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The Sabbath Recorder

Vol. 112

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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WHOLE No. 4,537

WASHINGTON

"What shall be done unto the man whom the king delighteth to honor?" This question was asked of one unworthy of the confidence of king and people, and answered by him who selfishly coveted the king's favor. But today the "sovereign" people delight to honor a man who refused a crown and whose wise and unselfish leadership launched a newly designed "ship of state" off the "ways" and piloted it safely through dangerous shoals. Well has President Hoover declared that it is fitting to use this "happy opportunity" of our generation "to demonstrate our gratitude and our obligation to George Washington by fitting celebration of the two hundredth anniversary of his birth. To contemplate his unselfish devotion to duty, his courage, his patience, his genius, his statesmanship, and his accomplishments for his country and his world, refreshes the spirit, the wisdom, and the patriotism of our people."

We are reminded of a cryptic utterance of Mr. Coolidge when he was President. A friend had gone to him with some of the slimy statements of virulent muck-rakers defamatory of the first great President. It is reported that Mr. Coolidge pointed to the shaft towering in the sunlight, and said, "The monument is still there."

Washington still stands "... first in the hearts of his countrymen" after two full centuries of critical observation. He stands as clearly outlined and as indelibly stamped with sincerity and majesty as the unadorned obelisk piercing the blue. The monument has no decoration or designation upon it. It needs none.

Nothing America can write or say or do can add luster to Washington's name. His life, his character, and achievements speak for themselves. The little or much America attempts in doing him honor reflects most surely the poverty or wealth of her own spirit and mind. The greatest honor that

may be accorded our great patriot's memory is an honest attempt to realize and maintain his noble ideals. Adapting the words of Lincoln's Gettysburg address, many years later, it may be said of Washington, "We cannot hallow" his name. "The world will little note, nor long remember what we say here, but it can never forget what" he "did here. It is for us the living, rather, to be dedicated here to the unfinished work . . ."

We are glad Washington was the man he was, that he was nurtured in a home of piety, that he was a youth of clean habits and ambitions, that he was fearless and unflinching in his persistent purposes. We are glad that his leadership was wise, strong, and far sighted; that his integrity was unimpeachable; glad that the honor of his country and its welfare meant more to him than personal ambition or advancement. We are glad he was a man of faith and prayer and tolerance. We are glad he was human. We expect no man, however great, to be without imperfections. America does not need nor want a demigod.

Did he build better than he knew? Of course he did, as does any man, however wise, who builds upon character; builds upon honor and faith and ideals. His statesmanship was broad and deep. His was a "national" mind. Again and again did he call his fellow patriots from narrow, selfish policies, and warn them against settling problems in a manner partisan or sectional.

Too much can hardly be expressed in the many and just tributes of praise accorded him. Said Daniel Webster, in the early after glow of Washington's life: "In the cities and in the villages, in the public temples and in the family circles . . . gladdened voices today bespeak grateful hearts, and a freshened recollection of the virtues of the Father of his Country . . . We are today the country we are because George Wash-

ington was the man he was." Some sixty years later, Grover Cleveland said: "Washington was the most thorough American that ever lived. His sword was drawn to carve out American citizenship, and his every act and public service was directed to its establishment . . . Let us thank God that he has lived, and that he has given to us the highest and best example of American citizenship." He was a builder, an idealist, declares another, forty years further on. Said this writer: "We have seen many soldiers who have left behind them little but the memory of their conflicts; but among all the victors the power to establish among a great people a form of self-government which the test of experience has shown will endure, was bestowed upon Washington, and Washington alone. Many others have been able to destroy. He was able to construct. That he had around him many great minds does not detract from his glory. His was the directing spirit without which there would have been no independence, no Union, no Constitution, and no Republic. His ways were the ways of truth. He built for eternity."

In Honor of Washington Probably there is no man in modern history whom the people delight to honor more than George Washington. Perhaps no man's life has had a greater appeal to young and old, wise and simple, soldier and patriot, than his. His boyish escapades delight the young; his daring bravery intrigues youth, while his achievements in engineering, his skill and success in military leadership, together with his unselfishness and wisdom in establishing a United States government, commend and ennoble him in the esteem of all.

It is fitting therefore that unusual attention should be paid to his memory at this time. On February 22, at noon (Eastern Standard Time) President Hoover will officially open the nine months' nation-wide George Washington Bicentennial Celebration. The President will deliver an address at this hour before a joint meeting of Congress. The judges of the Supreme Court, members of the Cabinet, foreign diplomats, and many other distinguished visitors will be present, and the address will be conveyed to every corner of America over a nationwide hook-up.

At the conclusion of the address the President will be escorted to the east steps of the capitol, and will give the signal for the singing of "America" by a chorus of ten thousand voices. Millions of people, no doubt, will join in this great anthem of patriotism as it comes over the air. Walter Damrosch will lead the chorus, accompanied by the United States Army, Navy, and Marine bands under the direction of John Philip Sousa.

Later in the day, President Hoover accompanied by the members of the Bicentennial commissions will go to Mount Vernon to lay a wreath on the tomb of the Father of His Country in the name of our loved nation.

While thus formally will the Bicentennial Celebration be opened—on Sunday, the day before, February 21, thousands of special messages will ring out from the pulpits of America. Doubtless on the Sabbath of February 20, pastors and preachers in Seventh Day Baptist pulpits will take occasion to point lessons of brotherhood and patriotism.

We are glad to make this issue of the SABBATH RECORDER a special number in keeping with the great world event.

The Disarmament Conference Perhaps the Disarmament Conference in convention at Geneva, Switzerland, is not occupying a larger place in the minds of many because of the unstable and distressing conditions in China. However, we should not permit the clash of arms to drown out the overtures of peace in its widespread possibility for the future.

There is danger of the popular mind becoming cynical concerning measures and policies proposed at Geneva, in the general fog of uninformed reasoning. The more spectacular happenings in Shanghai should not blind us to the steady, purposeful, and conscientious effort being exerted at Geneva. We are glad to give all the publicity to great movements as far as consistent to our policies and space.

Doctor Walter Van Kirk has sent to the SABBATH RECORDER his second "story" of the proceedings of the Disarmament Conference. Doctor Van Kirk is one of the able and keen secretaries of the Federal Council of the Churches of Christ in

America. His story, "America's Voice Heard at Geneva," will be found in this issue.

Our Ministers Recently the denomination has lost by death three honored and respected ministers. One of them spent his life from young manhood to old age in the work of the kingdom among us. Another, at an advanced age, dropped out after several years of service in one of our city churches. The third, recently come from the teaching profession and from another denomination, was a young man of large abilities and good promise of a long life of active service with the Seventh Day Baptists. For more than a year and a half he ministered acceptably to one of our strongest rural churches.

These men are gone; their works live after them. A strong, loved pastor has just left a loving people to become a missionary, taking the place of one who for five years unduly aged himself in a hard foreign field.

We have a few men available for pastoral work who are unemployed now in the ministry. We have some churches without pastors. We have a few now preparing for the ministry. With churches thinking of calling pastors in mind, we are suggesting the names of men who may be available. They are able and good men who will be real leaders wherever they go.

There is Rev. Edward M. Holston, of McAllen, Tex., known all over the denomination. For many years the supervisor of religious education and several years pastor of a strong western church, he was compelled to go South for a time on account of his health. He is now well, we are thankful to say.

There is Rev. Lester G. Osborn, 1715½ Miramar St., Los Angeles, Calif. When the special work of Pacific Coast evangelization was discontinued he took up some advanced Bible study work. Lately he has acted as "supply" for the Los Angeles Church. Brother Osborn is a fine preacher, Bible scholar, and writer, of strong convictions, a most excellent pastor—these qualities together with those of special musical ability make him a valuable man. He is open to a call. The Pacific Coast Association will pay half of his moving expenses. He went West on the call of this group.

Mr. Neal Mills of Alfred, N. Y., is a young minister of fine training and considerable experience in religious teaching and education. He is a good thinker, clear writer, and interesting speaker. He was graduated last spring from the seminary at Alfred. At present he is occupied as pastor's assistant at First Alfred and in some county religious education work. He is a promising young minister and would welcome a pastorate.

Rev. Alva L. Davis, eight years pastor of the Little Genesee, N. Y., Church, has resigned from that pastorate—his resignation to take effect July 1. For more than twenty-five years he has been one of our strongest sermonizers and ablest leaders. As a pastor, too much cannot be said of him. His churches are always growing churches. Many years of splendid service are ahead of him.

Rev. Clifford A. Beebe, an able young man, for some time editor of our Young People's Department of the SABBATH RECORDER, has resigned the Little Prairie pastorate. Brother Beebe is a consecrated man, an organizer, and an indefatigable worker.

Rev. D. Burdett Coon, recently returned from Jamaica, needs no words of a mere editor. He is one of our older ministers and his work speaks for itself during some forty years.

These men are not faultless. None is. Probably no faultless church will call a pastor. The writer has come in contact with various groups of ministers and knows personally some of God's noblest men, but is persuaded he has never known a finer group than our own ministry. He stands for them and by and with them. The editor has not been requested to speak in behalf of these brethren in the ministry. But his interest in them and love for them and his interest and love for our churches inspire this editorial.

GEORGE WASHINGTON 1732-1932

BY DEAN J. NELSON NORWOOD

Why should we think of George Washington just now? The answer is easy. It is February and it is 1932, his birth month and the two hundredth anniversary of his birth. The whole world is thinking about

him. That is, it is contemplating him when it can get its mind off reparations, debts, depressions, disarmament conferences, Manchuria, Governor Roosevelt, and the next grocer's bill. Few men in history are more worthy of attention. For in spite of the uncritical worshipers on the one hand who write of Washington with pens tipped with bits off the blarney stone, and the mud-flecked realists, so called, on the other, who gleefully explore the gutter, and who impliedly quarrel with the Almighty for unrealistically drawing the veil of skin over the unlovely physical processes that go on within us, I say, in spite of these, Washington stands out more worthy of his country's praise than ever.

He is a much written-about man. This bicentennial occasion has stimulated much new writing. What more is there to say about him? Every corner and cranny of his life has been probed by the prying eyes of the investigator. His ancestry, youth, frontier life, military career, political activity, his business, church, lodge, feminine, engineering, agricultural and intellectual interests have all been meticulously studied. Everybody knows him, or thinks he does. Perhaps one could hardly say everybody loves him. Rather, we love Lincoln and admire Washington.

Wells says Washington was not an American but an eighteenth century English gentleman. But this is a superficial judgment. Wells is eyeing Washington's aristocratic connections, his regard for London fashion frills, his wealth, his dignified reserve, his punctilious observance of high society's conventions and ceremonials when President. In non-essentials Washington was an eighteenth century English gentleman, or a republican aristocrat as another puts it, but in essentials he was an American—one of the first and greatest.

This brief article aims to point out two outstanding qualities of Washington which, while not exclusively American, are strongly stressed in American life, historic and current. Perhaps this relationship never has been emphasized before. *Washington was a great individualist.* One only needs to point out his pioneering as a self-reliant surveyor in the wilderness, his successful leadership as messenger of Governor Dinwiddie to the French on the frontier, his

undaunted self-sufficiency, preventing utter ruin in the ill-fated Braddock expedition, his refusal to give way to discouragement at Valley Forge and at other crises in the Revolutionary War, his bold plans for land purchase and settlement beyond the mountains, his conception of better means of communication with those lands by road or canal, and his endless agricultural experimentation with both crops and implements. He was a big, forward-looking, dynamic, confident personality. Had he lived in the last part of the nineteenth century, he would in all probability have been a captain of industry. Indeed he was such in his own day to the extent then possible.

Does one need to point out that this robust individualism is characteristically American? Here we see exhibited the latest unwindings of a historic thread. The ideal of individualism is old. The Greeks personified it. The red-blooded Teutons, breaking roughly the barriers of decrepit old Rome, had an overdose of it. The institutions of the Middle Ages—the Church, the gild, the monastery, the manor—submerged it, but it broke forth like a living spring in the Renaissance and the Reformation. A feature of the Renaissance was geographical expansion, landing the children of the new birth on a new continent unencumbered with the crusted institutionalism of an older civilization. Here individualism in the person of the frontiersman grew to perfection. There is no more fundamental item among the doctrines of Americanism than that of personal rights. At the root of our associated life at its best lies a profound respect for and belief in the free, individual, human personality. Note how our political and social institutions have aimed to safeguard it. The crude hand of government, state and national, is barred by constitutional provision from desecrating the sacred precincts of the holy of holies of the human soul—our religion. Much of our recent and extensive governmental regulation is aimed, paradoxically in a way, to safeguard our individualism. As a valiant individualist, then, Washington was a representative American.

Washington was also a great co-operator. He was too truly and too grandly a man to be merely an individualist. Wherever co-operation was possible and desirable, Wash-

ington was for it and leading it, often against a narrow, near-sighted, false, cramping, crabbed individualism, personal and geographical. No surveyor can work effectively alone. He was the center of all real co-operative military effort as head of the Continental Army, and knew what it was to be hampered by the jealousy of petty-minded colleagues and pride-puffed commonwealths. He labored ardently for the improvement of the old Confederation, was chairman of the famed convention of 1787 which hammered out our present Constitution, and on being elected first President of the United States, played a leading role in cranking up the new federal machinery—the organ of the grandest co-operative enterprise man has ever successfully attempted.

Yes, the typical American is a vigorous individualist, but what is less often noticed, he is also instinctively a co-operator—a "joiner." Look at the landmarks: the Mayflower Compact, the Fundamental Orders of Connecticut, the New England Confederation, Penn's Plan of Union, Franklin's Plan, the Committees of Correspondence, the Continental Congresses, the Confederation and the Federal Union—"E pluribus unum." Nor is that all. In how many clubs, lodges, business or professional associations, recreational and philanthropic societies does the average American of 1932 boast membership? Then think of the co-operation of typical groups of individual co-operators—the Red Cross, the Masonic Order, the Association of American Colleges, and the Federal Council of the Churches of Christ in America, to mention no more. All these are great voluntary co-operative groups. No man is ever wholly his complete self until he is a willing, working part of something bigger than himself. As a great co-operator, Washington was perhaps most fully a representative American.

CONFERENCE OF CHURCH WORKERS IN UNIVERSITIES AND COLLEGES

BY REV. AHVA J. C. BOND

At the request of President S. O. Bond I attended the Conference of Church Workers in Universities and Colleges of the United States, Northeastern Region Meeting, held at Briarcliff Lodge, Briarcliff

Manor, New York, January 27-29, 1932. This was a conference not of students but of college chaplains, college pastors, and similar Christian workers on the campus. There were present also Y. M. C. A. secretaries who work especially in the college and university field.

When President Bond asked me to attend the conference in response to an invitation to Salem College to send a representative, he gave three very plausible reasons why I should accept. The first was my intimate and varied relationship with the college through the years; the second was my present work which takes me to our own colleges on occasion for addresses and conferences; and the third was my nearness to the place of meeting. I accepted the appointment, and have been rejoicing ever since in the unusual opportunity for inspiration and new insights and larger visions which the conference afforded.

Briarcliff Lodge is a modern hotel with five hundred rooms, situated on the east side of the Hudson River, overlooking that beautiful stream, and affording a view of the river and the mountains beyond, and of the undulating country dotted with summer homes to the east. It is an hour's ride from New York, and therefore two hours from Plainfield.

The conference was presided over by Herbert E. Evans of Columbia University. The theme of the entire conference was "Worship," and the first address, Wednesday evening, by Rev. Royden Keith Yerkes of Philadelphia Divinity School included an illuminating historical review of the development of worship. Professor Yerkes said that there are three factors in all religions, namely, worship, ethical expression, and philosophical explication. In order that we might hold them in mind, he called them "cult, conduct, and creed." The quality of religion depends upon the *balance* of these three elements. In Christianity may be found all kinds of religion—depending upon the emphasis given to one of these three. Education is following through with the individual the experience of the race in its development. In this development worship comes first—cult precedes both conduct and creed. The purpose of worship, even primitive worship, is to strengthen the hold on life; and the reason why people pray is to

get the god into themselves. Man is not the lord of creation. He seeks to establish a fellowship between himself and Something Other. There is no worship where the people do not participate. The efficacy of our worship is based upon the belief that God can impart his life, and that we can learn his will. Is worship a luxury or a necessity? It is the only thing that will make life livable, or continue our civilization. It must be worship that has its fruitage in right ethical conduct, and leads to a satisfying expression of its intellectual implications.

The program of the conference was well planned, and this address on Wednesday evening provided the background in its historical review of the development of worship for the sessions that followed.

On Thursday morning we had the unique experience of hearing in immediate succession a Jewish rabbi, a Roman Catholic priest, and a Protestant minister. Before explaining the Jewish worship, the rabbi led us in worship, using the "Morning Service for the Sabbath" of the liberal Jewish synagogue. If there were feelings of curiosity as the service began, these were soon displaced by those of thoughtful reverence. Each worshiper had a copy of the service in his hand, and all took part in the responses. It is quite possible that I entered a bit more heartily into the service than did others when we came to the Sabbath prayer. I knew it referred to the day which to me is holy. But the peace prayer, and the silent meditation were entered into with equal appreciation. I cannot resist the desire to share these beautiful sentiments with the reader. Remember this is the regular order in Jewish synagogues of a Sabbath morning.

Minister and Congregation.—Our God and God of our fathers, grant that our rest on this Sabbath be acceptable to thee. May we, satisfied through thy commandments become sharers in the blessings of thy word. Teach us to be satisfied with the gifts of thy goodness and gratefully to rejoice in all thy mercies. Purify our hearts that we may serve thee in truth. Oh, help us to preserve the Sabbath as Israel's heritage from generation to generation, that it may ever bring rest and joy, peace and comfort to the dwellings of our brethren, and through it thy name be hallowed in all the earth. Praised be thou, O Lord, who sanctifiest the Sabbath.

Minister.—Grant us peace, thy most precious

gift, O thou eternal source of peace, and enable Israel to be a messenger of peace unto the peoples of the earth. Bless our country that it may ever be a stronghold of peace, and the advocate of peace in the councils of nations. May contentment reign within its borders, health and happiness within its homes. Strengthen the bonds of friendship and fellowship between all the inhabitants of our land. Plant virtue in every soul, and may the love of thy name hallow every home and heart. Praised be thou, O Lord, Giver of peace.

Silent Prayer.—O God, keep my tongue from evil and my lips from speaking guile. Be my support when grief silences my voice, and my comfort when woe bends my spirit. Plant humility in my soul, and strengthen my heart with perfect faith in thee. Help me to be strong in trial and temptation and to be meek when others wrong me, that I may readily forgive them. Guide me by the light of thy counsel, and let me ever find rest in thee, who art my Rock and my Redeemer. Amen.

The young rabbi had a pleasing personality and a well modulated voice. His reading was thoughtful and his manner reverent. The character and content of the service were such all the way through that one found himself not only yielding the feelings of his heart but the assent of his intellect.

The same cannot be said with reference to the mass, which was given us in complete detail with the help of slides and the screen. From the standpoint of information with respect to the character and meaning of the mass to the Catholic mind, the exhibition on the part of the priest was a success. He, too, showed a fine spirit, but the whole process was so completely apart from the experience and background of one trained in Protestantism that it made no appeal to my deeper religious feelings. It seemed to me that in order to appreciate the mass one would have to undergo a complete change in intellectual attitude, which might prove fatal to his own mental integrity and at the same time endanger his ethical ideals and practices. But while the method was very different from that employed in Protestant worship, the avowed purpose is the same in this central service of worship in the Catholic system. The three-fold division in the mass is quite familiar to all who worship God, of whatever name and by the use of whatever form, namely, offering, consecration, and communion.

The topic discussed by the pastor of the First Presbyterian Church of New York

City was "The Place of Preaching in Worship." The speaker started out with the very familiar exhortation not to refer to the service preceding the sermon as "introductory." Evidently having in mind the address of the evening before, and perhaps also the demonstration which immediately preceded his speech, he made this welcome and refreshing statement, "Cult is likely to degenerate unless it is explicated and applied." The function of preaching as elaboration or correction is very old. Thomas Aquinas and Dominic were preachers. If the modern evangelist has not met the situation, the fault is not with evangelism. Preaching has a function to perform when the "thing of worship has been done and said." (Doubtless here again the speaker had in mind a sentence uttered by Professor Yerkes: "Worship is saying something or doing something.") Only by being in the worshipful mood can the preaching be warm and powerful. The sermon must be given in the spirit of worship. Failure is due to lack of consciousness of God. The preacher should not preach longer than the inner spiritual forces flow.

If I report further on this most interesting conference, it must be in a future issue of the RECORDER. I trust that Salem College, and possibly our other colleges may find some value in this very inadequate report of two sessions of the conference. Chaplain McLeod of Alfred was present, and no doubt has taken some things back to his college. Mr. L. C. Williams, Y. M. C. A. field secretary for the colleges of this eastern region, was there, and was interested when I told him I was representing Salem College. He has visited Salem.

WASHINGTON A MAN OF PRAYER

BY REV. JAMES L. SKAGGS

George Washington is idealized in American tradition perhaps more highly than any other man. He was the man of the hour when the colonies were struggling for independence. He is given high praise for his efficiency and modesty as commander of the colonial armies and as the first President of the United States. He rendered a service to our country of inestimable value, and we do well to celebrate the two hundredth an-

niversary of his birth. It is well that every succeeding generation of children should be inspired by a knowledge of his heroic and devoted life.

Doubtless children as they learn of Washington are impressed by a great variety of characteristics in his life and service. I think the most lasting impression made upon my life, when I was a small boy, by a study concerning Washington, was made by a picture in our history book. The picture represented a scene at Valley Forge during that very trying winter when his army lacked many of the common necessities and comforts of life, when Washington hardly knew which way to turn for the money and supplies which were absolute essentials. The picture showed some of the soldiers barefooted and very poorly clad, apparently almost frozen and starving. And off to one side was a picture of Washington on his knees in prayer, with his face lifted toward heaven. To my boyish mind this was a perfect dramatization of Christian faith under most trying conditions.

In later years I have been pleased to feel that Washington was a man of prayer, and that to some extent his greatness and his modesty could be attributed to an abiding Christian faith and a corresponding life of prayer.

PLEASE TAKE NOTICE

In last week's RECORDER, February 15, an article on page 198, "An Opportunity to Help" appears without proper credit. It follows the article, "The Hargis Family Leaves Riverside," and should be credited to the same "Correspondent."

Rev. Ralph H. Coon of Boulder, Colo., requests space for the following:

In the RECORDER for January 25, there appeared an article about Deacon and Mrs. James Crosby who passed away a few days before Christmas. Through an oversight, which was entirely unintentional, the names of a daughter-in-law and four grandchildren were omitted. Mrs. Clara Rice Crosby, the wife of Arthur J. Crosby who died in 1915, is living at Milton, Wis. The four grandchildren are: Agnes, now Mrs. Langer of Beloit, Wis.; Leon W. Crosby, a farmer living near Milton, Wis.; Donald I. Crosby of Milton; and Norman E., who lives with his mother at Milton.

MISSIONS

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

TROUBLE IN CHINA

Inquiry regarding the safety of our missionaries in Shanghai and vicinity has been coming to hand from various sources, and this note is to state that to date (February 15) the Missionary Board has no news except that which has been in the daily papers. Letters have been received recently by the board and others, but they were written before the serious trouble in Shanghai began. "No news is good news," and doubtless the missionaries in China would cable the board if anything serious happened to them. Any news regarding the safety of our missionaries will be given out without delay.

Our mission in Shanghai is four miles from the nearest place of conflict, and the International Settlement, guarded by the marines of foreign nations, lies between our mission and the nearest center of conflict. Nevertheless these are days of great anxiety and the situation calls us to earnest prayer, not alone for our mission but for all China and the world as well.

MISSIONS AND DEMOCRACY

The questions pertaining to the liberties inherent in democracy are always present. Every generation has to struggle with them for itself. Though a generation find these questions fairly well established in society and the laws of the land, yet it debates and considers them. Also every thoughtful individual is puzzled over these questions and must think them through for himself. Owing to these facts the principles of liberty, religious and civil, are always being weighed in the balances. They are never permanently settled; neither is anything else for that matter. Eternal vigilance is still the price of liberty, and we may add the price of all that is good.

The questions regarding human freedom have come to be very prominent in mission work in all foreign fields, and they are not entirely absent in regard to missionary en-

terprises in the homeland. The greatest missionary gathering in many decades was what is known as The Jerusalem Meeting, held in Jerusalem four years ago this spring. This meeting was attended by the Christian leaders of various races and nations from the Orient, as well as from the Occident. One of the things brought out in this meeting was the fact that more attention must be given in mission work to the recognition of the liberties of backward peoples; or to put it in other words, more attention must be given to the question of allowing Christians among backward peoples to direct their own churches and affairs. This is not a new problem. Leading mission boards and far-seeing missionaries have long been working to this end. They have put the native Christians into places of trust, trained them for leadership, and left the entire responsibility upon them whenever possible.

To be sure, there are drawbacks in such a policy, but it seems to be the only plan that will succeed in this day. Nearly every people on the face of the earth is restive under the dictation of bosses. Those at all familiar with what other races are thinking know this to be true. If we are to help other peoples, we must know what they are thinking and our methods of work must be molded by this knowledge as well as by other things. It is folly not to take into account what those whom we would help are thinking, whether it be right or wrong.

Christian missions have given the world the ideals of democracy and their success depends upon the recognition of those principles, as difficult as they may be to work out.

MISSIONS AND BAPTIST POLITY

The polity of Baptists is based on the principles of democracy. Thomas Jefferson said that Baptist churches came nearer being pure democracies than anything else in existence.

Democracy as upheld by Baptists has its weaknesses and its drawbacks, but they are not so many or so serious as is supposed. It is true that a Baptist church recognizes no head save Christ and spurns as popery and godless the dictation of any man or set of men; but this does not mean that every

group of Christians must be left to itself before it is able to manage its own affairs.

Following the policy of Baptists, it has been the custom of Seventh Day Baptists not to organize themselves into a church until the group had sufficient strength of Christian character and knowledge to conduct the affairs of a church, the body of Christ, in an orderly and decent manner. A company of Christians holding Seventh Day Baptist beliefs has usually met for worship and mutual encouragement until ready for church organization. In some cases this procedure has continued a number of years before any attempt was made to organize a church; in other cases the company was organized into a "branch"—a branch of some other church. The church to which a branch organization belongs watches over and advises the auxiliary organization. A good illustration of this is what took place at Alfred, N. Y., in an early day. One hundred twenty-five years ago there were several Sabbath keepers in the community. For four or five years they met regularly for worship and mutual encouragement. In 1812 they were organized into a branch of the Berlin Church, Berlin, N. Y., thus placing themselves under its watchcare, and this arrangement continued for four years more, or till 1816, when they were organized as an independent church. Such a plan as the above avoids the weaknesses so often charged against Baptist polity.

Again following the plan of respecting human personality in mission work, what have been called "missions" have been established by Seventh Day Baptists and other Baptists. A number of converts are gathered together by a missionary. He instructs and directs them through a series of years till they are ready to conduct the affairs of a church. It is not necessary to organize any group into a church before it is ready to conduct its own affairs as a church of Christ, and it is a mistake to do so, no matter how large the company may be.

This policy worked out by Baptists has been followed by the Federal Government in regard to new states. They were first set up as territories with certain powers and prerogatives and were not admitted into the Union as states till the inhabitants in said territories were ready to set up and conduct

orderly government. Furthermore, the same principle is followed in the family among civilized peoples. Children need the instruction and direction of the parents and the protection of the home, but a time comes when they are ready to set up and direct their own homes, and from that time on meddling by outsiders, even by parents, is culpable.

The Baptists' plan regarding church organization in connection with mission work recognizes the period when advice and instruction are needed, respects the principle of self-direction, honors personality, protects the weak, excludes popery and czarism, meets the needs of every situation when intelligently and lovingly administered, is based on the highest ideals of home building, has been followed by the Federal Government, and is sanctioned by the New Testament.

GOOD NEWS FROM HOLLAND

DEAR BROTHER BURDICK:

To my very great regret I have not been able to reply to your good letter of December 8 before now. The principal reason of this delay has been that I have to use my utmost endeavors in these days to hold our position as a Christian association for social purity work, national and local—local, especially in the care for the unmarried mothers, to preserve them from going farther astray and to help them in the care for their children by urging the fathers to do their duty in supporting their children when marriage is not possible or not desirable. There is an aspiration with part of the authorities and social workers to take this work out of our hands and reorganize it on modern lines and according to modern, unchristian principles. No doubt you know all about these modern ideas in America. Those people might have succeeded somehow in taking at least part of this important work and giving it to other social workers, but the present heavy general depression prevents them from undertaking new work because under the present circumstances, they have little chance to get any new work granted from the public budget. We have the help of some voluntary workers and the salary of all my fellow-workers is so meagre that those other social workers do not desire to

work on such terms. Still, we have to be very vigilant and do our work as well as possible. Not in vain we have trusted in the Lord's promises in this part of our work for more than forty years. We have excellent fellow-workers among our helpers, of one spirit with us in this way.

You will be more interested, however, in our church work, which has all the love of my heart. Brother Zyp's joining the church has proved a great blessing. At his advice we started a Bible study circle, which is meeting at my office every other Sunday night. We discuss there subjects on which there is difference of opinion among us, in the spirit of 2 Tim. 3: 16, 17. These meetings are instructive and until now there reigns mutual respect for each other's opinion. The other Sunday night the young people of the church and some of their friends meet at my office for Bible study, under the guidance of one of the elders. One of them introduces a subject there, which is afterwards discussed. Both meetings are well attended and there is real spiritual interest.

This week Mrs. Zyp has been baptized in our chapel at Haarlem. It was a very blessed and impressive meeting. She is a very gentle and quiet woman, mother of five children, and a great help to her husband. Brother Zyp is employing some Sabbath-keeping people in his shops. It is very difficult for him to keep his affairs going, because of the fatal competition in this time. Nobody knows how it will end. He is a faithful Christian, loyal to his principles, and honest in business, so we trust the Lord will help him. It is a pity he has so little time left for gospel work. He is a man of spiritual power and a good orator. We all love him and like to hear him. The baptism of Mrs. Zyp this week was attended by Brother M. Faber, the evangelist who embraced the Sabbath about four months ago. He was an old acquaintance of Brother Zyp and had once spoken with him at a revival meeting. When he learned about Brother Zyp's embracing the Sabbath last year, he complained against him and decided to go to see him, when he had to pass Amsterdam, and to try to get him back from his error. The result was that he came under the deep impression of Brother Zyp's loyalty to the Word of God. He

began prayerfully to investigate the Sabbath question. The end was that he himself embraced the Sabbath. This led to his dismissal by the evangelistic organization by which he was appointed. Afterwards he went here and there, where they invited him to preach. With Brother Zyp he held a series of meetings at Haarlem in our chapel, that were well attended and much appreciated by our own people.

At the same time I spoke in behalf of the Midnight Mission at Hooegeveen, a small town in the east of our country. The meeting was well attended and I stayed that night at the home of an old friend of my father's, a Seventh Day Baptist. The following morning several Sabbath keepers came to see me. There are fourteen Sabbath-keeping families at Hooegeveen, partly living in the town, partly among the farmers in surrounding villages. They belong to several groups and did not come together on the Sabbath. When meeting Brother Faber, the evangelist, I asked him to go there and stay for some time with the brother who had offered hospitality to me (and was quite willing to do so to him) and try to get these scattered sheep together on the Sabbath. Though he did not at all sympathize with my request and expected little good of it, he went. Deep under the impression of the deplorable dissension among the Sabbath keepers, Brother Faber and his host began seriously to pray for unity, and now he has the privilege of seeing them regularly meeting at their homes every Sabbath evening and twice on Sabbath day.

At the same time Brother Faber held public meetings there once a week; they are well attended. He has been working there now for about a month and found an open door for the gospel with many people and with some even for our peculiar principles as Seventh Day Baptists. Many people come to visit him and to speak to him on their spiritual needs and he is holding private meetings. His host places his house at his disposal. One evening forty-eight persons were present. We hope and pray that at Hooegeveen before long a new Seventh Day Baptist church will be organized.

Brother Faber joined our Seventh Day Baptist denomination last month; provisionally he is a member of the Amsterdam

Church. In the next meeting of the Council of our Seventh Day Baptist Churches in Holland we shall have to deliberate about the question of engaging him as an evangelist of our churches or what we shall be able to do for him.

He is a plain man of no high education, but he fully believes in the inspiration of the Word of God, and his word goes straightway to the heart and conscience of his hearers—plain and for the most part religious people in those parts of our country. He is feeding hungry souls by the way in which he brings the gospel and we and other well-trying Christians are edified by his spiritual exhortations and comfort.

So you see we have abundant reason to praise God for his surprising blessings in these last months of our work in Holland.

Let me conclude this letter by praying you to convey to the Missionary Board and all friends in America our heartfelt gratitude for your constant love and confidence, and let us give you the assurance that we remember you at the Throne of Grace.

With fraternal greetings, very truly yours in Christ,

G. VELTHUYSEN.

Amsterdam, Holland,

January 31, 1932.

THE FELLOWSHIP OF PRAYER

THE QUICKENED FAITH

SUNDAY, February 28

"Believe Ye That I Am Able to Do This?"

(Read Matthew 9: 27-31.)

As we continue upon our spiritual pilgrimage, with the Light shining and our souls well-nourished, we are led into experiences which summon our growing faith to more and more challenging adventures. Over and over, we hear Christ say, "Believe ye that I am able to do this?" Over and over, we find ourselves answering, "Yes, Lord." Each time, moreover, we discover that our belief has risen to a new level of confidence and understanding. Exercise develops the capacity for trust. If we neglect to use our faith in concrete situations, it rapidly dwindles. If, on the other hand, we keep constantly trying it against apparently insuperable obstacles, it daily becomes more and more robust. It responds to cultivation. But timidity saps its strength and drains its vitality. We must give our faith plenty of opportunity for expression; for by so doing we fit ourselves for increasingly radiant and creative living.

Prayer: We believe, O heavenly Father, that thou art able to do more than we have ever dreamed. Yet, our faith still needs strengthening. Give to us, therefore, we pray, opportunity

day by day for the exercise of faith. Lead us on to ever more challenging experiences, wherein we may put our trust implicitly in thee. These, and all other things, we ask in the name of Christ in whom our trust is stayed. Amen.

* * *

MONDAY, February 29

"Flesh and Blood Hath Not Revealed It Unto Thee"

(Read Matthew 16: 13-17.)

We are frequently led by our confidence in human reasoning, to think that faith can be built up by merely rational means. This is not the case. Faith comes from a source beyond the reach of our conscious minds; although, to be sure, our minds are able to direct the flow of spiritual revelation into the channels of intelligent thought. Like a river, religious experience comes down from hidden springs up yonder in the mountains. Only those who are willing to go back into the hills and trace the river to its beginnings by prayer and meditation, can ever find for themselves the pure and simple truths of deep religion. To such the Master says, "Flesh and blood hath not revealed this unto thee, but my Father which is in heaven."

Prayer: O thou who art revealed to the sight of all whose eyes are open, grant, we beseech thee, that we may be so clear of vision that thy Presence shall be always known to us; and grant especially, we pray, through thy Holy Spirit, that when Christ manifests himself to us, we may know that he is indeed thy Son. Amen.

* * *

TUESDAY, March 1

"O Woman, Great Is Thy Faith"

(Read Matthew 15: 22-28.)

Faith is not usually given an opportunity for complete expression. We are, on the whole, rather hesitant about "letting ourselves go" in trust. This, perhaps, is a prudential guard which we learn to put up against disillusionment; and possibly we are wise sometimes in being wary. But when it comes to God revealed in Christ we should be ready to surrender ourselves without a question into his care. This is the only way to "keep faith sweet and strong." When Christ can say to us, as he said to the woman of Canaan, "Great is thy faith," then we may be perfectly sure that religion is in us a gloriously radiant illumination.

Prayer: Eternal One, Great Spirit, in whom we have our being, help us to lower the guard of our reserve, and to release our hearts unto thee; that, with full confidence in thy love, we may live all the rest of our days as those whose faith has made them whole, through Jesus Christ. Amen.

* * *

WEDNESDAY, March 2

"And They Continued Steadfastly"

(Read Acts 2: 37-47.)

This, perhaps, is as difficult to do as anything else in the life of faith. The moments of high revelation, and the hours of deep spiritual

abiding, come and go. Between whiles, a painful sag is likely to be experienced. Yet, if we are to keep the radiance of our religion, we must learn to "continue steadfastly" through such moods; and this may be accomplished by having some very concrete, or even commonplace, occupation by means of which to express our faith along the lower altitudes. The quickened faith needs at times certain every-day and mundane assistance in order to maintain its warmth and its vitality. It is good for faith to be allied with the plain facts of earthly existence.

Prayer: Heavenly Father, we pray that our faith may be kept strong by contact with humble and ordinary affairs. May we not think that our devotion to thee should cause us to be unfaithful to the common tasks. Let us, through thy Spirit, hold ourselves responsible to thee for the right conduct of our lives in every realm, so that our prayers and our dealings with this world may be joined in a single devotion to Jesus Christ our Lord. Amen.

* * *

THURSDAY, March 3

"Stephen, Full of Faith and Power"

(Read Acts 6: 1-15.)

What a radiant person Stephen must have been! His appearance, we are told, was such that those who looked upon him saw his face as it had been the face of an angel. There is no reason why we all should not share in this same process of spiritual transformation. It is the Light of God's Presence shining through the Person of Christ and falling upon us to fill us with a mysterious power. Stephen had availed himself of that which is as freely at our disposal as the air and the sunshine—if only we will take it and use it. By absorbing faith and power from our spiritual environment, we are enabled to kindle faith and to generate power in others.

Prayer: Teach us, O Father, to pray as we ought to pray, that our lives may be touched by thy flame. Kindle our spirits with such a fire of passion for thee, that our faith may arouse in others the same love that we have felt, and that the power in us may be used for thy service, in the name of Jesus our Master. Amen.

* * *

FRIDAY, March 4

"Saul Filled With the Holy Spirit"

(Read Acts 13: 4-12.)

It is remarkable how a Spirit-filled man may put to rout his unspiritual antagonists. The Light that is in such a man simply dispels the darkness in those who seek to withstand him. It is the direct outcome of a quickened faith in God through Christ. If, therefore, we find ourselves unable to produce such an effect, we may be sure that something is lacking; and we should take steps at once to account for that lack, and to make it good. This can be done only through purposeful prayer. The influence of God's Spirit pours into us to generate power. Unless, however, we use that power we lose it. One can keep himself filled with the Holy Spirit only as

he keeps shedding the Holy Spirit abroad to all whom he encounters on life's way.

Prayer: O thou who art the Source of all our strength, grant unto us, we beseech thee, so purposeful a desire to serve our fellows that we may never be content until we are in the midst of action, to the end that, being blessed ourselves, we may be a blessing to this world, for Christ's sake. Amen.

* * *

SABBATH, March 5

"A Certain Man at Lystra"

(Read Acts 14: 1-10.)

This man a cripple, illustrates the effect of radiant religion upon those who possess it. By his simple faith he stands out in strong contrast on the one hand, to the mob that could not see the Light and, on the other, to the crowd that saw it unclearly. Faith is a matter, primarily, of personal experience; and can be quickened to activity only in the secret places of our spiritual solitude. So it was with that certain man at Lystra. Faith begins as a matter between each self and God through Christ. Not until it has been stirred, and then established in the soul, does it come naturally forth to shine as a beacon before men.

Prayer: O God, our Father, help us to keep closer to thee. When we are lured by the fascination of crowds, let thy Spirit hold us fast. When we begin to follow the blind who lead the blind, let thy Light draw us back into the pathway of thy Truth. Grant, we pray, that our trust may remain simple and steadfast; so that always and everywhere we may be faithful to the high calling to which we have been called, through Jesus Christ our Lord. Amen.

AND JESUS CAME PREACHING

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

THE SOCIAL MESSAGE

In his chapter on the needs and methods of the social gospel, Doctor Butterick says if the Christian pulpit can stand the cross fire of "No Man's Land" with those on the one hand who believe the Church has no right to insist on the application of the gospel to social and economic conditions of life, and those on the other hand who insist that it is the very essence of the gospel to employ it in an ethical crusade, it will at least have the opportunity of surveying the situation from both sides and acting more wisely in the application of the gospel, both to individual and social needs. Without in the least minimizing its value to individual piety and goodness, it may be affirmed that the gospel has not only its possible applications to our social relationships but is absolutely binding if we are to realize the king-

dom of God on earth. This does not mean it is to be made the basis of a red propaganda, nor does it mean that it is to be considered "an innocuous orthodoxy to be taken for a Sabbath airing in the ecclesiastical baby buggy," but that it is for all life. It is for the individual and for the social relations. It is for the "here" and not the "hereafter" merely. If it is not to be applied to life now, it is *doomed*. A better gospel will take its place. If it ends with the individual, it *ends*.

1. Let us consider the attitude of those who would make his gospel the basis of a radical propaganda. Such there are who limit the scope of his life to a narrow sector of human life. There were people in his day who tried to make him a crusader against the domination of Rome. So there are those today who would make him the party cry or the red flag of a political movement, forgetting that his teaching, his life, his death have a world purpose and meaning. When the Labor Party came into power in England, someone said to the king, I suppose, being a conservative, you would not welcome or co-operate with a liberal party. To which the king replied, "No party has me in its pocket." Likewise no party, no movement, can have Jesus in its pocket. What he said, what he was, what he did was for all the world. Nor can it be said the religion of Jesus is good for the soul alone. Social welfare must concern itself with the welfare of the body as well as the spirit if it is truly to represent the religion of Jesus. And while we are not unmindful of the fact that moral and spiritual fiber are developed in a hard environment, we are also not unmindful of the fact that a bad environment may be a threat to human welfare. A noted Englishman once said, "Some children are not born into the world but damned into it." A society which creates, by its selfishness and greed, an economic and industrial order that cramps, blights, dwarfs, and consigns even a small part of society to want, poverty, and suffering, will be held responsible for that condition. Our attention is called to the fact that Jesus said something trenchant about those who place stumbling blocks in the way of "these little ones." Society must have a care therefore, especially in this time of depression, to see that no stumbling blocks remain in the way of even the least.

Modern society is strangely and wondrously complex. If it could be said in Jesus' day, "We are members one of another," it is a thousand fold more true today. How foolish for a man to say he is a "self-made man." Nobody in these times is "self-made." His mother went down to the valley of the shadow of death that he might live. The home in which he was nurtured was the product of *other* hands than his own, the food he ate was harvested by others, the clothing he wore was made by others, the school he attends was conceived and brought to efficiency by the forethought and labors of countless others, the street or highway over which he travels was built by others, he is protected by a government which other men have drafted, he talks a language which has come only by the struggles of the race, he enjoys liberties which have been purchased by the blood of martyrs. When a man says he is self-made it is because he is conceited or ignorant, or horribly selfish. Why, we are what we are only because pain, tears, suffering, heartaches, sacrifice, toil, and wisdom of countless others have been poured into our lives. It is said a man once came to Dr. Joseph Parker and swelled up with pride announced that he was a "self-made man," to which Doctor Parker replied, "Sir, you relieve the Lord of a great responsibility."

Not only is the world complex in its social relations, but it is made infinitely smaller than it once was. Modern methods of communication have brought the far ends of the earth within a few moments of us now. What happened in the streets of Shanghai a few moments ago may be on the ether waves now. Furthermore, what happens in China may and does greatly affect our conditions here. Recently a textile mill in New England failed to receive some expected orders. Why? Because the market failed in a certain section of Korea. And that failed because their trade depended upon the manufacture of hair nets, and fashion in America decreed that women should wear bobbed hair. Yes, "we are members one of another" in a more vital sense than we realize.

2. The social message of Jesus concerns itself more than anything else with *qualities of life*. Notice how this stands out in so many of his parables: In the folly of the

rich fool he points out the danger of prevailing materialism; hear him castigate "one hundred per cent" patriotism, when in his home town synagogue he says in substance, "You had plenty of opportunity when there were many poor widows and lepers in the days of the prophets, yet to only one was the prophet sent"; or, "Pride yourselves that you are a chosen people; thank God you are not as other nations; clutter your days with things and bedevil your minds with ceaseless rush and grasping—and God will bestow his truth on some simpler nation that still has windows opening on the mysterious sky." How would such a message be received in America today? Again listen to him as he arraigns those who "devour widows' houses" and attacks those who are so absorbed in graft that they turn his Father's house of prayer into a den of thieves. Is it any wonder he calls them "whited sepulchers" and tells the leaders of the synagogue they "lay heavy burdens on the backs of men" and do absolutely nothing to relieve them? We are reminded that there is little danger that anyone today shall meet such a fate.

In that noted prayer uttered just before his crucifixion, "For their sake I sanctify myself," are contained two mottoes. The first is, "I sanctify myself," and has to do with individual holiness. In the second, "For their sake," is the social aspect of one "intent on building the kingdom of God." That is, the individual and the social gospel are joined in one. It is not a selfish gospel but sounds the insistent note of a social passion.

3. The social message of Jesus is not limited by race, color, or creed. It represents the claims of universal brotherhood with its spirit of peace and good will. How strangely out of place is war in a world supposedly governed by the ethics of Jesus, the Prince of Peace, whose coming was heralded by the heavenly choir singing "Peace on earth and good will among men." Yet after the lapse of two thousand years mankind still grovels under the burden of war. Crushing debts, lost confidence, desolated homes, the poison of hatred in our veins, and feverish preparation for more wars, reveal the perfidy of the human mind and the distance we must travel yet before we realize the social ideal of Jesus.

Again the social gospel of Jesus warns us against the perils of materialism. And after all, as Bergson reminds us, our material progress is merely the magnifying of the human body. "The telescope is a larger vision. The microscope is a keener eye. A telephone is a more powerful voice and ear. A gun is a longer arm and an explosive fist. A typewriter is a set of speedier and more skillful fingers. An automobile is a set of swift mechanical legs. An aeroplane is the bestowal of a pair of wings. And this serving of the body we call civilization, though in some of its aspects it is desperately *uncivil*." If these inventions for most part are used in peaceful pursuits they may safely be called "progress," but if they are used to promote social and international strife, they will become our *doom*. We are living at a terrible speed. We do not have time to be sane and safe. Tension is high, we are on the *go* and we don't dare stop lest we become "back numbers." So we "dig our tunnels" as Butterick reminds us, "build our bridges, sell our merchandise, drive our myriad machines, fill our lives with furniture, and every now and then fight our wars."

Well, I hope you will pardon your preacher if he tells you the truth concerning war, industry, materialism, for it is the truth that will make us free. In the words of Jesus, such conditions are binding on men and women and little children burdens grievous to be borne, and therefore challenge us to "sanctify" ourselves as did Jesus for the sake of our fellow men.

To be a Christian, says Butterick, is more than the mere acceptance of the cup of salvation, or to cultivate the walled garden of the soul. It is to take up one's cross and follow Jesus—and crosses are other people's burdens — the shame of our city streets, the oppression of industry, the guilt of the imprisoned, the pangs of the unemployed, the sorrows of war—these are the crosses which we must bear. Let us not shirk the task but, rigorously examining our own hearts, see to it that we possess the consciousness of God, the loyalty to Christ by which alone this old world can be renewed and the kingdom of God established.

Success comes in cans! Failures in can'ts!
—Baptist.

YOUNG PEOPLE'S WORK

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

A MISSIONARY'S PROBLEM

DR. ELLIS C. JOHANSON
(A thought for the Christian Endeavor topic
for February 27)

I have often wondered whether the missionary, particularly the younger and more inexperienced one, does not face the problem and temptation of a patronizing and critical attitude toward the people to whom he goes as a mission worker.

All of us, by nature, are accustomed to thinking that our own race, traditions, customs, practices, and beliefs are superior. We are inclined to view anything that is different as inferior. I wonder if this tendency of human nature does not often produce a problem for the man or woman who desires to render true service to the physical and spiritual needs of the people of the mission field? Is there not likely to be a tendency for a missionary, perhaps quite unconsciously, to "talk down" to the natives with whom he is seeking to work?

And is not this problem intensified when a missionary faces actual conditions of inferiority among the native peoples in the form of ignorance, disease, superstition, and vicious social customs?

Jesus had the rare capacity for ministering to those who needed his health-giving, saving ministry without sacrificing their self-respect or making them feel inferior to the "righteous folk." Certainly anything of a patronizing attitude is foreign to the spirit of Christ, and must hamper the work of a missionary.

How can a missionary meet this problem? It would be interesting to receive the suggestions of experienced missionaries as to whether they encountered this problem, and how they met it.

82 Howland St.,
Battle Creek, Mich.

WHAT IT MEANS TO BE A CHRISTIAN

Christian Endeavor Topic for Sabbath Day,
March 5, 1932

DAILY READINGS

Sunday—First steps (Acts 2: 41-42)
Monday—"I believe in Jesus" (Rom. 10: 9-10)
Tuesday—Jesus' own test (John 15: 12-14)
Wednesday—John's standard (1 John 2: 3-6)
Thursday—A new nature (John 1: 12; 3: 5)
Friday—A changed life (Eph. 4: 17-25)
Sabbath Day—Topic: What does it mean to be a Christian? (Matt. 16: 24; 7: 24-29. Consecration meeting)

THE BIBLE LESSON

BY REV. LESTER G. OSBORN

Matthew 16: 24.

"If any man will come after me."—Being a Christian is a matter of choice. The decision rests with each individual. Christ wants us to be his disciples because we want to be.

"Let him deny himself." — Not deny something to himself, but deny himself—renounce his self — be "crucified with Christ." S. D. Gordon says that in every heart there is a cross and a throne. If self is on the throne, Christ is on the cross, but if self is on the cross, then Christ is on the throne.

"And take up his cross." — The Christian's cross is everything that it costs him to be a disciple.

"And follow me."—In beauty of life and service, in love to our fellow men, as our teacher, as our guide and keeper, as King of kings and Lord of lords.

Matthew 7: 24-29.

Jesus plainly teaches here that Christianity is more than a creed. It is a life based on a creed. Belief and practice go together, and right living is dependent upon believing rightly. There are two errors in the world today concerning this. Many people insist upon creeds, being so interested in them that they become stagnant, and neglect the living. Others discard statements of belief entirely, and give their attention to a round of "church work" which has no heart. Both believing and doing are included. The "house" must be built upon the rock of right belief, or it will not stand. Belief comes first, it is foundational. See John's statement in his gospel, "These are written that ye might believe that Jesus is the Christ, the Son of God; and that believing

ye might have life in his name" (chapter 20: 31).

Henry Drummond quotes some cynic's definition of a Christian man as "A man whose great aim in life is a selfish desire to save his own soul, who in order to do that goes regularly to church, and whose supreme hope is to get to heaven when he dies." He then points out that this is entirely wrong, for the one thing which Christianity tries to do away with is selfishness, for selfishness is the root of all sin.

In the June, 1931, issue of *Revelation*, Norman B. Harrison has a splendid article on "What is a Christian?" He says that there are several steps common to every man's career. He is born, acquires character, requires training, adopts a manner of conduct, forms associations, engages in an occupation, takes his standing in the community as a possessor of goods. Applying these steps to the Christian he says that as to birth, he is a child of God, the new birth being a spiritual experience which enters into the warp and woof of individual life, to introduce a new life and another set of motives. As to character he is clothed with Christ's righteousness. As to training he is a disciple or learner. As to conduct he is "different," separated from the world. As to associations he belongs to a select society, the Church—a called-out body. As to occupation he carries on the Father's business. As to his possessions he is heir of all things—"heirs of God and joint heirs with Jesus Christ."

Paul Rader a few nights ago in a sermon here in Los Angeles made the distinction between the Christian religion and Christianity. Religion is doing something to win the favor of God. Too many Christians have the idea that their salvation is earned by their works. Christianity is accepting what the Lord has done for us—believing that Jesus is the Christ, the Son of God, who came to earth, lived a sinless life in a human body, and died on the cross as our sin-bearer; accepting him in faith and trust as our personal Savior; confessing our sinfulness—this begins the new birth, and the experience of the indwelling Christ as helper, friend, adviser, and guide. Then comes practice—confessing him before men, baptism, living according to his teachings, yielding ourselves entirely to his direction

as our Lord, "whose we are and whom we serve."

When Professor Einstein viewed the rose tournament in Pasadena, his admirers decorated his lawn with roses. The hedge was a mass of bloom. But the roses soon wilted. They were tied on to the shrub which formed the hedge. So are the works of many Christians—artificial fruit, without any new nature behind them. Too many people try to "tie on" the fruit of Christianity, without first becoming Christians by "believing on the Lord Jesus Christ." It is like tying ornaments on a Christmas tree. But when Christ has created the heart anew, the fruit grows naturally, beautiful and luscious.

1715½ Miramar St.,
Los Angeles, Calif.

MILTON JUNCTION C. E. NEWS

BY GLADYS MARILYN SUTTON

The Milton Junction Christian Endeavor society had a very interesting and unusual Christian Endeavor meeting last Sabbath, the beginning of Christian Endeavor week. As it was prepared by our corresponding secretary, Edith Babcock, I am sending the "write-up" of it.

At the usual Christian Endeavor hour the endeavorers assembled in the front of the church. We were surprised to see a radio set connected and "tuned in." After several curious comments about it we noticed that it was tuned to a Chicago station broadcasting an address on "The Seventh Day as the Sabbath," and needless to say, we listened attentively. By this time we concluded that this speech was the leader's reason for having the radio, but we were to be surprised again, because one of the listeners said, "Well let's see what other station we can get." Then we heard, "Good afternoon, radio audience, this is station W C E S—World's Christian Endeavor Society." From then on we heard a very interesting program from W C E S (which was located in the basement with the furnace as the transmitter). Following is the content of the program:

Station announcement; song, "Little Brown Church"; prayer; Scripture; violin number; announcement of Christian Endeavor week; com-

ments on "Our Church's Service for Christ"; hymn, "The Church's One Foundation"; song by juniors, "Open the Doors to the Children"; harmonica number, "Wonderful Words of Life"; address on topic, Rev. Mr. Sutton; prayer; duet; questions on topic by studio staff; hymn, "We've a Story to Tell to the Nations"; benediction.

Much credit is due the "studio staff" for this unique program. The "air audience" was asked to join the staff in the hymns and benediction. The hymns were not so well synchronized between the staff and audience, but with the pastor standing over the furnace and listening to both groups and beating time we did manage to sing the same stanza!

The Christian Endeavor has charge of the Friday night and Sabbath day services next week.

A valentine social is being planned, as Christian Endeavor week and college "exam." week conflict.

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 (1 Cor. 2: 6-16)

AMERICA'S VOICE HEARD AT GENEVA.

The voice of the United States has been heard at Geneva. Standing on the speaker's rostrum of the World Disarmament Conference, Ambassador Hugh S. Gibson, temporary head of the American delegation, presented, on February 9, the proposals of the United States for the reduction and limitation of the armaments of the nations.

The leader of the German Reich, Chancellor Heinrich Bruening, had just asked for a general arms cut in keeping with the

disarmament pledges contained in the Treaty of Versailles. "The government of the German Reich and the German people demand, after their own disarmament, general disarmament," said Herr Bruening. "The German people expect of this conference the solution of the problem of general disarmament on a basis of equality and equal security for all peoples." Herr Bruening, according to press reports, received a tremendous ovation.

Mr. Gibson then mounted the rostrum. He was listened to with rapt attention. It was felt by many that the policy to be laid down by the United States would determine, in a measure, the failure or success of the conference. Mr. Gibson proposed on behalf of the United States a nine point program including the following: (1) proportional reduction of naval tonnage below the figures laid down in the Washington and London treaties; (2) the abolition of submarines completely; (3) total abolition of lethal gases and bacteriological warfare; and (4) special restrictions on tanks and heavy mobile guns, described as "arms of a peculiarly offensive character." Mr. Gibson, contrary to the position heretofore taken by the United States, stated that the American delegation would be willing to consider placing a definite limitation on military budgets.

At three points the American program, as outlined by Mr. Gibson, as far as it goes, coincides with the position taken by many of the church bodies throughout the United States, namely, the further reduction of naval tonnage, the reduction and limitation of military budgets, and the abolition of poison gas and disease germ warfare.

The French suggestion for an international police force was the first of the proposals to be laid before the conference. M. Andre Tardieu, the French war minister, and head of the French delegation, recommended that the nations create a world police force and place it under the jurisdiction of an international agency sponsored by all the nations. Disarmament, contended M. Tardieu, would naturally result from the added security achieved by the nations through the functioning of the proposed world police force. Judging from the comment heard thus far, we are led to believe that the French thesis is wholly unaccep-

table to the great majority of the powers represented at the conference. Poland, thus far, has been the only nation to give its support to M. Tardieu's proposal.

The fourth of the great powers to be heard thus far at Geneva is England. Sir John Simon, the British spokesman, as in the case of Mr. Gibson's proposals, recommended the abolition of submarines and poison gas and bacteriological warfare. He also advocated the limitation of those military weapons peculiarly designed for offensive war.

The Italian foreign minister, Dino Grandi, deeply impressed the conference when he announced that the program of his country would include the abolition of capital ships, submarines, aircraft carriers, bombing aircraft, tanks, and heavy artillery; the outlawry of chemical and bacteriological warfare; and the revision of the laws of war so as to insure more complete and effective protection for non-combatants.

Japan's spokesman, Tsuneo Matsudaira, assured his hearers that his country would work for the success of the conference. He specifically advocated limiting the size of capital ships and aircraft carriers.

From the foregoing, it will be seen that two general programs have been laid before the conference — the one, sponsored by France and Poland, providing for a comprehensive system of security through mutual military aid, and the other, sponsored by the United States, Great Britain, Italy, and Germany, providing for the limitation of armaments particularly designed for offensive combat. It is expected that other nations will take positions for or against these two methods of achieving disarmament.

Of particular interest to the people of our churches and to the public generally is the fact that on February sixth disarmament petitions containing the names of millions of people were presented to the conference leaders by representatives of the churches, schools, women's and youth groups, and business and labor organizations. Here is a thing of extraordinary significance in international diplomacy—the emergence of the voice of the people. According to press dispatches from Geneva, literally millions of people were represented in one way or another through the petitions

and resolutions presented to the conference. The mind of the Church at large was made vocal on this occasion through the Christian organizations represented at Geneva.

Dr. Henry A. Atkinson, of New York, general secretary of the Universal Christian Council for Life and Work, has been asked by a group of interchurch organizations to serve as their common representative at the conference.

If the official representatives of the nations gathered at Geneva will but listen to the voice of their respective peoples, as reflected in this outpouring of public sentiment, progress towards the disarmament goal will be swift and certain.

—WALTER W. VAN KIRK.

GEORGE WASHINGTON'S RELIGIOUS LIFE

(Prepared by the United States Government Bicentennial Commission)

Throughout the United States today all people are honoring the memory of George Washington on this, the eve of his two hundredth birthday anniversary. Indeed, in every corner of the world there are doubtless some who remember the natal day of him whose efforts under God resulted in the founding of our country.

It is appropriate that the churches of this nation hold services in his honor. His religious thought is no less a legacy to the American people than is his statesmanship. His example of simple, manly faith in God should be an inspiration to every one of his country men.

At the beginning of the Revolutionary War, he, without hesitation, espoused the cause of freedom. Called to lead the armies of his country, he was confronted with a task from which one of lesser faith would have quailed. But Washington believed that God was directing the destinies of America and not once did his great faith waver. This example of divine faith should be one of the means of carrying America through all crises of her existence.

Despite Washington's complete reliance on God, he never sought to place the entire responsibility for success upon Divine Providence. To him the admonition that "Faith without works is dead," meant something more than a bald statement. He exerted himself to the utmost to accomplish every-

thing humanly possible to insure the success of his endeavors. Then when human power could accomplish no more, he relied on God to do the rest.

Time after time he witnessed the interposition of Divine Power when it was apparent that nothing human could save the cause of America. He was always the first to express publicly his gratitude for this assistance. Time after time he reminded his soldiers of their duty to acknowledge their thankfulness.

Another feature of George Washington's religious character is indicated in his tolerance for the beliefs of other men, no matter how widely they differed from his own. Affiliated with the Episcopal Church himself, he respected the faith of everyone else. During his lifetime he was the recipient of numerous complimentary addresses from congregations of every denomination. To each of these addresses he replied with courteous consideration, commending the authors upon their religious affiliations and the pricelessness of their faith. When certain sects of his time attracted unfavorable attention because of their pacific natures, Washington, although disagreeing with them entirely in their belief, decried all persecution of them, and once interceded in behalf of some of them who had been imprisoned on this account.

In George Washington's character there was absolutely nothing small or petty. He was incapable of holding a grudge, even against those who had wronged him most. Those who plotted his downfall during the war were given every opportunity to redeem themselves. Never did he seek to keep a man from public office or to remove him therefrom on personal grounds. His only rule for measuring a man's true worth was to apply the test of honesty, integrity, ability, and willingness to serve.

Disdaining all personal glory, never seeking to build himself up at the expense of his country or his fellow men, Washington's is one of the greatest examples of unselfish devotion in all history. To his country he gave his best, sacrificing his own interests to the call of duty. In his patriotism he was too big to seek any reward for his services except the knowledge of having done his best. His very nature caused him to shrink from the conflict of public life, but never

did he refuse when called to fill a responsible position. Eminently fitted for leadership, he gave up the peace and quiet of beloved domesticity to lead his country through many crises.

Great in all things, Washington was the servant of all. When called to fill the humble but important position of vestryman in Truro Parish, he willingly accepted that responsibility. He served as a warrior, as a statesman, as a churchman, and in all of these his duties were performed to the best of his ability. No task was too small to be well done.

No eulogy to George Washington can be written which would add a thing to his glory. The greatest tribute America can pay to her founder is to unite in carrying out the ideals of his own great life. Our inheritance is his example of unselfish devotion to a righteous cause, his absolute honesty and integrity which inspired the confidence of all who knew him, and above all, his complete reliance upon God.

LETTER FROM BROTHER D. BURDETT COON

DEAR SABBATH RECORDER READERS:

It is due you to hear a little more from me concerning Jamaica. Some of you have had a larger part than you may know in making the work in Jamaica a success.

It is not only the very valuable assistance given through our denominational boards, churches, Sabbath schools, Christian Endeavor societies, etc., that has helped in keeping the work going, but many times the unexpected gifts of private individuals have furnished fresh inspiration, hope, and enthusiasm. It should strengthen your faith and increase your zeal and lift up your heart to be reminded that the good Lord has rewarded your continued interest in and support of his cause. But for your earnest prayers, your encouraging words, and your money given for this work, the good results seen could never have been. Had you given these to receive glory of men, I would not wish to herald your good deeds abroad. But you gave these that the glory of God might be revealed. You were furnishing evidence of your interest in the saving of souls in Jamaica.

Sometimes when our hearts have been all but overwhelmed with the tremendous needs and burdens of the work and the thought of loneliness and helplessness in the midst of the exceedingly critical situations, letters have come from some of you that, when opened, made tears of joy fill our eyes, and caused us to exclaim right there, *Praise the Lord!* Some of the very urgent needs could then be supplied, some weary hearts made happy, and new courage given to discouraged ones. Your material assistance given has meant spiritual hopes realized. Some dear, consecrated preacher of our message has been tided over a great financial difficulty and enabled to preach with renewed zeal and power. Some church organizations, working desperately in the midst of poverty and want toward getting material for permanent church buildings, have received new inspiration because of a gift of a little money from *you*. Many emergency cases have been met that could not have been but for your gifts for this work. Many a tiny kerosene torch or lantern for lighting night meetings has given place to the five big three-hundred candle power gasoline lanterns left with five churches by means of the money *you* gave.

It is true that some individuals helped most by your gifts have been the least grateful and the most unfaithful. But the many expressions of sincere appreciation on the part of the most of those receiving help from you make all of our hearts glad. Many lives have been made happier and sweeter and more useful. We have done our very best to use whatever you have sent just as you intended it should be used, not for ourselves, but for God and his people and cause. God has already richly rewarded you in precious souls saved and the interests of his cause built up in Jamaica.

Had I been an abler and better man, our work in Jamaica would today be far in advance of where it is. My misplaced confidence, lack of far-seeing judgment, and failure to decide great issues wisely in season have greatly retarded that progress that might have been. Could I do it over again, knowing what I know now, I would seek earnestly for wisdom from God, deal with a stronger hand against the evil destructive forces, and dedicate my whole being completely to the use of constructive forces for

the making strong our cause in that fair land among that dear people. It is little that I have done. I have nothing of which to boast except the goodness and mercy of God and the love of Christ. Acknowledging my own weakness and imperfection, I must thank my blessed Lord for his constraining power and goodness in giving me during the last five years the richest spiritual experience of my lifetime. And I shall always remember with unspeakable gratitude your sympathies, prayers, and practical expressions of interest for and in Mrs. Coon and me and the work in Jamaica during these five years. We have been in the midst of enemies fierce and strong in the mission field, and have also had to meet opposition from some in the homeland who should have been the staunchest supporters of the work straight through. Without claiming great knowledge of Jamaica and her people, I can assure you that our experiences there have been such that we shall always love them very deeply and shall continue to work and pray for their spiritual blessing as long as life shall last.

While there we witnessed the erection of a good church building in the city of Kingston, capable of seating four hundred people, without a penny of indebtedness against it, with a well organized church holding seven regular weekly services within its walls every week. I have baptized more than one hundred fifty people, and witnessed the baptism of many others who have accepted our faith, and received into membership of our churches many more who had been previously baptized. By far the larger part of all these are converts to the Sabbath. I have taken a leading part in the organization of seven Seventh Day Baptist churches. Still other Seventh Day Baptist companies and Sabbath schools have been organized. Up to the last of our stay there new calls were coming from many parts of the island for our services. Let us thank the Lord from the bottom of our hearts for such results. What a field of accomplishment and glorious promise is Jamaica!

Would that every missionary and every pastor of our denomination might have such an experience during the next five years as we have had during the past five, without encountering our difficulties. What inspira-

tion, uplift, encouragement that would be! Now that Brother Hargis and family are about to begin their work in Jamaica, let us hope and pray and work in such a way with keenest sympathies for them and that people that five years from now we shall see ten times the accomplishment for Seventh Day Baptists under the blessing of God in Jamaica that we see today.

Sincerely yours,
D. BURDETT COON.

Box 806 K. S. C.,
Manhattan, Kan.,
January 25, 1932.

SALEM Y GAZETTE

BY RANDAL STROTHER

One of the most promising series of programs for the school year at Salem College is seen in the coming to Salem of Rev. A. H. Rapping, extension sociologist from the agriculture department of West Virginia University and executive secretary of the West Virginia Life Study Institute. He comes to Salem February 16-19 inclusive, for programs given in the interest of the Life Study Institute.

The West Virginia Life Study Institute has been rapidly developing into one of the state's leading organizations for social work within recent years. The organization places special emphasis on sociological study with West Virginia denominational colleges; Rev. Mr. Rapping spends much time in discussing the work at the various institutions. Salem College has been a member of the organization and engaged actively in its projects for several years. Dr. S. O. Bond, president, is a member of the institute's board of directors.

Doctor Rapping is speaking each day for the four consecutive days at the daily chapel sessions. One of his major topics is "Interpreting Christ in This Modern Day." Another important theme is "The Development of a More Suitable Country Life," emphasizing means by which college students can aid in bringing this about. Besides the chapel sessions, he will speak before the various organizations of the school, in classes doing work relative to sociological study, and in addition to these, he will hold several individual conferences with members of the student body. Home and com-

munity life, and co-operation as a means of making successes of them will be minor themes.

Oscar J. Andre, president of the Alumni Association of Salem College and an attorney in Clarksburg, W. Va., spoke before the Young Men's Christian Association Thursday, February 10. In his talk he emphasized the reaching of high ideals, pointing out by means of scientific illustrations that some things that do not appear true in theory are true in reality, when the variables finally reach infinity.

The address by Attorney Andre had been planned for nearly a month, but his law activities had prevented his coming until February 10.

THE LINCOLN PEW

Within the historic church, both eye and soul Perceived it. 'Twas the pew where Lincoln sat— The only Lincoln God hath given to men— Olden among the modern seats of prayer, Dark like the sixties, place and past akin, All else has changed, but this remains the same, A sanctuary in a sanctuary.

Where Lincoln prayed!—What passion had his soul— Mixed faith and anguish melting into prayer Upon the burning altar of God's fane, A nation's altar even in his own!

Where Lincoln prayed!—Such worshipers as he Make thin ranks down the ages. Would'st thou know His spirit suppliant? Then must thou feel War's fiery baptism, taste Hate's bitter cup, Spend similar sweat of blood vicarious, And sound like cry, "If it be possible!" From stricken heart in new Gethsemane.

Who saw him there are gone, as he is gone; The pew remains, with what God gave him there, And all the world through him. So let it be— One of the people's shrines.

—Lyman Whitney Allen,
In the Methodist Protestant Recorder.

In going forward from year to year one of the secrets of a true life lies in cutting loose from the past. No year is good enough to be a standard for the one that comes after it. Each new year should be a step in the mountain climb, lifting our feet a little higher into clearer air and heavenlier atmosphere.

—J. R. Miller.

CHILDREN'S PAGE

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

PICTURES: SCENES IN THE LIFE OF JESUS

MARK 6: 47-52; JOHN 13: 1-10

Junior Christian Endeavor Topic for Sabbath
Day, February 27, 1932

BY MRS. NETTIE CRANDALL
Junior Christian Endeavor Superintendent

As he sat alone on the mountain side at dusk, he was thinking, "This is my country; this is my lake; how often as a boy I have looked at your snow-capped peaks, Mt. Hermon, and received new strength and encouragement." Then as he thought of the day's work, he remembered the boy who had helped to feed the multitude. He offered a prayer for this lad; he prayed for the multitudes, for his disciples. And as his eyes scanned the Sea of Galilee he noticed that his friends were toiling against the waves. How well he knew this sea! He had been on it in many storms. As he watched the disciples, how he loved them! He went down to the seashore and stood watching them. "Did they need him?" The disciples saw a form walking on the waves and they were frightened, for they thought it was a spirit. Jesus said, "It is I, be not afraid." Then he entered into the ship with the disciples and the storm ceased. Christ is speaking to us today. Do we hear and heed his voice? Can you tell some ways that Christ is speaking to us?

"Galilee, bright Galilee, hallowed thoughts we turn to thee,
Woven through thy history gleams the charming mystery
Of the life of One who came, bearing grief, reproach, and shame,
Savior of the world to be; God with us by Galilee!

"Once along that rugged shore, he who all our sorrows bore
Journeyed oft with weary feet, through the storm of burning heat;
Healing all who came in faith, calling back the life from death;
King of kings from heaven was he, though so poor by Galilee.

"Wild the night on Galilee, loudly roared the angry sea,
When upon the tossing wave Jesus walked, his own to save;
Calmed the tumult by his will, only saying, 'Peace, be still!'
Ruler of the storm was he, on the raging Galilee.

"Still in loving tenderness doth the Master wait to bless,
Still his touch upon the soul bringeth balm and maketh whole;
Still he comforts mourning hearts, life and joy and peace imparts;
Still the Friend of all is he, as of old by Galilee."

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I thought I would write to the Children's Page again. I have just got through reading some of the letters and that story Mrs. Ramsey wrote about her two brothers herding cattle.

I am twelve years old and I am in the fifth grade. I went to school today and I got wet.

I had a nice time Thanksgiving and Christmas, and I had a nice time New Year's day, too.

The back water is getting close to our house. We think it is going to be another twenty-seven water.

I will close.

Yours truly,

PRESTON MITCHELL.

Tichnor, Ark.,
January 30, 1932.

DEAR PRESTON:

It is good to hear again from one of my old friends. The more often you write the better I am pleased.

I am pretty sure you are interested in farming since Mrs. Ramsey's description of cattle herding appealed to you. I hope you will always realize that the farm boy has far more to be happy for than the city boy. The farm is a fine training for a useful life in the future.

I imagine Mr. Greene can tell me all about "back water" and "twenty-seven water," but, for the sake of others who, I know, will be interested and puzzled, as I am, I hope you will tell us all about it in your next letter.

Sincerely yours,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

We are going to write you a letter for the first time. Although we haven't written to you before we have wanted to for quite a while.

We are twins, twelve years of age. I am in the eighth grade and Emma is in the sixth. We have a very nice school teacher. Nearly all the pupils in our school are Lewises, so you see we have a large number of relatives.

We attend Sabbath school nearly every Sabbath, but we have a distance of three miles to go. Sometimes the weather does not permit us to go.

We are planning to write you again soon.

Your new friends,

ANNA AND EMMA LEWIS.

Stonefort, Ill.,
February 1, 1932.

DEAR ANNA AND EMMA:

I surely am delighted to add another pair of twins to my list. I believe you are my fourth pair, and I hope I'll hear from many others. I have always wished I had a twin, and once amused my family very much when I was a little girl by saying, "I wish I was a twin."

You must have an especially enjoyable time in school since most of your schoolmates are relatives, for of course, "blood is thicker than water." I have a high opinion of Stonefort, although I have never been there, for all the people from there whom I know are fine people. Please write again soon.

Yours sincerely,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

This is the first time I have ever written to the SABBATH RECORDER. I am thirteen years old. I am five feet, five and one-half inches tall. I weight one hundred twenty pounds. I am in seventh grade at school. I have just passed our first semester tests. Our township consolidated three years ago. Yesterday we had debates in English class. My father was a director for fourteen years.

I get up at half past four to help my dad milk. I milk three or four cows.

Last summer, seven other juniors and I

were baptized when Rev. Erlo Sutton was here. Eight of us juniors were just promoted to the Intermediate society.

Last November, in the first day of hunting season, I went hunting. I shot four gray squirrels this year. I like to fish and trap, also.

Yours truly,

JESSE BLOUGH.

Salemville, Pa.,
February 4, 1932.

DEAR JESSE:

It makes me very happy to have so many new children joining our band of RECORDER children, but of course I am not at all satisfied with just one letter; my happiness is only complete when you keep on writing over and over again. So you see while I rejoice over the new friends, they grow dearer and dearer as they continue their good letters.

I think you must be a real outdoors boy, just the kind of a boy I like, to judge by the help you give your father in running the farm as well as by your pleasure in hunting and fishing. I know of no place for a growing boy better than a farm. Many of our greatest men and women grew up on the farm.

But what pleases me the most of all is that you have entered upon the greatest service in the world, Christian service; without that no boy can become a truly great man.

Yours sincerely,

MIZPAH S. GREENE.

DEAR FRIEND FROM RIVERSIDE:

I wish I knew your name so that I could thank you personally for your tribute, so well deserved, to our dear little friend Ronald Hargis and his dear brother, Robert. Our prayers and love go with all the family as they consecrate themselves to this new and worthy work for the dear Master.

Sincerely,

MIZPAH S. GREENE.

A COUPLE OF SMALL BOY MISSIONARIES

Little Ronald Hargis is eight years old, and he is a lively, noisy, spontaneous sample of typical American small boy—full of fun, never still a moment, into everything

that is going on, and entering into life to the fullest extent in the way that only small boys can.

At the same time there is something going on behind all the noise and liveliness. The influences among which he lives steal into his mind and help to mold his character, and in many unexpected ways and moments he reveals the really good and Christian foundation of his life.

His parents are missionaries. For years they have been doing God's work here in America, but now God has sent them to another country to work among black people whose souls are just as precious to him as ours are. And Ronald and his older brother Robert are just as interested, in their small boy way, as the parents are, and just as ready to do their part.

Ronald and Robert, their parents and grandmother, have just sailed on a huge steamer for the new country to which they are going. There were a great many things to be done at the last moment—things to get from stores, baggage to be delivered to the dock, people to see, etc. And while older people do these things, small boys get an immense amount of fun and enjoyment out of all the excitement and novelty.

So Ronald was everywhere and into everything that was going on, just full of the usual small boy activity. But as mentioned before, he has an active mind and there is something going on besides curiosity over the new and wonderful trip he was about to embark on.

So it came about that while parents were busy with necessary affairs, Ronald enjoyed himself hugely in various ways. But at the same time his innate sense of obligation to friends who had been helping, and the good breeding received at home, just had to manifest itself. So he rushed up to the "uncle" who had been acting as chauffeur for the parents on their necessary trips here and there, and pulling out the brand new purse received the day before, found a nickel, thrust it into "uncle's" hand with the plea, "Here—take this!" "Why do you want me to take your nickel?" "Oh, you're so kind to us!" was the spontaneous outburst. Who could resist such a generous exhibition of desire to show appreciation for courtesies, and what a touching act for such a typical small boy, full of eagerness

and anticipation over the new experience and yet not too full of fun and joy to overlook the polite things of life.

Ronald and Robert are just that kind of boys. They love God and will be real missionaries in their way just as their parents are in their larger way. Both boys are fine singers. Their mother teaches them songs about God and his love, and then the three of them sing together in a way that touches people's hearts and wets their eyes and makes them open their hearts a little more to the influences of God's spirit. The Seventh Day Baptist denomination is blessed in such a family giving themselves to work in Jamaica.

LOVE YOUR ENEMIES—OUR SABBATH ENEMIES

Persecuted for his Sabbath,
Praise our Lord who kept the same;
Why this blame is for his glory,
Since we keep it in his name.

There's a rest in Sabbath keeping;
There's a peace for soul and limb;
There's a glory through his presence
These enemies have not with him.

We are commanded to love them.
Praise the Lamb who will explain
Why this shame is for his glory,
So for him we'll bear the strain.

Let them laugh at Sabbath keepers,
Say we're Jewish with disdain;
We've God's word for what we're doing,
And the Scripture is so plain.

Yes! let's love them, always love them—
Our enemies—in Christ's name.
We should do it for his glory,
Who has borne our sin and shame.

Be ye perfect as he's perfect,
He forgave men of their sin;
Cruel words can never harm us,
If Christ's Spirit is within.

Brother, love them, even bless them.
All we've suffered's not in vain;
Stephen-like we'll see Christ's glory,
And from stoning rise to reign.

T. A. G.

CHANGE OF ADDRESS

Rev. Lester G. Osborn, 1715½ Miramar Street, Los Angeles, Calif.

OUR PULPIT

GEORGE WASHINGTON

BY REV. JOHN F. RANDOLPH
Pastor of the church at Milton Junction, Wis.

SERMON FOR SABBATH, MARCH 5, 1932

Text—Esther 4: 14b.

ORDER OF SERVICE

HYMN

LORD'S PRAYER

RESPONSIVE READING

HYMN

SCRIPTURE READING—Hebrews 11:
1-40.

PRAYER

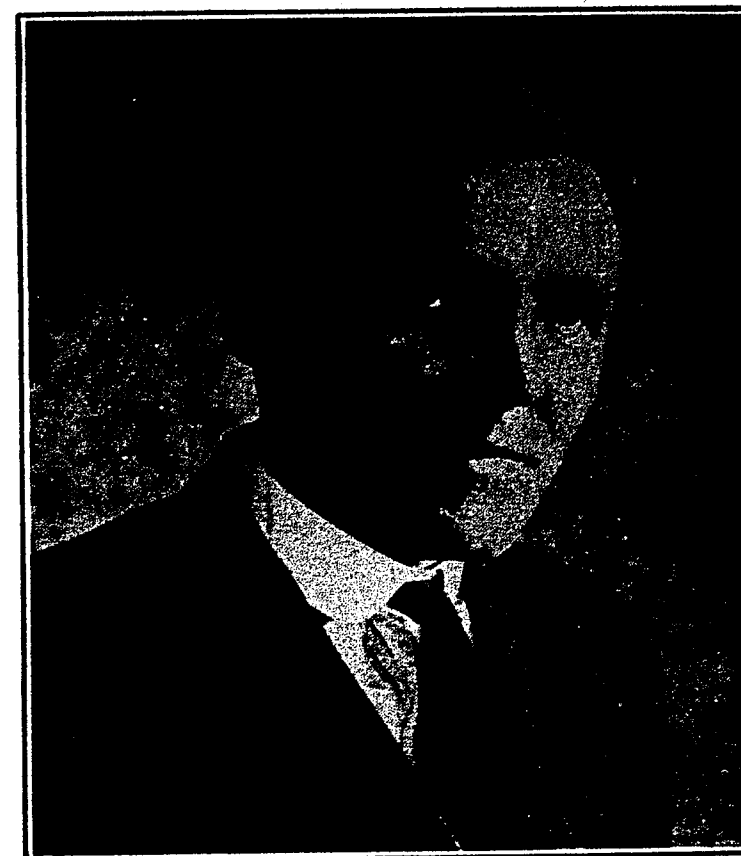
HYMN

OFFERING

SERMON

HYMN

CLOSING PRAYER



We have chosen for our lesson reading the eleventh chapter of Hebrews, that list of ancient heroes, each one of whom faithfully performed the task that God asked of him or her.

We have chosen for our text those words of Mordecai to Esther: "Who knoweth whether thou art come to the kingdom for such a time as this," which suggests that God prepares men and women to meet the special needs of special times.

With this thought in mind let us study for a few minutes that more modern national hero, "The Father of His Country," George Washington.

We are celebrating Washington's birthday, a custom that dates back to the last

year of the American Revolution. Comte de Rochambeau had brought from France six thousand men to aid the colonists in their struggle for freedom. Between George Washington and the French marshal a warm friendship soon developed. On Washington's birthday in 1781, he was stationed at Windsor, N. Y., and Rochambeau was at Newport, R. I. The French marshal wrote Washington telling of the celebration of his birthday that was planned at Newport, saying also, "We will celebrate

it with the sole regret that your excellency will not be a witness of the effusion and gladness of our hearts."

In a dignified and modest way, characteristic of the man, Washington replied: "The flattering distinction paid to the anniversary of my birth is an honor for which I dare not attempt to express my gratitude. I confide in your excellency's sensibility to interpret my feelings for this, and for the obliging manner in which you are pleased to announce it." From that day to this Washington's birthday has shared with the Fourth of July in public commemoration.

As we come to the anniversary this year, added interest is manifest from the fact that this is the bicentennial of Washington's

birth. The United States George Washington Bicentennial Commission will be assisting communities all over our land to celebrate this fact throughout the greater part of the year. New "Lives" of Washington are being written. Incidents in the life of Washington are being depicted every night from one of our Chicago radio stations for the benefit of listeners all over our land and other lands. The event is even being commercialized by one of "The World's Greatest Newspapers," though it is advertised as an educational feature, through cross-word puzzles based on events in the life of Washington.

From the platform, stage, and press, information regarding the father of our country and his services to this nation are being reviewed as never before. What can we say that will be worth while in the midst of all this information? We cannot hope to add to the stock of information, we have no new evidence to present; but we are glad to review some of the information available, register our appreciation of his merits, pay our tribute, with others, to the greatest American, and moreover draw some lesson for ourselves.

FIRST IN THE HEARTS OF HIS COUNTRYMEN

It is true that "a prophet is not without honor save in his own country." Washington had his enemies. But I believe we are justified in saying that it was not his fault, and the enemies were few. Some seek high positions, and the result often is jealousy and enmity. In Washington's case, the high positions sought him. He was indeed the first choice of his countrymen.

We recognize that too often the accomplishments and worth of a great leader of men are not appreciated by those of his own generation. Not so with Washington. What special talents helped him gain and hold the deep affection with which he was regarded in his lifetime? The mystery of it remains and will remain. We are never satisfied that we have found the secret, and yet we like to try again and again.

There were other intellectual and political giants in his day. He did not lack for competition. The fact that his countrymen placed him above them all adds to the mystery of his special talents.

Jefferson wielded a persuasive pen, was a successful promoter of democratic ideals,

the founder of a political party. Washington wrote many volumes, but little of literary beauty. His diaries are detailed and precise records of daily happenings. Only his "Farewell Address" has become classic.

Hamilton was intellectually brilliant, the great Federalist. Washington was too great to be confined within party lines.

Patrick Henry moved men as no other could by his oratory. Washington was no silver tongued orator. His modesty would preclude that. One cannot omit that incident that took place in the Virginia House of Burgesses where Washington was a member. The speaker of the assembly thanked Washington in glowing terms for his services in the State. He arose to express his acknowledgments. It is said that he stood confused and stammering till the presiding officer came to his rescue with these words: "Sit down, Mr. Washington. Your modesty equals your valor, and surpasses the power of any language which I possess."

Time and again modest embarrassment was his natural reaction to praise and honor. He always claimed his own unworthiness. No, he was not an orator, but his silent presence in the Congress that declared colonial independence had more effect on that body than all the oratory.

All of these, including Adams, Franklin, and others, were great American leaders and had their admirers. But Washington alone was hailed a *national* hero, "The Father of His Country." Some were mental giants, some were physically powerful, some were good organizers, some were diplomatic. Each excelled in some particular line. Washington was well developed on all sides. None could equal him in the *balanced* qualities needed in the military leader, the statesman, and citizen. Is this the answer to our perplexing question as to his special talents? Some might say that is the secret of his personality and the position that he held in the hearts of his countrymen. We will accept that as a report of progress and continue our search.

CONFIDENCE IN HIS MILITARY LEADERSHIP

The winter of 1777 was a dark one for the colonists. Details are not necessary. The nation was despondent. Something must be done. A virtual directorship was apparently the way out. To George Wash-

ington, the commander-in-chief of the American forces, were intrusted unlimited powers. His was the power to get what he needed for the army, to fix his own price, to exercise the power of life and death in carrying out his orders. He was to handle the Tory situation.

This confidence placed in him by his countrymen was more than justified. It was the first and last dictatorship for this country and it lasted six months. Trenton and Princeton inspired hope. The skies began to clear. He exercised his dictatorial powers while it was necessary and exercised them successfully, but he was paving the way for a republic where there can be no dictator. Later he refused to be crowned ruler of the new nation, and refused compensation for his services when he went back to private life. He seemed to have the good qualities of a dictator without the bad ones.

Does this not substantiate our conclusion regarding his balanced qualities, as far as his military career is concerned?

An American writer said of him: "Patient, watchful, provoked into no rashness, frightened into no delay, calm and collected in retreat, he moved at the head of his brave army like a great pillar of fire." It is easier for later students to put the spot light on some of his successful characteristics; the miracle is that his contemporaries recognized them before they were tried.

TRIBUTE TO THE FIRST PRESIDENT

When Washington took the oath of office in New York City on April 30, 1789, few people could have foreseen that the elderly, dignified man would one day rank among the greatest statemen in the world. He was more experienced in military than civil affairs. We have noted other statesmen more brilliant than he in certain lines; yet in the first general election after the adoption of the Constitution, every elector voted for George Washington, who was therefore unanimously elected the first President.

When Washington began his long trip from Mount Vernon to New York, where the first inaugural ceremonies were to take place, he modestly expressed his desire to avoid notice as he journeyed through the states. But the people must have their way. He was their hero. They were proud of

his victories and delighted at his election. He was eulogized, feasted, feted, and acclaimed all the way from Mount Vernon to New York City.

His friends and neighbors of Alexandria escorted him to their village where a farewell banquet awaited him. Washington was grateful for the fellowship and hearty good wishes of his neighbors. He tried to evade the popular demonstration at Baltimore by continuing his journey before daylight; but the people were on hand and sent him off with cheers and the boom of cannon.

This incident reminds us of another occasion when he was on a presidential tour. He was annoyed by the crowds at one place and wished to evade them. He recorded in his diary: "Having suffered very much by the dust yesterday, and finding that parties of horse and a number of other gentlemen were intending to attend me a part of the way today, I caused their inquiries respecting the time of my setting out, to be answered that, I should endeavor to do it before eight o'clock; but I did it a little after five, by which means I avoided the inconvenience above mentioned." Washington could not tell a lie, but he was human.

But to return to his New York journey. Philadelphia, the largest city through which he would pass, received him with triumphal arches, flags, and other decorations, banqueting and fireworks, and shouts of, "Long life to George Washington, the father of the people."

He crossed the Delaware at Colvin's ferry. Trenton was waiting for him with a great welcome. Thus did the people honor the President elect as he journeyed to New York. This homage was not for the liberator alone; he was their chosen President, and there is again that mystery. Why did he capture the popular fancy as no other President has ever done during his lifetime?

It has been suggested that the Revolution might have been won without Washington (?) but there is less certainty that the Ship of State could have been successfully launched without his steadying influence. It is not surprising that Washington's modesty should cause him to hesitate to accept the presidency, and call forth a letter from Gouverneur Morris saying in part: "To continue a well-poised political mechanism is

the task of no common workman, but to set it in motion requires still greater qualities . . . Your cool, steady temper is indispensably necessary to give firm and manly tone to the new government." Some think this is the secret of his success. Gouverneur Morris doubtless voiced the sentiment of the people when he suggested that Washington possessed the qualities of statesmanship necessary to set the new "political mechanism . . . a-going."

WASHINGTON THE CITIZEN

His contemporaries saw in him the most perfect balance of virtues essential to leadership in the army and the State, and history has proved their judgment correct. It would seem that the added qualities of good citizenship would make him the ideal American. These qualities are not wanting. He had held the highest honors the people could give him. He had been commander-in-chief of the armies. He had been dictator with absolute powers. He had been twice elected President. Such positions might tempt even strong men to seek more honors, but Washington refused the third term of office and preferred to be a farmer citizen of the country that called him "Father." If he had consulted his own wishes he would have spent more time at Mount Vernon. He wanted to experiment with seeds and plants and solve agricultural problems of his day. He aspired to develop Mount Vernon into the finest plantation and stock-farm in the western hemisphere. Some of his agricultural methods are not out of date today. He worked on the plantation himself from morning till night, wherever he was at home, and this was the life of his choice. These facts are easily verified by his farm records and agricultural diaries in which he made daily entries. He preferred the role of a citizen to that of the statesman, yet he sacrificed the former for the latter during eight years, to the great good of his country.

MYTH AND TRADITION

Some historians have bemoaned the fact that the real Washington is concealed by the myths and traditions that have been built up about him. It is right that the historians should seek for the true George Washington, that they should critically study the records and narratives regarding

him to find which are authentic and which are apocryphal; but these very myths and traditions help us to arrive at one great truth—the position that he holds in the hearts of his countrymen. The people attribute to him those qualities which they idealize as those of a great and good man, because they know him to be such a man. The man who is most idealized is the man who has the strongest hold upon their affections.

FOREIGN TRIBUTE

We have not found out all we can about Washington as long as we confine our study to our own nation. All nations, holding in high regard freedom and the rights of men, have claimed a share in George Washington. England has been glad to claim him as an Englishman. Europe mourned when the news of his death was taken across the Atlantic. The French minister of foreign affairs said in an official report: "France . . . should depart from established usages and do honor to one whose fame is beyond comparison with that of others."

Sir Archibald Alison, an English historian, said, "Modern history has not a more spotless character to commemorate."

Lord Erskine wrote Washington during his life: "I have a large acquaintance with the most valued and exalted class of men, but you are the only human being for whom I have ever felt an awful reverence."

Lafayette spoke of him as, "the greatest of men because he was the most virtuous." We need not multiply quotations. We see the position Washington held in the esteem of his countrymen and of those of other lands.

THE SOURCE OF WASHINGTON'S POWER

The source of any man's power is ever elusive. There are so many elements to greatness that we cannot say, "This is the one thing." We have noticed that others surpassed him in certain characteristics, but that he had the well balanced requirements of military leadership, statesmanship, and citizenship, with special emphasis, perhaps, on his ability to start the nation on its way. But how came he by this balanced temperament and power? How came he by this mastery of self that made him master of others? For this balanced character and even temperament are the result

of self-mastery, and we are coming into the deeper recesses of the secret when we realize that self-mastery is not self-accomplished. Washington was a firm believer in Divine Providence.

His ancestors on both sides were churchmen. He had a good heritage. He was a church member himself and a regular and devoted worshiper. His demeanor in the house of God was always reverential and devout. When occasion demanded he took upon himself the offices of the clergy. When Governor Dinwiddie failed to comply with Washington's request for a chaplain to accompany his troops against the French, Washington read the services in camp himself. He himself read the burial service over General Braddock when he died of his wounds. At one time he corrected his soldiers for throwing stones at a church as they passed through a town. The reason he gave was not only that it was disorderly, but because he himself was a churchman and revered the house of God. The story of his kneeling in prayer in the woods at Valley Forge is well known to all. Whether these stories are apocryphal or not, he must have given his countrymen reason to believe him to be "a devout man and one that feared God."

He left in his library at Mount Vernon a manuscript in his own hand, a book of private prayers for daily use entitled, "The Daily Sacrifice." It appears to be his own composition, containing supplications for family, friends, and rulers of Church and State. They were doubtless for his own eyes only and therefore reveal his deeper self.

We cannot over estimate the influence that such a devotional and reverential attitude would have upon a man's public life. It was unusual in political life of his day, and is today.

This will help to account for the mastery of certain traits, and the development of others, that gave him the poise of character that we admire. His natural inclination to pomp and formality, his financial and social position, would have favored his being a Tory instead of the leader of a ragged army in an apparently hopeless cause. Yet he endured hardship with them and became the father of a great democracy. He was timid and unassuming, yet he commanded men

and leaders of men. He was so emotional that in others it might have developed into a weakness, but no one would call Washington weak. We have Jefferson as authority for the fact that, "His temper was naturally irritable and heightened . . . if ever, however, it broke its bounds, he was most tremendous in his wrath . . ." His mastery of that temper is probably best shown by quoting again from Gouverneur Morris' letter, "Your cool, steady temper is indispensably necessary to give firm and manly tone to the new government." He is said to have had the features of the strongest and most ungovernable passions. His life was a struggle to gain mastery. This mastery, under God, was accomplished and must be placed first in the list of his victories.

Finally, what is our conclusion? We have talked about Washington, but we cannot put our finger on that which is distinctly Washington. We have reviewed some things that make all men good and great, and which for some mysterious reason have made Washington greater. The mind of God, when he makes a man or a woman for a time and a place, is unfathomable by human intellect. It is ours to fill the time and place for which God made us, as the faithful ones have done. May we fill them with devotion and self-mastery first; then fill them with whatever service he may require of us, with the same devotion and mastery of the situation.

DENOMINATIONAL "HOOK-UP"

BROOKFIELD, N. Y.

There were fifty present at the annual social hour and dinner held at the parish house by the Brookfield Seventh Day Baptist Church, Sunday, February 7.

At the business meeting called in the afternoon, reports from the various auxiliary organizations of the church showed average interest along the various lines of work.

That children soon become young people is evidenced by the fact that during the last year a class of Junior endeavorers has been graduated into Senior Christian Endeavor society. Also a class has passed from the primary room of Sabbath school into the main room.

The church membership has lost two by

death and two have been dismissed to other churches. Four new members have been added by baptism.

Financially, the work has been carried on as usual, and even more, taking into account the extensive repairs made on the church building last summer. The Women's Missionary Aid society has been an especial help in raising funds for both home and denominational work and sending cheer into hearts of shut-ins and nonresident members.

Gratitude is due Edward E. Whitford for his gift to the church of the post office building, which has been purchased by C. L. Curtis.

Last Sabbath day completed Christian Endeavor week as observed by members of this world-wide organization. Christian Endeavor songs by a chorus of ten endeavorers were enjoyed at the regular church service. There were also rendered a cornet solo, the Negro Spiritual—"Deep River," by Dighton Polan, and a vocal solo, "If Jesus Goes With Me," by Mrs. Margaret Crumb. The pastor preached a young people's sermon from the text, "Ye call me Lord and Master and ye say well for so I am." At the two afternoon meetings, also, special attention was given to the fifty-first anniversary of Y. P. S. C. E.

Four carloads from Brookfield attended the baptismal service held at eight o'clock Sunday evening in the Seventh Day Baptist Church of Leonardsville.

LEONARDSVILLE, N. Y.

At a special baptismal service held in the church last Sabbath night, four young people were baptized. Victor Burdick, a son of Mr. L. H. Burdick of this place, was baptized, and Miss Joyce Dolbeck, also of this village. The other two were from Brookfield—Miss Lura Polan, daughter of Pastor H. L. Polan, and Miss Luella Crumb.

—*Brookfield Courier.*

NORTONVILLE, KAN.

Rev. Burdett Coon, a missionary from Jamaica, who is visiting his daughters at Manhattan, will preach at the Seventh Day Baptist church during February, making the trip each week.

—*News.*

NORTH LOUP, NEB.

The service Sabbath morning was in charge of the Christian Endeavor societies.

The usual fellowship luncheon took place following the Sabbath school hour. Covers were laid for about forty-five young people which included four guests from Ord. Everyone contributed to the picnic lunch and there was a great abundance of food. During the meal there was much gay talk and singing.

—*Loyalist.*

MILTON, WIS.

Starting next Sabbath day, February 13, the Seventh Day Baptist Church will hold its services in the college chapel for several weeks. The church is being redecorated.

—*College Review.*

LITTLE PRAIRIE, ARK.

We have preaching and prayer meeting on alternate Friday nights, when weather conditions permit. Our Sabbath services are in the afternoon, when Pastor Clifford A. Beebe preaches. This service is preceded by Sabbath school. The children are much interested in the Junior work which comes at ten o'clock every Sabbath morning.

—*CORRESPONDENT.*

SALEM, W. VA.

Some of the music students of Salem College, President S. O. Bond, Professor C. H. Siedhoff, and Miss Elizabeth Bond motored to Fairmont Tuesday evening, January 26, where they broadcast an hour's program from station WMMN. The program was of a musical nature excepting a fifteen minute talk by President Bond.

The musical numbers given were: vocal duet, Professor Siedhoff and Mary Jo Bond; selections by the girls' quartet and string ensemble of the college; trumpet duet, Christopher Connelly and Leland Westfall; violin duet, Leah Virginia Davis and Robert Thomas; and two vocal solos by Professor Siedhoff. The accompanist was Miss Elizabeth Bond, instructor of piano in Salem College.

Just thirty-three years ago yesterday, February 10, 1899, it was 40 degrees below zero in Salem. February 10, 1932, it was just sixty degrees above zero, a difference of just 100 degrees.

This information supplied by W. H. Eddy.

The string ensemble and girls' quartet, accompanied by President Bond, gave a program at the Roosevelt-Wilson High School in Clarksburg, Tuesday morning. The program included two string ensemble numbers, a piano solo by Miss Elizabeth Bond, three quartet selections, a vocal solo by Miss Cornelia Goodwin, and a violin solo by Miss Leah Virginia Davis.

Fifteen students attended the class in Religious Education at its opening session at the college Monday night. Rev. E. J. Woolfer, who is teaching the class, assigned preliminary work and talked of the introduction. The class will meet regularly on Monday nights for twelve or thirteen weeks.

—*Herald.*

DEATHS

BURCH.—Mary Jorantha (Coon) Burch was born July 25, 1847, near South Brookfield, N. Y., and died February 8, 1932, near Leonardsville, N. Y.

She was the daughter of DeWitt Coon and Mary Ann Stillman. Most of her life was lived in New York State. On March 24, 1866, she was married to Azore Estee Burch, at Utica, Wis. Her husband died October 24, 1925. One son, James Garfield Burch of Longbeach, Calif., died November 16, 1912. Three other children remain: Clinton D. Burch of Syracuse, Lois of Binghamton, and Charlotte (Mrs. Rowland Hughes) of Leonardsville. There are also four grandchildren: Kathryn Burch of Marathon, N. Y.; Mrs. John Dean of Long Beach, Calif.; Charlotte A. Hughes of Utica, N. Y.; and Rowland B. Hughes of Leonardsville.

For the past ten years Mrs. Burch had lived with her daughter, Mrs. Rowland Hughes, and for several years her health had been none too good. She was taken with pneumonia and passed peacefully away. She was well known and much loved by a large circle of friends, for her Christian courtesy and cheerful and helpful disposition.

She was a member of the Seventh Day Baptist Church at Leonardsville, having joined July 31, 1897, during the pastorate of Rev. J. A. Platts. The funeral service was held at the Chesbro Undertaking Parlors at Brookfield, on Thursday, February 11, and was conducted by her pastor, Rev. Paul S. Burdick. Burial was in the Brookfield cemetery.

P. S. B.

DAVIS.—At his home at Long Run, Doddridge County, W. Va., January 30, 1932, Joseph Newton Davis, in the seventy-fifth year of his age. He was the son of Mark and Hannah Buck Davis, and was born May 21, 1857.

He married Almeda Davis, and is survived by his widow and by four daughters and two sons. Five children preceded their father in death. He is also survived by four sisters and two brothers.

J. Newton Davis was a man highly respected throughout his entire life. In 1925 he was converted and was baptized, but did not unite with any church.

The funeral was held in the Salem Seventh Day Baptist Church, and was conducted by its pastor, Rev. Geo. B. Shaw.

G. B. S.

LANGWORTHY.—Albert H. Langworthy was born in Westerly, R. I., November 15, 1851, and passed away at his home, 33 Elm Street, Westerly, December 11, 1931. He was the son of Nathan H. and Ann E. Carr Langworthy.

Mr. Langworthy acquired his education in the schools of Westerly and Providence. He was for many years a well known business man in his home town and was actively identified with its local affairs. For more than eleven years he served his town as a member of the town council and later as representative and then as senator in the general assembly of the state. He always maintained a lively interest in public matters and was ready to give his wise counsel and aid in any good cause.

He was an interested member of the Pawtucket Seventh Day Baptist Church, having been baptized and united with the church December 31, 1864, when he was thirteen years of age. The disease which caused his death brought him much suffering and made his getting about difficult and painful. His love for the services of the church was evidenced by his faithfulness in attendance to within a few weeks of his decease, even at the cost of great effort and pain. His fortitude and patience in suffering were marked. His genial, warm-hearted nature won him many friends. "Neighbor" Langworthy, as he was genially called, will be greatly missed.

October 5, 1874, Albert H. Langworthy and Georgiana Loveland, also of Westerly, were united in marriage. Mrs. Langworthy preceded him to the home beyond by more than a year.

Mr. Langworthy is survived by a daughter, Emma Langworthy Burdick, wife of Rev. Clayton A. Burdick, of Westerly, whose deep devotion to and tender care of her father have been beautiful to see. There is a grandson, Robert Duncan Langworthy, son of Nathan L. Langworthy, deceased. Two sisters also survive; Mrs. Adelina C. Lyon, of Pittsburgh, Pa.; and Mrs. Jane L. Spaulding, of Brookline, Mass.

Farewell services, attended by a host of friends from the home town and state, were held at the late home Monday afternoon. Judge Samuel H. Davis, a former pastor of Mr. Langworthy and Pastor Harold R. Crandall officiated. Mr. Langworthy was a great lover of music, and at his

request Mr. Burleigh Sylvester, of Unity, Me., and Stanton Gavitt, of Westerly, sang three of the beautiful old hymns. Interment was in Riverbend Cemetery.
H. R. C.

Sabbath School Lesson X.—March 5, 1932

JESUS WASHES THE DISCIPLES' FEET.—John 13: 1-15.

Golden Text: "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Matthew 20: 28.

DAILY READINGS

February 28—Jesus Washes His Disciples' Feet. John 13: 1-11.
February 29—A Lesson in Humility. John 13: 12-20.
March 1—Greatness Through Service. Matthew 20: 20-28.
March 2—Humility Commended. 1 Peter 5: 1-11.
March 3—Paul's Humility. 2 Corinthians 12: 1-10.
March 4—Jesus' Humility. Philippians 2: 1-11.
March 5—The Man of Sorrows. Isaiah 52: 13-53: 6.

(For Lesson Notes see *Helping Hand*)

AMERICA! WAKE UP!

O country mine! America!
What evils smear thy name;
When gunmen rule by blood and bribes,
And crime spreads fear and shame.

Alas! And has it come to this,
That gangsters mock the courts;
And honor, truth, a begging go,
While thrive the crime cohorts.

Wake up! America! Wake up!
Awake to righteousness;
Assert thine ancient faith and might,
And end this lawlessness.

We cannot thrive from God apart,
Nor live by bread alone;
It's character a kingdom makes,
Not wealth that builds the throne.

Wake up! America! Wake up!
And act ere it's too late;
These glaring wrongs must righted be,
If we would save the State.

—*The Baptist.*

What we need is freshness of spirit and sharpness of mind with which to attack our job. This we get with surprising frequency as we meet together, apparently as we trust each other and share our difficulties with frankness.—*Allan Hunter.*

THE SABBATH RECORDER

THEODORE L. GARDINER, D. D.,
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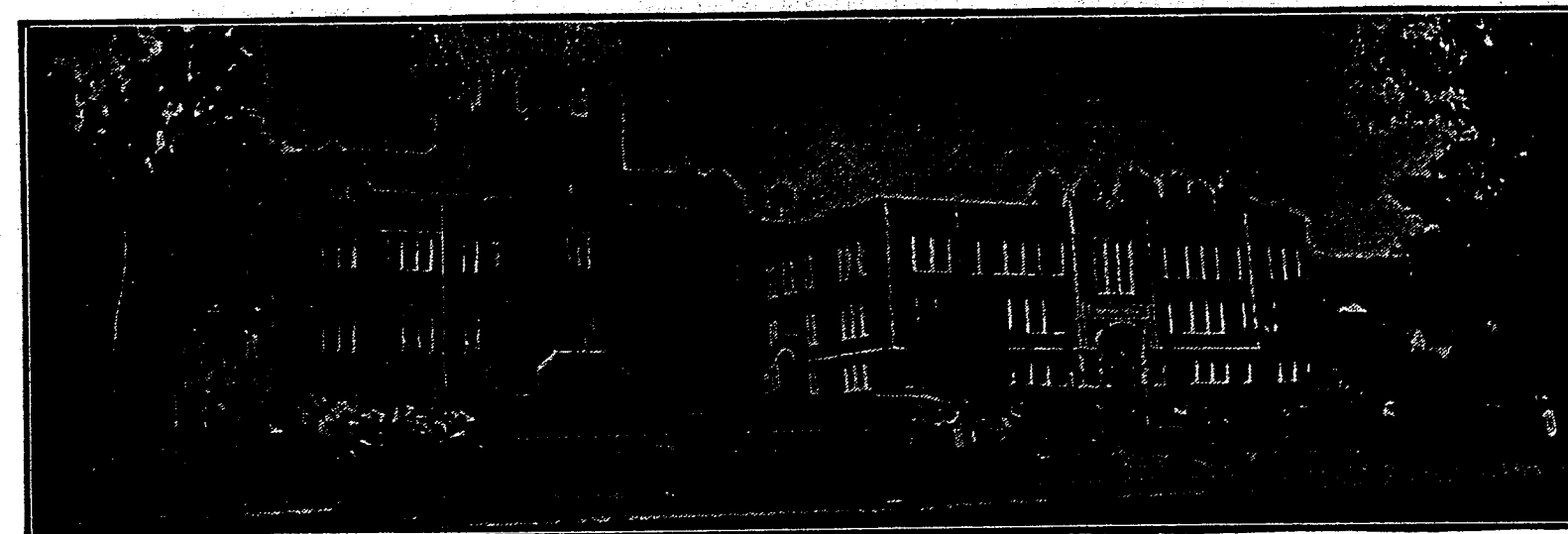
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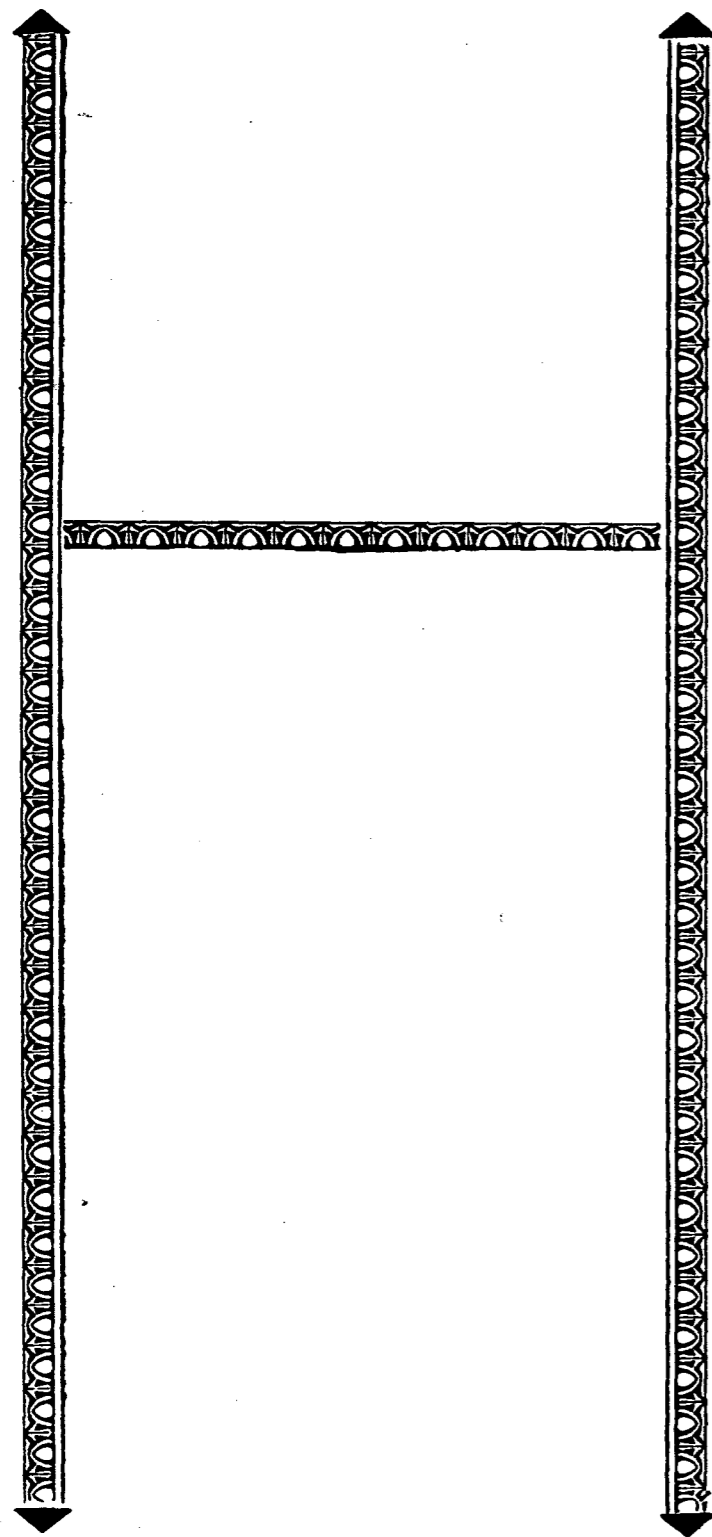
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"Except I shall see in his hands
the print of the nails"



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

THE UNITED BUDGET NEEDS OUR
CONSECRATED GIFTS

The Sabbath Recorder

Vol. 112

FEBRUARY 29, 1932

No. 9

"My Yoke Is Easy
and
My Burden Is Light."

—MATTHEW 11:30

THE LORD'S COLLARS ARE YOKES FASHIONED FOR TWO, AND HE HIMSELF IS ALWAYS ONE OF THE TWO. AND THUS THE SIGNIFICANCE OF OUR MASTER'S APPEAL IS THIS: "TAKE OFF THAT SINGLE COLLAR! EXCHANGE IT FOR THIS YOKE, AND LET ME SHARE THE BURDEN WITH YOU!" THE OFFERING OF A YOKE IS THE GRACIOUS OFFER OF A PARTNERSHIP; WE WORK IN A SINGLE COLLAR, AND OUR NECKS ARE GALLED AND OUR STRENGTH IS BROKEN.

—J. H. Jowett.

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