It is the withdrawing of the way of life and the bread of life from multitudes of people. In our superficial thinking this may appear to be a small matter, but it is a most serious affair and should be laid to heart. To withhold physical bread from the starving is a serious transaction, but to enter upon a course which withdraws

or withholds the bread of life from men is a far graver matter. A course leading to such a result should be followed only after every other possibility has been exhausted, and then with humiliation and anguish of soul.

Dean Mathews of the University of Chicago, in speaking of Paul says, "He was not interested in speculation, but in folks." Folks are the chief things in missions, not theories and speculations. Folks should always be in mind in considering the problems of missions, not the personal interests of boards, missionaries, and church members. Folks for whom Christ died should be the supreme burden on the hearts of all connected with mission work, and retrenchment should be considered with this thought uppermost in our minds.

ITEMS RELATIVE TO MISSIONS

That was a striking thing that Charles Eyans Hughes said in answer to the question: "What does the Christian character or balanced life mean?" Mr. Hughes wrote: "Faith without credulity; conviction without bigotry; charity without condescension; courage without pugnacity; self-respect without vanity; humiliation without obsequiousness; love of humanity without sentimentality; and meekness with power."

The Presbyterian Church in the United States of America is the official title of a Christian denomination whose first presbytery was organized in 1706, first synod in 1717, and first General Assembly in 1789. Its first moderator was Rev. John Witherspoon, D. D., only minister signer of the Declaration of Independence.

It is *not* a "Northern" or sectional body. It is national, with large international interests. Its establishment in all parts of the country North, South, East, and West, has been continuously operative. Its 46 synods, 299 presbyteries, and nearly 10,000 congregations and ministers, are at work in every state and territory of the union, and it has active missions in many non-Christian foreign lands. Its total communicant membership exceeds 1,800,000, and it has a Sabbath school membership of more than 1,500,000. It has 6,000 national and foreign missionaries at work.

In spite of the hard times, thirty-six per cent of our Presbyterian churches report a better pay-up in the minutes of 1931, just published, than in 1930.

Among these churches are many outstanding as well as hundreds of substantial, average-sized congregations whose advances represent real devotion and sacrifice.

Fifty-seven presbyteries (out of 293) are reported as ahead of last year.

The Southern Presbyterians have found it necessary to reduce their missionary force by eighty-eight missionaries and the number of native workers. The Southern Methodist Church has had to recall 200 of its missionaries and to dismiss hundreds of its native workers. According to Bishop Edgar Blake, of the Methodist Episcopal Church, the service income of that denomination for last year was \$814,000 below that of 1928, and \$8,000,000 below receipts for 1920. In nine years they have decreased their appropriations by more than fifty per cent and now will add a decrease of nine per cent. They have recalled 328 missionaries from the foreign field and dismissed 4,219 native workers. They have closed 1,500 day schools and shut the doors that offer an opportunity to 40,000 children to rise above the darkness of heathenism. They have closed 2,000 Bible schools in which 127,000 children and youth received Christian training. Similar reports are coming from a number of other churches in this country. What is the meaning of this situation?

More than usual importance attaches to the announcement that this year's benevolent funds of the Methodist Episcopal Church show another, and an unprecedented, decline. The Methodists are in many respects the bellwethers of the Protestant flock. It was their Centenary movement, with its budget of \$105,000,000 for missions, that set the pace for the other "forward movements" that followed the war. And in the years since then, as church benevolent receipts have gone steadily down, the Methodists have proved an annually dependable indicator of the state of affairs among the denominations. Leaders of other churches, therefore, will learn with anxiety that the close of the Methodist fis-

cal year has shown a further decrease in Methodist benevolent offerings of \$1,162,000, or about sixteen per cent. And the Methodist foreign mission board has been forced to shoulder a deficit of \$483,000. A cut of twenty-four per cent in board administration costs has been ordered to meet this situation, and salaries of missionaries have been reduced. (Some of this latter cut may be made up from specially solicited gifts.) But it has been only by adding this deficit to the mission board's debt that the Methodists have evaded the necessity of recalling 160 missionary families.

Northern Baptists now maintain ten mission fields in the non-Christian world; in Burma, Assam, South India, Bengal-Orissa, South China, East China, West China, Japan, Belgian Congo, and the Philippines. On these fields are 126 mission stations and 4,785 outstations.

Organized religion is an enormous enterprise, as is witnessed by the fact that there are 212 denominations having 232,000 churches and 44,380,000 members over thirteen years of age, and property running into the billions.

Denominational Sunday schools have an enrollment of more than 21,000,000 pupils, besides the pupils in undenominational Sunday schools and in parochial schools.

The reported value of church edifices alone, not including such items as pastors' residences, investment property, school buildings, hospitals, etc., is \$3,800,000,000, while for 1926 the total reported expenditure of local churches ran up to \$817,000,000. "The 232,000 churches compare with 256,000 public school buildings. The total number of 21,000,000 Sunday school scholars is less by only 3,700,000 than the pupils in all the public elementary and secondary schools. The annual church expenditures of \$817,000,000 are forty per cent as large as the expenditures of public schools."

The total number of adult persons (thirteen years or over) listed on the rolls of the churches is about fifty-five per cent of the country's adult population. In other words, about every other person belongs to a church.

It may surprise some to learn that only fifty-two per cent of the rural population of

the United States belongs to the Church, compared with fifty-eight per cent for all cities. "This does not necessarily mean that country folks are less interested in organized religion than are the inhabitants of cities," says Doctor Fry. "Rather the low rural ratio reflects differences in opportunity arising from the fact that many sparsely settled country areas have no churches."

Most of the religious organizations are small: fifty have fewer than 1,000 adult members each, and forty-eight from 1,000 to 5,000. Indeed, more than half of all denominations in the United States have fewer than 7,000 adult members each. Only twenty-four denominations have more than 200,000 adult members each, and these bodies include ninety-one per cent of the country's adult membership.

Twenty-four denominations are entirely Negro: the Negro Baptist, with 2,914,000 adult members; the African Methodist Episcopal Church, with 487,000 adult members; the African Methodist Episcopal Zion Church, with 397,000, and the Colored Methodist Episcopal Church, with 181,000 members. These four bodies include eighty-five per cent of all the adult Negro church members in the United States.

An arresting bit of information is that an analysis of unpublished census materials, covering twenty-one leading denominations representing seventy-four per cent of the entire number of churches in the United States, shows that almost three out of eight ministers of eighteen white denominations and more than three out of four ministers of three large Negro bodies do not claim to be graduates of either college or seminary.

The Roman Catholic priests, we read, generally report longer academic training than the ministers of seventeen white Protestant bodies. Instead of forty-one per cent falling into the class of non-graduates, as is the case among the Protestant group, only six and six-tenths per cent of the priests were so classified. Moreover, sixty-eight per cent of the priests claimed to be graduates of both college and seminary, compared with less than half this proportion for the white Protestant pastors.

Among white Protestant groups, rural-urban differences in ministerial training are striking. In cities only one out of five of the ministers of seventeen white Protestant

denominations report that they were neither college nor seminary men, while in rural areas this proportion is more than one out of two.

The tremendous wealth of the Church at large is indicated by the fact that in 1926 the reported value of church edifices was more than \$3,840,000,000. This is the total of the returns from 203,000 churches, 1,500 having failed to send in a return. In addition, parsonages alone are reported by the census to be worth nearly \$500,000,000. If the evaluation of all other church holdings were included, it is estimated that the total value of church property would be at least \$7,000,000,000.

The total expenditures of the churches reported in 1926 amounted to \$817,000,000; but seven per cent of the local organizations did not report on this point. Furthermore, the amount reported does not include contributions not given through a local organization, so that, if these were to be included, the total sums actually spent by church bodies exceed \$840,000,000.

In the great war drives for funds, we are told by those who had the matter in charge, who made up the lists of names and traced the more substantial gifts to their sources, that something like ninety per cent of all the money given for the Red Cross and the Y. M. C. A., for the Knights of Columbus and the Salvation Army, was given by the people of the churches, Protestant, Catholic, Hebrew. The other people outside of the churches did manage to give something like ten per cent of the total amount. Small favors thankfully received! We are glad that they did even so much. But the people who worship are the people who give. The habit of worship develops and maintains the sympathetic mood—it keeps the hinges of the heart and of the purse from getting rusty.

ETHIOPIA APPEALS TO UNITED STATES

Ethiopia, a nation little known to the people of today, but a nation which played a part when the Pharaohs ruled over Egypt, has sent a representative to Washington seeking the establishment of diplomatic relations between that nation and the United States. That ancient country, which has an area larger than France and a population

of 12,000,000, lies along the Red Sea and the Indian Ocean just south of Egypt and the Sudan. Ethiopia is an independent country whose territorial integrity is guaranteed by England, France, and Italy. Its present ruling class are Christians of the Coptic denomination. It dates back its adhesion to the Christian faith to A. D. 332, and its independence to more remote centuries. At one time it was sufficiently developed to build ships and engage in foreign trade, but gradually Mohammedanism descended upon it and occupied its coast line. At that time, the natives were driven back to their mountain fastnesses and were bottled up for a thousand years. Even today, a large portion of the population are Moslems.

As an aftermath of the war, these people were awakened and released and now send a cultured native representative, Dr. C. Martin, a graduate of Oxford, to plead to this Christian nation to help them.

"Ethiopia, after thousands of years of independence, and a thousand years of undisturbed slumber, wakes up to find herself in a world full of energy, engaged in great activities in all spheres of human endeavor.

"Our people desire to take the place in this modern world which their history and traditions entitle them to hold, but the achievement of this desire entails the solution of many difficult and complicated problems. . . .

"In formulating our plans for the future, our thoughts turned to your great country as pattern and guide. It is but natural, therefore, that we should also turn to your countrymen for help and assistance."

TREASURER'S STATEMENT

October 18, 1931, to January 1, 1932

Karl G. Stillman, Treasurer
In account with
The Seventh Day Baptist Missionary Society

General Fund

Receipts

October 18 to October 31:	
Washington Trust Company, loan ..	\$2,000.00
Final dividend, Mechanics Savings Bank ..	.51
Julie E. H. Flansburg, foreign missions	2.00
North Wisconsin and Minnesota churches, semi-annual meeting ...	6.72
	<u>\$2,009.23</u>
November:	
Onward Movement	\$ 920.85
Middle Island, ladies' society	10.00
Salemville	18.60
First Hebron, Sabbath school	1.81

Seventh Day Baptist Christian Endeavor Union of New England for Jamaica worker	40.00
Income Permanent Fund	880.00
Washington Trust Company, Interest on balance59
Mrs. J. A. Hardy, for Testament distribution	7.50
White Cloud, interest J. O. Babcock bequest	8.50
White Cloud	32.74
White Cloud, Intermediate Christian Endeavor society	5.00
New York City Church, debt	58.00
	<u>1,983.59</u>

December:	
Income Permanent Fund	\$ 470.19
Onward Movement	964.70
Permanent Fund loan	2,395.50
D. B. Coon, refund overpayment to Mignot	25.00
Julie E. H. Flansburg, foreign missions	4.00
Seventh Day Baptist Christian Endeavor Union of New England for Jamaica worker	20.00
Rockville Sabbath school	10.00
Rockville Church, debt	1.00
Adams Center	3.25
First Hopkinton	37.08
Milton Church	40.00
Second Alfred	3.50
New York City Church, debt	15.50
	<u>3,989.72</u>

Total Receipts

Disbursements

October 18 to October 31:	
Interest on notes	\$ 309.17
November:	
Salary, etc., October and November:	
Wm. L. Burdick	\$ 383.40
Ellis R. Lewis	353.35
Verney A. Wilson	83.34
R. J. Severance	83.34
Clifford A. Beebe	100.00
Wm. L. Davis	50.00
John T. Babcock	50.00
E. H. Bottoms	50.00
A. T. Bottoms	50.00
Jas. H. Hurley	50.00
S. S. Powell	83.34
B. I. Jeffrey, work on Pacific Coast ..	125.00
United Fruit Company, return passage	
D. B. Coon	204.00
D. B. Coon, salary, etc.	282.06
D. B. Coon, Jamaica worker by Christian Endeavor Union of New England	20.00
Wm. A. Berry, salary, etc.	30.00
A. S. Finn, Jamaica worker	50.00
Loomis, Suffern, and Fernald, accounting services	329.90
Bank of Milton, account of Geo. Thorngate	100.00
Alfred Mutual Loan Association, account H. E. Davis	8.16
Ralph H. Coon, Colorado field	121.15
Treasurer's expenses	34.74
United Fruit Company, account D. B. Coon's expenses to Boulder	150.00
	<u>2,791.78</u>

Total disbursements October 18 to December 1

December:	
Salary, etc., December:	
Wm. L. Burdick	\$ 252.68
Ellis R. Lewis	167.40
Verney A. Wilson	41.66
A. J. Severance	41.66
Clifford A. Beebe	50.00
W. L. Davis	25.00
John T. Babcock	25.00
E. H. Bottoms	25.00
A. T. Bottoms	25.00
Jas. H. Hurley	25.00
S. S. Powell	41.66
Treasurer's expenses	71.24

Industrial Trust Company, two China drafts, as follows:	
Incidentals	225.00
Boys' School	125.00
Girls' School	37.50
T. M. Chang, one half year	200.00
Dr. Crandall	150.00
Dr. Palmberg	130.00
Susie Burdick	150.00
Mabel West	150.00
Anna West	200.00
H. E. Davis, 2½ months, salary and expenses	403.00
H. E. Davis, children's allowance 2 months	100.00
Geo. Thorngate, salary	400.00
Geo. Thorngate, children's allowance ..	125.00
Loomis, Suffern and Fernald, accounting service	149.18
A. S. Finn, Jamaica worker	25.00
N. A. Edwards, Jamaica worker	40.00
W. A. Berry, salary	50.00
D. B. Coon, final expenses Jamaica ..	92.82
G. Velthuysen, Holland	375.00
Claude L. Hill, December	50.00
B. I. Jeffrey, Pacific Coast	40.00
Bank of Milton, account Dr. Grace	
I. Crandall	50.00
	<u>4,058.80</u>

Total disbursements for period	\$7,159.75
Overdraft October 18	768.57
Balance January 1, 1932	54.22
	<u>\$7,982.54</u>

Summary for Period

Receipts

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

Disbursements

Corresponding secretary, etc.	\$ 636.08
Churches and pastors	1,591.90
China field	2,553.66
South American fields	80.00
Other fields	903.88
Specials	604.08
Holland field	375.00
Treasurer's expenses	105.98
Interest	309.17
Overdraft October 18	768.57
Balance January 1, 1932	54.22
	<u>\$7,982.54</u>

STATEMENT OF CONDITION OF THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

The Society Owns:	
Cash:	
In checking accounts	\$ 57.22
In savings accounts	2,489.59
Investments:	
Stocks, bonds, notes, etc.	161,974.33
Real estate:	
China	55,829.86
Georgetown	2,500.00
Jamaica	6,000.00
Nebraska—Cherry County ...	1,000.00
	<u>\$229,851.00</u>
The Society Owes:	
Notes payable	25,395.50
The society owns—net	<u>\$204,455.50</u>
Representing:	
Funds—Principal Amounts:	
Boys' School Fund	\$ 1,213.03
Girls' School Fund	1,616.64

Permanent Fund	157,330.66
Alice Fisher Relief Fund	3,480.00
H. C. Woodmansee Ministerial Relief Fund	429.50
Ministerial Education Fund ..	2,136.38
F. F. Randolph Memorial Fund ..	33.43
	<u>\$166,239.64</u>

Funds—Unexpended Income from Principals:	
Permanent Fund	\$ 238.73
Alice Fisher Relief Fund	531.65
H. C. Woodmansee Ministerial Relief Fund	219.30
Ministerial Education Fund ..	188.00
	<u>1,177.68</u>
Real Estate Equities	58,329.86
	<u>\$225,747.18</u>
Less—Net indebtedness of society	21,291.68
	<u>\$204,455.50</u>

December 31, 1931.

NOTABLE BUFFALO MEETING

AN ESTIMATE OF THE STUDENT VOLUNTEER QUADRENNIAL CONVENTION
(Concluded)

BY ARTHUR E. HUNGERFORD

To the present student generation the war means only memories of war songs and the present misery of the world. It is free from the taint of hate. For this reason, perhaps, it is finding the way of love.

The story of the Buffalo Convention of the Student Volunteer Movement is given that one may pass judgment on what students are thinking and saying and doing. For five days some representative students—both men and women—from over four hundred colleges and universities in the United States and Canada considered "The Living Christ in the World Today."

Men of knowledge, with experience, laid the facts of the world and its problems before them. They came from the far corners of the earth—D. D. T. Jabavu from South Africa; T. Z. Koo from China; William McE. Miller from Persia; Paul M. Harrison from Arabia; John Mackay from Latin America; Walter H. Judd from China; Oscar M. Buck from India. In addition, were John R. Mott, Robert E. Speer, James Endicott, Kirby Page, Ernest F. Tittle, and E. Fay Campbell.

At round tables additional facts were presented. Differences and misunderstandings were cleared up, and student thought expressed. In the one on "white and black" men and women were brutally frank, and yet the group wound up in good will and friendship with the cry "What can we do?" Ten concrete suggestions were listed.

Students at the convention found they were individually responsible. They caught a new vision of Christ. They found a basis for hope that the city of God may be brought to earth. Some found Christ personally for the first time. Others reclaimed him or were reclaimed by him. Most were strengthened. All capable were made to think. Many got a *new vision* of the world and a vision of a *new world*. Their thinking and action will be influenced for years to come.

The first speakers presented the world as it is today—in turmoil, seeking a way out of dire suffering. It was a bald picture. They did not point the way. That was the task of others. Slow progress was made. Students could not be rushed to conclusions. Buck and Jabavu, Mackay and Harrison told of mission work.

Then came the session devoted to the part war plays in defeating the will of Christ, with Caroline Ziegler, Luther Tucker, and Ralph Harlow as speakers. It seemed to side-track the missionary cause, but it was necessary. Some students thought it unfair to vote on disarmament after three addresses of strong pacifist tendencies, but on the whole the percentage in favor of disarmament was not so much greater than in the nation-wide vote of students. The movement did, however, allow these speakers to do what it does not do with reference to its own distinctively missionary cause, and that is to call on students to express their feelings when under the emotional urge of good speakers.

After the disarmament session, building began again with Miller and Jabavu, the black man who created racial good will by his personality. He uttered not one word of bitterness and soothed those to whom bitterness had come. He is a great and simple man.

John R. Mott pointed to the future in his prophetic way. Endicott carried on. A break followed with a trip to Niagara Falls. This was good psychology. By the close of the night session the case was won. E. Fay Campbell explained the movement's need for financial help. Judd, a young medical missionary to China, president of the Student Council at the Indianapolis Convention, told how missionaries work, of "the way of love," of Christ. "Do not talk to

me after that talk" said a boy student. "Just let me think."

"The Living Christ in the World of Today" was the message of Doctor Speer. It came on Sunday morning to meet a real need. At the final session Sunday afternoon students spoke. There was a cry of triumph in their addresses. Boys and girls, white and black and yellow, spoke, telling of the effects of the convention.

Koo was the benediction speaker, answering "What Must I Do?" This Chinese, with his fine spirit, his deep concern over China today, his unquenchable spirit, and his great love for all, with his gay smile, exerted tremendous influence. His choice of a benediction will long be remembered: "Now Lord lettest thou thy servant depart in peace for mine eyes have seen thy salvation, which thou hast prepared before the face of all people, to be a light to lighten the entire earth and to be the glory of thy people."

"Christ was in the beginning and Christ is in the end of this the Eleventh Quadrennial Convention of the Student Volunteer Movement which is now adjourned," said Jesse R. Wilson, executive secretary.

Additional helpful influences of the convention were "Ba Thane," the play which gripped the imagination of many students, and the pageant, "Release," which showed the possibilities of drama in religion. After many speeches are forgotten, scenes from the pageant will remain in memory. The pageant was under the direction of Nancy Longenecker and Jay Fisher of Chicago. The remarkably effective settings cost less than \$400. The play was written by Edna A. Baldwin and was produced by students under the direction of Wm. B. Easton of Union Seminary, New York.

Devotional services at the beginning of each morning session, led by Bishop William P. Remington, made a deep impression. They were effective. Each evening the day closed with a brief service in charge of a student.

Throughout the convention the music was good. It had dignity and character and was specially planned for students. The Westminster Choir of Ithaca, N. Y., was invaluable, especially in the devotional periods. The hymnal, containing many new as

well as old hymns, was ideally edited for the convention.

Just a word of warning: This picture is admittedly optimistic but the trend is undoubtedly in the direction indicated. The goal has not been reached. Much is left to be desired. Nevertheless what two thousand students said and did and thought reveals the possibilities and the opportunities.

RADIO CHRISTMAS GREETING BY THE QUEEN OF HOLLAND

INTRODUCTION

It is for me a reason for thankfulness to know that at this moment I am connected with all of you through the radio, and in this way to speak to many of my countrymen. It is as if there were no space separating us, as if we were in the presence of each other. I see in this contact by air the symbol of a higher bond made by God himself, which includes all mankind.

As I am going to read my Christmas greeting now, I am very conscious of the fact that you all are listening in, and I include with a heartfelt prayer, all mankind.

CHRISTMAS GREETING

I suppose to many people there is a big contrast between the shadow which the unfavorable times cast on people and conditions and the great joy of Christmas. The spiritual and material needs have become very great. There is much that depresses—much which is a hindrance to the joy of living—and we feel, more than ever before, that we cannot overcome this in our own strength.

We rejoice that this season brings us a more cheerful message. For Christmas is inseparably connected with our Christian warfare and suffering. It is the fulfillment of all which we suffer therein. It makes us lay our burdens and sorrows on him who speaks to us of redemption and comfort; it carries these cares and troubles to his love. It comes with something new, with a higher power; it awakens in us this power; it teaches us to bear that which would be impossible to bear without this power.

Christmas eve descends on the world enveloped in despair; the love of God meets us. God gives us his beautiful gift; Immanuel descends to our deepest needs.

The light shineth in the darkness and the darkness cannot overcome it. The love of

Christ shines through the shadows of these times and it will prove to be stronger than the darkness. We sing, "Holy night, peaceful night." This love makes us inwardly quiet. Wherever it conquers that restlessness which takes away the inward peace of so many will vanish. It carries us to that home of the soul, where everything is in sweet accord with the highest and noblest of our being. It teaches us to pray—so to pray that it is possible for God to answer our prayer, to test our desires and wishes by the higher will of God, and to make his will our own, and in this way to understand the purpose of the Father-heart. It helps us to labor at the plan which God has laid out for each one of us, and which—notwithstanding all storms and trials which may befall us in this world—is quietly going forward to completion, and for the realization of which Immanuel took upon himself our form.

He imparts to us his life. Even as in the spring the plant world shows in divers colors the wonder of the awakening of one and the same life so in like manner does each of us show the life of Christ according to the peculiarity of each character in the blessed opportunity and freedom which this life affords.

May this renew in us the strength to go our way with joy. What an assurance—what a purpose do we gain in our souls when we are permitted to walk in the light which radiates from his life. Our time demands courage—large strength—much faith.

Christmas calls to everyone: "Dare with Immanuel—God with us." "Depend on his love in prayer—in personal communion." Thus, all darkness becomes a light giving Christmas night and every cross which we bear with him changes to glory.

Wilhelmina, Queen of Holland.

(Translated by Jacob Bakker.)

Three youths are attending the Platteville, Wis., State Teachers' College because of their ability to catch butterflies, moths, and other insects. Last year they sold more than \$1,500 worth of captured insects. The 1931 sales, according to Leslie Beadle, the student who originated the business, will not reach this figure because diseases among bugs during the summer cut down the usual supply.—*Pathfinder*.

WOMAN'S WORK

MRS. ALBERTA DAVIS BATSON
Contributing Editor

GRATIFYING

The reports that have been so faithful in coming to the hands of your contributing editor for publication in the RECORDER have indeed been gratifying and enlightening and helpful. The splendid response to the call for these reports has been inspiring to many of the leaders of the various societies over the denomination, I am sure. If your report has not appeared yet, may we not have it soon that *all* may know what *all* are doing. Your editor is very glad to have the two splendid reports which appear in this issue. They, like the others that have appeared, are interesting and helpful and tend to bring us all closer together in the work we are trying to do. Let me take this opportunity to thank all who have been responsible for the various reports already sent in, and urge those who have not reported to join with us in imparting to all the good news about *your* society.

ASHAWAY LADIES' SEWING SOCIETY

ANNUAL REPORT OF THE SECRETARY

As secretary of the Ladies' Sewing society I would submit the following report:

During the year there have been six meetings. On two occasions members of our society have met the ladies' society of Westerly to sew for the Westerly Hospital.

In August our society invited the ladies of all the other New England societies to meet with us in our parish house and listen to a very interesting, informal talk by Mrs. Eugene Davis, wife of our missionary to China. After the talk we had a reception and refreshments.

We have served three suppers, held a quilt exhibit, tea and food sale, and our annual sale. The proceeds of these affairs total \$256.24; \$14.05 has been realized from chain teas held in connection with our meetings.

We have given \$100 to the Onward Movement, \$100 toward our pastor's new

automobile, \$10 to Mr. Lyon through Rev. D. B. Coon for his work in Jamaica, a Christmas check of \$10 to our pastor and family, and \$21 was given to the children of Rev. H. Eugene Davis for their expenses to Lewis Camp.

We have had new cement steps placed in front of the parish house and the roof has been repaired.

Besides these things, fruit and flowers have been sent to the sick.

HELEN MURPHY,
Secretary.

ANDOVER LADIES' AID SOCIETY

YEARLY REPORT

The Andover Ladies' Aid society has lost two faithful members by death, Mrs. Emma Robbins and Mrs. Carrie Greene, and several members have moved to other communities, so our membership at the present time is only eighteen, but the interest is good and our small band of workers faithful and untiring in church and community activities.

Twelve regular business, work, and social meetings have been held during the year with an average attendance of about ten.

We have held two public suppers and three Sunday dinners. At the last supper, December 15, a fancy work and candy sale was held which was both enjoyable and profitable.

On Washington's birthday the young people put on a social in the church parlor to which all the church and society were invited and which proved to be a worth while entertainment.

Among other notable activities, the society has contributed \$75 toward painting the church, \$31.22 for paint for the parsonage and repairs to the church, has purchased new dishes for the church kitchen, had the dining room carpet made into runners for the church, and presented \$5 to Pastor Greene and family as a Christmas gift. Christmas baskets were also taken to the needy and shut-ins. Our floral collections have amounted to \$6, an average of about fifty-four cents per month.

The report of the treasurer showed a total balance from 1930 of \$340.81; receipts for the year 1931, \$212.81; total disbursements, \$306.78, leaving a balance in the treasury of \$246.84 on January 1, 1932.

At the yearly business meeting of the society, held at the home of Mrs. Fannie Backus, January 12, 1932, the following officers and committees were elected:

President, Mrs. Lelia Livermore; first vice-president, Mrs. Florence Bines; second vice-president, Mrs. Fannie Backus; secretary, Mrs. Mizpah Greene; treasurer, Mrs. Laura Witter; work committee—Mrs. Mabel Rogers, Mrs. Ida Williams, and Mrs. Dora Potter; floral committee—Mrs. Dora Potter and Mrs. Lula Stebbens.

MRS. MIZPAH GREENE.

CHRISTMAS AT WELTON

The Christmas program was held in our church on Sunday night. The church was well filled with a very appreciative audience. The children carried out their parts very finely and were excited, of course, as the prettily decorated tree held a remembrance for each of them. During the program special music was rendered by Miss Leona Bentley and Mrs. W. L. Kershaw.

Mr. and Mrs. Merritt Van Horn of Milton, Wis., spent Christmas and the weekend with Mr. and Mrs. U. S. Van Horn and Mr. and Mrs. W. L. Kershaw. They attended our services on Sabbath day, as also did Mrs. Elinor Lewis and Robert C. Holden of Des Moines, Iowa. Our regular Sabbath school superintendent, O. W. Babcock, was ill that day and our assistant, U. S. Van Horn, had charge. Mrs. U. S. Van Horn and Mrs. W. L. Kershaw rendered special music, "Who Will Our Pilot Be?"

Miss Ethel Forsythe, who underwent an operation at St. Luke's Hospital in Davenport, is now convalescing at her home in DeWitt and we are hoping for a speedy recovery.

Rev. Gordon Smith of Clarence, Iowa, is desirous of becoming acquainted with Seventh Day Baptists and expects to be here in the near future and preach on some Sabbath morning. There also is a first day lady here who says the seventh day is the right Sabbath. She and her grandson attend our services quite regularly. She recently entertained a number of friends at an impromptu social in honor of a niece who visited her on her wedding trip. A number of people were present, and everyone helped every other one to enjoy the oyster stew.

Orville Hurley of Milton, Wis., spent the holiday season with his son Lester and other relatives. We are always glad to welcome our old friends as well as new ones, and hope that all Seventh Day Baptists will remember that Welton's latch string is always out.

January second was our communion service. Bad weather and terrible roads hindered many from being present. But those who were present were much encouraged. We are holding up the banner of the Lord in every way possible, and are trying to proclaim that "As for me and my house, we will serve the Lord."

We also wish more churches would send real "Home News" to the RECORDER. It encourages us to read of what the rest of you are doing.

DUO.

Welton, Iowa.

TO THE GOVERNORS OF THE STATES

"The free cultivation of letters, the unbounded extension of commerce, the progressive refinement of manners, the growing liberality of sentiment, and above all, the pure and benign light of Revelation, have had a meliorating influence on mankind and increased the blessings of society. . . .

"I now make my earnest prayer, that God would have you and the States over which you preside, in his holy protection; that he would incline the hearts of the citizens to cultivate the spirit of subordination and obedience to government; to entertain a brotherly affection and love for one another, for their fellow citizens of the United States at large, and particularly for their brethren who have served in the field; and finally, that he would most graciously be pleased to dispose us all to do justice, to love mercy, and to demean ourselves with that charity, humility, and pacific temper of mind which were the characteristics of the divine Author of our blessed religion, and without an humble imitation of whose example in these things we can never hope to be a happy nation."

—G. Washington.

The time when I was converted was when religion became no longer a duty, but a pleasure.—Professor Lincoln.

YOUNG PEOPLE'S WORK

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

MISSIONARY CONTRIBUTIONS TO CIVILIZATION

Christian Endeavor Topic for Sabbath Day,
February 27, 1932

DAILY READINGS

Sunday—A gospel that transforms life (Tit. 3: 1-8)
Monday—A high ideal (Rom. 12: 1-2)
Tuesday—Benevolent enterprises (I John 3: 17-19)
Wednesday—Hospitals (Acts 14: 8-18)
Thursday—Education conquering superstition (John 9: 1-7)
Friday—A knowledge of God (Acts 17: 22-31)
Sabbath Day—Topic: What contributions to civilization are missionaries making? (Acts 19: 8-20)

INTERMEDIATE TOPIC

CHRISTIAN MISSIONS

Topic for Sabbath Day, February 27, 1932

What would America be like without churches?
Why should we support home missions?
What have missions done for education?

DAILY READINGS

Sunday—Missions brought Christ to us (Acts 8: 5-8)
Monday—Missions bring education (Prov. 4: 1-13)
Tuesday—Missions and healing (Acts 3: 1-10)
Wednesday—Missions and industry (2 Thess. 3: 7-13)
Thursday—Missions and ideals (Rom. 12: 1-2)
Friday—Missions and knowledge of God (Acts 17: 22-31)
Sabbath Day—Topic: What we owe to Christian missions (I Cor. 2: 6-16)

CONTEST FOR INTERMEDIATES

If you haven't noticed the contest announcement in "News Bits" for December-January, look it up now, as the time will soon be up. Any intermediate who can draw has an opportunity through this contest to help along the publication of our young people's paper. The following paper by Miss Burdick on "Symbolism of the Church" was written to aid in this contest, and is reproduced here as it is of unusual interest.

—C. A. B.

SYMBOLISM OF THE CHURCH

BY MARJORIE J. BURDICK

Early Christians found it necessary to have some mark to use as a guide to the place where they held their worship in secret. On the walls of the catacombs one would find symbols which marked the passage way to the underground chapel. These symbols, we find, stand for Christ or things concerning his teachings.

Since that time there has been built up a beautiful symbolism, much of which uses ancient symbolism of a non-religious nature. As we see these symbols in our churches, in other churches and cathedrals, let us read into them the beauty of Christ's life and the things for which it stood. In this way we will find in them an aid to sincere worship.

Early Christians used the symbol of the ship, which represented the church or the soul on its voyage to the heavenly home with Jesus as the Captain.

Can you not imagine a ship with its sail set forward and on it a cross, standing for Jesus the Captain?

One ship drives east, another west,
While the self-same breezes blow.
'Tis the set of the sails and not the gales
That bids them where they go.
Like the winds of the sea are the ways of the fates

As we journey along through life;
'Tis the set of the soul that decides the goal
And not the storm or the strife.

—Ella Wheeler Wilcox.

A symbol, which seems queer to us, was the fish. We say, "How could this stand for Jesus?" One explanation is that the initial letters of the Greek words for "Jesus Christ, Son of God, Savior," spell the Greek word for fish (*ixθῦς*).

You may have seen the symbol of the first two letters of the Greek word *Christ*, XP, written together. This was a symbol which was often used by these people who were so cruelly persecuted for their faithfulness to Christ. Often with this we find the first and last letters of the Greek alphabet, *alpha* and *omega*, for Christ was the beginning and the end.

We find in our churches other symbols which stand for beautiful thoughts, if we are in tune with symbolism.

The Cross in its various forms is seen in the window designs, on the organ, the pul-

**STATEMENT ONWARD MOVEMENT
TREASURER, JANUARY, 1932**

Receipts	January, 1932	July 1, 1931, to Jan. 31, 1932
Adams Center Christian Endeavor Society	\$ 10.00	\$ 311.86
Albion	15.00	
Debts	5.00	
Missionary and Benevolent society, special	33.34	
	\$ 53.34	63.34
Alfred, First Ladies' Aid society	\$ 93.74	
	100.00	
	\$ 193.74	924.56
Alfred, Second		232.75
Andover		15.00
Attalla		
Battle Creek		105.75
Berlin Sabbath school, special	43.56	98.56
Boulder		15.00
Brookfield, First		85.90
Brookfield, Second		52.50
Carlton		35.00
Chicago	150.00	150.00
Denver		42.00
De Ruyter	54.00	167.00
Dodge Center, a friend	2.00	66.58
Edinburg		13.70
Farina		400.00
Fouke		7.00
Friendship		55.00
Genesee, First		138.56
Gentry		
Hammond		62.00
Hartsville	26.62	26.62
Hebron, First		56.81
Hebron, Second		
Hopkinton, First, Christian Endeavor society, special	6.00	350.16
Hopkinton, Second		17.10
Independence	194.00	345.71
Little Prairie		4.70
Los Angeles		
Lost Creek		45.00
Marlboro		131.48
Middle Island		48.19
Milton	\$ 160.40	
Special	5.00	
	\$ 165.40	1,288.35
Milton Junction	\$ 207.76	
Special	55.00	
	\$ 262.76	561.28
New Auburn		42.50
New York City		383.97
North Loup		28.00
Nortonville		2.00
Pawcatuck	\$ 350.00	
Christian Endeavor society, Special	7.00	
Junior Christian Endeavor society, special	2.00	
	\$ 359.00	2,523.00

pit, the chairs, the ends of the pews, or perhaps as open work in the railing.

Many use the Latin cross or some form of it. It is the type of cross upon which we believe Jesus was crucified. In the Battle Creek church I notice it as it forms the framework for the windows, again on the organ, and small ones are to be found in the railing which stands back of the pulpit.

Often we find the Greek cross in some form; it has equal arms. You recall it is on the Christian flag.

The Maltese cross is one form of it. This form is also found as open work and often we do not notice it except in a general way.

At times we may find the transverse cross used as a symbol for Christ. We are all acquainted with its use in the word Christmas—Xmas.

Many other forms of crosses and variations are to be found. It is a very interesting and helpful study.

I wish to make brief mention of a few other symbols. The four parts of circles are very often used. It stands for the gospels, where we find the Jesus story. I have found this in several of our churches, Plainfield, Battle Creek, etc.

The design of parts of three circles stands for the Trinity. This, too, is used in many church windows. The Trinity is found in other designs of architecture also—the three main entrances on many churches and cathedrals, for instance.

Have you noticed that some churches are built in the form of a cross? The Milton church is, perhaps, in the form of a Greek cross, and many churches are after the pattern of a Latin cross, with a long nave forming the upright piece of the cross, and two transepts making the crosspiece.

This is but a brief survey of the subject of symbols. May it help you to think of Christ as you discover these in your places of worship; and may you be inspired to follow him as bravely and sincerely as did those of old who sought the symbol of Christ on the walls of the underground catacombs.

—From "News Bits."

1526 March Street,
Kalamazoo, Mich.

I have never committed the least matter to him that I have not had reason for endless praise.—Anna Shipton.

Piscataway	135.50	251.60
Plainfield	458.00	2,057.69
Portville		16.10
Richburg		105.00
Ritchie		25.00
Riverside		395.00
Roanoke		1.00
Rockville	\$ 25.65	
Debt	7.50	
Christian Endeavor society, special	2.00	
	\$ 35.15	87.15
Salem	143.75	840.21
Salemville		48.27
Scio		
Scott		44.50
Shiloh		321.87
Stonefort		
Syracuse		5.00
Verona	50.00	70.00
Walworth		26.00
Washington		50.00
Waterford Christian Endeavor society, special	3.00	85.05
Wellsville		30.00
Welton	\$ 20.00	
Interest Deacon J. O. Babcock Bequest, special	15.00	
	\$ 35.00	101.99
West Edmeston		1.00
White Cloud, special	12.50	51.24
Daytona		12.00
First and Second Brookfield and West Edmeston, joint collection		16.12
Western Association		64.50
Southwestern Association		36.00
Southeastern Association		49.54
Minneapolis Sabbath keepers		15.00
Woman's Board		100.00
Buckeye Intermediate Christian Endeavor society		2.00
Exeland Sabbath keepers		3.00
Rocky Mountain Summer Camp Conference collections		16.78
Interest	.88	2.94
Individuals		
Mr. and Mrs. C. W. Thorn-gate, special	10.00	369.50
		\$14,633.51

Receipts for Seven Months

Budget	\$13,711.79
Special	891.22
Debts	30.50
Total	\$14,633.51

Disbursements

Missionary Society	\$ 964.70
Specials	131.10
	\$ 1,095.80
Tract Society	\$ 301.18
Specials	20.80
	321.98

Sabbath School Board	\$ 194.04
Specials	13.50
	207.54
Young People's Board	91.96
Woman's Board	\$ 25.52
Special	33.34
	58.86
Ministerial Relief	\$ 204.16
Special	8.46
	212.62
Education Society	76.56
Historical Society	25.52
Scholarships and Fellowships	61.16
General Conference	250.14
Lone Sabbath keepers	5.06
	\$ 2,407.20

HAROLD R. CRANDALL,
Treasurer.

118 Main Street,
Westerly, R. I.,
February 1, 1932.

MR. EDISON AND PROHIBITION

When Mr. Edison was asked if prohibition had been a help to the economic life of America, he unhesitatingly said: "Yes, to a greater extent than is realized." In emphasizing the fact that as a result of prohibition children are better fed, better clothed, and better educated, he said: "On pay days before prohibition hundreds of pale faced women, shabbily dressed, some with faded shawls around their heads, appeared at our factory in West Orange. They were waiting to get some of their husbands' money before the husbands got to a saloon. Within a year after the amendment, not a single woman appeared. Surely we Americans do not want a return of this state of affairs. Undoubtedly, the condition of the mother indicates the condition of the child." In the foregoing words Mr. Edison spoke first as a successful industrialist. Second he spoke as a tender hearted humanitarian. What have the liquor people to offer in exchange for prohibition? —Selected.

YEAR BOOK 1931

Attention is called to the *Seventh Day Baptist Year Book* for 1931 just off the press. The long delay is due, we are informed, to the loss of some important papers. Their misplacement necessitated the rewriting of reports by one of our groups. At last the publishing house received the delayed material and is glad to announce the completion of the book. It will soon be in the hands of church clerks for distribution.

CHILDREN'S PAGE

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

JESUS TEACHING HIS FRIENDS TO PRAY

Junior Christian Endeavor Topic for Sabbath Day, February 20, 1932

BY MRS. NETTIE CRANDALL

Junior Christian Endeavor Superintendent

A BOY'S PRAYER FOR OTHERS

"Father," said a boy one morning, "I'm not going to put any money in my missionary bank this week. I need all my money to spend at the fair."

"Very well," replied his father, "but let us kneel down and repeat our prayer together before we go down to breakfast."

The boy was accustomed to add to his prayer, "Bless the missionaries and the little children on the other side of the world." This morning he left out that part of his prayer. When his father reminded him of the omission he answered impatiently, "It's my prayer."

"Yes," agreed his father, "it's your prayer, but why do you leave out the children and the missionaries?"

"But, father," remonstrated the boy, "I need all my money."

"I didn't say anything about money," replied his father. "I only reminded you that you had left out the children and the missionaries."

The boy was quiet for a minute, then he took part of his money and put it into the missionary bank. After that he knelt down and prayed as usual for the missionaries and the children on the other side of the world, for the honesty of his heart told him that he, himself, must do what he could to bless those whom he was asking God to bless.

I was much pleased to receive a letter from our Junior friends in Brookfield and I am sending it to the RECORDER, thinking that other juniors will enjoy reading it. Let me hear from other Junior societies.

MRS. NETTIE CRANDALL.

291 N. Washington Ave.,
Battle Creek, Mich.

DEAR MRS. CRANDALL:

We thought we would write and tell you about our Junior society. There are ten members, counting our superintendent. Four of these are rather young, but they enjoy coming just the same. To open our meetings we generally repeat in concert a poem as follows:

When I enter the house of prayer,
Let me remember that God is there;
Let me quiet and respectful be,
For thou, God, seest me.

We have two or three songs, sentence prayers in which we all take part, a Bible hunt, Junior readings, questions, collection, minutes of last meeting, and a talk by our superintendent. We close with the Mizpah benediction. At the first of the month we have the continued story. Every two months we have a social and business meeting.

We had a business meeting in December but did not have a social. We had our social January sixteenth at seven o'clock in the evening. We had refreshments consisting of fancy cookies, chocolate cake, apples, pop-corn, and taffy. We had a short devotional meeting consisting of a song, "I Would Be True," and a short prayer by Marguerite Whitford, at whose home the social was held. We played "Stage Coach," "The Hunter," "Hide the Thimble," "Gossip," and other games. We played an instructive Bible game also.

FRANCES POLAN, *President*,
ALPHA CRUMB, *Vice-president*.

Brookfield, N. Y.,
January 23, 1932.

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I am sorry that I kept your letter so long. Although the Christmas and New Year's are gone, I hope you have spent a merry Christmas and that prosperity may attend you all through the year.

I got five weeks for my Christmas vacation; I spent two in the country and three at my home.

During the time I was in the country they had a picnic. I did not go, but in the afternoon I went to the shop and then I could see what was going on. The people made cake and they had ham which they raffled.

I have two brothers and one sister.

Before Mrs. Coon left Jamaica she told me that when she was away she would like to have me write to you for the RECORDER. I am sorry Mrs. Coon had to leave us.

In our Sabbath school lesson last week we had a nice study about Isaac. Our new teacher, Sister Emily, explained our lesson nicely to us.

I have nothing more to say this time. I hope to hear from you soon.

I remain your friend,

LLOYD JONAS.

12 Water Street,
Kingston P. O.,
Jamaica,
January 21, 1932.

DEAR LLOYD:

I certainly was pleased to receive your good letter, for I had begun to think that you had forgotten you were a RECORDER boy. I hope you will continue to write from time to time; I know that will please Mrs. Coon, who is very fond and proud of you, and it will please me very much, too.

I thank you for your kind wishes for my Christmas and for the new year which lies before us. May all good things attend you, also.

You surely had a nice long holiday vacation. The boys and girls here only had two weeks, but seemed to have a fine time. My family and I had a very enjoyable two weeks too. It seemed good to have them all at home.

Sincerely yours,
MIZPAH S. GREENE.

DEAR MRS. GREENE:

I have never written a letter to you before. I am seven years old and in the first grade. I like school very much.

I have just been to Junior. I like to go to Junior.

I have a sister five years old whose name is Elizabeth Arabelle, but she is called Belle. She is going to write a letter, too. She is going to school next fall.

My name is Clayton Calvin, but I am called Calvin. My father's name is Edwin Whitford and his work is testing cow's milk and finding the amount of butter fat. My mother's maiden name was Marguerite Saunders.

Frances Polan helped me to write this letter.

CALVIN WHITFORD.

Brookfield, N. Y.,
January 23, 1932.

DEAR CALVIN:

Do you know, I clapped my hands when your letter came, for I used to know your father so well that I just feel that I must know you. It is hard to realize that he is not, himself, still a boy. I wonder if he remembers his trip over the hills to Independence and how his feet felt when he got there. We surely enjoyed having him with us.

Please thank Frances for me for helping you with your letter. It is by no means the first time she has helped me out. I hope to receive many more letters from you.

I wish I could see you and your little sister Belle; yes, and your dear mother and father. Nothing would please me better than a good visit in dear old Brookfield where the people were so kind to me during my first experience as a pastor's wife. I certainly was "green" in more ways than one and they were all very considerate of me. I love them all.

Tell Belle I'm looking for her letter.

Sincerely your friend,
MIZPAH S. GREENE.

DEAR MRS. GREENE:

I have not written to you for a long time, so I thought I would write.

Christmas we played house and dolls.

The cat is running about the house. Sister Abby is setting the table. It is fifteen minutes of six. Daniel is playing and Grace is playing, too. Mother is cooking supper.

I will close now.

Sincerely yours,
MADELINE CRANDALL.

Rockville, R. I.,
January 23, 1932.

DEAR MADELINE:

I am glad you did not put off writing any longer, for I was hoping you had not forgotten me entirely.

It does not seem so long ago since I was playing house and dolls; and then that Eleanor was playing the same happy game;

and here she is a great fourteen year old girl, and taller than her mother. She likes real live dolls better now, and even our big cat Skeezi, except when he gets holes in her stockings.

You surely have a very busy family along about supper time—busier still when it comes eating time, I imagine. And how about dish-washing? Do you help? Please write often.

Your true friend,
MIZPAH S. GREENE.

DEAR MRS. GREENE:

I would like to be one of your RECORDER children, too. I am three and a half years old. We go to Verona to church and Sabbath school. My Sabbath school teacher is Mrs. Genevieve Stone.

We had a nice Christmas. Uncle Leon, Aunt Iris, and Cousin Lucile Maltby were here for Christmas day. We had a big Christmas tree Christmas eve and all my aunts, uncles, and cousins were here. I got a nice big doll and carriage for Christmas.

My cousins, Lura, Frances, Dighton and Muriel Polan came over to see us Christmas vacation.

Lovingly,
MARILYN RUTH SHOLTZ.

168 Prospect Street,
Sherrill, N. Y.,
January 31, 1932.

DEAR MRS. GREENE:

I am only thirteen and a half months old, but I would like to be one of your RECORDER children.

I went to Conference last summer, but I didn't see you. Maybe I'll see you at Adams Center this year.

I got lots of nice Christmas presents but I like sister's dolls the best.

With love,
PAUL NORMAN SHOLTZ.

168 Prospect Street,
Sherrill, N. Y.,
January 31, 1932.

DEAR MARILYN AND PAUL:

Bless your little hearts, I am very happy to welcome you into our jolly band of RECORDER children. How I do love little folks just like each of you.

Your Sabbath school teacher must be the Aunt Genevieve whom Russell Langworthy tells about. By the way, Russell, Leland, Martha, Doris, and Frances, and their father and mother came to Andover to church last Sabbath afternoon. We surely were glad to see them. We wish we could have a church full of such nice boys and girls all the time. We do have some nice ones, none better, but we need more. You see I like children, for do you know, I was once a child myself, and now am only a grown-up one.

I am glad you both had such a nice Christmas. I hope Paul did not like your dolls, Marilyn, the way my baby brother did my doll one time. It was a wax doll, and he held it in front of the stove till its face melted.

Lovingly,
MIZPAH S. GREENE.

THE PET LAMB—A TRUE STORY

(Continued from last week)

Nelly had the freedom of the orchard, barn lot, and back yard, and, as two of the three gates separating them were on weights, she could butt them open from one side. On the other side she had to wait until someone let her through. One summer I took my baby daughter and two-year-old son to visit at "Grandpa's." One day not long afterward I heard son cry out in fright and pain, and looking out, I saw him lying on the ground by the orchard gate with Nelly near by. He rose unsteadily, but before I could reach him, Nelly had butted him over again. As we lived in the Hoosier capital, my little son was not acquainted with farm animals and did not understand Nelly's mute request for him to open the gate as Herbert would have done; nor could he have pushed the heavy gate, even if he had understood. Nelly, being tired of waiting, had bumped him out of the way and had tried to open the gate herself. I quickly let her into the orchard and comforted son. During the rest of our stay the yard gates were more securely fastened and son kept inside with Nelly outside.

(Continued next week)

"Liberty and equality to all men before the law means the doom of a state religion."

THE FELLOWSHIP OF PRAYER

DAILY READINGS AND MEDITATIONS
THE RECEPTIVE HEART

SUNDAY, February 21

"Behold, I Stand at the Door, and Knock"

(Read Revelation 3: 14-22.)

The coming of God's radiance through Christ into our lives is possible only at those times when we are receptive. It is as if someone were knocking at a door, ready to enter, but unwilling to do so until the man inside should heed the knock and throw open the door. Everyone knows that there are times when "the man inside" is either too indolent or too immersed in other interests, to let the Light come in. These are the periods of spiritual apathy, when faith is neither hot nor cold, but lukewarm. In order to regain our spiritual keenness then, we need to stir up "the man inside," that is to awaken the latent capacity for faith. Sometimes this is done for us by a sudden jolt of experience. Sometimes we do it for ourselves in a swift recollection of what we are missing. No matter, however, by what means "the man inside" is brought to life, it must be done. Otherwise, the radiance is lost by default, and we are poorer and more desolate than we were even while wandering in the far country. Is there anyone so forlorn as he who, having once recovered the Presence of God, lets it slip away from him by going spiritually to sleep? If and when we have temporarily shut Christ out of our lives, let us be sure that his knock upon the door does not go unanswered.

Prayer: O Christ, we are not always faithful to thee. Thou thyself dost know we sometimes close thee out. Yet, thou comest again and again. Help us, while thou art still within our hearts, so to love thee that thou needst never go away; but, when thou hast gone because of our unfaithfulness, and dost return because of thy persistent love, may we never refuse thee entrance. Amen.

* * *

MONDAY, February 22

"The King of Glory Shall Come in"

(Read Psalm 24.)

There come hours of high exaltation to those who are spiritually receptive. Such periods are not often of long duration, but they leave a profound and lasting impression. It is for such times of supreme experience that we are prepared by the patient cultivation of religious capacity through prayer and meditation. Then, in an instant of illumination, we know what it is to be lifted up in soul, as the gates and doors are lifted in the wall of a city, that the King of Glory may come in.

Prayer: O thou who art great and high and glorious, give us patience to prepare ourselves for thy coming, through meditation upon the truths which are eternal. Then, the discipline being accomplished and our hearts ready, enter we pray, that we may receive thee in thy glory and be kindled by the holy flame of perfect love. This we ask through Jesus Christ our Lord. Amen.

TUESDAY, February 23

"He Came to Them, Walking on the Waves"

(Read Matthew 14: 22-23.)

The Light comes to us in many ways and under many circumstances. Jesus once appeared to his disciples at dawn in the midst of a storm. This happens to all who are ready to receive him when he comes. No one, however great his faith may be, can hope to escape life's tempests. To pass through deep waters and to face wild seas is part of the discipline. There will be nights when the waves batter our frail skiffs—nights when not even a lone star is shining. It is then that the reassuring Light appears through the storm-wracked night, drawing nearer and nearer until at length it is by our side. Everyone might possess the confidence which belongs to those who, even when the hurricane is at its height, remember that God in Christ is near at hand to save them from foundering.

Prayer: O Christ of God, thou alone canst save us when the storms rage and the darkness swallows us up. In the night thou comest, and upon the waves are thy feet, and a Light shineth from thee to cheer our failing hearts. Be with us, we pray, through all dark hours; and bring us peace when ravenous seas roar their dire threats of doom. May thy coming be to us always as the dawn of a new hope, and thy Presence as the pledge of full security. Amen.

* * *

WEDNESDAY, February 24

"Come Unto Me All Ye That Labor and Are Heavy Laden"

(Read Matthew 11: 25-30.)

Not always does God in Christ come to us. More often he bids us come to him. The Light must be followed and sought after when to receive it inactively would lead to spiritual self-indulgence. Thus, Christ says to us who are capable of action that no matter how weary we are we must use our last remaining bit of strength in taking steps toward him. Christ goes the full distance in seeking and saving those who cannot move toward him; but in so far as we are able to go, he requires us to do so. Thus we are saved from becoming religious paupers. So long, therefore, as we have any strength at all, we must take up Christ's yoke and go after him.

Prayer: O Master who dost summon us in our weariness, and who callest us to walk with thee even when our feet are tired, may thy Spirit so empower our wills that we may be strong to obey thy call. Help us to take thy yoke upon us and to learn of thee, that as we enter thy service we may know that thy yoke is easy and thy burden is light. Amen.

* * *

THURSDAY, February 25

"Lord, If Thou Wilt Thou Canst Make Me Clean"

(Read Matthew 8: 1-10.)

When we are wholly incapable of action in our own behalf, God in Christ will take the entire responsibility, if we are receptive of his help. Perhaps we do not quite believe that this is so. Per-

haps we are skeptical about God's power to restore us. If so, we simply lose by default. Many lepers there were who might have been healed but were not—only because they did not put themselves unreservedly in his hands. There are times when we can help ourselves, but often we are helpless. At such times we may call out as the leper called, "Lord, if thou wilt thou canst make me clean." That call will never go unheeded.

Prayer: O thou who art the Healer of every human heart, and whose touch can cleanse the lives of all who put their trust in thee, help us to have such faith that when we have no power in ourselves, thy power may be our strength. Preserve us, we beseech thee, from the misery of unbelief and from the doubt that keeps us poor; and grant that in the extremity of our need we may see the Light of thy Presence and receive from thee according to our faith. Amen.

* * *

FRIDAY, February 26

"If Any Man Eat of This Bread"

(Read John 6: 47-59.)

If we have receptive hearts, we shall feel in need not only of light but also of food for our spiritual sustenance. Our souls like our bodies grow hungry. Christ serves those who love him and believe in him, as a wholly satisfying nourishment. He is "the living bread which came down from heaven." When he first declared this great truth, there were many who were offended by his claim and complained that "This is a hard saying." It is indeed a "hard saying," to those whose hearts cannot receive it. It becomes, however, a very beautiful saying when we have found that God comes in Christ with a promise of complete satisfaction for every possible or conceivable want. Since God is the fundamental necessity of our souls, and Christ is the manifestation to us of God, it is profoundly true that if we partake of this Bread which is Christ, we will live forever.

Prayer: We thank thee, O heavenly Father, that thou hast given thyself to us through Jesus Christ. We bless thee for the light that shineth upon us, and for the spiritual bread with which our souls are nourished. May we partake of this, thy food unpriced, to satisfy our great hunger; and, as we partake of it, may we do so with thanksgiving, in fellowship with all our brothers, thy children, who share in thy love and in thy plenteous grace. Amen.

* * *

SABBATH, February 27

"Lord, I Believe; Help Thou Mine Unbelief"

(Read Mark 9: 14-24.)

Even though our faith be great, still we will sometimes be confronted by situations that tax our belief to the straining point. Then it is that we echo the appeal of the father whose child was sick, "Lord, I believe; help thou mine unbelief." Our faith is no less steadfast because we do not see exactly how God can enter the situation to change it. Under such circumstances our part is that of receptive learners, "believing where we cannot prove."

Prayer: O thou Almighty One, whose power is too great for our understanding, but who hast loved us and hast made thy love plain in the life of Jesus Christ; help us, we pray, so to trust in thee that from our weakness may come forth strength, and from our blindness, vision; and grant us, O Father, in the end, the full consciousness that we are children of thy providence, through Jesus Christ our Lord. Amen.

"AND JESUS CAME PREACHING"

A REVIEW

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

HOW WOULD JESUS PREACH TO THE MIND
OF TODAY?

Doctor Butterick opens his discussion with the statement that "The modern mind may be neither *modern* nor a *mind*. It is not lately informed and is not given to serious thinking." Clarence Darrow, in a recent debate on religion, accuses the Church of teaching the literal word of the Bible, meaning thereby that it accepts without question the biology and astronomy of Genesis. "Having erected that straw man he bravely slew it." He apparently judges all Christian scholarship as in the case just cited. The failure is general. Men do not keep abreast of the times and therefore fail to give due credit to the Church and its leaders for having an ordered intelligence. Yet this is the type of mind with which Christian leadership must deal. There are prejudices, moods, tempers from which the modern age suffers. It wants much without cost; it seeks adventure without the toil and pain, so it gets it through the "movies"; it wants music without the culture of appreciation and the discipline of training, so it gets it on the radio; it wants grace of personality without treading the pathway of suffering and obedience, and so takes a few lectures in psychology from some "Swazi philosopher" and feels itself prepared for any emergency. "Externalism and immediacy are upon the mind of our age like a plague." For these reasons Christian leadership must clarify its own mind and learn to speak with pith and pointedness if it is to help the present age to clear itself of its superficialities and come into possession of the abiding realities of life.

1. After pointing out some failures in our modern mind, Doctor Butterick admits that "our generation has a worthy mind." In comparison with that of the "gay nine-

ties" with its picture hats, and plumes "nodding challenge to the stars" and the men's Prince Alberts of impregnable respectability, the present generation compares very favorably in its mind with the last. Marked changes in physical, mental, and moral habits have come, and while the gospel is an everlasting gospel of One who is the "same yesterday, today, and forever," the modern minister is faced with the fact that revelation is progressive and old truth has many new and undreamed of meanings for the present generation. It is queer that each generation with its new discovery of truth, or new emphasis of old, should be suspected of being unorthodox. Yet we have traveled a long way since Hosea discovered that Jehovah could and would forgive the unfaithfulness of his people! Jesus said, "Ye have heard of them of old time . . . but I say unto you." He presented truth of which men had been ignorant before, and recognizing this principle of progress he said of the minister he "would bring forth out of the treasure of his storehouse things new. . . ." What is there in the present age then that is different which requires a distinct or new type of preaching?

2. The mind of our day is a mind in revolt. As we noted in our last article, it has revolted against tradition, old customs, old sanctions, old standards. It is asking for *reality, freedom*. The rising generation seems to be in a wild stampede (so the old croakers are telling us). On every hand are strident voices bidding us "be free," to do away with the trammels of yesterday, away with stale conventions for "we want to live." Our question is what would Jesus say to this mind in revolt?

One wonders if he would not rejoice in it, at least in some of its moods. Would he not be quick to honor its worth? His battle was with reaction. His gospel was "a new wine" which old wine skins would not contain. In him humanity struck its tents and marched toward new truth, new life. He too was a realist, a rationalist, a new interpreter. "His mind was as true and deep as the blue sky."

"Is the modern mind a thing so strange that we should wonder at it?" says Doctor Butterick. Can we rightly condemn it? When we see the bitter injustice, the hollow pretensions, and unscrupulous ways of capi-

talists and industrialism which sometimes resemble a fratricide; when we see the infamy of war, which has been outlawed by the leading nations, but which now raises its ugly head with a new threat, can we wonder at the revolt of the modern mind?

I have already referred to Jesus as a "reformer," a "pioneer" in the realm of religious adventure. With our tendency to stampede and go to extremes, we shall do well to note how he dealt with the past. As a matter of fact he was very careful to conserve all that was good in that past, of manners, customs, traditions, and its laws. He recognized the presence of a divine law which he regarded as the will of his Father. He knew time could not effect a change in such. In truth we are told that such laws are unbreakable. "No man breaks the law. He tries to, and the law breaks him." A man may be free to jump out of a tenth story window, but he is not free to break the law of gravitation. "As with the body so with the spirit. It is a law that falsehood does not issue in joy, or treachery in inward peace." "There is a law that 'light is sown for the righteous' and that 'the meek shall inherit the earth.'" If Jesus broke with the ecclesiastical law and customs of his day, he did so that he might keep the higher law of God in his soul.

There is a law that fish live in the water, but if they weary of their true element and think they can find freedom by floundering on dry land, the law of their being will still operate and death will follow. So with us. We are made for a religious element, atmosphere; but if we think to enjoy "freedom" apart from that environment, though we try to delude ourselves that we are "having a perfectly thrilling time," we shall sooner or later discover that decay has set in and we face spiritual death. "If therefore the Son shall make you free, we shall be free indeed."

3. The mind today is a scientific mind. We have heard this so often we almost believe it is true. Now, we know, many unfair and unkind comparisons are made between science and religion. For example, we are told that science is "straight forward, unflinchingly real, naked to the eye, while religion is the stuff of which dreams are made." Again we are told that the marvels of applied science in the modern con-

veniences, of communication and travel, are more wonderful than the alleged miracles of religion; that religion may speak of a floating ax-head, but science has built a floating steel city which we call an ocean liner; that science shows us a universe in which the minutest electron and the mightiest constellation are governed by law, while religion speaks of changing the orderly event by prayer. I suppose it is true that a great many people are influenced and prejudiced against religion because of such unjust comparisons. "To such people science is critical; religion is gullible. Science is waking life; religion is a dream and sometimes a nightmare. Science is a land of fact and proof; religion is a land where imagination rules and fairy tales satisfy."

Well, that creates a problem — how to preach Christ to this scientific mind. Mere assertion of a truth will not always carry conviction. To say a thing is so merely because the Bible says it is so, is not enough. Arguments become valid only when we show the Bible to be a mirror in which is reflected the soul of man. Nothing is so appealing as *truth*. This was Jesus' method. He penetrated to the heart of values with a piercing vision and he made his appeal only to truth. He never begged the question. There are matters in which we best not be dogmatic. Better admit there are mysteries which man has never charted nor can ever penetrate. We may and should assert, "I know whom I have believed"; but in the presence of mystery one should never be ashamed to humbly confess, "I don't know." If we are seeking the truth, that of itself will commend our message.

Then again we must remember that truth comes to us not alone over the road of *reason*, but also of *feeling*. We need offer no apology for this. We do not know our mother's love for us or our love for our children through the faculty of reason, but of feeling, emotion. With all regard for intellectual honesty, let us be at the same time emotionally honest. One of the mistakes of the scientific mind is to rule out the emotional element of our life, thus "to stifle a fine rapture and a high resolve for the sake of being scientific." "Truth is not a theory or philosophy might find it. Nor is it a formula, or science might discover it. Truth is a life, which only life can

know." Truth is a Spirit (truth, beauty, holiness) that is known by the "*feel*" and ever more beareth witness with our spirits.

4. Then in the last place, the *mind of this age is a skeptical mind*. There was a time when "faith" was glorified. Now doubt seems to have taken the place of honor. Our age glorifies doubt. Some would have us believe that skepticism is an evidence of intellect, while faith is a token of dull wit. We are skeptical of almost everything now — human nature, democracy, government. We are skeptical of great men, so our "debunkers" have set to work to take away their glory. We are skeptical of ourselves, and immensely skeptical of God. Doctor Butterick says this is one of the legacies of war. Physical wounds heal quickly, but a grievous blow was dealt to our self-respect. The battle-scarred fields of France may be covered now with wheat fields and blooming poppies, but the virus of hate and disgust lingers in our veins.

How shall we preach Christ to a skeptical mind? Certainly not with dogmatism, nor any flogging of the mind into an unwilling acceptance of creed. A Sunday school teacher was accustomed to say to his class of boys, when confronted with some question which threatened his belief in the Bible, "Set me down not as a thinker but as a believer." He usually got at least half of his wish. The boys hardly ever accused him of doing any thinking.

I believe there is a place in Christian experience for doubt. A doubt which leads to honest search for truth should never be condemned. It is liable to curdle the stomach and cloud the mind. Elijah, John the Baptist, and the disciples had their periods of doubt, and Jesus in dealing with it was very gentle, sympathetic, kind. The preacher's message for an age of doubt will greet it in a mood akin to reverence. Many a skeptic today honors the old "sancties," and if the truth were known, is sad at their death. The preacher himself has his testings, his Gethsemane. He too prays and cries, "Lord I believe, help thou mine unbelief." "Great preaching does not tell men what to believe; it shows them by a gracious sifting of the heart what they already believe. It sets their spark of faith against the tortured doubt and sounds the challenge

that faith is a venture a "betting your life there is a God."

"During the World War a questionnaire was circulated among English speaking soldiers, and this truth was discovered that not five men in a thousand have any real doubt of God's existence. They felt something was going on that demanded their allegiance—that "something great and righteous" wanted them and required of them their help. I believe there is a prevailing conviction today that men feel in their hearts, something "great and righteous" calling them and demanding of them primary allegiance. This something is God.

SALEM Y GAZETTE

BY RANDAL STROTHER

Salem College is to commemorate in a big manner the two hundredth birthday anniversary of George Washington, the week of February 22-26. Three speakers have been obtained already, while programs, also of a special nature, are to be given on the other two days.

Judge John C. Southern of the Harrison County Criminal Court is to speak on the subject, "Washington as a Statesman," on Monday, February 22; and Harvey W. Harmer, well-known Clarksburg attorney, on "Washington as a Practical Farmer," Wednesday, February 24. Rev. E. J. Wooster, pastor of the Salem First Baptist Church, will have "Washington as a Christian" for his subject on Thursday, February 25.

The week of programs is a part of the national commemoration of Washington's birthday. A faculty committee, headed by E. J. Lowther, mayor of Salem and history department head, is in charge of the arrangements. Others on the committee include A. R. Spaid, education department; Miss Eva Lee Cole, librarian; Miss Elizabeth Bond, piano department; and Ernest R. Sutton, extension instructor.

The subject of "Beauty" was discussed by Dr. S. O. Bond, Salem president, in an address before the Young Women's Christian Association on Thursday, February 4. The greatest theme in this address was that it takes the women of the world to create the beauty in themselves which men admire so much.

In discussing the subject of beauty, Doc-

tor Bond talked of the nation's important scenery centers, including the National Bridge, Niagara Falls, and points in the Rocky Mountains. Emphasis was placed on the fact that God scatters beauty all about us, but many people do not take time to see it.

While definite figures are not yet obtainable from the office of Miss Elsie B. Bond, registrar, it is thought by college officials that the enrollment will slightly exceed the number of the first semester.

The schedule has been so arranged that students who were graduated from high schools in the spring of 1931, but who did not attend college the first semester, can obtain second semester subjects.

EDISON'S WORK

Speaking over the body of Cæsar his friend Mark Antony (according to Shakespeare) bitterly remarked: "The evil that men do lives after them; the good is often interred with their bones." Possibly true, but the good accomplished by Thomas A. Edison cannot be buried with his bones. His light cannot be hidden under a bushel, for it is lighting the whole world. There is not a brilliant electric bulb in Tanganyika or Chung-king but owes its debt to Edison. The man of a thousand inventions made none that were hurtful; he not only gave mankind light but also lightened its labors and furnished pleasant entertainment for leisure hours. Edison was a man of whom every class and brand of Americans can be proud, and toward whom the rest of the world is friendly and grateful. Where might we look for a man of whom it can be so truly said that the world is better for his having lived in it?—*Pathfinder*.

A London department store (Selfridge & Company), recently sold 10,000 copies of a beautifully bound Bible in six weeks. The demand for the Bible increased so greatly following this sale that the store gave an order for 100,000 copies, said to be the largest single order ever placed. The manager of the store is quoted as writing to the printers: "There is only one book in the world of which any business firm would dare order 100,000 copies." No one has challenged this statement.

—*Christian Observer*.

OUR PULPIT

PRAYING THROUGH TO WIN

REV. JOHN C. LANIER

Pastor of the church at Athens, Ala.

SERMON FOR SABBATH, FEBRUARY 27, 1932

Text—Luke 18: 1.

ORDER OF SERVICE

OPENING PRAYER

DOXOLOGY

INVOCATION

RESPONSIVE READING

HYMN

OFFERING AND NOTICES

SCRIPTURE

PRAYER

HYMN

SERMON

HYMN

BENEDICTION

"Men ought always to pray and not to faint."

A picture of the past comes before me with its hopes and aspirations, its joys and sorrows, its disappointments and pain, its dangers seen and unseen. Many faces often come before me, which I shall meet again only when the veil that hangs between us is drawn aside by the eternal God and we are reunited never more to know separation.

The way over which our feet traveled we were many times at a loss to understand, but in after years we came to see with clearer vision God's way of leading us on to fields of larger service. We have come to see how much above our thoughts is God's unflinching wisdom for the life of his children. Never once has God failed us through all these changing scenes, but in his loving kindness he has prevented many things which would have worked out to our hurt. With his infinite foresight he was preparing us for that time in which the lessons learned would be of priceless value. We

have yet to see, for the first time, God prove unjust or unkind, but his loving kindness has been far beyond what we deserved.

THESE TRYING DAYS

To many, the present is one of the most nerve-destroying periods ever experienced, because conditions such as we have never before faced in this country now confront us. The specter which menaces us as a nation today is cause for grave consideration. It is not one which man, with his limited powers, can settle. Committees and commissions, appointed for that purpose, meet and discuss the matter pro and con, but no real solution has been found; and it seems to us that the reason for this failure is because they are not looking in the right direction for assistance.

When we as a nation come to realize our dependence upon a power higher than our own, come to see how helpless we are in the face of matters so momentous to the welfare and safety of this great people; when we come to bow before God in humility, giving him the honor due to his great and holy name, then will he come and save us with his mighty power.

WHY SHOULD WE FEAR?

Why should we tremble at the crisis we face? Many who have not known God and his saving power have been unable to rise above the torment; reason has been dethroned because of worry, but this has not helped the situation. Some have given up in despair, and a bullet from their own hand has told the tragic story of defeat.

But as we think of the past and enumerate the blessings which have been received, the protecting care shown, the help in time of need, the comfort in sorrow, the strength renewed in our hours of weakness, we feel sure that if we trust him, who has been our dwelling place in all generations, he will not fail us in the crisis we now face.

How can we dishonor him by allowing doubts to fill our hearts? More things are wrought by prayer than this world dreams of. And what has been done can still be done if we will put our trust in God.

HOW TO WIN OUT

We pray that hope renewed and courage for the fray will give us a stronger determination to win out in this fight with ad-

versity, knowing that God will show his saving power if our faith is sufficient to believe that our prayers will be answered.

God does hear, does answer, does keep his promises. He never fails to do his part, never grows weary or forgets. "As the mountains are round about Jerusalem, so the Lord is round about his people."

"What time I am afraid I will trust in thee," we will keep as our motto as we pray through our difficulties. Burdens borne along will crush the bearer, but when Jesus helps to bear the load, it lighter grows, as our strength is swallowed up in his power, and we lose ourselves in his might. Not we, but Christ in us, shall win the victory, and we shall go on with an unflinching determination to face the future as good soldiers of Jesus Christ, praying through our difficulties instead of giving up in despair.

DENOMINATIONAL "HOOK-UP"

CHINA

According to press dispatches from Shanghai, yesterday, the Seventh Day Baptist missionaries who are located in the Grace Hospital at Liuho are about to leave that mission station, going to Shanghai. The Grace Hospital is the only Christian establishment in the Chinese city of one hundred thousand people.

Liuho is some thirty miles to the northwest of Shanghai and word had come to the missionaries along that front that the Japanese, in their line of attack, might include Liuho and all missionaries and citizens of foreign countries were notified to get into the international settlement in Shanghai as soon as possible.

The large mission establishment of the Seventh Day Baptist Church is in the French concession. There is a small Seventh Day Baptist church which was built by Rev. Solomon Carpenter, who went from this country in 1847, and in the heart of the native city. A day school is maintained there by the mission.

MISSION HAS BEEN UNDER FIRE

The present mission establishment of the Seventh Day Baptist denomination is located at West Gate, St. Catherine's Bridge, in the southeast corner of the French concession. It is on the border between the

French concession and the purely Chinese territory.

Chapei, the area now being bombarded by Japanese artillery, is about four miles to the north of St. Catherine's Bridge and north of the foreign settlements.

According to the news dispatches yesterday those who were to come in from Liuho to the mission within the French concession included Dr. Grace Crandall, Dr. Rosa Palmborg, Dr. George Thorngate and family, including Mrs. Thorngate and four sons, and Miss Miriam Shaw.

—*Westerly Sun.*

BATTLE CREEK, MICH.

Eight teachers in the Battle Creek Sabbath school enrolled in the Standard Training School which closed February 2. Pastor Wm. M. Simpson taught course 51, "The Psychology of Early Adolescence." The dean and three teachers were local pastors; the fourth teacher was Miss Ione Cotton, children's division worker from the Michigan Council of Religious Education. Total enrollment was ninety-four.

The quarterly Parent-Teacher Intermediate meeting January 16, began with selections by the Intermediate orchestra and singing by the entire group. Original poems growing out of the quarter's lessons were read by their authors. Then followed circle games, Bible games, grand march, and refreshments. The meeting closed with singing and prayers by one teacher, one parent, and one intermediate.

CORRESPONDENT.

NEW MARKET, N. J.

President Jay W. Crofoot, Milton Wis., was a recent visitor in the home of his brother-in-law, Mr. Walter Dunn. He was also a guest of Rev. and Mrs. H. C. Van Horn.

Rev. and Mrs. Herbert C. Van Horn attended the convention of the State Council of Religious Education last Thursday.

—*Dunellen Weekly Call.*

CHICAGO, ILL.

On the evening following the Sabbath, January sixteenth, the annual supper and social of the church and society were held in room 601 of the Capitol Building, with a very good attendance.

Mrs. J. W. Crofoot returned to Milton,

Wis., January 31, after spending nearly two weeks at the home of her brother, Dr. O. E. Larkin.

Sabbath day, January 30, Rev. Arnold Kaitschuk of the American Lutheran Mission of Liberia, West Africa, gave an interesting talk on his work in that mission.

—CORRESPONDENT.

ALFRED, N. Y.

President J. W. Crofoot of Milton, Wis., College was calling on Alfred friends last Friday.

On Monday morning, February 1, in company with the Reverends Van Horn, Walter L. Greene, and W. W. McCall of Hornell, Pastor Ehret went to Syracuse for a three days' meeting of the New York State Pastors' Conference.

—*Sun.*

DE RUYTER, N. Y.

The Pastors' Conference in Syracuse this week attracted three of our pastors, the Reverends Edds, Van Horn, and Gardner.

—*Gleaner.*

BROOKFIELD, N. Y.

Christian Endeavor mottoes and emblems were in evidence at the Seventh Day Baptist church last week, commemorating Christian Endeavor week. It is now fifty-one years since the organization of this wonderful work for young people; last year being celebrated as a Golden Jubilee year.

—*Courier.*

HARTSVILLE, N. Y.

The golden wedding anniversary of James M. and Addie E. Pope was held Tuesday, February 2, at the community hall on Hartsville Hill. Seventy-five relatives and friends were present to congratulate and honor the bride and groom for their long and successful matrimonial career. Letters and poems were also read from Mr. Pope's three sisters and brothers-in-law, Mr. and Mrs. Martin Sindell of Bridgeport, Conn.; Mr. and Mrs. Fred Stillman of Highland Springs, Va.; and Mrs. Ruth Threlkeld of Memphis, Tenn.

It was fifty years ago, February 1, that James M. Pope of Hartsville and Addie E. Ashbaugh of Hornell were married in the "Gothic" of the Theological Seminary of Alfred University. Rev. D. K. Davis was

the officiating minister and Rev. and Mrs. Judson G. Burdick acted as witnesses.

—*Alfred Sun.*

LEONARDSVILLE, N. Y.

The fire loss on the Seventh Day Baptist church in Leonardsville has been paid by the insurance company through its agent, D. J. Frair of Brookfield. The bills for the repair work totaled \$2,366.60, and this amount was paid.

—*Brookfield Courier.*

NORTH LOUP, NEB.

Loup Valley ministers and their wives met for their February session Monday at the Seventh Day Baptist church. Owing to cold weather, illness, and other causes, not a great many were able to attend, but a very worth while session was held. The general subject was "Prayer." The ladies of the Nellie Shaw Missionary Society served noon luncheon.

—*Loyalist.*

MILTON, WIS.

Sunday evening, January 24, the Treble Clef gave a concert of sacred and classical music at the Methodist Episcopal church of Fort Atkinson. A fairly large audience showed its appreciation by its attention.

—*College Review.*

WESTERLY, R. I.

Providence, February 4 — The annual meeting of the Rhode Island Children's Fund was held in the directors' room of the Rhode Island Hospital Trust Company Wednesday afternoon.

The fund cares for part of the expenses of maintaining the different charitable institutions in the state which should be charged to the care of the children outside of Providence and Pawtucket.

George B. Utter of Westerly was elected president at the meeting yesterday. He succeeds Mrs. William H. Vanderbilt, whose resignation on account of illness was accepted with regret by the board.

President Crofoot spoke at the Pawcatuck Seventh Day Baptist church on Sabbath morning and was at Rockville yesterday and is in Westerly again today.

—*Sun.*

"A concealed disgrace is a moral cancer gnawing away the sinews of self-respect."

RELIGIOUS EDUCATION

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

REPORT OF VACATION RELIGIOUS DAY SCHOOLS FOR 1931

Following is the report of the Vacation Religious Day schools held under the auspices of the Sabbath School Board, or in which our churches took an active part during 1931.

The report is not as complete as might be desired, as some of the supervisors did not fully fill out the blanks which were returned, and we are not sure that all schools held were reported.

As in past years, supervisors were furnished in a few cases where it seemed the local community could not well furnish supervision. Most of the schools, however, were self-supporting. Owing to the financial condition of the Sabbath School Board, it was urged in a circular letter sent out early in the year, that wherever possible schools should support themselves. It is possible that because of the financial limitations for Vacation Schools for the year, fewer schools were held than might have been otherwise. For this effort on the part of schools to support themselves the director wishes to express his appreciation.

For the most part, supervisors followed the courses of study outlined in the "Syllabus for Seventh Day Baptist Vacation Religious Day Schools," and in most cases where changes were made, approved courses were used so as to meet the requirements for a "Standard Vacation Church School." It was apparent, however, that the "syllabus" must be rewritten, and better courses planned before another summer.

The reports from the schools held show that, for the most part, those having charge of the work were well prepared, many of them having taken special work along this line. Some of the schools reached a high rating as per the scale of scoring set forth in the "syllabus."

Reports were received from the following schools: Adams Center, N. Y.; Alfred,

N. Y.; Albion, Wis.; Battle Creek, Mich.; Berea, W. Va.; Boulder, Colo.; De Ruyter, N. Y.; Independence, N. Y.; Lost Creek, W. Va.; Milton, Wis.; Milton Junction, Wis.; Middle Island, W. Va.; Nortonville, Kan.; Nady, Ark.; Salem, W. Va.; Shiloh, N. J.; Verona, N. Y.; White Cloud, Mich.; Walworth, Wis. Other schools may have been held, but if so the reports were not returned to this office.

In the schools reporting there were 945 children, and the cost to the denomination and communities, as shown by these reports, was \$956, or an average of just a little more than one dollar per pupil. Considering the cost, the effort expended, and the results obtained, this is the best investment we make in the way of religious training for our children. The actual number of hours spent in class work in the Vacation school is about twice that spent in the regular Bible school work for an entire year, and, as a rule, it is far better supervised, thus bringing more lasting results.

In conclusion let us say that the denomination cannot afford to fail in its support of this type of work, which makes it possible to practically triple the amount of systematic class work usually done in religious education. To this end we must train leadership, and as a foundation we should urge high school students to form classes in "Leadership Training for High School Students," classes being held in connection with the Vacation school, possibly at night under the direction of the pastor or some other qualified leader. Certain units in the "Standard Leadership Training Course" should be taken by those who are planning to supervise or teach in the Vacation school. Such preparation for the future is necessary, for the Vacation school is becoming a permanent part of the program of religious education in many communities.

Respectfully submitted,

ERLO E. SUTTON,

Director of Religious Education.

*Milton, Wis.,
December 20, 1931.*

"When Church and State unite, there is destined to be an upheaval, and a divorce later on."

HOME NEWS

WHITE CLOUD, MICH.—January 3 was set apart as an all church day in which to elect officers and perform any other business pertaining to church work. Nearly all of the members were present and enjoyed a pot luck dinner in the church basement.

After the regular officers had been elected a resolution was passed that we have a Vacation Religious Day school again next summer and also that a summer camp be conducted for boys and girls.

Everyone was so well pleased with the work done in the camps last year and believe that work, together with the Christian Endeavor societies, has had much to do with the real interest and love for the cause of Christ that our young people are manifesting.

The Young People's Auxiliary has organized a singing band that plans to go to near-by towns and put on a sacred musical program. Besides being a blessing to those who hear, it will no doubt be good training for those who take part, and one cannot tell what good may result from such an effort.

DORA SIEMS,

Corresponding Secretary.

Fremont, Mich.

HAMMOND, LA.—We have enjoyed the reports from other churches and also the news which appears in the "Denominational Hook-Up" each week, and realize that it is time for our RECORDER family to hear from Hammond again.

The winter has been unusually mild and unless a hard freeze comes soon, the berry crop will be very early this year. Farmers are busy scraping and mulching the fields and already many ripe berries have been picked.

We have several new improvements in our city. Many of our church families are enjoying the use of natural gas for cooking and heating since it became available last November. We have a fine new hotel which replaces the Oaks Hotel that burned about two years ago. Anyone wishing to come to Hammond by air will find that we now have an air port here. A large beacon light is located on top of the Columbia Theatre, our highest building. A factory for canning vegetables and preserving strawberries is now ready for business.

A very interesting Christmas program was given at the church Christmas eve. The main feature was a pageant, "The Christmas Quest." The decorations consisted of a Christmas tree, holly, and Spanish moss. Above it all shone an electrically lighted star which guided the shepherds and wise men in their search for the Christ-Child as the angels sang in Part I; and in Part II it shone above the Christlike home as the family welcomed the orphans, the aged, the crippled, and the poor. Throughout the pageant, appropriate music was played on the organ.

The annual church business meeting and dinner were held the first Sunday in January with a good attendance. The church officers of the past year were unanimously re-elected. There were a few changes in the Sabbath school list.

We have especially enjoyed having Mrs. Sally June and two children and Mr. and Mrs. Everett Stillman and family with us this winter. The former expect to leave soon, for Alexandria, La. Needless to say, they will be greatly missed.

Though we have experienced the financial depression with others during the past year, all in all, we feel that we have much for which to be thankful. We would ever keep praying and toiling on in the Master's work, hoping that spiritually we may not be found wanting.

PRESS CORRESPONDENT.

WAR LOSSES

A cablegram received early in February by the American Bible Society from its agency secretary in Shanghai, Rev. Dr. G. Carleton Lacy, reported as missing two members of the Bible Society's native staff who resided in the war area. Secretary Lacy stated that the Commercial Press of Shanghai has been destroyed. This was one of the largest publishing plants in the world and printed many of the Scriptures published by the American Bible Society in Chinese. The American Bible Society's loss on books and plates destroyed will be about \$1,200 gold.

"True religion never resorts to carnal weapons or secular power to promote or propagate itself."

Sabbath School Lesson IX.—February 27, 1932

JESUS RAISES LAZARUS FROM THE DEAD.—John 11: 1-12: 11,

Golden Text: "I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live." John 11: 25.

DAILY READINGS

February 21—The Death of Lazarus. John 11: 1-16.

February 22—Jesus' Conversation With Martha. John 11: 17-30.

February 23—The Raising of Lazarus. John 11: 31-44.

February 24—The Raising of the Widow's Son. Luke 7: 11-17.

February 25—Spiritual Death. Romans 8: 5-13.

February 26—The New Life. John 3: 1-16.

February 27—Victory Over Death. 1 Corinthians 15: 50-58.

(For Lesson Notes see *Helping Hand*)

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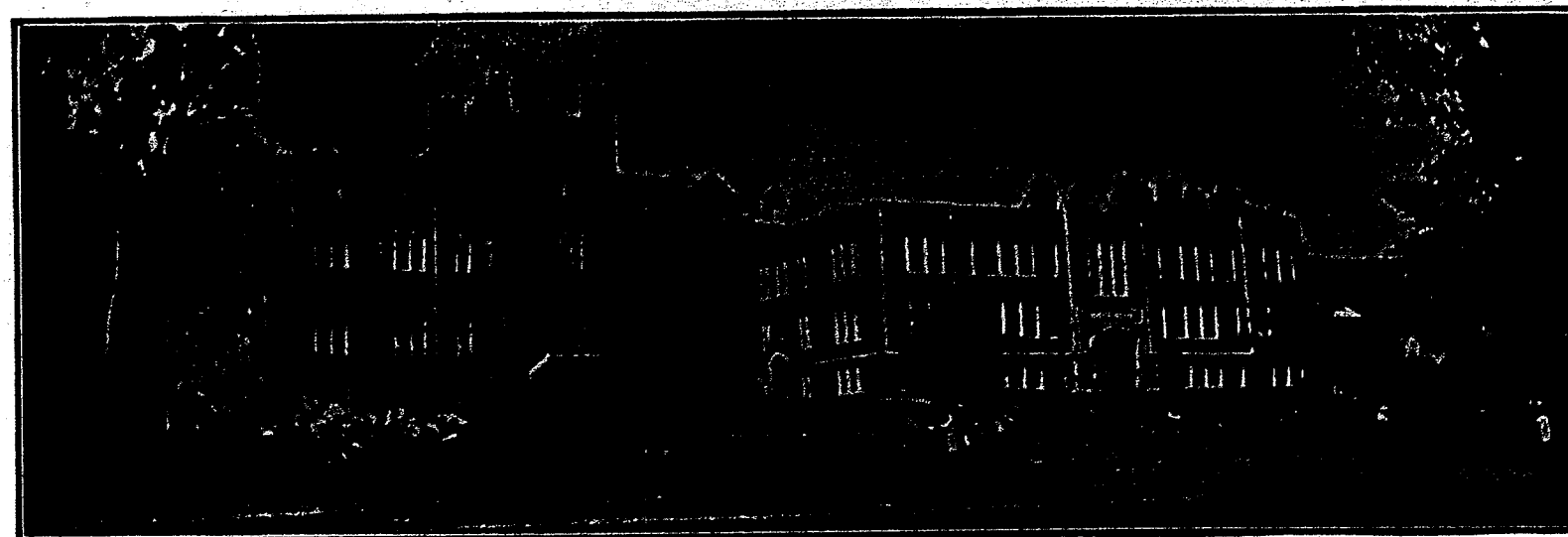
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FEBRUARY 22, 1932

No. 8

A Prayer by George Washington



ALMIGHTY GOD, we make our earnest prayer that thou wilt keep the United States in thy holy protection; that thou wilt incline the hearts of the citizens to cultivate a spirit of subordination and obedience to government, and entertain a brotherly affection and love for one another and for their

fellow citizens of the United States at large. And, finally, that thou wilt most graciously be pleased to dispose us all to do justice, to love mercy, and to demean ourselves with that charity, humility, and pacific temper of mind which were the characteristics of the divine Author of our blessed religion, without a humble imitation of whose example in these things we can never hope to be a happy nation. Grant our supplication, we beseech thee, through Jesus Christ, our Lord. Amen.

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