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AMERICAN SABBATH TRACT SOCIETY
Plainfield, New Jersey

The Sabbath Recorder

Vol. 113

SEPTEMBER 12, 1932

No. 11

SOME DON'TS FOR THE PEW

We hear a great deal about what the man in the pulpit ought to be, but sometimes it may be a good spiritual exercise for us to consider the responsibilities and requirements of those who sit in the pews. One of our subscribers, after a lifetime of attendance on the services of the church, sends us the following paragraphs which have grown out of his prayerful thinking upon this subject.

Don't expect your preacher to fit your mold; the mold may be wrong.

Don't expect your preacher to preach your views; he is God's prophet.

Don't expect your preacher to be perfect, unless you are.

Don't expect your preacher to be free always from heartaches.

Don't expect your preacher to be always at his best.

Don't expect your preacher to live on words of appreciation.

He needs these too, but he cannot buy gas and oil, food and clothes, with a "thank you." If he is worth having, he is worthy of compensation.

The sympathetic effort on the part of those who sit in the pew to understand some of the problems and difficulties which their minister is facing will help him to be a better pastor and preacher, and will help them to grow in usefulness to their Lord.

—Selected

Contents

Editorial.—Begin Now.—The "Make-Up."—Important Utterance.....	242-244
A Letter From the Conference President	244
Report of Conference	245
From Salem, W. Va.	248
Missions.—The Future of Seventh Day Baptist Missions.—Letter from Miss Miriam Shaw.—III. Holland	249-252
President Hoover and Prohibition	253
Woman's Work. — Home Training of Teen-Age Young People in Sabbath Keeping	254-256
Young People's Work.—Getting Off to a Good Start.—The Quest of Others.— Intermediate Topic	256
Children's Page. — What Can Our Society Do This Winter? — Our Letter Exchange	258
Our Pulpit.—The Christian and the Liquor Traffic	260-262
Notice Education Society Meeting	262
Denominational "Hook-Up"	262
Annual Meeting—American Sabbath Tract Society of New Jersey; also of New York	263
Notice of Annual Meeting	263
Sabbath School Lesson for September 24, 1932.....	263

The Sabbath Recorder

A SEVENTH DAY BAPTIST WEEKLY

Published by the

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WHOLE No. 4,566

THEODORE L. GARDINER, D. D.,

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Begin Now Two and one-third months of the Conference year have now passed away. The General Conference of 1932 is now a matter of history. But little money has been thus far received by our Onward Movement treasurer. Few churches have made any remittances, and more than a sixth of the year has gone. July and August are usually looked upon as "lean months," and this year has proved to be no exception. But the summer is over, people are back from their vacations, back to their jobs. Churches and individuals should now bestir themselves and bring of their offerings for the work of the Lord. It is of supreme importance that our Onward Movement work should be funded. Folks, *begin now*. The banks, we are informed, will no longer loan us funds with which to tide over "lean" periods. If the treasurer does not receive from the churches he cannot remit. Consequently our work at home and abroad must drag and our workers suffer.

A letter just received at this office reflects the suffering caused by the action of

the Missionary Board in "cutting" the principal income of a splendid servant from \$40 to \$28 per month. This action was made necessary in accord with the enforced retrenchment. The writer of the letter made no complaint whatever, but there is pathos written between the lines. The same letter bears the information of another minister—out of employment, with babies undernourished. In the same mail came a letter from this identical minister, not with complaint or bitterness or a mention of family needs, but telling of what he planned and hoped to do. Of such faith and "stuff" are our Seventh Day Baptist ministers made.

Unless our churches *begin now* with a full and steady flow of their contributions there will be *more* suffering, intense, with tragedies on home and foreign fields. Pastors have received, and are receiving "cuts" and are crippling along on partially paid salaries. All along the line there is needed the whole hearted response to this call—"Begin now." Conference has approved of a United Budget amounting to \$25,957 for our work in 1932-33. This is almost forty per cent less than the amount of the budget for the past year, \$43,100. It is almost exactly the total of what was raised this last year. In the new budget the huge indebtedness, amounting to more than the entire budget for 1932-33, is provided for only in the sum of \$1,000. It is plainly to be seen, therefore, that we have in the budget nothing but what is needed for barest necessities in carrying on the minimum program. To do *this* means heavy retrenchment, deep "cuts." It means withdrawals of workers and the abandonment of some fields.

Since the first draft of this editorial was made there has been received a communication from South America expressing appreciation of tracts sent to Georgetown, and asking for many more, as eager hands are being extended for our tracts and SABBATH RECORDERS.

Seventh Day Baptists must not fail now. We believe they will not. But they will fail if they do not consecrate themselves heroically to the call of Christ in the needs of the hour. Success means strictly attending to matters of supreme importance when they need attending to. There were moments at Adams Center when interest was

at white heat concerning some of our missionary enterprises. It was good to see and feel. But this heat must now help warm the churches at home. It must not serve merely to warn as a danger "flare," but be reflected in enlarged and prompt contributions. We are not a bankrupt people, as was pointed out in more than one Conference address, and witnessed by the number and character of autos there. We have our homes, our health, our families, and God's many other blessings. It is now largely a matter of releasing some of that with which we have been entrusted and blessed for God's service. We must contribute adequately to pay the budget. Why not *begin now*?

The "Make-up" No, the idea is not that involving cosmetics. The title of this editorial has to do with the production of the SABBATH RECORDER.

From time to time there has appeared in these columns the description of some part or phase of our work or machinery used in producing our denominational paper. It is natural that people should be interested in some of the local and mechanical details of our work.

In the shop, experts in the different phases of printing are necessary. The linotype men are specialists in machine set type. Pressmen are experts in their line, so of the "cutter." The casual visitor in the shop at once will recognize these men at their tasks. There may be others, no less active, whose duties may not be so apparent but which demand as much exact knowledge and technique as any other. Among such is the "make-up" man. His is an exacting task, requiring knowledge, skill, and good judgment. As on other occasions we have had the benefit of some representative expert's description of his work, so in this Mr. Nathan Altein, in an interesting manner, has given us a glimpse of the important make-up man's job.

MAKE-UP MAN'S JOB

After the copy has been edited, set, "read," and the noted errors reset I am given the galley proofs together with the corrected lines, and begin to do my part in the production of the SABBATH RECORDER. I insert all omitted lines, omit all extraneous insertions, transpose the misplaced lines, gather all parts of a given article together, and "pull" revised galley proofs for the "reader" to check the corrections.

When the revised proofs come back to me I again make all the necessary corrections and then start on the make-up. There are rules and regulations to guide me in this. For instance, I know I can use only three hundred forty-five inches of type in any one issue of the RECORDER in its present form. I know that the Missions Department is to follow the editorials, Woman's Work follows Missions, Young People's Work follows that, etc. There is also a certain style to be adhered to; for example, no "widows" (no carrying over singly the last line of a paragraph to another column or page), no continued lines (no article to be begun in the front part, continued in the center, and finished toward the end of the journal, using "Continued on page"), no two fillers together, etc.

However I am also given privileges, or shall I say responsibilities, denied a make-up man elsewhere. It is my responsibility to arrange the placement of all articles not marked for any specific department. It is for me to decide which of the "anywhere" articles not marked "sure" are to be held over if there is not room for all.

As already mentioned, three hundred forty-five inches of type matter are necessary for each issue. I therefore calculate the approximate space needed for all articles marked "sure" and for the various departments. Then I know just how much space is to be filled in with "anywhere" articles. Glancing through the "heads" and reading a paragraph here and there, I judge their relative importance, noting at the same time the length of each. By this time I can tell whether it will be necessary to crowd in the matter or space widely.

The rest is comparatively easy. Taking about eight inches of type matter I space it out to be *exactly* that many inches for each of the two columns. Affixing the running head and folio, I pull page proofs which are checked by the proofreader for omitted corrections and any new mistakes that I may have made in the make-up. These proofs are then returned to me to make the final corrections, and, when done, everything is turned over to the "stoneman," who is the next person to add his bit in this work.

Curiously enough my work begins with correcting the errors of someone else and ends with correcting my own. It *must* receive the approval of my superiors before I can give my attention to other work.

Important Utterance Some weeks ago, our beloved friend, "Uncle Oliver," sent to the editor an address of Wisconsin's supreme court justice, M. B. Rosenberry. Uncle Oliver sent it because he thought "you will like the sentiment of it." He was right, and we are glad to have had opportunity to read it; glad also that Mr. Rood wrote the judge an appreciation of the stirring message.

The article is too long to be printed in the RECORDER, but we wish to reproduce without comment two or three portions

marked by him who so thoughtfully sent it to our office.

THE HOME

While our life has undergone a great shift, the family is and must for any foreseeable time remain the vital social unit of our order. If we are to have healthy, happy children, we must preserve the integrity of the family and so of the home. In these days when license and indulgence are not only tolerated but in many quarters are encouraged in the name of personal liberty, a greater strain than ever is placed upon the family. It is appalling, but it is true that after two thousand years of Christian teaching we find a pagan philosophy, a pagan way of life, obtruding itself into our civilization today. We need a St. Paul to denounce unrighteousness, fornication, wickedness, covetousness, maliciousness, envy, deceit, malignancy, for there are those today who not only do these things but have pleasure in them that do them. If we are to win our fight against immorality, disease, and crime, the homes of America must be guarded and protected. Those who deal with this problem must not only be consecrated to their work but they must be intelligent, wise, and have a sympathetic understanding of the problems with which they deal.

SPIRITUAL, MORAL CRISES

The present is a period of spiritual and moral as well as of financial crises. Merely to feed the hungry and clothe the naked is to withhold the most vital thing which in this period of great stress and strain is moral and spiritual support. We must look after the hearts and souls of people as well as furnish them food and protection from the elements. Certainly in a time like this we owe it to those who are fighting a losing and hopeless battle, to do everything possible to maintain their morale. It is much easier to keep an object from rolling down hill than it is to roll it up after it is down. We cannot justify ourselves for a disregard of our duty under these circumstances by a criticism of the government or its officers or by attempting to charge the blame elsewhere. We must deal with these problems as they now exist, no matter who is to blame, no matter where the responsibility lies.

A LETTER FROM THE CONFERENCE PRESIDENT

When, amid the busy days of Conference, the chairman of the Committee on Nominations drew me into a vacant room and informed me that the committee had voted unanimously in favor of presenting my name to the General Conference as its candidate for president, I could think of no reason to offer for declining the nomination that any other person might not be able to give under like circumstances. Hence my nomination and election to that office.

Now that the annual session of the General Conference has closed, all who had the privilege of attending are talking about it, and are speaking of its fine spirit and of its genuine accomplishments. President Randolph presided with becoming dignity, and with a fine demonstration of fairness, coupled with an intelligent knowledge of the matters presented and the work to be done. In the manner in which the affairs of the denomination were carried on during the year and in the preparation of the program of Conference, as well as in everything that had to do with the holding of the annual sessions, the president set a high standard.

With the blessing and the good wishes of the out-going president, the new president takes up the task. While I appreciate the honor that has been bestowed upon me in my selection as president of the Seventh Day Baptist General Conference, I am most keenly sensible of its responsibility. This responsibility I feel is too great for me; but I am relying upon the guidance of the Holy Spirit, and the support of the people. This support I feel I have in abundant measure, and it gives me a sense of being sustained.

Immediately upon the adjournment of Conference I felt the impulse which comes from a consciousness of divine support as a life-long friend, a former president of Conference assured me in a warm hand-shake, and with broken voice, of his prayers.

I consulted members of the Plainfield Church who were at Adams Center and received their approval of my acceptance of this new task. But of course many were not present and not all could be consulted. The sense of support came to me again in a special way therefore when in the covenant meeting of the church a member who was not present at the Conference prayed very feelingly for the pastor in his new responsibility as president of Conference and for the denomination and its work during the year and for the blessing of God upon the annual sessions next year.

Then again the editor of the SABBATH RECORDER offers me space in the denominational paper and hearty support in every way, and bespeaks for the new president the prayers and support of all the people.

One of the compensations derived from assuming a large task is the feeling of fel-

lowship which comes as one realizes that many others are just as interested as he is in its success, and their consecrated service is just as active in its behalf. In this consciousness and in the consciousness of divine support commensurate with the greatness of the undertaking I have already experienced in some measure the fulfillment of the wish of the editor expressed in the language of the prophet.

In the sense of a richer Christian fellowship and of a sustaining companionship with the master, I have mounted upon wings—the wings of the prayers of many people. I trust I shall have sufficient grace for all the “running” that needs to be done in the fulfillment of my manifold duties. But more grace will be needed for the tedious “walking” necessary in order to accomplish all the work of the kingdom now waiting upon the consecration and devotion and faithful labors of Seventh Day Baptists.

Pray that this grace may be given the president of Conference, as he prays that it may be given to all of you.

AHVA J. C. BOND,
President Seventh Day Baptist
General Conference.

REPORT OF CONFERENCE

(Continued)

TUESDAY NIGHT

The vesper services throughout the Conference breathed with the spirit of devotion and worship. The first one well introduced the series, and the Conference is deeply indebted to Professor Wingate for his careful selection of appropriate music and his devoted attention to all the interests of the meetings.

Rev. Harold R. Crandall of Westerly, R. I., conducted the devotional period introducing this evening service. “Music,” he said, “is a great part of devotional service.” Of the many good things urged in this brief message one statement should be remembered, “Faith sings, unbelief never.” Worship must not be looked upon as something preliminary; it is an essential part and contribution to the service. Remember, too, “the soul that sings the sweetest is the one closest to God.”

Here we are to plan our work that we may carry on to the glory of God. To do

this our hearts, lives, and wills must be in tune with the Infinite God. “O God, our Father, we thank thee for all thy goodness to us, for music and for instruments of music. Grant that we may really praise thee, and that we may carry on thy work in thine own way. May thy blessing rest upon him who shall speak to us tonight. May we walk with thee, and may we glorify thy name. Amen.”

Mr. Conradi Speaks

By special invitation and arrangement Rev. Louis R. Conradi of Hamburg, Germany, was present in this Conference and delivered on the first night of Conference a wonderfully spiritual and encouraging message. We cannot do the matter of reporting his sermon justice at all. We have his manuscript from which he spoke and will reproduce it here. Everyone was delighted with his beautiful, humble spirit, and appreciated his scholarly presentation of Seventh Day Baptist history and historical contacts. Brother Conradi is evangelistic in his nature and his message clearly revealed his gospel fundamentals. Beginning with the message which our forefathers in England sent to their Sabbath-keeping brethren in America in 1668, he showed the consistency of the faith and message throughout the years. He urged that the opportunity of Seventh Day Baptists is in the present as never before. Let them let their light shine. Let them be ready to sacrifice and go forward. “The Reformation needs to be done over again.” It should have been completed in Luther’s day, but the faithful adherents of the Sabbath truth were persecuted bitterly, and practically exterminated. Today we have liberty—to believe and advocate the truth. Let us go forward. Mr. Conradi possesses a valuable library. He held up during his address copies of two books, one published in 1545 and one in 1548. He also showed us an interesting book, a second edition (1665) of “Sabbath Discussion,” by Brabourne, intrepid and able advocate of the seventh day Sabbath.

In closing, Mr. Conradi expressed the hope that as letters from Europe came to our fathers in America, containing the testimony to the remnant in Rhode Island, so would the remnant ere long with the power

from on high go forth with the message to the ends of the earth.

The address follows:

THE CONRADI MESSAGE

"To the remnant of her seed in Rhode Island, which keep the commandments of God, and have the testimony of Jesus Christ (the faith of Jesus)." Revelation 12: 17; 14: 6.

Today I bring to you, my dear brothers and sisters, the same greetings from across the Atlantic which your forefathers in Europe sent in 1668 and 1670, to the first Sabbath keepers in Rhode Island. The holy remnant plays an important role throughout the prophetic word of God, and by searching it we find that faith in Christ as the only salvation has ever been the divine power to preserve such a remnant even under the most terrible persecutions. But faith in Christ springs forth from the sincere belief in the messages God in his mercy did send from heaven itself and made his love manifest by giving his beloved as sacrifice on the cross. In Revelation 14: 6 John beholds a messenger in the very midst of heaven, having the everlasting gospel to evangelize (euangelion aionion euaggelisai—Greek), "evangelium aeternum evangelisare — (Latin according to Wiclif-Purveys), ("evangelize" according to E. Craven, Lange-Schaff Com.) to every dweller on the earth. Everlasting indeed has been this good news from heaven itself, pronounced by God immediately after the fall (Genesis 3: 15), as the only remedy for sin, the only hope of salvation. When man has been created in the image of God, the creation was indeed so "very good" God rested on the seventh day from all his creative work, and gave as an everlasting sign to man the holy rest day, that man might ever be assured that if he rests from his own works, as God rested, and let Christ as creator, redeemer, and sanctifier do the work, man again would show forth the image of God and in a new world everything would be made new and forever "very good" again. Revelation 2: 5.

Accordingly the first recorded act of faith was the lamb offering of Abel, who sealed this first testimony of faith in Christ by his own blood. Hebrews 11: 4. Christ by his own Spirit testified beforehand "the sufferings of Christ, and the glory that should follow" to all the prophets. 1 Peter 1: 11. "The Scripture, foreseeing that God would justify the heathen through faith preached before the gospel unto Abraham, in thee shall all nations be blessed." Galatians 4: 8. Leaving Babylon by faith and entering the promised land, he met there Melchisedek, the King of righteousness, of the city of peace, as the only perfect type of the Son of God, and was blessed and nourished by him. He saw indeed the day of Christ from afar off, and rejoiced. John 8: 56. Only the blood of the Lamb on the doorpost saved Israel, and the principal offerings in the service of shadow was a spotless lamb burning day and night upon the altar, mixed

with the finest of flour, the best of wine and oil, and the choicest of incense, increasing in number from 1 to 2, 7 and even 14. Having this salvation ever before-shadowed by the continual lamb offering in mind, John the Baptist as the greatest of Israel's prophets pointed to Jesus of Nazareth, testifying: "Behold the Lamb of God, which taketh away the sin of the world." John 1: 29. As Elijah of old, his message called for a decision—accept Christ and live, or reject him and perish. Christ himself came as the great healer from sin as the worst and real cause of all diseases, "preaching and evangelizing the kingdom of God." Luke 8: 1. The Jewish rabbis had misrepresented the gospel of the kingdom, tried to heal themselves by their many sacrifices and to obtain righteousness "by the works of the law," stumbling at Christ and righteousness by faith. Romans 9: 32. Christ evangelized the kingdom of God by stressing that man must be born by the Spirit, must worship God in Spirit and in truth, must let God set up his kingdom of grace in the heart of every believer, rather than a carnal kingdom by force of arms. He finally sealed the good news to man with his own blood, after having rendered as son of man that perfect obedience in spirit and truth required by the divine law. As the faultless Lamb of God he made the ever valid atonement by his own blood, and as the undefiled high priest, he, after the order of Melchisedek, sat down at the "right hand of God," thus providing by a new and living way, free access to all believers to the very presence of God and to the throne of mercy. As manifest witness that all power now belonged to him, he sent forth the Holy Spirit, so that thousands in Israel accepted him as the true cornerstone of the spiritual house, becoming themselves a royal priesthood and lively stones, offering themselves constantly as spiritual sacrifices — the only reasonable service.

Christ revealed himself to Paul, the apostle of the Gentiles, as the very essence of the gospel, in whom all levitical shadows ceased. But even in Paul's days already the mystery of iniquity began to work, perverting the gospel by the ministers of Satan, by false apostles and prophets, who lead man astray to another Jesus, another gospel, and another Spirit. 2 Corinthians 11; Galatians 4.

When, by the removal of imperial Rome, the seat at Rome was free for ambitious rulers, soon the true worship in Spirit and in truth was set aside, the worship of images, relics, of saints, of the host, were enforced. In vain did, from the fourth century onward a holy remnant protest. Paulikians, Waldenses, Lollards, the Moravian Brethren sealed their testimony of Jesus and their adherence to the true faith with their own blood all the centuries before the Reformation. The Reformers declared the Bible to be the only rule of faith and the righteousness of Christ as the seal of God to be their only hope. The Baptists stressed the need of being born of the Spirit and right baptism as the seal. Sabbatarians pressed the right Sabbath as the seal, but they

were hunted down like wild game by their persecutors. The Seventh Day Baptist preacher, James, of London, suffered death in 1661, for the testimony of Jesus. In 1668 and 1670, there was already the remnant in Rhode Island, where by God's providence Roger Williams had as early as 1644, by "his bloody Tenent of Persecution," laid the foundation for religious liberty in the United States. In 1693, forty learned preachers from all parts of the continent landed in Philadelphia. Full of the advent hope, they build their tabernacle, commenced to keep the Sabbath, and on December 11, 1699, Kelpius sent Revelation 12: 17 as greetings to the Sabbatarian preacher Mumford in Rhode Island. Like many in Moravia who kept the Sabbath in the days of the Reformation, Count Zinzendorf, after according Moravian brethren a refuge, felt also impressed with this duty. Arriving in the New World, he found the Sabbath question alive among English and German speaking people. It was then and there, that he constrained by the love for souls even in the heathen world, and kindled into flame by the blessed hope, realized the fulfillment of Revelation 12: 17 among the Moravian believers in Pennsylvania. After the French Revolution, men of God filled with faith, love, and hope, founded Bible societies, began to translate and print the Word of God in the many new languages, and missionaries went forth with the everlasting gospel even unto the end of the world. There were open doors everywhere to evangelize the everlasting gospel in its purity and completeness to every dweller in the earth.

Now some statements concerning my own experience. The Lord implanteth in me by his grace a love for study; so Latin, French, Greek, but especially history and geography became my passion until my fifteenth year. Having lost my father at an early date, my mother pressed me to learn a trade. But dissatisfied with the servitude, I landed at New York exactly sixty years ago. Drifting from Catholic superstition into infidelity, I found in January, 1878, whilst boarding with a Sabbath-keeping farmer in Iowa, a home where the family altar was set up and where the Bible was read. Soon the Word of God took deep root in my heart, and the history of the world, outlined in the prophetic Word, readily convinced me that this was indeed the Word of God. Out in the woods for the first time the Spirit taught me to stammer "Abba, Father." Christ became to me the great Healer and my best Friend, the Word of God my only guide, and on the fourth Sabbath I enjoyed—in resting—that peace which passeth all understanding. Being buried with Christ in baptism, I loved to testify of him and soon an English family in a new locality rejoiced with me in resting on the Sabbath day. The way was opened to visit Battle Creek College and I finished a four years' Bible course in eighteen months and learned type setting besides. I began to study Hebrew, but in 1881 I could no longer be detained from preaching the word. Already in July, 1882, I had given

full evidence of my ministry and by the end of 1885 I had raised up about eight hundred German Sabbath keepers in five different states. In January, 1886, when I sailed with my family to Europe there were hardly two hundred Sabbath keepers on the continent. By May I had raised up my first church at Lausanne, by July a second church in Crimea, Russia. Forty days in prison tested my faith, but God provided an American ambassador at St. Petersburg who had been at the sanatorium of Doctor Kellogg and could testify to the Russian minister that I was not a Jew, but a Christian. Church after church was raised up, not only in Germany but also in Austria, Hungaria, and the Balkan states. In 1903, I took the first German missionaries to East Africa, always preferring virgin soil to plant the gospel. Later I went to north, south, and central Africa, in 1908 to South America, and from this time forward Europe, with large mission territory in Asia and Africa was self-supporting.

But the testimony of Jesus meant to me the faith of Jesus, the belief in the gospel of Christ. As early as 1898, I set forth in an English tract the true meaning of "the daily sacrifice" (or Tamid) against the teachings of W. Miller U. Smith and Mrs. White, etc. From that time my books were rather discontinued by many Seventh Day Adventists in America. As early as 1909, when strong assertions were made about Mrs. White. I not only objected but offered my resignation as vice-president of the general conference, if this was to be the standard belief. But the World War soon claimed all my time, to preserve what had been gained, yea, even double the membership. Not until 1926 I discovered in the New York Library the actual proof that much of the first visions of Mrs. White had been intentionally left out of later editions. Not until 1927 did I get a copy of the document of 1847, containing the early visions. From then on I secured document after document, and tried to convince my co-workers, and was more and more discounted for not believing the so-called "Spirit of Prophecy."

Finally in 1928, when your leading men were away to your General Conference, Brother A. Boettcher and myself called at Plainfield, and there I bought your history. In October, 1931. I went to Omaha to a Seventh Day Adventist general conference committee and in three documents set forth my convictions from the Word of God. My credentials of the general conference, valid until June, 1934, were only retained on the conditions that I would keep silent. When I called at Plainfield, I was welcomed and taken to your president and could freely tell what so seriously troubled me. Developments since have verified that the only way to secure the full liberty to preach and to teach by word and pen, what I believe to be the gospel in its purity and the fulfillment of prophecy, would be to affiliate with some body where this liberty is fully accorded. While on the high sea a radio reached me demanding that I grant an interview with the leading

Seventh Day Adventist brethren. If the agreement arrived at in this interview is ratified, I shall part with my former brethren in peace and shall freely surrender to them the credentials of their general conference, which I hold until 1934.

Your president, Doctor Randolph, in counsel with other brethren has assured me and all those who would desire to affiliate with you, the very liberty I desire and on conditions which are according to the written Word of God. I admire your past history, the martyrdom some of you have suffered for your testimony of Jesus and because you kept God's commandments.

The first letters from Europe were sent to your forefathers in Rhode Island, the cradle of religious liberty; the greetings they contained were to the remnant of the seed of the true Church. May God grant that if this affiliation between an increased number of believers in the Old and New World becomes perfect, his Spirit may grant such enlarged spiritual power to us all, that ere long this remnant may see the everlasting gospel in its purity preached as a mighty witness in all the world, in all tongues, and "He that shall come will come," and will no longer tarry.

Signed, L. R. Conradi.

As far as my knowledge goes, many Seventh Day Adventists disbelieve what their leaders declare to be fundamental. They wait only for the day, when a way will open for them that liberty of conscience they desire. This is not only true of the thousands of believers in Europe, but North and South America and even Australia. Rev. W. Fletcher, an Australian who was a number of years in charge of the work in India, then vice-president in Australia, head of their school, called on me in 1930, during his hearing in Washington, and we soon found out that though far apart we had reached from the Word of God the same conclusions. He has begun to publish, and now with another minister begins to lecture in Australia. Elder Watson assured me he had been his best friend, and everybody gives him the very best testimony. An old editor writes me, the denomination has reached a crisis, because it refuses to search the Scriptures and to advance in the knowledge of divine truth. Ministers of standing have thanked me in their letters, that I have set the stone rolling. Officers of large churches have come to me saying that now the time has come to move forward.

One elder, whose son and daughter are in the work, thanked me that the day of deliverance had come to him; for years he believed these things, was discredited, but now he would do his very best. I have been accustomed in my pioneer work to speak of the results when they were in sight, but I am persuaded that the day has come for Seventh Day Baptists to take up the banner and lead.

This is your opportunity to let your light shine, search the Scripture as never before,

hold up the God sent torch of truth high, be ready to sacrifice, ready to add to the Sabbath truth the prophetic light, which has been one of the great motifs powers of the Reformation, has caused millions to sacrifice their lives, freed whole countries from Catholic superstition. The Reformation needs to be done over again. Baptists and Sabbatharians would have gained the day in the days of Luther, had they not been burned and prosecuted everywhere; now liberty is granted everywhere, the doors are wide open, God calls, will we heed the call and arise?

The closing fifteen minutes of the evening service was handled by Rev. George B. Shaw of Salem, W. Va. Prayer, he showed, is more an attitude than an act, important as the act is. The value of such a service as this depends on our attitude. His message inhered in the name "Immanuel," which means God with us. "Jesus was God—with us now. Do you believe that?" "It is no longer I that live but Christ liveth in me." If we believe this we must be more thoughtful, more brave, more humble—for therein is power, more hopeful. As the little child is unafraid in the presence of its father in the dark, with its hand in his, so we can have confidence in God with us, for to him the light and the dark are all the same. Thoughtfully, with this message lying upon the heart, the people quietly dispersed for their homes at the close of the first day. Yes, it was all, this day, very good.

(Continued next week)

FROM SALEM, W. VA.

Due to the introduction of a department of business administration, including commercial arts, offering degrees in commercial teacher training, business administration or secretarial science, and short courses for stenographers and bookkeepers leading to certificates, Salem College will open its forty-fifth annual session September 12 with a prospective record enrollment.

Professor Winfred R. Harris, for several years a member of the teaching staff at New York University and a former head of Drake College, Plainfield, N. J., will head the new department. All business administration and commercial courses, taken either for a degree or certificate, will apply on the former if the student so desires.

R. S. STROTHER.

MISSIONS

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

THE FUTURE OF SEVENTH DAY BAPTIST MISSIONS

BY KARL G. STILLMAN

Treasurer Seventh Day Baptist Missionary Society

(Address delivered before the General Conference, August 24, 1932)

In approaching this subject it seems fitting to mention briefly the missionary efforts of Seventh Day Baptists in the earlier years of our denominational existence, then to summarize the present activities of the Seventh Day Baptist Missionary Society, and finally with these facts before us to appraise future possibilities of missionary work by our people.

In this country our growth has been the result of continuous missionary activity. In the late years of the seventeenth century the Newport, R. I., Church was established by emigrant English Sabbatharians—this being the first Seventh Day Baptist church in America. Out of it emanated the First Hopkinton Church founded in 1708, which, in turn, was the mother church to an incredible number of new church organizations throughout the East. Duly authorized and accredited missionaries went out from it and other early churches, and through their consecrated endeavors in preaching the gospel with its attendant Sabbath truth, many additions of churches and constituent members resulted. Over the years a constant reaching out into new sections in this country brought about the founding of churches in the middle and far western states as well as in the South. All this extension was the outgrowth of a fixed policy of home mission development adhered to exclusively until 1847, when our first foreign mission was established in Shanghai. Shortly after a mission was opened in Palestine which existed for a short time only, the needs of this field not being adapted to missionary effort at the time. Because of the new zeal for foreign missions very little work was performed on the home field for nearly fifteen years, then the pendulum swung the other way and China was with-

out a missionary for several years until the return to that country of Rev. and Mrs. Solomon Carpenter in 1873. Work in Holland began to receive our support in 1881, and additions to the numbers of our China field workers were made from time to time, and with the increased personnel the scope of activity was enlarged to include the administering of medical relief and the provision of educational facilities for boys and girls of school age. In 1896, the Mill Yard Church of London urgently requested that a missionary pastor be furnished them and Rev. W. C. Daland accepted a call for a three year period. In this way a debt of gratitude was repaid by us to the descendants of those who originally sent out missionary workers from England to bring the Sabbath truth to this country. A later mission was established on the Gold Coast in Africa, which was of short duration. More recently we entered Jamaica and British Guiana fields. Although some of these missions have been of short duration, we can see that an active missionary interest has been maintained by our people through the years. There have been times of hesitation caused by the question of proper policies to be pursued. There have also been times when we have fallen behind, but the ultimate result of our efforts during our entire denominational existence has not been one of spectacular accomplishment but rather a steady and orderly expansion.

At the present time we are maintaining a very active mission in China, the work of which covers a broad field. In addition to the religious instruction always associated with missionary efforts, our representatives are conducting a small hospital and providing medical assistance to those needing such help. Also, boys and girls of school age are receiving secular instruction in well equipped schools supervised and instructed in part by our own people. Special work of a vocational nature is made available to girls, thus developing contacts with a greater number of native Chinese. The ultimate purpose of all these endeavors is, of course, to help the greatest number of people to learn of and experience the joys and contentment made possible through the acceptance of Christianity. We are fortunate in having on the China field such an efficient and consecrated personnel.

Another extensive enterprise is our mission in Jamaica which in recent years has proved to be a field with future prospects deserving our best efforts. Our work here is solely that of religious instruction with the attendant establishment of new churches and Sabbath schools.

We still contribute to the support of work in Holland, believing the future of our cause in this land to be very bright.

In our own land we give financial assistance to numerous small churches and maintain a full time missionary in the Southwest and a part time representative on the Colorado field.

Now, what does our future hold in store for us? We have observed the continuous missionary activity of the past, with its occasional setbacks, and know in spite of many discouragements encountered that our work has never been better organized and executed than at present. There is no reason to feel that we have reached the zenith of our participation in such work with no outlook for the future other than a gradual, yet steady, slowing up. It is true that we are few in numbers and have comparatively small resources at our immediate disposal, yet there has never been a time in our history when it has been easier for one to observe the Sabbath of our Lord than during recent years. More and more corporations and other business establishments are adopting a five-day week schedule, permitting employes to devote one day to observance of their religious beliefs and to use the other available day for recreational purposes. As the potentialities of this change become increasingly evident to people and the removal of the worst obstacle to Sabbath keeping is fully comprehended, more and more individuals will turn to the Sabbath, many of whom in the natural course of events will unite with the Seventh Day Baptists. Our numbers should and will increase and by means of our added strength and augmented finances our denominational work will be speeded up. Pessimism has no place in our program; we must be optimistic if we would be successful. Frequently we hear our own members asserting that Seventh Day Baptists are losing ground rapidly and that our future is impossible. We have been prone to think of the present world wide depres-

sion as the worst and most far-reaching in history. Prominent financial writers have predicted that our eras of prosperity have left us never to return, except in greatly diminished proportions. Pessimism has lingered in the hearts and minds of all as we have listened to the opinions of these persons believed to be authorities, yet now we are beginning to think out our own problems, planning our future by studying events of the past. We have found records of a half century ago voicing opinions that never again could our country look forward to periods of prosperity such as had been enjoyed. How like the present talk all that sounds! Yet what amazing strides have been made during the past fifty years, with far higher standards of living prevailing among all classes of people. The same is true of our denomination. My grandfather told of a conversation between Elder Matthew Stillman and himself in which the former said, "David, there will be no Seventh Day Baptist Church in Westerly in another generation," and yet the Pawcatuck Church has tremendously increased in numbers and strength during that very period and during the years since. We must be optimistic and back up our optimism with active and constructive methods.

What should we do? In my opinion, it is of paramount importance to live within our society's income. In doing this our Board of Managers must receive whole hearted denominational support. We must pay our Onward Movement pledges regularly to our church treasurers. They, in turn, must remit all amounts monthly to our Onward Movement treasurer. In this way, our Missionary Society trustees will be able to accurately estimate probable income and control expenditures accordingly. We must support our own churches and pastors to the extent of our means, for every church wholly self-supporting releases claims to Missionary Society funds which then become available to other needy churches, thus facilitating our growth. Let all churches receiving aid carefully analyze their own efforts, making certain they are not indifferent to their own possibilities. Let it not be said of any of them that an endowed or aided church is a spiritually lazy organization.

Finally, it is my earnest conviction that the time has arrived when we must give careful attention to our home field. We must consolidate the gains of the past and not attempt ambitious programs without adequate financial support. Let us not neglect our own home churches but do everything we can to assist our pastors in strengthening them in every way. Let us follow the lessons learned in the early days of our history in this country when missionaries went out from our churches to teach the religion of Christ and to tell of his Sabbath. If in those difficult days it was possible to consistently add to our members and increase the number of our churches, it should now be within our power to accomplish greater results with the greater facilities for communication and transportation at our disposal. In my opinion, we should bend every effort to increase our active membership in this country. By so doing we not only strengthen ourselves at home but prepare the way for greater participation in foreign mission work. If we partially overlook the home field, we weaken our cause from every angle. The fewness of our numbers and the difficulties presented because of our particular belief, are our greatest asset. It has always been true that people confronted with hardships jeopardizing their very existence have been the ones to make the greatest progress. May we all realize this fundamental fact and go on with our work with renewed faith and courage. With united effort we shall succeed and once again go on the way forward; and I believe we have started, the future of our mission work is bright and our possibilities unlimited.

LETTER FROM MISS MIRIAM SHAW

DEAR SECRETARY BURDICK:

Your letter came some time ago, but we have given in to the climate and spend our afternoons in the least hot places, reading light literature to help us forget the heat and the work we ought to do. The nights are hot, too. The mosquitoes are thick, so we have to use nets. I am afraid of mosquitoes after battling with malaria for two months and living almost on a diet of quinine.

The hospital is filling up rapidly. Now

that the rice fields are planted, clinics are larger and summer diseases many. The work is too much for one doctor. It is hard on Doctor Palmberg with her own work to have to help us. We simply have to limit the amount of medical and evangelistic work we might do until it seems wise to employ a Chinese doctor.

Perhaps the most interesting feature of our work now is the fight against cholera. The government found that we were giving free inoculations so they began sending us the serum. People were so slow to come for inoculations that we went in bands out on the street at market time or with the doctor to any house where there was cholera. Last week we had done over two thousand five hundred, and thought the spread was checked, but this week cholera is reported from several villages and there is more in Liuho. The people are so slow to realize the value of inoculation. So far we have seen no deaths among those who have had even one hypodermic.

Our "Amah" asked to go home to the country to bring in the family for inoculation, but she came back alone. A few days later her sister-in-law died and several neighbors. So Doctor Crandall, two nurses, and I called wheelbarrows and went to her home. It was so very warm that we waited until late afternoon. Luckily the sun went under a cloud so we had a nice ride through the rice paddies, cotton and peanut fields. It is a bit exciting to jog along on a narrow ridge with your feet hanging over a muddy canal. Once my fellow passenger and I failed to dismount together at a ditch, so she was pitched into a miry rice paddy. There were so many irrigation ditches dug across the path that we got worn out with mounting and dismounting the wheelbarrows and preferred walking. Once we broke up a *mah jong* game in progress squarely in the center of the narrow street through a tiny hamlet.

We recognized the home where death had come by the pile of burned straw by the canal. Inside the willow fence that surrounding the threshing floor before the straw and mud house were swarms of sun-browned men, women, and children. The carpenters were busy planing the huge timbers for the coffin, and from the house

came the wailing over the dead. No one there refused inoculations.

Unfortunately the cloud that protected us from the sun, hid the moonlight we had anticipated on our return trip. It was rather dark to see the holes in the path so we had to walk a good deal, eating our lunch as we went. Twice we stopped and gave cholera inoculations by lantern light. We got so tired and hot walking that we decided to risk the wheelbarrows. Our wheelbarrow man could see better than he had been making out, because he preferred that we walk.

I wish we had time to take more such trips to the country to save such people from their vast ignorance. They are fine, lovable people, traveling through life in deep and ugly ruts of superstition and ignorance, and often poverty. They are happy in a crude way, content with darkness because they have not known the light. They are typical of the masses of China—China that would like a strong, modern central government. But the people must be changed first.

Our prayers are with the people at home in their crisis. We hope they won't desert China in hers.

MIRIAM SHAW.

III. HOLLAND

(From the annual report of the Board of Managers)

One of the most interesting and promising mission enterprises carried on by Seventh Day Baptists is in Holland. The work began there over forty years ago, and, though many hindrances have been encountered, it has increased as the decades have passed. The interest in the gospel message in Holland as proclaimed by Seventh Day Baptists had its beginning in the city of Haarlem and has spread to different parts of the kingdom. There are at present four Seventh Day Baptist churches, besides groups and individuals scattered in many places.

The Missionary Board has rendered the same financial aid this year as last; namely, \$1,500. This is administered by the Seventh Day Baptist General Conference of Holland and for the most part is used to sustain the men leading the work, chief among whom are Elders G. Velthuysen, of Amsterdam, and Pieter Taekema, of Nieuwe-Pekela.

While the Sabbath keepers in Holland have met disappointments during the past year, they report much that is encouraging. Elder Velthuysen writes, "Generally speaking, I think I may state the present condition of the churches in Holland, especially at Amsterdam and at Haarlem, getting on well. We pray for a great revival that we all may be true witnesses to the work of God in this critical time."

There are many Sabbath keepers in Holland not now connected with any church and holding quite diverse religious beliefs. For some time effort has been made to foster a fellowship among these for the purpose of mutual help and the spreading of the truth. As in all such cases, these efforts have their discouragements and require skill and patience.

Recently our churches in Holland and the church in London, though speaking different languages, have made renewed efforts to cultivate Christian fellowship and secure contacts. This should be a means of help to all concerned. Doubtless one reason for the steady growth of the cause in Holland is the fact that the churches have not been centered on themselves, but have reached out to others. For many years in addition to the work done in Holland, they have conducted missionary work in Java and sent several of their members to the people of that needy island. This work they still carry on their minds and hearts and support with their means.

The work the churches in Holland are doing is not for themselves alone, but for the entire denomination. They represent us, and the work is ours as well as theirs. That the small part we have in this work is greatly appreciated is seen from the following quotation from one of the workers, Rev. Pieter Taekema:

"Allow me to avail of this opportunity to render the heartfelt thanks of the churches in Holland for the loving confidence and constant support the Missionary Board has been showing us for the work in Holland and Java since so many years, and the assurance of our prayers that you may be guided by the Holy Spirit in all your deliberations and your labor for the Lord's cause, especially during the approaching General Conference."

PRESIDENT HOOVER AND PROHIBITION

BY EDWIN C. DINWIDDIE

National Temperance Bureau

In stating my reactions to the stand of President Hoover on national prohibition as expressed in his acceptance address, I speak for myself personally and for the constituency I have for years represented in the National Temperance Bureau, and not for the Board of Strategy, of which I am the executive secretary. Until the board itself speaks further than it has already in its authorized statements subsequent to the Chicago conventions, no one can officially speak for it in the matter of presidential candidacies.

The immediate reaction of a confirmed dry to the section dealing with prohibition, if voiced without carefully weighing the possibilities involved, would naturally be a feeling of disappointment.

The Eighteenth Amendment came through constitutional methods by tremendous majorities after a trial of practically every known method for liquor control. It has never had a fair chance to demonstrate its full potential value. Nevertheless, it has accomplished enough good results during its short trial under severe handicaps so that it is almost universally admitted that the old-time saloon should be permanently barred from American life. Another contention of prohibitionists has also become well-nigh unanimously conceded. It is that the facilities of interstate commerce and the mails, under the exclusive control of the Federal Government, shall not be used by people in wet states to hamper the efforts of dry states to protect themselves against a hurtful traffic from the outside which they have legitimately denied to their own citizens. The President stressed the need of such provisions. His opponent has conceded them in speeches and interviews over and again. But the vital difference between the two positions is that Mr. Hoover insists that these points shall be effectively safeguarded if any change is made, while Mr. Roosevelt yielded to the mob clamor for outright repeal, to be preceded by practical nullification in legalizing beer, and he and the Democratic platform merely express the pious hope that the wet states, nearly all with boss-ridden cities like New York, Chicago, Philadelphia, and the like, will respect these

proprieties in their legislation. Of course I may be in error, but, unless I completely mistake the mind and conscience of the American people, we are a long way from such an unconditional repeal of the Eighteenth Amendment.

There are other vital differences between the platform declarations of the major political parties on this question. No clear or unprejudiced thinker will hazard a statement that they are either identical or proximate. The Democratic plank favors naked, outright repeal. The Republican plank opposes a submission proposal limited to mere retention or repeal.

President Hoover calls attention to the fact that the Republican plank does not attempt to bind the officers and members of that party, and that of course means Senators and Representatives, state and national. The Democratic plank does make that effort, though dry states and districts will make the attempt increasingly more difficult and dangerous.

The whole country has a vivid picture of the unruly, howling, and booing gallery mob element at both Chicago conventions at any suggestion of a pronouncement short of outright repeal. Despite the protests of conscientious dries within his party, Governor Roosevelt yielded to this wet clamor and endorsed outright repeal. President Hoover, on the other hand, braved the mob's displeasure and refused to take this "blind leap back to old evils."

Referring particularly to President Hoover's suggestion of a revision or amendment of the amendment, I am convinced it has come because of a conviction that the lawlessness of the makers and vendors of contraband liquor and the same essential spirit in their supposedly more respectable patrons, together with the failure or refusal of states and municipalities properly to cooperate, have all tended to prevent the degree of enforcement essential in a republic.

In the last analysis the issue of retention, revision, or repeal will turn not so much on the theoretical or idealistic side of the question as it will on the practical evidence of results. That the states, with exceptions of course, have neglected their own work, with which they were exclusively charged under the former régime, is undeniable. That this

has been permitted by our people in the states, either from lethargy or helplessness, must be likewise admitted. Some of us for years past have been calling attention to this fact and to the necessity for local and state enforcement activities and for the revival and continuance of educational efforts to assure the maintenance and proper enforcement of the amendment.

President Hoover called attention to the need of concurrent enforcement in his inaugural address and has publicly reiterated the fact several times since. We must now in all honesty admit that many of our states have been derelict or recalcitrant and our people therein either acquiescent or powerless to correct such an anomalous and intolerable situation.

Co-workers in our various groups know that I, with others, have stressed this situation and urged its remedy ever since the adoption of the amendment, and I have frankly indicated the danger in failure to do so.

I am of the opinion it is still possible to secure these desiderata without the ruthless destruction of the Eighteenth Amendment and therefore find myself in accord with President Hoover's insistence that the admitted "gains under prohibition must be preserved at all hazards, while the abuses which have arisen must be eliminated."

It ought to be worth much to the American people to have as President one who approaches this difficult and perplexing, but tremendously important, problem in a constructive rather than in a destructive frame of mind.

The situation reflects no credit on the militant wets who have vigorously opposed enforcement and rendered it as difficult as possible, belittled the accomplishments of prohibition, fought against a fair, honest test, and championed its nullification. The great body of our people, I still believe, are anxious to find an adequate solution to this vexatious problem. Without resentment, but with a full understanding of its import, I regret to say that the conditions which the President reveals and which many of us were compelled to realize form an indictment of many of our people as lacking innate and genuine respect for law—not alone the prohibition law but law in general. It

is our besetting sin. It touches the vitals of democratic government and remains an outstanding menace to republican institutions.

After a consideration of this entire situation in all its bearings and from all angles; President Hoover's re-election is favored because of his desire to reach a satisfactory solution of this problem; because he follows a constructive and not a destructive course; because he has shown himself above mob influence; and because of his high conceptions of his duties as President which have impelled him to place duty as he sees it above mere expediency.

So-called dries generally do not accept some sections of the Republican platform plank on prohibition. They are opposed to the Democratic plank which calls for repeal and the return of beer before repeal is secured. Dries cannot be expected to favor submission. They oppose repeal. They are against the convention system of ratifying amendments. They are for the amendment and its enforcement, and they are unconvinced that the American people are for wholesale and unconditional annulment.

WOMAN'S WORK

MRS. ALBERTA DAVIS BATSON
Contributing Editor

HOME TRAINING OF TEEN-AGE YOUNG PEOPLE IN SABBATH KEEPING

BY REV. ELIZABETH RANDOLPH
(Evangelical Society, Alfred, N. Y.)

The training that is to be given to the teen-age young people will depend very largely upon the training that they have had in the previous years. But regardless of the early training, it must be remembered that as the individual approaches the teen-age he or she is going through one of the greatest transitions of life.

Instead of the dependent, imitative child, the independent, self-willed, self-reliant man or woman is making assertions, not continuously but spasmodically. At one moment we see the submissive, dependent, imitative child alternating with the strong willed self-assertive individual, determined to find and to take his or her place in life. This is an age of idealism, but a period at which one may

become easily discouraged if his efforts do not bring the immediate results anticipated. At one moment no task is too difficult to be undertaken, and at the next moment the teen-age youth appears just a helpless child unable to take a step alone.

It requires exceeding wisdom, love, patience, and tact to be ready to help the son or daughter through this period so he will develop strong personality with principle, faith, perseverance, and courage. It is all too hard for parents to relinquish responsibility and entrust it at the right time to the fast developing but inexperienced youth. But if character is to become strong and dependable, responsibility must be shouldered.

The teen-age is also the habit fixing period. Here is where early training counts for so much. If up to the teen-age the child has lived in the environment of respect for authority and recognition of God as the Supreme Intelligence, a loving Father, who "requires his children to do justly, love kindness, and to walk humbly with God," the child will keep the Sabbath day not only because he has formed the habit of doing so because his parents kept the day, but he will fix this habit as a definite part of his own character because God commands it, and because Jesus kept the seventh day as the Sabbath.

Dr. A. E. Main tells of a very interesting experience which he had years ago that shows how the Sabbath was made a delight for the children. It also illustrates very beautifully how the parents demonstrated to the children at the close of a week of successful labors blessed by God, that they were able to provide for the children special blessing to be enjoyed for the first on God's holy Sabbath day. Thus they had something very definite for which to turn to God with gratitude.

The incident as related by Doctor Main is as follows:

Years ago I and two other men were guests on Friday afternoon and evening in the home of the business manager of the *Jewish Chronicle* of London. The one supreme impression made by the visit was that the parents of the children sought to make the Sabbath a pleasant day rather than a burden. At about sundown colored table spreads were removed and white ones put in their place in honor of the approaching Sabbath. At the supper table there were appropriate religious exercises, participated in by the children.

One beautiful thing was that the children came and stood by their father, who with his hands on their head blessed them. Especial efforts were taken to have food on the Sabbath that the children were particularly fond of. The host said his father was even more strict than he, for a new suit of clothes was put on for the first time on the Sabbath day.

Thus we are reminded of how "God saw everything that he had made, and behold it was very good. And there was evening and there was morning, the sixth day. And the heavens and the earth were finished, and all the host of them. And on the seventh day God finished his work which he had made."

But if the week's labor has not been successful there is more need than ever that the parents should teach the young people the value of the Sabbath as a special day of rest, of prayer, of turning to the Supreme Power to receive strength, encouragement, new hope, a calm poise, and the needed wisdom to proceed with greater fervor or to acknowledge failure and to try new methods or to undertake new tasks.

One of the best ways to teach a boy or girl of the teen-age the value of the Sabbath is to let him put in six days of hard strenuous work in play, study, or manual labor. Then when the Sabbath comes he will be thankful for an opportunity to rest. There is value in shielding young people from strenuous labor, but it is possible to go to the other extreme of giving the young people so much leisure that they will not realize the value of the day of rest as ordained by God.

Instead of constantly imitating, the budding youth desires a reason for everything. As he seeks to step out from under parental authority, consciously or unconsciously he seeks to throw off all authority. His comrades will tell him of the joyous liberty that comes from such bold heroic disregard of superiors. He himself is to be his own supreme arbiter. Fortunate indeed is the youth who fully realizes that only to the extent that he enthrones God in his heart can he successfully and satisfactorily be his own arbiter and enjoy true liberty. The Sabbath rest is essential if he is to keep his mind clear and active so that he may make wise decisions; and Sabbath worship—divine communion, and a sharing of the high and holy aspirations of his fellow-men as they meet together for this purpose—is absolutely essential if he is to

engrave in his inner life the principles of truth and righteousness as lived by the heroic Galilean. The keen thinking teen-age boy or girl will readily recognize that unbridled license only brings trouble and ultimate destruction, but true liberty is the promise that is given to the sons of God who love him and keep his commandments.

The parents should make sure that every passage of Scripture bearing on the Sabbath question is carefully studied at this time in order that the boys and girls during the teenage may fully understand the purpose of the Sabbath and its lasting significance and the manner in which it should be observed.

The account of the manna falling in double quantity on the sixth day and none falling on the Sabbath, teaches us to provide sufficient food on Friday to last over the Sabbath. The prophets point out that one of the causes of the exile of the children of Israel was due to their disregard of the Sabbath. Hosea speaks of the loss of the Sabbath as one of the greatest privations that can come to the unfaithful.

But above all the parents should make sure that the young people are instructed in what Jesus taught by precept and example regarding the Sabbath. And these things should be faithfully practiced in every Christian home. Many incidents are related in Jesus' life of activities on the Sabbath that were not in accord with the mechanical way in which the Jews of his day were observing the Sabbath. Jesus even suffered condemnation and bitter persecutions for the acts of healing and many deeds of kindness which he did on the Sabbath. But he endured this suffering in order that he might teach the true value of the Sabbath, that it "was made for man and not man for the Sabbath." Jesus was often found in the temple as his custom was on the Sabbath day. He stood up to read the Scripture and explain it to the people. Also we frequently find Jesus in the homes of his closest friends on the Sabbath.

Thus we learn from Jesus that the Sabbath was a day for acts of kindness, helpfulness, relief of distress; a day for rest and worship, for regular periods of study of the holy Word; and a day for companionship with friends.

(Continued next week)

Young People's Work

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

GETTING OFF TO A GOOD START

Christian Endeavor Topic for Sabbath Day,
September 24, 1932

DAILY READINGS

Sunday—Jesus' idea of starting right (Acts 1-8)
Monday—A Pentecostal start (Acts 2: 36-42)
Tuesday—Personal contacts (Luke 10: 1-9)
Wednesday—How Paul started (1 Cor. 2: 1-5)
Thursday—Seeking divine guidance (Acts 16: 8-15)
Friday—A new start (Mark 16: 14-20)
Sabbath Day—Topic: Getting off to a good start (Hebrews 12: 1-3. Rally Day)

THE QUEST OF OTHERS

BY MARION CRANDALL

(Paper read at Eastern Association)

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

This was Jesus' command to his disciples. They went out into the world of wrong doings to carry the story. They were poor, but the rich who knew them not listened and accepted their faith. The great light was kept glowing for them. They went in quest of souls for him.

First on this great journey for the quest of others, we must give of ourselves. "Give me thine heart" is the command of our Master, and until we fully do this the Christian pathway will be a difficult one, for Jesus lives in the inner soul of us. If we listen to our inner voice for guidance and do what it bids us, we will be more helpful in securing the hearts of others. When we have found Jesus precious to our souls, then we should seek others to bring them to Jesus.

There are many ways people are led to believe; some are born in Christian homes and have early Christian training, while the less fortunate ones have to be told.

For this reason we support our missions in foreign countries. No matter what race, color, or creed, all are equal and worthy of knowing Christ. We young people of New England are especially interested in the fruitful work in Jamaica.

We need not give our whole thought to foreign fields, for right at home we have

many in great need of our help. It is not possible for every Christian to be a preacher or a teacher of spiritual things, for God bestows this gift on those of his own choosing. We can all be workers for Jesus in creating a desire for Christianity wherever we are, for the opportunity is always at hand.

Jesus won most of his followers through personal work—in the temple, by the seaside, on the streets, or on the mountains. The face-to-face talk is the most effective method of soul-winning, although writing letters or distributing literature of this nature often helps. The use of our talents in another way, as is illustrated by Frances Havergal.

"She was a devoted Christian as well as an accomplished singer. She was a guest at an occasion where many distinguished people were present, including the king. A famous Italian prima donna had been engaged to furnish entertainment for the brilliant audience, and after a number of wonderful renditions Miss Havergal was asked if she would sing. She hesitated. You know she wrote among other songs, 'Take My Life and Let It Be.' But from the drift of the evening and other indications, she knew that they were not ready for anything like that. She paused a moment in uncertainty, then stepped to the piano and made an exquisite rendition of Handel's most difficult oratorio. Then even before the applause ceased, she began to sing to her own accompaniment the words of her most deeply spiritual poem for which her pen had become so noted:

"Oh Savior, precious Savior,
Whom yet unseen, we love,
Oh name of might and favor,
All other names above."

"Among the first to congratulate her was the renowned Italian artist who said to her, 'You have something I do not have, and I want it.'

"Indeed it is not only true that much of the value of real music lies in the quality of the soul that renders it, but there is an attraction in the manifestation of sincere and genuine Christian experience that overcomes prejudice, melts down opposition, and dissipates barriers until men and women come to want it."

We must be ready to meet these demands in whatever way we best can. The world needs consecrated religious teachers to

arouse this desire for Christianity — men and women who have a passion for souls, who are willing and ready to serve, not merely because it is their duty.

People of today are turning away from God and forgetting him, for which reason so many evils are committed.

Mr. Roosevelt said, "People educated in intellect and not educated in morals and religion will become a menace to our nation."

Ex-President Coolidge said, "I can conceive of no adequate remedy for the evils which beset society, except through the influence of religion."

Realizing these facts and the work they call for, what will we as young people do?

Will we carry on this "Quest of Others" as his disciples?

"Hark the voice of Jesus calling,
'Who will go and work today?
Fields are white, the harvest waiting,
Who will bear the sheaves away?'"

"Loud and long the Master calleth,
Rich reward he offers free;
Who will answer, gladly saying,
'Here am I, send me, send me?'"

"If you cannot cross the ocean
And the heathen lands explore,
You can find the heathen nearer,
You can help them at your door;

"If you cannot give your thousands
You can give the widow's mite;
And the least you do for Jesus
Will be precious in his sight.

"Let none hear you idly saying,
'There is nothing I can do,'
While the souls of men are dying,
And the Master calls for you;

"Take the task he gives you gladly,
Let his work your pleasure be;
Answer quickly when he calleth,
'Here am I, send me, send me!'"

INTERMEDIATE TOPIC

Topic for Sabbath Day, September 24, 1932

How may we create more enthusiasm?

How may we interest *all* our young people?

What work may we do this year?

TOPIC AND DAILY READINGS

Sunday—Rallying the people (Haggai 1: 12-15)
Monday—A new start (Ezra 1: 1-4)
Tuesday—Power for our work (Luke 24: 49)
Wednesday—Follow the great Leader (Hebrews 12: 1, 2)
Thursday—Seek God's guidance (Acts 13: 1-3)
Friday—Work together (1 Cor. 3: 6-9)
Sabbath Day—Topic: Getting off to a good start (Phil. 3: 13 and 14. Rally Day)

CHILDREN'S PAGE

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

WHAT CAN OUR SOCIETY DO THIS WINTER?

1 CORINTHIANS 15: 58

Junior Christian Endeavor Topic for Sabbath Day, September 24, 1932

BY MRS. NETTIE CRANDALL

Junior Christian Endeavor Superintendent

I wish all my juniors could have been with us in our meetings at Adams Center. Those who were there declared that they were going home and tell their society about our meetings. But some of you live so far away that no one in your Junior was able to attend. To be sure most of the Conference juniors lived in New York State, but some came from Wisconsin and Michigan, and there were three from China. There were usually about twenty-one at our meetings.

The first meeting was a "get-acquainted meeting" and it did not take us long to get quite well acquainted. Some of the Christian Endeavor girls helped us with games.

One day so many of the juniors went on the "Thousand Island" trip with their parents that our Junior meeting was small. However we had a very wonderful time. Mrs. Coon, from Jamaica, told us all about the boys and girls of that country. We wish we might know them better. Perhaps some societies will want to write to them this year. We read a letter from one of them from the Children's Page of the RECORDER.

One day Mrs. George Thorngate told us all about the boys and girls of China. We enjoyed her talk, and also the pictures which she showed us. Mrs. Greene talked with us one day about our pets. Mrs. Polan helped us with our Junior Christian Endeavor meeting Sabbath day. The juniors had planned this meeting, choosing the leader, music leader, and pianist. Here is the program as the juniors made it out.

TOPIC—A JUNIOR CAN BE TRUSTED

Music—"I Am so Glad That Jesus Loves Me"
Scripture reading—3 John 5 Briar Thorngate
Prayer Mrs. Polan
Leader's talk Lura Polan
Readings
Story—"The Boy Who Was Janitor
in the Bank" Marjorlyn Horton

Hymn—Tis so Sweet to Trust in Jesus
Story—"David's Honesty Wins"—

Reading—"Serving Jesus" Told by Frances Polan
Mary Ellen Greene
Poem Lura Polan

Questions for discussion
Hymn—Jesus Bids Us Shine
Junior Christian Endeavor pledge—All standing
Sentence prayers
Mizpah benediction

Perhaps the hour which we enjoyed as much as any was one spent in singing to "shut-ins." Juniors are always happy when they are making others happy.

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I thought I would write to you since I have nothing much else to do but play, because Ethel and I had our tonsils and adenoids taken out Thursday. We stayed in the hospital one day and night. Our throats are pretty sore yet.

We have another set of kittens; there are four of them. My kitten's name is Poll. It is nearly all white. They are all pretty.

While I was in the hospital the other day mother got me a cut-out set of a dolly with a nursery and two big pages of clothes. Berta and Edith and Ethel each got a tooth brush. Edith and Ethel also got a string of beads and a celluloid doll. John got a toy also.

School is not far away.

With love,

GLENNA MAE ROBINSON.

Alvy, W. Va.,

August 24, 1932.

DEAR GLENNA MAE:

Your good letter was forwarded on to me at Conference, but reached me too late to get into the RECORDER last week. I was very glad indeed to get it, and to have it for our page this week.

I hope by this time you and Ethel have completely recovered from your operation and that you have almost forgotten that you ever had sore throats. I know you are glad to have it all over before school begins. School begins tomorrow morning here in Andover. Does yours?

I'm sure your vacation presents were very nice; just like Christmas presents.

I'm glad you have such nice kittens. Our Skeezics kitty was very lonesome without

us while we were at Conference and other places, so our neighbor who took care of him says, and he certainly seemed very glad to see us when we got home last night.

Frances Polan gave a pretty good report of Sabbath evening at Conference, at the church service at Brookfield, Sabbath morning, which I persuaded her to let me send on to the RECORDER, so I'll close this letter so as to be sure to have room for it.

Sincerely your friend,

MIZPAH S. GREENE.

SABBATH EVENING AT CONFERENCE

Sabbath night the vesper service was in charge of Professor Wingate, as usual. The devotional service was in charge of Leon M. Maltby, who was ordained the week before Conference as one of our new pastors.

The program of the Woman's Board was to have been in charge of Mrs. George B. Shaw of Salem, but on account of her sickness, Mrs. Okey Davis, who is also from Salem, had charge. She read the report of the Woman's Board. Mr. and Mrs. T. J. Van Horn of De Ruyter sang a duet. Mrs. D. B. Coon gave a talk about the mission in Jamaica. Miss Susie M. Burdick gave a talk about China, and Mrs. Lillian Crichlow of Washington, D. C., sang a solo.

A playlette in Chinese language and costume was given by the Thorngate family. The characters were:

A new missionary—George B. Shaw
A Chinese boy from a mission school—George Thorngate, Jr. (who is called Briar)

A middle class family—
George Thorngate, Sr., was the father of the family.

Mrs. Thorngate was his wife.

Steven and David were the two children.

Mrs. Moses Van Horn of Salem was the grandmother.

Philip, the baby, was the Chinese baby.

The missionary came and the family sent for the Chinese boy from the mission school who had learned to talk American as well as Chinese. The missionary wanted the children to come to school; they were undecided and asked many questions which the Chinese boy translated. They asked the grandmother and at first she said no, but finally it was decided that they should go.

This playlette shows that Briar has surely learned the Chinese language because he could translate it so quickly and easily. At

one of the Junior meetings, Briar who is eleven, David who is seven, and Stephen who is six, sang "Jesus Loves Me," in Chinese. I learned part of it but not enough to sing it.

The evening devotions were in charge of Mrs. George Trainer of Salem. The benediction was pronounced by Rev. George B. Shaw.
FRANCES POLAN.

DEAR MR. VAN HORN:

Mother got home all right. I am sorry that Mrs. Van Horn is sick.

Mother brought me the pencil and paper that I am using.

We have some baby ducks; they are black and yellow. We have lots of baby rabbits and ten baby pigs. I guess that you would call them newspaper pigs because they are black and white and red all over.

I am lots better than I was when you saw me. I go to church and Sabbath school but mother doesn't let me go to Junior. She thinks I need the rest.

How are you? I feel lots better. If you have time, write to me.

Love,

GEORGE BIVINS.

DEAR GEORGE:

I was pleased to hear from you. I like your letter and the news it tells about the baby ducks, baby rabbits, and the "newspaper" pigs.

It is fine that you are now able to go to school and church and Sabbath school. I hope you will soon be able to attend Junior, too. I saw your pastor at Conference.

Why do you not write to Mrs. Greene for the RECORDER children? I am sending her your letter.

With love,

EDITOR VAN HORN.

DEAR GEORGE:

I, like Mr. Van Horn, like your letter very much and I am proud to send it to the RECORDER for the children to enjoy, too. Do you know, you have become a RECORDER boy without knowing it, and I welcome you already to our RECORDER band. But I hope you will begin to write to me, too, as Mr. Van Horn has suggested. Please do, dear boy. I am grateful to Mr. Van Horn for letting me read your good letter, and I'm sure the other RECORDER children will be grateful, too.

Your true friend,

MIZPAH S. GREENE.

OUR PULPIT

THE CHRISTIAN AND THE LIQUOR TRAFFIC

BY NEAL D. MILLS

Pastor of the Piscataway Church, New Market, N. J. Preached Sabbath, July 9

(Requested for publication)

Text—"Whosoever shall cause one of these little ones that believe on me to stumble, it were better for him if a great millstone were hanged about his neck, and he were cast into the sea." Mark 9:42.

It seems to me that of late Christian people are becoming confused and hesitant over the great battle that has waged in our land for generations and which is not by any means over yet. Many people dare not discuss prohibition for fear of being worsted by the clever and curious arguments of the wets. They feel that they are not sufficiently posted on the subject. We need to keep posted, but let us not forget that the basic arguments against the liquor traffic do not go out of date. Alcohol is just as poisonous to the human body in 1932 as it was in 1832 or 1732.

In a hearing last year in New York State over a proposed state enforcement law, one of the opponents of the bill, referring to Jesus, called out, "Don't you know that the old fellow himself made it and drank it?"

Yes, we have the record of Jesus drinking at the marriage feast in Cana. What then should be the attitude of the Christian towards liquor? Should he not be guided by Jesus, whom he professes to follow? We are not primarily interested in the attitude of Jesus toward the use or sale of intoxicants in Palestine 1900 years ago.

Conditions were vastly different then. There were no saloons, no organized liquor industry, wealthy and corrupt, no bribing of public officials and fooling the populace. There was no whiskey, for the process of distillation had not been invented. There was no commercial advertising and no high-pressure selling as we have today. There were no automobiles, trains, or airplanes driven by men to whom the public must intrust their lives. When a man got drunk he could travel no faster than his donkey,

camel, or horse could carry him, and that was usually in the direction of home. There were no high-speed machines tended by workmen who had to have quick and certain hands.

As Christians we are not interested in the things Jesus actually did and said in his own time except as they give us light as to what he would do and say if he were living here in our own town today. If we can determine that, our own Christian duty is clear.

In the first place, I believe that, if Jesus were living in our land today, he would observe the laws in letter and in spirit. Jesus obeyed laws which he probably considered evil and unjust. He paid his tax even if it was collected under a most offensive and graft-encouraging system. His reply to his enemies, "Render unto Caesar the things that are Caesar's, and unto God the things that are God's," gives no comfort to law-breakers or tax-dodgers.

"But didn't Jesus break the Sabbath law?" some people ask. No, he did not. He broke only the Pharisaical interpretations of the law. He re-interpreted the Sabbath law in more spiritual terms in line with its original intent. Even his breaking through those artificial hedges about the Sabbath law was not for selfish reasons or for personal profit. Can that be said for the violators of our prohibition law? Since Jesus obeyed even the offensive laws of his day, I believe he would observe the law of the land if he were living today. Moreover, in the second place, I am sure that Jesus would heartily approve of laws designed to exterminate the liquor business. He would not favor any halfway measure or compromise with evil. My conviction is based on his attitude in the wilderness temptation, at which time he set a standard which he followed to the end.

Jesus would regard the whole liquor business as morally "dead wrong" because alcohol is a poison and no man has any moral right to poison his own body.

Luther Burbank, the plant wizard, said this about the evil effects of alcohol and tobacco:

"I never use tobacco and alcohol in any form, and rarely coffee or tea. I can prove to you most conclusively that even the mild use of stimulants is incompatible with work requiring accurate attention and definite concentration.

"To assist me in my work of budding—work that is as accurate and exacting as watchmaking—I have a force of twenty men. I have to discharge men from this force if incompetent. Some time ago my foreman asked me if I took pains to inquire into the personal habits of my men. On being answered in the negative, he surprised me by saying that the men I found unable to do the delicate work of budding invariably turned out to be smokers or drinkers. These men, while able to do the rough work of farming, call budding and other delicate work "puttering" and have to give it up, owing to an inability to concentrate their nerve force. Even men who smoke one cigar a day cannot be trusted with some of my most delicate work.

"Cigarettes are even more damaging than cigars, and their use by young boys is little short of criminal, and will produce in them the same result that sand placed in a watch will produce—distruction.

"Several of my young acquaintances are in their graves who gave promise of making happy and useful citizens; and there is no question whatever that cigarettes alone were the cause of their destruction. No boy living would commence the use of cigarettes if he knew what a useless, soulless, worthless thing they would make of him."

In my opinion we need to hurry up and take care of the liquor question and tackle the tobacco problem which is becoming harder every day, and practically nothing is being done about it.

I believe Jesus would oppose the use of liquor because it degrades human personality. I believe Jesus would be more concerned about the souls of men than about their bodies. There is an unlimited amount of evidence to show that alcohol can drag men of high standing and of fine sensibilities down to the lowest levels of manhood.

A tramp asked for a drink in a saloon. The request was granted, and, when he was in the act of drinking the proffered beverage, one of the young men exclaimed, "Stop! make a speech. It is poor liquor that doesn't loosen a man's tongue." The rich liquor coursed in his blood, he straightened up and stood before them with a grace and dignity that all his rags and dirt could not obscure.

"Gentlemen," he said, "I look tonight at

you and myself, and it seems to me I look at the picture of my blighted manhood. This bloated face was as handsome as yours. This shambling figure once walked as proudly as yours, for I was once a man in the world of men. I, too, once had a home and friends and position. I had a wife as beautiful as an artist's dream, but I dropped the priceless pearl of her honor and respect into a cup of wine. Like Cleopatra I saw it dissolve and then quaffed it in the brimming draught. I had children as sweet and pure as the flowers of spring and saw them fade and die under the blighted curse of a drunken father. I had a home where love lit the flame upon the altar and ministered before it, but I put out the holy fire, and darkness and desolation reigned in its stead. I had aspirations and ambitions that soared as high as the morning star, but I broke and bruised their beautiful forms and strangled them that I might hear their cries no more. Today I am a husband without a wife, a father without a child, a tramp without a home, and a man in whom every good impulse is dead. All have been swallowed up in the maelstrom of drink."

The tramp ceased speaking; the glass fell from his nerveless fingers and was shattered into a thousand fragments on the floor; the swinging doors were pushed open and shut again; and when the little group looked up again the tramp was gone.

Alcohol lowers the self-respect of the man who drinks, and without self-respect one cannot overcome temptation or achieve character. It is a well-known fact that liquor, even in small amounts, loosens the tongue of profanity and smut. A drinker is willing to live on a lower moral level. The more he drinks the lower he sinks in contentment. Of course there are a few people who show fine qualities and who have done heroic deeds in spite of the fact that they drink moderately, but who knows how much finer and nobler those people might have been had they never drunk at all?

Again it is my conviction that Jesus would condemn with all his power the manufacture and sale of poison for others to drink. That is putting a stumbling-block in the way of those who are weak. Oh, how the liquor interests have catered to those high school students and made it appear smart and daring to take a drink! Jesus used strong lan-

guage in condemning that class of people. He said, "It were better for him that a millstone were hanged about his neck and he were cast into the sea."

I think Jesus would be less interested in the purely economic arguments about prohibition, but I think he would oppose the wasting of capital and labor in producing a product that is not only valueless but harmful. There are many ways of juggling figures to show how rich our country would be if we could only repeal the Eighteenth Amendment. I wonder why those rosy conditions didn't exist before the passage of the amendment. Curious new and convincing data continue to appear showing how, if we could only make enough beer and wine, we could all drink ourselves into prosperity. Let us not be fooled by these mathematical puzzles. There are just two reasons for wishing to compromise in any way with the liquor interests: (1) the appetite for drink and (2) the thirst for profits from the traffic in liquor, the latter being the more despicable of the two motives. If any wet has any other motive at heart, I would be interested to know what it is.

What professed Christian can be so selfish, so devoid of love for his fellow men, as to maintain his right to an occasional drink or to the profits from dealing in liquor at the cost of poverty, disease, the suffering of innocent men, women, and children, and the blighting of human souls?

Let us remember the one argument that never goes out of date and never can be refuted: that alcohol is poison to the body and brain and degrading to the human personality; therefore, to drink it or to provide it for others to drink is morally dead wrong, always was, and always will be.

"Whosoever shall cause one of these little ones that believe on me to stumble, it were better for him if a great millstone were hanged about his neck, and he were cast into the sea."

NOTICE EDUCATION SOCIETY MEETING

The annual meeting of the Seventh Day Baptist Education Society will occur at Alfred, N. Y., September 14, 1932, at 7:30 p. m.

EARL P. SAUNDERS,
Secretary-Treasurer.

DENOMINATIONAL "HOOK-UP"

DETROIT, MICH.

We are holding meetings at Washington and Memphis, Mich., which have been well attended. Bible study on prophecy has stirred up a number to study the Book. The Lord is in the work and we are sure to win. Please pray for Sister Goodas who is in the hospital with rheumatism.

PASTOR J. J. SCOTT.

FIRST HEBRON, PA.

Our Christian Endeavor society has been reorganized with an increasing membership. The young people of the entire community are showing lots of interest and it is hoped that much good will be accomplished. This is the only Christian contact that many of them have.

DON STERNS, *Clerk.*

WEST EDMESTON, N. Y.

Deacon Charles D. Coon and wife of Riverside, Calif., and son, Rev. Ralph H. Coon of Boulder, Colo., have been spending a few days in the Unadilla valley, Deacon Coon's old home. He has not been East since he left, forty-two years ago. A reception was held for them at the home of E. A. Felton, and a picnic at the Ceder Lake club grounds. Both occasions proved enjoyable to them with the opportunity afforded of visiting with old friends of long ago, and meeting new ones.

Monday, August 22, the Sabbath schools of West Edmeston and Leonardsville held their union picnic at Ceder Lake.

CORRESPONDENT.

ALFRED, N. Y.

Five contracts calling for more than \$11,000 in equipment and furnishings for the State College of Ceramics have been let, it was learned from Dean M. E. Holmes.

Dean Holmes said that the contracts call for immediate installation, so that the new college building may be ready for use with the opening of school, September 20. Other contracts calling for approximately \$25,000 or more in other equipment will be let within a few days.

One of the features of the new equipment is that it will all be of steel construction, the first college of its kind in the world to have this type of furnishings. The building in itself is a fireproof brick structure of most

modern construction for efficiency and containing the first college technological laboratory for glass instruction.

Alfred University for many years has been recognized as the leading institution for instruction in ceramics courses. Its registration of students is larger than that of any school in the country, while alumni are spread throughout the United States and Canada.

Dr. and Mrs. L. M. Babcock of Milton, Wis., who have been on a vacation through Canada and who were on the way home, were dinner guests of Dr. and Mrs. A. E. Whitford, Tuesday.

Dr. and Mrs. George Thorngate and children, returned missionaries from China, are guests of Mrs. Thorngate's sister, Mrs. H. O. Burdick and family.

SALEM, W. VA.

A dinner was served August 27, at the home of Mr. and Mrs. C. A. Bond, in honor of Mr. Lloyd Bond, of Tiawah, Okla., who was visiting here for the first time in some thirty-five years. Relatives and friends present were:

Mr. John Bond, Miss Sophronia Bond, Mr. and Mrs. O. K. Tillman, Stanton Tillman, of Weston; Mr. and Mrs. F. L. Bond, Roanoke; Miss Bertha Traugh, Dr. Ian H. Bond, of Chicago; Mr. and Mrs. Urcel Bond, Folsom; Mrs. Ettie Davis, Dr. and Mrs. Edward Davis, Bond Davis, Mr. and Mrs. Oris Stutler, Juanita Stutler, Mr. and Mrs. C. A. Bond and children, Beatrice, Harold, Mary, Richard, Charles, and Robert.

Mr. Bond left Sunday morning for Oklahoma.

ANNUAL MEETING—AMERICAN SABBATH TRACT SOCIETY OF NEW JERSEY

The annual meeting of the members of the American Sabbath Tract Society of New Jersey, for the election of officers and trustees and the transaction of such business as may properly come before them, will be held in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday afternoon, September 18, 1932, at 2.30 o'clock.

CORLISS F. RANDOLPH,
President,
COURTLAND V. DAVIS,
Recording Secretary.

ANNUAL MEETING—AMERICAN SABBATH TRACT SOCIETY OF NEW YORK

The annual meeting of the members of the American Sabbath Tract Society of New York, for the election of officers and directors and the transaction of such business as may properly come before them, will be held in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday afternoon, September 18, 1932, at 2.00 o'clock.

CORLISS F. RANDOLPH,
President,
COURTLAND V. DAVIS,
Recording Secretary.

NOTICE OF ANNUAL MEETING

The annual meeting of the Corporation of the Sabbath School Board of the Seventh Day Baptist General Conference will be held in "The Gothic" of Alfred University, Alfred, N. Y., on Wednesday, September 14, 1932, at 8 o'clock p.m.

A. LOVELLE BURDICK, *Secretary,*
The Sabbath School Board.

Sabbath School Lesson XIII.—Sept. 24, 1932

JOHN JAMES, THE MARTYR—Hebrews 11: 32-40.
(For Lesson Notes, see *Helping Hand*)

RECORDER WANT ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of a like nature, will be run in this column at one cent per word for first insertion and one-half cent per word for each additional insertion.

Cash must accompany each advertisement.

LETTERS TO THE SMITHS, by Uncle Oliver. Of special interest to young people, but contain many helpful words for parents who have the interests of their sons and daughters at heart. Paper bound, 96 pages and cover, 25 cents; bound in cloth, 50 cents. Mailed on receipt of price. Sabbath Recorder, Plainfield, N. J.

JUNIOR GRADED HELPS, four year course, four parts each year, 15c each. Intermediate Helps, three year course, four parts each year, each 15c. Teacher's helps for Junior lessons, each part 35c; for Intermediate, 25c each. Sabbath Recorder, Plainfield, N. J.

COLLECTION ENVELOPES, Pledge Cards, and other supplies carried in stock. Collection envelopes, 25c per 100, or \$1.00 per 500; denominational budget pledge cards, 30c per 100; duplex pledge cards, 40c per 100. Address orders to Sabbath Recorder, Plainfield, N. J.

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NEEDED — MEN

God give us men. The time demands
 Strong minds, great hearts, true faith and willing hands:

Men whom the lust of office does not kill;

Men whom the spoils of office cannot buy;

Men who possess opinions and a will;

Men who have honor; men who will not lie;

Men who can stand before a demagogue

And damn his treacherous flatteries without winking;

Tall men, sun-crowned, who live above the fog

In public duty and in private thinking!

—John Gilbert Holland.

Contents

Editorial —Penitence and Prayer.—The Call.—Rally Day.....	266-268
Report of Conference	268
Report of Committee	270
Notice	271
Missions —Letter From Southwest Field.—Explanation.—IV. China	271-275
The Denominational Program	275
Statement Onward Movement Treasurer, August, 1932	275
Woman's Work — Home Training of Teen-Age Young People in Sabbath Keeping.—Societies—How About Your Mission Study Work?	276-280
A Call to Penitence and Prayer	280
Young People's Work —Jesus Changing Business.—Intermediate Topic.....	280
From the Conference President	281
Children's Page — How Does Liquor Destroy Men, Women, and Children?—Our Letter Exchange	282
Denominational "Hook-Up"	283
Our Pulpit —Ordination Sermon	284-287
Annual Meeting —American Sabbath Tract Society of New Jersey and N. Y. 287	
Sabbath School Lesson for October 1, 1932	287