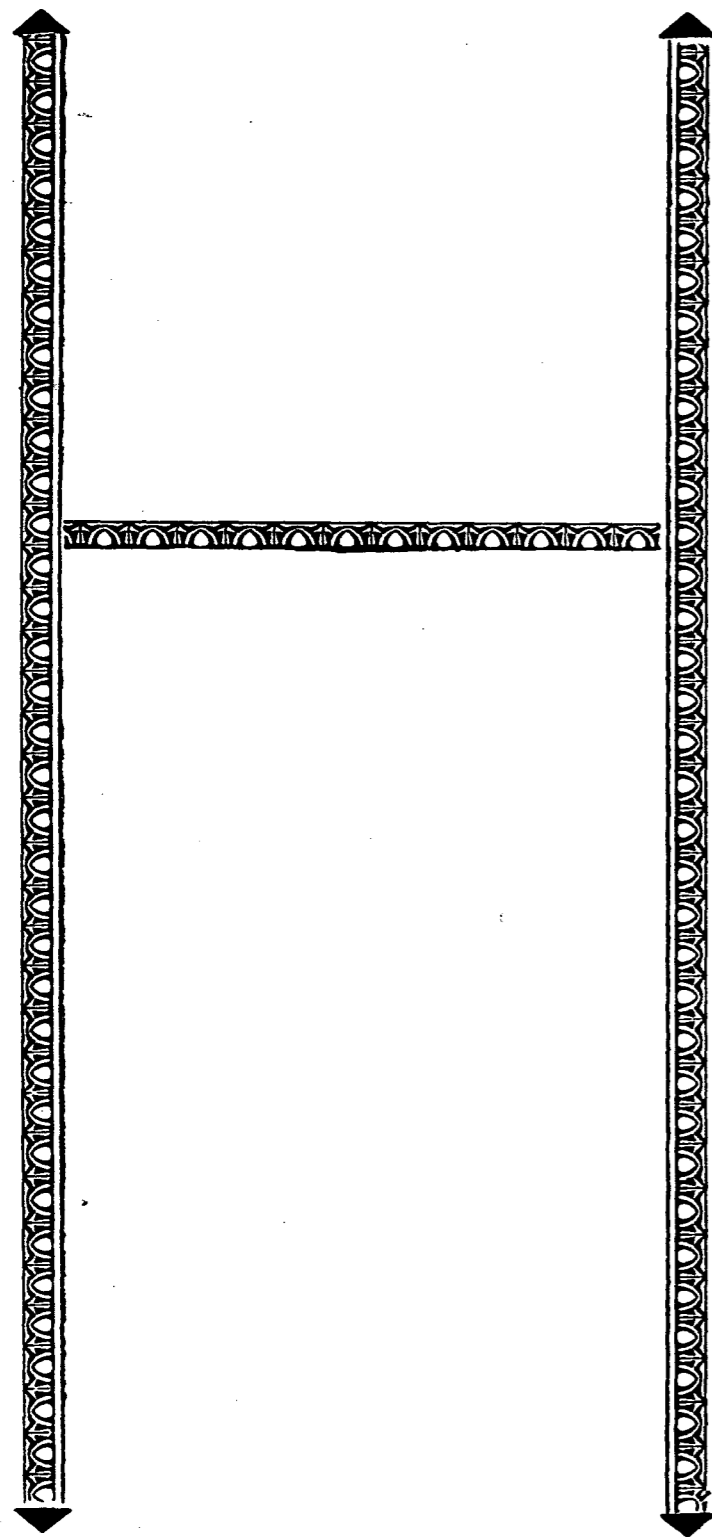


"Except I shall see in his hands  
the print of the nails . . . . ."



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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# The Sabbath Recorder

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PLAINFIELD, N. J., FEBRUARY 29, 1932

WHOLE No. 4,538

## BUILDING THE CHURCH

Many years ago a prominent New York pastor published a helpful book on "Building the Church." It is an important subject and one to which every Christian ought to give earnest thought.

Interested church workers recently encouraged their pastor by asking him some questions relative to the building up of their church. The questions evidently were stimulated by some of the things they had heard him preach from the pulpit. That sort of reaction is always cheering, even if the pastor is not able to give a sure-proof answer.

Certain things are always necessary if a man would really help to build his church. The first requisite is a personal faith in Jesus Christ who is the head of the Church. That one without this faith may be interested in the development of the group of which he is considered a part, is conceivable. But that he can be a vital part of its development and find a growth within himself and therefore be of most help, is impossible apart from Jesus Christ. "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me. . . . He that abideth in me and I in him, the same beareth much fruit; for apart from me ye can do nothing" (John 15: 4, 5). This is an abiding truth.

Such a relationship will be very evident in a life helpful to the development of the church. "Ye are my friends if ye do the things which I command you" (John 15: 14). The abiding relationship keeps a man clean, ethical in his human contacts, and faithful in his Christian duties. His testimonies, his prayers, his benevolences, his Sabbath keeping, his church going will not then be discounted.

With these things fundamental to one's own growth in Christian grace and service in mind, some specific things may be

noted. If the member really wants to help build the church, let him:

1. Be in his place at the hour of worship Sabbath morning—reverent, expectant, and on time, every week. Let this be his custom, habit, rule, that nothing but the most extraordinary and unavoidable cause shall affect.

2. Never do anything—by conversation or act—after entering the church which may divert thoughts or the efforts of others from worship.

3. On entering the pew, pray. Pray for the pastor and the congregation. Pray for a deepening of spiritual life and power for yourself and your fellows. Pray that the message may be directed to some one in special need today.

During this quiet meditation period before the organ prelude, thank God for the church and the Sabbath school, and seek divine blessing upon its officers, teachers, and pupils. Pray for the young people's societies if there are such within the church, and to be directed to help promote such activities if there are not.

4. As you go out, greet with cordial sympathy your friends and fellow workers, and "the stranger within the gates." Carry no one's faults or failing away with you. Look for the good—even in the poorest specimen of worshipers about you. Remember—"but for the grace of God" I might be worse than he.

5. During the week, pray for the pastor—every day. His is a heavy task of responsibility and it is in his heart to be of service and build up the church.

Call upon at least one person during the week and extend him a cordial invitation to attend services with you in your church—next Sabbath. Go around and get him, if necessary. Without being mawkish one can convey to another something of what his personal fellowship with Christ means

to him and why he is interested in others' knowing this friend.

6. Support the program of the denomination with which your church is affiliated. Without sympathy and interest in the wide kingdom tasks, the local church and its workers will not flourish. Bring your envelopes with your "tithes and offerings" week by week to the altar, "and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Malachi 3: 10). In service, in love, in offerings—in everything—"the Lord loveth a cheerful giver."

**"A Man Must Live"** Common is the expression, "A man must live." This attitude underlies many actions which would be generally condemned on any other ground. This expression, together with another, "The world owes me a living," has often led mankind wrong because it is a wrong premise. All too often men have taken risks or entered upon doubtful careers, if not crimes, because of such presumption. Not seldom have people left the Sabbath, with the loss of spiritual conviction and power, on the weak excuse, "A man must live." It is not the purpose of the writer to "sit in judgment" upon anyone. But he is anxious to show, if possible, that it is a weak and unjustifiable premise.

There is nothing in life that will justify the assertion that "A man must live." On the contrary, on every hand, disease, age, accident, observation, and experience declare a man must die. Sooner or later there creeps over a man, unless he passes out in some accident, the paralysis of the approaching end, and he knows he must die.

From the acceptance of the premise, "A man must live," it is but a step to the conclusion that life is not worth living unless it includes ease and comfort, together with luxuries—"the fine feathers of my neighbors"—as the late, lamented Frank J. Hubbard expressed it one time in a Conference address. Another unjustified conclusion follows, "A life of suffering and privation is not worth living." From that one easily is led to declare, "God is not good, who permits so much misery."

It is the old problem of evil which has bothered and bewildered men's minds

throughout the ages. Men argue that anything which interferes with a long and comfortable life is of necessity evil. "A good God would not permit earthquakes, volcanoes, floods, and cyclones, to destroy thousands of human lives," is an attitude taken by hosts of people—all for the reason that they have *assumed* "A man must live," and that life consists in the things of comfort and wealth and happiness which he possesses or desires. A man's life, Jesus declares, "consisteth not in the things which he possesseth." The instinct to live is strong and, rightly regarded, is one of man's greatest boons. In its highest and best aspects it leads to thought and aspiration for that which is beyond the grave. But that one must live is unwarranted and untenable.

**The "Must" of Jesus** Jesus lent no encouragement to anyone to think "A man must live." The "must" for him was different indeed. He said, "The Son of man *must* be delivered up into the hands of sinful men, and be crucified." He "*must* go unto Jerusalem and *suffer* many things." The shadow of the cross constantly lay across his path and he realized, apparently, from the beginning that the true purpose of life could be achieved only by self denial and suffering. This certainly was true as early in his career as the time of his wilderness temptation, when he turned his tempter with "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." And the servant is not above the master. He declared, "I am the way, the truth, and the life, no man cometh unto the Father but by me." Jesus revealed the *truth* of suffering as well as other truths. For him, the road home was by way of the cross. And we hear him saying, "if any man would come after me, let him deny himself and take up his cross and follow me." Hear him as he burned the truth into the hearts of the travelers on the road to Emmaus as he "opened the scriptures" to them and pointed out that the Christ *must* suffer.

The life of the Christian must be the life "hid in Christ." For "this is life eternal, that they should know thee, the only true God, and him whom thou didst send, even Jesus Christ." Such a life will call for self denial and struggle; it will endure the pain

and carry the burdens; it will grow to delight in sacrifice and blossom in service. Such a life will come to realize this is a training camp and not a place for a picnic, a place to work and not a place to play. It will take seriously as its own spirit, the earliest words ascribed to Jesus, "I *must* be about my Father's business."

### THE FELLOWSHIP OF PRAYER

THE RENEWED HOPE

SUNDAY, March 6

"Jesus Returned in the Power of the Spirit"

(Read Luke 4: 14-21.)

Hope depends for its constant renewal upon faith, while faith reaches out through hope towards its own perfection. We cannot conceive of persistent hope without faith, nor can we conceive of a growing faith without hope. Radiant religion requires both, as primary and essential ingredients. It was after his temptations in the wilderness that Jesus returned and commenced an active ministry, to which faith in his Father, coupled with hope in his Father's kingdom, brought a power that was finally too strong even for physical death. Likewise, it is after our trials and stresses that we are able to act as radiant centers of an inextinguishable Light and an unquenchable optimism. We may well ponder this fact, because there is in the world a shallow belief that optimism is a matter of mere willing or wishing; that one can make himself optimistic just by "making up his mind" to it. Such is not at all the case. Hope that is merely willed is not hope—it is self-delusion. It is artificial and spurious. Real hope, sincere optimism, is possible only after long vigils face to face with despair, when we have looked the spectres of doubt straight in the eyes, and have downed them. Coming back from such a rendezvous, having stood by while faith was doing battle with its foes, we are prepared to go forth "in the power of the spirit," as Jesus was, preaching the coming kingdom of God.

Prayer: O God, our heavenly Father, thou knowest that our faith is often tried and that hope sometimes falls away. We pray that through thy Holy Spirit, we may receive sufficient strength to keep us faithful in times of perplexity; that out of confusion may come renewal of confidence; and that from our renewed hope may issue a deeper and a surer faith. In Jesus' name we ask it. Amen.

\* \* \*

MONDAY, March 7

"Launch Out Into the Deep"

(Read Luke 5: 1-11.)

The hopeful person is an adventurer. He does the thing that others are afraid to do. He launches out into the deep. Those who think of religion as being merely a refuge, have stopped short upon the threshold of discovery. They refuse to see religion clear

through. Religion, to be sure, is an escape from the perils of life; but this is only half of it—the *absorptive* half. The other half of religion is *radiantly active*. It is the application of faith and hope to the concrete problems of existence, through which we become adventurers and explorers with God.

Prayer: Grant, O Christ, we pray thee, that our desire shall be fixed upon the expanse of opportunity beyond the protected shores of life. May we never be content to stay within the bounds of timid prudence. Launch us out into the deep. Then, when thou hast taken us far from the safe land upon adventures in thy vaster realm, bring us back, we pray, with full cargoes to the haven where we may once more be at rest. Amen.

\* \* \*

TUESDAY, March 8

"Fear Not Little Flock"

(Read Luke 12: 22-32.)

The men to whom Jesus said this, had nothing to depend on but faith and hope. Yet, for them, faith and hope were quite enough on which to build a kingdom. They trusted God to work through them, because they trusted themselves to keep faith with God. Such optimism rests upon a rock. God has given his kingdom to those who have staked their lives on him. If our religion is radiantly active, we will keep our poise even though man's new Babel crumbles—knowing that the kingdom of Spirit belongs to those who are *in* the world but not *of* it.

Prayer: O God, thou Father of us all, grant, we beseech thee, such confidence in thy overruling Providence, that throughout all change and in the midst of every distraction, we may preserve a calm and steadfast mind. May we not succumb to the influence of widespread confusion. Help us to possess our souls in patience, trusting that thou in thy good time wilt give unto us the kingdom which thou hast promised, through Jesus Christ our Lord. Amen.

\* \* \*

WEDNESDAY, March 9

"There Was Great Joy in That City"

(Read Acts 8: 1-8.)

As a result of persecution in Jerusalem, the followers of Jesus were scattered. Some of them formed in Samaria, the nucleus of a Christian community. When Philip came, he found that the way was well prepared. Samaria was ready for the radiant activity of apostolic religion, and took Christ to its heart. "There was great joy in that city." So it often happens. Men of faith and hope in whom the Light is shining, cannot be downed by any amount of discouragement. When banished from Jerusalem they go to Samaria, and there accomplish greater things than ever. Such an achievement is made possible by nothing more than faith that never flags, and a confidence that cannot be destroyed. This triumph is within the grasp of every one of us.

Prayer: O thou who canst turn our discomfiture to victory and our failures into achievement, let thy Spirit so infuse our spirits that we

may know ourselves to be the servants of thy cause. May we treat discouragement as an ally, and welcome rebuff as a challenge; for the sake of thy kingdom on the earth, through Jesus Christ our Lord. Amen.

\* \* \*

THURSDAY, March 10  
"Go Ye Into All the World"

(Read Mark 16: 14-18.)

Unarmed, they went into a word of violence. Poor, they mingled with the rich. Humble, they challenged the proud. Unknown, they made the world take knowledge of them. Their equipment consisted of a radiant religion kept bright by faith and made irresistible by the most astounding confidence. In them was a great Light shining, which the world could not put out. May not we, also, go forth with faith and hope, confident that Christ can win the world if only his followers will let him shine out through them?

Prayer: O Christ, who art so very real to those who believe in thee, shine through us, we pray, that thou mayest be known to all the world in this troubled time of need. Break down the barriers which separate us from each other, that from our souls may stream forth with undimmed radiance the Light which first was kindled at thy flame. Grant us furthermore, we pray, the certainty which makes no room for doubting, that thou, if thou be lifted up, wilt draw all men unto thyself. Amen.

\* \* \*

FRIDAY, March 11  
"Wait for the Promise of the Father"

(Read Acts 1: 4-8.)

It was this act of waiting that prepared the disciples for success in spreading the gospel. We are inclined to think that to wait is to waste time. This is why we do so many things before we are spiritually ready. If our faith were more simple and our confidence more steady, we should never be in such a hurry. One of the surest marks of confidence in the future is the capacity for patient postponement. It proves one's liberation from the world's frantic anxiety to "get things done." Let us be prepared to wait for the promise of the Father. It will come when the time is full.

Prayer: We remember, O Lord God, that a thousand years in thy sight are as yesterday when it is past and as a watch in the night. Help us, therefore, to await thy summons to action. Give us serenity in the days of long delay; and grant that, when the words of thy promise are spoken and the hour of destiny has come, we may be girded and shod in preparation for the service of thy kingdom, through Jesus Christ our Lord. Amen.

\* \* \*

SABBATH, March 12  
"We Are Saved by Hope"

(Read Romans 8: 15-39.)

Whenever we are disheartened by delay in the coming of God's kingdom, we should read this passage of triumphant confidence. It is

the authoritative statement of belief in the power of Spirit to overcome the relatively puny forces of this world. We need such reassurance in these days. We need it in order to keep the radiance from being lost in the darkness of a world that has all but forgotten the Light. We are saved by hope, and our hope rests wholly with God's revelation of himself in Christ.

Prayer: We thank thee, O God, for thy love which is in Christ Jesus. Help us, we pray, through thy Holy Spirit, to put our trust more steadfastly in him. Let not thy servants be enamored of those things which lure the heart away from loyalty to thy kingdom. Withhold us if we are tempted to espouse the cause of human greed and heartless exploitation. Save us, we beseech thee, from the vanity of corruption, and bring us out unto the redemption of our lives through the hope which we have in Jesus Christ our Lord. Amen.

### THE HARGISES EN ROUTE

Sabbath Recorder Office,  
Plainfield, N. J.

DEAR RECORDER FRIENDS:

The parting from Riverside and Los Angeles friends is past and now we are sailing across the deep toward our new home and work. The spell of the sea is gradually capturing us and we are becoming regular loungers. As I reflect, I am sure my next duty is to write you of the love and generosity of the friends in U. S. A.

I am not going to elaborate on the many happenings of the closing days of our ministry in Riverside. After offering ourselves for the field in Jamaica, time seemed to fly and soon we faced the last week of our stay with the wonderful friends in our last pastorate in the homeland—approximately five and one-half years in length.

I can see through the thoughtfulness of the friends in that church. The last week found them doing everything for us—meals, washings, sewing bee, efforts of all kinds showing us their love.

The last week was a busy one. The County Christian Endeavorers held a party in our behalf. The games were planned as games of the ship; the decorations were in harmony, using ship flags in all colors made from crepe paper. Over one hundred young people were present, wishing us "Bon voyage." They presented us a gift of twenty dollars to be used in Christian Endeavor work on the island.

On Thursday evening a reception was held in the church basement that had been

changed into a garden, at considerable cost in effort and time. The line of march seemed endless as we greeted the friends present. During the evening many kind words were said, but through all a stream of love flowed from heart to heart, and that meant everything.

A presentation of new Bibles was made to Robert and Donald by the Sabbath school. The boys highly prize these gifts for they are very usable. An offering of flowers was made to Marian by the church in appreciation of her musical offerings, and another given Mrs. Howard by the members of the Philathea class. The startling presentation was a paper on which were pledges of friends of ours and of the cause in Jamaica—a total gift of approximately \$400 toward the new Plymouth sedan much needed for the program ahead. Also, let me mention the generous gifts from the Woman's Board and the Young People's Board, aiding in paying the transportation on the car. The car is well equipped and we feel it will aid mightily in getting from church to church.

The hour of departing came, and on board the *President Hoover* to say a last good-by there came a host of friends. Afterwards we could count by name seventy-six who came. 'Twas hard to separate but God calls elsewhere and we want always to say "yes" to his call. Our stateroom was literally filled with good things—flowers, candy, magazines, games, fruits, gifts, letters, some to be opened *en route* and some immediately. Now, we can say "Thank you," dear friends, for such loving thought. Never before have we fully realized what blessing and comfort such forethought can bring.

The Los Angeles Church joined in all with a great heart and spirit. Our prayer is that the light in old Los Angeles may flame into a blazing beacon for Christ.

We must not forget the Rialto group—faithful and spiritual. The attendance at prayer meetings has been from thirty to forty and much interest has been built into that community for our cause. Four have united with the church in Riverside, three of this number recently having accepted the Sabbath. One other has accepted the Sabbath and others are seriously considering the subject. The work there has been

richly blessed and only God can measure the results.

Now, in reflection, we see a church pre-eminent in Christian fellowship, in faithfulness to things holy, and in thought for those that serve. May God grant this church a leadership that shall guide her to higher and holier service in his kingdom. God bless Riverside.

Pray for us as we near our field that we may be given wisdom and hold Christ high in the thinking and living of our lives and of the lives of others. Best wishes to all everywhere.

More later,  
G. D. HARGIS.

February 6, 1932.

### CONFERENCE OF CHURCH WORKERS IN UNIVERSITIES AND COLLEGES

BY REV. A. J. C. BOND

One could not give an adequate report of this conference in any number of written articles, but a second article is demanded if the entire program is to be touched upon at all. And the more practical elements of the program appeared in the later sessions.

Art in worship was treated in an illuminating and comprehensive way by Professor Albert E. Bailey, formerly of Boston University. His lecture revealed an intelligent and sympathetic understanding of the relation of beautiful and appropriate pictures to worship, and it was made more vivid and impressive by the use of many still pictures thrown on the screen.

Dr. Eugene Carder, associate pastor of the Riverside Church in New York, gave us an interesting talk on the development of that beautiful and impressive structure, also with the use of slides. It gives one a greater appreciation of that wonderful cathedral to understand how ministers and architects and sculptors co-operated in working out the conception of the present building as the process of construction proceeded. Members of the Drama Guild of the Riverside Church illustrated to us the use of religious drama in worship. It was really their dress rehearsal for the Sunday night performance for the following week, but it was impressively done, and was appreciated by the audience.

At a given session, Thursday evening, three speakers representing as many universities brought us valuable information concerning their own work on their respective campuses. These were Rev. Hugh Moran of Cornell, Rev. Monroe Everett of Pennsylvania, and Chaplain William H. Powers of Syracuse.

Mr. Moran is the Presbyterian pastor at Cornell University, and he works with the Presbyterian students who attend that university. He is trying to help his young people live the abundant life. In order to live the abundant life they must find God. Young people have not found God. They cannot find him in discussion. He may be found in worship.

Mr. Moran has divorced the worship service from the discussion service. Young people should stop pulling up their religious beliefs to see whether they are growing. He is connected with one of the Presbyterian churches in Ithaca, where the college young people meet for their services. They succeeded in having the pictures of deacons and elders removed from the room in which they meet, and have replaced them with pictures more inspiring to the present generation. In this room they meet one evening each week. The members of the orchestra come early and have a rehearsal before supper. Others come in before supper time, and when the orchestra is through, they gather about the piano and sing. After supper they gather for worship. Sometimes they have discussion instead of a worship service. The young people are divided into groups, and each person chooses his own group. The worship group visits other worship services for new ideas and new inspirations, and they read books on worship in preparation for their particular task of leadership in this service. There is a choral group, an instrumental music group, a drama group, and a knowledge and discussion group. There is also, I believe, a "cooks" group. Mr. Moran's was one of the most practical talks of the conference. He is a Rhodes scholar, and he impresses one as being both sincere and capable.

Mr. Everett agreed that you do not want discussion to follow worship in the same service. The service program is built by the students themselves. They use hymn slides made by the students, and sing the

hymns from the slides. They also employ RCA sound reproduction in reproducing some of the oratorios and symphonies, and other music by the masters.

Dean Powers of Syracuse endeavors to get students to feel that they may worship God through their activities. They may worship God through reverence of personality without reference to race, etc. That thought was impressed by describing certain experiences, which were related in a very earnest and sincere manner. Guest preachers at chapel should not try to represent in their speeches the least common denominator of the beliefs represented in the student body, but the best he has, from his viewpoint. More talks based on the Scripture were demanded by the students as ascertained by a questionnaire. Protestants should get over the idea that great numbers are necessary for public worship. One may worship, also, through co-operation with personality. The most serious thing we face today is the psychoanalyst, who treats the young person as a "case." Psychoanalysts know nothing about God.

Many readers of the RECORDER will remember Dr. Finley Williamson as the leader of a great chorus in Dayton, Ohio. This chorus of singers sang in many places in the United States, and made a tour of Europe. Mr. Williamson developed a school at Dayton for the training of choir leaders for churches, etc. He has removed his school to Ithaca, N. Y. He believes that many of the problems in connection with the religious life of our young people cannot be solved in the colleges. It must be done back in the homes and in the home churches. Sometimes there is a lack of the spirit of worship in the choir, a lack of proper leadership in the choir, and a lack of co-operation between the choir and the pulpit. The choir is hungry for worship, but we rail it off from the congregation in such a way as to make it difficult for choir members to worship with the congregation. Choir leaders should be cultured, and they should be consecrated. The choir leader should be selected with a view to his character no less than the elder or deacon. Pay less for soprano soloists and use your own young people. Colleges should include in their curricula courses for the development of Christian leaders of church music.

In making, through the SABBATH RECORDER, this report of the Conference of Church Workers in Universities and Colleges held at Briarcliff, I have endeavored to include those things that will be helpful to all who are interested. Much of the program was of interest not only to Christian workers on the campus, but to those in the church also, and especially to those engaged in work with young people.

#### PLAINFIELD OBSERVES RACE RELATIONS DAY

The Federal Council of the Churches of Christ in America has long had a commission on race relations which seeks to promote the Christian attitude in all matters affecting the relationships between the white and Negro races in America. One of the minor but not unimportant ways adopted for such promotion is the appointment of a Race Relations day. This year the day appointed was Sunday, February 14.

In carrying out the spirit of this appointment of a special day for this purpose the Plainfield Church observed Sabbath day, February 13, as Race Relations Sabbath. In the observance of the day it was suggested that a white pastor exchange pulpits with a colored pastor, or that one congregation invite a congregation of the other race to meet with them for worship, or that a minister of one race be invited to preach in the church where the members of the other race regularly worship. The Plainfield Church followed the third one of these suggestions and invited Rev. Lewis C. Sheafe, pastor of the People's Seventh Day Baptist Church of Washington, D. C., to come to Plainfield.

Incidentally this gave Mr. Sheafe his first opportunity to visit Plainfield, and it so happened that he was able to attend a regular meeting of the Tract Board, and to attend a service of the Piscataway Church. But Mr. Sheafe was invited not especially because of these opportunities which he might enjoy—although we were glad he could have these privileges—but he was invited because of what he could contribute to the observance of Race Relations day, and because of the messages he could bring to help us on our Christian way. He fulfilled

every expectation of those who knew him, and was listened to with delight and profit as well by those who had not heard him.

On Friday evening, at the time of our regular prayer meeting service, Mr. Sheafe spoke on "Lincoln's Growing Greatness." Mr. Sheafe remembers very well when his mother told him, a boy of six, that the President was dead. It was a dark hour for them. The address was an intelligent presentation of the leading characteristics which constituted Lincoln's greatness, and was presented with sympathy and understanding. Moreover, many practical lessons for our time were presented in such a way as to make it a most inspiring Sabbath eve prayer meeting talk, as well as a fitting observance of Lincoln's birthday, and of Race Relations day.

On Sabbath morning a goodly congregation greeted Brother Sheafe as he brought us a strong gospel message, the subject of the sermon being, "The Gospel of Revolution." By invitation of the Plainfield Church the Piscataway Church met with us for the morning service. All were inspired and encouraged by the message.

Sabbath afternoon at three-thirty o'clock the Christian Endeavor society met for its regular prayer meeting service, under the leadership of one of the young people. Many of the older people met with the young people, and Mr. Sheafe spoke again, this time giving "A Page or Two Out of My Experience." This again was interesting and helpful. I am sure all who heard him the three times he spoke were impressed with his spirit and ability, and also with his good judgment in the selection and treatment of his themes. On each occasion the address fitted in with the time allotted and with the character of the audience. On each occasion the people would have been glad to have had him continue. They enjoyed his singing, also.

Altogether it was a fitting way to observe Race Relations day. It afforded an opportunity for mutual acquaintance, which was appreciated by all, and left people with the feeling that greatness of soul has nothing to do with the color of the skin. Something which we must believe, but do not always feel.

CORRESPONDENT.

## MISSIONS

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

### MISSIONARIES IN CHINA SAFE

A cablegram from China received last night, February 20, when interpreted, brought the glad news that our missionaries are safe in Shanghai and Liuho. The message was dated Shanghai, 11.50 a. m., February 20, and reads when decoded:

Thorngates will arrive in Seattle March eighth. Doctors Crandall and Palmborg are staying in Liuho and are safe. Miss Burdick is sailing in February. All others are in Shanghai. Signed, Davis.

The sailing for America of Miss Burdick and Doctor Thorngate and family does not mean that they are leaving China on account of the conflict raging in the native city and vicinity, for they have been intending for two or three months to sail about this time for their furloughs, now overdue. Also it appears that Doctors Crandall and Palmborg are carrying on the work in the hospital in Liuho as was planned. Further it appears that the press dispatches, and news from other sources, to the effect that there was so much danger in Liuho that our missionaries were abandoning the hospital, was fiction. Liuho is some twenty miles from Shanghai and there is no indication that there has been any disturbance there; but the route from Liuho to Shanghai leads through that part of Shanghai (the native city) where the struggle began a month ago, and there might be some interruptions in making the journey.

As indicated in the Missions Department last week, our missionaries in Shanghai are seemingly as safe as they can be and still be in the city. They are four miles from the nearest point of conflict; the International Settlement is between them and the contending forces; passenger ships seem to be coming and going as usual, and fourteen or fifteen American war vessels stand ready to take Americans to safety if a time of imminent danger arises.

We are all deeply concerned, but it is no time to become agitated or to stir up undue alarm. The situation calls for calm-

ness and steadfast prayer—prayer not alone for our missionaries, but for the Christians in China and Japan as well.

### NEWS FROM BROTHER HARGIS EN ROUTE

Last week a letter was received from Brother G. D. Hargis, written on the steamship *President Hoover* as they neared the Panama Canal, where they were to disembark and wait for another steamer. The letter was mailed on the *President Hoover* and posted in New York when the steamer arrived, February 17. Below are given a few brief paragraphs from the letter which show that thus far they had had a pleasant journey, that they appreciated deeply what had been done for the preparation of their trip, and that they are bearing the burden of the work on their hearts and planning to exalt Christ above all others.

Rev. W. L. Burdick,  
Ashaway, R. I.

DEAR BROTHER BURDICK:

I am going to get a line away to you on this boat. We are having a wonderful voyage, and every courtesy the mind can imagine the line seems to have anticipated. We are in good health and eat regularly, but the extra lunches that come on deck every two hours we have to let alone.

The sea has been calm and the weather sunny and cool because of a breeze that blows on deck all the time. Yesterday the waves were quite high and we had some of those symptoms of sea-sickness that puts some in bed.

We surely appreciate all you did to make the trip what it is. Everything has worked out splendidly. We were wonderfully cared for in the thoughtfulness of friends on leaving the port at Los Angeles. Over seventy-five from Riverside and Los Angeles came to the boat to see us off.

The papers came through all O. K. We are praying for wisdom in handling the work at Kingston. We are praying that the way will be open to use all we have for Him. Prejudice must die if Christ be lifted up.

We shall hope things will brighten financially at home and shall co-operate to hold expenses to a minimum.

Enough for now.

Sincerely,

G. D. HARGIS.

Sabbath Day, February 6, 1932.

### LAYMEN'S MISSIONARY MOVEMENT

During the last six or eight months there have appeared in this department items regarding the Laymen's Missionary Movement. Last year was the twenty-fifth anni-

versary of the founding of that organization, and the particular point of interest was the celebration of this event on Sunday, November 15. It was planned that on that day special attention should be given to men and missions in the morning services, and in the afternoon it was arranged that laymen from all the churches in every village and city should hold a meeting.

It was some time before a sufficient number of reports came to the headquarters of the Laymen's Missionary Movement to indicate how extensively this program was carried out. It is now reported that in hundreds of places both items in the program were put into operation and that at the afternoon meetings the attendance ranged from eleven to five hundred. The writer attended the meeting in Westerly, R. I., on that afternoon and about forty men representing the most or all of the Protestant churches were present. At the close of this meeting the men organized themselves into a permanent laymen's association, and it was gratifying to note that the men from our church in Westerly figured prominently in all that was done.

As has been stated several times in the last few months, the purpose of the Laymen's Missionary Movement is to inspire laymen to fill their place regarding world evangelization in this day of great opportunity. The program of this movement for 1932 calls for organization work, conventions, conferences, round tables, men's luncheons, the circulation of missionary literature, National Missionary Congress, and a special Men and Missions day, November 13, 1932. Seventh Day Baptist laymen have always taken their place in the front rank among men and it is expected that they will find their place in this movement.

### THE FAR EASTERN CRISIS

Prepared by Leslie B. Moss, secretary of the Foreign Missions Conference of North America, at the request of the Committee of Reference and Counsel, February 19, 1932.

Knowing that Christian churches in every section of North America are deeply concerned over the grave crisis which now exists in the Far East, the Committee of Reference and Counsel of the Foreign Missions Conference of North America, assembled in New York on February 17, 1932,

addresses this message to the churches in the United States and Canada.

The international situation in the Far East is so tangled that we should be very slow to judge the merits of it. We may well remind ourselves in all humility of the past transgressions of western nations in their relations with the Orient and with each other.

Any day may bring new perils both in Japan and in China that we do not now anticipate, but we should not be stampeded by incomplete or faulty press dispatches which often exaggerate actual events. Reports predicting certain disaster to Christian forces and their work in either country should be greatly discounted for similar predictions in the past have proved to be unfulfilled.

We can be perfectly assured that however great may be the political and social disturbances in the Orient, the Christian light burns brightly in many Oriental lives and the darkness will never put it out. We know from personal acquaintance many Christians in each country who have seen the Lord and are ready to suffer with and for him. They are worthy of affection, confidence, and co-operation and have much in their Christian experience which will enrich the life of the West. Messages received reveal their deep distress and they now need our sympathy and fresh assurance of our support and the best encouragement that we can offer.

This is the opportunity for Christians of North America to do much to maintain warm relationships with these Christian brethren across the seas. Personal letters to our friends, not discussing the political situation, but sharing our best Christian experience, will serve to create bonds of fellowship which will hold us all together through all the stress and strain for common service for the future. The kingdom of God transcends geographical and racial boundaries and must unite all Christians in the household of faith—the family of God on earth. Kagawa affirms that the body of Christ, the true Church, cannot be broken by international difficulties. We will do well to join him in working for a Christian internationale.

Our conviction is that any lasting and righteous settlement of difficulties can be

based only on a reasonable and peaceful agreement between the disputing parties. The appeal to force in the Far East threatens to destroy all the confidence so hardily won in the fabric of peace machinery which is gradually being erected in international relationships. The world is in danger of reverting to conditions that prevailed before 1914, with a reliance on military force. War is utterly intolerable and as Christians we must protest against the resort to it on every occasion possible. We should do everything in our power not only to protest against warlike developments in the Far East but to oppose the development of warlike tendencies among our own people in North America, or any attempt to settle the present emergency by the use of force on the part of western powers. We believe our respective governments are making every effort to bring to bear peaceful agencies to solve the present crisis. This we welcome and would that Christians might give full support to such measures.

We call upon the Christian Church to enlist its energies to support and improve the existing peace machinery so that the more than fifty nations signatory to the Pact of Paris shall be able finally to renounce war as an instrument of national policy and unreservedly agree that the settlement or solution of all disputes or conflicts of whatever nature or origin shall never be sought except by pacific means. The recent developments in the Far East are a demonstration again of the danger of building up great armaments, and they challenge, therefore, the united efforts of all lovers of humanity to make the present Disarmament Conference succeed in achieving its purpose.

In response to cabled messages from Christian groups in both Japan and China, imploring aid in averting the threat to world peace, we have cabled the National Christian Councils in both countries that we are appealing to all North American Christians to join with the Christians of all lands in a strong fellowship of prayer that Christian principles may be victorious in international relationships.

It is vital that the churches of Christ in North America should give themselves to prayer for an early settlement of the existing conflict. Only in this way can we lay

hold of the invincible spiritual forces which will make possible a peaceful settlement of the present dispute. We can well lift up in prayer the masses who are suffering under this load of armed conflict, and all those messengers of peace who are seeking to bring men everywhere into acquaintance with our Lord.

#### PLAINFIELD TEACHERS AND OFFICERS HOLD SUPPER CONFERENCE

The Executive Committee of the Plainfield Seventh Day Baptist Sabbath School met in the church parlors on Thursday evening, February 11, for a supper conference to discuss matters of interest and importance in connection with their work in the Sabbath school.

Previous to the meeting there had been handed to each member a question which read: "Will you write on this slip what you consider to be the aim of a Sabbath school, and if a teacher, what is your objective?"

The answers were read one at a time, with opportunity for all to suggest what relationship they bore to the list of aims and objectives that had been placed on the blackboard previous to the discussion. It is interesting to note that although the individuals expressed their thoughts in various wordings, no two being the same, yet when the group analyzed these aims and checked them with the list on the board, it was found that they expressed pretty much the same ideas.

Since some of these "aims" may be helpful to others who are interested in Sabbath school work, we give a part of them just as they were found on the slips:

1. The aim of the Sabbath school, for children: Acquaintance with Biblical literature. Some elementary ethical standards, the habit of church attendance. For adults: Offer opportunity for discussion of common problems. Develop and strengthen standards of judgment and action. Establish the habit of referring specific situations to a philosophy of life.

2. Our Sabbath school is a garden where we sow the seed of God's Word. Cultivated, the seeds may grow and blossom into the beautiful flowers of thoughtfulness for others, loyalty, courage, faith, and Christlike living and doing.

3. To teach Bible truths to young and old. To train the young in habits of thought and interest in religious matters. To exchange ideas.

4. The Sabbath school must necessarily be a large factor in the work of the church. In the formative period of childhood it should be a

place for instruction and guidance in things that are vital to the religious life of the child. In later years a point of contact with other active interests of the church. Someone has called it "a laboratory for growing Christians." My objective is to lead my class to a larger view concerning the meaning of Christian life, and deeper convictions concerning its importance.

5. The aim of the Sabbath school should be to promote growth in Christian living, to change conduct and character God-ward. Teachers of children should aim to develop consciousness of gratitude toward, and trust in, the heavenly Father through all their experiences; to assist them in making habitual the Christian type of response in action and attitude in those situations where their lives touch the lives of others.

Teachers of very young children should help them to (1) Feel acquainted with the heavenly Father through the things he has made and provided for our happiness. (2) Express gratitude for what he does for us through songs and prayer. (3) Love Jesus as a friend who loves and helps everyone. (4) Desire to be loving and helpful like Jesus.

6. The primary obligation of the church is the religious education of its childhood and youth. The church school then should be a training school, not merely to teach Bible stories with a moral, but to correlate religious development with daily life. My aim as a teacher is to try to build religious concepts, attitudes, and habits into the expanding life, so that they become a part of its structure.

7. The aim of the Sabbath school is to help the members to live in daily fellowship with God, appreciate the great things in life, develop right attitudes, seek truth, and be of service.

8. I feel that the Sabbath school has two purposes: to teach the Bible and to train for religious life. Those are inclusive statements and seem to cover the aims. As a teacher of the youngest group, my objective is to stress the latter purpose through story telling and play methods, with the thought that more definite facts of Bible history will come later in the program of the school.

9. The aim of the Sabbath school is to interest people of all ages in the study of the Bible and in religious education.

10. The aim of the Sabbath school is to teach the members of the school the Bible so that its truths can be applied in the lives of each person, young or old.

11. The aim of the Sabbath school is to lead the children to realize that Jesus is their friend, and the friend of all children and of all people, one who will help all, both young and old, to live good lives.

To lead young people to yield their lives to Jesus' leadership in such a way as to affect their ideals, their conduct, and their life purposes.

To help all adults to think clearly on religious matters, to find increasing satisfaction in walking in the Jesus Way, and to be true servants of Christ in and through the church, growing more like the Master in character and in sympathetic

helpfulness in the community, not forgetting their responsibility in the wider field of missionary endeavor and human relationships.

As a teacher this third aim, that for adults, is my present objective—possibly too intangible, but not unreal.

12. A Sabbath school should give each member an opportunity (1) To study the Bible. (2) Discuss Bible truths in the light of our needs and of world needs. (3) Draw strength and inspiration and love of Bible study from the hours spent in Sabbath school.

My aim as a teacher is so to teach the Bible lessons that the students may now, or in later years, find the same comfort and pleasure in its study that I myself find.

Possibly the above twelve responses could be summarized into one statement something like this: "Religious teaching aims to help each person to achieve *his* own highest and best life in fellowship with God and in co-operation with and in service for his fellows, and to promote a civilization embodying ever more fully the ideals of Jesus." L. H. NORTH.

#### MATTERS OF INTEREST AT DAYTONA BEACH

A unique dedication took place at the Seventh Day Baptist communion service held Sabbath morning, January 16, at Daytona Beach, Fla., during the regular hour of worship. Through the generosity of Mr. and Mrs. George A. Champlin of Westerly, R. I., who have been winter residents of Daytona Beach for thirty-one years, the church and congregation were the recipients of a beautiful silver and crystal communion set.

The gift was accepted in behalf of the church and congregation by Mr. Clarence M. Rogers, the only charter member now living who has maintained continuous affiliation with the church which was established in Daytona Beach forty-seven years ago. In beautiful, chosen words Mr. Rogers expressed the deep-felt gratitude of the people for the magnificent gift, and their appreciation of the spirit that prompted the donors. A dedication prayer was offered by the Pastor, Rev. Elizabeth F. Randolph.

It may be of interest to SABBATH RECORDER readers to know that nearly all of the five or six families who reside in Daytona Beach the year round retain their membership in the northern churches. But this faithful few maintain a summer Sab-

bath school, which is held at their homes. During the four winter months, when many other northern friends are with them, services are held in some church or public auditorium. The social hall of the Congregational church is being used now. There is a beautiful spirit of true Christian fellowship that exists among this Seventh Day Baptist group of consecrated men and women. All Seventh Day Baptists who come into the community are quickly sought out, and if they do not own a car and live too far from the place of worship to walk, some friend who has a car is always at their door every Sabbath morning to take them to church.

Also the pastor, with the use of her car this year, has been constantly ferreting out children in the surrounding neighborhood who have not been regular attendants of any Bible school. In the course of this work she is finding people interested in the observance of the seventh day as the Sabbath who have not been actively affiliated with our people. The pastor not only sends out her car for some of these people each Sabbath morning, but she fills other cars with children and sometimes requests a car to make a second trip to bring in children with their parents and grandparents, who would not otherwise have the privilege of church attendance. The pastor would like to make public and grateful acknowledgment for the services of the young men who so readily co-operate in this work. But everyone in the congregation is so willing to do whatever is asked of him that the list would be too long to give you the names of all who so joyfully assist in making our services interesting and worth while.

Prayer meeting is held each Sabbath eve, and is very well attended by the young people as well as the older ones, each of whom takes an active part in the service.

A committee is actively at work trying to locate a suitable lot for a church building. There seems to be a real possibility that even in the face of our financial depression these energetic people with courage and faith will find a way to erect a church building of their own, and at the same time assist in a small way in the solution of our critical unemployment situation.

CORRESPONDENT.

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

The sudden exposure of Samuel J. Insull, power magnate, as one of the wealthy group interested in the restoration of the legalized liquor traffic, gives substance to the theory that the liquor interests' plan involves "customer ownership" of a huge liquor trust, modeled somewhat on the power and telephone utilities of today.

Samuel J. Insull's name was brought into newspaper prominence recently when he rebuked a Methodist minister who asked a question from the floor of a meeting under the auspices of the Association Against the Prohibition Amendment attended by wealthy society people of Chicago North Shore. Insull is the power magnate who contributed so huge a sum of money to the campaign of Frank Smith, member of the Illinois Power Commission, running for the Senate, that the Senate refused to seat Smith.

The Woman's Christian Temperance Union believes the wealthy interests backing the Association Against the Prohibition Amendment have planned a scheme somewhat as follows:

1. Repeal of the Eighteenth Amendment, and all state prohibition laws.
2. Restoration of the legalized liquor traffic on a wider basis than ever before, utilizing every known form of sales pressure and advertising.
3. Repeal of all laws providing for public school instruction in the scientific facts of alcohol and the human system.
4. The hope that objections to government control of liquor, will prevail so as to insure a privately owned liquor trust, the larger profits of which go to the financiers now interested in repeal; while the general public will be allowed to purchase the so-called "stock" of the corporations, as in the case of telephone and power utilities. This policy lets the public think it is a part owner in an enterprise, although the control and the profits are elsewhere.

Samuel J. Insull is a past master at this sort of public financial anaesthesia:

One share of five per cent "stock" gives an entire family the Wall Street attitude. Numerous families investing a hundred dollars or so in any enterprise insures a depressing effect on legislation directed against that industry, no matter how much the public interest may demand it. This is the secret of the "Canadian plan"; it is at the bottom the so-called "government control" plan of American wets.

## WOMAN'S WORK

MRS. ALBERTA DAVIS BATSON  
Contributing Editor

### MINUTES OF THE WOMAN'S BOARD

The Woman's Board met Sunday, February 14, 1932, at the home of Mrs. Earl W. Davis, Salem, W. Va.

Members present: Mrs. George B. Shaw, Mrs. Okey W. Davis, Mrs. Edward Davis, Mrs. G. H. Trainer, Mrs. Harley D. Bond, Mrs. S. O. Bond, Mrs. Earl W. Davis, and Mrs. Oris O. Stutler. Visitor, Mrs. H. C. Lupton, Shiloh, N. J.

The meeting was called to order by the president. After the reading of Luke 5: 1-7, Mrs. Lupton offered prayer.

The treasurer gave the following report which was adopted:

MRS. OKEY W. DAVIS

In account with  
THE WOMAN'S EXECUTIVE BOARD OF THE SEVENTH  
DAY BAPTIST GENERAL CONFERENCE, FEBRU-  
ARY 14, 1932, SALEM, W. VA.

#### Receipts

Balance on hand January 10, 1932	\$ 81.67
Harold Crandall	
Onward Movement	\$25.52
Albion Missionary and Benevo- lent society	33.34
	<u>58.86</u>
	<u>\$140.53</u>

#### Disbursements

Alberta Batson, editor's expenses	\$ 2.00
Mrs. George Trainer, Conference registra- tion fee to Conference on Cause and Cure of War	5.00
Bessie T. Hubbard, toward payment of expenses to federation meeting	15.00
Lotta Bond, corresponding secretary ex- penses	3.00
Balance on hand, February 14, 1932	115.53
	<u>\$140.53</u>

Voted that the money from the Albion society be distributed as requested: Susie Burdick's salary, \$15.00; Aged Ministers' Fund, \$5.00; home missions, \$13.34.

Correspondence was read from Mrs. Frank J. Hubbard, Plainfield, N. J.; Mrs. Mildred S. Jeffrey, Denver, Colo.; Mrs. A. L. Davis, Little Genesee, N. Y.; Mr. Earl D. Stephan, Nortonville, Kan.

Voted \$4.75 to the Salem *Herald* for the printing of reports.

Mrs. Trainer gave a very interesting account of the Conference on the Cause and Cure of War, held in Washington, D. C.

Mrs. Shaw read a report, prepared by Mrs. Frank J. Hubbard, of the session of the Woman's Boards of Foreign Missions of North America, held in Bronxville, N. Y.

Mrs. Shaw reported that a message expressing the interest of the Woman's Board in their work in Jamaica had been sent Rev. and Mrs. Hargis.

These minutes were read and approved. Adjourned to meet with Mrs. G. H. Trainer in March.

MRS. GEORGE B. SHAW,  
President,

MRS. ORIS O. STUTLER,  
Secretary.

### YEARLY REPORT OF THE INDEPENDENCE LADIES' AID SOCIETY

The Independence Ladies' Aid society held its annual meeting on the afternoon of January eleventh, at the home of Mrs. Floyd Clarke.

Ten dinners and suppers were served by our ladies at the Parish house during the year, the proceeds from these being \$147.60.

During the year our society paid toward the Onward Movement \$85.

A gift of nine dollars was sent to Eugene Davis' family in China.

The kitchen of our parish house was repaired and painted at an approximate cost of \$42.

The other expenses were for the maintenance and supplies of our parish, or community house. A sum was also spent for flowers.

The income from our suppers has been somewhat below the average, so a policy of economy has been practiced to keep within our budget.

The following officers for 1932 were chosen: Mrs. Maude Clarke, president; Mrs. Lillian Tassell, first vice-president; Mrs. Cory Clarke, second vice-president; Miss Anna Laura Crandall, treasurer; Mrs. Euphemia Crandall, secretary; Mrs. Bessie Clarke, soliciting committee; Mrs. Ethel Clarke, press committee.

SECRETARY.



**GARWIN LADIES' AID SOCIETY**

The following is an attempt to survey briefly the activities of our Aid society for the year 1931.

Our society meets the first and third Thursday of each month, and when we have no work, we furnish programs for our meetings.

A social is held for the church each month under the auspices of the Ladies' Aid.

Food and apron sales are held twice a year, spring and fall.

During the past year we have tied some comforters and quilted several quilts and have done some plain sewing.

Our membership fee is sixty cents a year, and we charge ten cents for lunch. We paid forty dollars to the Onward Movement, but because of the depression and the scarcity of employment, we fear we will not be able to raise this amount for 1932.

The RECORDER has been sent to one family.

During the summer months the Aid repaired the basement by putting up new curtains, furnished the paint for the basement walls, also bought new shades for the church and a new scarf for the piano and a runner for the table, recaned four chairs, and varnished all the folding chairs.

It is our custom to send flowers to the sick and furnish flowers for the departed ones.

There have been four new members added to our society: Mrs. Ethel Daugherty, Mrs. Ida Van Horn, Miss Thelma Freet, and Mrs. Arlouine Babcock. We also have two nonresident members, Mrs. Ellen Ramsey and daughter, Trella Ewalt.

One of our members, Mrs. Addie Ford, is not with us as she is spending the winter with her daughter in Ithaca, N. Y. We will be glad when she can be with us again as we miss her very much.

We have lost one member by death, our beloved "Aunt Jane" Davis, who is missed by all.

A few words for the church in conclusion. Garwin has been without a located pastor for a number of years and was truly glad last September when Rev. J. T. Babcock came here and later accepted a call to the pastorate of the church. His ser-

mons are a spiritual uplift, and the family faithful workers in the church.

While we are rejoicing over this we would not forget ministers who have been sent here by sister churches or missionary pastors sent by the Missionary Board. Their sermons were inspiring and labors most faithful, giving us courage to go forward.

Pray for the few that are left.

"Lift up your eyes, and look on the fields; for they are white already to harvest."

COMMITTEE.

**WOMAN'S MISSIONARY AND AID SOCIETY, BOULDER, COLO.**

For the last five years the Woman's Missionary and Aid Society of the Boulder Seventh Day Baptist Church has gained steadily in interest and accomplishments. There are several reasons for this growth. Perhaps I shall not be able to name them all. Here are a few.

Ten or eleven years ago when I began attending the society meetings, I noticed one outstanding thing. The women never gossiped. Sometimes I did hear that so and so was ill or was better or planning to move in or out of town or was working somewhere. But there has never been even a hint of the gossip that is supposed to make such gatherings a joke. So to begin with, there is a foundation of good feeling.

Under the direction of Mrs. D. M. Andrews, our president, and Mrs. Margaret Hummel, our secretary, we have good programs. These good programs have greatly increased our interest, and our money making plans have kept us all busy. For weeks at a time some of us have put in all spare time on church work.

The questions for the women's societies printed in the RECORDER each month have been the basis for many of our programs. For two years our programs have been made out a year ahead by a special program committee. These were printed (using our church mimeograph) together with the names of hostesses and other needed information. Each of us has a booklet-like copy.

Our annual bazaar is constantly before us. The committee for our bazaar next December was appointed in January. At once the committee called together the sales

women at the last bazaar to get information. "How many pairs of pillow slips can we sell? How many dish towels? How many lunch sets? Shall every one make aprons or shall some of us make house dresses? What suggestions for a successful bazaar, have you because of your selling experience at our last bazaar?"

We think we have the finest plan ever for getting salable articles. The committee watches constantly for desirable patterns, buys suitable but not expensive material, stamps the articles, and brings a few at a time to the missionary meetings. The ladies look the articles over, choose what pleases, and pay for the cost of the material, usually less than one dollar. Then the article becomes personal property. When the article is finished, it is returned to the committee until bazaar time. Should the article not sell, it is returned to the one who paid for it and made it. No one is expected to make an article that she isn't glad to own herself.

The committee is composed of women who know materials thoroughly, know where and how to buy materials to the best advantage, and have had much experience with hand work. They watch public sentiment or taste. They are housekeepers too, not business women.

Besides our bazaar committee we have a group of expert quilters with a quilting chairman. For two or three months last autumn, these quilters gave about all their spare time to quilting for our society.

Are these women loyal Seventh Day Baptists? How does it sound to you?

C. W. R.

**LADIES' AID SOCIETY, DENVER, COLO.**

On December 31, 1931, the Denver Ladies' Aid held its annual election, thus ushering in its sixth year of service. The same officers were re-elected for 1932—president, Mrs. Mattie Burdick; vice-president, Mrs. Elsie Thorngate; secretary, Mrs. Mildred Jeffrey; and treasurer, Mrs. Jessie Crosley. The year 1931 has been saddened by the passing away of two dear, loyal members, Mrs. Emily Johnson and Mrs. Elsie Crosley, lovingly called "Aunt Elsie." The present membership consists of fourteen active and five associate members. During 1931 an associate list has been

formed for those whose school work or business keeps them from attending regularly and for those who do not feel that they can assume the responsibilities of active membership.

Thirteen meetings have been held in the different homes, twelve of these having been the regular business meetings and one a work meeting. At the conclusion of each meeting, Mrs. Lena Clarke, our religious committee, has inspired us with reports on worth while topics. Our vice-president notifies the members of the meetings or of any special business. Mrs. Esther Stanton, our ways and means committee, is ever on the alert for new ways of earning money. Mrs. B. P. Patterson, our courtesy committee, and other members have in mind the value of friendly visitation and make many calls. Flowers are sent to the sick. A birthday card shower was given an elderly friend, clothes have been sent to the needy, layettes furnished, and several have been honored at stork showers. Money was given to make it possible for several young people to attend the teen-age camp at Cedar Cove.

The social committee arranged for the reception in honor of Rev. Eugene Davis and family, and later, Rev. Herbert Van Horn. The Aid helped arrange for the entertainment of the teen-age group in Denver for a day and night.

The work committee has done more than its name implies, having taken care of four baked food sales and an ice cream social; also our first bazaar, which we hope to make an annual event. One of the most profitable ways of earning money was a series of teas. We also had a number of luncheons and the work committee took a basket around to different members, each of whom put something in and took something out. We visited a well known mortuary, earning twenty-five cents apiece, and we profited from magazine subscriptions. An Aid wouldn't be an Aid without some work on quilts or comforts. Our society made and tied three comforts which were sold at the bazaar.

Our treasurer reports that \$236.84 has been taken in and \$188 paid out during 1931.

Since the Denver Church is negotiating the purchase of a church home, our Aid is looking forward to helping in this large

undertaking. We are paying five dollars a month into the church treasury. At the conclusion of each business meeting we have a special baked food sale when four members contribute. After a year, the proceeds from these sales are to go to the Onward Movement. The ten we have had up to date have netted nearly \$25.

We pray that the spirit of loyalty and love of service which permeate our society may grow and that 1932 may see throughout the societies of our denomination more of "kindness thought" and "gladness wrought."

M. S. J.

### SALEM Y GAZETTE

BY RANDAL STROTHER

Activities at Salem College for the week of February 14-19 were based on a series of addresses by Rev. A. H. Rapping, of Good Hope, W. Va., executive secretary, West Virginia Life Study Institute. Doctor Rapping talked in chapel sessions and at class recitations, on subjects dealing with sociological work at intervals for four days. Besides his post with the Life Study Institute, he is extension sociologist from the college of agriculture at West Virginia University.

Two of the subjects that seemed to interest the Salem student body most were the ones on "Interpretation of Christ" and "My Living Philosophy." Blackboard diagrams were used, as well as charts in giving the addresses. The chart was of especial interest, dividing life into its interests in respective proportion. In the nucleus of the chart was printed the word "God." Above it was the Scriptural quotation, "Thy will be done on earth as it is in Heaven," and below, "Thy Kingdom Come." Among the important divisions represented on the chart were citizenship, vision, church, health, homes, farms, roads, recreation, education, social life, beauty, world's work, brotherhood, and fatherhood.

Doctor Rapping has given lectures in three hundred communities of the state on sociological work. During the summer months he spends much of his time doing work at Jackson's Mill, the West Virginia State Four-H Camp.

In the talk on the "Interpretation of Christ," Doctor Rapping declared religion to be a matter of supreme interest. He

pointed out the purity of Christ in all walks of life. The importance of a strong moral character together with determination was emphasized by him.

The addresses on "My Living Philosophy" dealt more especially with the church, school, home, and other social work. The position was taken that there should be correction in types of moving picture shows, with only educational pictures remaining. The influence of school life upon the individual throughout the time of his life was stressed, with special trend upon what the home could do to give the right kind of start.

Doctor Rapping, throughout his lectures, placed the major stress upon the importance of the church, telling how he attended church services each week, and that the habit had been formed when he was but a child.

### CORRESPONDENCE

FROM RIVERSIDE, CALIF.

Since the pastor left there is a deep feeling of responsibility on the part of a great many, that they must do more than ever to fill the vacancy. For example, at Rialto, twelve miles from here, a weekly prayer meeting has been carried on since last spring, it having come into existence as a result of the month's meetings held by Pastor Hargis and Lester Osborn. It fell to Mr. and Mrs. Hargis, almost wholly, to keep things going there. Now that they are gone, people here have voluntarily taken hold and are helping, and interest is good. . . . There were twenty-two present last night (February 11), six of them being from Riverside. Of the others most were strangers to each other, at least never in the habit of meeting together, with the exception of two or three of them. Yet I never was present where there was a more spontaneous expression in prayer and testimony. People were not satisfied with one formal expression, but were breaking out repeatedly. No musical instrument was used, just hearty singing. . . . This meeting, after lasting an hour and a half, adjourned and immediately resolved itself into a spontaneous social gathering, late as it was. . . . Mr. Hargis had a great hold upon them. Don't know whether we poor substitutes can keep up the interest or not. . . .

CORRESPONDENT.

## YOUNG PEOPLE'S WORK

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

### DO I WANT TO BE A CHRISTIAN?

Christian Endeavor Topic for Sabbath Day,  
March 12, 1932

#### DAILY READINGS

Sunday—An earnest seeker (Mark 10: 17-22)  
Monday—One that did not want Jesus (Acts 9: 1-6)  
Tuesday—Hogs preferred (Mark 5: 1-17)  
Wednesday—Count the cost (Luke 9: 57-62)  
Thursday—Anxious to know Jesus (Acts 10: 1-6, 34)  
Friday—Gentiles who wanted Christ (John 12: 20-26)  
Sabbath Day—Topic: Do I want to be a Christian? (Acts 16: 30; 18: 12-17)

#### SUGGESTIONS ON THE TOPIC

BY MALETA O. CURTIS

Each one of us who has already accepted Christ and become a Christian would think that we could very readily answer "yes" to this question if we had not accepted him. We who know the happiness of a Christian life cannot understand how anyone could not *want* to be a Christian, too. Let us make it the aim of this particular young people's meeting to make any unsaved friend who may be in attendance *want* to "join the Christian army." May we pray to that end.

In preparing for this meeting let us put ourselves in the place of one who has not become a Christian. Now ask yourself, "Do I want to be a Christian?" No doubt your answer will be another question, "Why should I?" So one of my suggestions for your meeting is to make a list of perhaps five or even ten reasons why anyone would want to become a Christian. Three of these might be: real joy and peace in this life; greater opportunity for service; and Christ wants you as his follower. Also, suggest to your members before the meeting that they find out some reasons why people think they do *not* want to be Christians—some of the excuses they give—and then see if you can find good answers to these excuses. One boy may say, "Oh, there are too many things you can't do. You can't have any

fun!" Have you an answer for that kind of reason? There are many other excuses that we need to know how to answer.

You might ask your members to find examples of Bible characters who did not *want* to be Christians but who finally accepted Christ. Tell some of the results of their work afterwards and some of the blessings which came to them. Paul is one of the most outstanding examples of this group. Moses did not want to be used, but was finally called, and accepted his work. You may be able to find others who had similar experiences.

Now look up examples of those who wanted to be Christians, and tell some of the results of their acceptance. Zacchaeus received Jesus "joyfully." Simon Peter came to Jesus and became a great power. Mary came and anointed Jesus' feet, and her sins were forgiven. Can you find others?

There is still another group, those who wanted to accept Christ but *did not*—the rich young ruler who went away sorrowful, King Agrippa, and others.

You see, there is a wealth of material for this topic in the Bible. Look up some of the rewards of being a Christian, for part of your Scripture lesson, for example, Luke 18: 29, 30.

May God bless you as you study this topic together.

### CHRISTIAN ENDEAVOR WEEK AT MARLBORO

On the first Sabbath of Christian Endeavor week, the Christian Endeavor society of Marlboro, N. J., had charge of the morning church service, and furnished the program. We are glad to give a report of it here, together with one of the papers read. We hope to furnish the others to RECORDER readers soon.

The program is as follows:

Prelude  
Song, "Jesus Calls Us O'er the Tumult"  
The Lord's Prayer, led by Rollo Davis  
The Purpose of the Meeting,  
Rollo Davis, president of society  
Scripture lesson,  
read by Ida Davis and Ruth Davis  
Prayer, Pastor Cottrell  
Hymn, "Stand Up, Stand Up for Jesus"  
Sermonette, "Keeping Clean," Pastor Cottrell

## Messages:

- "We Would Serve Our Church,"  
Mrs. Mary Davis Green  
"We Would Serve Other People,"  
Mrs. Bell Cook  
"We Would Serve Our Master,"  
Carolyn Davis  
"We Would Serve Our Master,"  
Eunice Bivins

Offering  
Offertory prayer  
Notices  
Hymn, "O Master, Let Me Walk With Thee"  
Benediction

WE WOULD SERVE OUR CHURCH  
BY MRS. MARY DAVIS GREEN

The only purpose of the church is to shine as a light to lead men from the darkness into God's truth, to save them and to keep them saved. Jesus says, "Ye are the light of the world." It is our business to shine for him.

Every church is able to serve just as much as its members are willing to serve. There are several things necessary. Above all, do not neglect the gift that is in you. The members of the church must give the church a real chance at their lives. They must be willing to work hard at important tasks in the community. What did you do for your church last week? Are you not concerned about the soul welfare of your neighbors and friends? Do you not have them on your hearts and do you pray for them? Perhaps some of you feel that you cannot do personal work. You can at least pray for others and in this way be a personal worker.

"Jesus needs your service every passing day,  
For the workers yet are few;  
In this world are multitudes from God away,  
There is much that you can do.

"There are hearts that droop with sorrow and  
with pain,  
Speak to them a word of cheer;  
There are those that seek for light but seek in  
vain,  
Spread the gospel far and near.

"Multitudes have never heard of Jesus' love,  
Tell to them the story sweet;  
Of the Mighty One who came from heaven  
above,  
Who can give them joy complete.

"Jesus needs your service every passing day,  
Do not while the golden hours away;  
He will all your sacrifice and love repay.  
Jesus needs you every day."

"Therefore, my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord."

You must be ready to give generously to the support of the church. Do most of you show that you really love the cause of Christ when you give ten cents a week for religious causes?

The members must be willing to stand courageously for the principles for which Christ stood. Have you ever been willing to stand the sneers of your friends for your ideals? Merely to join the church and let it go at that is not likely to mean very much. Your duty, first of all, is to acquaint yourselves thoroughly with the principles for which it stands. It is your duty to live a life of the kind taught by your church as embodying the highest and noblest Christian ideals.

In order to serve your church more fully, you should become acquainted, as thoroughly as time permits, with the history of your church, understand your denominational beliefs, government policies and projects, and meet such obligations as you have pledged yourselves to meet. It is your duty to be faithful to the services and best interests of your church and to live so as to set a good example for those about you and not in any way to bring discredit upon your church family.

To serve your church you must look well to the welfare of your fellow-workers and show them that their happiness and well-being are of moment to you. You must think seriously and persistently of those who perhaps are waiting to be won, of those who are thoughtless, of those who are ignorant, or those who sit in darkness. You must study the Book of books that you may be guided in solving life's problems.

"Tain't what you have, but what you give,  
Tain't where you are, but how you live,  
Tain't what you do, but how you do it  
That makes this life worth going through it."

Bridgeton, N. J., R. D.

INTERMEDIATE TOPIC

IDEALS OF JESUS

Topic for Sabbath Day, March 12, 1932

What was Jesus' greatest ideal? Give reasons.

What was Jesus' conception of God?

What was Jesus' ideal of service?

DAILY READINGS

Sunday—Ideal of prayer (Matt. 6: 5-15)  
Monday—Of service (Rom. 15: 1-3)  
Tuesday—Of humility (Phil. 2: 5-11)  
Wednesday—Of kindness (Matt. 7: 1-6)  
Thursday—Of influence (Matt. 5: 13-16)  
Friday—Of self-control (Matt. 5: 38-42)  
Sabbath Day—Topic: Ideals of Jesus (Matt. 20: 25-28)

MY FIRESIDE AND I

BY H. E. RAMSEY

As I sit by my fire tonight, I am wondering about what has become of the cottage prayer meetings such as my brother-in-law, the late Rev. E. H. Socwell, and I used to attend at Garwin, Iowa.

It was a bad winter for either man or beast to be out at night. But he and I always went together, afoot. Through wind, rain, snow, or slush, we bent our heads and breasted the storms, to the homes in the country as well as to those in the village. At time the snow was very deep, and there would be only two narrow ruts just wide enough for our feet. But time after time, holding hands across the intervening ridge, we slipped, slid, and plunged along through the cold to the little prayer meeting ahead of us in the home of Deacon Granville Babcock, Jacob Furrow, or of Uncle Smith Van Horn, each home being quite a bit over a mile from the village.

As we ploughed our way one evening over these almost impassable roads to the home of Deacon Babcock, on the hill southeast of Garwin, little did I think that Gene, my beloved brother-in-law, with his precious Bible in one hand, and with his other grasping my hand, was not only leading me to the prayer meeting but to a closer walk with Jesus as well.

I was reared in a Christian family and had always thought I knew Jesus. But some way with Gene to show me the way that night, I found Jesus as I never had before. Forty-one years ago! But there has not been a day in all these years that I have failed to thank God for Gene and that cottage prayer meeting.

The prayer meeting is the cornerstone under every church. And the church which does not maintain one is lacking in its chief fundamental, and sooner or later the lack of it will crop out in failure and eventual

downfall. No matter how few is the number, keep your prayer meeting week by week. Does not the Almighty meet with two or three, the same as with a score?

As I look back along the path I have come, I feel very much alone, as Gene and all the others who gathered there to worship God in those friendly little prayer meetings, have gone home. But their influence still lives, not only in me but in others.

The church needs both the prayer meeting and the old time revival. There is a dearth of each throughout the land, and even the worldly minded are asking why it is so. Every day I hear rough, swearing men, both old and young, talking of churches and how little they seem to be accomplishing, not in a faultfinding way, but in a desire to know "why." They ask why there is no prayer meeting or any more revivals. And why the people who call themselves Christians are not more active in providing these church activities. They have told me they would be glad to attend such things if they just had a chance. You see it is this way our nation over, too, and not in just now and then a place.

Worldly people are running and racing here and there after this and that and the other fleeting pleasure. But they are not satisfied and they return asking "why."

The time is ripe, it seems to me, when we Seventh Day Baptists should arise in our strength and say, "As for me and my house, we will serve the Lord." We cannot sit passively at home and expect to accomplish things for God. We must be alert and ready to grasp the needs of the church and accomplish all its undertakings. "Wist ye not that I must be about my Father's business?"

I get hungry for prayer meetings and a good revival to build up God's Church. If I should hear tonight that either Garwin or Welton were to hold meetings during the evenings of a couple of weeks, or a series of cottage prayer meetings, I should say, "Come on, mother. Let's go and renew our strength in the mountain of his holiness." Tomorrow, in spite of the "miry clay" roads we should be knocking at their doors for admission to these feasts of the churches.

Oh, for more of the old time religion among us as a people; more of the love of God and more understanding hearts, that

we may know the Scriptures and not be as the eunuch who could not understand unless he had some one to guide him. Too many people have no guide, and too many churches do not make the proper efforts to act as guides.

"There is a path that leads to God, All others go astray." Prayer meetings lead to God more than anything else, and we as a people should foster them and keep our foundation sure and steadfast. The prayer meeting is the anchor that keeps the soul. Again I thank God for Gene and the cottage prayer meetings.

### INTERESTS IN RHODE ISLAND

BY REV. WILLARD D. BURDICK

(Extracts from the pastor's annual report to the Rockville Seventh Day Baptist Church)

"I have continued to serve the Rockville and Second Hopkinton churches as pastor in 1931, and to preach regularly at the Hopkinton Baptist church. During the summer and fall I have spoken once in two weeks on Sunday afternoons at Canonchet. Mrs. Burdick and I have had classes in each of the three Sabbath schools. . . .

"The yearly meeting of the New England churches was held at Rockville on October 17, with morning and afternoon services. The day was pleasant, the congregation large, and the program good. . . .

"During the year I have given 164 sermons and addresses in 15 places. I have conducted 5 funerals; performed 3 marriages; conducted 13 communion services, 51 prayer meetings; attended 139 meetings of Sabbath schools, in which I taught 70 times; attended 5 church meetings, 31 Christian Endeavor meetings, more than 20 rallies, committee meetings, socials, and suppers; and have made 220 calls and visits. . . .

"My duties as president of the Seventh Day Baptist General Conference required much attention and work in preparing the programs for Conference and the two meetings of the Commission, and in presiding at those meetings.

"Last winter the church purchased fifty copies of the *Inter-Church Hymnal*. . . .

"During 1931 I kept a record of the attendance at the Sabbath morning services. The present membership of the church (resident and nonresident) is 88. The average attendance of members, children, and

visitors for the 46 Sabbaths that I have kept the record was  $34\frac{1}{4}$ ."

The pastor believes that the attendance and interest in the work of the church and Sabbath school are to be better this year.

At a recent social given by the Loyal Workers the pastor spoke of the importance in these days of making special effort in rural sections to get better acquainted with members of the church and people in the community, and expressed his desire that more socials of this kind be held. Judging from what several said that evening, there are many who feel the importance of cultivating community acquaintance.

### "AMBITION, STUPIDITY AND GREED"

The prophets of Israel frequently denounced the chosen people of God for sins which are finding their counterpart in the conduct of people today. In a recent address, Mr. Melvin A. Traylor, president of the First National Bank, of Chicago, made a startling charge against the leaders of finance, industry, commerce, and government, for their failure to call a halt in the speculative and spending orgy which ended in the October, 1929, stock market debacle.

Mr. Traylor in his address before the International Chamber of Commerce last May said: "We have not failed because of ignorance of economic theories, but because of our utter disregard and defiance of all economic laws. Ambition, stupidity, and greed have dictated policies, and trouble has been the result."

The Word of God gives frequent warning against the sins of "ambition, stupidity and greed." We are told in the Bible, "The love of money is the root of all evil." We are told also that "covetousness . . . is idolatry." We are warned against extortionate methods of business, and eagerness to acquire wealth. The record concerning the rich man and Lazarus reveals the folly of an inordinate desire for riches. The world needs, more than anything else, a return to the simplicities of duty as defined in the Word of God. If this depression shall teach the people of our country to avoid the pitfalls of "ambition, stupidity, and greed," it will not have been in vain. God has given emphatic warning that these sins will lead inevitably to disaster.

—*Christian Observer*.

## CHILDREN'S PAGE

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

### HOW TO WELCOME JESUS AS KING

Junior Christian Endeavor Topic for Sabbath Day, March 5, 1932

BY MRS. NETTIE CRANDALL

Junior Christian Endeavor Superintendent

HOW JACK HONORED JESUS

(Parts of the story to be assigned to three juniors)

1. Jack always liked the man who lent his colt to Jesus. "I'll say he did more to honor Jesus that day than a lot of those fellows that made so much noise. Sure now! What have I got to lend him?" he mused. "Why of course," he chuckled gleefully, "I've got two hands and feet, and a tongue, and now and then some nickels and dimes that I can use to honor him." Loyal Jack stuck to this plan. But when he grew into manhood, and went away to the great city of New York, it seemed to him there was nothing he could do for Jesus in the great churches there. His dimes looked so small beside the bills that some rich people put into the collection plate that he was tempted not to give any more.

2. One day he visited a children's hospital, and found little cripples ranged in pillowed rows along the piazza for their afternoon airing. "We miss the music more than anything else," one little chap told him, "and we're never going to have it any more either!" he added dolefully, "cause Mrs. Shea, the old scrub woman, is dead, and so nobody sends any players of hand organs and street pianos out here any more."

As Jack left he jingled some coins in his pockets cheerfully. "That's one thing I can do for Jesus," he thought, "and cheer up those sad little cripples a bit." Spying a street piano, he sent it to the hospital supplied with enough coins to pay for a dozen pieces.

3. The next morning Jack went to church. He helped an old lady that sat next to him to find the hymns. All that week he was astonished to find so many little things in which, by using his hands,

his feet, his tongue, or his bits of money, he could help others and honor Jesus. He has been keeping at it now for a long time. The other day a man who knows him well said, "Jack does more good than anyone I know. And do you know why? It's because he's found out the bigness of little things."

Suggest that every junior bow his head and quietly decide on one thing he will do at home, at play, and in school to honor Jesus this coming week. After decisions have been made, suggest that every boy and girl pray silently for God's help to enable him to carry out his purpose.

—*Taken from the Children's Leader*.

### OUR LETTER EXCHANGE

DEAR MRS. GREENE:

Tonight I was looking through the RECORDER and saw the story of the Pet Lamb, and I think it is such a nice story.

We still have quite a lot of snow, but it is warm out.

We have Friday off from school and also our Valentine party, tomorrow.

I must stop.

Your friend,

GEORGIA ELLIS.

*Dodge Center, Minn.,*

*February 10, 1932.*

DEAR GEORGIA:

I, too, think the Pet Lamb story is very interesting. I'll try to find room for more "Pet Lamb" story today by making my answers rather short. You see I have quite a number of nice letters this week.

We have a little snow now, but perhaps you would not think it was much of a snow. You might say what Mr. Greene did about a hill that I thought was a real hill in Wisconsin, "It is only a 'bluff.'"

I hope you will tell us all about your Valentine party in your next letter.

Sincerely yours,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

I have often wanted to write to you but never got started before. I am nine years old and in the third grade; and I am lucky because my own Aunt Minnie is my school teacher.

We live seventeen and a half miles from church and try to go every Sabbath, but today we had to stay at home because my little sister June has the measles. I suppose next week I will have them, as I have not had them either.

I remember seeing you at Salem, W. Va., a year ago last August. My sister June and I were at the ice cream party at the church and had such a good time. I don't suppose you remember us as there were so many children there.

My birthday was the ninth of October and I got the nicest presents. In the morning, when we happened to look out towards the barn, what did we see but Mama Kitty coming to the house with three cute little babies following her. Mama said that kitty must have known it was my birthday.

I must close now.

With love,

ALBERTA SIEMS.

*Fremont, Mich.,  
February 13, 1932.*

DEAR ALBERTA:

You are indeed lucky to have your aunt as your teacher in school. My first teacher was my own cousin and although I was a rather timid little girl I trotted off to school alone as brave as could be, but it was hard for me to learn that I must not call her "Nettie."

I hope that neither you nor June is having a very hard time with those bothersome measles. You can be glad to get them out of the way.

You surely did have a fine surprise for your birthday. I am very fond of kitties, myself, and yours is surely a wise old cat.

Sincerely yours,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

For a long time I have enjoyed reading the letters on the Children's Page. This is the first time I have sent a letter to you. My brother Robert and I go to the grade school, he is in the second grade, I am in the third.

We had our names in the last week's paper for good work. Our teachers' names are Miss Papcke and Miss Rachel Ann Coon.

We have no pets now. Mama had a canary that lived to be eighteen years old. She used to let him fly around the house. Once he flew out doors and was gone three days before we knew where he was. A neighbor heard him singing in a tree and hung a cage up; he went right into it for he was used to an open cage.

We have had very little snow here; have had to use roller skates.

Our Sabbath school teacher's name is Mrs. Robert Greene. We like her.

Next Sabbath, Pastor Thorngate of Albion exchanges pulpits with Pastor Randolph.

I guess this is enough for my first letter.

Your true friend,

MYRTLE ALICE HULL.

*Milton Junction, Wis.,  
February 14, 1932.*

DEAR MYRTLE ALICE:

I am very glad to receive such a nice letter from Milton Junction, for you see it is one of my old homes. I used to spend a large part of nearly every summer there with Uncle Charley and Aunt Mary Clarke, and spent one whole year there in school, so many of the people there are dear friends of mine. You must tell me all about your family; the name "Hull" is of course very familiar to me.

I am glad, too, that you and Robert are making such a good record in school. Keep up the good work; it is very worth while.

Your mother's canary must have been a delightful pet. I love canaries, but I fear that one flying around the house would be quite a temptation to my cat Skeezi. It's not a good plan to put temptation in way of either animals or children.

Sincerely your friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

I have been wanting to be one of your RECORDER children for some time and today, when I saw my little cousins', Marilyn's and Paul's, letters in the RECORDER, I asked my mother if she wouldn't help me write one tonight. I like to hear all the children's letters every week and I am enjoying the "Pet Lamb" story.

I was five years old the Sunday after

Christmas. I had so many nice presents for Christmas that I said one day, "I wish I had time to play with them all at once." We were so glad our Langworthy cousins could come to our house Christmas day with us all.

We live about eleven miles from the Verona church but I have been in a Sabbath school class nearly every week since I was two years old. There are six in my class. My mother is our teacher.

I have a little sister whose name is Joyce Arlene. She is a little over two years old. We have great fun playing together. Joyce just started going in the kindergarten Sabbath school class. Aunt Genevieve is her teacher.

Your little RECORDER friend,

MURIEL IRENE SHOLTZ.

*R. D. 3,  
Oneida, N. Y.,  
February 16, 1932.*

DEAR MURIEL IRENE:

I liked Verona when I went through there a few years ago; it made me think of Independence, and that from me is a very great compliment you know. Now that I am hearing from so many children of all ages who attend church there, I think more than ever that there are some fine people there, and it pleases me that some of the grown-ups as well as the children take an interest in our page. I am so glad to welcome you as one of my children.

It speaks well for both you and your dear parents that you get to church so often when you live so far away from it. How I'd love to see you and little Joyce.

Your true friend,

MIZPAH S. GREENE.

THE PET LAMB

(Continued)

At another time during our stay at the farm I had some apples out drying in the sunshine. A sudden shower of rain came up and I ran to take them indoors lest my plans for dried apple pies for my husband be shattered. I quickly scraped the apples into a pan, and, not seeing Nelly near by, set it down while I snatched a tiny garment from the clothes line. But Nelly had not been far away and she had seen or smelled my apples and came running. I

grabbed the pan, but she had her nose in it already and was eating as fast as she could. I slapped her hard, but she merely closed one eye and chewed faster than ever. In desperation I yanked her ears, but alas! it was too late and our dried apple pies did not materialize. And greedy Nelly did not suffer a single pang, either of remorse or of "tummy-ache," although I was so disgusted with her that I almost wished she would.

Nelly liked to feed with mother's chickens, ducks, geese, turkeys, and guineas; or rather, she liked to run swiftly among them, scattering them in all directions while she gobbled up their feed. She was not at all particular whether the feed was grain, "clabber" cheese, or corn meal dough, as she was quite fond of them all. Sometimes she chose to share the pan of table scraps placed near the kennel for old Ponto, the dog. She liked scraps quite well, too, except meat or anything quite greasy. Ponto had been taught not to bite her, but she sorely tried his patience. He would growl at her, but she would eat serenely on, and, if his nose got too near hers in the pan, she would butt him away and eat her fill unless someone chased her away.

(To be continued)

#### OUR BABY—A MOTHER

Time's ceaseless clock tells twenty-four,  
Nor scarce so long it seems,  
The years since first she came to us  
In answer to our dreams.

Beyond our dreams—so fleet the years  
From girl to womanhood—  
A baby comes to grace her home,  
Bestowing motherhood.

Dear baby mine of years ago,  
Your baby at your side,  
Fulfilled your love in this new life,  
And joys are multiplied.

As baby nestles to your heart  
You feel a new warmth there:  
Fond mother-love not known before,  
And peace beyond compare.

Through coming years may this new babe,  
Born to our babe of yore,  
As pure in life and helpful be—  
One could not wish for more.

—*Ahva J. C. Bond,  
In Church Bulletin.*

## OUR PULPIT

### THE CONFLICT BETWEEN THE OLD AND THE NEW ORDER

BY REV. J. THORNWELL

Supply pastor of the Dodge Center Seventh Day Baptist Church

SERMON FOR SABBATH, MARCH 12, 1932

[The sermon was preached Sabbath day, January 30, 1932, and requested by the church for publication in the "Sabbath Recorder." Mr. Thornwell is the pastor of the local Congregational Church. He is an "up-to-date man and we are well satisfied with his sermons. . . . He voluntarily visits our people who are sick or need pastoral attention." (Taken from a letter from Mrs. U. S. Langworthy).—Editor.]

Text—Matthew 15: 2.

armed camps, each struggling for supremacy, industrial, political, cultural, and religious. On the one side are the guardians of the old order and on the other side are the champions of the new.

It was the guardians of the old order of orthodox religion that stoned the prophets, crucified Jesus, imprisoned St. Paul, and killed the martyrs. Over every martyr's sacrifice is written, "Why transgress ye the tradition?"

It was so in the old dispensation; it was so when Jesus lived on earth; and it is so today.

1. *Consider the days of his flesh and the contemporaneous age.* The life of Jesus was one long battle against the guardians of the old established religious order, which

#### ORDER OF SERVICE

HYMN

LORD'S PRAYER

RESPONSIVE READING

HYMN

SCRIPTURE READING

PRAYER

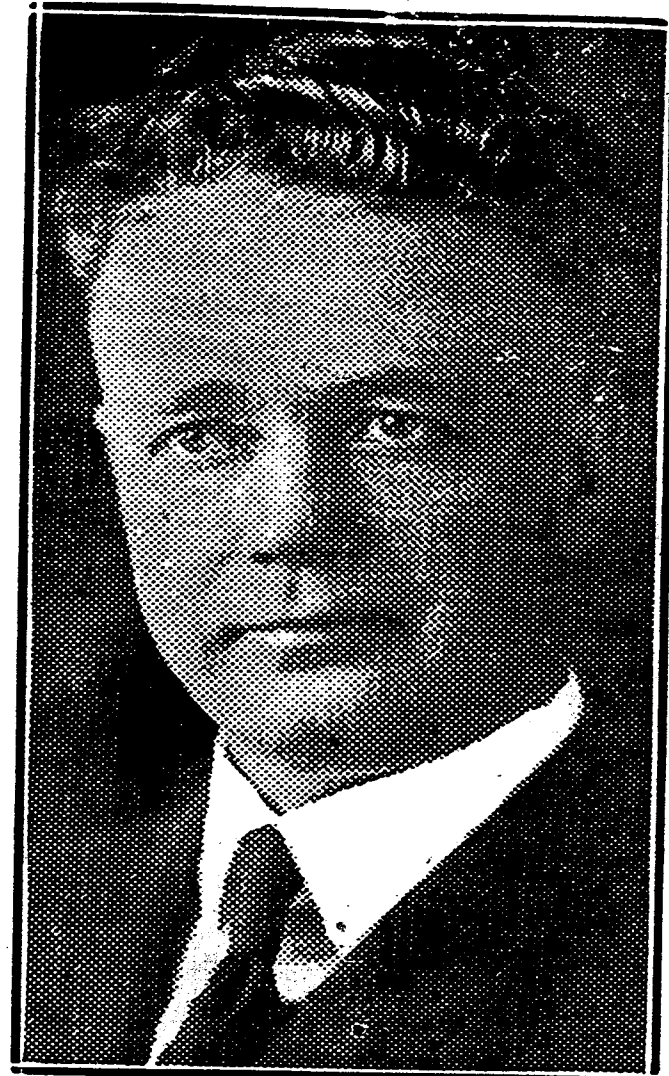
HYMN

OFFERING

SERMON

HYMN

CLOSING PRAYER



"Why do thy disciples transgress the tradition?"

The conflict between the old and the new order in this world is as old as humanity. Every established order has challenged the right of the new. Mankind in all its departments has always been divided into two

had sunk into a winter-night's lethargy. Religious practices had become a cold, lifeless, aristocratic form. Religion, instead of being joyous, had developed into a stern duty, a burden heavy to bear, a long list of meaningless "shibboleths," and a slavery of traditions and man-made laws and precepts. The credal robes of the Pharisees had be-

come threadbare and their religious worship had turned into sham and hypocrisy.

Such were the prevailing conditions of the world into which Jesus came, with which he battled throughout his life and ministry, and for which he died on the cross. But, he had come, "not to destroy the old law"; he had come to fulfill it. He had come, not to complete or put an end to the law, but to expand it and give it a spiritual significance. He loved the old order of things, but only so far as it contributed to the betterment of humanity. He loved the new order only so far as it served the purpose better than the old.

This was the "crux" of the matter, and the conflict which it created was far-reaching and very bitter on the part of the guardians of the old order. His life and character were an open accusation against the Pharisees' and religious leaders' hypocrisy and ignoble motives. To them there was only one way in which to preserve the old order—get Jesus out of the way. He was dangerous to them personally, as well as to their established religion. So Jesus was crucified. The battle of the first century, and all centuries to come, had begun. The conflict, in which Jesus had fought single-handed and alone, developed into a world conflagration which spread to every continent.

The New Testament history is red like crimson. The pages of Church history are stained with the blood of those who have given their lives in the struggle for religious progress. "The blood of the martyrs is the seed of the Church." It is supposed that all the apostles, except one, suffered death for their convictions and for the cause of the new order. The meeting places of the first Christians during the persecutions resembled, at times, slaughterhouses. The catacombs bear witness of this. Later on, history tells us, John Huss was burned at the stake. Arnold of Brescia suffered the same fate. Martin Luther was condemned and put in prison. John Trask (in 1630) one of the earliest of the Seventh Day Baptists (or Sabbatarians) in England, was whipped and imprisoned by the infamous "Star Chamber." His wife also was condemned and put in prison for sixteen years, where finally she died, because she lived up to her convictions, refusing to

teach school on the Sabbath. Rev. John James, another of the pioneers of the Seventh Day Baptists in England, also dared to "transgress the tradition." As pastor of the Mill Yard Church in London he was arrested on the ninth day of October, 1661, while he occupied his pulpit; he was tried and condemned on a false charge of treason (the same charge as was made against Jesus). He was hanged, drawn, and his body cut up in quarters; his heart was taken out and burned, and his head placed on a pole in White Chapel, opposite the meetinghouse where he had preached the gospel of his Lord and Savior Jesus Christ. Roger Williams, the pioneer founder of Rhode Island and its first president, was forced, because of his convictions, to wander aimlessly in the woods of New England in the cold of the winter.

Thus we could continue indefinitely adding thousands of names to these great souls who have given their lives for the cause of the new order, freedom of thought and religious and intellectual progress. Prophets of a new era, they were, who dared to transgress tradition.

2. *Consider our present day's conflict.* Traditions die hard. Our present generation is drawn up in battle formation just as truly as in the past. The guardians of the old order are hurling to every reformer the same question as of old, "Why break ye with tradition?"

This is true in all walks of life, secular and religious. Any reform, whatever be its character, is generally met by opposition from the guardians of traditions. We find a striking illustration in our prison system. The recent desperate outbreaks bear testimony that something is wrong. The sentiment among the prisoners is too general and unanimous to put the blame on just a few outlaws.

Some authorities in our penal institutions are still clinging to the old idea of "punishment for the sake of punishment." The criminal has sinned against society and society is going to "get even." It must have revenge. "An eye for an eye and a tooth for a tooth." So they put him on "bread and water" leaving him starved and half dead for lack of proper nourishment for the body. So they use the "whipping post," "solitary confinement," "hard labor on the

rock pile," "chaining to iron balls," and a number of other "physical torture appliances" — all for the sake of punishment. Indeed, a fine specimen of the methods of the glorious medieval age!

Some years ago I visited, personally, one of the largest reformatories in the country. It is supposed to harbor the worst criminals in the world. The superintendent took me through the many buildings and I saw all there was to see. It was my intention to experience personally that which a prisoner must go through, and I was accommodated willingly in this. They started me out with the "taking of fingerprints" and finished by putting me into "solitary confinement" (consisting of a dark room within three concrete walls with heavy concrete doors securely locked, where it was quite difficult to breathe for lack of air).

The superintendent explained everything and told me that all these means of punishment were necessary for the keeping up of "morale" and discipline. I believe he was wrong. I talked with a young boy who had just been let out and he said that he came out one hundred per cent worse than he was when he entered the reformatory.

The old order, "punishment for the sake of punishment," is based on ignorance of human psychology. It is like the orthodox hell—burning with literal sulphur and brimstone and a laughing devil with horns, horse-hoofs, and a pitchfork throwing souls into a lake of fire while all the redeemed souls in heaven are spectators, and in spite of all this, are capable of singing their "Hallelujahs." To my mind it seems that nothing can be more repulsive to the human heart and intellect; nothing is so dishonoring to God. How many souls did that teaching bring to the foot of the cross?

"Why transgress ye the tradition?" is the cry of ignorance and stagnant orthodoxy. Why change the old order which we always have had? "The old times' religion was good enough for father and it's good enough for me." Suppose all the great champions of progress should have "stuck fast" to that doctrine, where would the human race have been today?

On the other hand, may I ask you not to mistake my idea. Let me not convey to you the impression that I do not believe in a punishment for sin and wickedness. If

there is a just God, there must be a retribution for all. The law of compensation is a universal law. It is found everywhere. "Whatsoever a man soweth that shall he also reap." Call it punishment or reward, heaven or hell, compensation or retribution, or by whatever name is most convenient and suitable to your idea. But, the punishment of a God of love and compassion is not inflicted for the sake of punishment, but for the sake of the restoration of the sinner to his lost estate. If God should punish just for the sake of punishment or revenge, he would not come up even to the standard of a human father on earth.

Again, let us go back to the prison system, to those wardens who have broken the old tradition and adopted the new system of reforming instead of revenging. These have had pronounced success.

They are not trying to "get even." The prisoner is looked upon as a possible "asset" to society, one who may be redeemed for the world and for the service of humanity. They recognize him as a criminal now, but not always to remain as such. He is "down," but not "out." They must try to make a man out of him, a real, responsible human being, not by chaining him, but by changing him. Instead of places of torture they have installed rooms where classes of psychology are held. The mind must be changed before wrong habits can be corrected. Most crimes are committed through ignorance, wrong training, and wrong thinking. If the warden could reach down into the brains of the criminal and change his thoughts or ways of thinking, he would be set right and could be safely let out into society. "As a man thinketh in his heart, so is he."

These principles must be applied to religious issues. Why should we not attribute to God those psychological and spiritual traits we consider as ideal here in our limited earthly sphere? Certainly, God is better and greater than the highest and best which we, frail and faulty human beings, can conceive of.

However, this means to "break with tradition." Jesus was not afraid of that. He said, "Ye have heard it was said of old time, but I say unto you." His appeal to humanity was not made by pointing to a God of wrath and vengeance, but by the

emphasis of a Father's love, to one who understands our trials and temptation and will help us.

Take another example of social evil as, for instance, the liquor traffic and its accompanying drunkenness. Personally I do not believe that the Eighteenth amendment will ever be able to abolish intemperance and the liquor evil. Of course it is our duty and privilege to uphold the amendment, defend it, and be grateful for the good it has done. But, laws and jails cannot abolish the liquor traffic. Our jails are overcrowded with violators, but the traffic is going on just the same.

We will never see a reform worth while until we are willing to break with old traditions and go down to the rock bottom of the cause of these human miseries which we shall find only in the realm of the "mind and spirit," or if you prefer, "the realm of thoughts." Thoughts are productive, and if the thoughts are wrong how can the products be otherwise?

Another evil in our time is the war propaganda. The war and peace problem has become one of the outstanding world problems about which all the nations are deeply concerned. Here is another illustration of the conflict between the old and the new order of things. The guardians of the old are shouting their "shibboleths." "Why transgress ye the tradition?" "We have always had war and we always will." "The best way to secure peace is to be prepared for war." Germany tried, during the World War, to enlist God on the side of her armies. The soldiers' belts bore the inscription, "Für Gott und der Kaiser." To them, God was with the strongest army. Over in England, at the same time, the population gathered in the churches and sang, "The Son of God goes forth to war," as though that beautiful song points to a war fought with guns and bayonets. The rest of the battling nations prayed for victory of their armies, which simply meant that God should help their soldiers to kill as many as possible of their brothers—each one of whom was some mother's darling, perchance, some fond father's hope and joy.

To say that God favors war is to tell the blackest lie in the face of Love Incarnate. I realize that there is a possibility of being misunderstood here. Do not mistake my

attitude towards a war of defense. There are millions of true-blue Americans who would enlist today, should a war of defense of their country and homes be forced upon them. A good citizen will fight against any attack of his land. God, too, is on the side of that which is right and just.

But, how many nations would go to war if they all waited to be attacked? Behind their barracks they would wait in vain for the enemy that would never come.

Every nation which has prepared for war has had war and has suffered the consequences. The words of Jesus are true, "Whosoever shall take the sword shall perish by the sword." One of our writers has said, "It is hard to convince a person that you love him, as long as you carry a gun in your pocket when you are in his company." "You can't convince your neighbor of your neighborly intentions as long as you keep a pack of vicious dogs and let them loose every night."

The good American citizen is not the "war patriot" who talks wars, but he who refuses to identify the spirit of patriotism with the spirit of war. His patriotism is built on true principles of democracy, a patriotism exercised in the name of the Prince of Peace.

In conclusion permit me to mention briefly two points—one connected with the old idea about capital and labor. The old guardian sees them as enemies. He is wrong; they are not enemies. They are co-laborers and co-partners in industry, working together for their common good. Capital and labor must be friends and stand united on the projects of industrial enterprises if success shall come to both. Their success is based on mutual understanding, sympathy, and co-operation.

Again we have the old denominational differences in religious beliefs. The warning of the guardians of the old order is heard everywhere, "Why break ye with tradition?" "The walls must be kept higher and stronger than ever." "Our ground is holy." "The fence separating and dividing must be solid." Like the Irishman, who built his fence four feet wide and three feet high. Someone asked him why he built its width greater than its height. He answered, "It's this way; if someone tips it over, it will be higher than it was."

As champions of the new order of a new day let us break the old traditions that separated and kept us "stuck fast" in yesterday. The blighting danger of all life is stagnation. Stagnation means death in whatever form or shape it takes. Heaven itself would be a failure without movement, life, and progress. The world today is in need of individual and collective action on the part of the members of the Christian Church. The challenge of the modern age and our complex civilization demands it.

President Hoover certainly made a true statement when he said in his speech at the opening of the drive to aid unemployment, October 13, 1931, "Our country and all the world are today involved in more than a financial crisis. This civilization and this great complex which we call American life can alone survive upon the translation into individual action of that fundamental philosophy announced by the Savior nineteen hundred years ago. Modern society cannot survive with the defense of Cain, 'Am I my brother's keeper?'"

The world today does not suffer from lack of employment and food so much as from lack of love, kindness, and the higher qualities of the mind and spirit.

It is for us, who profess to be followers of Jesus Christ, to make applications of his truths to our own life and age. This is the only way by which we can establish the "new order," become the "new creature," and build the "new earth," where righteousness will dwell and the teachings and ideals of Jesus are carried out. "If any man be in Christ, he is a new creature (creation). Old things are passed away; behold, all things are become new."

*Let us pray:* Our Father who art in heaven and on earth and everywhere, filling all space and time, who dwellest not only in tabernacles built by hands, but hast thy dwelling place in every heart uplifted in prayer and supplication, we pray this morning for an appreciation of the joy and help that have come to us from the past ages; for all the truth which the stream of time has brought us from many lands and every age; for the noble examples of the great souls who have dared to "break with traditions" and in the dark ages were torch bearers of the new order.

We pray for a deeper appreciation of

Jesus and his cross; for that "Emblem" of suffering and sacrifice; for that "Sign" by which we shall conquer; for its final and eternal victory at the end of the present dispensation when the conflict of Armageddon shall cease.

May we be found as true soldiers on the side of the cross of the Prince of Peace. Give us courage and strength to live the Christ life, that through us thy kingdom may come and thy will be done on earth as it is in heaven. Amen.

### DENOMINATIONAL "HOOK-UP"

DAYTONA BEACH, FLA.

Definite steps are now being taken to form an incorporated Seventh Day Baptist Church of Daytona Beach, Fla. A site has been selected and a lot purchased. Our attendance Sabbath day was sixty-one. A few weeks ago ten of our young people signed the Seventh Day Baptist World Fellowship pledge. Three of these already have been baptized and hold membership in northern churches.

—Taken from correspondence.

CHICAGO, ILL.

Friday, February 12, Mrs. Olive Campagna and Miss Ethel Butterfield entertained the ladies of S. and C. Club of the Chicago Seventh Day Baptist Church at 3635 Grace Street, with a good attendance. A delicious luncheon was served, followed by a short program.

Rev. Erlo E. Sutton who was in attendance at the meeting of the International Committee on Religious Education occupied our pulpit Sabbath day, February 13, and administered the Lord's supper.

CORRESPONDENT.

ASHAWAY, R. I.

A special patriotic exercise given by the members of the graded department during the closing session of the Sabbath school, Sabbath morning, was very much enjoyed.

The increase in attendance at the Christian Endeavor meetings on Friday evenings is being appreciated, there being twenty-five present Friday. The interesting meeting was led by Miss Alexzine Perrin.

—Westerly Sun.

ALFRED, N. Y.

Intermediate Sabbath School—Superintendent Hildebrand commented on the attendance, and also spoke of sending our president, Philip Jones, to the Youth's Conference. It was voted to take ten dollars from the treasury for this purpose. The superintendent suggested that the department take over the entire church service a week after the Youth's Conference, when reports by the delegates would be given.

The delegates to the conference are: Philip Jones, Doris Burdick, Edith Dudley, Randolph Webb, Kenneth Greene, and Burton Crandall.

President and Mrs. B. C. Davis left yesterday afternoon, via the Pennsylvania railroad from Olean, for Daytona Beach, Fla., where they are to spend a few weeks in that land of sunshine. We trust they will return with new vigor for the balance of the school year.—Sun.

SALEM, W. VA.

Dr. O. P. Bishop reports as follows concerning six weeks' work in Salem:

I preached the gospel fifteen times; spoke in fifteen other meetings, presenting Salem College; spoke to the boys and girls in fourteen school rooms. I went into every place of business, and every home, and every school room and solicited the people for Salem College. All the people were kind and hospitable, and many kind things were said to me about the college.

Up to February 15, Mr. M. Wardner Davis has receipted my books for \$1,585.72, cash, and I have locked in the safe an additional \$822 in future dated checks which will bring the total for the six weeks' work in Salem up to \$2,407.72. Of course the future dated checks cannot be used until the day for which they are dated, but they are all from reliable people and good.

Rev. O. P. Bishop and M. Wardner Davis left Sunday for an extensive six-day trip in southern West Virginia. They are making their headquarters at Charleston and will go to the extreme southern border of the state, visiting many high schools and teachers in the interest of Salem College.

—Herald.

BEREA, W. VA. (RITCHIE)

The Missionary Committee of the Y. P. S. C. E. has put on a contest in reading

missionary books. The society selected two group captains who divided the members into two groups. The group which earns the most points will be entertained with a banquet by the losers. Great interest is manifested in this contest.

Our attendance is good for the winter season, averaging forty or fifty at each service.  
CORRESPONDENT.

JACKSON CENTER, OHIO

Our Christian Endeavor society has just completed its contest. The losing side will entertain soon with a social. During this contest four new members were added to the society and the interest somewhat increased.

The Denominational Study Class is progressing very nicely. This month we took up the Sabbath during the time of Constantine. Next month we will take up the Sabbath in England.

About forty people enjoyed a Christmas social during the holidays. —News Bits.

Immigration in the fiscal year ending July 1 fell below the 100,000 mark for the first time since the Civil War. With the exception of a single Civil War year we would have to go back to about the beginning of the Mexican War to find so low a flow. In the years immediately before the World War the arrivals from all countries more than once topped the million mark. In the last fiscal year the net gain was about 35,000. There were slightly more than 97,000 arrivals, and nearly 62,000 departures. Immigration in something more than a century has brought nearly 50,000,000 aliens into this country. —Watchman Examiner.

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

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

2-29-14w



## RELIGIOUS EDUCATION

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

### THE CHURCH SCHOOL

The term "church school" has come into general use with the expanding program of religious education. It is being used increasingly to designate that organization through which the entire educational program of the church is administered. The emphasis is laid on the adequacy and unity of the spiritual experience and religious development of the pupil, with only secondary reference to the forms of organization in which that educational experience is realized.

The church school carries out its functions through various agencies which are but phases of the complete program. Thus there is the Sabbath school, the Vacation Church school, Weekday Church school, Christian Endeavor, other societies and clubs of many kinds. In a church school which has a thoroughly integrated program, these phases provide a cumulative experience which preserves an essential unity in the life of the pupil, and there is little overlapping of interests. However, to promote such a program of religious education will require not only the closest co-operation of the various agencies in the local church, but also the closest co-operation of denominational agencies.

The aim of religious education from the viewpoint of the evangelical denominations is complete Christian living, which includes belief in God as revealed in Jesus Christ and vital fellowship with him, personal acceptance of Christ as Savior and his way of life, and membership in a Christian church; the Christian motive in the making of all life-choices, and whole-hearted participation in and constructive contribution to the progressive realization of a social order controlled by Christian principles.

As one of the phases or channels of religious education, the Vacation Church school, because of its vacation psychology and peculiar time element, becomes an op-

portunity for the pupils and teachers together to engage in varied enterprises of actual Christian living and service.

The building of the kingdom of God will not progress satisfactorily until the church recognizes education in the Christian life as more than a mere appendage to its work. It must indeed recognize this as the central element in its entire task. To this end, the entire church must be organized on an educational basis. A unified educational program for the membership and constituency should be made a matter of first concern in every church and denomination. Each organization within the church and denomination must work primarily, not for its own institutional development, but for the common end and purpose. Conflict of program and appeal between various organizations must be avoided. Correlation of the programs of the phases of the church school, including the Sabbath school, Vacation Church school, weekday religious education, Christian Endeavor, within the church, is a vital necessity, not only as a matter of efficiency, but also as a matter of expense.

Like all other phases of the church school, the Vacation school in all matters of organization and program should recognize itself as the church engaged in specialized educational activities. The sympathy and active co-operation of the entire constituency are essential to the best work of the school. This involves the personal support and co-operation of the pastor, church officials, and membership of the church engaged in conducting the school. Some means should be adopted for informing the entire constituency as to the plans and program of the school. The committee conducting the school should represent the church in an official manner, and teachers should keep in close touch with parents.

For the sake of the larger program, and for the best interests of the local group itself, the school must work harmoniously with other religious educational institutions. The school should co-operate with its own denominational agencies to the fullest. This is true because there should be unity of purpose in the denomination, and a desire to reach high standards. This can be better done by churches working together with a denominational board than working alone. With a standard before him, the

worker can proceed to build his school in accordance with the best known methods of religious education.

ERLO E. SUTTON.

## DEATHS

COON.—George G., son of Thomas and Abby Davis Coon, was born in Brookfield, N. Y., May 23, 1837, and died at Milton, Wis., February 3, 1932.

A life sketch prepared by his daughter, with whom he spent the last years of his life, follows.  
J. L. S.

### GEORGE G. COON

Funeral services for George G. Coon, who died February 3, 1932, were held at the home of his daughter, Mrs. Byron E. Coon, Milton, February 6, at 2.30 p. m., Rev. J. L. Skaggs and Dr. Edwin Shaw officiating. Especially pleasing piano music was played by Miss Lois Wells preceding and following the service. One selection was sung by a male quartet. Burial was in Milton cemetery, with his son Durwood, his sons-in-law Byron Coon and George Truman, and his nephew, D. L. Coon, as pallbearers.

Relatives from away who attended were Mr. and Mrs. George Truman of New Auburn, D. L. Coon of Minneapolis, Mr. and Mrs. Roy Coon of Stoughton, and Mr. and Mrs. Fred Palmiter of Albion.

Nearly a century ago, during a time which represents to us a romantic pioneering background, George Greenman Coon was born in Brookfield, N. Y., on May 23, 1837. He was the son of Thomas and Abby Davis Coon. His grandfather, Elder Abram Coon, was one of the staunchest, most enthusiastic organizers of the Seventh Day Baptist General Conference Movement at that time, and was its president for eight or nine years.

As was customary in those days, George Coon worked out at the neighbors during the summer months and attended district school during the winter time, making the most of his opportunities to secure as much education as possible at that time. When he was fifteen, he was baptized by Elder Joshua Clarke and united with the Brookfield Seventh Day Baptist Church.

The urge for new advantages, new experiences, new life brought him to Illinois when he was a young man of twenty. It was near Rockford that he taught for several years. While here he became an inveterate reader, rounding out an education already thoroughly begun in New York State.

In July, 1862, he was married in Utica, Wis., to Miss Marian Colgrove, who preceded him to the heavenly home August 16, 1926. The following March saw the courageous couple slowly making their way in a covered wagon over un-

trod, western trails. They were nearing their new home in New Auburn, Minn., a home which was built after hours of untiring faithful labor upon land which was purchased from the government. For sixty-four years Mr. and Mrs. Coon worked together, endured sorrows and hardships together, enjoyed happiness together with a love eternal which bound them in this life and stretched its cords even into eternity. Fifty years were spent in Minnesota. Forty years of this time Mr. Coon was notary public at New Auburn, Minn., and he handled the many cases which came before him with the skill of a lawyer.

He resumed his teaching here in this new territory at New Auburn and Glencoe. His teaching did not consist merely of the three "R's," but he taught as he lived—kindness, honor, justice, determination to carry on, generosity, reverence for the things eternal. And his reward? Not pecuniary gain, but friends—friends who came to him for advice and encouragement, friends who loved him. He was an understanding, sympathetic father, not only to his own three children, Durwood, Nellie, and Minnie, but to the two nephews whose father had died while they were still young. These two men, D. Burdett Coon and Delano Coon, loved and respected him as an own father. Mr. Coon was devoted to his five grandchildren and eight great-grandchildren and they returned his love unreservedly.

For the past sixteen years, "Uncle George," as he was affectionately called by many who knew him, has lived in Milton, and for the last five or six years his home has been with his daughter, Mrs. Byron Coon. Although unable to walk around much, or to read during the last few years, he had an unusually alert and keen mind for a man of his age. His waking hours were filled recalling faces and experiences which were dear to him. His mind was a veritable treasure house from which could be taken Bible passages and hymns to be quoted or sung as he willed. Only two weeks ago he had finished his lunch and returned to his own room, when suddenly he was inspired to sing a verse of "Joy to the World." To the listeners in the next room, his voice came as clear and vibrant as a bell with scarcely a break in it. He was praising God as long as the power of speech was given him to use. His later years have been filled with a joy and contentment, a peace and happiness—a gift which only God in his mercy and loving-kindness can bestow upon one of his trusting children.

DAVIS.—Lauretta Keese, daughter of Thomas and Jane Sneesby Keese, was born near Springfield, Ill., June 12, 1848, and died at her home in Milton, Wis., December 8, 1931.

Her childhood days were spent at the place of her birth. When a young woman she moved with her parents to Tama County, Iowa. After moving to Iowa, she met Ervin F. Davis to whom she was married June 18, 1870.

Mr. Davis had been previously married and had a young daughter Josephine. They established their home and Mrs. Davis cared for her step-daughter with motherly affection. Three children were born to Mr. and Mrs. Davis:

Dennie A., Janesville, Wis.; Bertha, Mrs. R. P. Kepler, Sydney, Neb.; and E. Floyd, Minneapolis, Minn. There are five grandchildren. The step-daughter is the wife of D. P. McWilliam, Milton, and there are eight living children in her family.

Mrs. Davis' husband died four years ago, and since that time she has continued to live in the family home.

The Davis home was established in Milton twenty-nine years ago, though previously they had lived for two short periods in the village.

Mrs. Davis was a member of the Seventh Day Baptist Church. She was interested not only in the church and its work but also in many outside activities. She was an active member of the Woman's Relief Corps, the King's Daughters, and of Circle Two in the church organization for women.

She courageously met the hardships and sufferings of her declining years and cheerfully participated in the fellowships and enjoyments of life to the extent of her ability.

The funeral was conducted from the Gray and Albrecht parlors in Milton Junction, December 10, 1931, and burial was made in the Milton cemetery. Pastor James L. Skaggs conducted the service.

J. L. S.

#### Sabbath School Lesson XI.—March 12, 1932

JESUS COMFORTS HIS DISCIPLES.—John, Chapters 14—17.

Golden Text: "Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful." John 14: 27.

#### DAILY READINGS

March 6—The Heavenly Home. John 14: 1-15.  
 March 7—The Comforter Promised. John 14: 16-26.  
 March 8—Fruit-Bearing Promised. John 15: 1-10.  
 March 9—Friendship With Jesus. John 15: 11-21.  
 March 10—The Holy Spirit a Teacher. John 16: 1-15.  
 March 11—Jesus the Intercessor. John 17: 9-21.  
 March 12—The Prophecy of Comfort. Isaiah 40: 1-8.

(For Lesson Notes see *Helping Hand*)

A dollar bill bearing this typewritten notation, "the last of a \$100,000 fortune spent on wine, women, and song," was found recently in the tills of the Durant National Bank, Durant, Okla. And what a tragic tale that dollar bill might tell if it could speak!

—Methodist Protestant Recorder.

## THE SABBATH RECORDER

**THEODORE L. GARDINER, D. D.,**  
 Editor Emeritus

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

**L. H. NORTH, Business Manager**

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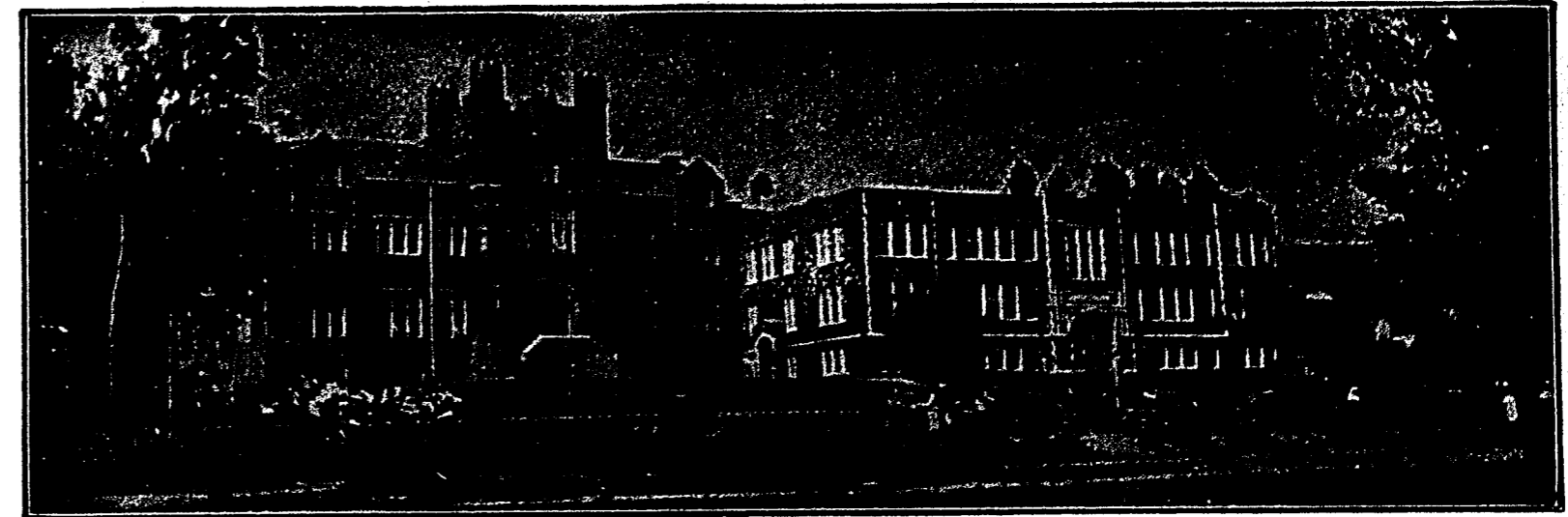
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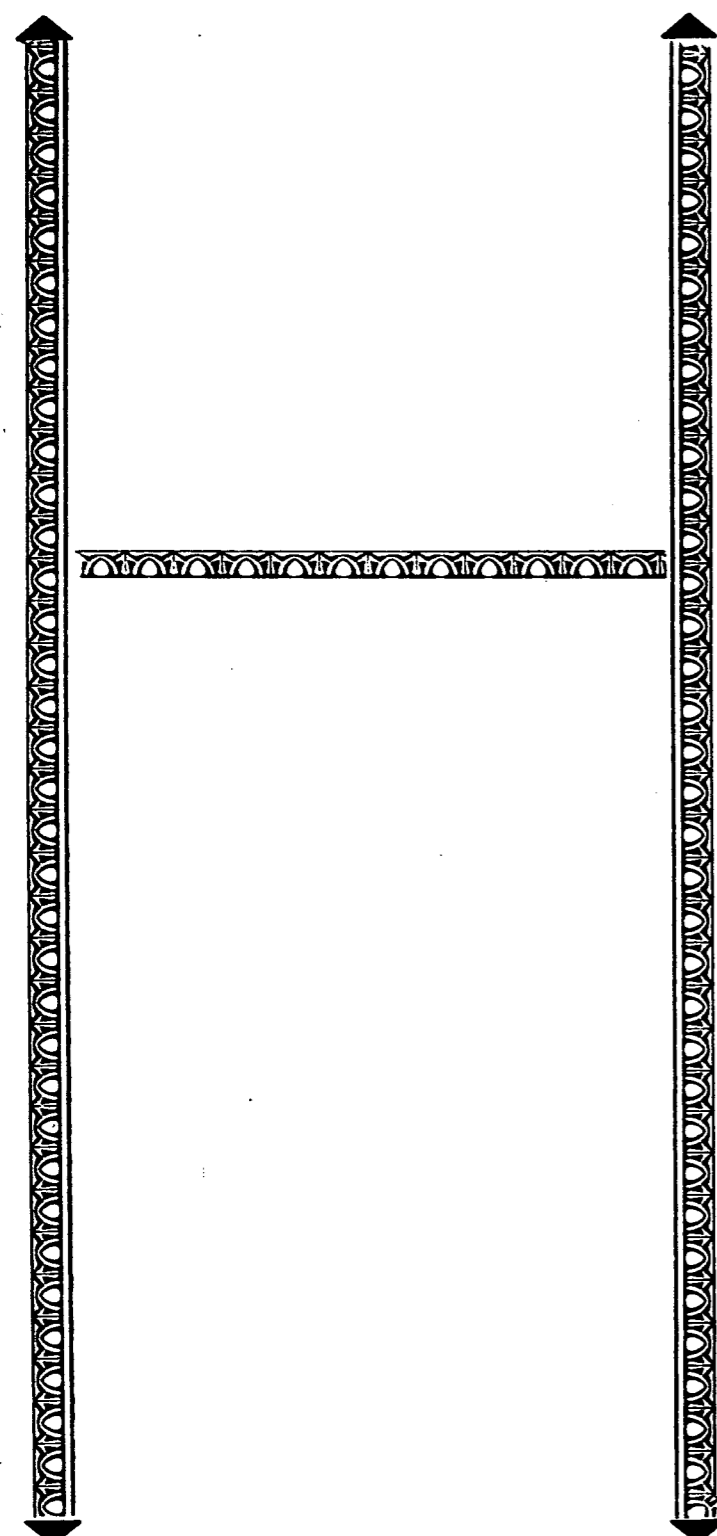
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"Except I shall see in his hands  
the print of the nails . . . . ."



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

MARCH 7, 1932

No. 10

## WHEN THE BIRDS GO NORTH AGAIN

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

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

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

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

—Ella Higginson.

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